

CHATS WITH YOUNG MEN

START RIGHT

Had I but known what now I know That went to school so long ago, I should have made the most of days I wasted in a hundred ways, I should have early buckled in A little lead on life to win: I should have known how much it meant

To gather learning as I went; And all the things that I despised And left neglected, I'd have prized. Were I once more to go to school.

I'd learn each theorem and rule; Although it made me twist and squirm.

With honor I would start the term; I'd do all the simple lessons well, And then when harder tasks befell To master them I'd be equipped; 'Twas there so often that I slipped; Though eagerly I learned to play, I'd get my studies every day.

No rule or lesson now I know Was hard, unless I'd made no; And when I studied as I should And closed the day with markings good,

With speed and ease I always wrought The problems that tomorrow brought And had I known what now I know I should have studied long ago, For I have learned at bitter cost The lesson that I had lost.

—The American Boy

WHY HE DIDN'T GET A RAISE

He stopped growing, He had no initiative, He watched the clock, His temper kept him back, He felt above his position, His tongue outlasted his brain, He wasn't ready for the next step, He didn't put his heart into his work.

He believed in living as he went along, His familiarity with inferiority dulled his ideals, He was always grumbling, He was always behindhand,

He was never dependable, one never knew where to find him, He never dared to act on his own judgment, did not trust it,

He tried to substitute bluff for training preparation, expert knowledge, He never seemed to learn anything from his blunders, mistakes or experiences,

He lacked system, orderliness in his work, he was sloppy, slovenly, slipshod, lazy,

He believed he would never be promoted because he wasn't in with his boss, didn't have a pull with him, —Dr. Orison Sweet Marden in the New Success for January.

SUCCESS COMES BY WORKING HARD

The development of our powers, both intellectual and moral, demands that we know how to endure suffering, and to profit by the ministry of pain. Adversity, disappointment, sorrow, trouble, seem to shake us up completely so that we lose our balance. Our nerves are shattered and we are rendered incapable of strenuous exertion.

If one would succeed anywhere or in any line of human endeavor he must be prepared to bear sorrow and endure pain. And that must be in the proper spirit. It will not do to succumb. It will be disastrous to whimper and whine.

The power of self-control must be exercised and carry us on to overcome the evil and vanquish the effects of pain. Suffering must be borne in the spirit of resignation, of joy, of courage, of bravery, and then we issue conquerors.

These two things—working hard, and suffering bravely—will win the day for us. Nothing else will. All who have attained the summit in any walk of life, who have made any success of their calling or reached any high degree in the opportunities which the world presents, have done so because they knew the importance of constant labor and quiet suffering; because they were willing to pay the price for advancement—for growth, for development.—Sacred Heart Review.

CONSCIENCE IN YOUR WORK

The habit of doing what we have to do as well, as thoroughly, and as speedily as possible, without undue haste, is one of the most important elements of success. It is the ever-recurring query in American life to day.

There are degrees of this calculation, from the strictly just to the grossly selfish. One man tries to estimate true worth of his labor and performs it accordingly; another gives as large returns as possible; and between these there is every shade. But in all such reckonings there is one important element left out. No one can count up the value of the labor which is both generous and conscientious. Even its money value can never be calculated.

The youth who enters business life determined to do all that comes to his hands as well and as quickly as he can, who is anxious to learn and eager to please, who never measures his work by his wage, but freely gives all the work and the best work

in his power, is vastly more valuable than he who is always bearing in mind the small pay he is receiving, and fearing that he may give too much in return.—Catholic Citizen.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

FEBRUARY 18.—ST. SIMON, BISHOP, MARTYR

St. Simon was the son of Cleophas, otherwise called Alphaeus, brother of St. Joseph, and of Mary, sister to the Blessed Virgin. He was therefore nephew both to St. Joseph and to Our Saviour. We cannot doubt but that he was an earlier follower of Christ, and that he received the Holy Ghost on the day of Pentecost, with the Blessed Virgin and the Apostles.

When the Jews massacred St. James the Less and his brother Simon reproached them for their atrocious cruelty. St. James, Bishop of Jerusalem, being put to death in the year 62, twenty-nine years after Our Saviour's Resurrection, the apostles and disciples met at Jerusalem to appoint him a successor. They unanimously chose St. Simon, who had probably before assisted his brother in the government of that Church.

In the year 66, in which St. Peter and Paul suffered martyrdom at Rome, the civil war began in Judea, by the seditions of the Jews against the Romans. The Christians in Jerusalem were warned by God of the impending destruction of that city.

They therefore departed out of it the same year,—before Vespasian, Nero's general, and afterwards emperor, entered Jerusalem—and retired beyond Jordan to a small city called Pella, having St. Simon at its head. After the taking and burning of Jerusalem they returned thither again, and settled themselves amidst its ruins, till Adrian afterwards entirely razed it. The Church here flourished, and multitudes of Jews were converted by the great number of prodigies and miracles wrought in it.

Vespasian and Domitian had commanded that to be put to death who were of the race of David. St. Simon had escaped their searches; but, Trajan having given the same order, certain heretics and Jews accused the Saint, as being both of the race of David and a Christian, to Atticus, the Roman governor of Palestine.

The holy bishop was condemned to be crucified. After having undergone the usual tortures during several days, which, though one hundred and twenty years old, he suffered with so much patience that he drew on him a universal admiration, and that of Atticus in particular, he died in 107. He must have governed the Church of Jerusalem about forty-three years.

FEBRUARY 19.—ST. BARBATUS, BISHOP

St. Barbatus was born in the territory of Benevento in Italy, toward the end of the pontificate of St. Gregory the Great, in the beginning of the seventh century. His parents gave him a Christian education, and Barbatus in his youth laid the foundation of that eminent sanctity which recommends him to our veneration. The innocence, simplicity and purity of his manners, and his extraordinary progress in all virtue qualified him for the service of the altar, to which he was assumed by taking Holy Orders as soon as the canons of the Church would allow it.

He was immediately employed by his bishop in preaching, for which he had an extraordinary talent, and, after some time, made curate of St. Basil in Morone, a town near Benevento. His parishioners were steered in their irregularities, and they treated him as a disturber of their peace, and persecuted him with the utmost violence. Finding their malice conquered by his patience and humility, and his character shining still more brightly, they had recourse to slanders, in which their virulence and success were such that he was obliged to withdraw his charitable endeavors among them. Barbatus returned to Benevento, where he was received with joy. When St. Barbatus entered upon his ministry in that city, the Christians themselves retained many idolatrous superstitions, which even their Duke, Prince Romuald, authorized by his example, though son of Grimoald, King of the Lombards, who had edified all Italy by his conversion. This expressed a religious veneration for a golden viper, and prostrated themselves before it; they also paid superstitious honor to a tree, on which they hung the skin of a wild beast; and these ceremonies were closed by public games, in which the skin served for a mark at which bowmen shot arrows over their shoulders. St. Barbatus preached zealously against these abuses, and at length he roused the attention of the people by foretelling the distress of their city, and the calamities which it was to suffer from the army of the Emperor Constantine, who, landing soon after in Italy, laid siege to Benevento. Idebrand, Bishop of Benevento, dying during the siege, after the public tranquillity was restored St. Barbatus was consecrated bishop on the 10th of March, 663. Barbatus, being invested with the episcopal character, pursued and completed the good work which he had so happily begun, and destroyed every trace of superstition in the whole state. In the year 680 he assisted in a council held by Pope Agatho in Rome, and the year following in the Sixth General Council held at Constantinople

against the Monothelites. He did not long survive this great assembly, for he died on the 29th of February, 682, being about seventy years old, almost nineteen of which he had spent in the episcopal chair.

FEBRUARY 21.—ST. SEVERIANUS, MARTYR, BISHOP

In the reign of Marcian and St. Pulcheria, the Council of Chalcedon, which condemned the Eutychian heresy, was received by St. Euthymius and by a great part of the monks of Palestine. But Theodosius, an ignorant Eutychian monk, and a man of most tyrannical temper, under the protection of the Empress Eudoxia, widow of Theodosius the Younger, who lived at Jerusalem, perverted many among the monks themselves, and having obliged Juvenal, Bishop of Jerusalem, to withdraw, unjustly possessed himself of that important see, and in a cruel persecution which he raised, fled Jerusalem under his protection, at the head of a band of soldiers, he carried desolation over the country. Many, however, had the courage to stand their ground. No one resisted him with greater zeal and resolution than Severianus, Bishop of Scythopolis, and his recompense was the crown of martyrdom; for the furious soldiers seized his person, dragged him out of the city, and massacred him, in the latter part of the year 452 or in the year 453.

FEBRUARY 22.—ST. PETER'S CHAIR AT ANTIOCH

That St. Peter, before he went to Rome, founded the see of Antioch is attested by many saints. It was just that the Prince of the Apostles should take this city under his particular care and inspection, which was then the capital of the East, and in which the faith took so early and so deep a root as to give birth in it to the name of Christians. St. Chrysostom says that St. Peter made there a long stay; St. Gregory the Great, that he was seven years Bishop of Antioch; not that he resided there all that time, but only that he had a particular care over that Church. If he sat 25 years at Rome, the date of his establishing his chair at Antioch must be within three years after Our Saviour's Ascension; for in that supposition he must have gone to Rome in the second year of Claudius. In the first ages it was customary, especially in the East, for every Christian to keep the anniversary of his baptism, on which he renewed his baptismal vows and gave thanks to God for his heavenly adoption; this they called their spiritual birthday. The bishops in like manner kept the anniversary of their own consecration, as appears from four sermons of St. Leo on the anniversary of his accession or assumption to the pontifical dignity; and this was frequently continued after their death by the people out of respect for their memory. St. Leo says we ought to celebrate the chair of St. Peter with no less joy than the day of his martyrdom; for as in this he was exalted to a throne of glory in heaven, so by the former he was installed head of the Church on earth.

FEBRUARY 23.—ST. PETER DAMIAN

St. Peter Damian was born in 988, and lost both parents at an early age. His eldest brother, in whose hands he was left, treated him so cruelly that a younger brother priest, moved by his piteous state, sent him to the University of Parma, where he acquired great distinction. His studies were sanctified by vigils, fasts, and prayers, till at last, thinking that all this was owing to God by halves, he resolved to leave the world. He joined the monks of Fontevallano, then in the greatest repute, and by his wisdom and sanctity rose to be Superior. He was employed on the most delicate and difficult missions, amongst others the reform of ecclesiastical communities, which was effected by his zeal. Seven Popes in succession made him their constant adviser, and he was at last created Cardinal Bishop of Ostia. He withstood Henry IV. of Germany, and labored in defence of Alexander II. against the Antipope, whom he forced to yield and seek for pardon. He was charged, as Papal Legate, with the repression of simony; again, was commissioned to settle discords amongst various bishops; and finally, in 1072, to adjust the affairs of the Church at Ravenna. He was laid low by a fever on his homeward journey, and died at Faenza, in a monastery of his order, on the eighth day of his sickness, whilst the monks chanted matins around him.

FEBRUARY 24.—ST. MATTHIAS, APOSTLE

After our blessed Lord's Ascension His disciples met together, with Mary His mother and the eleven apostles, in an upper room at Jerusalem. The little company numbered no more than one hundred and twenty souls. They were waiting for the promised coming of the Holy Ghost, and they persevered in prayer. Meanwhile there was a solemn act to be performed on the part of the Church, which could not be postponed. The place of the fallen Judas must be filled up, that the elect number of the apostles might be complete. St. Peter, therefore, as Vicar of Christ, arose to announce the divine decree. That which the Holy Ghost had spoken by the mouth of David concerning Judas, he said, must be fulfilled. Of him it had been written, "His bishopric let another take." A choice, therefore, was to be made of one among those who had been their companions from the beginning, who could by such a faith possess the peculiar potency to create among its followers.

If one notices this observance of the lifting of the hat before a church

named of equal merit, Joseph called Barsabas, and Matthias. Then, after praying to God, Who knows the hearts of all men, to show which of these He had chosen, they cast lots, and the lot fell upon Matthias, who was forthwith numbered with the apostles. It is recorded of the Saint, thus wonderfully elected to so high a vocation, that he was above all remarkable for his mortification of the flesh. It was thus that he made his election sure.

PICTURES IN THE HOME

By Rev. Jos. Haselin, in Our Sunday Visitor

Through the senses sin enters into the soul, like the thief through the open window. Through the senses the angel of purity and all the virtues can equally gain admittance, like celestial visitants, into the heart of man.

The Church has always understood this great truth. Hence the appeal she makes to us through her pictures, her statues, her stations and all the many representations of Christ and His Holy Mother, or of the Saints that intercede for us at the Throne of God. In stone and color she would make visible for us the models we should imitate, from the delicate child-saint, Agnes, with the lamb pressed to her bosom, a symbol of her innocence, to the aged Simon holding in his arms the Infant Saviour for whom his soul had longed those many years. "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen thy salvation."

Is that principle applied, with the same wise forethought, in our homes? Of what nature are the pictures that adorn our rooms? God forbid that worldliness and temptation, nudity and indecency should stare at us from our very walls! We have reason to think better of the Catholic home. But as our eyes are lifted, do they fall upon the heart of Christ pleading with us for our love; do they light upon the image of Mary Immaculate, tenderly reproving, with motherly solicitude, the least straying thought that could lead us away from God; do they glance up to Joseph, that princely son of David, teaching us loyalty and promising protection and fatherly care for all our cherished ones; do they view the scenes of Bethlehem or Calvary, or dwell upon some episode, beautiful and majestic, gathered from the life of Christ or of His Saints? Are the wings of the Guardian Angel unfolded to remind us and our children of his presence in our midst?

Other pictures need not for this reason be excluded. The faces of living friends or of the dear departed may still recall to us fond recollections. Patriotism, too, may hang its emblems on our walls and the scenes of nature be reflected in the humble print or painted canvas. Yet every room should have its token of our Faith. Everywhere, statue or picture can be made eloquent to us of the things of God. Silent mentors can be all about us and wordless sermons can be preached at every hour to hearts receptive of the grace of God.

What more cheerful evidence of a truly Christian family than everywhere to find about us these reminders of another and a better world? Well we know that the images of Christ and of His Saints will not be banished from niche and wall and bureau, if the constant loving thought of heaven has not first been banished from the heart.

THE MYSTIC SIGN

On the street, or riding in the car, we happen to pass a Catholic church; and a man walking along or sitting in the seat near us, lifts his hat. It is the mystic sign! Blank stranger, though he be, whom we never laid eyes on before; in face, air, dress, differing nothing from those around him; without speaking a word, without opening his mouth or as much as glancing our way, even, he has conveyed a message to us; he has said he is one of us, a member of that Church spread throughout the world—he has said he is a Catholic.

To others beholding the action, it may mean nothing. They think, perhaps, he raises his hat to replace it more comfortably; or that it is but a little gesture of nervousness. But to one of the universal faith, or to one who has ever belonged to it, the action means but one thing, has but one significance, is as unmistakable as one's hand—it proclaims that the person performing it believes in the Sacrament of the Eucharist, is openly professing that belief, and paying a tribute of adoration as he passes the building that indicates its proximity.

The Catholic, or one time Catholic, seeing this little sacred ceremony, feels a response to that stranger he has never seen before, a sense of rare inner affinity, a feeling of brotherhood is stirred within him, and a current of warmth goes out from his heart to that other, a luxurious warmth, such as only the consciousness of the brother membership in a religion reaching back through the long vanished ages, for nigh two thousand years, with its never changing doctrines, found everywhere and everywhere the same; with its wealth of traditions and soul-enriching rites and ceremonies around which seem to linger mistily and mellowly aromatic the incense of all those dim centuries—a warmth as only such a faith possesses the peculiar potency to create among its followers.

God hears the heart without the words, but He never hears the words without the heart.

in a strange country, something of the ice one feels in such surroundings is at once thawed as it were by a genial breath; and if he or she wished to ask directions, information or assistance, it is to him seen to have made the act of veneration they would go, because an invisible link had been already forged between them.

Stranger of any race, color or tongue, anywhere in America, Europe, Asia, Africa, or any island of the seas—any place on earth, we know him to be one of us, a Catholic—we know him by the mystic sign!—The Monitor.

MORALITY WITHOUT RELIGION

"Reason and experience," said Washington, "both forbid us to expect that national morality can prevail where religious principles are excluded." Of course, those who are imbued with the modern spirit of irreligion take exception to this dictum of Washington's and even deny that religion tends to influence personal conduct favorably. We are told that men do not need the Christian religion to lead upright lives, and our attention is drawn to certain disbelievers whose conduct is supposed to be exemplary. But is this argument convincing?

The fact is that without knowing or admitting it such individuals are indirectly influenced in their conduct by Christian principles. Though they personally may have rejected Christianity they have inherited Christian ideals and breathe Christian atmosphere. Our present civilization, on the whole, is the product of Christianity, and, despite the many adverse factors operating today, our social life is still largely influenced by Christian traditions and precepts. The Christian religion thus is still a factor which somehow determines the conduct even of such as may be conceded to be living upright lives without professedly holding any personal religious beliefs whatsoever.

It is a most unfortunate thing," said Professor F. W. Foerster, "that these high and pure characters do not better understand the physiological history of their own moral discipline and elevation, the strict discipline of many generations of self-conquest, self denial and sacrifice, as last result and final flower of which, such pure spiritual souls as their own have been produced. If they only realized this they would never wish to attack the very conditions and principles out of which their own moral freedom has developed. Such people did not begin their moral ascent at the bottom rung of the ladder. They have inherited the moral capital of centuries of human culture. They are the product of the happy coincidence of a rare series of favorable circumstances, and there is something really tragic in their inability sympathetically to understand the position of those who have still to struggle with the rude natural forces of our present earthly life. One is reminded of the light-heartedness displayed by the heirs of self-made men, who often entirely fail to appreciate the painful and self-denying toil which lies behind the fortunes they inherit, and not understanding the very conditions and principles out of which their own moral freedom has developed, it is excluded, but rather that Christianity continues to exert its influence even where it is apparently repudiated.—Truth.

ALL ROADS LEAD TO ROME

The Catholic Church takes man as she finds him, adapting herself to all conditions of environment; she becomes all things to all that she may win all.

She draws the man of science through nature to nature's God. She appeals to the artist through his art; to the philosopher through his reason; to the man of feeling and imagination through his emotions—for all roads lead to Rome.

We are passing through a period of reaction from extreme intellectualism. The apologist must meet this present temper. He must make his appeal first to the imagination, honestly and proportionately, and, having caught the imagination, the way is open for an appeal to reason. The validity of the appeal to the imagination must be judged at the bar of reason, for the act of faith, though the result of Divine grace, must be a reasonable act.

Now the things that strike the imagination are facts, just as the things that strike the reason are arguments. Hence to an age of weary argument and unwilling to think, the Church says: "Very well, since you will not think, here are some facts: Look at me carefully, you who, however unwilling you may be to see me, you behold before you a confident that once we consent to observe her as a fact, and then judge her as a fact before the bar of reason, we shall find that she transcends all human, natural explanations, and performe we will exclaim: "Truly, the Lord hath done this thing, and it is wonderful in our eyes!"—The Monitor.

God hears the heart without the words, but He never hears the words without the heart.

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