

CHATS WITH YOUNG MEN

STAYING OUT LATE AT NIGHT

The young man who stays out until late afternoon has his good name. What sort of persons do you generally find out late at night? Thieves, libertines, evildoers. "Every one that doeth evil hateth the light that his works may not be reproved."

Health is endangered. Exposure to the night air and a consequent loss of necessary sleep are by all medical men considered injurious to health.

There is often more true Christianity in silence than in a sermon. Listeners seldom hear any good of themselves or anybody else.

The man who attends strictly to his own business has little competition. It doesn't take a derrick to raise the average man in his own estimation.

A pessimist is a man who is always looking for trouble and isn't satisfied when he finds it. The fellow who boasts that he has never made an enemy must be a sort of human jelly-fish.

cover of his book when greatly discouraged. They were: "Go on, sir; go on! The difficulties as you meet will resolve themselves as you advance. Proceed and light will dawn, and shine with increased clearness on your path," written by D'Alembert.

"That maxim," says Arago, "was my greatest master in mathematics." Following out these simple words, "Go on, sir; go on!" made him the first astronomical mathematician of his age.

"What Christians it would make of us," comments the narrator. "What heroes of faith, what sages in holy wisdom, should we become by acting out that maxim, 'Go on, sir; go on!'"

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OUR BOYS AND GIRLS

DUTIES AND IDEALS

Writing in The Magnificat, on "The Duties and Ideals of Catholic Girlhood," the Rev. William P. H. Kitchin, Ph.D., gives this excellent advice to the girl home from school:

Now let us glance at some of the practical ways in which a Catholic girl who has just left school, without ever setting aside the modesty of budding womanhood, may strive to realize this ideal.

A Catholic girl living in the world ought to be first and always a Catholic; not a Catholic merely in the seclusion of the church or the privacy of the home, but a Catholic on the street, in society, everywhere.

A girl of education and refinement has a certain position awaiting her in every parish. It depends entirely on herself whether or not she will accomplish the good work awaiting her. The first step in this direction, the negative part of the program, consists in attending all the religious exercises the parish affords.

Some girls think that if they hear Mass on Sundays and say their prayers three times a week they are exemplary—but convent training should have better results. In the positive part of the program, our girl can teach catechism, or sew for the poor, or assist about the altar, sacristy, or parish library, or lend her talents to train an embryo choir, or teach the little altar boys to serve Mass and to pronounce the Latin properly, or take a prominent part in picnics, and outings, and all the innocent ways by which societies and sodalities show their present prosperity and gain a new lease of life.

A girl of truly Catholic spirit ought to consider it a wonderful privilege to be allowed to contribute, in however small a degree, to the adornment of God's House. To repair altar linen and vestments, to make a surplice, alb, or tabernacle veil, to give lights or flowers for the altar on great feast days, ought to be for her a labor of love. Any service gains distinction from the eminence of the person to whom it is rendered.

At royal courts comparatively menial duties are proudly discharged by the highest in the land and if noblemen and high born ladies consider themselves honored by a service to their king, how ought not we to esteem the humblest duty to the King of kings!

Of the girl's duty to the home, Dr. Kitchin says: The amusements of youth are to be enjoyed but they should not be allowed to encroach unduly on home-life. A girl who longs to be away from home, who has no sooner returned from one friend's house than she is planning to be off to another's, a girl who is on the street constantly and refuses to do her share of household duties, whose home is in short merely a convenient boarding-house for her—that girl decidedly is not what a Catholic girl should be.

Let no girl imagine that because she happens to be dainty and clever obscure duties are beneath her; let none foolishly fancy that there is something lowering in commonplace toil. It is idleness, not work, that dishonors. Readiness to perform the most menial tasks at need is one of the best proofs of moral beauty.

Lacordaire, at the height of his fame, often helped the laybrother in the kitchen of the Dominican convent in which he happened to be staying—a single instance where innumerable might be cited. The ages of faith illustrated this truth by legends of the angels. Gabriel, one story runs, was once sent by God to serve in place of a poor shoemaker lad.

"Then Gabriel, like a rainbow's birth, Spread his wings and sank to earth; Entered in flesh the empty cell Lived there, and played the craftsman well;

"And ever o'er the trade he bent, And ever lived on earth content. He did God's will, to him all one If on the earth or in the sun."

—BROWNING, "The Boy and the Angel." But if it is reprehensible to neglect home through thoughtlessness or frivolity, it is baser still to use educational advantages, to appear

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superior to the parents whose gift they are. The child who is not grateful, for the trouble, worry and self-denial—perhaps even for the patient penury and dull years of unremitting labor,—which her advances cost her parents, has reason to fear well-merited retribution.

Nor should a girl, once she has left school, allow her talents to lie fallow. The music, drawing, painting, languages, acquired with so much toil, were intended to be a source of pleasure and profit in maturer years, when some one of these carefully cultivated accomplishments may be of incalculable value.

A facility in literary expression, a pretty knack in verse, an artist's dainty pencil, an aptitude for languages or mathematics—these or other exceptional endowments are too good to be allowed to perish for want of exercise. Knowledge is no burden; God has given us our glorious faculties for use. Many a weary hour of pain isolation or despondency may be wiled away usefully with such resources. Those who have no mental resources must seek for outside distractions; their lives are a continual strain after empty pleasures.

Such purposeless lives, devoid of ennobling ambition, are not desirable, even from a natural point of view. But to the Christian they are criminal waste of infinite possibilities and abounding heavenly graces.

"Finally, whatsoever things are true, whatsoever just, whatsoever lovely, whatsoever of good report . . . think of these things, and strive to realize them. We are all soldiers of Christ, to whom some post has been confided; we have all some destined task which we alone can accomplish to perform for our Master. It will be our happiness here and our salvation hereafter to discharge that duty well, to toil faithfully at our post until our General calls us Home.

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DOGS TOLD THEIR FRIENDS

THE BIBLE EXPLAINED AWAY

Archbishop Glennon, in a recent sermon explaining the Catholic attitude towards the Bible, and reaffirming her fidelity to the Holy Scriptures, advised every communicant to possess a copy of the Bible

to read it reverently, devotionally, piously, interpreting the words not according to the will, but according to Him who directed their interpretation in the Church. He has founded.

"The Catholic attitude towards the Holy Scriptures is very clear and definite," he said. "We believe that the Holy Scriptures are verily the Word of God; that is to say, not every word of the sacred Scriptures was spoken by Almighty God, but those who wrote them were divinely inspired to write. Inspiration does not necessarily mean revelation. Inspiration is the guidance of those who wrote the truth. It did not take away the free will of their writings. They were free to exercise that free will to a considerable extent, as is shown by their individual style in writing."

"We believe that everybody who is competent to read ought to read the Holy Scriptures, and those not able to read ought to obtain adequate instruction in regard to Scripture history and Scripture truth. Hence, in all our Catholic schools we expect that in the curriculum there shall be a study of the sacred Scriptures. "We don't teach that the Scriptures are the sole rule of faith; because in the beginning and for more than a hundred years of the Church's life the same would be impossible—as the Scriptures to a certain extent were unwritten—and those books of the New Testament were uncollected. "In the apostolic age the greater part of the New Testament was not written. It would have been impossible in the first, second and third centuries to make the Bible the rule of faith, because there was no Bible as we understand it now. "Christ's message was to be spoken. 'Go forth,' He says, 'teach.' "So that the rule of faith in the first ages was the teaching of Christ's messengers or apostles those mainly who formed and governed the Christian church. "That which obtained in the first ages the Catholic holds to still, and he is the more convinced thereof since Christ has said that 'teaching' church which He established: 'Behold, I am with you all days.' "It was the early members of the Christian church who wrote under divine inspiration the books of the New Testament. They were written for various purposes, and directed at first to different communities. Not one of them, nor all of them, claimed to contain the entire and complete teachings of the Blessed Master. "In the third century those books were collected together, the spurious ones rejected, and those proven genuine set together, in a canon of scripture established. This was done by the church in council. "Then for more than a thousand years—indefinitely, until the art of printing was established—the sole depository and guardian of the Holy Scriptures was the Catholic Church. "She gave to these sacred books unremitting care and constant study. The monks spent their lives in reproducing the manuscript copies, her artists in illuminating them. Her painters went to them for inspiration.

Every morning when we rise we have a load of some kind to carry. There are errands we must undertake, lessons we must learn, duties that mother and father expect us to fulfill, and tasks we must accomplish. If we rush out of our rooms, hurry to breakfast and then to school without first kneeling down to help us through the day, we may be sure that some part of our load will not be carried as it should. Never forget to pray in the morning; never say, as boys and girls sometimes do, "In the daytime I can take care of myself." In the daytime, most of all, we need God's constant presence. At night, too, when we sleep, we must pray to be kept in safety and to have refreshment for another day.

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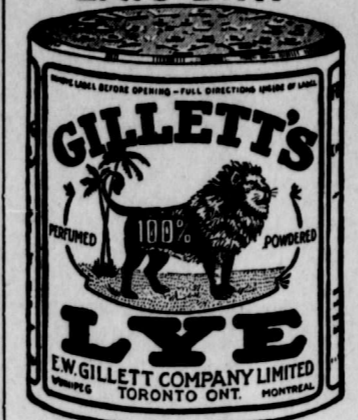
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GILLETT'S LYE EATS DIRT



argue with my sisters for hours, and never show the least vexation. I was very self-satisfied about it. My sisters would get very angry, and I would talk away as calmly and pleasantly as ever. But one day, when I was congratulating myself on so seldom getting angry, my mother said quietly, "Well, I think it's really worse to make other people so furiously angry as you do!"

I was terribly offended, but it set me thinking. It was true, and I knew it. I could argue, and keep pleasant, but the mocking tones of my voice, the derisive curl of my lip, the saucy twinkle in my eye, were a hundred times more aggravating than anything I could say. And I knew it! I had much more powerful weapons to use, and I used them!

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Missal, breviary and psalter are all founded on them. She taught the people to pray and to sing the songs and the prayers that the Scriptures contained.

In spite of this, there are those who think we are very much opposed to the Holy Scriptures. That we are afraid of them, or at least afraid to let them be known by the common people.

"This must be largely founded (where the charge is honest) on the fact that we do not believe in the right of an infallible private interpretation of the Scriptures; in other words, we do not believe that each individual has a right to go to the Holy Scriptures and makes for himself a religion of what he finds there."

The Archbishop also said that individual interpretation of the Scriptures is widely variant. He compared this to civil law.

"Sometimes we are said to be governed by the constitution of the United States," he went on. "Well, we are not. We are governed by the ones who interpret the constitution of the United States. You begin to read this constitution and you find, 'All men are created free.' You try to interpret that freedom according to your own notion and you find that you run against the government. The constitution may serve as a written order, but it must have an interpretation. A book can never govern a people."

The speaker said those who oppose the teaching that the Pope is infallible concerning Bible interpretations "try, on the other hand, to make everybody infallible in their interpretation of what the truth is." He added: "Everybody finds just what is written in his own mind. Some find one sacrament in the Holy Scriptures; some find two; some find three; some find none at all."

"Some think infant baptism is the only thing; some think only adult baptism; some baptize by immersion; some baptize by sprinkling; some think Christ rose from the dead; some not; some find in the Holy Scriptures, a Trinity, some only a Unity."

"Look at what strange things Mrs. Eddy found there. Of course, her enemies claim she should not make any such assertion, but if you admit the right of private interpretation, and make the individual mind the court of last resort, then you must admit Mrs. Eddy and all the others are within their right."

"Private interpretation leads to this confusion, misery and disorder we find everywhere outside the Catholic Church. "The Protestant commentators for the last hundred years have been a most earnest, most studious, energetic body of writers. Their study of place and of language, and of fact, and of miracle, and mystery, has been thorough and profound. But we find now that the most learned have explained the Holy Scriptures by explaining it all away. They find out there is nothing sacred about it. A great deal of it is simply 'folk lore,' much like the books which exist in all nations."

The Archbishop, in the course of his sermon, directed a little jesting at Protestantism evangelization of Italy.

"It is rather funny," he said, "to hear to day of the people that are sending Bibles over to Italy. I believe they have several hundred thousand dollars subscribed every year to send the Word of God to these benighted Italians. Well, about a month ago I was giving confirmation up in the Church of St. Ambrose, and I found that Italian congregation was able to sing the 'De Profundis,' 'Miserere,' 'Benedictus,' several of the Psalms, verse for verse, without any book at all. I doubt very much whether those that are sending the Bible over to Italy to instruct those Italians in the Holy Scriptures could chant as many Psalms as they do without the Bible very near and having some one very near to tell them the number."

In concluding, Archbishop Glennon urged his hearers to cling the more closely to the Bible, declaring this devotion would simply be a revival of the zeal felt in the beginning for the sacred writings.—Catholic Bulletin.

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sudden and dangerous experience. "I remembered I had not gone to Mass this morning, though it was a holy day of obligation." If we fulfill our duty