

CHATS WITH YOUNG MEN

KINDNESS IS THE WORD

"What is the real good?" I asked in musing mood. Ouder, said the law court; Koo wledge, said the school; Truth, said the wise man; Pleasure, said the fool; Love, said the maiden; Beauty, said the page; Freedom, said the dreamer; Home, said the sage; Fame, said the soldier; Equity, said the seer.

Spoke my heart full sadly; "The answer is not here."

Then within my bosom, Softly this I heard; Each heart holds the secret, "Kindness is the word."

—JOHN BOYLE O'REILLY

FAITH AND WORKS

Two clergymen, it is said, once had occasion to cross a river in a small boat with only two oars in propelling it. On getting into the boat, they saw that the boatman had painted on one ear the word Faith, and on the other Works. This device induced them to inquire of the boatman what it meant. "Well," said he, "I have a great many people to take across this stream, and I wish them all to learn a lesson taught us in the Scriptures, which is, that faith without works is dead—being alone; and that works without faith is equally so. Ser, when I take hold of Faith and pull only on that, I simply go round in a circle, and make no progress; so also when I take hold of Works, the same result follows. But when I take hold of Faith and Works together, and pull with a steady pull, I shoot rapidly across the stream."—Young Catholic Messenger.

THREE CHEERS FOR JOHNNY BUTLER

The following interesting editorial is taken from Commerce Comments, the publication of the National Bank of Commerce of New York: "There is something downright inspiring in the story of Johnny Butler. You all know him—for many months an able member of the Night Force, just recently transferred to the Loan Department. If you have followed the fortunes of Commerce in athletics you know another side of him, for he has been one of the most dependable men on the basketball and baseball team. "The other night the graduation exercises of St. John's College in Brooklyn were held and one of the recipients of the B. A. degree was Butler. We take off our editorial hat to any man who can complete a four-year college course in the regular period, when he works during the last two years at a regular job, with regular hours, from midnight to breakfast time. When Butler had time to sleep and eat, not to mention studying and becoming an active member of the Commerce Club, is quite beyond our understanding. Incidentally, he has not been absent from the bank once this year. "But doesn't his record prove pretty conclusively that a fellow can get anything if only he wants it badly enough? And doesn't it make you laugh when you compare this story with the complaints of some of the other folks in the bank, that they 'haven't time' to study three or four nights a week?"

This clipping is an editorial in itself and its lesson is so convincing that further comment would be superfluous. All we can say is: "Three cheers for Johnny Butler" and may the story of this young hero's deeds inspire others.—The Tablet.

NEGLECT YOUR BUSINESS BUT NOT YOUR BOY

Every boy is going to have a confidant, some one to whom he can tell his secrets and whisper his hopes and ambitions which he would not confide to others. We take it for granted that his mother will stand nearer to him than any other person, but every boy will have some male friend who will stand in a peculiar relation to him. This friend, this confidant, should be his father.

You cannot afford to have your boy feel that you are too busy or too indifferent to tell him how to fly his kite or bat his hook or make a toy or to play games with him. If you begin early enough, it is comparatively easy for you to gain your boy's confidence. From infancy he should grow up to feel that no one else can take your place; that you stand in a peculiar relation to him, which no one else can fill. Any business man would be horrified at the suggestion that he would ruin his boy by neglect, that his absorption in business would result in the undoing of his own son. But, it is the easiest thing in the world to forfeit a boy's confidence. It will take only a little snubbing, a little scolding, a little indifference, a little unkind criticism, a little nagging and unreasonableness to shut off forever any intimacy between you and your boy.

One of the bitterest things in many a business man's life has been the discovery, after he has made his money, that he has lost his hold upon his boy, and he would give a large part of his fortune to recover his loss. I have been in homes where the relation between father and son was so strained and formal that the latter would no more think of making a confidant of their father than they would of a perfect stranger.

They have been rebuffed, snubbed and scolded, so unkindly treated that they would never think of going to him for advice, or with any confidential matter.

It is a most unfortunate thing for a boy to look upon his father as a task master instead of a companion, to dread meeting him because he always expects criticism or scolding from him. Some fathers constantly nag, find fault, and never think of praising their sons or expressing any appreciation of their work, even when they do it well. Yet there is nothing so encouraging to a boy, especially if he finds it hard to do what is right, as real appreciation of his effort. This is a tonic to youth. Boys thrive on praise. This is why most of them think more of their mothers than their fathers—because their mothers are more considerate, more appreciative, more affectionate, and do not hesitate to praise them when they do well. They are naturally more generous with them; less exacting than their fathers.

I know a man who takes a great deal of pains to keep the confidence of his pet dog. He would not think of whipping or scolding him because he would not risk losing his affection, but he is always scolding the boy, finding fault with everything he does, criticizing his conduct, his associates, and telling him that he will never amount to anything. Now, what chance has a boy to grow, to develop the best thing in him in such an atmosphere?

You should regard the confidential relation between yourself and your son as one of the most precious things in your life, and should never take chances of forfeiting it. It costs something to keep it, but it is worth everything to you and to the boy. I never knew a boy to go very far wrong who regards his father and mother as his best friends and keeps no secrets from them.—Success.

OUR BOYS AND GIRLS

THE CHILD AND THE MOTHER

O Mother—my love, if you'll give me your hand, And go where I ask you to wander, I will lead you away to a beautiful spot.

The Dreamland that's waiting out yonder, We'll walk in a sweet-posie garden out there, Where moonlight and starlight are streaming, And the flowers and birds are filling the air.

With fragrance and music of dreaming, There'll be no tired-out boy to undress, No questions or cares to perplex you.

There'll be no little bruises or bumps to caress, Nor patching of stockings to vex you.

For I'll rock you away on a silver-dew stream, And sing you asleep when you're weary, And no one shall know of our beautiful dream.

But you and your own little dearie, And when I am tired I'll nestle my head In the bosom that scooped me so often, And the wide-awake stars shall sing in my stead.

A song which our dreaming shall soften, So, Mother—my love, let me take your dear hand, And away through the starlight we'll wander— Away through the mist to the beautiful land.

The Dreamland that's waiting out yonder! —EUGENE FIELD

SIMPLE KINDNESS

An old woman of simple ways was speaking of another in the same community who was noted for her many good deeds, and she said of her: "The best thing you can say about her is that she is just plain kind. When you say that about a body you've said one of the best things it is possible to say about them."

Of all human attributes none are of greater value than the attribute of simple human kindness. To be always "just plain kind" is to give proof of the fact that one has a Christian spirit, and a kind heart assures the doing of kind deeds. One day two young women were talking and one repeated something that she had heard that another had said: "I do not believe that Mary ever said that," replied the other woman, "she is too kind ever to say a thing like that. I don't believe that any one ever heard Mary say a downright unkind thing in her life. I wish I could guard my own tongue as well as she does here when it comes to what she says about others."

Here was some one else who was "just plain kind" and therefore a door of good. Simple kindness is a source of encouragement to those who have many troubles and cares. One cannot be constantly kind with out creating an influence for good and being helpful in the world.—The Echo.

THE CATHOLIC BOY AND THE ATHEIST

The following interesting anecdote is related in a Belgium Catholic newspaper: Not long ago a Catholic boy was traveling in a train between Brussels and Namur. In the same train was an infidel school inspector. On

passing before a Catholic Church the boy uncovered his head in honor of the Blessed Sacrament, which he knew was kept in the church.

The inspector, who was up to this time had been reading a newspaper, on seeing the reverence paid by the boy to the house of God, began to laugh, and the following dialogue ensued: "To be sure, my little friend, you must be an altar boy?"

"Yes, sir," replied the boy, "and I am just preparing for my First Communion."

"And would you please tell me what the curate teaches you?"

"Well, he is just instructing me in the mysteries of religion."

"And, please, what are those mysteries? I have forgotten all about these mysteries a long time ago, and in a couple of years it will be the same with you."

"No, sir; I will never forget the mysteries of the Holy Trinity, of the Incarnation and of the Redemption."

"What do you mean by the Holy Trinity?"

"One God in three Persons."

"Do you understand that now, my little friend?"

"Where there is a question of mysteries three things are to be distinguished: to know, to believe, to understand. I know and I believe, but I do not understand. We will understand only in heaven."

CHEER UP

Not the least duty of mankind is happiness. It may seem just a little duty to speak of happiness as a duty, but it is nothing less than that. Men and women should be to spread a little joy along the paths they tread, and busy a "Good Morning" club, which has the simple requirement of cheerfulness as one of the principle qualifications for membership, may lay the foundation of cheerfulness throughout life. It is almost a crime to spread bitterness among those with whom we come in contact. It is really a joy to come in contact with a sweet-tempered child or man or woman—people who care for their fellows and companions, and who spread the doctrine of "Cheer up" wherever they go.

There is plenty of room for improvement in this busy world. Too often we come in contact with men and women who have permitted their burdens to sour their dispositions and who go about spreading their discontent, treading on the toes of those about them, saying unpleasant things when it were better that nothing were said. It is not necessary that one should carry a vacuous smile about upon his beaming countenance at all times nor that he should be forever talking about things which would be pleasant if true. The person who can remain decently sociable in all walks of life is the one who has learned the secret of happiness and of giving happiness. It is the little things which count, and it everybody would devote a little time to little helpful things, the sum total of little things would soon mount up to a very sizable pile of pleasantness and happiness. It is a common fashion to be glad, anyway. So cheer up.—Intermountain Catholic.

THE CRIMSON TIDE

The ground was wet with it. There was a pool, too, which looked as if it might be Blood and water. They had to avoid it as they waded back and forth. One of the soldiers picked up a garment, and his hand came away curiously stained. Then they began to cast lots. The garment, seamless, well-made, might be valuable. This was not work for soldiers, this execution of a tribal trouble-maker. They would get what they could out of it. Here and there, on the shoulders and along the arms, the texture was stiff with clotted Blood. That removed, the garment might possibly be worn again, or fetch a higher price, sold to some huckster. But the Blood, they grumbled, had almost spoiled it.

The world has not greatly changed since that dark afternoon when the pagan soldiers gambled for the garment of Jesus Christ. The Blood of Jesus Christ, the object of adoration for men and angels, to them was worthless. But they saw some value in the material out of which the seamless robe was woven. To day too the world, gone mad in pursuit of temporal values, knows nothing of the values which are eternal. Gold is all, grace is nothing. A white figure still hangs upon the Cross. It has given the world all it could give, at the price of its Blood. But men pass by unheeding, save perhaps, as they may calculate the value of the wood of the Cross, or the commercial possibilities as real estate, of the Hill whereon was wrought the world's salvation.

Today the world looks out upon fields still wet with human blood, and in anguish mothers ask why this price must be paid in every age for a freedom which to most of them means only a continued struggle against starvation. The answer is found on Calvary and the soldiers casting lots. All children of the one Heavenly Father, brethren are masses against "brethren" because the world and its wisdom and its governments refuse to march at the Foot of the Cross. In human devices alone and in those compromises of principle with expediency which governments call statecraft, the world seeks to find, and always loses, peace. It does not know, or will not admit, that only under the Cross near the pool of Blood and



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water breaking from the Heart of Christ, is found the sovereign specific for the woes of men and nations. We are living in troublous times. It is a mockery to turn anything less than the counsels of Heaven for relief. No process of reconstruction will assist in anything but deeper mockery if it has no part in the crimson tide that surges from Calvary. The philosopher may vaunt his wisdom, and the sociologist, backed by a pagan State, proclaim that in his program alone is found the cure for the wounds of the world. It is vain. There is no hope of sane reconstruction, except in the adoption of the principles preached with undying eloquence by the silent Figure of Jesus Christ Crucified.—America.

IS ONE RELIGION AS GOOD AS ANOTHER?

WHY THE CATHOLIC'S ANSWER IS "NO!"

(By "M. C. L." in Catholic Herald)

A correspondent forwards a press cutting, which contains what is merely a variation of the fallacy: "One religion is as good as another. If that be so, indeed, why did Our Lord teach one definite religion, and command the Apostles to teach the whole of it to all nations, to be observed by all? The command itself (St. Matthew xxviii. 19; St. Mark xvi. 15), the obligation of believing under pain of condemnation (St. Mark xvi. 16), and the promise that the Holy Spirit shall teach the Church all truth, dispose of the go-as-you-please-in-religion theory, to all who believe that there is a Divine Revelation. To say that it does not matter what religion one follows, as long as he does right" is as sensible as saying that it does not matter whether a man has legs, so long as he can walk. To do right, as an American Catholic rector says, means more than keeping out of jail and getting on pleasantly with one's own neighbors and fellow men. To do right means determined effort to give God due honor and obedience in all things, to seek His kingdom and His justice before anything else. We are not to believe, as many say, that one should believe in the Almighty, to make a religion to suit one's own limited views, convenience, and human interests. We are bound to obey the Divine Will in the matter of religious belief as well as in the matter of our conduct towards our neighbor. In other words, we are morally bound both to believe right and to do right. The rector quoted (Rev. H. C. Hengeli) says that "unless a man believes in God and in God's true revelation, acquired by His Church, he will scarcely act right towards his fellow-men." For example, most non-Catholics believe in divorce and hence many of them have several "wives" or "husbands" in rotation; that is a crime against the family, against the human race, as well as a sin against God. So also is race-suicide. 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