

CHATS WITH YOUNG MEN

Good name in man and woman, dear my lord,
Is the immediate jewels of their souls
Who steals my purse, steals trash;
'Tis something, nothing;
'Twas mine, 'tis his, and has been
slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed.

THE BEAUTIES OF NATURE

Summer is the period especially devoted to vacations, to relaxation from some of the heavier activities which occupy people generally. Therefore some seem to think of it as a time for finishing almost all serious thought. They seem to think of little but light amusements and shallow recreations, many of which perhaps use up more energy than some of their weightier tasks.

It is not to be expected that during this period of the year people should experience as great a desire as during the cooler seasons for the heavier things of intellectual enjoyment. There are times for all things. Some things are most naturally into the setting of one season, some into that of another. But there are some things that are never out of season, or, at any rate, never should be. There are some things that ought to be kept in mind at all times, be it Summer or Winter, Spring or Autumn. Of such things are the serious thoughts of a serious mind—not necessarily of a lugubrious mind, but of one that keeps ever before it the serious things of life.

Summer is, indeed, a period of relaxation. A period of rest at the shore or in the country is looked upon today as a necessity. Even at home, warm evenings naturally suggest quiet hours of rest on the porch. But to the thoughtful person, relaxation does not necessarily mean complete abandonment of the reasoning faculties. A spell of undisturbed rest only affords the better chance for wholesome reading or meditation, not enough to tax the mind unduly during the warm weather, but enough to keep one attuned to the higher things of life, in a way for which the busy man has all too little time in the busier season.

Summer is a time of flowers, of foliage, of the manifold beauties of nature. At the shore, the great ocean rolls ceaselessly in its majesty and impressiveness. In the country, streams babble and lakes sparkle, mountains raise their lofty peaks before the vacationist's eyes, and birds and flowers add to the symphony of sounds and colors. To the tired cityite, coming from the monotonous grind of his daily work at bench or desk, these things are a benediction. What wonder that he should revel in the contemplation of quiet nature, and find a new joy in life from fellowship with congenial companions in nature's great playground? The peace and beauty of luxuriant nature on a beautiful summer day far from the smoke and turmoil of the city are soothing to mind and nerves and body. But behind them all there is a greater soother, a greater inspirer still—He who created them: God.

What folly to make the relaxation of summer an excuse for getting away from God as well as from the city! This is not to add to the joys of vacation time, but to detract from Him. For the highest thrill of nature which one wins in a sojourn away from the town which man has made, is itself a splendid chance to get nearer to the God whose power and beauty can be read in flowers and foliage, in mountain and stream, in ocean and sandy beach. And what sort of mind is that which is bored by thoughts of God in such surroundings? It is a mind which is not properly attuned to nature itself, as well as to God. The properly disposed mind will find in the glories of summer in the country or at the shore, not something to estrange him from God, but something to draw him still closer to Him. For the highest thrill of nature is absent from him who does not read it in the terms of God, who does not see in it the hand of the God who speaks to him in many ways.

He is a very poor lover of flowers who does not find in their petals a little treatise on the beauty of God. He is a sorry roamer of the forest who does not see in its great trees the grandeur of God as the architect of the woods. He is a shallow lover of the sea who does not read in its heave and swell a suggestion of the majestic power of its Creator. For many people, the vacation season may offer an even better opportunity for keeping in touch with the true peace of God than does the season of toil and strife in the city. A peace higher than any that the world can give is the reward of the truly religious person, no matter what his surroundings may be. And what better opportunity for more firmly establishing oneself in this peace can be given than in the spacious leisure of vacation time?

This does not mean that one should deny himself the legitimate pleasures of the vacation season, and become a hermit in a cave in the forest. The solitudes of the hermitage and of the cloister are for those who are called to them. But even legitimate pleasures lose

their chief charm when divorced from communion with the God who ever watches over them.

The joys of the vacation season will be greatly increased, not diminished, if one uses it to further not to hinder, his spiritual life. The idea that holiness is akin to sadness is not the idea of the truly religious person. To him it is a thing of beauty and a joy forever in a very literal sense. And he it is who can best enjoy nature.

Without delving into ponderous tomes intended mainly for the theologian or the scholar, one can find spiritual reading, or literature of a Catholic type, written in a refreshingly interesting style, which should refresh one's spiritual outlook while at the same time challenging keen interest. And, particularly for the person who finds all too little time for it in the busier season, vacation time offers an opportunity to be looked forward to for the furnishing of the mind with reading matter that is worth while. Without letting resting encroach unduly on the other features of one's vacation, one can, in the peace and quiet of the vacation, spend many a delightful hour with the written wisdom of wise men.

In short, the vacation season is a time for mental and spiritual, as well as for physical, refreshment. And such can not be obtained without the intimate contact with God which should be ours at all times.—The Pilot.

OUR BOYS AND GIRLS

IF I CAN LIVE

If I can live
To make some pale face brighter,
and to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life though bare,
Perhaps of much that seemeth dear and fair

To us on earth, will not have been in vain.
The purest joy
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well
If on that day of days the angels tell
Of me "She did her best for one of thine."

—HELEN HUNT JACKSON

THE BEST TIME TO END STRIFE

Did you ever see a little stream of water which had broken through a bank of soft earth? At first perhaps, it had but a narrow passage, and ran in quite a small stream.

But, as it continued to run, it washed away more and more of the earth, and gathered greater and greater force, until it made for itself a wide passage, and flowed in a full and rapid stream.

So, the proverb says, "the beginning of strife is as when one letteth run water." It may begin in a very small way—with some petty dispute or harsh word; but it does not end here. It goes on increasing until it often ends in a quarrel.

It was in this way that John and George Parks began to dispute and wrangle about a saw, which they had been using. It began thus:

George. John, I wish you would put my saw back into its place when you have finished using it. You know I do not like to have it left about in this way, where it can not be found where one wants it.

John. Well, I wish you would wait till I have had your saw, before you begin talking to me about it in this way. I have not touched your saw.

George. Why John, you know you had it yesterday afternoon; I lent it to you myself.

John. Well, suppose I did have it. I afterwards put it away; and what is more, you used it yourself, this morning.

George. I did not use it this morning. I have not had it since you borrowed it; and, if you had put it away it would have been in its proper place.

John. I tell you I did put it away, and you had it yourself, sawing that board for a hencop, this morning. I saw you with my own eyes.

George. You did not see me, this morning with your own eyes; nor did anybody else see me; for it was yesterday morning when I sawed that board. I shall not be in a hurry to lend you that saw again.

John. Keep your old saw! Who wants it? I can get a better one if I wish.

Now, it is plain that both of these boys were to blame. I do not know which was in the right, about using the saw last; but they were both very much to blame in quarreling about it.

If John had replied to his brother in a kind tone of voice, and said, "Yes, George, I know you do not like to have your saw left out, and I think I put it away," George would have replied in a similar manner.

If George had said, when his brother told him that he had used the saw himself that morning, "I think it was yesterday morning,

brother; but no matter; we will not dispute about it," there would have been no strife between them. It is always best to end strife at the beginning.—Selected.

OVERWORKED WORDS

Are you one of those girls whose descriptive vocabulary is limited to two or three words when you wear so threadbare by constant use that the poor overworked words really mean nothing? Then read a writer's recent complaint and be corrected thereby.

Anyone who is at all observant cannot fail to note how some persons have certain pet words and expressions that they use over and over again. They make the poor word do service that should be done by a dozen or more. The word in itself may be an excellent one, but no matter how excellent a word may be it loses its force when made to describe or represent what it was not intended to describe or represent.

Take, for instance, the word "adorable." One young girl is known among her friends to use this word perpetually to describe the time she may have had at some function, as well as to describe a chocolate layer cake. Now when you come right down to common sense and good taste, could any thing be more silly or more lacking in fitness of feeling than this promiscuous use of a word, especially of such a beautiful one as "adorable."

The unpleasant word "disgusting" is another word that is frequently subjected to misuses.

While it is not a pleasant word it is a fine, strong word, coined to express exactly what it does express. It, loses its identity quite often.

The dignity and beauty of language ought to be more appreciated. Try to find the right words to express your thoughts and feelings. There are correct words that will make plain every idea. They are to be had for the seeking. All you have to do is to seize them to your own use when you hear them.

If you are troubled with self-consciousness just get over it. What earthly difference does it make, all things considered, if some one should smile at your effort to reform and defend yourself? You will be in the right, and the person who tries to make you feel uncomfortable will be quite in the wrong.

Nine cases out of ten your imputation of a word will seem strange only to you. Utter it without embarrassment, frankly and easily, keeping your emotion over the reform quite hidden, and you will see that your reform will call no especial attention to itself.

Drop out slang and the overuse of pet words or expressions for a week. This will prove to you the hold they have upon you. Do it for a week and you will keep on doing it. Rid of weeds your mind garden will cultivate flowers.

Just think of what words are—the medium of expression. Are you not going to be fair to that mind of yours, and use words that will rightly transmit its thoughts?

Learn to enunciate your words clearly. Don't slur off their ends. Learn to pronounce them correctly.

Begin your reform right off, and see how much easier it is than it sounds. Of course there is a certain amount of hard work in it, but the sense of work is lifted when one becomes really interested and realizes that one is cultivating charm.—The Transcript.

THE PROTESTANT MINISTRY

Protestant denominations complain of a great lack of ministers in recent years. We have been told that many who have been in the ministry have been compelled to turn to other professions in order to support their families. We have been told that theological schools have not attracted as many young men as formerly, or have drawn only from an inferior class of youth.

Either as a consequence of this lack of clergy or as an explanation of it, every Protestant denomination has lost many churches, and the loss of churches is increasing year by year. Dr. Carroll, who has long been considered the chief authority on religious statistics in America, commenting upon the losses in ministers and churches, has declared: "Notwithstanding the encouraging returns in the number of communicants, losses continue in the number of ministers and of churches in the various denominations. There is a net loss in the Methodist group, and this decrease has been going on for some time apparently without serious denominational notice. The Methodist Episcopal Church lost 20 churches in 1919 and 22 in 1920. The loss of churches for all denominations is 556 for 1920."

Catholic seminaries are crowded to the doors. Vocations to the priesthood were never more numerous and the finest youths in our schools and colleges are aspiring to the priesthood. The multiplying of parishes and pastors is reported from every part of the United States. Not only are old parishes flourishing everywhere and new ones being created, but foreign missions are attracting hundreds of our youths and drawing consecrated dollars from thousands of our people. The ancient Church of God was never so much alive as it

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is in these days when reports of Protestant decay are heard from every side.

The call to the Catholic priesthood is so divine and therefore so unselfish that the conditions which discourage the aspirations of Protestant youths to the Protestant ministry weigh for very little with those who are willing to give their lives for Christ if needs be. Those who are called to the Catholic priesthood are fascinated by the likelihood of poverty even more than by the likelihood of a comfortable living. It demonstrates the Divine Source from which it springs by the spirit which it manifests. The contrast between the vigor of the Catholic priesthood and the failing strength of the Protestant ministry is only one more illustration of the truth of the Divine warning: "Unless the Lord build the house, in vain do they labor who build it."—The Missionary.

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