

CHATS WITH YOUNG MEN

WORRYING ABOUT IT
The hardest work you ever do
Is worrying about it;

But, if you start to climb, you soon
Quit worrying about it.

Just huckle up and buckle in—
Quit worrying about it.

HAVE CONFIDENCE IN YOURSELF

As long as you doubt yourself
Other people will doubt you.

O'CONNELL'S RULE OF LIFE

- 1-To begin every day with an
unlimited offering of myself to my
Crucified Redeemer, begging Him by
all His infinite merits and divine
charity to take me under His
direction and control in all things.

LOOK FOR THE GOOD

Some men are so constituted that
they are ever on the alert to discover
the bad that exists, or is supposed to
exist, in their neighborhood.

It is a safe plan to condemn no
man before he is proven guilty, and
even then to leave the condemnation
proceedings to the lawfully
constituted authorities.

St. Augustine once wrote: "On
entering heaven we shall be
confronted by three surprises; first,
the names whom we expected to
meet there never arrived; second,

Learn to view your brother with
charity, and look for the good. "The
evil that men do lives after them:
the good is oft interred with their
bones." Try to keep alive the
memory of their goodness, and let
the evil be buried in your forget-
fulness.—Catholic Bulletin.

By jumping at the stars you may
fall in the mud.—Proverb.

OUR BOYS AND GIRLS

Now
If you have a kind word, say it,
Throbbing hearts soon sink to rest
If you owe a kindness, pay it;

Can you do a kind deed? do it.
From despair some soul to save;
Bless each one as you pass through
it

Days for deeds are few, my brother;
Then today fulfill thy vow;
If you mean to help a brother,
Do not dream it—do it now.

THE BUSINESS GIRL'S DRESS

In spite of the fact that it is so
frequently pointed out that fine
feathers have no place in the
business office, it still remains true that
many girls just starting out in a
business career fail to realize that
fashionable apparel appropriate to
the garden party and the theater has
no place in an office where time is
supposed to be devoted to business.

For instance, the style of gown
worn by the girl who is one cog of
the great machinery in some large
firm employing dozens of other girls
in stenographic or clerical positions
like her own, may find the plainest
of gowns most suitable. On the
other hand, should her work be of a
different and perhaps more ambi-
tious nature such as the head of a
department in one of the large stores
or supervisor of some branch of
work of one of the larger business
firms, or should her talents lie in the
direction of some organization work
or some branch of artistic or literary
activities, she may find a frock
appropriate to an afternoon at home
equally suitable for her office or
studio.

The main thing after all is to be
becomingly but inconspicuously
gowned. An older woman who has
spent much time in New York City,
in speaking to a younger one just
entering upon her duties in the big
town, said to her:
"There are two things which
stamp one as representative of the
city at its best, or representative of
the small town—these are hats and
shoes. The young woman coming
from a small town usually blossoms
out in what she considers stylish
headgear and runs to high heeled
and conspicuously vamped shoes.
But when she has been in the city
for some time as she walks down the
street, she notes the quietly gowned
women she passes—women carefully
groomed, immaculate, exquisite in
every detail, stamped with the hall
mark of fashion, many of whom she
learns to know as leaders in the
social world.

"This is not to say that there are
not fashionable gowned women
wearing ornate hats and sables and
high-heeled shoes, but these women
are rolling along in their limousines
and are not walking the pavements
of the city. The carefully
dressed woman knows that high
heels are unsuitable for walking on
the city pavements and that conspicu-
ous shoes as well as conspicuous
hats are incorrect for walking.

Young women who have labored
for the past year side by side with
the women of fashion and wealth,
who have been drawn into war
work, have awakened to the realiza-
tion that the wealthiest and most
fashionable frequently wear the
simplest costumes. The working
girl may well pattern after some of
the simple modes of life followed by
the leading women of this nation,
who are conspicuous for their
talents, brains and charities and the
splendid results which they accom-
plish and not for the fine frills and
furbelows which they display.

"One of the hardest things to
learn in this world is that of adapta-
tion. There are times when the
frilly gown is the only gown to
wear; these are the times, when one
has thrown off the burden of a

day's work and when one wishes to
make the best of those feminine
charms without which any woman
is lacking. There are even times
when the negligé is permissible, but
this is in the sacred precincts of
one's own home or one's own
room. Negligent clothes and neg-
ligent manners have no place in
the busy life of the world
any more than have frilly furbelows
and fenderols. All types of clothes
have their place in time and season.
But they should be carefully adapted
to the place and the persons with
whom one is surrounded."—The
Echo.

RESTITUTION

A news item published in a daily
paper acknowledges the receipt of a
considerable sum of conscience
money by a public service corpora-
tion. The money was dishonestly
appropriated, and the unjust posses-
sor made restitution. In so acting,
he simply did his duty. He did what
every one who unlawfully comes into
possession of property is bound to do
to restore that property to its right-
ful owner. The obligation of restor-
ing goods dishonestly in our posses-
sion is based upon the natural law.
Yet the prominence given to this
simple act of justice and the accom-
panying comment naturally suggest
the sad reflection that such obliga-
tions are not often so conscientiously
acquitted in the world today.

There are so many ways of taking
or retaining what belongs to another
and so many cases in which one may
be bound to restore goods unjustly
acquired or to make compensation
for damage unjustly done, that the
duty of restitution cannot be too
often insisted upon. The consequences
of failure to make restitution
are so momentous, that no lax
notions on this important matter
can be tolerated.

No amount of prayer and pen-
ance can take the place of restitu-
tion. St. Augustine says explicitly,
"The sin is not forgiven, unless the
thing stolen is restored when pos-
sible." God has made restitution an
indispensable condition of pardon.
When King Achan unjustly appropri-
ated Naboth's Vineyard, he put on
a sackcloth in token of his penitence.
But he did not restore the vineyard,
and therefore God did not pardon
him. Nor will God pardon anyone
guilty of a sin of injustice, who is
able to make restitution, but neglects
to do so.

In these days when multiform vio-
lations of justice and honesty
abound the practical counsel for
Catholics, in high or low condition
of life, is "Consult your confessor
and be guided by his advice." If
restitution is required, restore at
once. To put it off indefinitely is to

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The lax standards of the world re-
garding the taking and retaining of
property unjustly by whatever means
do not make the action less sinful,
or excuse the guilty from restitu-
tion, for God has said, "he who will
not render what he hath robbed,
shall die everlasting."—The Pilot.

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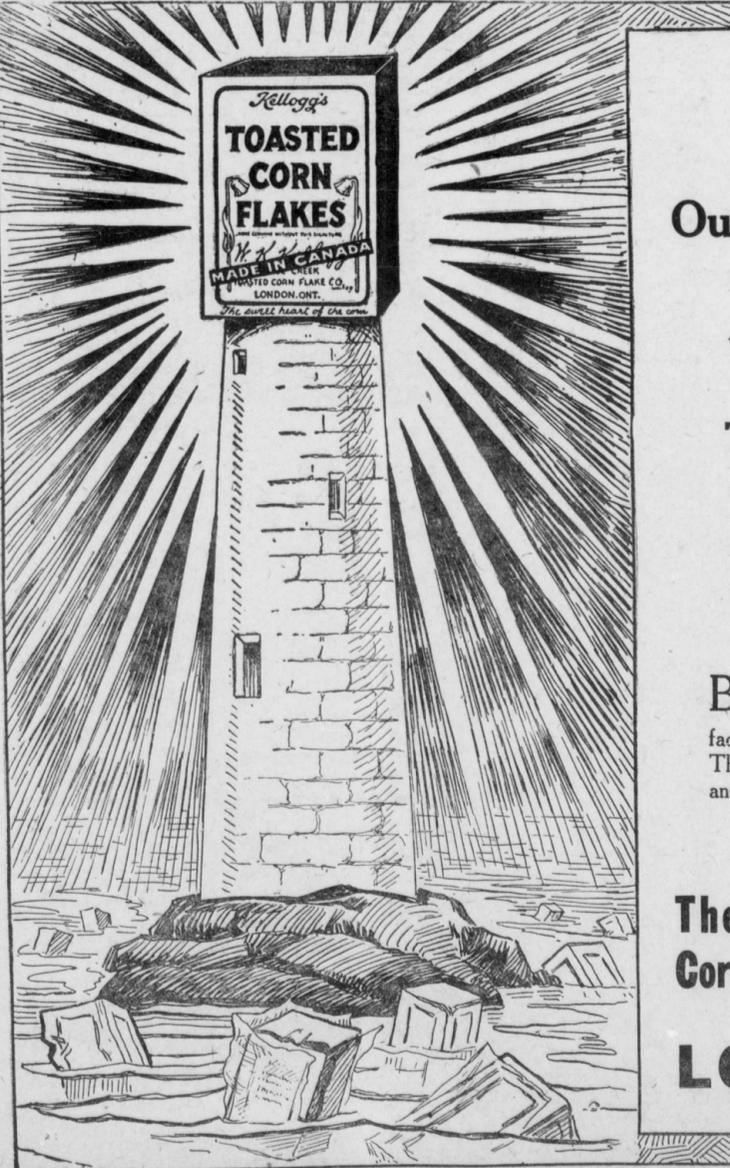
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