

CHATS WITH YOUNG MEN

Get ready for promotion. Be prepared for a better position. Study, ask, learn, work for something in advance of what you have.

What shall we meet? Who knows. It may be Death lurks just there—it may be our greatest happiness.

The thing which looks like Luck to you—that chance which came to your friend, do you know that he was able to take it because he was ready?

Should Death be our portion just around that corner—have we thought enough about preparedness to be sure the little wife and the babies are protected?

We live but one day at a time—one day is enough when it is dark with sorrow—it isn't nearly enough when it is brimming with happiness.

We each have just so many hours in our day. Someone has said it is what we do with our leisure that makes us what we are.

THE MESSAGE OF THE FLOWER He was a laborer going home from his day's work. Muddy shoes, stained garments and toll-hardened hands showed that he had been doing rough work.

Was he carrying it home to wife or child? One thing its presence told; however hard the day might have been, it had not dulled him to an appreciation of beauty.

And all unconsciously, as he went on his homeward way he preached a little sermon of self-respect and good cheer.

GET UP AGAIN Anybody can fall down—it's very easy indeed—it is the thoroughbred who, when he falls, picks himself up and goes to the fight again.

KNOWING WHEN TO LET GO Sometimes our willingness to help is best shown by giving way to some one else. Right in the midst of a football game a young quarter back beckoned to the coach.

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cept: 'God bless the Pope.' I am old enough to remember when Protestants in this country were so proud of their Germanic origin of their religion that they called us 'The Italian Mission.' To day we have the Archbishop of York claiming to be a descendant of those who drew their jurisdiction from Rome.

OUR BOYS AND GIRLS

A NEW BOYS' CLUB

It was so bitterly cold on the corner that Ed. Burns and his chum brought their papers into the library for a few minutes to have a warm up. They were huddled up beside a hot radiator when the librarian in charge began telling a group of boys and girls the story of King Arthur and his Knights.

Soon all the boys in the gang had read this book and all were fired with the idea of becoming knights. They drew up a set of rules and bound themselves to be clean in their speech, more courteous to others, and to help one another to keep straight.

One day Father O'Hara speaking to one of the boys happened to hear of this organization and he invited the club over to the church hall that he might learn more about it. The club appealed to him strongly and he proposed that they wear buttons and each boy induce another boy to join and to meet every two weeks in the hall to report progress and to get to know one another better.

Some of the women of the church supplied hot coffee and sandwiches and the boys went home more enthusiastic than ever. The club grew rapidly and the business man of the district became interested and got enough money together to rent a club house and start a gymnasium.

If Father O'Hara needs any help around the church he only needs to hint to the boys. They are interested in all church work and there is a marked improvement in the whole neighborhood. When I last visited the club there was a membership of fifty, with twenty on the waiting list. You could do this in your parish boys; why not get busy?

HONESTY PRAISED

A small boy out in San Francisco, named Francis J. I. Sullivan, found some money belonging to a neighbor, with twenty on the waiting list. The right owner, sent it to the treasurer of the United States. Treasurer John Burke returned the money, and told the boy that if the rightful owner could not be found, the property right reverted to the finder. He prefaced his letter with the following compliment to the little lad:

My Dear Little Friend: I have your very extraordinary letter of recent date, together with its unusual inclosure. I say, 'extraordinary and unusual' because it is the first letter of the kind that has ever been received at this office. It shows that you are an honest boy; and, let me tell you, honesty is the best asset that any young man can start out in life with. It is the best asset, because it inspires confidence and opens the avenues that lead to success in every walk of life.

And all unconsciously, as he went on his homeward way he preached a little sermon of self-respect and good cheer.

A BEAUTIFUL SECRET Visiting a great factory one day, writes Rev. Frank T. Bayley, in an exchange, I went through a room where young girls were fastening hooks and eyes upon cardboard. Their fingers fairly flew!

Among them I noticed an old woman, busy at the same work. Her fingers were crooked and worn by hard work. I knew she could not keep pace with the nimble young fingers about her, and I wondered why she was there. I think you, too, would like to know.

Months before, she came begging for work. She sadly needed it, for she had a sick husband to support. Seeing the girls at their work, she said she could do what they were doing. The superintendent knew that she would be awkward and slow; and he tried to discourage her. But she begged for a chance; so he gave her a place at the long bench with the girls. It was slow work; and as she was paid by the piece, she could earn but a little. Yet she persevered.

Some of the girls, pitying her, were slipping some of their cards onto her pile; and it was wonderful how they enjoyed seeing it grow. Of course her pay increased. Soon she was

receiving almost as much as the others, and she was able to keep her little home in comfort. When Christmas came, the girls gave her a purse with \$20 in it. 'Is all this mine?' she said. 'I never had so much money in my life!' The story made me think of that verse, 'Bear ye one another's burdens.'—Exchange.

"LET WIVES BE SUBJECT"

Modern infidelity is busy seeking to construct a more ideal basis for marriage relations than that which God Himself established. To exact of the bride subjection of any kind is regarded as an indignity to womanhood. Even the very suspicion of it must be avoided and the marriage rite must be changed to meet the requirements of more advanced ideas.

The family is a society, the first of all human societies. It cannot therefore exist without authority. Such authority must be vested primarily in a single person. The actual bearer of the authority in any given family is not appointed because of his individual qualities, his mental or moral superiority, but by the declaration of God. It is not because of man in himself, but because of God, that woman renders him obedience. It is to man as the Divinely appointed head that she yields a voluntary subjection of love and honor, within the limits of his authority, as it behoveth in the Lord.

There is question here of no one-sided contract. Man's duties towards woman, of loving and cherishing her as his own body, as his own self, and of regarding her even in a far higher and more perfect manner, as the Apostle points out, imposes upon him obligations no less great and serious than those which bind her to him in that God-ordained harmony of the Christian family. Of all this the modern paganism can have no conception. On the wife there is bestowed by the Church a true queenship within the home. She obeys the will, yet rules the heart of her husband, and with him holds the governance of the domestic world. To both alike the children are to be subject as Christ was to Joseph and to Mary; 'Children, obey your parents in all things; for this is well and pleasing to the Lord.' (Col., iii. 20.) It is safe to say that woman's subjection in the truly Catholic home is far less than that which man is daily bound to render outside the home, and which he joyfully bears for her sake. It is indeed the lightest of constraints, motivated by love, leaving untouched her personality and placing no limits to the highest reaches of her soul as wife and mother.

If the very mention of subjection, which Scripture uses in regard to woman, has a bitter savor in the mouth of the modern rebel to God's will, it has all the more glorious import for the Christian mind, for it sums up thirty long years of the short life of the Saviour: 'And he was subject to them.' In the holy household into which He was born Heaven recognized no authority save that of Joseph. To him its commands were given: 'Take the child and his mother.' He alone was notified by the Angel to fly to Egypt and to return therefrom, the others were left to do his bidding as he was bound to accomplish the highest will. Yet Joseph, though most exalted in the authority of his position, was yet the least of that 'earthly trinity.' What, therefore, was his indignity for Mary cannot be accounted an indignity for any Christian wife, and never has been felt as such within the Christian home.

The truth so clearly expressed by St. Paul in many places and confirmed by all the Scriptures is no less plainly given in the third chapter of the first letter of St. Peter: 'In like manner also let wives be subject to their husbands.' Adverting to the outward simplicity and inward adorning of the soul which should characterize Christian wives, he continues: 'For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands: As Sara obeyed Abraham, calling him Lord.' Here, too, however, no one-sided obligation is imposed. The husband's duty is laid down with no less strictness. He is to treat his wife with all the consideration and honor due to her in the love of Christ as the 'weaker vessel,' and yet by Divine vocation his equal in grace upon earth and in glory hereafter: 'Ye husbands, likewise dwelling with them according to knowledge, giving honor to the female as to the coheirs of the grace of life.'

To these admonitions the Apostle adds what may be called a special sanction for husband and for wife. The latter is to render obedience, that so she may possess her soul in peace, 'not fearing any disturbance'; for in no other manner can the sweet order of the household be preserved according to the harmony planned

by Almighty God. Every violation of this law brings a discord into the married life. 'A woman, if she have superiority, is contrary to her husband.' (Ecclesiasticus, xxv: 30) Husbands on the other hand, are warned not to fall in the honor they must give their wives, and not to fall into selfishness and tyranny, 'that your prayers be not hindered.' If this is not observed the wings of love are clipped, the ardor of the spirit is damped, the heart seeks in vain to lift itself up to God with all the energy of its powers, there is a darkness over the heavens and a sternness on the face of Him Who despises the tyrant. Mighty on the contrary and irresistible is the prayer rising in unison from two souls joined in love, where wisely obedience blends with manly gentleness, and Christ is 'in the midst of them.' 'Anything whatsoever they shall ask, it shall be done to them.' With three things is the Spirit of God pleased: 'The concord of brethren, and the love of neighbors, and man and wife that agree well together.'

It is not a curious question to inquire whether the wife's subjection to her husband was already determined before the first transgression and the Divine sentence which followed upon it: 'Thou shalt be under thy husband's power,' as the Douay version reads, and he shall have dominion over thee.' Holy Scripture itself answers in the affirmative. It is to the circumstances of the Creation rather than the Fall that St. Paul usually refers in declaring the headship of man. But that subjection which in Paradise was to be the obvious harmony of the natural order, was rendered as the flower ways to the summer breeze, received under the changed conditions of the Fall a punitive meaning. So in a similar way the arch of beauty which Noe beheld reaching from earth to heaven need not be considered as the first rainbow mortal ever looked upon. But henceforth and forever it was to have a meaning which it could never have had before. It was to be for man a sign of God's covenant, and not merely a 'rainbow in the sky.'

'O happy fall!' the Church exclaims of Adam's fall which gave the world its Redeemer. So, too, may the daughters of Eve exclaim as they regard the sin of their first mother. If the actual subjection of wife to husband is no longer ideal in the natural order, it has been elevated and glorified in higher ways: it has been rendered meritorious in proportion to the sacrifices and enriched with the treasures of sacramental graces; it has been sanctified in a new and hitherto unheard of manner by being modeled upon the mystic union of the Church with Christ. All these immense blessings and advantages the carnal world will indeed never come to understand, but there is another world, a world of peace and happiness as of purity and love, and those who seek it may find it in the heart of the truly Christian wife. — Joseph Husslein, S. J., in America.

CHRIST THE SOUL OF CIVILIZATION The teachings of Christ exhale a perfume of many odors. They are clad 'in light as with a garment.' The seed of the Word of God is a power that a bad soil only can destroy. When reading the Gospel we feel nearer heaven. It panders not to the passions of the populace, but when severe is 'cruel only to be kind.' He promises the hundred fold even here and delivers us when we are too heavily laden till the yoke becomes sweet and the burden light. Simplicity and elevation are conspicuous in His words. What men call tact is often compromise of principle, and diplomacy is another word for cowardice and injustice. The utterances of God flash forth for ever the pure light of truth. The accomplishment of His precepts gives true liberty. The reading of the Gospel is like a walk on the mountain tops. We breathe a higher and purer air. How immense is the reverence Christ pays to our freedom! Men rush and hustle, but God waits. They are fighting for results that are temporary and uncertain. His, on the contrary, are certain and eternal. Men can shut at will the windows of the soul. When open, the light has never failed. Whatever man does, God is sure of His harvest. Man too often only builds on sand—God always on the rock. How inconsistent are the words and deeds of men! How wide and gaping the pit between preaching and practice! They recommend to virtues and sit down to revel; they praise economy and feast in the palaces of plenty. But Christ has a power that belongs to Him alone. His 'Who shall dispute sin?' is a challenge that leaves Him without a rival. He speaks as One having power. He knocks but will not force the door, for He willed from eternity that man should be free. Christ has laid for ever the foundation of true brotherhood, and while men speak more of their rights, He teaches us rather our duties. He is still the life of individual and nations the soul of civilization. Without Him there is only Kaiserism or anarchy. — Catholic Columbian.

CONVERTS AND "BORN CATHOLICS" Addressing a convert instruction class at Stoke-on-Trent, England, upon the occasion of the first Holy Communion of eighteen of its twenty-four members, the Rev. H. Sprague, who conducts the class, said: 'Comparisons sometimes odious were too

often made between so-called 'born Catholics' and converts. There were advantages on both sides. As a convert himself, he rejoiced at his conversion, but regretted he had not received the blessings of the faith from infancy. Born Catholics had much more to be thankful for, and more, too, to be answerable for. Converts had got behind in the race for heaven,

but they must make up for lost time by great devotion to the faith and the Church, and especially by the regular and frequent use of the sacraments. The gift of faith, whether received in infancy or later in life, would benefit neither born Catholic nor convert without appreciation and no operation.' — London Catholic Times.

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