

CHATS WITH YOUNG MEN

MISUNDERSTANDINGS

They seem as very trifles, yet they have a pow'r malign; They enter, oft unnoticed—as it were, without design; They creep, like Eden's serpent, pushing beautiful buds aside. They poison Friendship's flower which the strongest blast de- fied!

SOME SAGE ADVICE

These are some of the rules of conduct the Father of our Country made: Let your recreations be manful, not sinful. Speak no evil of the absent, for it is unjust. Let your conversation be without malice or envy. Let your discourse with men of business be short and comprehensive. Undertake not what you cannot perform, but be careful to keep your promise. Be not apt to relate views if you know not the truth thereof.

THE PROPER WAY TO DO IT

A well-known lawyer tells this good story of his efforts to instruct his office boy. One morning in mid-summer the young master of millions-to-be blew into the office, tossed his cap at a book and announced: "Say, Mr. Blank, they's a ball game down t' the park today, an' I'm goin' down."

"I KNOW A THING OR TWO"

"My dear boy," said a father to his only son, "you are in bad company. The lads wish whom you associate in- dulse in bad habits. They drink, play cards, swear, and visit theaters. They are not safe company for you. I beg you to quit their society."

BUSINESS ETHICS

In time past the business man was not supposed to have any ethics. The merchant, trader, shopkeeper and salesman were expected to get all they could by hook or croak and to lie enthusiastically; and the law recognized this in its maxim, caveat emptor. "Let the buyer beware."

ously, no matter how they act toward you. 4. Do not make profits upon another man's embarrassment or dis- tress. There is plenty of business to be done which harms no man.

5. Your business ought to be con- ducted so as to promote the health, contentment and general welfare of your employees. Profits wrung from human misery will not fail to bring a curse. 6. Let your word be as good as your bond. When you make a promise, keep it, even if it works out to your own loss.

7. Have as keen a sense of fair play work as sportsmen have of fair play. To engage in sharp practice in busi- ness, to indulge in shady tricks and slippery transactions in trade, is just as disgraceful as to cheat at cards. 8. Be a gentleman always; with those you employ, with your custom- ers, with your business associates and competitors.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

AUGUST 27.—ST. JOSEPH CALASANCTIUS

St. Joseph Calasanctius was born in Arragon, A. D. 1556. When only five years old, he led a troop of children through the streets to find the devil and kill him. He became a priest, and was engaged in various reforms, when he heard a voice say- ing, "Go to Rome," and had a vision of many children who were being taught by him and by a company of angels. When he reached the Holy City, his heart was moved by the vice and ignorance of the children of the poor. Their need mastered his humility, and he founded the Order of Clerks Regular of the Pious Schools. He himself provided all that was necessary for the educa- tion of the children, receiving nothing from them in payment, and there were soon about a thousand scholars of every rank under his care.

AUGUST 28.—ST. AUGUSTINE OF HIPPO

St. Augustine was born in 354, at Tagaste in Africa. He was brought up in the Christian faith, but with- out receiving baptism. An ambi- tious school-boy of brilliant talents and violent passions, he early lost his faith and his innocence. He persisted in his irregular life till he was thirty-two. Being then at Milan professing rhetoric, he tells us that the faith of his childhood had regained possession of his intellect, but that he could not as yet resolve to break the chains of evil habit. One day, however, stung to the heart by the account of some sudden conversion, he cried out, "The un- learned rise and stearn heaven, and with all our learning for lack of heart lie wallowing here." He then withdrew into a garden, when a long and terrible conflict ensued. Sudden- ly a young fresh voice (he knew not whose) breaks in upon his strife with the words, "Take and read," and he lights upon the passage be- ginning, "Walk honestly as in the day." The battle was won. He re- ceived baptism, returned home, and gave all to the poor. At Hippo, where he settled, he was consecrated bishop in 395. For thirty-five years he was the centre of ecclesiastical life in Africa, and the champion against heresy; whilst his writings have been everywhere accepted as one of the principal sources of devotional thought and theological speculation. He died in 430.

AUGUST 29.—THE BEHEADING OF ST. JOHN THE BAPTIST

St. John the Baptist was called by God to be the forerunner of His divine Son. In order to preserve his innocence spotless, and to improve the extraordinary graces which he had received, he was directed by the Holy Ghost to lead an austere and contemplative life in the wilderness, in the continual exercises of devout prayer and penance, from his infancy till he was thirty years of age. At this age the faithful minister began to discharge his mission. Clothed

with the weeds of penance, he an- nounced to all men the obligation they lay under of washing away their iniquities with the tears of sincere compunction; and proclaimed the Messias. Who was then coming to make His appearance among them. He was received by the people as the true herald of the Most High God, and his voice was, as it were, a trumpet sounding from heaven to summon all men to avert the divine judgments, and to prepare themselves to reap the benefit of the mercy that was offered them. The tetrarch Herod Antipas, having, in defiance of all laws divine and human, married Herodias, the wife of his brother Philip, who was yet living. St. John the Baptist boldly reprehended the tetrarch and his accomplice for so scandalous an incest and adultery, and Herod, urged by lust and anger, cast the Saint into prison. About a year after St. John had been made a prisoner, Herod gave a splendid entertainment to the nobility of Galilee. Salome, daughter of Herodias by her lawful husband, pleased Herod by her dancing, inasmuch that he promised to grant her whatever she asked. On this, Salome, con- sulted with her mother what to ask. Herodias instructed her daughter to demand the death of John the Bap- tist, and persuaded the young dam- sel to make it part of her petition that the head of the prisoner should be forthwith brought to her in a dish. This strange request startled the tyrant himself; he assented, however, and sent a soldier of his guard to behead the Saint in prison, with an order to bring his head in a charger and present it to Salome, who delivered it to her mother. St. Jerome relates that the furious Herodias made it her inhuman pastime to prick the sacred tongue with a bodkin. Thus died the great forerunner of our Blessed Saviour, about two years and three months after his entrance upon his public ministry, about the year before the death of our blessed Redeemer.

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AUGUST 30.—ST. ROSE OF LIMA

This lovely flower of sanctity, the first canonized Saint of the New World, was born at Lima in 1586. She was christened Isabel, but the beauty of her infant face earned for her the title of Rose, which she ever after bore. As a child, while still in the cradle, her silence under a pain- ful surgical operation proved the thirst for suffering already consum- ing her heart. At an early age she took service to support her impover- ished parents, and worked for them day and night. In spite of hardships and austerities her beauty ripened with increasing age, and she was much and openly admired. From fear of vanity she cut off her hair, blistered her face with pepper and her hands with lime. For further security she enrolled herself in the Third Order of St. Dominic, took St. Catherine of Siena as her model, and redoubled her penance. Her cell was a garden in a box. Every half-hour devotion was renewed by acts of faith, hope, and charity, and towards the end of school-time the children were instructed in the Christian doctrine. They were then escorted home by the masters, so as to escape all harm by the way. But enemies arose against Josepha from among his own subjects. They accused him to the Holy Office, and at the age of eighty-six, he was led through the streets to prison. At last the Order was reduced to a simple congregation. It was not re- stored to its former privileges till after the Saint's death. Yet he died full of hope. "My work," he said, "was done solely for the love of God."

AUGUST 31.—ST. RAYMUND NONNATUS

St. Raymond Nonnatus was born in Catalonia, in the year 1204, and was descended of a nobleman's family of a small fortune. In his childhood he seemed to find pleasure only in his devotions and serious duties. His father, perceiving in him an inclination to a religious state, took him from school, and sent him to take care of a farm which he had in the country. Ray- mond readily obeyed, and, in order to enjoy the opportunity of holy sol- itude, kept the about himself the ram which was to be paid for the slaves for whom he remained a hos- tage, they gave orders that he should be treated with more humanity. Hereupon he was permitted to go abroad about the streets, which liberty he made use of to comfort and encourage the Christians in their chains, and he converted and bap- tized some Mohammedans. For this the governor condemned him to be put to death by thrusting a stake into the body, but his punishment was commuted, and he underwent a cruel bastinado. This torment did not daunt his courage. So long as he saw souls in danger of perishing eternally, he thought he could not

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done nothing. St. Raymond had no more money to employ in releasing poor captives, and to speak to a Mohammedan upon the subject of religion was death. He could, how- ever, still exert his endeavors, with hopes of some success, or of dying a martyr of charity. He therefore re- sumed his former method of in- structing and exhorting both the Christians and the infidels. The governor, who was enraged, ordered our Saint to be barbarously tor- tured and imprisoned till his ran- som was brought by some religious man of his Order, who were sent with it by St. Peter. Upon his re- turn to Spain, he was nominated cardinal by Pope Gregory IX, and the Pope, being desirous to have so holy a man about his person, called him to Rome. The Saint obeyed, but went no further than Cardona, when he was seized with a violent fever, which proved mortal. He died on the 31st of August, in the year 1240, the thirty seventh of his age.

man of science. We, from our faith, know that evil spirits are rampant in the world endeavoring to lead man into temptation and spiritual ruin. Our faith, then, aids us in making a surer diagnosis of the nature of the spirits at work in spiritistic mani- festations.—The Guardian.

DEFINITION OF A FRIEND

BY DR. FRANK CRANE

What is a friend? I will tell you. It is a person with whom you dare to be yourself. Your soul can go naked with him. He seems to ask of you to put on nothing, only to be what you are. He does not want you to be better or worse. When you are with him you feel as a pris- oner feels who has been declared innocent. You do not have to be on your guard. You can say what you think, express what you feel. He is shocked at nothing, offended at nothing, so long as it is genuinely you. He understands those contra- dictions in your nature that lead others to misjudge you. With him you breathe freely. You can take off your coat and loosen your collar. You can avow your little vanities and envies and hates and vicious spurs, your meanness and absurdities, and in opening them up to him they are lost, dissolved in the white ocean of his loyalty. He understands. You do not have to be careful. You can abuse him, neglect him, berate him. Best of all, you can keep still with him. It makes no matter. He likes you. He is like fire, that purifies all you do. He is like water, that cleanses all you say. He is like wine, that warms you to the bone. He understands, he understands, he understands. You can weep with him, laugh with him, sin with him, pray with him. Through and under- neath it all he sees, knows and loves—you. A friend, I repeat, is one with whom you dare to be your- self.

SPOOKS

In a translation of Hamlet into Pennsylvania German the words "I am thy Father's ghost" were rendered with, "Ich bin dein daddi sein spook." In modern English spook is not the word for a departed soul, but another question is whether what nowadays are taken for the souls of the departed are not really spooks of one kind or another. Med- dling with the spirit world is quite fashionable in our days. Sir Oliver Lodge claims the authorship of a book for the soul of his son slain in battle. Sir Conan A. Doyle, once a Catholic but now a believer in ghosts stories, tells the world that departed souls report experiences different from the orthodox faith of Christians. Those spirit voices are especially emphatic in denying the eternal punishment of the wicked. What assurance have those necromancers that the messages from broken files, under the dupe of some None whatever. They must consider us very credulous if they harbor the thought that a supposed message of a mysterious being could have any weight with us, as against the message of Christ ushered into the world with the effulgence of miraculous corroboration and victor- ious over the assaults of nineteen centuries. Rather is the conviction the Dutch fleet prepared to attack the town, Rose took her place before the tabernacle, and wept that she was not worthy to die in its defence. All her sufferings were offered for the conversion of sinners, and the thought of the multitudes in hell was ever before her soul. She died A. D. 1617, at the age of thirty-one.

What Everywoman Knows

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