## CHATS WITH YOUNG MEN

### THE COUNTRY LAD IN THE CITY

One of the most frequent causes of the falling away of our Catholic young men from the practice of their religion is their seeking employment away from home, writes Rev. Claude Mindorff, O. F. M., of Cincinnati, in the Catholic Fortnightly Review. Any village pastor will acknowledge that 50 per cent. of his young men have gone to the city to work.

In the big city these young lads find themselves away from the watchful eyes of their parents and the salutary influence of home surroundings; without a guardian to remind them of their duty, or the example of their boy friends to encourage them in the regular reception of the sacraments. They are not acquainted with their present pastor, they do not rent a seat in church, nor in any way affiliate themselves with the new parish into which they have been thrown.

The consequence is that they gradually neglect their monthly Communion frequently miss Mass, and too often drift away entirely from the faith.

To prevent this no remedy should be left untried. My suggestion is that the rural pastor immediately inform the city pastor in whose parish the boy has taken up his abode, so that he may be looked after. Better still, the boy might be given a letter of introduction to his new pastor, thus bringing about an immediate acquaintance. A few words of affectionate admonition and encouragement at this point will suffice to win the lad's confidence and to confirm him in his good resolutions. The zealous city pastor will then inquire into the circumstances and difficulties of his young parishioner and can advise him in many ways, both temporally and spiritually. He can make him acquainted with the Catholic boys in his neighborhood and induce him to spend evenings at the sodality club rooms. Sometimes he may be able to find better employment for him or to get others interested in his welfare.

A thousand different ways might thus be found to influence the young immigrant from the country for good and to insure his regular attendance to his religious duties.

Many a young man can be saved from moral and physical shipwreck, if at this dangerous period of his career his new pastor will extend to him kindly succour and generous encouragement.

### WORK AND INCLINATION

It is a hard saying, that we usually do our best work in the things that come hardest to us. But this is a truth that is being abundantly proved in every walk of life, with every passing year. It calls only for a fair facing of the facts to recognize it.

It is as wrong to seek for difficulties as to seek for ease. It is not possible, but it is a positive duty, to enjoy our work. It is wrong to "hunt trouble," though readiness to meet difficulties is needful as commendable.

It is true that one's best work is likely to be hard work rather than easy; on this account inclination and facility in a certain direction are likely to be barriers rather than helps to real success; God is likely to call one into the work within which he can do best; and God's call, not man's bent, should be the determining factor every time. We are not as a rule safe judges of our own fitness or unfitness in any line, and man is seldom to be trusted to pick out his own field of labor. It is safer to let God do this, and God's call, not personal inclination, should settle the matter for us all. If God's call be in accordance with our own inclination and liking, that does not alter the case. Duty is none the less duty because it is pleasant from the start. But it is only fair to recognize that ease in doing our best work is the exception rather than the rule.

As for enjoying our God-ordained work, that is a duty to which divine ordinance summons everyone. And there is no joy that compares with the joy of overcoming. The joy that is found in hard work makes the joy of easy work pale and colorless. This vigorous, full-blooded joy is a growth and a result; it come out of effort, in and by accomplishment. It is possible in every form of effort to which God calls—but in no other. There is therefore no gain nor sense in seeking obstacles for obstacles' sake, of course; but there is tremendous gain in refusing to be deterred by obstacles if the lie between us and God's work, and in recognizing that God's call is very likely to be in that direction.—The Angelus.

### CULTIVATING THE WILL

The will can be cultivated as well as the memory or the imagination. A person can form the habit of yielding to no inclination of appetite until he has considered the question: It is proper for me to do this. So he is not swept off his feet by sudden temptation. So he is disposed to say No if the thing does not look right. And by exercising his will power, over and over again, aided by grace and directed by correct principles, he grows strong in virtue.

The way some persons act, and the way they speak, too, they would try to prove that at times it is impossible to overcome temptations; that we must follow our impulses, and cannot overcome overpowering temptations. Each life has its own besetting temptations, its own share of trails, and is menaced somewhere by anger. Strength is got through all this strain. That is the natural environment for growth in grace and virtue. It is the training of character, for the making of pure manhood. He who is not tried and who has nothing to overcome cannot be a soldier. And there is not one who is exempt from this battle. To refuse to see the moral significance is to empty life of any meaning at all. But when we have a glimmering of the great and inspiring thought that this is the will of God for us, even our sanctification, and we manfully try to overcome ourselves, we begin to see how it must be that God is faithful. He will not suffer us to be tempted above or beyond our power, but will with the temptation also make a way of escape that we may be able to bear it. The trouble with those who say they cannot overcome temptation is—they do not want to overcome it. In their hearts they have a sneaking love for the fault, and take pleasure in it, and therefore they are never able to rise above it and overcome themselves.—Intermountain Catholic.

### BE CAREFUL IN YOUR READING.

Avoid the weak novel, whether in moral tone, in thought or in both. Such reading perverts the taste and incapacitates for the enjoyment of productions of genius. To satisfy the craving for such food the mind seeks something still more startling and unreal. Your life should be filled with virtuous, elevating thoughts. Read that which will make you stronger, happier and better; that which will help you, hold you and uplift you; that which will increase your capital for the intellectual comfort and helpful influence; that which will give your brain mental fibre, nerve and heart; that which will enable you to see further, judge more accurately, stand more firmly, work harder; think more of your fellows and rise higher; that which will make you more a man. When you have read such books you will have no taste for the weak novel. It not only lacks any high moral, but it contains insinuations against religion, truth and justice and its general tone is in favor of immorality, deceit and lying. It also weakens the mind. It serves neither for mental discipline nor for the development of intellectual strength. The brain is tired. The novel-reader cannot gather up and use his mental powers and resources to advantage. The weak novel creates and fosters discontent with honest living. You should take things as they are, look the world in the face bravely, go to work with a will, and do your best.—B. C. Orphan's Friend.

### "IF YOU CAN'T SMILE—"

In the vestibule of a certain hospital visitors see a card bearing this advice: "Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering, sad looks for other places, and if you can't smile don't go in."

"If you can't smile don't go in." It is good advice for other than hospital visitors. Who is beyond the ministry of a kindly smile? It is a tonic to the discouraged. It helps the little child for whom the world holds so much that makes it afraid, and it cheers the aged who finds life unspeakably lonely. As King Arthur's court was built by music, so the happier life we all hunger for here upon earth is built in large part by the cheerful faces we see as we beat the load appointed for us.

Smiles are as indispensable to a true success in life as money, mind, and might. As long as a man can smile he is not beaten. Not in hospitals only, then, but in the home and on the street there is a call for the kindly, sunny smile. The way to have it is to get the heart right with God, and then turn the eyes to the light, for the smile that helps is the smile of heaven-kindled joy and hope.

### FRIENDS

We should never let a friend go out of our lives if we can by any possibility help it. If slights are given, let them be overlooked. If misunderstandings arise, let them be quickly set right.

Friendship is too rare and sacred a treasure to be thrown away lightly. And yet many people are not careful to retain friends. Some lose them through inattention, failing to maintain those little amenities, courtesies, kindnesses which cost so little and yet are hooks of steel to grapple and hold our friends. Some drop old friends for new ones. Some take offense easily at imagined slights and ruthlessly cut the most sacred ties. Some become impatient of little faults and discard even truest friends.

Some are incapable of any deep or permanent affection, and fly from friendship to friendship like birds from bough to bough, but make no nest for their hearts in any.—New World.

## OUR BOYS AND GIRLS

### THE BISHOP AND THE ALTAR BOY

Once an altar-boy was invited to call on the Bishop, who was a very kind man. The little boy felt afraid and embarrassed, not knowing how to act or what to say. Carefully, very carefully, he brushed his clothes and polished his shoes, and took good care not to soil them on the way. The bishop received him very kindly, and, noticing how clean he had kept his shoes, said to him:

"Why, my dear boy, how could you keep your shoes so clean when the roads are so muddy?"

"Oh I was very careful to pick my way."

"But this morning your shoes were soiled when you served Mass."

"Yes; but I did not know that the Bishop would be there, or I would have cleaned them before."

"And do you not know, my dear boy, that when you serve Mass you are before a far greater Lord than I am — before God Himself, surrounded by thousands of angels. Why did you not have your shoes in good condition?"

The little boy took the hint in the spirit it was given, and ever after that he appeared about the altar with well-kept shoes, clean hands and face, and neatly brushed hair, showing how well he had profited by the Bishop's remarks.

### BOYS, DON'T BE QUITTERS

There is much need in these days of worry and excitement of giving this bit of advice: "Don't be a quitter." In the good old times, when grandfather, or even father, was young, such a behest was almost unnecessary, says the Provo Post. Young people were trained in habits of steadiness and perseverance in those days. The lame boy of olden time, no matter how tired he might be, or how he might grumble at his lot in life, never for a moment considered the idea of leaving his work in the field and going fishing.

But as civilization has advanced and the task of providing for the family needs has become easier, many American parents are neglecting to instill into the minds of their children the fact that only "Perseverance brings success," and consequently the coming generations will suffer from want of stability in the average individual character.

Too many of the young people of today will begin a task, no matter what it may be, from the preparation of a Latin lesson to the weeding of an onion bed, do perhaps half of it, then stop and begin something else, and probably never think of it again. It is a mistake for parents to allow such proceedings on the part of their children, but it is also a mistake for the young people to allow themselves to form such habits.

Boys, don't be quitters. Persevering people are the ones to win the golden laurels of success. The great men of our country, our lawyers, our statesmen, our inventors and many of our presidents have achieved their greatness and built up their characters and reputations by persistently keeping at what ever they undertook. A person can never become a great writer or an orator without much perseverance in pursuing his vocation, and by setting high, and working for his aim in life.

When you have a lesson to be learned, keep at it until it is mastered. When you have a task set before you, stick to it until it is finished. Don't be a quitter! —Denver Register.

### DAD AND THE BOY

A young boy about sixteen years of age was standing on the steps of the state capitol in a certain western state one day, says Denver Express. He was a crack athlete, a fine fellow, and very popular. A dozen of his friends came by and called out, "Come along with us, Bob; we're going to have a ball game." "I can't do it, fellows," he replied; "I'm going to spend the afternoon with my father." "Oh, come with us and have a good time." "I can have more fun going with my father," he answered.

One man who heard the remark suddenly saw a glimpse of how a very large part of the "boy problem" might be solved.

The man whose boy would rather spend an afternoon with him than to go with his boy friends, because it is "more fun" to be with father, may sleep comfortably at night, and look his fellowmen in the face in the daytime. He has given the best hostage possible to the future. The boy who grows up under such tutelage is pretty certain to become a clean and worthy citizen. He is safeguarded from a thousand temptations.

### A GIRL'S ROOM

A girl can learn nothing more useful than the simple trick of having her own room beautiful, attractive and clean. It is not always possible to have the furniture, but one can have a "homely looking" room. One thing is absolutely necessary, a room must be clean, bedspreads, pretty linen dresser pieces and chair cushions are necessary. Cover the trunk (if kept in the room) with a cretonne cover and have a scrap basket to hold little odds and ends which must be burned. On the table have well selected books and magazines. Keep gay postal cards in a neat postal card book. Do not decorate the walls with them, for pretty as they are they soon hang crooked and make a room look untidy.

Have a place for shoes, for if anything makes a room upset it is a pair of tan shoes lying pigeon-toed, under the bed and another pair of black ones under the dresser. Keep the closet in order so that when the door is opened you will not be ashamed to have anyone see how you keep your clothes. If you put things away as you use them you can have a room like this. Have one palm or fern grace your room, and if it dies get a new one.—New World.

### HAPPY GIRLHOOD

Oh, that young girls would realize that they are the rosebuds in the garden of life, and be content to shed their sweet perfume uncomplainingly, not wishing to be older or more worldly-like. "I'm only a young girl." Be thankful for it. You are one of the sweetest things that God ever exported to earth. Just think of your future—all hope. The years fly as swiftly as a bird on the wing; so swiftly that those things seen this year are forgotten next.

Do not be jealous of those more advanced in years than you. All those sweet, womanly graces are yours to gain, while she whom you envy is fast learning those sad lessons that are just so far removed from you. Be joyous, be young, be natural. Your ideal is not yet known to be but fancy; your idol has not yet proved but clay. There are no sorrowful memories to bring the bitter tears to your eyes; no vain repentances. Oh, happy, happy, girls! Love this youth that God has given you and forget not to thank Him for it. —New World.

## WHY HE BECAME A CATHOLIC

A few months ago the Rev. Mr. Gordon Tidy, an Anglican minister, received his final impulse towards the Catholic Church through a trancas over vestments at St. James' Church, Sydney, New South Wales.

In an article contributed to the Australian Catholic Record, Mr. Tidy has something to say concerning his conversion and his view of the Anglican divergencies which led to it.

"When," he observes, "Dr. Wright arrived in Sydney he addressed the people of St. James' parish upon the subject of vestments. He explained to them how the law upon the matter stood, and he declared his intention of taking care that within his jurisdiction the law should be kept. He said, in brief, that to wear 'the Vestments' was to break the law, and that he could not permit the law to be broken. Furthermore, in an address to his Synod, he implied that 'the Vestments' had a doctrinal significance, that they 'connoted' a certain doctrine and that that doctrine was not a doctrine of the Church of England.

"This doctrine he did not, in any report of his address which I have seen, define or even name, but from a quotation which he made, and from the general tendency of his remarks, he seemed to make it plain that he was in sympathy with those of his clergy, and of his laity, and these were numerous, who were accustomed, when making allusion to the illegal Vestments, to speak of them as 'the Mass Vestments,' or 'the Sacrificial Vestments.' To myself it appeared (and it is only of myself that I have now to speak) difficult, and even impossible to vindicate the 'Branch Theory' of Anglo-Catholicism' unless unity by acceptation of the great central doctrine of Catholicity could be shown. And it had become my belief that such vindication of the 'Branch Theory' was to be found in what I believed to be a priest standing offering before an altar. Our claim to Catholicity, as I thought, demanded the doctrinal significance of the chasuble, and if it could be demonstrated that members of the Church of England had no right to this 'connotation' of the chasuble, or even to the chasuble at all, then I felt that I would not be justified in calling myself one of these members.

"The utterances and action of Dr. Wright brought me face to face with what seemed to me to be a dilemma. The Primate said that to to wear 'the Vestments' was to break the law. He said also, or seemed to me to say also, that in his opinion these vestments connoted doctrine, which was not the doctrine of what so many of his clergy, and of his laity, seem fond of describing as 'the Protestant and Reformed Church.'

"Now, either the Primate was right, or he was wrong. If he were right how, with honesty, could I remain in the Church of England? If, on the other hand, he were wrong, then it would appear that the Church of England was a Church of so questionable a nature that it could appoint to be Archdeacon of Manchester and Archbishop of Sydney, one who was ignorant of the law that bound and of the doctrine that characterized the Church in which he was given such high and responsible position.

"It may indeed be thought by some that this latter of the difficulties presented by the dilemma by which I considered myself to be confronted, might be smothered or suffocated by that argumentative art for which Anglicanism in general and anti-Catholicism in particular are so justly famed.

"But whatever ingenuity might have accomplished in the matter was to be of no consequence to me, for it was the former horn of the dilemma upon which I was to find myself impaled. I may, perhaps, mention here that altogether apart from this dilemma, the old note of discord within the Church of England was now being struck with that arresting and annoying iteration which marks some of the methods of piano-tuners, and of piano-tuners whose feet are on the loud pedal. However, it is only of the very high degree of probability that the Primate was not wrong (and from Dr. Butler I had learnt to follow the guidance of the law of probability) that it is necessary for me to say anything just now.

"For some time, though I know not exactly when the thing began, I had been more or less disturbed by a vague, but yet insistent, feeling that all was not well with the 'Branch Theory.' Events brought the feeling to a stage of doubt. I began to experience that swerving of the heart which a man, impelled thereto by circumstance, might find himself feeling towards a confidential clerk.

"Under the spur of suspicion such a man might begin to notice what he had not noticed before, might go on to knit his brow and to stroke his chin, and even to drift into talking about clues, and asking himself such questions as: 'Was it possible that the fellow was a humbug after all?'

"Was it possible that the Anglo-Catholic theory was a humbug after all? This was the note of interrogation which necessarily followed upon my observation of facts, for the observation and examination, of facts, were now forced upon me. To me it seemed evident that such fact was inimical to the Anglo-Catholic theory. If I had said that studied in the light, or by the light, of what was going on before my eyes; if, after a thus illuminated study, I had said that the Anglo-Catholic theory seemed to square with these facts, I should have said what my own private judgment declared not to be true. I am here speaking of the evidence of my senses. It was the evidence of my senses that made it appear to me—for I am speaking only of myself—that the Anglo-Catholic theory was not a right theory.

"Whatever might be said about the evidence of Church History certainly the evidence of that Church History which was being made by the facts to which I allude was against Anglo-Catholic theory. The circumstantial evidence, the evidence that was made by the circumstances which surrounded me, was against that theory, was, in my opinion, fatal to it. * * * It was, therefore, plain that I had no further place in the Church of England, and in consequence, I ceased, by resignation and retirement, to be in communion with that Church."

We are always doing each other injustice, and think worse of each other than is deserved, because we hear and see only separate words and actions. We don't see each other's whole nature.

Literature reflects life; life without ideals is death. Literature—all fine art, in truth—is an expression of the instinct of immortality. The fern in the damp and dark cranny grows toward the light; the creature grows toward its God. The man longs to get beyond himself. In his winter room, by his smouldering fire, among his rags, he dreamed that he was a prince, the equal of the noble who yesterday kicked him from his path.—Maurice Francis Egan.


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