JANUARY 12, 1918

CHATS WITH YOUNG MEN

A FRIEND'S GREETING

I'd like to be the sort of friend that

you have been to me, I'd like to be the help that you've been always glad to be.

I'd like to mean as much to you each minute of the day. As you have meant, old friend of mine

me along the way.

I'd like to do the big things and the splendid things for you, To brush the gray from out your skies and leave them only blue;

I'd like to say the kindly things that

I so oft have heard, And feel that I could rouse your soul the way that mine you've

stirred.

I'd like to give you back the joy that

you have given me, Yet that were wishing you a need I hope will never be;

I'd like to make you feel as rich as I, who travel on

I'm wishing at this New Year time

that I could but repay A portion of the gladness that you've

strewn along my way. And could I have one wish this year,

this only would it be : I'd like to be the sort of friend that

you have been to me. -Detroit Free Press

A "THUMBNAIL" ESSAY ON MANNERS

In one of Ralph Waldo Emerson's comprehensive essays on behavior, we read :

There is always a best way of doing everything, if it be to boil an egg. Manners are the happy ways of doing things. * * * Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes. He has not the trouble of earning or owning them; they solicit him to enter and possess. * * * We talk much of utilities, but it is our manners that associate us. make the fortune of the ambitious youth.

Let us examine these striking statements, and see if they will bear the test of truth after close analysis. The best way of doing everything

has become the modern shibboleth, and is the "raison d'etre" for the "scientific management" we hear so much of to-day. That politeness pays business dividends is an indisputable fact; hence we have the classes study-ing successful salesmanship in many department stores, courtesy to cus-tomers being an important part of the instruction given to employees. I think no one will gainsay the value of pleasing manners to the boy who seeks a situation. Daily observation convinces us that "manners make the man" in the office, the street, the store and the home. Although appearances are often deceptive, they form the world's only standard, and constitute the usual criterion by which character and ability is determined. An agreeable address and neat exterior are almost invariably demanded by employers when hiring applicants for positions of the better

"Gentleman"-what does the mooted word mean, if not all that is best expressed in its original sense of a "gentle"—i. e., a considerate, kind and chivalrous member of the body social? Emerson says on this point: "The word gentleman has not quality. Gentility is mean, and gentlesse is obsolete. * * * expressed in its original sense of a of copyists or the malice of heretics.

gentilesse is obsolete. The gentleman is a man of truth, lord of his own actions, and express-in prison, on the feast of the Epiphing that lordship in his behavior, any, and brought bread and wine to not in any manner dependent and him; while bound and chained down

chivalry began to practice knightly JANUARY 9 .- SS. JULIAN AND BASILISSA. courtesy together with the exercise of arms. This was the first triumph of manners over brute force and brute instincts. Soon breeding be-came an indefinable something, incommunicable as birth or talents, with which it thus was associated, and of whose essence it partially par took

themselves by the most perfect exer-cises of an ascetic life, and employed their revenues in relieving the poor and sick. For this purpose they con-verted their house into a kind of Politeness is application of the Golden Rule to the small affairs of hospital, in which they sometimes entertained a thousand poor people. Basilissi attended those of her sex, life, and is the ethical code of the "beau monde." There is a certain inin separate lodgings from the men; these were taken care of by Julian, who from his charity is named the timate connection between the Ten Commandments and the rules of eti-quette. Continued and habitual in-Hospitalarian. Egypt, where they lived, had then begun to abound difference to the rights and feelings of others has not only cost many a with examples of parsons who, either in the cities or in the deserts, de-voted themselves to the most perfect broken friendship, but it has jeopar. dized many a throne as well. The stars in their courses fought against exercises of charity, penance and mortification. Basilissa, after havthe Roman Cæsars, who had the un-restrained passions of Pagans and ing stood seven persecutions, died in the ungoverned tempers of head-strong, mannerless children. Napo-leon Bonaparte was notoriously lackpeace; Julian survived her many years and received the crown of a glorious martyrdom, together with celsus a youth, Antony a priest, Anastasius, and Marcianilla, the mother of Celsus. Many churches and hospitals in the East, and espeing in good breeding, and was there-fore placed at a palpable disadvan-tage before the ancient French ariswho travel on Undaunted in the darkest hours with you to lean upon. tage before the ancient result. In the tocracy of the Bourbon regime, to whom "noblesse oblige" was a sacred cially in the West, bear the name of social, if not always a moral, canon. one or other of those martyrs. Doctors, lawyers and clergymen each have their own special code of prochurches at Rome, and three out of five at Paris, which bear the name of St. Julian, were originally dedicated priety, and honor is proverbially said to exist even among a certain class under the name of St. Jalian, of night-working gentry, in whose profession ethics might well be re-garded as a negligible quantity. Select circles ostracize the boor and the bounder in sheer self-protection, Hospitalarian and the time of St. the the In the Great, the skull of St. Julian was brought out of the East into France, and given to Queen Brunehault ; she gave it to the nunnery which she founded at Etampes; part of it is at just as human society incarcerates the thug, the degenerate and the all-round rascal for the same reason. present in the monastery of Morigny, near Etampes, and part in the church of the regular canonnesses of Perhaps had Dionysius the Tyrant not departed, in such a nerve-disturbing way, from the established rules St. Basilissa at Paris. of hospitality, when he entertained Damocles at Syracuse, the Tyrant JANUARY 10.-ST. WILLIAM.

might have gone on tyrannizing, in-stead of school mastering, for the rest of his days; and, to cite a very William Berruyer, of the illustrius family of the ancient Counts of recent case in point, one Nicholas Romanoff might still be Czar of all Nevers, was educated by Peter the Hermit, Archdeacon of Soissons, his uncle by the mother's side. From the Russias, instead of a deposed exile in the Crimea, had he possessed his infancy William learned to despise the folly and emptiness a tithe of the manliness, courage, Manners that magnanimity and manners which is Manners generally implied when we speak of of the world, to abhor its pleasures, and to tremble at its dangers. His only delight was in exercises of piety "gentleman," whether the individual given the title belongs to the and in his studies, in which he caste of prince, priest or parish .-amployed his whole time with inde-Robert Cox Stump in Catholic fatigable application. He was made Columbian. canon, first of Soissons and after-wards of Paris; but he soon resolved

to abandon the world, and retired into the solitute of Grandmont, where he lived with great regularity OUR BOYS AND GIRLS in that austere Order until finally he joined the Cistercians, then in

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

JANJUARY 7 .- ST. LUCIAN, MARTYR St. Lucian was born at Samosata

became Abbot of Chaalis. On the death of Henri de Sully, Archbishop in Syria. Having lost his parents in of Bourges, William was chosen to succeed him. The announcement of this new dignity which had fallen on an abundant share, to the poor, and withdrew to Edessa, to live near a holy man named Macarius, who him overwhelmed him with grief, and he would not have accepted the office had not the Pope and his General, imbued his mind with a knowledge of the Holy Scriptures, and led him the Abbot of Citeaux, commanded him to do so. His first care in his to the practice of the Christian virtues. Having become a priest, his time was divided between the externew position was to conform his life to the most perfect rules of sanctity. He redoubled all his austerities, saying it was incumbent on him now to do penance for others as well as for himself. He always wore a hair-shirt under his religious habit, and never added to his clothing in winter revised the books of the Old and New Testaments, expunging the errors which had found their way into the text either through the negligence or diminished it in summer; he never ate any flesh-meat, though he had it at his table for strangers. When he drew near his end, he was, at his request, laid on ashes in his hair-cloth, and in this posture expired on the 10th of January, 1209. His body was interred in his cathedral, and, being honored by many miracles, was taken up in 1217, and in the year was protracted for twelve whole Some Christians visited him Pope Honorius III.

JANUARY 11.-ST. THEODOSIUS, THE CENOBIARCH ever interrupted her labors, Theodosius was born in Cappadocia ended only with death. After three urged him to leave his country, and his desire to follow Jesus Christ attracted him to the religious life. community was extremely poor, and Veronica's duty was to beg through He placed himself under Longinus, a very holy hermit, who sent him-to world."—"Manners" in Essays. Likewise "refinement" and "re-fined," as words indicative of good-breeding, convey the idea that boor-ishness, selfishness and grossness of the disposition and deportment of the disposition and deportment of the person described by these terms. In a wide sense, "refinement" is on this writings, which then were held in great estem, of the moral virtues. The Saints— Francis of Assissi and Francis de Sales for examples—were refined and courteous "gentlemen" in this heat govern a monastery near Bethlehem. Unable to bring himself to command years after receiving the habit she was afflicted with secret but constant

THE CATHOLIC RECORD

malady, and refused to pray to be cured, calling it a salutary penance for his former successes. He died at the age of a hundred and six. JANUARY 12.—ST. AELRED, ABOT

"One thing thou lackest." In these ords God, called Aslred from the purt of a royal Saint, David of Scot-and, to the silence of the cloister. The reason why the author of "Diplomatic Days" is frankly "for the friars" is because she has learned from the provided the silence of the cloister. words God, called Aslred from the court of a royal Saint, David of Scotland, to the silence of the cloister. He left the king, the companions of from reading history that their his youth, and a friend most dear, to spiritual conquest of Mexico caused obey the call. The conviction that in the world his soul was in danger barbarism, and of Christianity for alone enabled him to break such ties. idolarry. The friars' untiring labors Long afterwards the bitterness of the brought about not only the religious Long afterwards the bitterness of the parting remained fresh in his soul, and he deciared that, "though he had left his dear ones in the body to serve his Lord, his heart was ever with them." He entered the Cis-terian Order, and even there his yearning for sympathy showed itself in a special attraction to one among hand, and within a few years after the breathren named Simon. This the Samiards came the antire outputs the breathren named Simon. This the Samiards came the antire outputs the breathren named Simon. This the Samiards came the antire outputs the breathren named Simon. This the Samiards came the antire outputs the breathren named Simon. This the Samiards came the antire outputs the breathren named Simon. This the Samiards came the antire outputs the breathren named Simon. This the Samiards came the antire outputs the breathren named Simon. This the Samiards came the antire outputs the breathren name t the brethren named Simon. This the Spaniards came the entire con holy monk had left the world in his had become Catholic. Under the brethren named Simon. This holy monk had left the world in his youth, and appeared as one deaf and dumb, so absorbed was he in God. One day Aelred, forgetting for the the the protocol of the the protocol of the the the set of t moment the rule of perpetual silence, spoke to him. At once he prostrated himself at his feet in token of his fault; but Simon's look of pain and displeasure haunted him for many a year, and taught him to let no human feeling disturb for one moment his union with God. A certain novice its doors, by 1543 the natives were must return to the world. But in 1558 the great University of As a swered, "Brother, ruin not thyself; nevertheless thou canst not, even though thou wouldst." How-the contrary "We have disfigured

dered among the mins, turning an the while he was going far from the abbey. At sunset he found himself before a convent strangely like The fost before a convent strangely like Rieveaux, and so it was. The first monk he met was Aelred, who fell on his neck, saying, "Son why, hast thou done so with me? Lo ! I have wept of Carranza and his associates.

for thee with many tears, and I trust in God that, as I have asked of Him thou shalt not perish." The world The world does not so love its friends. At the command of his superiors Aelred composed his great works, the "Spiritual Friendship" and the "Mirror of Charity." In the latter he says that true love of God is only to be obtained by joining ourselves in all things to the Passion of Christ. He died in 1167, founder and Abbot of Rieveaux, the most austere monastery in England, and Superior of some three hundred monks.

JANUARY 13 .- ST. VERONICA OF MILAN

Verónica's parents were peasants of a village near Milan. From her childhood she toiled hard in the house and the field, and accomplished cheerfully every menial task. Gradually the desire for perfection grew within her; she became deaf to the jokes and songs of her companions, and sometimes, when reaping and hoeing, would hide her face and weep. Knowing no letters, she began to be anxious about her learning, and rose secretly at night to teach herself to read. Our Lady told her that other things were necessary. but not this. She showed Veronica three mystical letters which would teach her more than books. The first signified purity of intention ; the second, abhorrence of murmur ing or criticism : the third, daily meditation on the Passion. By the first she learned to begin her daily duties for no human motive, but for God alone; by the second, to carry out what she had thus begun by attending to her own affairs, never judging her neighbor, but praying for those who manifestly erred; by the third she was enabled to forget her own pains and sorrows in those of her Lord, and to weep hourly, but silently, over the memory of His was taken up in 1217, and in the year following William was canonized by ard saw in successive visions the whole life of Jesus, and many other

mysteries. Yet, by a special grace, neither her rantur

which



thyself; nevertheless thou canst use, we cannot the contrary "We have distigured the contrary the law of the contrary "We have distigured the contrary the contr

.of Carranza and his associates.

Moreover, it was our unjustifiable interference in the affairs of Mexico that made possible the unspeakable abominations of Villa and Carranza. Without question, "We have dis-figured Mexico wherever we have set our seal."-America.

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Do you wish to be great ? asks St. Augustine. Then begin by being little. Do you desire to construct a vast and lofty fabric ? Think first about the foundations of humility. The higher your structure is to be the deeper must be its foundation. Modest humility is beauty's crown.

The darkness we ascribe to remote ages is often the darkness of our own minds, and the ignorance we complain of in others may be only the reflection of our own.—Brownson.

Use a Wash



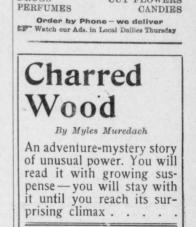
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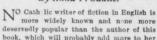
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MARTYR St. Julian and St. Basilissa, though married, lived, by mutual consent, in perpetual chastity; they sanctified

martyr. Gregory

ARCHBISHOP

wonderful odor of sanctity. After some time he was chosen Prior of the

Abbey of Pontigny, and afterwards

truth and real force, the word denotes good nature or benevolence; manhood first, and then gentleness. The popular notion certainly adds a condition of ease and fortune; but that is a natural result of personal force and love, that they should possess and dispense the goods of the world."—" Manners" in Essays.

Sales for examples—were refined and courteous "gentlemen" in this best sense of the word.

sense of the word. Even the proverbially impolite ser-vants of the public—the conductor, the ticket "chopper." the janitor and the policeman—have learned that courtesy costs little and procures much in the way of "tips" and soothed sensibilities — a lesson of which they formerly stood greatly in need. Banks in which clerks are obliging to prospective depositors get the most accounts as a matter of course. A favor conferred is not always forgotten by the recipient however common ingratitude remains in this world. One good turn still de-serves another. It has taken millenniums of civilizing influences to con-vert the savage "tattoed or woaded, winter-clad in skins," into a finan-cial magnate, suave, urbane and complaisantamid his luxuries and wealth. But in the long evolution between cave-man and capitalist, the various social strata arose; lands and goods went to the strong, the feudal system came into being, and under the beneficient auspices of the Catholic Church him on the 8th of January,

servile, either on persons or opinions on his back, he consecrated the were present. He finished his glori-ous career in prison, and died with the words, "I am a Christian," on his lips.

JANUARY 8 .- ST. APOLLINARIS, THE

actions; and his writings, which for them, he became eventually the most hard and humbling occupa-then were held in great esteem, seem now to be all lost. He wrote many able treatises against the her etics, and pointed out, as St. Jerome testifies, from what philosophical sect each heresy derived its errors. Nothing rendered his name so illus-separate from the communion of the communication of the religious communi-ties of Palestine. Theodosius accom-modated himself so carefully to the characters of his subjects that his dreaded. But once he was obliged to Nothing rendered his name so illus-Nothing rendered his name so illus-trious, however, as his noble apology for the Christian religion which he fault. Instead of humbly accepting Addressed to the Emperor Marcus Aurelius, about the year 175, soon enough to pretend to excommunicate after the miraculous victory that prince had obtained over the Quadi by the prayers of the Christians. St. own position, but meekly submitted Apollinaris reminded the emperor of the benefit he had received from cation. This so touched the heart of God through the prayers of his Christian subjects, and implored pro-tection for them against the persecu-dosius never refused assistance to any tion of the pagans. Marcus Aurelius published an edict in which he forbade any one, under pain of death, to accuse a Christian on account of his religion: but, by a strange inconsis-to be diminished, and often miracutency, he had not the courage to be diministed, and oten miracu-tancy, he had not the courage to abolish the laws then in force against the Christians, and, as a consequence, many of them sufficient martyrdom, though their accusers

separate from the communion of the others a religious guilty of a grave religious profession.

> In "Diplomatic Days," Mrs. Nelson O'Shaughnessy's recent book of reminiscences, she enthusiastically praises the work of the Church in Mexico, and gives the following reflections on what she beheld in the town of Texcoco :

"A crumbling, picturesque monas tery and inconceivably desolate dusty seminary join the church where the friars used to teach. the poor friars ! There is so little account taken of their ceaseless activities, of how they found a wil derness, dotted it with churches schools and hospitals, stamped it with a seal of matchless beauty, with a seal of matchless beauty, brought it out of the worship of were also put to death. The date of the successfully opposed the Euty-St. Apollinaris' death is not known; the Roman Martyrology mentions this was banished by the emperor. He suffered a long and painful showed as best they might dim

"I'M FOR THE FRIARS"

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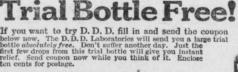
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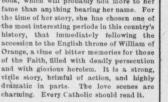
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