CHATS WITH YOUNG

YOUR OWN BOSS

No one is his own "boss," unless he goes out of the world, into the wilderness, and then he will find himself dependent upon the berries

This is, however, one way of becoming your own boss. Let me tell you: It is to stay right where you are and begin to help other people, and after awhile you will find they will do anything for you.—St. Paul

LISTEN TO THE SERMON

Sermons are good for the best of us—the right sort of discourses, listened to with the right sort of dis-

There is a good deal to be hoped there is a good dear to be hoped for in the young man who appreciates the value of sound, well-meant coun-sel, and will listen respectfully to the voice of friendly admonition. He realizes that the lessons which may be learned from the experiences of those who have preceded him along the thoroughtare that connects adolescence and maturity are apt to be useful. He knows this because he is intelligent and observant. He instinctively turns to whatever promises to afford a landmark on his momentous journey, which is made only once in life.

The greatest mariner that sails the mighty deep is the most diligent student of the charte that mark the currents and the shoals. The longer his service in traversing the mysterious highways of the sea, the keener grows his trust in what other me have taught concerning the exist-ence of hidden reefs and treacherous tides, that lie ever in wait to ship-wreck the unwary and the foolish. This quality that seeks to know dangers and how to avoid them is

what constitutes a good navigator.

And so it is with the class of Catholic young men who listen attentive-ly to sermons for the assistance these may afford in steering s straight and sate course on that in eventually, either triumphant at the ast great hoped-for-port, or leave us beaten, moral castaways off shores of eternity.—St. Paul

A HEART-TO-HEART CHAT WITH OUR YOUNG MEN

Paraphrasing a conversation that St. Philip Neri had with a young man of his acquaintance, I will hold a little conversation with you, my dear young men. . . What are you doing now?—You are going to school, are you?—Well, when you finish your schooling, what are you going to do?—Going into business, eh ?—Then what ?—Oh! you expect to make a great fortune do you?— But after that is made, then what? I understand, that it will be pretty fortable to live on the fruit of your hard labor, getting as much enjoyment out of your hard accumu-lated wealth as possible, eh?—Just one more question; but you must

more than you were abashed to answer the others.—You have finished your excellent schooling, you have gone into business and you have come out a glorious success and now, finally, you are enjoying the hard work of your own industry: what next?—Oh! you suppose you next.

Now and then I hear a boy say: "Is I could only be my own boss, then I would be happy."

Did you ever know any one that amounted to much, who was his own boss? The only one I ever read about was Robinson Crusoe, and he was glad to quit.

You have heard of the "independent upon wind, water and frost. He must be home every morning and night to milk the cows. The physician must buy the clothes and groceries of his patients.

No one is his own "boss," unless he goes out of the world, into the wilderness, and then he will find himself dependent upon the berries of young men that walked over the same ambitious courses one hundred same ambitious courses one hundred years ago that you are now speeding over? — You tell me truly that they are dead; but you should also add, likewise very truly, that they did not take along with them their hoarded and coveted earthly goods.

If they were allowed to return to earth, perhaps the majority of them

would, slas, tell us that they planned well indeed, for earth; but in so far as eternity was concerned, they made an irreparable failure.

How can I plan for Heaven, do I hear you say?—Well, dear friend, the great Apostle St. Paul tells us how this can easily be done "Whether you eat or drink, or what scever else you do, do all to the honour and glory of God." Or in other words, always have a pure intention in all your actions—always be most sincere both with God and man; and then you will be sincer with yourself, and only then. And being sincere with yourself, you will get out of life that which alone is essential, namely the loving and eternally consoling commendation of the Great Master: "Well done thou good and faithful servant, because thou has been faithful over a few things, I will place thee over many enter thou into the joy of thy Lord.' -Catholic Columbian

OUR BOYS AND GIRLS

ADVICE TO GIRLS

Be pleasant at all times. A smile does more good in this world than all the preachings.

Think beautiful thoughts. "Beau-

tiful thoughts are angels bright."
Remember you are judged by your actions. "Do noble things, don't dream them all day long."

ances do not want your confidences At all times be womanly. A mas-culine girl does not retain admira-

Be careful not to grieve over the wickedness of others; watch your-self, "lest you grow a few sprigs of ungodliness Be quick to believe good. Believe

the good until the evil is evident. Do the little things, and then, if you have the time, dream of the great things.

Be natural. Remember, there are

others as lovely as you are. Have many friends. A

usually is disappointing and leaves a sore spot which might have been avoided.—St. Paul Bulletin. THE KINDNESS OF A QUEEN

Once when the Dowager Queen of



was no place of shelter save in the hut of a shepherd, who with his wife welcomed them kindly until the storm was over. Of course they had no idea that it was their future queen whom they were sheltering. The little son of the couple had another idea, however, and thinking were intruding, he went over to Maria Christina and gave her a slap on the shoulder. She was not hurt, but was considerably frightened by this action, and she began to cry quite as much as if she were an ordinary child instead of a little one of royal blood. But finally her governess succeeded in quieting her, and when he storm passed they left the cot-

duchess was to make her first Holy Communion. The band that was with her was composed of poor children, and she was to pay for their clothes. Among them was the little shepherd lad who had struck her, but Maria Christina harbored no ill will toward him. Later he desired to become a priest and she was told of it, and she nobly offered to bear he expense of his education.

After a while Maria Christina be came queen; then, on the death of her husband, queen regent: but during all this time she never forgot the shepherd's son, who had long since become a priest. She recommended him to the Pope as a suitable candidate for a vacant bishopric, and she

wrote to him, saying :
"I want you to be a bishop, because you understand so well the laying on

This incident goes much to show the great heart of this truly Christian queen, who could forgive any one who had harmed her, and return good for evil.—Extension Magazine.

APOLOGIZING FOR YOUR PARENTS

Kate is fully alive to the fact that her father and mother are old fashioned people, whose early advantages were limited. "Papa and mamma have some queer ideas," she is fond of saying to the guests at her home "It's the way they were brought up I suppose." A slip of grammar on her father's part will make her jump as if she had stepped on a tack, and she is as ready to apologize for these Spain, Maria Christina, was a little blunders as for the views she denom-girl of five, she was taking a walk in inates old-fashioned. "Papa had not the country with her governess, and many chances for schooling when he ras a boy!" Kate will expl

look of angelic patience. "Of course it's terribly mortifying to me to have

him make such mistakes, but I real-

ize it isn't his fault." Poor little, silly Kate, apologizing when she should be proud, excusing when she should be splendidly loyal. If she knew how her listeners laughed in their sleeves, the springs of her fluency would suddenly become dry. For, compared with the parents whose shortcomings she realizes to " Her mother is a splendidly competent woman, who could earn her own living as a laundress, a nurse or a cook any day that it be-came necessary for her to support herself, and who looks after her big home, and manages her many servants with economy and efficiency." If Kate were ever called upon to earn her living, she would be as helpless as one dropped overboard from an ocean liner, without knowing how to swim. Her mother can do any number of things excellently. Kate talks French very badly, and plays the plane poorly, and possesses a few other half baked accomplishments. But her best friend would not men tion anything that she does really

And now for the father for whom Kate apologizes so often. He is a self made man, and every line of his face shows strength of will and a fine brain. He has fought his way up to prominence against great odds. His heart is as big as his brain. He has made a fortune without sacrificing any of his kindliness and generosity. He sometimes says "ain't" and He sometimes says "ain't" and "hadn't ought," but his words are listened to with more respect by men of prominence than those of a million

Kates would ever be. Perhaps it is not often that a girl judged from any standpoint. You throne at nineteen and was called girls may know a few things of which upon to solve some of the most seryour parents are ignorant, but the ious problems of state that ever con-

chances are that they know a thousand things which you will only learn by patiently doing the duties God gives you through long and difficult years. The girl, who spologizes for her parents, would be in better bus-iness if she spologized for her own lack of appreciation.—Buffalo Echo.

WISE, BUT NOT ACCORDING TO THE FLESH

There is a quaint story connected with a beautiful marble cross erected over the grave of a lad in a Seville emetery and inscribed with the lines:

"I believe in God, I hope in God, I love God."

The boy, who died centuries ago, was called a "natural," a Spanish expression for a weak minded person. to learn, took him to a monastery and implored the abbot to bring him up as a lay brother. Every effort to teach him was in vain. But three lines of his lesson fixed themselves in his memory, and in the church, upon his knees before the tabernacle, he would repeat sottly to himself:

"I believe in God. I love God."

One day he was found dead in his cell, a look of ineffable peace upon his childish face. In the course of time a white lily grew above his grave, and when it was opened, at the abbot's command, the roots of the flower were found embedded in the boy's heart.

It is faith, not knowledge, that moves the world. "It makes no difference how little else one knows," a good sister once said to us, "so long as one knows about God." She knew whereof she spoke, for she had been principal of a great Public school before her profession and had first hand acquaintance with the futility of the knowledge that is divorced from Him who is the fountain of all knowledge and in Whom true faith and true knowledge meet. - New

INCONSISTENT

Truly, the Papacy in these days in in the same boat with the predestin-arian who cried: "I'll be damned if I do, and I'll be damned if I don't!" There's Mr. George Bernard Shaw condemning the Pope for not doing the very thing for which Mr. Shaw and his friends have criticized Popes in the past—interfering in the political affairs of nations. Some of the utterances of present-day critics of the Papacy will make embarrassing reading for them after the war is happily ended. Think of the following coming

from the pen of George Bernard Shaw The Pope's duty last August was to excommunicate all combatants with bell, book and candle, and tell them with a voice thundering through Christendom that they would all most certainly be damned for the sin of Cain unless they laid down their arms and submitted their dispute to the judgment of God through His

Lest we forget, let us recall that the name of the Holy Father, was, on purpose, passed by when the invitations were sent out to the Hague peace conference some fifteen years ago. There was a time, says Mr. Chesterton (quoted by Father J. F. X. Murphy, S. J., in The Catholic Mind.) when there was a United States of Europe, " and once an international and effective court of arbitration, a Christian commonwealth, a Republica Christiana, a Roman Pontiff of world-wide sway, who could interfere, and often effectively did interfere, to put an end to the internecine strife. Yet the Popes ultimately failed because the forces of selfish ness arrayed against them were too strong, and a hostile posterity has since been taught to call these praiseworthy endeavors of the Pope's Papal usurpations,' Papal aggressions ' and ' Papal invasions of the civil domain.' The very Pontiffs who, with greatest singleness and integrity of purpose, fought the battles of humanity, of morality and of civ-ilization, have been pilloried in our popular histories and literature as greedy and arrogant priests."

The spectacle of his country bleeding from every pore does not blind an English prelate to the correctness of the Holy Father's attitude in the present war. This good Bishop says, writing in the Dublin Review, "Certain 'religious' journalists, also, have declared themselves greatly clamoring as loudly now for Papal decisions in politics as they were lately loudly denouncing Papal decis-ions in theology.—Rev. B. A. Hartwell in Truth.

LONGEST REIGN

IN THE WORLD'S HISTORY IS THAT OF

Austria Hungary and Germany re-cently united in celebrating the eighty fifth birthday of Emperor Francis Joseph. Of these eighty five years he has spent sixty seven as s ruler, one of the longest reigns in the world's history, the longest of an actual ruler in the history of modern

Europe. He ascended the throne in 1848. eleven years after Queen Victoria's succession, and he has survived her almost fifteen years. Louis XIV. was apologizes for her parents with so little excuse to liberty. But it frequently happens that apologies are not merely uncalled for, but are an affort to good sense and good taste,

fronted a monarch.-Church Pro-

POWER OF THE SPOKEN WORD

Few realize the power of the spoken word to deepen and fix the thought to which it gives expression.

A grisvance toward another, suppressed, dies; uttered, it grows in intensity and bitterness in the mind that puts it into words. The reverse is true. Each noble, generous thought clothed in speech becomes a vastly greater power for good, even to the man who utters it. Thiseis why talking about our troubles magnification. In the stem and doubles their sway over us. Dwell upon the good each day brings and talk of it, and life's whole outlook is changed. It was a wise old soul who replied to the gruff greeting about the "beastly" weather, that it was "a deal better than no weather."—B. C., Orphans' Friend.

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