

CHATS WITH YOUNG MEN

TRUE BLESSINGS

Better than gold is a conscience clear, Though toiling for bread in an humble sphere, Doubly blessed with content and health, Untried by the lusts and cares of wealth, Lowly living and lofty thought, May adorn and ennoble the poorest cot; The blessings that never brought nor sold, That each may share, are better than gold.

-FATHER RYAN.

YOU WILL NEVER BE SORRY

For living a pure life. For doing your level best. For looking before leaping. For hearing before judging. For being kind to the poor. For thinking before speaking. For harboring clean thoughts. For standing by your principles. For being generous to an enemy. For asking pardon when in error. For being square in business dealings. For giving an unfortunate person a lift. For promptness in keeping your promises. For putting the best construction on the acts of others.—Intermountain Catholic.

DON'T BE CARELESS IN YOUR WORK

Never get careless about your work or think you are indispensable. No one is indispensable; there is always someone who can take your place, so you cannot afford to do anything but your best. No matter how small the undertaking or duty, do it as well as you can. If you are reliable in small things, you certainly cannot be trusted or relied upon for big undertakings.

EMPLOYERS

Many articles have been written to urge employers to do justice by their employees—to give an honest day's work, to take an interest in the business, to be respectful and have gratitude towards the man or the firm who is the instrument of Divine Providence to give them the opportunity to earn their bread.

It would not hurt a good many employers if they were directed by some one in authority to do justice to their employees—to treat them like human beings, to give them a fair day's pay, not to keep them waiting for their money, to promote them and increase their wages when they deserve it, and to take a paternal interest in their welfare.

Many employers seem to think that they are free to get the most work possible for the least pay possible, that they may take advantage of the labor market to screw down their hands to accept less than a decent wage, to get angry over trifles, to make their employees miserable, to show their own position, and to treat their servants like slaves. They'll be told differently on the Day of Judgment.

The other day an employer talked with me about the difficulties he was experiencing in securing men. "It is almost impossible for me to get men that can do their work properly," he said. He pointed to the next room where a dozen youths were busy at desks. "Most of those are incompetent," he went on. "If I could get the same number of men that really could do the work I should be willing to pay them twice the salary." Then he delivered a speech on the absurdity of most of the present-day talk against capital, in its treatment of labor.

"Why, he insisted, 'there isn't enough labor in the world, that is, intelligent and willing labor. Most of the so-called labor nowadays is incompetent. Men are unwilling to work and they are stupid.'"

It happened that I knew one of the men that worked for this employer. I asked him what he thought of those opinions. He burst out laughing. "Why this place is a kind of school," he said. "Men are continually leaving here to take other jobs in the same line of work where they can get more money. The boss is continually letting good men go for the simple reason that he's too short-sighted to see how valuable they are."

I made inquiries about this employer's method of dealing with his subordinates. I found that in nearly every instance his workers were young men. At first I supposed that he was a believer in youth, its eagerness and its energy. Such, however, proved not to be the case. He employed young men because they were content to work for comparatively small salaries. Where they had only themselves to support they could live in some comfort and could dress well; but as soon as they began to think of getting married they found themselves involved in a grave problem. There were all those expenses ahead, housekeeping for two, and later for others, with doctor's bills and all the inevitable items of a family. It was those items that this employer wished to dodge. He complained because he could not secure exceptional ability in those inexperienced workers who would take less than a living wage for a family man.

In talking about subordinates employers often forget that the fault may lie in themselves. Nearly every man who has succeeded can look back upon experiences that might have been disheartening, directly resulting from the failure of employers to recognize good work when they see it and to give it fair compensation. One of the ablest and most successful men of my acquaintance

was discharged from a responsible position a few years ago on the ground of unfitness. The blow considerably damaged his confidence. He came very near going into another line of work that he was plainly unsuited to.

"There are employers who think it is a good plan for them to keep down their men, that is, to keep the men 'in their place.'" So they never give encouragement. On the contrary they seize every opportunity for fault finding. In this way they weaken the incentive to good work and to ambition. Then they take a patronizing tone and complain of inefficiency and lack of interest.

It is only the exceptional employer who is clever enough to see that a good worker is an asset and that the best way to secure full value from the worker is by liberal treatment.

I have just heard of an eccentric employer who takes his men off on occasional outings. His competitors like to laugh at him. But he thinks he has the laugh on them. He knows that his personal relation with the men makes them work all the harder. "When I am away," he says, "I don't feel any worry. I know that the men will work just as hard, if not harder."

This case is different from that of another employer who is known as a slave-driver. He has made himself beloved by his employees. They take pleasure in doing him up whenever they can. When he is not about they were a good deal of time, standing in groups and giving him abuse.—John D. Barry.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

JULY 29.—ST. MARTHA, VIRGIN

St. John tells us that "Jesus loved Martha and Mary and Lazarus" and yet but few glimpses are vouchsafed us of them. First, the sisters are set before us with a word. Martha received Jesus into her house, and was busy in outward, loving, lavish service, while Mary sat in silence at the feet she had bathed with her tears. Then, their brother is ill, and they send to Jesus, "Lord, he whom Thou lovest is sick." And in His own time the Lord came, and they go out to meet him; and then follows that scene of unutterable tenderness and of sublimity unsurpassed: the silent waiting of Mary; Martha's strong faith, but realizing so vividly, with her practical turn of mind, the fact of death, and hesitating: "Canst thou show Thy wonders in the grave?" And then, once again, on the eve of His passion, we see Jesus at Bethany. Martha, true to her character, is serving; Mary, as at first, pours the precious ointment, in adoration and love, on His divine head. And then we find the tomb of St. Martha, at Tarascon, in Provence. When the storm of persecution came, the family of Bethany, with a few companions, were put into a boat, without oars or sail, and borne to the coast of France. St. Mary's tomb is at St. Baume; St. Lazarus is venerated as the founder of the Church of Marseilles; and the memory of the virtues and labors of St. Martha is still fragrant at Avignon and Tarascon.

JULY 31.—ST. IGNATIUS OF LOYOLA

St. Ignatius was born at Loyola's in Spain, in the year 1491. He served his king as a courier and a soldier till his thirtieth year. At that age, being laid low by a wound, he received the call of divine grace, to leave the world. He embraced poverty and humiliation, that he might become more like to Christ, and won others to join him in the service of God. Prompted by their love for Jesus Christ, Ignatius and his companions made a vow to go to the Holy Land, but war broke out, and prevented the execution of their project. Then they turned to the Vicar of Jesus Christ, and placed themselves under his immediate guidance. This was the beginning of the Society of Jesus. Our Lord promised St. Ignatius that the precious heritage of His passion, should never fail his Society, a heritage of contradictions and persecutions. St. Ignatius was cast into prison at Salamanca, on a suspicion of heresy. To a friend who expressed sympathy with him on account of his imprisonment, he replied, "It is a sign that you have but little love of Christ in your heart, or you would not deem it hard a fate to be in chains for His sake. I declare to you that all Salamanca does not contain as many fetters, manacles and chains as I long to wear for the love of Jesus Christ." St. Ignatius went to his crown on the 31st of July, 1556.

AUGUST 1.—ST. PETER'S CHAINS

Herod Agrippa, King of the Jews, having put to death St. James the Great in the year 44, in order to gain the affection and applause of his people, caused St. Peter, the prince of the sacred college, to be cast into prison. It was his intention to put him publicly to death after Easter. The whole Church at Jerusalem put up its prayers to God for the deliverance of the chief pastor of His whole flock, and God favorably heard them. The king took all precautions possible to prevent the escape of his prisoner. St. Peter lay fast asleep, on the very night before he day intended for his execution, when it pleased God to deliver him out of the hands of his enemies. He was guarded by sixteen soldiers, four of whom always kept sentry in their turns; two in the same dungeon with him, and two at the gate.

He was fastened to the ground by two chains, and slept between the two soldiers. In the middle of the night, a bright light shone in the prison, and an angel appeared near him, and striking him on the side, awakened him out of his sleep, and bade him instantly arise, gird his coat about him, put on his sandals and his cloak, and follow him. The apostle did so, for the chains had dropped off from his hands. Following his guide, he passed after him through the first and second wards of watches, and through the iron gate which led into the city, which opened to them of its own accord. The angel conducted him through one street, then suddenly disappearing, left him to seek some asylum. The apostle went directly to the house of Mary the mother of John, surnamed Mark, where several disciples were met together, and were sending up their prayers to heaven for his deliverance. As he stood knocking without, a young woman, knowing Peter's voice, ran in and informed the company that he was at the door; they concluded it must be his guardian angel, sent by God upon some extraordinary account, until, being let in, he related to them the whole manner of his miraculous escape; and having enjoyed them some time, he gave notice that St. James and the rest of the brethren, he withdrew to a place of more retirement and security, carrying, wherever he went, the heavenly blessing and life.

OATHS

Proper reverence for the Name of God demands that we use careful precaution in the taking of oaths. When a man takes an oath, he calls upon God to witness the truth of what he is saying, and in so doing, he virtually exercises an act of Divine worship.

We have perhaps heard that tribute sometimes paid to a man's veracity in the assertion that "his word is as good as his bond;" that is to say, his simple statement may be relied on with as much confidence as though he backed it up with a sum of money. If it were happily true of every one, there would perhaps be little need of anyone's taking an oath. If all men were absolutely truthful, their mere assertion would in itself be sufficiently convincing.

Taking human nature as it is, however, and not as it ought to be, we realize that there frequently arises the necessity of making sure that a man means what he says. He may be considered capable of telling a lie under ordinary circumstances, but is less likely to call upon God's Holy Name in support of his falsehood. He is summoned then, in matters of unusual moment, to "take an oath," and if therein he fails to speak the truth, he is not only a liar, but a perjurer as well.

Not only may oaths be entirely lawful, but under certain conditions, they may moreover be virtuous acts. In the Old Testament, we read in the Book of Jeremiah: "Thou shalt swear, as the Lord liveth, in truth, and in judgment, and in justice," from which words of the sacred writer we are given the three conditions under which an oath may be lawfully made. Since, in addition, Holy Writ repeatedly prohibits the taking of false oaths, it follows that there must be some oaths which are true, and in themselves lawful.

When Our Divine Lord, as St. Matthew records, declared: "But I say unto you swear not at all, no, not by the earth, nor by the heaven, nor by Jerusalem, nor by the teaching of the Old Testament, by forbidding all oaths, but rather confirmed its prohibition of such rash and unnecessary oaths as men frequently employ in their daily intercourse with one another.

What a person swears to in an oath may be a present fact, something which took place in the past, or something which is still to come. Thus, let me suppose that I call upon God to witness my veracity in saying that I know nothing whatever concerning the present whereabouts of a certain article or sum of money: I take an oath of assertion. It would be the same kind of oath, too, if I were to solemnly swear, e. g., that I was not present when a certain oath was committed on some definite date in the past.

My oath may respect the future, moreover, and be what is termed "Promissory,"—a sworn promise that within a year I shall make amends for the damage I have caused someone else. This type of oath bears some resemblance to a vow, as we shall see later on.

Certain conditions, as we have mentioned, must obtain, to make an oath lawful. These conditions are indicated in the above quotation of the prophet Jeremiah. The first respects the "judgment," with which an oath must be made. Unless I have good cause, I must not take an oath. To do so would be making a vain and unnecessary use of God's Name, or of that object, sacred to Him, by which I swear.

Thus, if I were to take my oath that those shoes are more comfortable than any I have ever worn, I would not be employing the discretion which so solemn an act demands. The "truth" of an oath demands that what I swear to be not probable but, to the best of my knowledge, really true, at the time I make the assertion. If I am in doubt, and still take my oath, I commit a grave sin, in that I invoke God's support of my statement, without knowing whether this really true or false.

Lastly, an oath, to be lawful, must be made in "justice,"—it must not injure anyone, or involve the commission of a sin. In an oath of assertion I would not fulfill this condition if I reveal, even though it be true, something which I have no right to tell to another, as, for example, the hidden crime of a person. Again, I would be violating "justice" by taking my oath never to cross the threshold of the church again; or never to speak to a certain person who had offended me.

So much for the lawfulness of an oath. What is needed for its validity? We are taught that to take a valid oath, one must have the intention of swearing, and must employ some formula or other in doing so. If, without any intention of swearing, I feign an oath, I am making a vain use of God's Name, and telling, moreover, an untruth in itself at least, and which is sinful. If my act involves injury to another, or to the public at large, my sin becomes a grievous one.

Perjury, strictly speaking, consists in taking deliberately oath to the truth of something which one knows to be false. It is a grievous sin because of the insult it offers to Divine Truth. It is not only a lie, it is a sacrilege. Not everyone who tells a lie while under oath is a perjurer, however. A man on the witness-stand may become so thoroughly befuddled by the cross-examination of a lawyer, that he will swear to anything and everything; there is no guilt there, because there is no "deliberation." The man did not know, perhaps, what he was saying.

What obligation am I under to keep my oath? If it was a valid oath, I am under a serious obligation. If, on the other hand, I bound myself to do something which is unlawful, I am under no obligation. I did wrong in making any such promise but I would do greater wrong were I to fulfill it. If I make a promissory oath and have no intention of ever keeping it, I sin grievously, and indeed against truth. Wherefore no one should promise under oath what, as he sees it, there is no real probability of his being able to fulfill.

For the consolation of those who report, annually or oftener, to the priest, to take a temperance pledge which they break at an often, it may be mentioned that they are not guilty of having sworn falsely. Their act was a simple promise not to do what they were not bound to do. There are certain forms of bad language which resemble oaths. Their nature will depend on the intention of the person who uses them. Such expressions as "Before God," or "As God is my judge," may really be oaths, if those making them intend to invoke God's witness to the truth of their statements. Generally, however, they are not intended in so serious a sense.

Oaths are often necessary. When they must be employed, our ambition should be to honor the Holy Name in which they are made. But we should strenuously avoid all those careless figures of speech in which the Holy Name is sounded irreverently. No tribute is paid to God by such appeals, nor is any greater force attached to what we say by the repeated mention of His Holy Name.—Catholic Transcript.

UNFAILING SOLACE

The "Imitation" has helped many a man to live well and to die happily. In the introductory study which Mrs. Wilfrid Ward contributed to the volume of "Last Lectures" by her husband, the late Dr. Ward, she tells of the things that comforted him in his closing days—the care and devotion of friends, the tender solicitude of his household, and the spiritual solace that was greatest of all.

"He usually managed to walk up the steep hill to the church, where he said the Miserere, and each night he read the whole chapter of the Royal Road of the Cross from the 'Imitation of Christ,' and often the one preceding it. He read, too, his old favorite—the little volume of Fenelon's 'Letters to Men.' On the last night at Buxton, he said to me: 'I see the purgative value of suffering —it does for one what one would never have done for oneself.'"

"His last Communion was of extraordinary joy to him, and his reserve on spiritual matters was wearing thin. . . . His voice was failing, but he kept saying, 'Thank God! How wonderful! and once he added: 'No one knows what it is to be a Catholic. No one could doubt of his joy or fail to be comforted by it—the deep Christian penitence so constant and so complete for months past was turned into joy.'"

Such testimony as this serves to drive home the lesson of what the Church is to her children in all ranks of life. To the man of letters with a long record of brilliant intellectual achievement, as to the soldier laid dying far from home, the knowledge of the royal road of the Cross made the end happy.—Sacred Heart Review.

GOSSIP

Gossip is interesting. Few will deny that. But gossip is not worth while. And even if you must go to extremes to break yourself or your family or your friends of the habit of gossiping, you should persevere in a self-imposed task to lessen the number of gossips in the world.

A people cannot stop gossiping suddenly, unless they have great self-control and a strong, compelling purpose. They must gradually accustom themselves to the change: they must give themselves something else to think about.

Harmless and friendly talk about one's neighbors and acquaintances is all very well; and to talk of one's friends is the most natural and laudable thing in the world. Such kindly talk can do no harm, and often accomplishes much good.

But when you find yourself gossiping—when you find yourself repeating unkind things, or putting an odd and suspicious construction on things your friends have done, even if you do not repeat your suspicions—then you should take yourself rigidly in hand.

Refuse to listen to unkind gossip. At first your gossiping cronies will wonder at the change in you, and will not quite realize what it means; but gradually they will realize that you have left their chattering ranks and they will stop their pursuit of you.

And before very long you will actually have joined the organization of non-gossips. Gossip will be distasteful to you, and you will avoid it from taste as well as from principle.

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