

CHATS WITH YOUNG MEN

ON CHARITY

Oh, be not the first to discover A blot on the fame of a friend; Oh, be not of discord the mover, For hearts may prove true in the end.

We none of us know one another And oft into error we fall; Then let us speak well of each other;

Or speak not of others at all. A sigh or a smile may awaken Suspicion most false or untrue, And thus our belief may be shaken In hearts that are honest and true.

How often the friends we hold dearest, Their noblest emotions conceal? And blossoms the purest, sincerest, Have secrets they cannot reveal.

Leave base minds to harbor suspicion, And small ones to trace out defects; Let ours be a noble ambition To love as our Saviour directs.

STUDY MEN

Some men have within them that which always spurs them on, while some need artificial initiative, outside encouragement.

Some men exert themselves under stern discipline; some respond only to a gentle rein.

Some men need driving; some coaxing. Some need the spur; some the sugar lump.

Some men do their best with work piled shoulder high; some men must have it given them a piece at a time.

Some men thrive on discouragement; some cannot work without cheerfulness.

Study men—the men over you, under you, around you. Study then and learn how to get from each the best that is in him.—The Chair Man.

INACTION

"When the Great Judge shall call us to appear to answer before the tribunal of our own conscience, at the close of life's short day, neither our bashfulness nor our weakness will serve as an excuse for our own inaction. It will be of no use to answer: 'We were nothing and we could do nothing, we were but as a grain of sand.' He will answer 'I placed before you the scales of Time in which the destiny of man is weighed; in the one was good, in the other evil. You were but a grain of sand I own; but who told you that that grain of sand would not incline the balance on My side? You received understanding to discern; a conscience to follow; you had to throw in your grain on one side; you cast it aside and did neither. Let the wind then waft it away! It has been useless to yourself, it has been useless to your neighbor.'—Lamartine.

ARE YOU A BORE?

You may be one without knowing. So be sure that it will not be your fault if you are. Here are one or two tests that will soon show you if you are inclined to be such a dreadful creature as the one we call a "bore."

Do you invariably rattle on in conversation on your own affairs and your own opinions, without allowing your unfortunate listener a moment to express his views? If so, you are certainly on the high road to becoming a first-class bore!

Do you spend so many words and so much time in getting to the point of anything you mean to say that the hearer loses both patience and interest? Again, you are boring him or her.

If you are naturally slow and long-winded, make up your mind to practice saying things brightly and briefly until it becomes a habit. Stop yourself when you find yourself beginning a long story on nothing in particular. Better to be a good listener than a wearisome talker.

Be simple, natural, and to the point, and you will never be called a bore.

ANSWER SATISFACTORY

"You say, madam," said the lawyer to the woman in the witness box, "that the defendant is a sort of relation of yours. Will you please explain what you mean by that—just how you are related to the defendant?"

The witness beamed upon the court and replied: "Well, it's just this way; his first wife's cousin and my second husband's first wife's aunt married brothers named Jones, and they were cousins to my mother's aunt. Then, again, his grandfather on his mother's side and my grandfather on my mother's side were second cousins, and his step-mother married my husband's step-father after his father and my mother died, and his brother Joe and my husband's brother Harry married twin sisters. I ain't never figured out just how close related we are but I've always looked on 'im as a sort of cousin."

"Quite so," answered the lawyer. "Your answer is satisfactory."

"WATCH YOUR STEP"

A man once advertised for a coachman. Three men appeared, all with good recommendations, and it was hard to choose between them. Presently he asked one of them: "If I were to ask you to drive along the edge of a precipice how near would you dare to go?"

"To within a foot," was the answer. He turned to the next. "And how near would you go?" he asked.

"The distance of the thickness of the wheel," the second man said. "And you?" he asked of the third.

"Your honor, I've never tried, so I don't know. But I would keep as far away as you would let me."

Need I say the third man was chosen? And need I say that for people tempted to drive along precipices his advice is the best? Don't be foolhardy enough to drive along the brink of mortal sin. Keep away from it.—Selected.

OUR BOYS AND GIRLS

A MEMORY AND A HOPE Often 'tis true on my day's horizon, I see in the east the clouds arise; But within my heart I carry a whisper That brings a light o'er the darkest skies.

A memory bright as the golden sunset, A hope as sweet as the fields of May; "I am going to Holy Communion tomorrow, I went to Holy Communion today."

Many a time I am weary of labor, Vexed with a life of work and worry. Tired of giving myself to others, Worn with the fret of this age of hurry.

Then o'er my heart's unquiet waters Comes my Lord's sweet whisper to say, "We shall meet at Holy Communion tomorrow, We have met at Communion today."

Sometimes others are rough and thoughtless, Sometimes it may be hard and cold. I long to pour out on the first quick impulse All the pain that my heart doth hold.

Then my hope and my memory blended Plead in my soul with a note of sorrow, "Jesus lay on your tongue this morning; Keep your story for Him tomorrow."

All day long, like a ballad burden, Rings in my heart that musical chime. All my minutes swing backward and forward Between the bliss of two points of time.

And I know the grateful heart on the altar Is touched to think my own is gay, Just because He is coming tomorrow, Just because He has come today.

THE FLOWER OF COURTESY "He that is courteous at all will be courteous to all," runs an old Gaelic proverb, which has more than a modicum of truth in it.

All of us have seen people who can be beautifully polite to those whom they deem their equals or superiors, but who are rudeness itself in their dealings with those whom fortune has placed a bit lower in the social or financial scale says a recent writer. Yet rudeness to anyone or under any circumstances is the mark of ill breeding just as courtesy is the exquisite flowering of refinement.

Not is courtesy and kindness ever thrown away. Perhaps you may not see any immediate results but the impression has been made and it is not easily effaced. A kind word, a smile, a little act of politeness cost so little and they pay such exceedingly big dividends.

There is another reason for acting the part of the lady, or the gentleman—and by that we mean the real and not the very common, sham variety—and it is a spiritual one. Somehow it would be impossible to even imagine Our Blessed Lady or her Divine Son as ever anything but courteous when they walked this weary old world of ours. It is this thought which Hillaire Balzac has in mind when he coins a new title for Mary and salutes her as "Our Lady of Courtesy." There is constant need of kindness in the restless age we live in, when human hearts are struggling with disappointment, injustice and sorrow, if we can add but a little mite to the sum total of happiness by being considerate and kind, then why not be kind.—Catholic Transcript.

FOR BUSINESS WOMEN AND GIRLS It is the correct thing to remember—that work is not degradation. That idleness under certain circumstances may be.

That a turn in the wheel of fortune is every day sending patriots to toil and plebeians to ease.

That the Blessed Virgin, the descendant of kings, the mother of the King of kings did not disdain either poverty or work.

That the world respects the woman or girl who always respects herself.

That they must never take the smallest present from their employer. All must be on a strictly honorable business footing.

That to attend daily Mass, when possible, and to receive Holy Communion is what God expects from His children.

That a Handmaiden of the Blessed Sacrament should always wear her badge.

That to be strictly on time in the schoolroom, office, or wherever one's duties call.

To remember that time paid for belongs to the employer and it is injustice to waste it in any way. To remember that prudence, patience, efficiency and perseverance are virtues particularly desirable in a business woman.

To work only under reputable and honorable employers. To insist at all times on the respect due to a lady.

To let one's conduct deserve it. To be courteous and considerate to one's co-workers.

To be scrupulously neat and tasteful in attire. To avoid jewelry, striking colors, pronounced styles, on the score of good taste as well as prudence.

To bring one's conscience with one when setting out for daily duty. To take reasonable and proper care of physical health.

To follow the almost forgotten vocation called "Home," if need does not require one to enter the business arena.

To remember a costume can be tasteful and becoming without being expensive. Never to work for "pin money" or for less than the regular rate.

To remember that one cannot work and be in "Society" at the same time. To find happiness in home, and friends in good books, music, art, literature, flowers, etc.

To help the poor, and to engage in some charitable work. To allow no unseemly remarks or conversation in your presence.

To remember you are Mary's child, and a Handmaiden of the Blessed Sacrament and never to say or do anything unworthy of these privileged titles.

Never to forget that man's inhumanity to man is sometimes but a shadow compared with woman's inhumanity to woman.—Southern Cross.

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GLOBE-CIRCLING MISSIONARY

VISITS THE TOMB OF ST. FRANCIS XAVIER AT GOA By Rev. Michael Mathis, C.S.C. Dacca, Feb. 2.—One of the most interesting places of Catholic interest in the Orient is Goa, on the west coast of India, where the incorrupt body of St. Francis Xavier was exposed for a month of public veneration, from his feast on the third of December to the following third of January. One of the veteran missionaries from America to Bengal, Father Hennessy, was my traveling companion from Dacca. The pilgrimage means a journey of more than a thousand miles of railroads, steamboats, and bullock carts.

We broke our journey at Madras, to say Masses at the tomb of St. Thomas and to visit the genial Mill Hill missionaries at the Cathedral. We also stopped day at Bangalore, the diocesan seat of Mysore, one of the largest and most important of the Independent Indian States. Here we met again the missionaries from the Foreign Mission Society of Paris. Like their brethren wherever we met them in the Orient they were the soul of hospitality.

At Bangalore we visited the mission hospital, St. Martha's, conducted by the Irish Sisters of the Good Shepherd, and the dispensaries of the Sister Catechists of Mary. From the point of view of medical relief, the Bangalore diocese is perhaps the best organized in India. Consequently the Bishop, the missionaries, and Sisters were delighted to hear that our Catholic Hospital Association of the United States and Canada is taking up the question of extending medical relief to Catholic foreign missions.

At Bangalore we also met Father Castets, the learned Jesuit professor of St. Joseph's College, Trichinopoly, who is preparing a history of the Church in South India. He was on his way to the Catholic All-India Conference, where he was to read one of the most important papers of that gathering. At the railway station we also met other missionaries from many dioceses. Some were on their way to attend the Catholic All-India Conference.

NATIVE BISHOPS AND PRIESTS One of the group was a priest from Ernakulam, in Malabar, one of the four vicariates that are administered entirely by native bishops and priests. As he was the first priest of the Syrian Christian (who claim to be the descendants of Christians converted by St. Thomas, the Apostle,) whom I had the pleasure of meeting, I lost no time in worming some valuable information out of him. The fact that Father Hennessy and myself were Americans gave us at once the

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confidence not only of this priest but also of the many Malabar Christians we met later at Goa. To my surprise the Malabar Christians subscribe to Catholic American papers and magazines and are, in a word, in close touch with American Catholic interests.

As I found out later both in Goa and in Malabar the development of the Catholic institutions in America has exercised a determining influence on their own institutions perhaps more so than in any other part of India.

DEVOTION OF PILGRIMS At almost every railroad station in Mysore we met groups of pilgrims to Goa. The Catholic atmosphere of these groups was most attractive. The pilgrims said their morning and evening prayers aloud, and huddled together at night to suffer patiently the cold of these Daccan highlands.

The closer we approached to Goa the more frequent were the groups, until eventually the returning and the newly arriving pilgrims formed an almost unbroken procession. Each family carried its own babies, cuisine (several brass and earthen pots,) and bedding. The exposition grounds themselves were literally swarming with pilgrims.

Some idea of the numbers may be gathered from the fact that a daily average of 12,000 kissed the feet of St. Francis' holy body. Besides, many pilgrims were obliged to remain in Goa sometimes a week longer than would otherwise have been necessary on account of the erratic schedule of steamboats in the coastal service and of launches which were used to bring the pilgrims to the nearest railway station.

At Goa some found shelter in the porches and courts of grand old churches and in the corridors of tumbling convents, under the trees, and even under the clear sky. As I was trying to catch a few moments of sleep in my room at St. Cajetan's, I could not help remarking the strangeness of babies' voices in corridors which a hundred years ago were trod by silent Indian monks.

My contemplations were often interrupted by strangers who came down from Forsythe's to take their first view of the falls. A short, ruddy, middle-aged gentleman, fresh from Old England, peeped over the rock, and evinced his admiration by a broad grin. His spouse, a very robust lady, afforded a sweet example of maternal solicitude, being so intent on the safety of her little boy that she did not even glance at Niagara.—Hawthorne.

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THE CHURCH DEFENDS REASON

Gilbert K. Chesterton, the noted English writer who has recently embraced the Catholic faith, is quoted in an interview with Ivor Nicholson in the New York Times as having declared that there has been a marked decline in adherence to materialistic philosophy during the past few years. When asked if, in his opinion, materialism is the most important of present day evils, Mr. Chesterton replied: "The psychology of the world since the War is a very curious thing. It may be due to fatigue. Certainly a lot of vague skepticism has come to the surface and been confessed. There is not so much dogmatic materialism. When I was a young man the men of my day believed a clockwork cosmos and did not consider that there must have been a beginning to the story. Now I strongly suspect most young men of being agnostic rather than materialistic. They admit in all sincerity that they do not know."

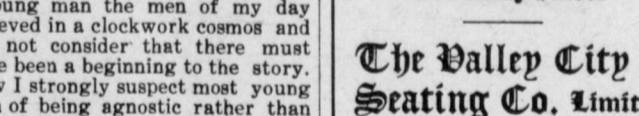
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