

CHATS WITH YOUNG MEN

CARDINAL GIBBONS TO STUDENTS

Some time ago the correspondent of an enterprising Western paper called on Cardinal Gibbons and asked him to say a few words to prospective pupils. His Eminence answered promptly and to the point, as usual.

"You ask me," he said, "to say something to the young people of America who are about to take up their studies again. I would say to them: Do what you are doing. Concentrate your mind and heart on what is before you. The secret of study is concentration. When Sir Isaac Newton was asked how he had made his wonderful discoveries, he replied: 'By always thinking unto them. If I have done the public any service,' he said, 'it is due to nothing but industry and patient thought.'

"And Newton at school stood next to the bottom of his class in the early part of his course, but by study and perseverance he rose to the front rank among his companions.

"Persevering labor is the key to knowledge. The great men of literature, philosophy and art have been indefatigable workers. 'Telemachus' eighteen times before he gave it to the press. Virgil worked for ten years on his *Æneid*, and even then it fell so far short of his ideal that when he felt his death approaching he ordered two of his friends to burn the manuscript. But, happily, the Emperor Augustus intervened and the classic was saved.

"It is said that seven years elapsed from the day that Gray began his 'Elegy' until he had finished it.

"Dante began the 'Divina Commedia' nearly thirty years before he completed it.

"A friend, after reading a short stanza of Tennyson's, said to him: 'Surely this verse did not cost you much study. The words flow so smoothly that they must have come spontaneously to your mind.'

"No," answered Tennyson quietly, 'I have smoked a box of cigars over those four lines.'

"In 1865 I heard Mr. Dickens give a public reading in Baltimore, and I imagined he read extracts from his own writings without previous preparation. But it is said that when asked once to read a new selection he excused himself on the ground that he had not time to prepare himself, as he was in the habit of reading a piece a day for six months before reading it in public.

"Constant application, that is the secret of success in studies. And let our young people remember that no man can contend by proxy in the area of intellectual strife. He must there fight his own battles.

"And while we are on this subject may I say that I hope the teachers of our youth—those who are the constituted guardians of their pupils, in loco parentis—will gain the heart of every member of his class, for he who gains the heart easily commands the attention of the mind.

"Let our young people now at school also remember that they can not in any pecuniary way compensate their devoted teachers for the pleasures of the intellect, imagination and memory which will be theirs in after years. The intellectual banquet is a perennial joy to the soul.

"Let them realize, too, that learning must not be only passively received; it must be actually and actively entered into, embraced and mastered. The mind, as Cardinal Newman says, 'must go half way to meet what comes into it from without.'

"And let our young people be obedient to their teachers. Obedience is among the most heroic of the virtues, for by it man conquers his will. 'An obedient man shall speak of victory.'

"So much for the minds of our young Americans. In regard to the care of their bodies, I can suggest nothing better than to have them take a lesson from our clean living young athletes who recently in the Olympic games, in track and field events nailed the American flag high above the standard of every other nation. They won because they voluntarily subjected themselves to a life of self-denial. Otherwise the respective champions could not have been champions."—Catholic Telegraph.

THE UPWARD CLIMB—EVERY MAN MUST MAKE IT ALONE

Every man must climb his hills. Strength springs from effort; character takes root in disappointment and delay. Peace and contentment can only be established by contrasting experiences. Those who have lost best know the meaning of winning. Yearning fixes the value of possession. In one way or another, every human being must pay his price. The poor may suffer through deprivation, but the rich are bored with satiety. To always have everything discounts the full worth of anything. The fruit within easiest reach possesses the least flavor; its zest increases with its height from the ground. Scarcity and inaccessibility are determining factors in every market.

Men and ideas as well as gems and metals are valuable in proportion to their rarity and individuality. Commonplace individuals and articles alike command the minimum. If you think along trite lines—if you elect an overcrowded career—if you set your brain to conventional pursuits, you'll be lucky if you manage to eke out a bare living.

There is no failure so absolute as that of a man who has never made a whole-hearted attempt to realize to the full extent upon his capabilities. The world is filled with discontented people who have no cause for complaint except against themselves. Without ambition or resolution they adopt the first profession, enter the first trade or accept the first position they encounter, estimating neither their inherent fitness for the occupation nor possible aptitude for broader affairs. Cowardice, in some form, is invariably at the root of inefficiency.

Unwillingness to undergo an occasional bitter moment, or fear of fall-down, or dread of temporary suffering, or lack of self-confidence are the contributing factors in the colorless careers of millions. The few who rise to power and domination are seldom geniuses. Persistence and optimism win almost every battle with circumstance. You can attain more and gain more if you will strain harder. The number of hours through which you toil play but little part in the result. The secret of progress lies in the number of faculties which you bring to bear in your endeavors.

When heart and soul and mind as well as fingers and eyes are concentrated upon an undertaking—when scars and bruises and penalties are accepted as an expected part of the daily grind—when you can hear the promise of to-morrow calling louder than the hurts of the past—when you can look yourself over each morning and in the assurance that you are still sound and sane—find inspiration to attempt anew—no goal is fixed too far—noward set too high.—Herbert Kaufman in Catholic Columbian.

HOME

"Who ever heard of a man shouldering his gun to go out in defence of his boarding house?" Someone has propounded that question to accentuate the great fact that "there is no place like home." The late Henry W. Grady once said:

"The man who kindles the fire on the hearthstone of an honest and righteous home burns the best incense to liberty. He does not love mankind less who loves his neighbor most."

"The germ of the best patriotism is the love that a man has for the home he inhabits, for the soil he tills, for the trees that give him shade, and the hills that stand in his pathway. I teach my son to love Georgia, to love the soil he stands on—the body of my mother, the mountains that are her spring breasts, the broad acres that hold her substance, the dimpling valleys in which her beauty rests, the forest that sings her songs of lullaby and of praise, and the brooks that run with the rippling laughter.

"The love of home—deep rooted and abiding—that blurs the eye of the dying soldier with the vision of the old homestead amid green fields and a man, through the clamoring world, binds himself through the threshold that holds her substance, the dimpling valleys in which her beauty rests, the forest that sings her songs of lullaby and of praise, and the brooks that run with the rippling laughter.

"We note the barracks of our standing army with its rolling drum and its fluttering flags as mints of strength and protection. But the citizen standing in the doorway of his home—contented on the threshold—his family gathered about his hearthstone—while the evening of a well spent day closes in the scenes and sounds that are dearest—he'll save the Republic when the drum tap is futile and the barracks are exhausted."—True Voice.

OUR BOYS AND GIRLS

DECAY OF GOOD MANNERS

In distributing the prizes at the Royal Grammar school Guildford, England, recently, Lord Rosebery gave a characteristic speech on good manners to the boys. But the point he alluded to the studies pursued at the school, and expressing regret that it had been found necessary to drop German and shorthand—the most valuable commercial commodity that the boy could possess, he wanted, he said, to refer to a point in the statutes which were framed two hundred years ago. It was a point which was rather left out of sight on these occasions, but which, he believed, required much more attention than was usually paid to it. The statutes and a decree from church or like assemblies with-out just cause must be punished. Honesty and cleanliness of life, gentlemanly decent speech, humility, courtesy and good manners, were to be established by all good means.

"Now the point I wish to labor for the moment," proceeded Lord Rosebery, "is that of courtesy and good manners." The necessity of that has been seen by one of the great saints of the educational calendar, William of Wykeham, the founder of Winchester and of New College, Oxford. But, at any rate, it is well for us in this twentieth century to know the emphasis laid by your founders on courtesy and good manners.

Why did these men of the early seventeenth century emphasize courtesy and good manners? I take it for two reasons—first, that they were models of courtesy and good manners themselves. The men of the seventeenth century were, I suspect, the greatest breed of Englishmen that England has ever produced, partly because they possessed good manners themselves, and partly because they realized the enormous import-

ance of courtesy and good manners in the common transactions of life. Now, we English people, and, I am afraid, still more we Scotch people, had never been famous for good manners. I think at one time there was a sort of John Bull feeling in England that good manners were a device for dancing, frog-eating Frenchman, whom it was our duty to despise and defeat. But that was a false view. Good manners are the spirit of charity towards your fellow-men, a part of your duty to your neighbors, but also a sign of self-respect. A man who respects himself is always well-mannered to others.

"Now, I wish to say something to you. If I knew this school familiarly, I should not say it, because I might be thought to be speaking to you instead of speaking to you, but I think that our distributors, when we visit schools, are very apt to judge the character of a school by the respect the boys pay to their masters. If you go to a school where the boys do not touch their hats to their master when they meet him, we form, perhaps erroneously, a poor opinion of that school. Well, what is it we mean when we touch our hats to our master? Don't we mean that he is the head of the community, and that, therefore, as we are paying ourselves a tribute by exalting him? Take the case of the king. When the king goes through the streets, if we are fortunate enough to see him, we take off our hats to him. It is a mark of respect to him in the first place, but in the second place, it is a mark of respect to ourselves. By that we show our veneration for the head of the community to which we belong, and in that way to the community itself of which we are a part.

"I think there has been a decay of manners in England and Scotland and all over the world. It is not limited to our own people by any means. But depend upon it, it is a bad sign. If people have not the spirit of reverence themselves, even if it be only an outward reverence, they are not going the right way, but possibly going the wrong.

THE HOLY SOULS

FEAST, SUNDAY, NOVEMBER 2ND

The souls of the faithful departed who are expiating in Purgatory the temporal punishment due to their sins have always been an object of special solicitude on the part of the Church. She appeals to her children to be ever mindful of the needs of those suffering souls whose period of purification they can shorten by the offering of prayers and good works in their behalf.

To emphasize her unwearied solicitude for the holy souls the Church designates the month of November as a time of special devotion towards them. After paying tribute to the unnumbered saints in glory, she turns immediately to their exiled brethren and on the Feast of All Souls, especially, invokes heaven's aid and bids us transport ourselves in spirit to their place of purgation and pour forth our prayers that they upon whom "the night has come in which no man can work" may be granted a speedy release from their pains.

The souls in Purgatory, having passed away from earth, are no longer in a state of probation. Hence, they can do nothing to help themselves. They must be resigned to their fate and in patience and suffering await the day of liberation which will dawn only when the dross of life's journey has been burned away.

Upon us, their brethren of the Church Militant, they rely with confidence for the speedy close of their period of exile. Their petitions for help fall upon the ears of the true Christian in pleading tones that will have pity on me, at least you, my friends, because the hand of the Lord hath touched me." Affection and piety urge us to harken to their piteous appeal for Masses, prayers and good works that they may obtain an early release from their suffering. They have the holiest claims upon our Christian charity. They are bound to us by the ties of a common faith and the tenderest bonds of nature. Fathers and mothers plead for remembrance; brothers and sisters, relatives and friends, beg for help. If we dare refuse them, then Religion has lost its meaning for us. Faith teaches us that our prayers can help them, and it gives us the assurance that they, on reaching the haven of eternal happiness, will not be unmindful of those who came to their aid in time of direst need.

For our own sakes, therefore, if for no loftier motive, let us not forget those who have gone before us with the sign of faith, and buoyed up with the hope of a glorious resurrection. As they plead now, so also we shall one day plead, and the response then given to our cry of distress will be proportioned to what we are now willing to do to mitigate the pains of our departed brethren and advance the hour of their final liberation.—Catholic Bulletin.

THE "OTHER SHEEP" COMING

Recently the Protestant Bishop of Rangoon (India) preaching in Manchester (England) said: "The English Church had made many sacrifices for the people of India but little had been done to encourage them, with the result that they had gone to the Catholic Church. Schools were wanted for the children, but the supply was inadequate, and foreign Catholics had filled in what the English Church had failed to give. The people of India and

WIT AND HUMOR

"When I was shipwrecked in South America," said Captain Bowsprit, "I came across a tribe of wild women who had no tongues."

"They couldn't," snapped the old salt. "That's what made 'em wild."

A Professor from Iowa went to England last summer, and was introduced to a professor from one of the English universities. He welcomed the American and said:

"I met one of your colleagues last summer. We had another professor from Ohio to visit us."

"But I am from Iowa."

"Iowa, indeed! I am sure the other gentleman called it Ohio."

President Woodrow Wilson has a very quick wit. A man in the course of an animated conversation, noticing that Mr. Wilson's eyeglasses were perched perilously near the tip of his nose, remarked:

"Your glasses, Governor, are almost in your mouth."

"That's all right," was the quick response. "I want to see what I'm talking about."

The two legislators were talking about schools, and found they could not agree on certain matters pertaining to education. The argument waxed warmer and warmer.

"Why, my dear fellow," one finally exclaimed, starting to drive home a point, "I have a school in my mind's eye."

"Yes, yes," interrupted the other; "but, remember, that has but one pupil."

A "TENT CHURCH"

THE OBLATES OF TEXAS RECEIVED INSPIRATION FROM MOTOR CHAPEL ADJUNCT

It was to be expected that the motor chapel, St. Peter, would be the inspiration of many churches along the Rio Grande. The chapel cars, St. Anthony and St. Peter, have left many chapels in their western trail, and the motor chapel, St. Peter, was bound to be the silent force that would work for the building of churches in the district wherein it is used. But the motor chapel has done a unique thing. It has inspired the Oblates of Texas with the idea of erecting a "tent church."

Attached to the motor chapel, St. Peter, is a large tent, and chapel and congregation are inclosed at times during the services. The tent made those priests think of the adaptability of the same thing for their missions.

"I am contemplating the purchase of such a tent," said Father Jalbert, O. M. I., to the vice president of the Catholic Church Extension Society.

"Such an idea has taken possession of many an apostolic mind since beholding your tent on the auto-chapel. In fact, it was first put to experience by the missionary priests in charge of the Mexicans in San Antonio. I can think of no better way in the absence of a chapel; that is, to impress silence upon the congregation and install sentiments of piety into the minds of the people. We have until now gathered them in private residences, and, of course, such conditions cannot be expected to be found there."

The Oblates are having their own time in Texas. The Baptists are doing more than their share in supporting their missionaries in their endeavor to "evangelize" the "Romans."

Do you think it wasted time to submit yourself to any influence which may bring upon you any noble feeling?—Ruskin.

so that the greater merit might be won and a more perfect purification of the soul be achieved is a greater miracle than the opening of blind eyes or the strengthening of shrivelled limbs. Such are the real wonders of Lourdes, but being supernatural the world will fail to recognize or understand them. As for the bodily cures that are effected the rigid board of physicians at the shrine do not permit the word "miracle" to be suggested until a considerable time has elapsed after the event, so that its permanency may be established and its reality proved.

There is, besides, another miracle at Lourdes that is worth while advertising, especially at the present time. It is a national miracle. For years the infidel Government of France has been endeavoring to root out all knowledge of God from the hearts of the people. Churches have been confiscated, schools closed, and the very name of the Almighty expunged from the school books. Indeed, one of its prominent "statesmen" boasted that he and his political friends "had extinguished the lights of heaven," while another claimed to be "the son of the devil."

But just when the triumph of evil seems most complete it comes to pass that in the humble village by the Gave, God manifests Himself as never before in France. The nation from which He was thought to have been expelled is now the centre of the most splendid manifestations of love and loyalty and on it the eyes of the world are fixed. The Government would willingly stop "the shrine from going" if it dared, but it does not dare. The manifestations of God's presence at Lourdes have given new hopes to the Catholics of France, and perhaps may open the eyes of unbelievers there and elsewhere.—America.

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At a draper's shop they employed a small boy to run errands. The other day, while he was waiting in the shop, a lady came in and asked the assistant for a yard of silk.

When it was placed before her she exclaimed:

"Oh, really, I must be mad; I want muslin!"

On hearing this, the boy rushed out of the shop and, seeing a policeman across the way, ran up to him, shouting:

"Come over here. There's a woman in our shop gone mad. She wants muslin."

"THE VAST SEA OF SUPERSTITION"

We regret that our friend the New York Evening Sun thought fit to associate itself a short time ago with the chloroforming Dr. Osler in saying that "the afflicted persons who go in thousands to pray at the shrine of Lourdes have at least the consolation afforded the pious souls of all ages and of all climes who have let down anchors of faith into the vast sea of superstition."

Omitting all comment on the offensive of this remark to many of the Sun's readers, and the ridiculousness of the metaphor which "lets down anchors into a vast sea" one is prompted to ask why the doctor and those who endorse his nonsense do not go a step further and describe the pious souls who went in thousands to pray to the Redeemer of the world for the cure of their bodily ailments, as "letting down the anchor of faith into the vast sea of superstition." Is God less powerful at Lourdes than He was in Judea and Galilee? Has the length of the Mediterranean or the lapse of time availed to curb His omnipotence and put a check on His love for suffering humanity? If appealing to God in suffering "is superstition" then the Scribes and Pharisees were right when they ascribed Christ's miracles to Beelzebub, who is the author of superstition. Does the Sun stand with the Scribes and Pharisees? Or are all miracles impossible, and is the cure of sickness the monopoly of Dr. Osler and his tribe, though the Lord God create the physician and his simples, and must He be denied the power of doing what they sometimes by His permission and with His help effect?

But what we chiefly deplore in the article is the intellectual obscurantism, due no doubt to inherited prejudice, that fails to perceive the real spirit that prevails at Lourdes and prompts the ungracious, and for the Sun the most inelegant, expression of "wonder whether it is worth while to keep the shrine going, for the sake of the few who profit by it." All do "profit by it," for Lourdes is not a dispensary of free medicine for the sick. Its main object is of a spiritual character, and far greater miracles are wrought there than the cure of maladies which have baffled or defied the skill of eminent physicians; namely the peace of soul and the submission and resignation to God's will of those who had prayed to be cured but were not. No one hears at Lourdes of rebellion and repining and reviling when hopes are shattered and the long and painful journey of perhaps thousands of miles has ended in disappointment. The very reverse is the case; and the recognition that it was God's love that decreed greater suffering

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