

CHATS WITH YOUNG MEN

SAY SOMETHING GOOD

Pick out the folks you like the least and watch 'em for a while; They never waste a kindly word, they never waste a smile; They criticize their fellowmen at every chance they get; They never found a human just to suit their fancy yet. From them I guess you'd learn some things, if they were pointed out, Some things that every one of us should know a lot about. When some one "knocks" a brother, pass around the loving cup, Say something good about him, if you have to make it up. It's safe to say that every man God made holds trace of good That he would fain exhibit to his fellows if he could; The kindly deeds in many a soul are hibernating there, Awaiting the encouragement of other souls that dare To show the best that's in them and a universal love. Would start the whole world moving in a hopeful, helpful groove. Say something sweet to paralyze the "knocker" on the spot. Speak kindly of his victim if you know the man or not.

PLENTY OF CHANCE

Charles M. Schwab recently gave some sound advice to young men which is especially valuable for those who have become victims of chronic physical laziness, one of the most prevalent diseases of our time. "The men who miss success," Mr. Charles M. Schwab said, "have two general alibis: 'I'm not a genius,' is the one; the other, 'There aren't the opportunities to-day there used to be.' Neither excuse holds. The first is beside the point; the second is altogether wrong. I have always felt that the surest way to qualify for the job ahead is to work a little harder than anyone else on the job one is holding down."

"The man who fails to give fair service during the hours for which he is paid is dishonest. The man who is not willing to give more than this is foolish. Nothing is so plentiful in America as opportunity. There are more jobs for forceful men than there are for feeble men to fill them. It is a mistake to think that all great American fortunes have already been made."

"The man who has done his best has done everything. The man who has done less than his best has done nothing."

"The man who attracts attention is the man who is thinking all the time, and expressing himself in little ways. It is not the man who tries to dazzle his employer by doing the theatrical, the spectacular."

There is no doubt that to-day industrial conditions favor the college man. But the college man who thinks that his greater learning gives him the privilege of working less hard than the man without such an education is going to end in disaster."

"Nothing is more fatal to success than taking one's job as a matter of course."—Buffalo Echo.

LIFE'S BATTLEFIELD

To fix our aim on the highest good and to go forward persistently towards it, insures success.

It is said that in battle soldiers are often terrified for fear they should be found short in the back. If they must die, they want to die facing the right direction, not away from but toward the enemy.

So on life's battlefield we should face in the right direction and fight the foe that would deprive us of victory. We should have courage, the courage of a brave soldier fighting in a righteous cause, the courage which dares to resist whatever opposes it—public opinion, denunciation, criticism—this is the courage that leads to victory. It is the man who sets his face like a flint towards the goal, towards what he believes to be right, and refuses to swerve a hair's breadth from his course though a paradise tempt him, that ultimately wins out. It is the man who faces life not only with a vigorous courage but a grim determination to win victory at any cost that succeeds.

It was said of a man who had passed through most painful experiences, frightful tribulations and afflictions for years, that when the end came and he was obliged to give up, he was still facing the goal. Never once in the long years of trial and frightful suffering had he lost heart or turned back. Not once did he faint by the wayside or give up until his strength was exhausted and he was obliged to quit the race. After every failure he would call out his remaining reserves and fight on just as if nothing had happened, always facing toward the goal.

What a magnificent spectacle is a brave soul fighting to the last in a righteous cause!

"Not failure, but low aim is crime." The real crime is turning our back on our goal, facing life in the wrong direction. The only failure is in giving up, losing faith and turning back.—Catholic Columbian.

MAXIMS FROM WASHINGTON

These are some of the rules of conduct the Father of our Country made:

Let your recreations be manful, not sinful.

Speak no evil of the absent, for it is unjust.

Let your conversation be without

malice or envy.

Detract not from others, neither be excessive in commending.

Let your discourse with men of business be short and comprehensive.

Undertake not what you cannot perform, but be careful to keep your promise.

Be not apt to relate views if you know not the truth thereof.

When a man does all he can, though it succeed not well, blame not him that did it.

Labor to keep alive in your breast that little spark of celestial fire called conscience.—Catholic Transcript.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

APRIL 8.—ST. PERPETUUS, BISHOP

St. Perpetuus was the eighth Bishop of Tours from St. Gatian, and governed that see above thirty years, from 461 to 491, when he died on the 8th of April. During all that time he labored by zealous sermons, many synods, and wholesome regulations, to lead souls to virtue. St. Perpetuus had a great veneration for the Saints, and respect for their relics, adorned their shrines, and enriched their churches. As there was a continual succession of miracles at the tomb of St. Martin, Perpetuus finding the church built by St. Brice too small for the course of people that resorted thither, directed its enlargement. When the building was finished, the good bishop solemnized the dedication of this new church, and performed the translation of the body of St. Martin, on the 4th of July in 473. Our Saint made and signed his last will, which is still extant, on the 1st of March, 475, fifteen years before his death. By it he bequeathed all his goods to the church, and having bequeathed to his church his library and several farms, and settled a fund for the maintenance of lamps, and the purchase of sacred vessels, as occasion might require, he declares the poor his heirs. He adds most pathetic exhortations to concord and piety; and bequeaths to his sister, Fidia Julia Perpetua, a little gold cross, with relics; he leaves legacies to several other friends and priests, begging of each a remembrance of him in their prayers. His ancient epitaph equals him to the great St. Martin.

APRIL 9.—ST. MARY OF EGYPT

At the tender age of twelve, Mary left her father's house that she might sin without restraint, and for seventeen years she lived in shame at Alexandria. Then she accompanied a pilgrimage to Jerusalem, and entangled many in grievous sin. She was in that city on the Feast of the Exaltation of the Holy Cross, and went with the crowd to the church which contained the precious wood. The rest entered and adored; but Mary was invisibly held back. In that instant her misery and pollution burst upon her. Turning to the Immaculate Mother, whose picture faced her in the porch, she vowed herself to do penance if she might enter and stand like Magdalen beside the Cross. Then she entered in. As she knelt before Our Lady on leaving the church, a voice came to her which said, "Pass over Jordan, and thou shalt find rest." She went into the wilderness, and there, in 420, forty-seven years after, the Abbot Zosimus met her. She told him that for seventeen years the old songs and scenes had haunted her; ever since, she had had perfect peace. At her request he brought her on Holy Thursday the sacred body of Christ. She bade him return again after a year, and this time he found her corpse upon the sand, with an inscription saying, "Bury here the body of Mary the sinner."

ST. JOHN THE ALMONER

St. John was married, but when his wife and two children died he considered it a call from God to lead a perfect life. He began to give away all he possessed in alms, and became known throughout the East as the Almoner. He was appointed Patriarch of Alexandria; but before he would take possession of his see he told his servants to give over the house and bring him a list of his lords—meaning the poor. They brought word that there were seventy-five hundred of them, and these he undertook to feed every day. On Wednesday and Friday in every week he sat on a bench before the church, to hear the complaints of the needy and aggrieved; nor would he permit his servants to taste food until their wrongs were redressed. The fear of death was ever before him, and he never spoke an idle word. He turned those out of church whom he saw talking, and forbade all detractors to enter his house. He left seventy churches in Alexandria, where he had found but seven. A merchant received from St. John five pounds weight of gold to buy merchandise. Having suffered shipwreck and lost all, he had again recourse to John, who said, "Some of your merchandise was ill-gotten," and gave him ten pounds more; but the next voyage he lost ship as well as goods. John then said, "The ship was wrongfully acquired. Take fifteen pounds of gold, buy corn with it, and put it on one of my ships." This time the merchant was carried by the winds without his own knowledge to England, where there was a famine; and he sold the corn for its weight in tin,

and on his return he found the tin changed to finest silver. St. John died in Cyprus, his native place, about the year 619.

APRIL 11.—ST. LEO THE GREAT

Leo was born at Rome. He embraced the sacred ministry, was made archdeacon of the Roman Church by St. Celestine, and under him and Sixtus III. had a large share in governing the Church. On the death of Sixtus, Leo was chosen Pope, and consecrated on St. Michael's day, 440, amid great joy. It was a time of terrible trial. Vandals and Huns were wasting the provinces of the empire, and Nestorians, Pelagians, and other heretics wrought more grievous havoc among souls. Willet Leo's zeal made head against these perils, there arose the new heresy of Eutyches, who confounded the two natures of Christ. At once the vigilant pastor proclaimed the true doctrine of the Incarnation in his famous "tome"; but fostered by the Byzantine court, the heresy gained a strong hold amongst the Eastern monks and bishops. After three years of unceasing toil, Leo brought about its solemn condemnation by the Council of Chalcedon, the Fathers all signing his tome, and exclaiming, "Peter hath spoken by Leo." Soon after, Attila with his Huns broke into Italy, and marched through its burning cities upon Rome. Leo went out boldly to meet him, and prevailed on him to turn back. Astonished to see the terrible Attila, the "Scourge of God," fresh from the sack of Aquileia, Milan, Pavia, with the rich prize of Rome within his grasp, turn his great back to the Danube at the Saint's word, his chiefs asked him why he had acted so strangely. He answered that he saw two venerable personages, supposed to be Sts. Peter and Paul, standing behind Leo, and impressed by this vision he withdrew. If the perils of the Church are as great now as in St. Leo's day, St. Peter's solicitude is not less. Two years later the city fell a prey to the Vandals; but even then Leo saved it from destruction. He died A. D. 461, having ruled the Church twenty years.

APRIL 12.—ST. JULIUS, POPE

St. Julius was a Roman, and chosen Pope on the 6th of February in 357. The Arian bishops in the East sent him three deputies to accuse St. Athanasius, the zealous Patriarch of Alexandria. These accusations, the order of justice required, Julius imparted to Athanasius, who thereupon sent his deputies to Rome; when, upon an impartial hearing, the advocates of the heretics were confounded and silenced upon every article of their accusation. The Arians then demanded a council, and the Pope assembled one in Rome in 341. The Arians instead of appearing held a pretended council at Antioch in 341, in which they presumed to appoint one Gregory, an impious Arian, Bishop of Alexandria, detained the Pope's legates beyond the time mentioned for their appearance; and then wrote to his Holiness, alleging a pretended impossibility of their appearing, on account of the Persian war and other impediments. The Pope easily saw through these pretences, and in a council at Rome examined the charges of St. Athanasius, declared him innocent of the things laid to his charge by the Arians, and confirmed him in his See. He also acquitted Marcellus of Ancyra, upon his orthodox profession of faith. He drew up and sent by Count Gabian to the Oriental Eusebian bishops, who had first demanded a council and then refused to appear in it, an excellent letter, which is looked upon as one of the finest monuments of ecclesiastical antiquity. Finding the Eusebians still obstinate, he moved Constantine, Emperor of the West, to demand the concurrence of his brother Constantine in the assembling of a general council at Sardica in Illyricum. This was opened in May 347, and declared St. Athanasius and Marcellus of Ancyra orthodox and innocent, deposed certain Arian bishops, and framed twenty-one canons of discipline. St. Julius reigned fifteen years, two months, and six days, dying on the 12th of April, 352.

APRIL 13.—ST. HERMENEGILD, MARTYR

Leovigild, King of the Visigoths, had two sons, Hermenegild and Recared, who reigned conjointly with him. All three were Arians, but Hermenegild married a zealous Catholic, the daughter of Sigebert, King of France, and by her holy example was converted to the faith. His father, on hearing the news, denounced him as a traitor, and marched to seize his person. Hermenegild tried to rally the Catholics of Spain in his defence, but they were too weak to make any stand, and, after a two years' fruitless struggle, he surrendered on the assurance of a free pardon. When safely in the royal camp, the king had him loaded with fetters and cast into a foul dungeon at Seville. Tortures and bribes were in turn employed to shake his faith, but Hermenegild wrote to his father that he held the crown as nothing, and preferred to lose sceptre and life rather than betray the truth of God. At length, on Easter night, an Arian bishop entered his cell, and promised him his father's pardon if he would but receive Communion at his hands. Hermenegild indignantly rejected the offer, and knelt with joy for his death stroke. The same night a light streaming from his cell told the Christians who were watching near that the martyr had won his crown, and was keeping his Easter with the Saints in glory.

Leovigild on his death-bed, though still an Arian, bade Recared seek out St. Leander, whom he had himself

cruelly persecuted, and, following Hermenegild's example, he received by him into the Church. Recared did so, and on his father's death labored so earnestly for the extirpation of Arianism that he brought over the whole nation of the Visigoths to the Church. "Nor is it to be wondered," says St. Gregory, "that he came thus to be a preacher of the true faith, seeing that he was brother of a martyr, whose merits did help him to bring so many into the lap of God's Church."

APRIL 14.—ST. BENEZET

St. Benezet kept his mother's sheep in the country, and as a mere child was devoted to practices of piety. As many persons were drowned in crossing the Rhone, Benezet was inspired by God to build a bridge over that rapid river of Avignon. He obtained the approbation of the bishop, proved his mission by miracles, and began the work in 1177 which he directed during seven years. He died when the difficulty of the undertaking was over, in 1184. This is attested by public monuments drawn up at that time and still preserved at Avignon, where the story is everybody's mouth. His body was buried upon the bridge itself, which was not completely finished till four years after his decease, the structure whereof was attended with miracles from the first laying of the foundations till it was completed in 1188. Other miracles wrought after this at his tomb induced the city to build a chapel upon the bridge, in which his body lay nearly five hundred years. But in 1669 a greater part of the bridge falling down through the impetuosity of the waters, the coffin was taken up, and being opened in 1670 in presence of the grand vicar, during the vacancy of the archiepiscopal see, the body was found

entire, without the least sign of corruption; even the bowels were perfectly sound, and the color of the eyes lively and sprightly, though, through the dampness of the situation, the iron bars about the coffin were much damaged with rust. The body was found in the same condition by the Archbishop of Avignon in 1674, when, accompanied by the Bishop of Orange and a great concourse of nobility, he performed the translation of it, with great pomp, into the Church of the Celestines.

A PRAYER FOR PRIESTS

Keep them, I pray Thee, dearest Lord, Keep them for they are Thine— Thy priests whose lives burn out before Thy consecrated Shrine. Keep them—thou knowest, dearest Lord— The world—the flesh are strong And Satan spreads a thousand snares To lead them into wrong. Keep them for they are in the world Though from the world apart. When earthly pleasures tempt, allure, Shelter them in Thy Heart. Keep them and comfort them in hours Of loneliness and pain When all their life of sacrifice For souls seems but in vain. Keep them, and O remember, Lord, They have no one but Thee, Yet they have only human hearts, With human frailty. Keep them as spotless as the Host— That daily they adore— Their every thought and word and deed, Deign, dearest Lord, to bless.

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