

CHATS WITH YOUNG MEN

MAKE A SUCCESS OF YOURSELF

Make a success of yourself. Don't worry too much about fame or power in the struggle for self. Just make a success of your name; Be one that is rated at par in the markets of men every day. Be all that the good fellows are. Don't live in a slovenly way.

Men judge by the work that you do. The skill of your brain and your hand.

But your real task is to fashion a you. That is fit with the highest to stand; You may fail to top of your bend And succeed in that one-saved way. But your glory will bring discontent If you let yourself wander astray.

Make yourself live as you should. Make yourself carry a smile. Be sure that your character's good. Be sure that your word is worth while.

Play fair though you win or you lose. Be kindly and true to the end. Be the same sort of a man that you'd choose.

To have as a comrade and friend.

The battle of life's not so hard. If only you'll fight as a man; There are many to stand by and guard.

And help you as much as they can; But it's you that you offer for sale. With your traits ranged like goods on a shelf.

And the first thing to do, without fail, Is to make a success of yourself.

—EDGAR A. GUEST

MOTHER OF GREATNESS

Most of the best work that men have done in this world was done because they had to do it. It matters little whether the necessity was material or psychological, whether it was that they must succeed or starve or were impelled to action and accomplishment by a mysterious law of their souls. However, we reason it out, for them there was no middle course, no alternative. They were compelled to labor, ponder, improve until their work was complete and flawless.

Of course there is this great difference between the work that is done by men to gain life-bread or pay a debt and that which comes from the inward conviction that they were the bearers of a message which they must deliver in the most perfect and enduring form. One was accidental, the other a part of the man. But the result in each case is the same. Necessity is the motive power.

How often we see men with every gift except motive power. All their attainments are palsied by incorrigible indolence. They put off the time of exertion from day to day, and daily the potentiality evaporates. Finally there comes the time when their eyes are opened, but their hands are powerless, and then comes bitter pessimism.

Look at the crowds who are content to gain a livelihood, who earn enough to feed them and buy pleasure and stop there. Look at the hosts of men with intelligence and education who accomplish nothing. There can be no question that in that multitude is extraordinary ability, that under happier conditions with more inward force, might have won all the rewards that life holds out to him who strives.

Consider the inventions that have revolutionized life in modern times. Not one of those marvellous machines has been evolved except at the expense of sleepless nights, laborious days, monastic self-denial and a perseverance all but incredible. These inventors were possessed by their message. They could not but keep on until it had been delivered to mankind in whatever form. Necessity impelled them.

Consider the architects of the modern fabulous fortunes. Presiding from the morality of their methods, the amount of work the producers of these fortunes have performed staggers belief. As an example of what human ability and iron will can do, they are a forcible example. Almost every one of these men started at the bottom and forced his way into power by herculean struggles.

The men who have done great things in our land in statesmanship, in the professions, who stand today the leaders of the nation, have worked harder and more consistently than the laborer in the trench. Progress in these lines is never easy. There is but one way to the top—hard, grueling work. Would these men have condemned themselves to careers of ceaseless toil, not only to gain a place, but having gained, to hold it, unless they felt they had to? I know not.

Go over the long lists of scientists who have wrung from Nature her deep hidden secrets, who have found out the enemies of the human system in the blood and tissue, who have lengthened the span of life for millions and given to humanity a working and winning force that otherwise would have been a dream. They have done all these things on the spur of necessity.

Whether they worked for mankind, for fame, for wealth, need not concern us. They have proven themselves overpowered benefactors to men, and these blessings we would not have had had not necessity compelled their discoverers to go on until they found them out.

Consider now the great books that men have written for the instruction and enjoyment of their contemporaries and posterity. Hardly one of these but was rewritten scores of times, pondered and polished until

they were masterpieces. It is an intolerable labor; yet scholars and artists will do it until the end of the world, because they must do it.

Finally the highest and most important work that men have before them in life is the salvation of their souls. "If they scorn delights and live laborious days," fast, pray, scourge their bodies by mortification, tell themselves that life is short and eternity long, that pleasure deludes and the world is a snare, and use up the power of their souls that they may develop in those souls spirituality, that cleanness without which we cannot see God, we can be sure they suffer and do all these things because they are convinced that they must do so or die the eternal death.

Yes, necessity is indeed a blessing to mankind. Let those, therefore, whose lives are hard and duties endless and responsibilities without number cease repining and be thankful that this is their lot, for they are the most fortunate, the most beneficial of mankind. Without work there is nothing and there is no lasting work, no enduring accomplishment that is not born of that hard-fought, yet kind-hearted and wise mother, Necessity.—A Looker-on in The Pilot.

OUR BOYS AND GIRLS

AN IRISH TUNE

Will you listen to the laugh of it, Gushing from the fiddle; More's the fun in half of it Than e'en an Irish riddle. Sure, it's not a fiddler's bow That's making sport so merry; It's just the fairies laughing so I heard them off in Kerry.

Will you listen to the step of it, Faith, that tune's a daisy; Just the very leap of it Would make the feet unsteady. Hold your tongues, ye noisy rogues, And stop your giddy prancing; It's me can hear the weehee brogues Of Irish fairies dancing.

Will you listen to the tune of it, Sweeter than the honey, I'd rather hear the croon of it Than get a miser's money. Sure, my lad, it makes me cry, But don't play any other; May God be with the days gone by I heard it from my mother.

—REV. HUGH F. BUNST

A MOTHER'S LESSON

Some friends were talking about children and their ways. "I saw a pretty thing the other day," said a teacher. "You remember little Robert Donovan? He is a handful in school, but since I saw him in the five and ten cent store the other day he has gone up 100 per cent. in my regard. He was wandering around the store with a younger brother. Finally they stopped at the counter where religious articles are displayed. Robert's mischievous little face grew very serious suddenly; he picked up a crucifix from the counter, kissed it, put it to his brother's lips, and replaced it; then, taking the baby's hand, he walked off. Wasn't that sweet?"

"It was better than sweet," said a mother. "It was holy. Can't you imagine the home training these little ones are getting? They know the crucifix, and they respect and love it. That, it seems to me, is the highest knowledge. You may teach Robert much in school, but his mother has taught him the best lesson of all."

How true is this mother's word. May every mother who reads them resolve to teach her little son the same beautiful holy lesson. —Sentinel of Blessed Sacrament.

MAGICAL GIFT OF TACT

Tact oils the machinery of life, declares a writer in London Answers. Without it the world would be a very different thing; it would still go round, certainly, but with what a creaking and jolting in every part. Tact probably has more imitators than anything else; evasion, dishonesty, white lies, all these and many more masquerade under its name, yet tact, in the true sense, is as unlike them as gold is to dross. Spurious tact is detestable. The woman who manages people, who boasts that "anything can be done with a little tact," usually possesses none. Real tact is spontaneous; a child can have it; indeed, many sensitive children are exquisitely tactful.

Who doesn't know the man who, when the most appalling "bricks," simply because he lacks imagination and can't see how it will affect the feelings of his friends? He often in fact, generally is, the most good natured man possible, but lacks the precious quality of tact. Some people are deliberately tactless. These are divided into two classes: First, there is the blunt, straightforward man, who takes pride in "calling a spade a spade," and condemns any camouflage of this useful implement, however truthfully it may be done, as flinching and insincere. Then there are the coldly indifferent; those who study no one but themselves. They say what they like whenever it pleases them, totally oblivious to the feelings of their friends.

In the old fairy tales we read of the prince who had a marvellous pair of spectacles, which enabled him to read the thoughts of all those

round him. Quite a lot of people possess this magic gift today, except that we have a different name for it. How often we hear "So-and-so is such a comfortable, restful sort of person; everything she undertakes is a success."

Why? Because, without sinking any of her own individuality, she has the knack of adapting herself to everybody she meets. A beautiful woman shines in any place. If the background is lovely, too, she harmonizes with it; if ugly, it acts as a foil. So it is with tact. Fairly takes a thing of the past, but this one magic quality is still left to us.

URGE WOMEN TO VOTE

GREAT CHURCHMAN SPEAKS WORD OF ENCOURAGEMENT TO CATHOLIC WOMEN

Archbishop Cerretti, assistant Secretary of State at the Vatican, former Apostolic Delegate in Australia, who was sent by the Pope as his special representative at Cardinal Gibbons' Golden Jubilee ceremonies, has written for the N. C. W. C. News Service the following appreciation of the value of woman's work and influence in religion and society since the beginning of the Christian era, showing how the Catholic Church has always given to her the fullest and highest opportunities.

Now that social developments have made voting a duty incumbent upon women as well as men, Archbishop Cerretti urges all Catholic women, even cloistered nuns, to exercise freely their right to vote.

BY ARCHBISHOP CERRETTI

Special Cable to the N. C. W. C. News Service

Rome, October 21.—The interest of the Catholic Church for women has been manifested since the beginning of her history. The Gospel presents near Jesus Christ womanly figures toward whom the Redeemer of all mankind showed all consideration and predilection. Two typical figures among these were Martha and Mary Magdalen, symbolizing two ways of Christian perfection, the active and the contemplative. Above all is the Blessed Virgin Mary, whom the Church points out as the typical ideal of every greatness, of all perfection and holiness.

These typical figures of Christian womanhood embodying the Christian ideal confronted Pagan society which ignored in woman the pure ideals of the Virgin, the wife, and the mother, considering her, on the contrary, simply as an object of pleasure, or a slave to the passions of man. The Church rehabilitated and sanctified her, finding her worthy of the highest place, or the center of the family, and therefore, of social life. It is only necessary to read the Epistles of St. Paul containing his counsel on the duties of the Christian family in order to understand the high opinion in which the Apostle desired woman to be held in our society.

CHURCH EARLY SHOWED WOMAN ESTEEM

The Church esteemed her so much that it called her to participate in its liturgical life, first in the severe and dignified office of the deaconess, and then in the monastic orders, in which the highest ideals of social and religious life were manifested and realized. When Christianity obtained freedom, after Constantine, a legion of venerable women surrounded the Fathers of the Church. Let us remember Paul and the noble widows and virgins who followed him, and those others who aided St. Jerome in his Bethlehem hermitage in these Biblical labors which constitute one of the greatest glories of the Church. Remember also St. Monica, the mother of St. Augustine, Sylvia, the sister of Gregory the Great; Proba the Roman convert, possessor of the catacombs, who celebrated in an epic poem the wars between Constantine and the Magenta. In the middle ages not only did St. Benedict and his sons preserve in their cloisters the relics and culture of the ancient civilization throughout the period of the barbaric invasions, but also the spiritual daughters of his sister, St. Scolastica, wisely aided his great enterprise, and especially aided the development of mystic theology.

In history from those early ages down to our own times the influence of the women mystics of the Church continued to exert a great influence, for later centuries can show the counterparts of St. Gertrude and St. Mechtilde in such glorious figures as St. Teresa and St. Margaret Mary Alacoque, recently canonized by Benedict XV.

POPE LISTENED TO WOMAN'S COUNSEL

Moreover, the Supreme Pontiff himself, at many critical moments, gladly consented to listen to woman's voice in the person of saints and holy virgins who, divinely inspired, dared give him counsel that influenced the supreme direction of the Church. A great instance of this was when Gregory XI., fleeing from Rome before the Avignon seat of the Roman Pontificate. Our days also appreciate how much woman can do for civilization and religion, and how highly the Church values her work. Observe the numberless feminine congregations multiplying everywhere, and devoted to the education of youth, catechetical instruction, to the assistance of the sick, and the old, and the care of the poor, the evangelizing of the Heathen and the

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thousand other fields that lie open to the Apostolate of Charity.

Not only in the religious life does woman's work manifest itself, but also in civil life woman's work can and does pour out for the Church the riches of her intelligence and her feeling.

For several years past in Italy we have experienced her efficiency in the work of that great institution, the Unione Femmine Cattoliche. This has always been in the first line when battles have been fought for Christian civilization in this country. Catholic women are now voters the Church must encourage them to do so.

Christian mothers need not fear to put aside some hours of home duties to accomplish their duties. Young women need not fear that in accomplishing their civic duty in this respect they need lose their Christian reserve and modesty. For when the use of the vote is intended to bring into public life the beneficial influence of Christian principles, which will guarantee the integrity of the family, assist education, and influence all public institutions to respect Christian faith and liberty, the effects doubtless will be salutary and be blessed by God.

WOMEN NEED NOT FEAR NEW DUTY

If exigencies of new times call women to exercise their rights as voters the Church must encourage them to accomplish this task with honesty and perfect diligence according to the dictates of Christian conscience. It is possible to consider this innovation as a greater or lesser opportunity for service, but after its adoption it is impossible to neglect the new instrument which contemporary custom offers to women. This opinion is shared by many illustrious Princes of the Church such as Cardinals Gibbons and Morer. Christian mothers need not fear to put aside some hours of home duties to accomplish their duties. Young women need not fear that in accomplishing their civic duty in this respect they need lose their Christian reserve and modesty. For when the use of the vote is intended to bring into public life the beneficial influence of Christian principles, which will guarantee the integrity of the family, assist education, and influence all public institutions to respect Christian faith and liberty, the effects doubtless will be salutary and be blessed by God.

EXAMPLE OF AUSTRALIA AND BAVARIA

I remember years ago, when Apostolic Delegate to Australia, where woman's vote was long ago introduced, I saw with satisfaction that when the citizens called public meetings together Catholic women, and even nuns, went forth freely to use their right of liberty and were received with respect from all. Recently when elections were held in Bavaria and other States in Germany the Bishops asked the Holy See for permission for cloistered nuns to leave their monasteries to vote, and the Holy See granted this permission without difficulty.

The test to which Catholic women in the United States have been called is not a novelty and my hearty wish is that they will be able to meet the test as to deserve well of their country and their Faith.

HIGH BORN WOMEN ARE NUMEROUS IN ENGLISH CONVENTS

By N. C. W. C. News Service

London, Sept. 21.—The report that the former Grand Duchess of Luxembourg has arrived at Modona, where she will try her vocation with the Carmelite nuns, recalls the fact that several royal and high born women are professed nuns in convents in England. At Ryde, in the Isle of Wight, there is a house of French Benedictine nuns, who settled in the island when the French government passed the laws against the religious orders. In this convent there are many nuns of noble birth, and among them two ex-queens, one of whom has been a confided invalid for years, and is wheeled into the choir of the abbey church in an invalid's chair.

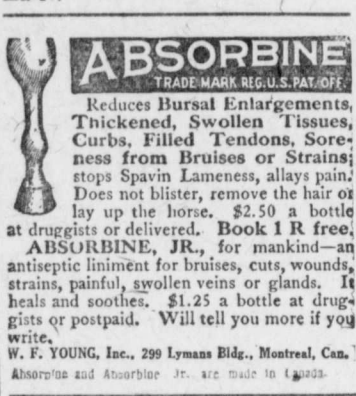
Two sisters of the late Duke of Norfolk are nuns, the Lady Minna Howard is a member of the Carmelite Order, and the Lady Etheldreda Howard a Sister of Charity. The Lady Agnes Fielding, daughter of the Earl of Denbigh, is a professed nun; so also is the Lady Christina Bapin, a sister of the Earl of Newburgh. Lord Albenmarie, Protestant peer, has a sister, the Lady Leopoldine Keppel, who is a religious of the Sacred Heart. Lord Clifford of Chudleigh, Lord Arundell and Lord Dorman have sisters who are professed nuns in English convents.

Two sisters of Lord French are nuns, as are three sisters of Lord Peter, Lord Trimlesdown, an Irish Peer, also has three sisters who are nuns.

From pre-reformation times, there has been an unbroken tradition, both in the noble families of Ireland and of England of the women of noble houses entering religion. For centuries the call to religious life meant a voluntary exile, since the convents

of the English and Irish religious orders were found in different cities of Continental Europe, because the penal laws forbade their establishment in the British Isles. Many of the religious orders of women trace their spiritual ancestry back to pre-reformation days, and in the case of the Bridgettines of Syon Abbey, in the diocese of Plymouth, they have an unbroken tradition of community life that goes back 500 years.

The greater the poet, the harder and clearer his vision; the stronger his nature, the more substantial his work; the deeper his spirituality, the deeper his insight into the world—the deeper even his materialism. He must make his romance out of the commonplace, and let the five senses provide for him a ladder unto heaven. It was the most medical of the Apostles who wrote: "That which we have heard, that which we have seen with our eyes, that which our hands have handled." And the text may well serve as a motto for the poet—Theodore Maynard, in Ave Maria.



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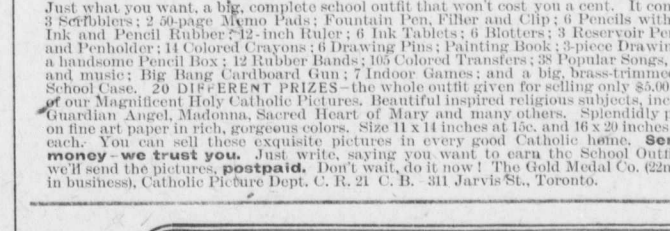
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