

CHATS WITH YOUNG MEN

DROPPIN' A KIND WORD
Drop a word of cheer an' kindness—
just a flash an' it is gone,
But there's half a hundred ripples
circin' on an' on an' on,

MAGIC VASE OF LIFE
An eastern legend tells of a wonder-
ful magic vase—known as the
vase of life—which was ever full
of a mysterious liquid. No one could
tell what this liquid was.

OUR BOYS AND GIRLS
WAS IT YOU?
Someone started the whole day
wrong—
Was it you?
Someone robbed the day of its song—

USE THE PRESENT
Always at some future time it is
our intention and expectation to be
what we are not today—to be better,
differently, to make more of our
lives and work.

OUR LADY
When we were little children at
our mother's knee we were taught
to kiss that Name that means salva-
tion, the adorable Name of Jesus.

THINGS TO REMEMBER IN THE MORNING
To make the sign of the cross as
soon as you awaken.
To say while dressing:
"Heart of Jesus, I adore thee;
Heart of Mary, I implore thee;
Holy Joseph, pure and just,
In your aid I put my trust."

HONESTY THE BEST POLICY
The ancient Diogenes, who went
about with a lantern seeking an hon-
est man might find his task more

hopeless in our times than in the
days of yore. A casual glance at the
daily newspapers reveals to us the
complexion of modern commercial
and political life. Short weights, ad-
ulterated foodstuffs, deception, fraud,
embezzling, graft and a list of other
forms of dishonesty furnish the re-
porter with an unlimited supply of
matter for copy.

Is honesty, then, the best policy?
Or would it be far better to adapt
ourselves to the spirit of the times
and throw off the shackles of a too
exacting conscience? God forbid
that Catholics should ever seek the
level of the children of the modern
world. But what is the reason for
dishonesty, as we find it all about us,
but the lack of faith and the material-
istic view of life. Religion is
looked upon as some displeasing di-
version to pass away the long hours
of a Sunday. But it is given no
place in the workshop, in the factory
in the store or office. A hundred
in the pulpits of the land, but there is
no real endeavor to implant in the
hearts of men the fear of God and
obedience to His commandments.

OUR BOYS AND GIRLS
Someone started the whole day
wrong—
Was it you?
Someone robbed the day of its song—
Was it you?
Early this morning someone frowned;
Someone talked and others scowled,
And soon harsh words were passed
around—
Was it you?
Someone started the day aright—
Was it you?
Someone made it happy and bright—
Was it you?
Early this morning, we are told,
Someone smiled, and all through the
day
This smile encouraged young and old
Was it you?

OUR LADY
When we were little children at
our mother's knee we were taught
to kiss that Name that means salva-
tion, the adorable Name of Jesus.
No sooner had we uttered that Name
than she taught us to say with it
the sweet name of Jesus' Mother—
Mary.

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To be as polite when alone as when
guests are present.
To eat quietly, and talk about pleas-
ant things only, when at the break-
fast table.
To do your morning tasks cheer-
fully and well.
To drink a glass of water before
eating and wash your teeth carefully
after eating.
To clean your finger nails thor-
oughly before starting to school.
To resolve to make this the best
day of your life by attaching one good
work to another like the links of a
chain.

THE GOOD CATHOLIC GIRL
It is marvelous how much a good
Catholic girl, especially, will endure
before rebelling actively against un-
congenial home surroundings. The
sense of filial duty, no matter how
abused, is very strong. The present
writer recalls a girl who gave practi-
cally all she earned to her mother.
But once, and for a special purpose,
which doubtless her mother would
not have fancied, she managed to
save and secrete five one dollar bills.
It was long before she could use
them, and by that time they were
pleaded through with moth holes.
"A judgment on me!" said the poor
child.

DID CHRIST "ADVANCE WITH THE TIMES?"
"McL." in Edinburgh Herald
A leading article in a north-coun-
try daily on what, from an on-
looker's point of view, is an admission
of Protestantism, has led to a corre-
spondence on how to "popularize the
Church," the "Church" signifying
the conglomeration of man-made
sects, some of whose members are
presently struggling to get rid of the
name of Protestant. The leader-
writer opined that "the Church that
falls to advance with the times is in
peril of the rocks," without specifi-
cally stating in what direction the ad-
vance was to be made, whether to a
more drastic rejection of the super-
natural, a further whitening down of
Revelation, or an adoption of phar-
isaeism towards the body in place of
concern about the soul, a conversation
of "worship" into social gatherings,
of churches into clubs. "The
Church must fit herself to the times,"
declares one scribe, and "The eter-
nal truth of Scripture has never yet,"
says another, who may not have met
the cleric who recently declared that
one portion of the Scripture relates,
not eternal truth, but "a myth," a
sufficiently "broad" interpretation,
surely; and a third is mildly sarcastic
in wondering how, in face of so much
criticism, the "Church" survives at
all. We Catholics know that God
has fitted His Church for all times,
and committed to her the interpreta-
tion of Scripture long ere self-ap-
pointed teachers of new doctrines
introduced private interpretation
with all its lawlessness; and we ask
(in the words of a Catholic writer) if
it never occurs to these disconsolate
reapers of the harvest of tares sown
by the "reformers" that "the
Founder of Christianity showed
small solicitude about making His
terms acceptable, that, on the
contrary, His teaching was in per-
petual conflict with the Jewish mind
of His day, and His way crossed the
preaching of a Gospel unacceptable to
His contemporaries?" He went
about doing good; the "reformers"
went about destroying, both in the
spiritual and the material world,
and their work of destruction is still
carried on, so that the Bible itself
has been divested of its authority,
its inspiration, and its integrity, as
far as their descendants can. There
is nothing wonderful in the survival
of a "Church" which consists of a
multitude of contradictory theories
leaped together, all subject to re-
vision and to private interpretation,
which flatters human vanity by per-
mitting its members to sit in judg-
ment on Divine Revelation, and to
reject such doctrines as they find
any difficulty in accepting, which
abolishes the duty of obedience to
authority in religion, and dispenses
with the humiliation of self-accusa-
tion, restitution, and atonement on
which the Church of God insists.
Does the writer think, moreover,
that any of the older sects have sur-
vived in their original form? The
Catholic Church has survived for
nearly two thousand years the incessant
attacks of every species of enemy,
every legal, civil, religious,
and social persecution, every cal-
umny and misrepresentation that
malice or prejudice could conceive,
and her million altars, her myriad
children, are spread the world over,
proclaiming her life, her vigour, her
activity, and witness to the fulfil-
ment of her Founder's pledge that
the gates of hell shall never prevail
against her, the Church of poor and
peasant, the Church to which the
toiler and the poor throng; whilst
the sects are wondering what can
be done to "popularize" their "Church"
and save it from extinction. Novel
ties have been introduced here and
there; for example, a section of one
sect wears borrowed plumes, and
adopts Catholic practices, and a por-
tion of Catholic doctrine, the other
section remaining "soundly Prot-

stant," and denouncing the adven-
turous spirit of the first. A section
of another sect announces by the
mouth of its pastor that it does
not even ask its members to be
baptized, nor to receive Holy Com-
munion, nor to say what he under-
stands by the Divinity of Christ;
whilst on the other hand, "the Free-
thinker is formulating the dogmas
of the Unprovability of God." Another
tells us that the only essential is
to "believe in Christ," as if that
meant merely believing that He
died for us and not believing the
whole of His teaching at all. Never-
theless, in spite of these efforts to
suit all tastes, and to adapt Sixteenth-
century Protestantism to modern
ideas, the question is still being
asked what can be done to "popu-
larize the Church?" Outside the
Church of God, what has become of
faith? It is little wonder that irrel-
igion and unbelief are spreading.
Will these good people never under-
stand that "Religion is the realm of
certainty," not of conjecture, specu-
lation, doubt, and variation? "Cer-
tainly rests on faith, faith on Revela-
tion, and Revelation is an assured
fact. To the fact there is a Divinely
accredited witness, of a Divinely
appointed guardian. The ground of
faith has never human
argument, but Divine Revelation.
Uncertain faith could never be ade-
quate to God's dignity or man's need;
certain faith could rest only on a
Divine witness. The Holy Ghost in
the Catholic Church secures to man
the certainty of faith. Christ's
promise to her of the Holy Ghost for
all days is His promise of infallibility,
His promise of a Divine Teacher, and
so of certainty in faith. The denial
of a Church of its own infallibility is
the abdication of any claim to the
presence of the Holy Ghost as the
inspircer of its teaching. Thus the
crumbling stones of Protestantism
can never satisfy the soul's hunger
for the Living Bread. We Catholics
have behind us a long pedigree of
certain faith; and in these critical
times we have not only an opportu-
nity, but a responsibility of showing
what it is to be children of the one
true Church, built by Christ Himself
upon a rock.

NO STRIKE FOR THE CLERGY
A Protestant bishop out in Colorado
has made a plea for the "eight-hour"
day for clergymen. Whether a gen-
eral strike of the cloth will ensue,
should the demand be met, we
have not heard. The pastor of the
New York Calvary Baptist Church,
observing that "everybody in the
world now has gone on strike except
the preachers and the underliers,"
supposes that they will be next to
fall in line. Another proclaimer
(non-Catholic) divine wonders
whether anybody would particularly
care, or be greatly inconvenienced, if
such an event should actually trans-
pire? "Who would care," he asks,
"if churches were closed because of
empty pulpits? Could not society
get on all the time as well as it does
in summer time, when the majority
of churches temporarily suspend
activities, or join in innocuous or
sparsely attended union services?"
There is room for wide discussion of
the matter, but it will undoubtedly
end there. The majority of those
who wear the cloth, of whatever
denomination they be, are intent, we
like to believe, on giving, rather
than getting, as much as possible.
They are willing to serve, and those
whom they serve are not likely to
see them in want.—Catholic
Transcript.

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