

CHATS WITH YOUNG MEN

GOOD WORK OR NONE

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do work that is discreditable to himself.

He had occasion to send to the village after a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplanned boards—use them. It is out of sight of the house, so you need not take time to make a neat job."

The judge went to dinner, and, coming out, found the man carefully planning each board. Supposing that he was trying to make a costly job of it, the judge ordered him to nail them on at once, just as they were, and continued his walk.

"I told you this fence was to be covered up with vines," he said angrily; "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When it was completed there was no part of the fence so thorough in finish.

"How much do you charge?" asked the judge. "A dollar and a half," said the man, shouldering his tools.

"The judge started. 'Why did you spend all that work on that job, if not for money?'"

"Nobility would have seen the poor work on it." "But I should have known it was there. No; I'll take only \$1.50. And he took it and went away."

OUR BOYS AND GIRLS

THE CHILD ON FIRST COMMUNION DAY

The Little Infant Jesus Came down to earth one day, To find a sweet and pretty place A little while to stay.

And so, He saw your heart, my child, And found a garden there, Where rosebuds near a lily grew, And daisies white and fair.

It was so pure and spotless, dear, The Babe was pleased to stay, He loves you much, but most of all, On First Communion Day.

Jesus will come again, my child, So keep the flowers bright, To be with children, good and true, Is His one great delight.

He will tell His Holy Mother Of the little girl He met, And she will be your Mother, too, She'll not this day forget.

Your gentle Guardian Angel Who has watched each step you trod, Is very happy on this day, Dear little child of God!

BOUND TO FIGURE IT OUT A school inspector, who was examining a class of boys in arithmetic, set the following question:

"If a cat fell into a bottomless pit, and climbed up two feet for every three it fell, how long would it take to get out?"

This proved a regular puzzler to the lads, but one little fellow went at the problem with a will, and covered both sides of his slate with calculations.

ARCHBISHOP GLENNON

ON MEANING OF INDULGENCES

Titus Oates, the notorious criminal who bore away the lives of so many innocent men during the reign of Charles II. of England, furnishes us with a very apt type of a class which since his day has played a prominent role as enemies of the Catholic Church.

He understood for instance that the England of his day, especially among the ignorant and designing entertained the bitterest hostility against the Church.

I will admit that sometimes our pious writers and also pious magazines confuse in the public mind by their loose diction the correct idea of an indulgence.

To fully understand this question it would be necessary to realize that in the Church of which the Blessed Saviour is the head, there are great treasures of grace and love and mercy, and that these treasures are for those who in contrite and humble heart seek them;

There are those who think that Catholic theology is cold and merciless; that it demands too much and that consequently it must fail; that it forgets it deals with humanity that is amenable to love rather than to law.

Such is the advice which the Catholic Union and Times gives in these words: "When the only qualification a man has for public office is that he is a 'slick politician,' the better plan is to put the aforesaid slick one on the shelf."

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ly an indulgence was a kindness or favor. Gradually it was applied to the remission of a debt. Later, still, to mean a release from slavery.

Catholic theology holds that mortal sin has in its sequence a two-fold punishment: one, the eternal, and the other, a temporal punishment.

There yet remains the temporal punishment, which in the early ages of the Church was represented by "public penances," and it is this temporal punishment that is affected and remitted by what we call an indulgence.

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