

## CHATS WITH YOUNG MEN

## THE PRIEST

It was his will—he gave his life to serve;  
It is his task, a work of charity  
To lead with flaming torch when  
mistake is low  
Along the narrow trail that we  
must go.

His hands are raised, he holds the  
Host.  
It is his Strength—a calm and holy  
peace.  
The light of heaven shines upon his  
face,  
And in his heart is everlasting  
grace!

They come to him who seek their  
health again;  
He prays to God—the gift is then  
received!  
Giving his courage to the weakening  
soul,  
He teaches how to reach the prom-  
ised goal.

From ways of sin, he helps the  
tempted heart  
Lifting the veil that light may  
enter in,  
And darkness that before had  
seemed so real  
Passes away forever as they kneel.  
Out at the place where sea and  
river meet,  
He stands to see each anxious trav-  
eller go,  
Giving to each a Symbol as they  
sail—  
A Sign of Courage that can never  
fail!

And then as each one turns to wave  
farewell,  
The priest he sees upon the fading  
shore  
Holding aloft the cross by which he  
knows  
The entrance to the port to which  
he goes.

And so we hope as that one day does  
come,  
When for the priest Christ will the  
summons send,  
There will be those to welcome him  
out there  
Whose hearts when here had known  
his loving care.

—FRANCIS DE SALES TOBIN

**HARD WORK BRINGS SUCCESS**  
The quality of your work, the  
spirit you put into it, determines  
the quality of your life itself. The  
habit of always insisting upon the  
best of which you are capable, of  
always demanding the highest of  
yourself, never accepting the lower,  
your second best, will make all the  
difference between mediocrity or  
failure and a splendid, successful  
career.

Many people keep themselves back  
by self-depreciation, by a lack of  
faith in their own powers. Nothing  
is more detrimental to success than  
this sort of mental attitude. The  
instant you acknowledge that you  
are incapable of doing the thing you  
attempt to do, or that anything can  
permanently block the way to the  
goal of your ambition, you set up  
a barrier to your success that no  
amount of hard work can remove.  
He can who thinks he can hold true  
in every situation of life.

Self-faith has ever been the best  
substitute for friends, pedigree, in-  
fluence, and money. It is the best  
capital in the world; it has mastered  
more obstacles, overcome more  
difficulties, and carried through more  
enterprises than any other  
human quality. It is faith that  
everytime does the "impossible."

People who do big things in this  
world, not only have the faith which  
does the impossible but they are  
severe, exacting trainers of them-  
selves. They do not handle them-  
selves with gloves. They hold  
themselves right up to stern dis-  
cipline. They do not allow dawdling,  
idling. They put a ban on laziness.  
They fix their eye on the goal and  
sacrifice everything which interferes  
with their ambition; everything  
which stands in the way of their  
larger success. They know that he  
who thinks too much of his com-  
forts and his ease, his good times  
with his companions evenings, who  
thinks too much of the pleasures of  
the senses will never get anywhere  
—that such a man is not using the  
key to success.—The Echo.

## CHARACTERISTICS OF AN EDUCATED GENTLEMAN

It is almost a definition of a  
gentleman to say he is one who  
never inflicts pain. This descrip-  
tion is both refined and, as far as it  
goes, accurate. He is mainly  
occupied in merely removing the  
obstacles which hinder the free and  
unembarrassed action of those about  
him; and he concurs with their  
movements rather than takes the  
initiative himself. His benefits may  
be considered as parallel to what  
are called comforts or conveniences  
in arrangements of a personal  
nature; like an easy chair or a  
good fire which do their part in  
dispelling cold and fatigue, though  
nature provides both means of rest  
and animal heat without them.  
The true gentleman, in like manner,  
carefully avoids whatever may cause  
a jar or a jolt in the minds of those  
with whom he is cast; all clashing  
of opinion, or collision of feeling,  
all restraint, or suspicion, or gloom,  
or resentment; his great concern  
being to make every one at his  
ease and at home. He has his eyes  
on all his company; he is tender  
towards the bashful, gentle towards  
the distant, and merciful towards  
the absurd; he can recollect to  
whom he is speaking; he guards

against unseasonable allusions, or  
topics which may irritate; he is  
seldom prominent in conversation,  
and never wearisome. He makes  
light of favors while he does them,  
and seems to be receiving when he  
is conferring. He never speaks of  
himself except when compelled,  
never defends himself by a mere  
retort, he has no enns for slander  
or gossip, is scrupulous in imputing  
motives to those who interfere with  
him, and interprets everything for  
the best. He is never mean or little  
in his disputes, never takes an unfair  
advantage, never mistakes personal-  
ities or sharp sayings for argu-  
ments, or insinuates evil which he  
dare not say out. From a long-  
sighted prudence, he observes the  
maxim of the ancient sage, that we  
should ever conduct ourselves  
towards our enemy as if he were  
one day to be our friend. He has  
too much good sense to be affronted  
at insults, he is too well employed  
to remember injuries, and too in-  
dolent to bear malice. If he en-  
gages in controversy of any kind,  
his disciplined intellect preserves  
him from the blundering discourt-  
tesy of better, perhaps, but less educated  
minds; who, like blunt weapons,  
tear and hack instead of cutting  
lean, who mistake the point in  
argument, waste their strength on  
trifles, misconceive their adversary,  
and leave the question more in-  
volved than they find it. He may  
be right or wrong in his opinion,  
but he is too clear-headed to be  
unjust; he is as simple as he is  
forceful, and as brief as he is deci-  
sive. Nowhere shall we find greater  
candour, consideration, and indul-  
gence; he throws himself into the  
minds of his opponents, he accounts  
for their mistakes. He knows the  
weakness of human reason as well  
as its strength, its province and its  
limits.—Cardinal Newman.

## OUR BOYS AND GIRLS

## FULFILLMENT

The thing I thought I wanted  
Was the thing that I did not get;  
The thing that I got was empty.  
Was bitter, was sad, and yet  
I learned a wonderful lesson,  
A lesson of more than control,  
For I left my selfish darkness,  
I live in the light of the soul.

The thing that I thought I wanted  
It had broken my heart to lose;  
The thing that I got but added  
A throbbing pain to the bruise.  
And yet the light of heaven  
Banished the clouds of earth,  
And I found a joy eternal  
In place of fleeting mirth.

And now things that I want  
Are always things that I get,  
And the things that I get are  
sweet;

They leave me with no regret,  
For I find I have ceased to ask  
From selfish wish alone,  
Because in the light of the soul  
I long for, I want but my own.

## GOD'S MERCY

From the day that he had been  
ordained, Father Falley had made  
it a point of honor never to neglect  
his good-night visit to his Euchar-  
istic Lord. Sometimes after a  
strenuous day among his scattered  
flock, he came home unusually  
late and unspeakably weary, but  
he was never too late, nor was he  
ever too weary to pay what had  
become to him his visit of love.

Many a time, too, when busy  
with his accounts, or various other  
pressing duties which fall so mer-  
cilessly upon zealous pastors, an  
inspiration, almost annoying in its  
insistence, would come to him to  
make a little visit to the Blessed  
Sacrament. It wasn't long before  
Father Falley understood and  
cherished these inspirations. In-  
variably he found in the church, as  
he often laughingly remarked, "a  
big fish—all ready for the catch-  
ing." It was during one of these  
inspirational visits that he felt a  
hand on his shoulder and heard a  
low, broken voice asking: "Be ye  
sittin' in the confessional this  
mornin', Father?" That was the  
day the black sheep of thirty years'  
straying was brought back into  
the fold. Another time it was a  
quaint old woman, who after  
fifteen years of wandering in the  
quagmire of sin, had developed  
"a wee bit o' scruple, Father!"

And so Father Falley instinctively  
came to feel that an urgent in-  
spiration followed meant to some  
wandering soul an urgent grace.

One Friday evening in the early  
days of February, a sick call took  
him miles into the country. It  
was nearly twelve o'clock when he  
returned. He fingered the church  
keys reluctantly. It was really  
dreadfully late. Why not give up  
for once the satisfaction of his  
nocturnal visit? Even as he hes-  
itated, the key turned in the lock  
and the door opened. He turned on  
the lights of the vestibule and  
slipped into the last pew to pray.  
Not ten minutes had elapsed when  
he heard steps behind him. Glancing  
up, he looked straight into the eyes  
of a young man of perhaps thirty  
years. His face was stamped by  
habits of dissipation and marred  
by the imprint of sin.

"Father—I saw the light burn-  
ing." The voice faltered. "I'm on  
my way home. I haven't been  
home for thirteen years. I don't  
care to meet mother without going  
first to Confession. I intended  
going in the morning, but this was  
too good a chance to miss. Father,  
will you hear me?"

With a pean of gratitude echo-  
ing in his consecrated heart, the  
good priest stepped into the confes-

sional to hear the story of thirteen  
years of sin.

It was after midnight, when the  
young man, his face shining with  
the joy of sacramental grace, left  
the church assuring Father Falley  
that he would come in the morning  
to Holy Communion.

In vain did God's minister look  
at his Mass for the penitent of the  
night before. The usual few and  
faithful daily communicants were  
there. The young man was missing.  
Saddened not a little, Father  
Falley was just finishing his late  
breakfast when a messenger  
reached him saying that old lady  
McGraw was in trouble and wanted  
to see him at once.

He had often heard the old  
lady's sad story of real sorrow, and  
had often consoled her with the  
assurance that in His own good  
time God would answer her prayers  
in His own all-wise way. Father  
Falley wondered now what the  
message meant. What new trouble  
could Mrs. McGraw have?

When he reached her house, the  
old lady met him at the door. Her  
face bore the traces of deep suffer-  
ing, nobly borne.

"God has answered my prayers,  
Father. You were right as you  
always are. God has answered  
them in His all-wise way. My  
boy came home last night—dead!  
An auto killed him."

Father Falley started. Here, in-  
deed was grief, too deep for pass-  
ing consolation.

"God's ways are not our ways,"  
he murmured reverently. "We  
always hope for the best."

"But oh, Father, if I only knew,  
if I could only have some assurance  
that all was well with my boy's  
soul, I could say, 'Thy will be done'  
and not complain. But come,  
Father, you never saw my poor boy.  
He left home you know, before you  
came to our parish."

Quietly, sadly the afflicted  
mother led the way. One glance  
at the remains told Father Falley  
all. His heart once more was  
raised in a fervent Te Deum for  
God's infinite mercy. The young  
man, cold in death, was the young  
man of the midnight Confession.—  
Catholic Transcript.

## THE FEAR OF GOD

Holy Writ tells us that "The fear  
of God is the beginning of wisdom,"  
and this truth is made to serve the  
purpose of those who wish to misre-  
present the Christian attitude  
towards the Almighty. This is  
often brought to our attention by  
those who seem to be ignorant of  
the meaning of the words. We are  
told that *fear* guides us, and that it  
is because we fear, we attend to our  
religion.

The attitude of such critics is not  
correct, for those who live accord-  
ing to the wishes of the Almighty  
have nothing to fear. Educated to  
the knowledge of God's attributes,  
the good-living Catholic loves God,  
and indeed, love of God is the  
principle that should rule his life.  
There are some Catholics among  
them) who probably never would  
give serious thought to their eternal  
salvation, did not the fear of God's  
justice swerve them to the right  
path. This fear may be compared  
to the fear of the civil law which  
provides penalties for its violation.  
How many are there who would  
violate the civil law over and over  
again, did not fear deter them. Is  
it because there are those who are  
kept within the bounds of the law  
by fear, that we should consider all  
good citizens as without real love  
of our institutions and our laws?  
No, indeed; the great mass of the  
people love the law; they made it  
for themselves and for their  
descendants, and they are proud of  
such laws; aye, even of the punitive  
laws which are drafted for the wel-  
fare of the people.

So it is with the laws of God; all  
men should love them from the fact  
that they are given by the Author  
of our being. We know these laws  
were made by One Who is most lov-  
able; He has our eternal welfare at  
heart, and to reach the state of hap-  
piness which He has provided for  
us, He instituted them for us. Woe  
to him who despises them, he has  
good cause indeed to fear God Who  
punishes the infraction of His laws  
even as the State punishes law-  
breakers.

But while it is commendable to  
fear God, the higher principle is to  
love God, and such is the principle  
guiding the life of every good  
Christian; for we have every reason  
to be imbued with the love of God  
on account of His attributes, proofs  
of which we see around us on every  
side. In fact the man of ordinary  
reasoning powers will have no diffi-  
culty in discerning the bountiful  
gifts which God has strewn in our  
path, and he must be an ingrate  
who is devoid of the love of his Cre-  
ator after the knowledge thus  
gained. St. Paul tells us that even  
pagans of his time had full evidence  
of God's existence, and this from  
the fact of what they saw around  
them. What was plain to those  
pagans—that they saw around  
them—proved not alone the exist-  
ence of God, but His infinite provi-  
dence also; and even they should  
have loved, rather than feared, the  
One True God.

Wisdom, then, will induce the  
indifferent, to the fear of God.  
Truly it is the beginning of wisdom  
for them; but a depth of wisdom  
teaches us the love of God for what  
He is; for Himself alone, even if we  
were never to gain by it. Never-  
theless the gain is beyond human  
computation.—D. in The Guardian.

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It is better to be able to look back  
to a day well lived than ahead to a  
month of promises.

Competition is a good thing; it  
makes us a little more polite than  
we should be if we had things all  
our own way.

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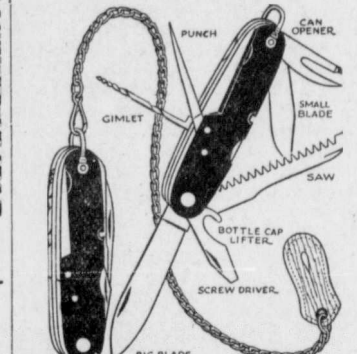
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