

CHATS WITH YOUNG MEN

THOROUGHNESS

"We all want to travel on the road to prosperity," says the Rev. Bernard Vaughan, S. J. "Thoroughness is the only straight road to success."

"What is the secret of your success?" Sir Joshua Reynolds was one day asked by a rising artist. "Thoroughness," was the reply. "I always paint my best."

Thoroughness tells in the long run. That thought should be driven home. Children can not learn it too early. They should learn too that work which is not thorough is not honest work.

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OUR BOYS AND GIRLS

WHENCE THE OPAL'S BEAUTY

Very many years ago among the people of the eastern lands there was a little stone that was held to be very precious. It was thought by the people to bring good fortune to the one who possessed it.

CATHOLIC WORSHIP

It was in Belgium that I learnt what worship really means. I had been brought up with the idea that religion is a thing of doctrines, and was considered fairly smart in arguing about them.

whitish yellow, beautiful azure, rich ruby and the deepest emerald.

What an exceptionally beautiful treasure this is! Where do you suppose these splendid colors come from and how are they made?

If you simply hold the opal up to the light a whitish yellow appears. As you change the position, turning it one way and another, all the soft tints are brought out.

This is the secret. In this little stone are the very finest fissures or cracks. You cannot see them at all with the naked eye, but they are there.

Perhaps there will be some fissures in our lives. Let us pray much that God may give us the power of such transformation? May our blemish become the channel through which much beauty will fall upon men.

"MY DARLING'S BLIND"

A lady entered a car on the Oakwood road one day the past week, leading a little girl perhaps four years old. The mother sat down and lifted the little one to the seat beside her.

Opposite to mother and child sat another young lady, who often smelled a rose which she held. The innocent little one, before her attracted her attention, and the natural kindness of the sympathetic woman heart prompted her to at once offer the fragrant flower to the little budding lily opposite.

"Baby, take the rose," holding it almost to the child's hands. And now it seemed she was heard, for the blue eyes turned full upon her would-be patron, and then, in a moment she strangely drew back and turned her eyes appealingly toward her mother's face.

"My darling is blind!" Then the whole sunless, darkened life of the fair little being—fair as the flower which had been offered to her—came up before the mind. All beauty shut from her forever!

How vividly bitter all this as the lady opened the little hand and shined the rose, now bearing a tear on its petals. And there were other swimming eyes in the car.—Utica, N. Y. Tribune.

basis of religious life is the Sacraments of the church, and not the quibbles of men and their miserable and endless definitions of doctrine.

I stood one morning in the great woman came in carrying a bundle on her way to market. She was evidently in trouble, but taking no notice of a stranger she knelt before an image of the Virgin Mary, and engaged for some time in prayer.

THE PRECIOUS BLOOD AND THE SACRED HEART

The closest alliance of the devotion to the Precious Blood is with the devotion to the Sacred Heart, says Father Faber. The Precious Blood is the wealth of the Sacred Heart. The Sacred Heart is the symbol of the Precious Blood; yet not its symbol only, but its palace, its home, its fountain.

The Sacred Heart that it owes the joy of its restlessness and the glory of its impetuosity. It is to the Sacred Heart that it returns with momentary swiftness, and assails it, as a child assails his mother for fresh powers, for new vigor, and for the continuance of its unwearied impulses.

Why is American Protestantism divided? It cannot be baptism, for the pedo-baptist household is no closer together, with their common baptism, than those households that practice immersion. It cannot be the order of the ministry, for the non-episcopal Churches, with their common ordination, are no closer together than those Churches of episcopal orders.

THE UP-TO-DATE "CHRISTIANITY"

"Sixty-four out of sixty-seven members of the New York Presbytery," writes an indignant correspondent to a New York newspaper, "admit to the ministry these young men who will not affirm the Virgin Birth, and who openly doubt the resurrection of Lazarus and other Gospel miracles."

A TRIBUTE

FROM A PROTESTANT HISTORIAN "All that is loftiest, sturdiest, strongest and most uncompromising; all that is most truly sacred in the artistic development of our people precedes the days of the Reformation."

Here precisely is the difficulty. Logically no authority exists within any Protestant communion. The more orthodox brethren may grieve, deplore, and withdraw the good right-hand of fellowship, but these are mere external actions to which no sanction binding in the innermost conscience corresponds.

if, further, I accept a philosophy which teaches the impossibility of miracles, both reason and my God-given, but Luther-won, right of private interpretation form an amply sufficient justification before God and man. "Here I stand," and, in the language of the day, "What are you going to do about it?"

THE CORRECT ANSWER

IS CENTER OF UNITY IS LACKING

The Christian Union Quarterly, Jan., 1914 In a recent letter from a physician who has been for twenty-three years in the China Inland Mission, he writes: "The heathens often say to me, 'You all say it is the same Jesus, the same doctrine; then why are you so many different churches?'"

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PIUS X. AND THE POLICE OFFICER

The latest issue of Rome to reach us (January 8) relates a story about Pope Pius X. that we do not remember having seen before. "The fortunes of war have made prisoners of many priests and more than one bishop," says the narrator, "but it is not generally known that just fifty years ago they landed in goal no less a person than Pius X."

THE CHURCH AND MORALITY

Sarah Mytton Maury pays this tribute in the "Statesmen of America, in 1846:" "I have high official authority for saying that the ministers and missionaries of the Roman Catholic Church are at this moment doing more good for the cause of virtue and morality throughout the whole continent of America than those of any other religious denomination whatever."

What answer could the Baptists and Disciples give a heathen Chinaman why they are separate bodies? What answer could the Presbyterian and Disciples give why they are separate bodies? What answer could the Methodist give to a heathen Chinaman why they are separate bodies?

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"He whose intellect and spirit have not yet been entirely blinded by the poverty and excessive emptiness of our time may divine from the simplest village church that not only faith, but the might and intellect of humanity are lifted there to a height which our age could never have been able to attain of its own power, nor could any other century have reached to it unaided since the days of the separation from the Catholic Church."

This tribute, so true, as quite every candid non-Catholic student of history knows, is in line with an eloquent address lately delivered by Rev. Thomas Reilly, O. P., at a banquet given by the Knights of Columbus, in Providence, R. I.

The supreme tribute due in justice to the Church of God is this: she is none the better for our praises and no worse by the opprobrium and persecution with which she is at times assailed. It is not we, who by teaching, skill or industry save the Church; it is, on the contrary, the Church that in the end must save us.

The grand and glorious mother of the Churches—if it be tolerable to speak thus in the face of Christ's utterance that there can be but one God—since there is but one Shepherd—the institution that sprang from the very side of Christ on Calvary is comparable to the dome of heaven made beautiful by the silent, gentle glimmering of the milky-way—acrolites may come and go; stars may fall by thousands; comets from the vast unknown may dash upon the scene, thrill and absorb the interest of mankind and vanish in a moment, but the firmament remains unchanged.

GREAT MEN AND THE CHURCH

Canon Sheehan writes in "Under the Cedars and the Stars:" "It is strange how great minds invariably turn, by some instinct or attraction, towards this eternal miracle—the Church. Carlyle admits in his extreme old age that the Mass is the most genuine relic of religious belief left in the world. Gothe was forever introducing the Church into

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his conversations, coupling it with the idea of power, massive strength, and ubiquitous influence. Byron would insist that his daughter Allegra should be educated in a convent, and brought up a Catholic, and nothing else. And Ruskin, although he did say some bitter things about us, tells us what a strong leaning he had towards monks and monasteries; how he pensively shivered with Augustinians at St. Bernard; happily made hay with Franciscans at Fiesole; sat silent with the Carthusians in their little garden south of Florence, and mourned through many a day-dream at Bolton and Melrose."

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