

CHATS WITH YOUNG MEN

FOR TODAY

Strength for today is all that we need; There will never be a tomorrow; Tomorrow will prove but another today. With its measure of joy and sorrow. Strength for today, that the weary hearts In the battle for right may quail not; That the eyes bedimmed with bitter tears, In the search for the true may fail not. Strength for today, for the weary feet On the down-hill track near the valley. That the morrow may find them climbing up To the heights where they may rally. Strength for today that our joyous youth May happily shun temptation, And build from the rise to the set of sun, On a sure and strong foundation. Strength for today, in the house and home, To practise forbearance sweetly— To scatter kind words and loving deeds, Still trusting God's love completely, Strength for the head and heart and soul— For the burdens of joy or sorrow— Strength for the path, whether smooth or rough— There will never be a tomorrow.

POINT OUT THE GOOD

Anyone can point out anybody else's bad qualities. If you want to distinguish yourself go around pointing out good qualities. Pick out the man whom every one dislikes. Select the one you feel could be best spared from your office, from your circle of acquaintances, from the community in which you live. Ask yourself if there isn't something good about him. Put him on a mental dissecting table. Cut him to pieces and see what's in him. Remember—you are looking for the good. Throw away the bad in him and forget it. Make a list of his good qualities. It will surprise you how many you can find. The next time you hear him criticized, tell people the things you know about him—the good things. You'll at least be different, and you'll find that it does you more good than it does him.—Catholic Universe.

WHICH WAY ARE YOU FACING?

Suppose a young man should start out with a determination to get rich, and should all the time parade his property, confess his inability to make money, and tell everybody that he is "down in his luck," that he always expects to be poor. Do you think he would ever become rich? Talking poverty, assuming the air of a pauper, dressing like a failure, having a shipshod, slovenly family and then, how long will it take a man to arrive at the goal of success? If a man wants to become prosperous he must believe that he is made for success and happiness, and that there is a divinity in him which will, if he follows it, bring him into the light of prosperity. It is the hopeful, buoyant, cheerful attitude of mind that wins. Optimism is a success builder; pessimism an achievement killer. Optimism is a great producer. It is hope, life. It contains everything which enters into the mental attitude that produces and enjoys. Pessimism is a great destroyer. It is despair, death. No matter if you have lost your property, your health, your reputation even, there is always hope for the man that keeps a firm faith in himself. If you want to get away from poverty, you must keep your mind in a productive, creative condition. In order to do this you must think confident, cheerful, creative thoughts. The model must precede the statue. You must see a new world before you can live in it. If the people who are down in the world, who are side-tracked, who believe that their opportunity has gone by forever, that they can never get on their feet again, only knew the power of their reversal of their thought, they could easily get a new start.—Selected.

LAUGHING AT ONESELF

The healthiest moral exercise in which a man can possibly indulge is that of ridiculing himself. It will save him from becoming the laughing stock of others; for there is one sure thing and it is this; if we do not laugh at ourselves, others will inescapably laugh at us. We have the choice of ridiculing ourselves, which when all is said appears as a harmless pastime, or of being ridiculed by others, which, if we become aware of the fact, is extremely painful and vexing. A strong sense of the ridiculous for one's own follies is a saving grace and an essential condition of moral improvement. The man, who possesses a well developed sense of humor, will quickly perceive that some of his own poses that strike him as heroic will strike others as ridiculous. If we only realized that, usually whenever trying to make a favorable impression, we, in reality, only succeed in prejudicing our case, we would be less concerned about appearances and more

bent upon being what we wish to seem in the eyes of others. It is well for us to remember that it is possible to be ridiculous. Now if the growing generation which is trying to win renown and impress its elders by staging what it thinks to be a titanic revolt against conventions, knew that it merely succeeds in making itself thoroughly ridiculous, it would soon drop the foolish gesture of revolt and conform to traditional standards. Youth is like childhood; it loves to occupy the centre of the stage and to have attention focused upon itself. If it notices that it is becoming an object of laughter rather than of shocked admiration, it will quickly retire to a less conspicuous place and do as others do. The older generation will be wise if it laughs at the follies of youth instead of thundering at it. Thus we may get the young generation to laugh at itself; and once this is accomplished its moral regeneration is assured.—Catholic Standard and Times.

DEPENDS ON THE MAN

There are two kinds of men in the world; those who sail and those who drift; those who choose the ports to which they shall go, and skilfully and boldly shape their course across the seas with the wind against it, and those who let the winds and tides carry them where they will. The men who sail in due time arrive; those who drift often cover greater distances and face far greater perils but they never make port. The men who sail know where they want to go and what they want to do; they do not wait on fortune or favorable currents; they depend on themselves and expect no help from circumstances. No man becomes great by accident. A man gets what he pays for in character, in work and in energy. There are few really fine things which he cannot get if he is willing to pay the price. Men fail, as a rule, because they are not willing to pay the price of the things they want. They are not willing to work hard enough, to prepare thoroughly enough, to put themselves heartily into what they are doing. The only road to advancement is to do your work so well that you are always ahead of the demands of your position. Keep ahead of your work and it will push your fortunes for you. Our employers do not decide whether we shall stay where we are or go on and up. We decide that matter ourselves.—Hamilton W. Mable.

OUR BOYS AND GIRLS

THE SHRINE OF MARY

I remember a lonely chapel With a tender claim upon me; It was built for the sailor's only, And they call it the Star of the Sea. And murmuring chant of the Vespers Seem caught up by the wailing breeze; And the throb of the organ is echoed By the rush of the silver seas. And the votive hearts and the anchors Tell of danger and peril past; Of the hope deferred and the waiting. And the comfort that came at last. I, too, had a perilous venture On a stormy and treacherous main, And I, too, was pleading to Mary From the depths of a heart in pain. It was not a life in peril; O God, it was far, far more! And the whirlpool of hell's temptations Lay between the wreck and the shore. Thick mists hid the light of the beacon, And the voices of warning were dumb; So I knelt by the altar of Mary, And told her, her hour was come. For she waits till earth's aid forsakes us, Till we know our own efforts are vain; And we wait, in our faithless blindness, Till no chance but her prayers remain. And now in that seaside chapel, By that humble village shrine, Hangs a heart of silver, that tells her Of the love and the gladness of mine. —ADELAIDE A. PROCTOR.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

The feast of the Annunciation is a festival, which, being appointed by the Church to be held on the 25th of March, almost always falls during the forty days of tears, of penitence and expiation. Then it shines upon the pious as a bright ray of the sun, which, penetrating from beneath the dark and melancholy clouds, casts upon the earth a lovely and animated tint, while the heavens still remain gloomy. Commonly called our "Lady of March," or Lady-day, it is to the religious year what the lovely flowers, which the people call the March violet is to the face of nature. Forty centuries had passed over the posterity of Adam. The hour of salvation had struck; the time predicted by the prophets had at length arrived. The brilliant day which the faithful Abraham had so anxiously desired to see at length shone forth.

All were awaiting the great event which was to regenerate the face of the earth. And it was thus that this new era was called forth—era of grace and peace; era of mercy and pardon. But let the inspired historian relate this adorable event: "And in the sixth month the angel of Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin, espoused to a man whose name was Joseph, of the house of David; and the name of the virgin was Mary. And the angel being come in, said to her: 'Hail, full of grace, the Lord is with thee; blessed art thou amongst women.'" "And Mary said: 'Behold the handmaid of the Lord; be it done to me according to thy word.'" And the angel departed from her."

And the name of this virgin was Mary, Mary—a name to be venerated among the names of all God's creatures! Mary—a name sweet to the lip, and still more sweet to the heart! Mary—a name blessed in heaven and on earth; a name beloved by the innocent, and also by the repentant sinner. Hail to thee! Hail to thee! Blessed art thou amongst women!

Oh! how often have these words been since repeated—how often have they ascended as a perfume of delicious odor towards the royal throne upon which Mary is seated with the Eternal!—how many lips have they sanctified, and how many hearts have they filled with emotions of delight! Yes, yes! Mary is blessed among all women, and above all women.

As early as the fifth century the festival bore the title of the Annunciation, or the Festival of the most Blessed Virgin, which was the most pre-eminent—indeed, the only great festival of those days.

It is, however, also named in some liturgies "The Festival of the Incarnation of the World," or of "The Conception of Jesus Christ."

Under this title, the festival of which we are now speaking, is the first of Christian festivals in the order of events, and the first also, in our opinion, by its grandeur, and the majesty of the mystery which it honors. All the other festivals, all the other mysteries of the redemption, are only the consequence of the Incarnation; the Incarnation is the source—all the others proceed from it.

The child, when it can but lisp forth some few words, learns upon its mother's lap to say, "Hail to thee, Mary!"—and the old, bowed down with years and infirmities, with difficulty drag themselves to the altar of the Queen of the Patriarchs, and there use the same prayer as the little child. The aged and the young, the happy and the unfortunate, the rich and the poor, the strong and the weak—all wish to place themselves under the protection of the Virgin Mary, and all say to her, with respect and love, "Hail to thee, full of grace!"—Truth.

A BEAUTIFUL SIGHT

The reports that American officers in uniform had attended the translation of the remains of Blessed Sister Teresa of the Child Jesus from the cemetery of Lisieux, France, to the charnel of the Carmel where she died, and that they occupied a conspicuous place in the wonderful procession which followed the coffin, has made a very deep impression all through France, and has been the subject of much favorable comment in the French press. The following quotations from La Semaine Religieuse, the official bulletin of the diocese of Bayeux and Lisieux, show better than any other, how much this action of the Americans meant to the French people. "These men, formerly with the Army of Occupation which has only recently left the Rhine, were retained in Paris by their Embassy, and with the well-known broad-mindedness of the great Federal Republic, they were authorized to come to Lisieux, with full equipment, to render military honors to Teresa of the Child Jesus. "At their head, marching alone, came Captain Huff; behind him, in the center, came the American flag, the Star Spangled Banner, and the flag of the American Legion, carried by Lieutenant Hunnin and Sergeant Maire. When one thinks of the significance of this flag and all it stands for in history, aspirations, territorial extent and size of population; when one thinks of the symbolism of its colors and when one sees this flag, on such an occasion as this, borne so ostentatiously and so solemnly, it creates a very deep impression. "The twenty-five million North American Catholics, the delicate and eloquent interpreters of all the races from which they have sprung, could not, under the circumstances, have made a more beautiful gesture nor paid a more glorious tribute to her, who, in these vast English-speaking countries, so rich in hopes for the Holy Church of which they have become so valuable a part, is known, invoked, thanked and blessed 'The Little Flower of Jesus.'"

Endeavor always to be content in that estate of life in which it hath pleased God to call you to, and think it a great fault not to employ your time either for the good of your soul, or improvement of your understanding, health or estate.—Lady Fanshawe.

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