

# CHATS WITH YOUNG MEN

## IT IS EASY TO QUIT

It is easy to quit! Anybody can say: "The hill is too high" or "It's too far away." Anybody can say: "I'm too tired to keep on." And stop half way there, but don't you be that one! Whenever life gives you a task hard to do, Don't stop in the middle, but see the thing through.

It is easy to quit! Any fool can explain To himself and his friends why the struggle was vain. It doesn't take brains when you start cutting loose From a difficult task to think up an excuse;

There is always a plausible, soul-satisfying lie On the tongue of the chap who refuses to try.

It is easy to quit and drop out of the game And say you don't want either fortune or fame; It is easy to pass up the chance to succeed To decide that a little is all you will need.

And leave to another the hard thing to do, But it takes brains and courage to see that task through.

So boy, when you're tempted to quit or to shirk, Remember a coward can run from his work, A fool can give up, and he will when hard pressed, But it calls for a man to go through with the test.

Keep on while you still have some strength you can spend, That is harder than quitting, but wins in the end.

—EDGAR A. GUEST

## THOROUGHNESS

Do not undertake to do anything which you do not mean to do as well as you can. Not everyone can say, like Ruskin, "I never write about anything except what I know more of than most other people," but there is none but can and ought to say, "I never set about doing anything except what I can do as well as or better than most other people."

Depend upon it, thoroughness in the long run makes its mark, and plays a good dividend. It is a deplorable pity that that grand principle is not more generally insisted on, and driven home. If every child was made to realize it at school and at home, there would not be so many to say late in life: "Honesty is the best policy, and I have tried both."—The late Rev. Bernard Vaughan, S.J.

## MOTHER

All of us know what a name may mean to us. To mention "mother" is to bring before our eyes one whom we love most tenderly, whom we revere as having extraordinary gifts and for whom in our maturer days we would make any sacrifice. The name represents a picture that touches our hearts. The passage of years, new association, the sobering atmosphere of life's heavier currents fail to obscure the touching effect of that perennially sweet word "mother."

It is possible for a man to forget many of childhood's happenings, but as long as reason holds sway there is one name that can ever elicit a noble response from his innermost being, the cherished name of her who bore him.

Indeed, it is recorded of more than one great in worldly achievements that when he lapsed into the comatose state that accompanied his final departure from life the incoherent phrases that fell from his lips showed that his phantasy was dwelling on the dearest of natural treasures, the realistic picture of his mother.

That name had always stood to him for a reality, a living person, who, though her body had long since been consigned to forces of dissolution, still survived in his memory, fresh and consoling.

## PEACE OF THE SOUL

God created the heart of man to no other end than to love Him, and to be beloved by Him again. The excellence of this end of the creation ought to convince us that it is the most excellent work of His almighty hand.

On the government of this alone depends our spiritual life and death. The art of governing it must needs be very easy, since its true character is to act through love, and to do nothing by force.

All we have to do is to watch with great calmness the true spirit of our actions.

To observe whence they spring and whether they tend.

Whether they are achieved by the heart, the source of divine love, or by the understanding whence arises human vain glory.

You will discover that it is the heart which influences you in your good works, through a motive of love, when all you do for God seems little, and after doing your best you are ashamed of having done so little.

But you may conclude that your actions proceed from the understanding, moved by worldly motives when your good works instead of producing meek and humble sentiments, leave nothing behind them but the empty illusions of vain

glory, puffing you up with a false notion of having performed wonders, when in fact you have done nothing that is praiseworthy.

Man's warfare, mentioned by Job, consists in thus watching continually over ourselves.

This is to be performed without the least peevishness or anxiety, for what is aimed at is to give peace to the soul to calm and appease its emotions when troubled or disturbed in its operations or prayers.

For we may be assured, in such a condition, prayers will be very indifferently said, till the soul be freed from all uneasiness.

This may be affected by a single emotion of mildness, which is the only means of remedying this disorder and restoring her former tranquillity.—The Pilot.

## OUR BOYS AND GIRLS

### MOTHER'S WAY

Off within our little cottage, As the shadows gently fall, While the sunlight touches softly One sweet face upon the wall, Do we gather close together, And in hushed and tender tone Ask each other's full forgiveness For the wrong that each hath done.

Should you wonder why this custom At the ending of the day, Eye and voice would answer: "It was once our mother's way." If our home be bright and cheery; If it holds a welcome true, Opening wide its door of greeting To the many—not the few; If we share Our Father's bounty With the needy day by day, 'Tis because our hearts remember This was ever mother's way.

Sometimes, when our hands grow weary, When our burdens look too heavy, And we deem the right all wrong; Then we gain a new, fresh courage, And we raise to proudly say: "Let us do our duty bravely— This was our dear mother's way!"

Thus we keep her memory precious, While we never cease to pray, That at last, when lengthening shadows Mark the evening of our day, They may find us waiting calmly To go home our mother's way.

—FATHER ABRAHAM J. RYAN

## THE IMMACULATE CONCEPTION

The Feast of the Immaculate Conception on December 8, occupies a fitting and proper place in this holy season of Advent. As Advent is a time of preparation for the welcoming of the Only-Begotten Son of God in the guise of the Infant Saviour, so the Immaculate Conception of the Blessed Virgin Mary was a preparatory act on the part of God for the incarnation of His Beloved Son in the womb of Mary. The sublime mystery of the Incarnation, which is the object of all true Christmas joy, demanded this miraculous and marvelous preliminary: the preparation of a proper place for its realization. Hence, the Immaculateness that was demanded of and executed in Mary, who was to be the mother of the Divine Word made Flesh. To the sincere followers of Jesus, to the devoted clients of Mary, the 8th of December is assuredly a day of great joy for what it means to Jesus, to Mary, to men. It is a day, too, for sincere congratulation to Mary: "Hail, full of grace, the Lord is with thee." These words of exultant greeting were first wafted from heaven to earth, as uttered by Gabriel in his announcement to Mary. On this glorious and inspiring Feast of the Immaculate Conception, this greeting is taken up by millions of Mary's adopted children and is sent ringing back from earth to heaven in a glad chorus of praise to the radiant, the resplendent, the Immaculate Queen of Heaven.

Just seventy years ago on the 8th of December, Pope Pius IX. defined and declared "that the doctrine which declares that the most Blessed Virgin Mary, in the first instant of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of the human race, was preserved exempt from all stain of original sin, is a doctrine revealed by God, and therefore must be believed firmly and constantly by all the faithful." This definition sets forth with great clearness and precision the Dogma of the Immaculate Conception of Our Lady. Yet experience shows that most non-Catholics utterly misunderstand the meaning of this singular privilege of Mary. Non-Catholics for the most part suppose that Catholics hold that Our Lady was conceived, like her Divine Son, by the overshadowing of the Holy Ghost; whereas, on the contrary, the Church teaches she was conceived in the ordinary manner, like the rest of Adam's offspring. Her parents were St. Joachim and St. Ann. Christ, alone of mankind, had no man for His father; His Body was formed miraculously and out of the ordinary course of nature. Again, Our Lady's birth did not differ from the birth of other children. Her soul also was created and infused by God into her body, as all other souls. In these matters, the Blessed Virgin did not differ from the rest of the human race.

The great reason that non-Catholics reject this dogma is that they either deny the existence of original sin or they have an erroneous idea of original sin. "Our doctrine of original sin," says Cardinal Newman, "is not the same as the Pro-

testant doctrine. Original sin, as we cannot be called sin in the ordinary sense; it is a term denoting Adam's sin as transferred to us, or the state to which Adam reduced his children by his sin. We think of it something negative (or privative) to Protestantism, and something positive. Protestants hold that it is a disease, a radical change of nature, and they fancy that we ascribe a different nature from ours to the Blessed Virgin, differing from that of her parents, and from that of fallen Adam. We hold nothing of the kind; we consider that in Adam she died, as all others; that she was included together with the whole human race in Adam's sentence; that she incurred his debt, as we do; but that, for the sake of Him who was to redeem her and us from the Cross (and whom she was to bear in her womb), to her debt was remitted by anticipation (not after birth, as with us); on her the sentence was not carried out, except indeed as regards her natural death. Such is the succinct exposure of the singular prerogative of the Mary, the Mother of Jesus: conceived without sin, conceived full of grace.

The Immaculate Conception brings before the mind a contrast that is painful and distressing, yet inspiring and instructive. On one side, contemplate her absolute purity; on the other reflect on the widespread social and moral sordidness of the day. Sin, vice, immorality, are things neither new nor peculiar to the present age or generation. But when the so-called "revolt of youth" cynically questions the institution of marriage and precociously deprecates and derides the Christian, social and moral code, then vice is not just vice, it is in vogue. It has always been the rule of the world to despise, hate, slander and persecute pure and saintly souls. According to present world standards, those who strive to keep themselves clean, pure, decent, are hypocrites or fools. The position of the sincere Christian, today, is precarious; he must needs hold fast to fundamental truths or he will perish in this maelstrom of immorality. This generation will have its wild day and pass away. God remains forever; so does His Will, His Law, His Reward, God is the final Judge, and God prizes purity. And God has given struggling Christians a light and a strength in the example and in the protection of His Immaculate Mother. Mary Immaculate will surely comfort, exalt and encourage those who honor her and seek her all-powerful aid. "Full of grace, Blessed among women, Mary Immaculate, would that the world would look and learn and love thee in thy purity."—The Tablet.

## "NATION NEEDS MORE RELIGION"

ALL ENFORCEMENT OF LAW IS DEPENDENT ON RELIGION DECLARES COOLIDGE

That the enforcement of law in a nation of free citizens depends directly upon the degree to which those citizens are animated by religious principles, was the essence of the address delivered by President Coolidge before the National Council of Congregational Churches of the United States, Washington, D.C., December 3rd. "Lawlessness is altogether too prevalent and a lack of respect for government and the conventions of enlightened society is altogether too apparent," the President added.

"It is because I do not know of any political method of adequately dealing with these difficulties that I have ventured to bring them to the attention of this council."

RELIGION SOURCE OF MORAL POWER

Discussing the basic dependence of good government upon religious and moral convictions among the people, Mr. Coolidge continued: "An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of any source of moral power other than that which comes from religion."

"But there is another and more basic reason why the Government can not supply the source and motive for the complete reformation of society. In the progress of the human race, beliefs were developed before the formation of governments. It is my understanding that government rests on religion. While in our own country we have wisely separated the Church and the State in order to emancipate faith from all political interference, nevertheless the forms and theories of our government were laid in accordance with the prevailing religious convictions of the people."

"The great revival of the middle of the eighteenth century had a marked influence upon our revolutionary period. The claim to the right of equality, with the resultant right to self-government—the rule of the people—have no foundation other than the common brotherhood of man derived from the common fatherhood of God. The righteous authority of the law depends for its sanction upon its harmony with the righteous authority of the Almighty. If this faith is set aside, the foundations of our institutions fall, the citizen is deposited from the high estate which he holds as amenable to a universal conscience, society reverts to a system of class and caste, and the government, instead of being

imposed by reason from within, is imposed by force from without. Freedom and democracy would give way to despotism and slavery. I do not know of any adequate support for our form of government except that which comes from religion."

## RESTRAINT IS NOT CURE

"The government will be able to get out of the people only such virtue as religion has placed there. If society resists wrong-doing by punishment, as it must do unless it is willing to approve it through failure to resist, for there is no middle ground, it may protect itself as it is justified in doing by restraining a criminal, but that in and of itself does not reform him. It is only a treatment of a symptom. It does not eradicate the disease. It does not make the community virtuous. No amount of restraint, no amount of law can do that. If our political and social standards are the result of an enlightened conscience, then their perfection depends upon securing a more enlightened conscience."

Referring to the contributions to education and government made by clergymen throughout American history and choosing examples from among the Congregational ministry, the President said:

"These contributions were not made in any narrow or lay sense, but resulted from the broad general teachings of the necessity for an enlightened and consecrated people, and from the conclusions drawn from their theology as to the relations of men to each other and to their God. The teaching of religion necessarily taught education and government."

## NATION NEEDS MORE RELIGION

The President concluded his address as follows:

"I have tried to indicate what I think the country needs in the way of help under present conditions. It needs more religion. If there are any general failures in the enforcement of the law, it is because there have first been general failures in the disposition to observe the law. I can conceive of no adequate remedy for the evils which beset society except through the influence of religion. There is no form of education which will not fail, there is no form of government which will not fail, there is no form of reward which will not fail. Redemption must come through sacrifice, and sacrifice is the essence of religion."

"It will be of untold benefit if there is a broader comprehension of this principle by the public and a continued preaching of this crusade by the clergy. It is only through these avenues, by a constant renewal and extension of our faith, that we can expect to enlarge and improve the moral and spiritual life of the nation. Without that faith, all that we have of an enlightened civilization can not endure."

## PRIEST ADDRESSES THE LABOR CONVENTION

Vigorously defending the right of the Church to pronounce an opinion on the industrial problems of America today, and asserting that the Church has a message for labor, the Rev. J. C. Harrington, of St. Paul Seminary, addressing the Minnesota State Federation of Labor convention at Austin, Minn., declared that "the Catholic Church has always been the greatest friend of labor."

To deny that the Church has a right to speak on industrial problems, said Father Harrington, would be to say it "has no right to preach the theological and moral virtues of charity and justice, social charity and social justice, in so far as these great ethical and Christian virtues touch on the relations of capital and labor in this great Republic." Recalling the Divine command to the Church to teach, he asked: "What is social charity and social justice but the teaching of Christ applied to the industrial relations of human economic society?"

"I think with the Popes and bishops of the last half century that social charity and social justice are the greatest needs of the world today," he declared, "and woe to us if we do not teach and preach them, and woe to the industrial and social order of the world if it despises the Christian moral message of the Church and her divine Founder."

Asserting that the history of the Catholic Church was a long story of struggle in behalf of the lowly, Father Harrington declared that there have been in the world only two civilizations, the pagan and the Christian. Ceaselessly combating the pagan philosophy of oppressing the laborer and the lowly, the Church has brought the slave to the estate of serf and serf to that of freeman, he said.

"The Church of Christ has always been accounted the church of the poor, the lowly, and the humble workman. The Church has always sanctified labor as a necessary and a blessed thing, because the Church stands up for the dignity of human personality, and labor, no matter how common or how hard, is that human personality transformed into wealth."

The speaker told how the Church taught that slave and master were equal in the eyes of God, and admitted slaves to her ministry, an ex-slave even mounting the throne of the Papacy; how by degrees the State recognized this stand in laws;

how the slave found refuge in the churches; how the very ministers of the Church themselves were tollers, monks laboring in fields and founding the "twin democracies of labor and industry" and monasteries becoming the first sanctuaries of the new trinity, learning, labor, and liberty.

Denying that the Church in modern times had become "the moral policeman of Capitalism," Father Harrington pointed to the great Encyclical of Labor of Pope Leo XIII., in which he stoutly upheld the rights and dignity of the workingmen; to the Reconstruction Pastoral of the American Hierarchy; to "our own Dr. John A. Ryan, bringing moral theology to the making of a whole philosophy," and to Father Hueslein, with his defense of the Guild System.

"What power on earth today is able to remove that economic slavery which Leo denounced with all the might of his apostolic authority?" he asked. "There is none if not the moral force of the Church. And thanks be to God, we Catholics are proud today that our Church, through her Popes and Bishops, is taking up the challenge in this war between capital and labor, thrown down by Leo XIII. to every bishop and priest and lay man and lay woman within the four walls of this old historic Roman Catholic Church."

## THE ANGLO-CATHOLICS OF AMERICA

New Haven, Conn., Nov. 6.—The Church today has a mission in recreating an age of faith through the medium of an order of celibate preachers, Prof. Chauncey S. Tinker of Yale declared at the sessions here this week of the Anglo-Catholic Congress. Professor Tinker spoke in the absence of Mayor Raymond of Newark. In view of the married clergy of the Anglo-Catholics, his statement was received with deep interest.

Other speakers at the congress saw signs of impending disorganization in both religious and secular

institutions in the United States, and decried the decline of old-fashioned home life. Col. Anthony Dyer of Providence extolled the Mass as the central act of a Christian life.

Striking services of a highly ritualistic character opened the days' programs, including the celebration of the Anglo-Catholic Mass and processions colorful with many-hued robes, censers and cross-bearers.

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