

CHATS WITH YOUNG MEN

BE A GENTLEMAN

Come wealth or want, come good or ill,
Let young and old accept their part,
And bow before the awful Will,
And bear it with an honest heart,
Who misers or who wins the prize,
Go lose or conquer as you can;
But if you fail, or if you rise,
Be each, pray God, a gentleman.

—THACKERAY

TAKING PEOPLE AT THEIR BEST

Encourage those around you to be lieve in themselves and in their power to achieve success. Show appreciation. Give praise. Don't be a "knocker." Sometimes a kind word is a more welcome gift than an alms of money. And kind words are easy to give. Get the habit of giving them. They are sweet. They are welcome. They leave a pleasant memory. They stimulate to good will and to noble endeavor.

For most persons atmosphere of disapproval, of criticism, of discouragement to incentive and to self-respect, is hard to bear. It is also the cause of many a disaster to character, through leading to the self-depreciation and to the indifference that makes effort seem useless. Those who take us at a generous valuation inspire us to our best. Even if what we regard as our best may not be much more than seeming, it nevertheless draws from us a recognition of true worth. Furthermore, it plants in the mind an ideal that may flower into a reality.

Many a weak character has been made strong through being trusted and loved. Many a strong character has been maimed and enfeebled by mistrust and disapproval. "My wife makes me feel that I can really be something," I once heard a man remark. At the same time what he called luck was running against him. But it met a powerful foe in those two spirits, united by love and sustained with confidence. Now the man is successful and vigorous. He has become the power that his hopeful wife made him feel he was.

There has been an immense amount of power lost through the discouragers of the world, physical, mental and moral. On all sides one sees them operating. Sometimes they are inspired by unworthy motives, such as envy or jealousy. Often they are enslaved by the critical habit so common in our life and by the spirit of conservatism that instinctively recoils from enterprise.

It is so much easier to find fault, and to ridicule and to dishearten than to discriminate and to understand, and to stimulate. The real helpers of their fellow-beings are few. The hinderers are a multitude, and among them will be found many of those highly esteemed.

There are, of course, conditions in life where we are all eager helpers. When, after long failure, a man wins success, how the applause rains upon him and speeds him on. But the test comes to us when we see failure. Then encouragement is sweetest and of most worth. Think of the people you know who are not getting on. Do you treat them as well as you treat the prosperous? Do you help to make the conditions around them depressing or stimulating? "The people I hate most in the world," I once heard a bitter man say, "are the people that make me feel unsuccessful." Even after he was successful, he kept much of his bitterness, making his success the less enjoyable and satisfying. But in his attitude there was some compensation. For those who had treated him well when he was regarded as of no account, he kept a warm regard.

Let us spread encouragement. Let us be an influence for good. A word of praise has sometimes altered a young man's whole life. To have his mother believe in him, his sweetheart trust him to "make good" in the business world, his friend cheer him up when he was down on his luck, his confessor assure him that he could overcome temptation and save his soul, has nerve him to begin again to turn over a new leaf, to take fresh courage, to will firmly and to make persistent effort onward and upward until the goal is reached. —Catholic Columbian.

PERSEVERANCE

We read in history about the battles won by George Washington, also of the struggle Abraham Lincoln had in securing an education. Did Washington win his battles because he was lucky? No sir. He was plucky. He overcame many hardships, especially the winter while he and his men were at Valley Forge—they were practically barefooted—they were greatly in need of food—they were without most everything they needed. What did Washington do—give up? Not on your life. He stuck with his men—he clung to his purpose with the tenacity of a bull dog until he succeeded. What a great chance Washington had to quit that cold winter—but did he? Oh no—he had stored away within him that perseverance which made him win. Had the road he travelled an easy one he would never have been known as the Father of his Country—because anyone can travel on a smooth road. Thornbush and briar was the road he traveled—but he always reached the goal he was aiming for because he stuck to just what he was striving for in spite of discouragements.

Did Lincoln make his wonderful speech at Gettysburg because he had more opportunities than the boys of his age or because of his college education? No sir. When Lincoln

was young he lived in a little log cabin and didn't have any money to go away to school—he stayed up nights reading by the light of the fire place—but the great secret was that he kept on plugging until he proved himself capable of performing any duty which he was obliged to face.

Lincoln could have had plenty of reasons for not studying if he had wanted to—but no, it wasn't in him to quit—he studied and studied until he succeeded. He was climbing the ladder of success while others were dreaming away their hours. In fact his Gettysburg speech was written on the car from Washington to the battlefield, when he held a small piece of pasteboard on his knee and wrote those impressive few lines while persons were talking around him.

It is this never-say-die spirit that wins success. —W. L. McNeil.

OUR BOYS AND GIRLS

THE BRIGHT SIDE

There is many a rest in the road of life,
If we would only stop to take it.
And many a tone from the better land,
If querulous heart would wake it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er fail-eth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted!
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life
Which we pass in our idle pleasure
That is richer far than the jewelled crown

Or the miser's hoarded treasure:
It may be the love of a little child,
Of a mother's prayer to heaven;
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart

And hands that are swift and will-
ing,
Than to snap the delicate slender threads
Of our curious lives asunder,
And then blame Heaven for the tangled ends,
And sit and grieve and wonder.

A GOOD ALPHABET

Attention at both work and play,
Busy all the livelong day;
Conscientious at home and school,
Diligent to keep the rule,
Earnest in whatever you do,
Friendly with your classmates, too;
Honour of hand and heart,
Honest in life's every part;
Innocent of all that's mean,
Jolly as a king or queen;
Kind, wherever your footsteps roam,
Loving to the ones at home;
Merry in the sun and rain,
Neat in dress, but never vain;
Orderly in desk and books,
Patient in your thoughts and looks;
Quiet when 'tis time to be,
Ready others' needs to see;
Steady in your every aim,
Truthful, though it brings you shame;
Utilizing in the fight
Vim and courage for the right;
Willing others to befriend,
"Xenophony to the end;
Youthful till life's set of sun,
Zealous till success is won.

IF YOU ARE WELL-BRED

You will be kind.
You will not use slang.
You will try to make others happy.
You will never indulge in ill-natured gossip.
You will never forget the respect due to age.

You will not swagger and boast of your achievements.
You will not measure your civility by people's bank accounts.

You will be scrupulous in your regard for the rights of others.
You will not forget engagements, promises or obligations of any kind.
You will never make fun of the peculiarities or idiosyncrasies of others.

You will never under any circumstances cause another pain if you can help it.

You will not think that "good intentions" compensate for rude or gruff manners.

You will be as agreeable to your social inferiors as to your equals and superiors.

You will not have two sets of manners, one for "company" and one for home use. You will never remind a cripple of his deformity or probe the sore spots of a sensitive soul. —Catholic Columbian.

"PLEASANT TO LIVE WITH"

"Yes, I suppose she's good—I know she is. But she isn't pleasant to live with."

This was only a fragment of conversation that reached the ear above the rattle and clangor of the electric car, yet how full of meaning they seemed when the few chance words came back to us further on! "Good, but not pleasant to live with!"

Goodness that failed to accomplish

its noblest mission because of this: goodness shorn of beauty and attractiveness, like the granite of the hills stripped of its graceful mantle of flowers and foliage. Ah, the sadness of it! The sadness and the loss!

We need to realize more vividly the necessity of being pleasant to live with, as well as faithful to life's obligations. We may accomplish our daily tasks painstakingly and well, and bear our full share of each day's burdens and perplexities and yet by an unlovely spirit cause the very ones for whom we toil and sacrifice, to feel that what we do does not compensate for what we are—that the value of our service is overbalanced when placed in the scale with the cloudy looks and sharp words which are its accompaniment.

Think a moment. Are you always "pleasant to live with," you who are so careful to do the extra tasks, that others may be spared the burden? Do not impatient words slip from your lips even when your hands are busy with helpful acts? Is it by chance that you remind others of the sacrifices which you make in their behalf? And are you not somewhat given to praising yourself by holding up to disparagement someone who comes short of your measure of excellence? Are you content to let your left hand be ignorant of the good its fellow is doing? Are you ready with excuses for others' faults as you are with condemnation? Have you reached the height of life where you can "do good and forget it"? Do smiles come more naturally to your lips than frowns? Do you speak the words which turn away anger often than those which stir up strife? In fact, while doing good for others, are you "pleasant to live with"? —Catholic Bulletin.

THE IMPASSE REACHED

The high cost of living has suddenly become a more important problem than the League of Nations. The governments of the world have abruptly adjourned world politics to take up the alarming situation that high prices have created among their people. In the United States the President has appointed a special committee to consider the reduction of high prices, the War Department has arranged to sell its surplus food to the people on August 18th, and prominent citizens in every State are suggesting helpful remedies to bring about a lowering in the price of the necessities of life.

It is rather a sad commentary on our vaunted idealism, that while we have been trying to make the world a better place for others to live in, we must now take drastic measures to enable ourselves to live. The struggle for bare subsistence has now become acute. The slogan "America must feed the world" has been drowned in the nation-wide cry, "America must feed herself."

To meet increasing prices we have raised wages. But with every increase in wages has come a corresponding increase in the price of necessities. This is only natural because labor has become the most expensive item in the production of commodities. Yet wages are always a lap behind prices and every attempt on the part of wages to catch up only accelerates the speed of prices.

Like every stern chase it is a long one. But it does seem as if an impasse has been reached. The strongest labor organization in the world, the railway workers, the so-called aristocrat of Labor Unions, has served notice on the country that it now demands a decrease in the cost of living, rather than another increase in wages. Alarmed by the manifesto of the trainmen, and stirred by the reports from all our States, governmental agencies have set about the task in real earnest.

It is a task, a gigantic task, to lower the cost of living. But it can be done, and it must be done. Centralization of power in the hands of the few, is one of our greatest dangers. The few who have seized control of our food supply have doubled the price of food in 6 years. The June report of the Bureau of Labor declares that since 1913 flour has gone up 108 per cent, Potatoes 107 per cent, bacon 114 per cent, steak 72 per cent, lamb 98 per cent, and milk 70 per cent.

These prices should be examined by the authorities, and if profiteering is shown the guilty should be punished. We have seen the effects of hunger on the peoples of Europe. We have no desire to repeat that experiment here. The resort to extreme measures must be avoided, but it can be avoided only by prompt and effective action by the authorities.

The country is in an agitated frame of mind and will not tolerate further trifling. The poor man is not much comforted by empty phrases about the depreciation of the value of money. He knows that the purchasing power of the dollar is less than fifty cents. What he wants now is not rhetoric but action, not explanations but remedies, not temporary expedients to tide him over this troublesome period, but permanent relief from injustice and extortion. Will he get it? —Boston Pilot.

OBEDIENCE EDIFIES ALWAYS

What would become of the world without obedience? What more necessary than this virtue to maintain order and discipline? Experience has proved this. Where obedience is not observed, there can be nothing but trouble; disorder glides

in, and peace is banished. A disunited whole is threatened with destruction, and ruin is unavoidable. But, on the contrary, where obedience is kept, all will be edified. —Father L. A. Lambert.

DAILY MASS

A veteran member of the uniformed police force, the father of a good Catholic family, not long ago attributed his good health and success to the fact that he had the greatest confidence in Holy Mass—which he attends every day, as a means of obtaining God's blessing on his own work and upon his family. "Surely," remarked this good man, "if the people understood better what Mass is there would be a larger number of men and women present at Mass on week days, as well as on Sunday." For those who do know what Mass is and who appreciate it, and for those who do not, it may be worth while to reprint the following passage from Cardinal Newman's works:

To me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Masses forever, and not be tired. It is not a mere form of words—it is a great action, the greatest action that can be on earth. It is not the invocation merely, but, if I dare use the word, the evocation of the eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble. This is that awful event which is the scope, and the interpretation of every part of the solemnity. Words are necessary, but as means, not as ends, they are not more addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on, as if impatient to fulfill their mission. Quickly they go, the whole is quick, for they are all parts of one integral action. Quickly they go, for they are awful words of sacrifice, they are a work too great to delay upon when it is said in the beginning, "What thou doest, do quickly." Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another; quickly they pass, because as the lightning which shineth from one part of the heaven unto the other, so is the coming of the Son of Man. Quickly they pass, for they are the words of Moses, when the Lord came down in the cloud calling on the names of the Lord as he passed by: "The Lord, the Lord God, merciful and generous, long suffering, and abundant in goodness and truth." And as Moses on the mountain, so we, too, "make haste and bow our heads to the earth, and adore." So we all around, each in his place, look out for the great Advent, "waiting for the moving of the water," each in his place with his own heart, with his own wants, with his own thoughts, with his own intentions, with his own prayers, separate but concordant, watching what is going on, watching its progress, uniting in its consummation; not painfully and hopelessly, following a hard form of prayer from beginning to end, but, like a concert of musical instruments each different, but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men and simple laborers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving, there are innocent maidens, and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great action is the measure and the scope of it.—The Tablet.

Next to the sunlight of Heaven is the cheerful face. There is no mistaking it. The bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realm of hope.

O my friends! more precious in the eyes of the loving and tender

Christ are the tears you shed for his suffering children, the free tears you shed as your hands minister to them in their affliction, and your lips tremblingly tell them of your love and sympathy! —Anna C. Minogue.

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