

CHATS WITH YOUNG MEN

THE JOY OF DOING THINGS

Do you really know what it is to thrill with the joy of doing things? Do you often experience the keen satisfaction of accomplishing some special task you have set out to do so that your whole being is flooded with pleasure?

It's something that every one can enjoy, rich or poor, it's something no one can take from you and it's one of the most "worth while" things in all this world.

We may take wrong steps at first in our effort to make practical application of our dream, but at least we are not passive, not idle, we are doing and we'll learn to step right.

The mere effort brings pleasure, for work is the portion of all, no matter what our station, nor in what figures we count our wealth. Then, when increasing efforts bring its reward, the consequent joy to the worker is one of heaven's own blessings.

The man whose picture has been hung on the line, the author whose book has been accepted and is running its "steenth edition," the child who wins a prize at school—each has experienced the great joy of doing and envies no one. No kingly crown or millions of money—nothing in this world can bring to the true soul quite the same thrill that such an experience brings.

This great blessing is ours, not exactly for the asking, but for the reaching for it, for the trying. Life can hold nothing much greater than this realization—this striving and striving with its final reward. Nothing worth while comes without effort—it's just the sum total of the good work we do each day which finally brings us this intense satisfaction.

BE A WINNER

What the world is always looking for is the winner, the man who is victorious. It believes in and follows the conqueror. It is astonishing what faith we all put in the habitual winner, the man who has the reputation of succeeding in whatever he undertakes; of getting things done and putting great enterprises through with vigor and dispatch. In some mysterious way, as it seems to us, obstacles get out of the way of such a character.

Never admit by your speech, your appearance, your gait, your manner that there is anything wrong with you. Hold up your head. Walk erect, look everybody in the face. No matter how poor you may be, whether you are jobless, homeless, friendless even, show the world that you respect yourself, and that, no matter how hard the way, you are marching on to victory.

Thinking of yourself as habitually lucky will tend to make you so, just as thinking of yourself as habitually unlucky and always talking about your failures and your cruel fate will tend to make you unlucky. The attitude of mind which you should produce is a real force which builds or tears down. The habit of always seeing yourself as a fortunate individual, the feeling grateful just for being alive, for being allowed to live on this beautiful earth, will put your mind in a creative, productive attitude.

We should all go through life as though we were sent here to lift, to help, to boost, and not to depress and discourage and so discredit the plan of the Creator. Our conduct should show that we are on this earth to play a magnificent part in life's drama, to go up continually, never to go down.

HOW TO INVEST

One may be a good saver, and still live his last days in penury for the lack of knowing how to invest his earnings properly.

Most business men lose heavily on investments made outside their business. The average wage-earner loses a large share of his precious savings in various forms of wild cat and get-rich-quick investments. The percentage of loss suffered by those who have put their hard-earned money into productive real estate is negligible.

No business man with miscellaneous interests, no investor in stocks and bonds, no speculator in mines or schemes can show so small a percentage of losses as is entailed by those who put their money into houses or stores, well built, advantageously located, bought at a fair price, and easy to rent or sell at a profit.—Catholic Columbian.

THE SCAPULAR AND DEATH

P. Leblanc, of the Society of Jesus, relates the following incident of which he was an eye-witness:

In an educational institute he went one evening to the dormitory of the boys to see if they had gone to bed, as was prescribed. One of the pupils was still kneeling at the foot of his bed. When asked for the reason, he answered: "I gave my scapular to the porter to have it mended, and he has not yet returned it. I dare not go to bed without it, as I might die during the night." The Father tried to quiet him. "Be not afraid," he said. "Almighty God will accept your will for the dead, and tomorrow the porter will return you your scapular. In the meantime go to bed and sleep in peace." But the boy commenced to weep, and said: "I cannot go to bed without the scapular, who knows, I might die this night." Moved by this strong faith in the scapular, the Father himself went to the porter and brought the scapular to the pious boy who kissed it devoutly and put it around his neck.

The next morning the same Father went again to the dormitory to see if the boys had risen. He looked at the bed of the boy whom he brought the scapular the evening before, and found him still asleep. The Father thought that perhaps he had fallen asleep immediately and had, therefore, not heard the bell for rising. But as he came nearer he saw with terror that the boy was a corpse. He still held the front part of the scapular in his hand. With a prayer to Mary on his lips, the pious youth had fallen asleep and died; and Mary rewarded his confidence in the scapular, by not allowing him to die without it.—True Voice.

OUR BOYS AND GIRLS

SISTER ROSALIE AND THE GENERAL

Uncle Jack in the Sacred Heart Review hopes that many of his young people, if not all, have read the beautiful story of the life of Sister Rosalie, the French Sister of Charity, which was reviewed in this paper some time ago. Judge Fallon translated it into English. Sister Rosalie was such a holy, busy, kindly woman that her life was filled with beautiful deeds. From the highest in the land to the lowest knew and loved her. The little children were especially dear to her. One day she noticed a child in one of her classes crying bitterly.

"My papa is in prison," she sobbed. Sister Rosalie knew that this man was good, and a kind, loving father, but he had allowed himself to be drawn into a political uprising, and though she used all her influence to secure his release, her pleas were not listened to. The man had nothing to expect but speedy condemnation, she was assured. The little daughter was a sweet, charming child, and her teachers were deeply moved by her distress. Every day she came to school in tears, and no one could console her or divert her thoughts, though she was only six years old.

Sister Rosalie had failed in her appeals, but one day General Cavagnac called at the convent to see her, and she invited him to visit her school. The General consented. When he entered the room where the little Marie (that, we will say was her name) attended, Sister Rosalie called the girl to her and said: "My child, this gentleman, if he wishes, can give you your father."

At these words the child threw herself on her knees, joined her little hands, and lifting her tear-wet face to the stern officer, begged: "Oh! kind sir, give me my papa; he is so good, and we want him so much."

"But," said the general, "he must have done something very wicked." "No, for sure, mamma says so," and besides, I promise you, it will never happen again; pardon him and give him back to me; I am his little girl, and I will love you too."

Sister Rosalie stood back of Marie, her eyes adding their appeal to the child's words. The General was touched, but went away without making a definite promise. A few days later a radiant little girl ran into school, the joyful news fairly jumping from her lips. Her dear papa was free, he was at home, and they were all so happy.

Those who saw the scene in the schoolroom were not at all surprised. They said his cause had been pleaded by two great advocates, Innocence and Charity.

LITTLE GREGORY'S ANGEL GUARDIAN

It is related in the life of St. Gregory, Bishop of Tours, that when he was still a child his father fell dangerously ill. Gregory, who loved him very much, prayed fervently every day for his recovery. One night when he was fast asleep his angel Guardian appeared to him and said: "My child, you will relieve your father; do what I am going to tell you. When you rise in the morning write the name of Jesus on a little piece of wood, and, without saying anything, place it on the pillow under your good father's head. The first thing little Gregory did when he awoke was to run and tell his mother what he had been revealed to him by his good angel. She charged him to do so immediately and do as he had been told. He did so; wrote the name of Jesus on a small piece of wood, and thrust it gently into his father's pillow. O prodigy! scarcely was it there when the father found himself cured and Gregory gave thanks to God and his good angel.—St. Gregory of Tours.

"OUR LADY"

Through all the most beautiful expressions of genius in the Middle Ages and the Renaissance runs one dominant thought—that of a mediator standing between the Deity and sinful humanity, and that mediator takes the form of Mary, the Mother of God.

"This theme wrought itself into the life and soul of man; and it has been worked out in the manifestation of his genius," writes a contributor to the Catholic World. "It was a theme which never tired the votaries of pictorial art; and hence we find that some of the most beautiful adornments of these majestic edifices reared during the Middle Ages and the Renaissance period have reference to the person and character of Our Lady." This sweet title "Our Lady" came into general use "when knighthood was in flower," for the Mother of God was "The Lady" of

all hearts. Brave men and true were proud to wear her colors, and "God and Our Lady" was a rallying cry that stirred men's blood. The Blessed Mother had her place in the nation's life.

She was Notre Dame to the French; La Madonna to the Latin races; and Unser liebe Frau to the Germanic people. The religious communities placed themselves under her special patronage. The Clisterians wore white in honor of her purity; the Servites, black, in respect to her sorrows; the Franciscans enrolled themselves as champions of the Immaculate Conception; and the Dominicans introduced the Rosary.

It is said that the earliest picture of Our Lady dates from the second century, and from the beginning of the fourth century devotion to her gained ground rapidly. Pictures and images representing her adorned the homes of the faithful, and artists lent their genius to the task of fittingly portraying so beautiful a subject. Raphael produced "the highest and holiest impression of Our Lady" in hisistine Madonna. No Catholic home should be without a picture or statue of Our Lady, the sweet Mother of God. Devotion to her is the heritage of the Catholic Child, and a means to pure, noble living in our own time as in the days of old.

QUESTION BOX

Rev. E. R. Hull, S. J., in the Examiner, Bombay

Question.—Why does the Church forbid certain books? Is it not in order to prevent the laity from getting at the facts?

Answer.—I think it safe to say that no book has ever been forbidden simply to prevent people from learning facts. Usually books are forbidden because they contain either falsehoods, or erroneous opinions, or false interpretation of facts, or, at the most, a presentation of facts in such a light as to render them practically misleading. The condemnation of a book does not mean a judgment that it is all false. The book may contain much truth. But this truth is mixed up with falsehood or other faults, and for these the whole book is forbidden in the laity. The facts it contains can be obtained from other sources.

Question.—The Church does not follow the Bible or Christ's teachings; e. g., it uses waters instead of unleavened bread. Christ also broke the bread. The Church uses fermented wine, whereas Christ used unleavened wine. Finally, Christ gave both species, while the Church gives only one.

Answer. (1) That Christ used unleavened bread happened because the Last Supper was celebrated at the Passover, when only unleavened bread was in use, but if He had happened to institute the Last Supper at some other time there is nothing to prove that He would not have used the ordinary bread. He never gave any commandment that unleavened bread must be used. Still, our practice is to use unleavened bread as Christ did, made into thin discs called "wafers" merely for the sake of neatness. The Protestants, as a rule, use ordinary slices of bread, which is leavened. (2) We also break the bread in the Mass. (3) There is no proof that the wine used by Christ was unleavened. The feeble-minded people try hard to prove it, but fail entirely. (4) The use of one species, as sufficient for Communion, is a matter settled by the authority of the Church. It is true that the Eucharist was instituted in two kinds and given to the Apostles in two kinds. This shows that the Apostles used one kind only to celebrate the Eucharist in two kinds, but it does not prove that everybody must use both kinds. Even one kind gives perfect Communion with Christ, and that is what is wanted. In these and similar matters the Church has no motive for disobeying Christ, but she claims a certain common sense discretion in such matters, to say the least, and we are satisfied that this claim is a sound one. The motives for omitting the wine from Communion were reasons of reverence and also practical convenience. It is easy for instance, for Anglicans to give Communion in both kinds to the small and select group who approach the altar. But take our great congregations, with hundreds and sometimes thousands of Communions, and you will see at once how unworkable the twofold distribution would be—no saying nothing of the possibility of accidents. This is an argument of common sense which in modern times would be enough to justify the Church's practice, and we Catholics are quite satisfied with it.

Question.—The Church does not follow the Bible in many other points (not specified).

Answer.—The Church certainly follows the Bible in many points in which Protestants depart from it. Christ says: "This is My Body," and the Church says the same, while Protestants say "No, this is not my body, it is only a figure of my body," Christ says: "Whoso sins you remit they are remitted," while Protestants say that no man has power to remit sins. St. James says: "If any man is sick among you, let him bring the priests of the Church to anoint him with oil," while the Protestants do nothing of the kind. Christ says that after He is gone "His Disciples will fast," and He even gives rules for fasting, while Protestants regard fasting as a kind of superstition. Christ says: "Thou art kitha (a rock), and upon this kitha I will build My Church," while Protestants turn this passage into

nonsense by saying that kitha is not kitha, that Peter the rock is not the rock on which the Church is built. St. James says that "without works faith is dead," while Protestants say that works are useless and man is saved by faith alone without works—that is, by what St. James would call a dead faith. Christ teaches the superiority of celibacy, and so does St. Paul, while Protestants are always railing against celibacy.

It would be very easy to put together many other points in which the Church faithfully follows the Bible while Protestants abandon it, and so their accusation against us can be refuted with overwhelming force. If Protestants say they can give sound reasons to justify their line of conduct, we can also give sound reasons to justify ours, and so the discussion resolves itself into a sort of tit-for-tat.

PRIEST'S INVENTION

ABBE TAULEIGNE HAS INVENTED AN INSTRUMENT TO ENABLE SURGEONS TO EXAMINE THE INTERIOR OF THE BODY

The Abbe Tauleigne, Cure of Pouligny, France, the Director of the radiographic service of Menton, who is also acting as a military infirmarian at the front, has made a remarkable invention. This priest has achieved great success in the domain of optics and wireless telegraphy. He has now given to the surgical world an instrument specially useful at this tragic moment. The radio-steroscope invented by the Abbe Tauleigne will enable the surgeon to examine with his own eyes the interior of the human body. Naturally it will be of great assistance in the extraction of bullets. Already many lives have been saved at Menton by the use of this instrument by the distinguished surgeon in collaboration with the Abbe Tauleigne. Many well-known surgeons have gone to Menton to see the radio-steroscope. Needless to say, such an invention has been the result of much patient research. It is the outcome of long and persevering effort, and the daily labor of the Abbe Tauleigne was not carried on without serious danger, while he sustained very serious injury to one of his hands during its progress.—St. Paul Bulletin.

"CHARITY IS KIND"

There are a great many people living correct lives who have not formed the habit of being kind. They are more Paritalian than Catholic in spirit. They attend with the most scrupulous exactness to their religious duties, and yet they have sharp tongues and eyes, keen to see the faults of others.

"There is so much bad in the best of us, and so much good in the worst of us, that it hardly behooves any of us to talk about the rest of us."

So, before condemning—even in a supposedly charitable way—the "rest of us," kindly weigh yourself in the balance. It does not pay for people who live in glass houses to throw stones. Because they find that when "the rest of us" have finished with the same misdeeds they have to bear the great expense of erecting a more substantial, windowless protection. Such unreflecting people would be saved all this if they would remember the lesson so forcibly taught by our Lord, when the Pharisees would have stoned the adulteress. These "whited sepulchres" would have put to death, out of sheer hypocrisy, a creature who was perhaps the companion of their own sins. But our Lord said: "He that is without sin, let him cast the first stone." When all had gone without so much as touching her, Christ said: "What! Dost thou condemn this? Then neither wilt thou. Go and sin no more."

By this Christ not only told us how we must not condemn another in either thought or word, but gave us a beautiful example of the kindness and mercy with which we must treat our brother, especially if he be fallen. Just as He saved the sinful woman from the uncharitableness of the Pharisees, so can we spare our brother by a little consideration for his feelings. If we bear in mind that any kindness we may do to another is really done to God, who is in every creature we shall find it easier to act thus. For the realization that any uncharitableness is hurting Him rather than His creatures will move us to action more readily than otherwise, especially if we have no particular reason but charity to do our brother a kindness. The thought of God dwelling in each of us will tend to move us to uphold another's good name. It will prompt us to mortify ourselves in order to accommodate or please our brethren. Self will be forgotten in order that others may be happily at ease. And you may rest assured that the diverting of uncharitable thoughts—either your own or others—the kind, helpful word, the deed of consideration or mercy, though in all probability it will cost you effort and self-denial, will prove a joy. In fact, the little self-denial involved is only the price of suffering, the price of which the rose of charity soothes with the all-pervading balm of its sweetness.

However, we must not inhale the fragrance of this beautiful rose to excess, lest being intoxicated by it we grow to love the creature so immoderately that God loses His attraction for us. As St. Thomas so wisely tells us: "In medio etat virtus." In charity, as in all other virtues, the "happy mean" must be the aim of our endeavors. For

unless we exercise virtue in the "happy mean" we do not really possess the virtue, since we are sinning against it either by defect or excess. Hence we must be on our guard lest our soft, compassionate hearts carry us to that extent of charity where charity for neighbor takes precedence over love for God, and so places God second. It is, according to His own words, "the first and greatest commandment." After God comes love for neighbor. If we keep this in mind all such excesses as special friendships—not true friendships which is founded in and revolves about God—will be avoided. Then, too, will we recognize that the fire of true, unadulterated love is kept alive by the fuel of sacrifice.—Catholic Sun.

A DEEP IMPRESSION

A Protestant clergyman's experience in France on All Souls' Day left a deep impression as to what prayer for the dead means to the Catholics. He says:

It was impossible to be in the church, without being moved. . . . Would any one tell me that the exercises upon which these people were engaged was all in vain, that heaven neither desired nor heeded it, and that the trust and affection that prompted it were utterly deluded as to the object they sought to achieve? Be it remembered, this, after all, is the faith of the majority of Christendom, the faith that the communion of saints still continues after the shock of death. It has antiquity on its side, and satisfies such a natural instinct and is such a solace to the bereaved that it is a pity Protestants everywhere should not be encouraged to return to it forthwith.—Sacred Heart Review.

TOUCHING TRIBUTE TO GENERAL SHERIDAN

Rev. De Witt Talmage paid this broad and generous tribute to the character and the creed of General Sheridan:

"Sheridan's ride," I fear is ended. He will never again put his foot in the cavalry stirrup. The rider on the pale horse hath emptied the swift saddle.

What Stonewall Jackson was to the southern army, Phil Sheridan was to the northern army. At Corral, at Perryville, at Murphersboro, at Chickamauga, at Missionary Ridge, at Cold Harbor, at Fisher's Hill, at Winchester, at Five Forks, he distinguished himself.

"The war has so far gone by that all sides acknowledge his brilliancy and magnetism. In what a small body was compressed a world of energy. Now bold to recklessness, now gentle as a woman, now evincing the simplicity of a child.

"He could fight or cry, and the tears were as easy as the other. 'I shall not forget how the tears rolled down his cheeks at Greenwood four years ago, when I was telling, in a memorial address, of the sufferings of the war. He could be a whirlwind in the stirrups, or a summer breeze shaking off the drops of the morning dew. In the highest military position of the land he lies down.

"He does not go defiantly, as some intimate they would like when they are called to die. If the infidels go out of this life as brave as they now talk, this country has yet to have a brilliant program of deathbeds. But Sheridan asked for the last offices of religion. With a courage that no one ever doubted, he does not wait to enter the next world without prayer and the Sacrament of our dying Lord.

"Whether you belong to this Church, or some other church, or no church at all, you must admire the fact that the commander in chief of the United States army, in his last hours, shows very plainly that he believes in God and Christ, and the importance of preparation for the great future.

"If a man like that, his valor known all round the earth, calls for the reinforcement of religion in the last hour, these men of less nerve, who go strutting round shaking their clenched fist at God and Christ and the eternal world, had better look out. Notice how rapidly the prominent men of this land are taking their places in what William C. Bryant, in his 'Thanatopsis,' calls 'The Silent Halls of Death.'—Intermountain Catholic.

PURGATORY

Someone once asked the famous Dr. Johnson, "What do you think of purgatory as believed by the Roman Catholics?"

"Why," replied Johnson, "it is a very harmless doctrine. They are of opinion that the generality of mankind are neither so obstinately wicked as to deserve everlasting punishment, nor so good as to merit being admitted into the society of blessed spirits, and that therefore God is graciously pleased to allow a middle state, where they may be purified by certain degrees of punishment. You see, sir, there is nothing unreasonable in this." And long before St. Augustine had said in quite similar words, "Some there are who have departed this life, not so bad as to be deemed unworthy of mercy, nor so good as to be entitled to immediate happiness." I think these two passages are interesting, as showing how in this matter, as in so many others, the suggestions of common sense and the teachings of the Church are in agreement.—Chicago New World.

A GLORIOUS EPITAPH

On a gravestone in New London, Conn., appears the following inscription. The records of ancient Greece or Rome do not exhibit a nobler in stance of patriotic heroism:

"On October 6, 1781, 4,000 British troops fell on the town with fire and sword. A line of powder was laid by them from the magazine of the fort to the sea, there to be lighted—thus to blow the fort into the air. William Hotman, who lay wounded not far distant, beheld it, and said to one of

his companions: 'Let us endeavor to crawl to this line; we will wet the powder with our blood. Thus, with the little life that remains to us, we shall save the fort and magazine, and perhaps a few of our comrades who are only wounded.' He alone had strength to accomplish this noble design. He died on the powder he had dampened with his blood. His friends and seven of his wounded companions by that means had their lives preserved."

After this simple narrative are these words in large characters:

HERE RESTS WILLIAM HOTMAN

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