#### CHATS WITH YOUNG MEN

THE DARK PATH

When people lose their temper It doesn't always stay In just the place they lose it, But travels miles away; And when they find and bind it It may be it has done A mischief never to be healed Unto the farther sun. Vhen people lose their temper It runs and rages far. It strikes at friends as well as foes, Not caring who they are; And when its cruel force is spent, Its words and deeds go on Down many ways, through many

days Unreckoned and unknown. When people lose their temper It still may come again, After the past is forgotten, Bringing a load of pain That never can be lifted, That breaks the heart with woe-Oh, far the road and ill the path Where pride and anger go.

COURTESY OF THE OLD IS DISAPPEARING RAPIDLY

writer in the Syracuse Catholic Sun chides young men for their lack of courtesy toward girls whom they meet at choir rehearsals and other parish gatherings. Our con- The print of My wounded Feet. temorary says

"We fear that our young men are becoming too ungallant and the possible unfitness of the times may influence them to withdraw from escorting the young women to church now and then. Recently the young women of a certain Catholic Church exchanged confidences and resolved exchanged confidences and resolved that they would give up choir prac-tice, rehearsals, sodality meetings, etc., unless they had escort over lone-some streets. The girls are right. why are these young men so careless of our womankind? The city streets are not as safe as they look, and it very often happens that the police are asked to look for missing of the strength of the Father's Caustic remarks are made that a good girl is always safe. Have ye guided the tottering foot-That is false. It is the loose, careless steps girl who is led astray, but where girls are spirited away, leaving nothing but blankness, they are more often than not girls of the very best and no. To soothe the pillow of death, than not girls of the very best and no-blest. We have heard girls declare To comfort the sorrow stricken they would not venture over certain streets again, but young blood is And have ye felt when the glory restless and when clubs are meeting it is sad to have to drop out, more especially from the Church societies. And—does it not look queer for all the young men hanging about for a last word with the jolly priest while the girls go out ashamed to be so slighted, to sourry home with their hearts beating furiously and sadly wondering what is the reason the boys treat them so cavalierly, and no bt the boys are chuckling, think ing how they are fooling some would. be match-making priests. Wake up to reason, young men; your own sisters may need a safe escort some

This complaint is undoubtedly justified. Many young fellows seem to have such an exaggerated opinion of themselvas that they imagine the girls are constantly trying to enveigle them into matrimony. They evidently don't know how ridiculous they are making themselves and they had better wake up, as the writer quoted says.—Buffalo Echo.

A GENTLEMAN OF THE OLD SCHOOL

It is rare today that we meet the It is rare today that we meet the gentleman of the old school. He has been superseded by the man of business, of affairs. The old school type of gentleman was a man of culture, broad understanding, scholarly mind and refined tastes. His present day counterpart is taken the present day counterpart is taken the present day counterpart is taken the parents hearts by openly the strictly material interests. up with strictly material interests: business, sports, clubs, the current happenings of ephemeral interest.

The gentleman of the old school had a solid foundation in the study of the classics. His perceptions had been clarified by familiarity with the best thought and intellectual achievement of all ages. He was a connois-seur in the field of art and literature, and his views were never tem-pered by a consideration of the monetary value of a given master-piece. He was not unacquainted with the life and work of the great artists of all countries; their trials and triumphs were to him a source of perennial interest. He possessed a spirit of comradeship with the great thinkers of the ages, and he loved to dwell upon the singular merits of his favorite author, sculptor or painter.

This old fashioned gentleman could discourse intelligently, yes, learnedly, on the intellectual virtues of the world's most renowned minds. of the world's most renowned minds. Frequently did he quote the classics of his own and of alien tongues in order to drive home a point or to embellish a phrase. He lived above the present, while at the same time taking a keen interest in the things that passed before his gaze. But he dwelt chiefly in the realm of thought and of heauty. He endeavored ever and of beauty. He endeavored ever to select the best and the most pala-table viands from the world's mental store placed before him; ever seeking to improve his mind, to enlarge

that affect the human family as a whole or in its individuals.

Today, however, the average gentleman has but a limited horizon. Even where he has enjoyed superior educational advantages, his outlook usually is confined to the world of one tongue, his views narrowed by a single perspective, his interests centered in the quest for lucre, preferment or empty honors. The average man of today draws his mental pabulum from the news, sporting, and financial page of his single daily paper, and from an occasional excursus into a magazine of more or less doubtful value. The of more or less doubtful value. The gentleman of the old school is sadly missing in numbers, and we regret his passing.—Catholic Bulletin.

OUR BOYS AND GIRLS

desert, For those who have missed their way?

Have ye been in the wild, waste places, Where the lost and wandering

where the lost and wandering stray? Have ye trodden the lonely highway, The foul and the darksome street? It may be ye'd see in the gloaming

Have ye folded home to your bosom The trembling, neglected lamb, And taught to the little lost one The sound of the Shepherd's Name? Have ye searched for the poor and

needy With no clothing, no home, no bread ? The Son of Man was among them-He had nowhere to lay His Head.

Have ye carried the living water To the parched and thirsty soul? Have ye said to the sick and

Hath streamed through the open And flitted across the shadows, That there I had been before?

Have ye wept with the broken-In their agony of woe

Ye might hear Me whispering beside 'Tis the pathway I often go!''

My brethren, My friends, My disciples, Can ye dare to follow Me ? Then, wherever the Master dwelleth There shall the servant be!

need but a reminder to be speedly remedied. To begin with, the sweet tooth of the average American girl tempts her to eat candy in the street "Second—In the realm of social life there must be a recognition of and at the theatres, though she may be quite aware that to do so is not good form. The same girl who would scorn to eat peanuts and condemns those delicacies as "vulgar

their parents' hearts by openly correcting or contradicting them, forgetting that their own superior knowledge does not show up to advantage when paraded at the expense of good manners. This habit on the part of the younger members of scciety is one that should be nipped in the bud at once. Suppose father or mother do mispronounce a word, make a misstate-ment, or fall into an error of grammar, does it make things any better by emphazing their faults so openly? The first law of good manners is consideration and respect for those older than ourselves, therefore that, outside of any other promptings, should restrain the flip-pant correction of parents before

strangers at least.
To discuss your clothes, servants, or your domestic affairs, is to stamp yourself ill bred. General conversation is the only sort toler ated in the best circles. Do not talk and laugh at the theatre or other places of amusement, annoying those code, and your manners will improve steadily under such personal disci-

pline.—The Tablet. MORE THAN HER SHARE

his vision and to cultivate a kinship with the brightest and most elevated intellects of the race. His Latin and Mary, smiling, as she reached across Greek were well polished, while to take the largest piece on the he rejoiced in more than a passing plate. She did it with a frank, goodacquaintance with the French, Ital- natured air, and the hostess smiled ian and German. Thus he was not is she passed on, but nevertheless isolated intellectually, but entered there was a doubt growing in her into the goodly company of the elect of all time. Hence was it a distinct pleasure to sit in his company, to pleased when her daughter, Doris,

converse with him, to exchange brought Mary home for a two week's views, to argue, even on questions that affect the human family as clever Mary was selfish and—well,

"I thought you liked her, Ralph," said Dorle, demurely.
"She's all right for a time, but I'd

hate to have her for a steady house-mate," said Ralph, emphatically. And even gentle Mrs. Kane said: I think you'd better not ask her again, Doris. That kind of a girl wears on a person."

THE MASTER'S QUESTIONS
Have ye looked for my sheep in the
Have ye looked for my sheep in the

The girl who takes more than her share will seldom find anyone dis-puting the matter with her. Only being the matter with her. Only horrid, aggressive per ple will do that, and she will calmly turn her back on them, thinking they do not count. The nice people, her own intimates, will go on letting her take the best and easiest and largest. But in taking more than her share, she is taking even more than she thinks. taking even more than she thinks. She is taking scorn of all who notice her. She is taking light and slight ing estimates of her character. Little by little, as she grows older and her ugly attributes stand out more plainly, she is left out of things and loses her friends. Justice, fair play, is one of the greatest principles of society. Any one who ignores it in her dealings will find that she must pay a heavy price.—Catholic News.

#### MGR. NOLENS URGES CALM COOPERATION

LEADER OF CATHOLIC PARTY IN HOLLAND POINTS WAY IN CRITICAL PERIOD OF READJUSTMENT

Washington, October 27.-The following statement made by Monsig nor W. H. Nolens, leader of the Cath olic party in Holland, and representative of the Netherlands Government at the forthcoming international labor conference, is of especial interest. Monsignor Nolens has been, since 1896, a member of the Dutch Parliament, and in 1918 was charged with the tark of forming the present Dutch cabinet, refusing himself to accept the premiership.

Monsignor Nolens says: "During the present critical period of readjustment which the world is passing through, I believe that certain great healing forces are vitally neces-

sary:
"First—In the realm of economic life, it is obvious that some under-standing must be reached between capital and labor. The peace of a more youthful ones, commit through carelessness or thoughtlessness many breaches of good manners which important factors in the economic situation. That peace cannot be maintained if improper considera

"Second-In the realm of social life there must be a recognition of the fact that there are interests nomic interests.

"Third—In the present inter-national situation there must be a revival of the essentially religious conviction that all men, of whatever nation or race, are one great family between the members of which must reign good faith and that sort of mutual confidence of which our mutual confidence of which our great Hollander, Hugo Grotius, who is recognized as the very founder of international law, speaks in the last chapter of his work, 'Da Jare Belli

"Finally, I have, during the War, expressed my own personal convic-tion in Parliament that the world may be saved from its complexities and difficulties, first, in the political realm by the very sort of admirable idealism that President Wilson has so fittingly expressed; second, in the economic world by the co-operation of all organized bodies and groups for domestic peace, and third, in the moral realm, and speaking from my point of view as a Catholic, by the imponderable moral influence of the

Glory, nobility, true greatness, belong by right to him who disdains to be the slave of his vices, and who claims a complete independence on

Consider from time to time what passions are most predominant in your soul, and having discovered them, adept such a method of thinking, speaking and acting as may counteract them.

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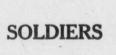
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