

CHATS WITH YOUNG MEN

COURTESY
To some courtesy may seem a lost art, little worth bringing back. But it is not.

Take time to be courteous.
Emerson once wrote: "Give a boy address and accomplishments and give him the mastery of palaces and fortunes wherever he goes."

Take time to be courteous.
A few years ago, a young man by the name of Wallace stood behind a railroad office window in Oil City, Pa., as a ticket agent.

Take time to be courteous.
Courteous lightens the burden of toil. Courtesy demands respect. Courtesy is a little brother to opportunity and follows her around through the hours of the busy day.

Take time to be courteous.
The courteous office boy, the courteous clerk, the courteous stenographer, the courteous leader at big tasks— whoever heard of such a one not growing, not climbing into bigger things? Think over these things. For it is tremendously worth while to—

Take time to be courteous.
THAT BOY'S NOT A SUCCESS

When he values success more than character and self-respect.

When he does not try to make his work a little better each day.

When he becomes so absorbed in his work that he cannot see that life is greater than he.

When he lets a day go by without making someone happier and more comfortable.

When he tries to rule others by bullying instead of by example.

When he loves his own plans and interests more than humanity.

When his friends like him for what he has more than for what he is.

When he envies others because they have more ability, talent or wealth than he.

When he does not care what happens to his neighbors or to his friends so long as he is prosperous.

When he is so busy that he has no time for smiles and cheering words.—

PAULIST CALENDAR.

FORM GOOD HABITS

Habits are formed like masonry. Every thought seems small, as every brick seems small. And yet, I notice, in the building that is going up behind my dwelling, that small as bricks are, one by one being set in mortar day by day, by skillful hands the wall thickens and rises and solidifies, and the huge structure is piled up at last. Taken singly these bits of burnt clay are of no great significance, but all of them together are of tremendous significance. Now, a man's life is made up of little thoughts, any one of which is not much, but the multitude of which are like bricks in the hands of the builder. The walls of your character are going up day by day, and you are building, not alone for time, but for eternity.

A MAN'S ACTIONS

Although it is necessary to distinguish the man from the action, and although God alone is the judge of man, we have to be judges of his

actions. We have to judge by the actions of such and such a man whether he is fitted for such and such a position and responsibility. A bad action remains bad, irrespective of the agent, but if one overdoes one's excuses for the man, one is liable to miss the distinction and lower the standard of right in others.

LITTLE SERVICES AFFORD PLEASURE

Find a pleasure in offering little services, and do not fear to ask them. By offering little services you advance a step towards making a friend; by asking a service you give a mark of confidence, which is flattering to a friend. There results from this interchange of favors a habit of mutual kindness, a fear of disobliging in affairs of more importance.

TWO GOOD RULES

There are two good rules which ought to be written on every heart. Never believe anything bad about anybody unless you positively know it is true; never tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it.

OUR BOYS AND GIRLS

PATRON SAINTS OF WORKERS

Every walk in life finds a model, a patron among the saints of God. No trade, no profession is there that has not been sanctified and uplifted by the life of a Christian hero whom the Church has raised up to her altars as intercessors. In the ages of faith men looked to these patrons for help in their work. Following are some of the saints whom professional men and artisans regarded as their patrons:

Architects—St. Puciasius, martyr, superintendent of the buildings of King Sapor: April 21.

Bakers—St. Elizabeth of Hungary, who gave all her income to the poor: November 19.

Bookbinders—St. Peter Celestine, who covered his books with leather: May 19.

Butchers—St. Vincent Ferrer: April 5, restored to life three persons who had fallen from heights.

Butchers—St. Aurelianus: May 8; was originally a heathen, and killed animals for sacrifice.

Carpenters—St. Joseph: March 19.

Comedians—St. Vitus.

Dyers—St. Lydia.

Farmers—St. George: Signifying "tiller of the soil": April 23.

Fishermen—St. Andrew.

Florists and gardeners—St. Dorothy: February 6.

Hatters—St. Severus, of Ravenna, who was a hatter before his election to the Bishopric of Ravenna: February 1.

Hunters—St. Hubert, passionately fond of hunting. He became fervent in religion and eventually a bishop: November 3.

Jewelers—St. Eligius, who displayed great skill in the working of gold: December 1.

Journalists—St. Francis de Sales: January 29.

Lawyers—St. Ives, who studied in Paris, and pleaded the causes of poor people and widows.

Merchants—St. Francis of Assisi, who before his conversion, was a noted merchant: October 4.

Messengers—St. Gabriel, "bearer of glad tidings": March 18.

Millers—St. Victor, who was condemned to death because he refused to offer sacrifice to idols and was thrown across a mill wheel which refused to turn: July 21.

Music—St. Cecilia: November 22.

Notaries—St. Mark: April 25.

Painters—St. Luke, who has given us in his Gospel the best picture of Our Lady: October 18.

Philosophers—St. Catherine.

Physicians—Saints Cosmas and Damian, who studied medicine in Syria, and attended the poor free of charge: September 27.

MAGIC BAKING POWDER
TO GUARD AGAINST ALUM IN BAKING POWDER SEE THAT ALL INGREDIENTS ARE PLAINLY PRINTED ON THE LABEL AND THAT ALUM OR SULPHATE OF ALUMINA OR SODIC ALUMINIC SULPHATE IS NOT ONE OF THEM.

Plasterers—St. Bartholomew, the apostle: August 24.

Posters—King David composer of the Psalms.

Porters—St. Christopher.

Sailors—St. Peter Gonzales, converted many sailors to Christianity: April 15.

Servants—St. Martha; July 29.

Sculptors—St. Claudius, who suffered martyrdom for refusing to make a statue to be used as an idol: November 8.

Shoemakers—St. Crispin.

Silversmiths—St. Andronicus of Antioch, who always distributed two-thirds of his earnings among the destitute.

Soldiers—St. Ignatius, who, after being wounded in battle, decided to fight the spiritual battle: July 31.

Stonemasons—St. Stephen.

Tailors—St. Homobonus, who, being rich, gave all he had to the poor, earning his living as a tailor: September 12.

Tanners—St. Blaise of Sebaste, who, for his faith, was flayed alive: February 8.

Teachers—St. Gregory the Great, who in spite of pain and increasing weakness, taught unceasingly: March 12.

Watchmen—St. Peter of Alcantara: October 19.

Weavers—St. Anatasias.

AMBIGUOUS CIVILITY

The attempt of the small boy to be polite ended rather disastrously, although not through any intentional omission on his part. He had been in the habit of supplying the evening paper to a politician a man of correct business habits, who disapproved one evening that he had not the penny for payment.

"That's all right," said the boy. "You can give it to me to-morrow night."

"But, my boy," interposed the gentleman impressively, "I may not be alive to-morrow night."

"Never mind," answered the boy cheerfully; "it'll be no great loss."

A shadow fell across the statesman's face, and he is still wondering whether the boy, despite his look of innocence was thinking solely of the penny.

THE CLAIM TO A LIVING WAGE DEFINED

DR. JOHN A. RYAN EXPLAINS MEANING OF LIVING WAGE AND THE CLAIM OF THE LABORER

Mr. John A. Ryan of St. Paul Seminary in a recent issue of the Live Issue discussed the living wage. Father Ryan's treatment of this important subject is timely and important.

Briefly defined, a living wage is a wage adequate to a decent livelihood. It is that amount of remuneration which will provide the laborer with a livelihood becoming to, worthy of, proper to a human being. Hence the concepts of a living wage and a decent livelihood are fundamentally moral rather than physical or economic. They apprehend the laborer as a person, as a quasi sacred entity, as a being possessed of intrinsic worth as "an end in himself." The laborer is not conceived as a mere means to any other individual, nor to any social purpose or interest. He is a person, morally obliged and morally privileged to pursue self-perfection, to develop his personality, to live a reasonable human life. For this purpose he must have the means of exercising and developing all his faculties, physical, mental, moral and spiritual. To what degree? Well, to some degree; to a reasonable degree; to that degree at least which is necessary in order that he may live as a human being, and not as a horse or a pig. So much at least is embraced in the idea of a decent livelihood.

THE DECENT LIVELIHOOD

In more concrete terms, a decent livelihood comprises food, clothing and housing sufficient in quantity and quality to maintain the worker in normal health, in elementary comfort, and in an environment in which mortality and religion can be safeguarded with a reasonable amount of effort. It embraces, moreover, that quantity of provision for the future which is necessary for elementary security and contentment; and sufficient opportunities of recreation, amusement, social intercourse, education, reading matter, and church membership to conserve health and strength, and to exercise in some degree the higher faculties. Although these statements may still seem to be somewhat vague, their contents could be readily put into more definite and satisfactory terms in any community.

by any committee of intelligent and honest persons. And the estimate or formulation upon which the committee would be able to agree, would be sufficiently high for all practical purposes. Once the members of the committee acknowledged that a human being is a moral entity whose needs are on an essentially different and higher level than the needs of a brute, they would find it practically easy to agree upon a minimum of goods and opportunities which would reasonably meet and safeguard all the worker's essential needs and purposes. Now, a wage adequate to provide the individual with all these requisites is a living wage, except in the case of adult men. Since the headship of a family is necessary for the normal development of personality, for right and reasonable life, the material means required for the proper discharge of this function must, generally speaking, be included in the laborer's man's decent livelihood and living wage.

THE BASIS OF THE WAGE

The grounds upon which the claim to a living wage may be based are moral, religious, social and popular. First comes the moral basis. Like all other persons, the laborer has a natural right to live from the bounty of the earth; for, on the one hand, all men are of equal moral and intrinsic worth, and, on the other hand, God has made the earth the common heritage of all His children. Furthermore, men have equal rights to live decent lives, to a decent livelihood, from this undivided heritage. To withhold from some persons the means of living decently is no more reasonable than to withhold from them the means of bare subsistence to deprive them of bare subsistence is no more justifiable than to take away their liberty or their lives. While these rights differ in degrees of importance, they are all essential, all necessary to the protection and development of personality. If the intrinsic worth of the human being does not imply a moral claim to life worthy of a human being, it is a mere form of words, and affords no moral protection against any sort of physical aggression, even maiming or murder.

WHERE IS THE MINIMUM?

Whether equality of personal dignity requires that, in a civilization as rich as ours all men should have more than the minimum decent livelihood above described, is a question that does not call for discussion in this paper. Our present concern is merely with the minimum that is compatible with the dignity of personality. Deny to the laborer this minimum, and you treat him no longer as an end in himself, but as a mere means to the welfare of his fellows. You make an unreasonable distribution of the undivided gifts of God.

THE SOCIAL ARGUMENT

The social argument for a living wage is that the injury to society resulting from underpaid labor is not offset by the saving in the outlay for wages. In summary form the injury may be described thus: diminished productivity of the underpaid workers, owing to lowered strength and vitality; abnormal sickness and unemployment, and premature death; expenditures by society for the relief of all forms of unnecessary distress for example, lack of the necessities of life, sickness, and funeral expenses; various forms of outlay in connection with crime which is ultimately traceable to inhuman conditions of living and low wages; and finally the progressive degeneration of that large section of the population which is composed of the underpaid workers and their descendants, a phenomenon which has become alarmingly prevalent and manifest in Great Britain. Owing to the lack of detailed and comprehensive statistics, the foregoing statements are not susceptible of proof in terms of mathematics but the evidence is sufficiently clear and extensive to generate practical certainty in the mind of any honest and competent student. Indeed, there is good reason to think that the saving effected through the payment of less than living wages is all lost through the diminished productive efficiency of the underpaid workers. In other words, if the latter were to receive a living wage they would, in conjunction with the improved methods of production which would inevitably follow, create their increased remuneration. At any rate, it is almost a truism to say that from the viewpoint of social welfare, underpaid labor is not cheap labor. It does not pay society.

LESS THAN LIVING WAGE

What proportion of the laboring population gets less than a living wage? Computations based upon

the special investigation of manufacturing establishments made by the United States Census in 1904, show that 68 per cent. of the adult men were receiving less than \$600 per year, while 50 per cent. of the women were paid less than \$6 per week. According to Professor Nearing, whose work, "Wages in the United States," contains the latest statistics and the most recent estimates, three fourths of the male adults in urban employments are getting less than \$600 net income annually, and three fifths of the women fall to receive as much as \$6.50 per week. Making due allowance for all possible exaggeration in Professor Nearing's finding, we are justified in the statement that three fourths of the American wage earning population, both men and women, are to day receiving less than an adequate living wage, and that the number of persons who are in this condition is somewhere between ten and fifteen millions.

THE LIVING WAGE PROBLEM

The living wage problem is, therefore, sufficiently grave and sufficiently difficult. It cannot be solved by any quick, easy, or simple method, nor by any one method whatever. Its solution can be brought about only through the co-operation of many agencies, individual and social. In the first place, a large proportion of the underpaid laborers could very materially raise wages by the practice of greater industry, efficiency, thrift, sobriety, and courage in their every day lives, but especially by becoming faithful and active members of labor organizations. On the other hand, probably a majority of those employers who now pay less than living wages could increase these rates of remuneration without being driven out of business, and without being compelled to reduce their own standards of living notably or unreasonably. After all, it is upon the employer that the moral responsibility of paying a living wage primarily falls. Only in case of his default does the obligation revert to society or the State. Nevertheless it is their employers who will raise to the plane of a living wage more than a minority of those who are now below that level. Hence the necessity and the duty of the State to intervene through legislation forbidding any employer to pay any laborer less than a certain fixed minimum. At the outset the legal minimum would necessarily be lower than the measure of a living wage given in this paper, but it could be raised gradually, in accordance with the conditions of industry and the growth of the favorable public opinion. In principle, legislation of this kind prevailed very widely in the Catholic Middle Ages. It has recently been revived in Australia and in Great Britain through the device of Minimum Wage Boards. The results have been very satisfactory.—Catholic Sun.

HOW TO CONVERSE WITH GOD

Accustom yourself to converse with God, not by the use of sentiments, carefully prepared beforehand, says Fenelon, but with the thoughts of which your heart is full. If you feel the presence of God, if you feel drawn to love Him, tell Him so. Such sensible fervor will make the time of prayer fly, without exhausting you, for all you will have to do is to pour forth of your abundance and say what you feel. But what, you ask, are you to do in times of dryness, repugnance and coldness? Do just the same thing, and say equally what is in your heart. Tell God that you no longer feel any love of Him, that all is a terrible blank to you, that He wearies you, that His presence does not even move you, that you long to leave Him for the most trifling occupation, that you will not feel happy till you have left Him and can turn to the thought of yourself. Tell Him all the evil you know about yourself. How can you, therefore, even ask what there is to talk to God about? Alas, there is only too much! But when you tell Him about your miseries, ask Him to cure them. Say to Him "O my God, behold my ingratitude, my inconstancy, my infidelity. Take my heart, for I give me a repugnance for exterior things; give me a repugnance necessary to bring me back under Thy yoke. Have pity on me in spite of myself. In this way either God's mercies or your own miseries will always give you enough to talk to Him about. The subject will never be exhausted. In either of the two states I have described tell Him without reflection everything that comes into your head, with the simplicity and familiarity of a little child sitting on its mother's knee.

CONDUCT AT MASS

HOW THE RELIGIOUS FERVOR OF A PERSON CAN EASILY BE KNOWN

The religious fervor of a person can be easily calculated by his outward conduct at Mass. A slovenly manner of kneeling or standing, or glancing about distractedly, or playing with prayer book or beads, all proclaim with undeniable eloquence a shameless indifference to the solemnity of the service. Thoughtlessness, rather than intentional negligence, is often the cause. But when a person leaves his seat and passes out before the priest has left the altar, he can be put down as a lukewarm Catholic, regrettable though it be that there are such.—Indiana Catholic.



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