CHATS WITH YOUNG

THE FELLOWSHIP OF BOOKS care not who the man may be Nor how his tasks may fret him Nor where he fares, nor how his

And troubles may beset him; If books have won the love of him, He'll always own, when he's alone, A friend who understands him.

Though other friends may come and And some may stoop to treason, His books remain through loss or

gain, And season after season, The faithful friends for every mood, His joy and sorrow sharing; For old times' sake they'll lighter

The burdens he is bearing. Oh, he has counsel at his side, And wisdom for his duty, And Jaughter gay four hours of

play
And tenderness and beauty,
And fellowship divinely rare,
True friends who never doubt him,
Unchanging love, and God above, Who keeps good books about him.

-EDGAR A. GUEST UNREASONABLE ANGER

Perhaps no serious fault of character is so widespread as indulgence in unreasonable anger. Those wild, fierce, outbursts are regarded by all as sinful. There can be no difference of opinion there, for they are radically opposed to the meek and lowly spirit of Christ. One cannot imagine the Holy Spirit, and

their natures, so no two men are yourself are a mistake. Look on alike in the species of bad temper which lies latent in them. We see for granted that you will redeem the nervous excitable man, the man them and win in the end. who is easily moved, whilst others are slow and phlegmatic, not quick to receive impressions. In men of such different build temper is bound to show itself in two very different ways. The nervous man is naturally quick in responding to the pinpricks of life, and becomes passionate in a moment, whilst his less hasty brother appears to have more self-control. That may or may not be the case. All that can he said with certainty is, that he is who is easily moved, whilst others has a with certainty is, that he is not quickly moved to express his tion of the little ones, can implant anger. But it is latent in his heart, these virtues in their souls. It will ecclesiastical character and in reand when once roused he becomes a not be an easy task, for children's awakening among the faithful love

are either small volcanoes in the house, or festering sores. The one equals the other in evil, and either requals the other in evil, and either is a source of disruption in family life unless seriously combated. Too long has bad temper been looked upon as a necessary evil. Too long the interval of the general public. The following are some of the savants as well savants as has it met with easy toleration, until at last it has assumed the

ances which spring from everyday life. Annoyances, slights, insults and affronts are bound to come. No man is perfect, so we find most men, either knowingly or unknowingly, giving cause for irritation. Especially does this apply to the busy active life. And then the liver. The liver, of course, has to answer for much. But one thing is superior to the liver, and that is Charity.

The Blessed Sacrament, and to live the true Handmaiden's life.

3. Teach her to say "No" and this is to the lone Abbey upon the Namur mountains for two claustral schools whose influence is felt in two widely different spheres; for a select classical college frequented by the scions of the nobility and for a school of artistic trades in which health and comfort as well as for appearance.

6. Teach her how to arrange the children of the working classes find competent training along Christian lines, in wood carving, tapestry making and the gold and silver-mountains for two claustral schools whose influence is felt in two widely different spheres; for a select classical college frequented by the scions of the nobility and for a school of artistic trades in which children of the working classes find competent training along Christian lines, in wood carving, tapestry making and the gold and silver-mountains for two claustral schools whose influence is felt in two widely different spheres; for a select classical college frequented by the scions of the nobility and for a school of artistic trades in which children of the working classes find competent training along Christian lines, in wood carving, tapestry making and the gold and silver-mountains for two claustral schools and the true Handmaiden's life.

4. Teach her how to sew on but-to to the lone Abbey upon the Namur mountains for two claustral schools whose influence is felt in two widely different spheres; for a select classical college frequented by the scions of the nobility and for a school of artistic trades in which children of the working classes find to the first trades in whoth c

little or no self-esteem. Self-esteem lies at the root of the evil. Selflies at the root of the evil. Selfesteem prompts the retort to the unkind remark. Self-esteem causes the blood to rush mally to the head, Self-esteem gives to the voice a loud and raucous ring. Self-esteem poisons the bitter word, and in doing all this razes itself to the ground. If men would only learn to think on the lines of the Carpenter of Nazareth, the first cause of bad temper would be removed, and the to think on the lines of the Carpenter of Nazareth, the first cause of bad temper would be removed, and the first step taken towards that Peace Catholic mechanic, farmer, clerk or a clerical elite destined to work The world proceed just as usual if we were not here? Is our individual benefaction to mankind so great that we should resent every circumstance that does not

means less Purgatory for those with

OUR BOYS AND GIRLS

THAT LITTLE ROOM I never see at Holy Mass Or after Benediction's chime The Tabernacle's door unclasp'd And open for a little time; But it doth image to my heart That little room, that sacred spot, Where Jesus loved to dwell apart, In Joseph's humble cot.

Blest room, at Nazareth, far away By Mary's fingers cleansed and

(Where Jesus wrought or read by day, And in the night-time prayed and

wept.) It was a type, that chamber poor, By Christ's sweet presence all en-

dear'd— Of every tabernacle pure On Christian altars reared.

And, more than all, it was a type Of these poor hearts we call our

own, Wherein, if all be pure and bright, Our Lord delights to dwell alone. Then, let us beg our Mother kind To cleanse our hearts in life, in

death—
That Jesus, there may ever find His Love's sweet Nazareth!

"OWN UP"

It is one thing to acknowledge that you make mistakes and quite another to own up being a failure. and lowly spirit of Christ. One cannot imagine the Holy Spirit, and the Spirit of Bad Temper, as dwelling under one and the same roof. And it is just because of the widespread character of the sin that the world at large views it with a certain degree of toleration. There is much indulgence in temper, and in cases where it does not reach the degree of excess spoken of, it is either attitude is paralyzing to degree of excess spoken of, it is either attitude is paralyzing to more often than not connived at.

Even as no two men are alike in takes, but don't admit that you your failures as episodes.

WHAT SHALL I TEACH MY

replies handed in.

6. Teach her how to arrange the making and the gold and silversmith's art.

A place for everything, and everything in its place.

which He came to set up on earth.

After all, what are we? Would not more than any selfish, irreligious

the vice called Pride, alone can conquer it, and in conquering Pride we conquer bad temper. To fall in self-esteem is the first step upwards. And consider what it means. First and foremost it, means less Purgatory. It means less Purgatory forourselves—assuming, of course, that we are not definitely landed somewhere else by our trumpery tempers—and it dining room is a well cooked and daintily served dinner.

Confidence and fear are almost one thing rather than two, when we speak of God. He that fears most trusts most. He that trusts most fears most.—Father Faber.

Never ask your friends to do for yourself.

Training of the men needed for it and the collection of appropriate means. That house, aided by the parent abbey of Maredsous, has since added to its solicitude the Katanga missions in the Belgian Congo.

The expansive force of Maredsous has also endowed Louvein with a majestic abbey, while by following cherished traditions contributes.

MAREDSOUS ABBEY

By Rev. J. Van der Heyde Some ten miles from Dinant, the pretty and picturesque Be'gian town of the Meuse sacked at the outbreak of the War, the traveller's curiosity is aroused by a stately group of buildings rising from a high plateau, amid green fields skirted by woods. It is a convent of course? But why a convent in this solitude, upon these mountain heights? And such a convent! a church, like a cathedral—240 feet in length and flanked by twin massive towers—which forms one wing of a quadrangular block; and still other large constitutions in the immediate vicinity. It all bears the stamp of mixed modernism and

contrasts with the green of the landscape all around. The site and the edifices there-upon suggest glimpses of Monte Cassino, the Italian cradle of West-ern monasticism. It is in fact the home of a hundred and more black home of a hundred and more black Benedictine monks, who, like their holy founder, love to send forth from the heights their supplications to the Most High. Their Fathers in God came thither fifty years ago —the anniversary was celebrated last week—from Beuron in Germany. They were led by Father Placidus Wolter, their first Abbot. He was succeeded by a Belgian, Dom Hilde-brand de Hemptinne, himself folbrand de Hemptinne, himself fol-lowed by the present Abbot, Dom Columba Marmion, a son from the Green Isle of Saints and a worthy emulator of those Irish monks who, in the seventh and eighth centuries, in the seventh and eighth centuries, evangelized the Low Countries. Through his ascetical works on "Christ the Life of the Soul" and "Christ in His Mysteries," he makes the Sovereign Lord of all things better beloved by the ever increasing circles of readers in the French tongue, in which they were originally written, and the half

antiquity — Gothic arches, pointed arrises, grey stone throughout that

they have been translated. A REMARKABLE MASTERPIECE The Abbey of Maredsous, which he "Catholic Encyclopedia" says s "one of the finest and most remarkable masterpieces produced in Belgium by the movement for the restoration of architectural art of the "Middle Ages," was the gift of two Mecaenas, intense lovers of true Christian art, the Descles

originally written, and the half dozen other languages into which

Brothers. Whilst the buildings are a lesson and an inspiration even to the casual passer—the lessons taught by the monks within have been echoed throughout the world. They have had a transcending share in giving back to church music its appropriate veritable monster. On the other hand, the anger of the excitable man subsides as quickly as it rises.

The phlegmatic man, although not so quickly roused, is often sulky and in ill-humour.

Metalogue an easy task, for endiding a warkening among the faithful love wills are weak as a controlling for liturgical prayer. In Maredsous both are cultivated with a precision and splendor that has for years drawn to that holy solitude visitors from all corners of the same time perfecting themselves.

A good habit which is at first week as a controlling for liturgical prayer. In Maredsous both are cultivated with a precision and splendor that has for years drawn to that holy solitude visitors from all corners of the same time perfecting themselves. Most of us are subject to one or the other of these temptations. We as a cobweb finishes by becoming as gone forth from this beehive of earned monks authoritative among the savants as well as edifying to

ies handed in.

Teach her that "Modesty is its staff as those of Don Laurent until at last it has assumed the aspect of a hydra-headed beast, exuding vapours of the vilest hue. No useful purpose would be served by dwelling at length upon the causes of outbursts of temper. Were the sparks not already within us, no wind would serve to waft it into flame. We are all well acquainted with those petty annoyances which spring from everyday life. Annoyances, slights, insults the flower that "Modesty is the flower in her dower" and that she must by example wage war of volumes on Dogmatic Theology, of Dom Morin, Doctor, honoris causa, of the University of Oxford, for his writings on Patrology; of Dom Berliere, President of the Blessed Sacrament, and to live the true Handmaiden's life.

But the whole responsibility cannot be thrown upon the liver.

There would be little or no bad temper in the world if there were

Tooms.

7. Teach her to regard morals and habits, and not money in selecting her associates.

8. Teach her to observe the rule:

8. Teach her to regard morals in the Abbey could not but radiate into the wide world beyond. Leo tectural talents and the magnani-mous soul of its second abbot, Dom

among the Oriental churches. so great that we should resent every circumstance that does not please us? Our miserable pride enlarges, as with a powerful magnifying glass, affronts and opposition which, viewed with an humble eye, would seem but slight. Humility, the opposite virtue of the vice called Pride, alone can conquer it, and in conquering Pride we conquer bad temper. To fall in self-esteem is the first step upwards. And consider what it means. First and foremost it, one thing rather than two, when

much towards maving the faithful take a livelier part in the liturgical ceremonies of the Church.

A monastery of B-nedictine nuns, at Maredret, near Maredsous, closes the series of notable works founded by Dom Hildebrand. This remarkable man was in his youth a soldier, fought as a zouave for the maintenance of the Pontifical States and lost. He then sheathed the sword to take up the Cross and won.

WINS BALZAC PRIZE

Paris, Nov. 11.-The Balzac prize, of a value of 80,000 francs, instituted as a recompense for the best novels, has been awarded, for the by Paul Bourget, selected 12 out of the 280 novels submitted, and the prize was finally divided between M. Jean Girardone M. Jean Girardous and Emile Baumann. The work of M. Girar-doux has no definite moral or philo-sophical tendency, but Emile Bau-mann is a distinctly Catholic writer. His novels "'I'mmole." "La Fosse His novels "!'Immole," "La Fosse aux Lions" and "Le Fer sur L'Enclume," which won great success, are characterized by a powerful realism and absolute sub-

mission to the supernatural.

The novel to which the Balzac prize was awarded is "Job le Pre-

M. Emile Baumann is fifty-four years of age and has always been a professor in the State Lycees. He is now professor in the Lycee of Le Mans. This year he was chairman of one of the sessions of the Catholic Writers' Week.

There is one sign of a true penitent; a willingness to be humbled, to bear shame before men as well as before God; to go alone in the presence of men and angels, with no excuses or diminutions, no incul-pations of others, or mitigating

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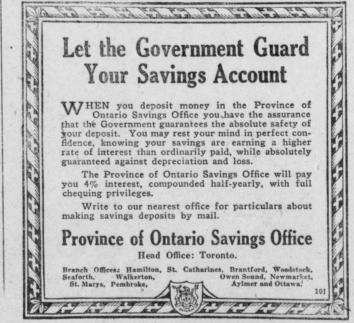
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