

CHATS WITH YOUNG MEN.

The noblest achievement of any Christian man is to live so that his conduct and character will be a perpetual incentive to righteousness...

Self-deception. It is quite probable that no man succeeds altogether in self-deception. He knows, though others may not, that he succeeds in stilling his conscience...

Our Brother. There was exhibited in a Western city a year ago a remarkable piece of statuary. It represented a soldier standing on guard, prepared to meet an enemy...

Work and Study. Rev. James H. Cotter, A. M. Study your work—study yourself—so that you may know the quality of the one, the character of the other. Have a purpose, and make strenuous endeavors to reach it.

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of exhilaration that never comes to cheer the older and more staid worker. The test of character occurs when a beginner is confronted with his own mistakes. Mistakes there will always be.

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840. Later, she entered a state educational institution where she remained until she graduated with honor. During the course she received some assistance from an aid society, all of which was repaid. Miss Weiss entered the medical college at Baltimore, Maryland, where she paid her tuition by nursing, and was graduated from there with honor.

One boy I have seen I would not recommend for any position whatever. He is bright and energetic; he has winning manners, but he is dishonest. What does he do? He cheats in little, mean ways—and thinks it's smart. He writes a note on the corner of a newspaper and mails it at newspaper rates; he holds his railroad ticket in such a way that when the conductor passes by the boy gets three rides where he should have but two, and then he boasts of "getting the better" of the railroad; he borrowed a pencil when he entered an office on trial, and the pencil went away in his pocket. He has no keen sense of honor, he has lost his self-respect, and worse still, he does not know it.

John, said a lady in the office where John was employed, "don't you live near the corner of Fifth street and West avenue?" Yes, he did. "Then will you take this parcel around there on your way home?" John did not quite dare to say "No," but he grumbled out after the lady had turned away: "There's no money in working overtime." He never knew that one listener might have recommended him for a better position, and that his surly remark lost him the chance.

What he wants, two men were talking of a third, "is a truck that will come right up to the job and load itself." Tom was that kind of a boy. He would do his work—yes, but in a grudging sort of a way, and never in the way he was told to do it if he could possibly devise another. Unless constantly called to order, he would tip back his chair, in his leisure moments, put his foot on the top of the table and drum with his fingers. Tom lost his place after a very short trial, and so will every boy who takes no pains to do as he is told or to be courteous.

Coming from an office to which business occasionally calls me, I met a newsboy with the evening papers under his arm. Selecting one from the big bundle and folding it up, he would tip back his chair, in his leisure moments, put his foot on the top of the table and drum with his fingers. Tom lost his place after a very short trial, and so will every boy who takes no pains to do as he is told or to be courteous.

Where's my hat?" cried Kate. "Why can't you?" asked Mrs. Gordon. "No one wears your hat but you." "But I must have mislaid it." "Then find it. Your eyes are as good as mine or your brother's." "I think some one might help me," complained Kate. "I do not agree with you," replied her mother, firmly. "I think you are old enough and big enough to wait on yourself."

Why, I'm sure I do, mamma," cried Kate reproachfully. "I do all my own sewing, and I take care of my own room." "Yes, and every morning you ask Mary to bring you the dust-pan or the broom; you send Harry after needles and cotton, and some one in the house is continually running errands for you."

"It doesn't do any harm to be obliging, I'm sure," said Kate, with a fretful shrug. "I do favors for other people." "You occasionally do a service for one of us that we cannot very well do ourselves," replied Mrs. Gordon, drawing Kate to her side; "but that is not what we are talking about. We should all be agreeable and obliging. But that is no reason why you should call on others to do a service you can do as easily yourself. If you grow up depending on others which renders life successful. Do you remember your Cousin Lewis?"

"The one who was lost at sea?" "Yes, I am sorry to say he was a very bad boy. He was pampered so that he came to regard every one as little better than a servant, and he completely forgot God."

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finally became so helpless that he could hardly do the simplest thing without assistance. When he was left an orphan, he led a miserable life. He could not earn a living, because no employer would stand his idleness and impudence, and had he not been drowned, I think he would have turned out dishonest.

IMITATION OF CHRIST. OF THE CONFESSION OF OUR INFIRMITY, AND THE MISERIES OF THIS LIFE. The lust of the flesh, the lust of the eyes, and pride of life, draw to the love of the world; but the pains and miseries, which justly follow these things, breed a hatred and loathing of the world.

But, alas! the pleasures of sin prevail over the worldly soul; and under these thorns she imagineth that there are delights, because she hath neither seen nor tasted the sweetness of God nor the internal pleasures of virtue. But they, who perfectly despise the world and study to live to God under holy discipline, experience the divine sweetness promised to those who forsake all; and such clearly see how grievously the world is mistaken, and how many ways it is imposed upon.

THREE CONVERSIONS. INCIDENTS ILLUSTRATING THE WONDERFUL WORKINGS OF DIVINE GRACE. Recently I heard of several conversions which interested me and may interest others, writes Randall in the Catholic Columbian. The first was of a very intellectual man, a profound scholar, who was partly educated abroad and has about the highest classical degree. He said, "I was an Episcopalian and when I began to reason about religion, Protestantism did not satisfy me logically or historically. I determined, however, to reason it out myself and to consult no priests. When I had drawn very close to conviction of the claims of the Catholic Church I was unsettled by Dr. Pusey's Eironeian. I afterward got hold of the Catholic answer to that brochure and took another start Romeward. Finally, I became impressed with the supernatural side of the true Church, and my intellect and heart surrounded. This gentleman is a well known essayist and pundit, but, like many of the kind not overburdened with the things of this world. But he has found the most valuable of treasures. He has been a Mason and, not long ago, wrote on that subject most informally. I meet him occasionally and enjoy his ripe conversation."

A second case was that of a young widow, who was to make a brave fight for herself and others. She is a lady of fine sense and also accomplished. She said: "One evening an old tramp knocked at our door and begged a night's lodging. I told him to enter and asked him if he were not hungry. This he admitted, and I provided a substantial meal for him. After the meal he drew from his pocket several books, and as he did not himself know how to read, he asked me to read to him. The books were on Catholic doctrine, and I became interested in the subject, so much so that, subsequently, I procured other volumes about Catholicism and gradually converted myself."

How grandly was the charity of this good young woman rewarded! Most people would have refused admission to the poor old wayfarer or dismissed him with a dog's ration. But she acted differently, and lo! salvation entered her domicile in the person of a pious tramp! The good God blessed her religiously, and may He have her in His holy keeping even in temporal matters.

A third case was that of a Presbyterian elder. He had been a comparatively rich man, but the fortunes of war reduced his means. His talented daughter became a convert and prayed for her father's conversion. Nothing seemed more improbable, especially when, in course of time, his intellect became impaired and he was sent to an insane asylum. Within a few weeks past for about an hour his faculties were mysteriously restored. He called for a priest, made his confession and soon afterward died. His daughter received the rites of the Church. Then his mind became clear again. The peace of God. Surely this was a manifest and striking answer to prayer, and oh! how rejoiced, amid her grief, was that faithful daughter who had never ceased to implore Divine aid for the dearest wish of her heart.

OUR RELIGION. In the two previous articles we again familiarized ourselves with the altar. We saw whence it came, what it represents, the place it holds in the church and the manner in which it becomes dedicated to divine service. But an altar itself, even while so essential, is not sufficient for the Great and Unbloody Sacrifice. Other things are also necessary. And these are called the holy vessels and the holy oils.

Let us, therefore, see what they are and what their particular use. First is the chalice and rightly first because it holds the most sacred Blood of Our Lord. In form it has the appearance of a bell-shaped cup attached to a long pedestal with a wide base. Because of its precious purpose it is not infrequently embellished with the highest workmanship. The material used in the cup is either gold or silver, and when of the latter its interior must always be of the former metal.

Next comes the paten, which is a small plate, also of gold, used to hold the bread before it is consecrated into the Body of Our Lord. The ciborium is a vessel of the same material as the chalice, though larger and slightly different in shape. The word is derived from the Latin and means food. From it the faithful receive the Body and Blood of Our Lord.

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In Communion, which is the food of the soul. The pyx is a small receptacle in which the Blessed Sacrament is reserved for the benefit of the sick. The monstrance all are familiar with, and is the vessel used at Benediction and in processions of the Blessed Sacrament. When the Blessed Sacrament is tabernacled for adoration on either occasion the priest takes from the monstrance the lunette. This is two pieces of glass set in circular frames, and contains the Host which is placed in the ciborium.

The purificator is a small cloth placed over the chalice and is used by the priest to wipe his lips and the vessel. The pall is a small square double linen cloth used to cover the mouth of the chalice during Mass. Usually a piece of cardboard between serves to keep it stiff. The corporal is the cloth on which the Body of Lord at all times rests. From this use the name is derived, as the word means "body." Such are the vessels and holy cloths and such their uses. It will be greatly to our benefit if we continue the knowledge in our recollection.—Church Progress.

SUFFERING. So true is it that suffering purifies and refines, if it does not always beautify, in a vulgar and sensual meaning, that the fact itself has become one of the universally admitted facts of mankind. Women are said to be naturally more exalted and beautiful of spirit than men because of the sharper suffering of their lives. There is no discipline toward any great end of character or accomplishment that does not involve countless self-abnegations and actual sufferings in the refined, body and soul. Who has not traced the effects of such sufferings in the refined and tormented faces of the many orders of religious in the Church? Were their thousand and one acts of obedience learned without suffering? Did not the suffering endured play the subtlest part in the hands of the Divine Artist in shaping those Madonnas lines of matchless truth and beauty in all the lives of truly saintly souls? In fact, are not the Scriptures, no suffering seemeth joy, for the present, but grievous, but afterward it worketh the peaceable fruits of righteousness to those who are exercised thereby.—Catholic Times and Opinion.

The Name of Names. Ever since the solemn investment of the Divine Infant with His name and title, the lips of men and women and children have spoken the name of Jesus Christ in joy and sorrow, in faith and torment and in disdain of allurements; in the quiet of contemplation and in the whirlwind of temptation. The name, Jesus Christ, has been the watchword of all that was best in humanity, most virtuous, greatest, and most heroic.

A Divine Magnet. The mother may forget her child, says Bishop Spalding, the lover his well beloved, but the children of men will never cease to be drawn to the Sacred Heart of Jesus.

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