

CHATS WITH YOUNG MEN

LIFE IS WHAT WE MAKE IT

Keep on working with a will
Keep going unafraid
Try to sing a cheerful song
For life is as its made
When clouds are lowered over you
Behind them shines a rift of blue.
Flowers' sweet perfume scent the air.
In by paths roses lie
Their message is a note sublime,
That sweet thoughts cannot die
Impulsive sways their glorious theme.
Touching joy's highest crest
supreme

Golden is the world, to youth
Day dreams each day enshrining
Making for life a grand success
Its radiant vision shining
Filling every yearning need
Young life is very sweet indeed.

Things will right themselves in time
If they're worth the while
So fill your life with joy, be glad
Let cheer be in your smile.
Let doubting care be allayed
Noble duty is not dismayed.

Bravely thus, success is won
Good work is always best
Threat by threat the spider spins
Its patience, put to test
Floats all around the sunshine fair
Where scarlet poppies are aflare.
Then joy is life, be glad and sing
Hold fast thy honored name
So eyes that see, and hearts that know
Shall glory in thy fame
Has throbbed the message, down to you
Trust in God He'll see you through.

—M. S. MARCHANT

CHEERFULNESS

Sir Charles Higham used to walk Brooklyn Bridge every day to save carfare so that he could help his mother. Today he is one of the most spectacular leaders of his profession, advertising, in Britain; he was knighted by King George for teaching the British Government how to use printers ink and other forms of publicity to raise millions of soldiers and billions of dollars to prosecute the war, and he is now a member of Parliament.
"The head of the concern," he relates, "said to me, 'You are the first ray of sunshine that has penetrated this place in months. We feel better for your coming. You have cheered us up. To cheer you up we will give you all our advertising business to handle. This will encourage you to keep up cheering others.'"
"Be yourself! Never imitate. If you really believe it is the right thing to do—do it. Every act of initiative you exercise makes you stronger for the next decision."
"Don't envy. That's the weak man's fault. Don't nag—grumbling lessens the will power. Cheerful people get cheerful jobs."
Catholic Columbian.

DID YOU EVER THINK:

That a kind word put out at interest brings back an enormous percentage of love and appreciation?
That though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?
That the little acts of kindness and thoughtfulness day by day are really greater than one immense act of goodness once a year?
That to be always polite to the people at home is not only more desirable but more refined than having "company manners"?
That to learn to talk pleasantly about nothing in particular is a great art, and prevents you saying things that you may regret?
That to judge anybody by his personal appearance stamps you as not only ignorant, but vulgar?
That to talk, and talk, and talk about yourself and your belongings is very tiresome for the people who listen?
That to be witty at the expense of somebody else is positive cruelty, many times?
That the ability to keep a friend is very much greater than that required to gain one?

FATHER AND THE BOY

When the boy reaches the age of twenty-one, the legal date when he takes on the responsibilities of manhood, it frequently happens that he undertakes to assume an independence that is not all warranted. The young fellow "feels his oats," as the saying is, and seems to be possessed of an idea which in plain English means "Well, I've let you be director up to now. However, I have got into the man class. I'm on a par with you. I need no further advice."
The youth has conceived an entirely false notion. In spite of the fact that he has reached manhood's estate, father is still father and mother is mother. If the boy or the girl overlooks that fact, parents do not. They are as solicitous as ever and, no matter how long their years may be extended, to them the men and the women of the family will still be boys and girls. In after years, when these boys and girls have children of their own they will realize and appreciate what the feeling of a parent is toward the child.
To the youth of today "Dad" may appear to be a bit foggyish; but he isn't. His seeming foggyism is naught but solicitude. He has been through the mill, he has had

the experience, and he knows the temptations and pitfalls that are strewn all along the tortuous path of life, and by calling attention to them, by giving words of advice here and there, he feels that he may save the boy from many twinges of conscience and bring to him a mind possessed of peace.

Father's advice may well be heeded, no matter how sure son feels that he is right; mother's solicitude is naught but anxiety for the welfare of that one who is dear to her maternal heart and for whom she would lay down her life if need be.

All too often, unfortunately, the boy sneers. Later on, however, he sees where he made a mistake; and he wishes with all his heart that he could undo some of the mistakes he has made, that he had taken the advice so kindly given by father, that he had heeded the words of the sainted mother who spent her life in praying for the welfare of the boy who, mayhap, has passed sleepless nights wondering why good parents so often are called upon to suffer because of the carelessness of their offspring.—Catholic Sun.

OUR BOYS AND GIRLS

DOES MA WISH SHE WAS PA?

"I wish I had a lot o' cash."
Ses pa, one winter's night
"I'd go down south an' stay awhile,
Where days are warm an' bright."
He set an' watched the fire die
(Seemed lost in thoughtful daze)
Till ma brought in some fresh
pine knots
An' made a cheerful blaze.
"I wish I had a million shares
O' stock in Standard Oil."
Ses pa, "I wouldn't do a thing."
Ma made the kettle boil,
An' mixed hot biscuits, fried some
ham
An' eggs (smelt good, you bet!)
Fetched cheese and doughnuts,
made the tea,
Then pa—set down an' et!
"I wish I was a millionaire."
Ses pa; "I'd have a snap."
Next, from the lounge, we heard a
sneeze
Pa—at his evenin' nap!
Ma did the dishes, shook the cloth,
Brushed up, put things away,
An' fed the cat, then started up
Her plans for bakin' day.
She washed an' put some beans to
soak,
An' set some bread to rise;
Unstrung dried apples, soaked 'em
too,
All ready for her pies;
She brought more wood, put out the
cat
Then darned four pairs o' socks.
Pa woke an, sez "It's time for
bed."
Ma, have you wound both clocks?"

RESULTS, NOT EXCUSES

Do not stop to explain why a difficult task was not performed. Save the energy you have been spending in thinking up a good reason for not doing it, and turn this energy toward accomplishment and you will find the task is already well under way.
Do not attempt to cover over your failures with a mass of words. Face rather the undorned fact of the failure as it would be, and resolve that it shall not be. If the task is so obviously one you should perform that you instinctively begin making excuses for not doing it, then take yourself in hand, quit figuring out excuses, get busy and do the thing. Remember that excuses are of little interest to anyone save him who makes them. The words that smooth over a failure deceive only the one who has failed.
Not why did you this, or failed to do that, is a matter of concern to the world. Not why you did not succeed, but the fact of your failure is the point. Scarcely one would read "The Handicaps That Caused Me To Be A Failure," while hundreds would scan eagerly the pages of "How I Succeeded in Spite of Everything." Not reasons and excuses, but results are what the world is looking for.

WHY ELMA WAS PROMOTED

"How and when did Elma Banks ever learn to keep books?" demanded one of the group of office girls who had just learned that Elma had been promoted over their heads to a good paying position.
"We have hardly any time for more than our work. We rush to the office, hurry home, get a little recreation in the evenings, and next day go through the same program. How did she do it?"
"Well," replied one of the older girls, "she divided up the time on side work hours and two evenings every week she studied bookkeeping with Miss Marsh, who lives in our building. Each day here we have an hour for lunch. She went alone, as you have noticed; took what she needed, then went to the department store across the street, where the restroom desks are generally deserted at that time of the day, and practiced thirty minutes on her books. That way she wasted no time. Then, when Mr. Peyton inquired of me if by any chance I knew a girl who could really keep books, and mentioned a good salary awaiting one who could qualify, I told him what I knew of Elma. That's how, when the opportunity came, she was ready for it."
It was a thoughtful group of girls who went back to their typewriters.

DANGERS OF IDLENESS

The harm of doing nothing is seldom realized. But it means

going backward. Or, if it means floating along somewhere, it also means getting soaked and heavy and finally sinking out of sight. Every boy should adopt Secretary Redfield's advice to business men—to practice self-criticism; to find out if anything is the matter, and then correct it.

We suspect if every boy and girl would undergo a little self-examination, they would find idleness was one of their habits. And they are apt also to think it is a dangerous habit. Remember the old saying that the devil always finds something for idle hands to do, and that something is evil always.

Now, work is not always struggle with one's hands. It does not always make one perspire and get short of breath. If a person thinks of things that are true, if he builds up noble ideas, if he makes use of his spirit in forming fine resolutions—this is not idling.

The test for idleness is very easy. When one wastes his time he is idle; when he does not utilize thought and deed to make his life better he is idling. Teaching a boy to value his time is the best lesson that can be given him.—True Voice.

FIGHT FOR FREEDOM IN EDUCATION

The battle in defense of the right of the father to educate his child in a private school has been resumed in Michigan. Defeated on two previous occasions, a group of bigots are now attempting to write the following clause into the State Constitution:

From and after August, 1924, all children residing in the State of Michigan, between the ages of seven years and sixteen years, shall attend the Public school until they have graduated from the eighth grade.

It is obvious that the purpose of this amendment is to destroy the Catholic parish school. But if adopted, it will operate equally against the schools conducted by the Lutherans and the Jews, and against any school maintained by private agencies. Worse, however, it will make impossible the exercise of a right which rests upon the natural law, and which has always been recognized in this country.

There are two subjects, it has long been recognized, upon which a minimum of legislation by both Federal and State Governments is desirable. One is religion and the other is education. With regard to both church and school, the American procedure has been one of uniform encouragement. Since 1891, there has been no State church in this country, and while the first schools were definitely religious no State has conducted religious schools for nearly a hundred years. But all have encouraged the foundation and maintenance of private institutions, contenting themselves with the loose, yet sufficient supervision secured by requirements easily met by the private-school authorities.

Back of this procedure is the American belief that subjects so intimately touching the individual as religion and education must be regulated not by the State, but by the individual, or, in case of the child, by the child's natural guardians. The claim that the child belongs first to the State and then to those who brought him into the world has never met general acceptance in American law-making bodies.

Hence the respective States have usually legislated on the principle that while both religion and education are to be encouraged by the civil power, laws which vest in the civil power the absolute control of either, or which discriminate against one church or school in favor of a State establishment, are not in harmony with the spirit of our institutions. Under this sturdy Americanism, not only the five religious denominations, but, in particular, the private schools have flourished.

These time-tried American principles are now under fire in Michigan, but the attack is not confined to that State. In no less than eleven States campaigns are in progress to secure legislation which will force every American child, regardless of his religion or the religious convictions of his parents, into the State school. Catholics must awaken to the danger of these movements, and be prepared to resist them in every lawful manner. But clearly, the best way in which the Catholic citizen can show his appreciation of the Catholic school, is by sending his children to it. Apart from the fact that the Catholic father must rely in great measure upon the Catholic school in the discharge of his duty to his children, the law of the Church is plain and unmistakable. The Catholic father, who, without permission obtained from the Bishop, entrusts his child to a non-Catholic school is guilty of a dereliction, which is grievously sinful. If he persists in this dereliction, he is as unworthy of absolution as though he had announced his intention always to eat meat on abstinence days or never to hear Mass on Sunday.—America.

How sad it is to know that so few of the whole human race have in their hearts that joy of which St. Paul speaks. Why do they not possess it? It is either because they are leading a life they should not, or because they are totally ignorant of the possibilities of any joy save what the world can offer, coming into their souls.

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