

CHATS WITH YOUNG MEN

THE LONELY BOY
I am sorry for the fellow that has never known his dad.

Oh, I'd rather be remembered for the little trips we take.

KEEP SUNNY

A cheerful disposition, a happy temperament, is the master key that unlocks more secrets, more riches, more success, than anything else.

EASY BY DEGREES
Everything is easy. Unless we make this discovery for ourselves, we lose one of the most important benefits of experience.

THE CLEAN MOUTH
A distinguished author says: "I resolved when a child never to use a word which I could not pronounce before my mother."

BE ON TIME
"Why did you not run faster?" said a by-stander at the depot as a boy came up nearly out of breath just too late for the train he wished to take.

The answer explains the secret of a great many failures in life. So many people are behind time.

It is said that a business man once advertised for a boy. The place was a good one, and there were many boys who wanted it.

The gentleman was at first at a loss as to how to decide between the two boys. After a private conversation with each, however, he asked them to call the next morning at 9 o'clock, when his decision would be made.

hour, one of the boys appeared. He was engaged at once.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

NOV. 26.—ST. PETER OF ALEXANDRIA, BISHOP, MARTYR

St. Peter governed the Church of Alexandria during the persecution of Diocletian. The sentence of excommunication that he was the first to pronounce against the schismatics, Melitius and Arius, and which, despite the united efforts of powerful partisans, he strenuously upheld, proves that he possessed as much sagacity as zeal and firmness.

NOVEMBER 27.—ST. MAXIMUS, BISHOP

St. Maximus, abbot of Lerins, in succession to St. Honoratus, was remarkable not only for the spirit of recollection, fervor and piety familiar to him from very childhood, but still more for the gentleness and kindness with which he governed the monastery which at that time contained many religious, and was famous for the learning and piety of its brethren.

NOVEMBER 28.—ST. JAMES OF LA MARCA OF ANCONA

The small town of Monbrandon, in the Marca of Ancona, gave birth to this Saint. When young he was sent to the University of Perugia, where his progress in learning soon qualified him to be chosen preceptor to a young gentleman of Florence.

NOVEMBER 29.—ST. SATURNINUS, MARTYR

Saturninus went from Rome, by direction of Pope Fabian about the year 245, to preach the Faith in Gaul. He fixed his episcopal see at Toulouse, and thus became the first Christian bishop of that city.

NOVEMBER 30.—ST. ANDREW, APOSTLE

St. Andrew was one of the fishermen of Bethsaida, and brother, perhaps elder brother, of St. Peter, and became a disciple of St. John Baptist. He seemed always eager to bring others into notice; when called himself by Christ on the banks of the Jordan, his first thought was

to go in search of his brother, and he said, "We have found the Messiah," and he brought him to Jesus. It was he again who, when Christ wished to feed the five thousand in the desert, pointed out the little lad with the five loaves and fishes.

DECEMBER 1.—ST. ELIGIUS

Eligius, a goldsmith at Paris, was commissioned by King Clovis to make a throne. With the gold and precious stones given him he made two. Struck by his rare honesty, the king gave him an appointment at court, and demanded an oath of fidelity sworn upon holy relics; out Eligius prayed with tears to be excused, for fear of falling in reverence to the relics of the Saints.

DECEMBER 2.—ST. BIBIANA, VIRGIN, MARTYR

St. Bibiana was a native of Rome. Flavian, her father, was apprehended, burned in the face with a hot iron, and banished to Aquapendente, where he died of his wounds a few days after; and her mother Dafrosa, was some time after beheaded. Bibiana and her sister Demetria, after the death of their parents, were stripped of all they had in the world and suffered much from poverty.

ADVENT

With Advent we enter upon a new ecclesiastical year. Different from the astronomical years which mark our physical growth and decline, ecclesiastical years should register our continued spiritual progress.

Among the external appliances toward our spiritual growth the events of the ecclesiastical year play an important part. What would all the food in the world profit a man if he had no appetite? Now it is precisely the function of the ecclesiastical year, by showing us what we are and what God has done and is doing for us, to beget in us an appetite for spiritual food without which the supernatural life cannot subsist.

As sunshine and salted air are of no avail to him who shuts himself up in a dark room, so the rays of light that emanate from the mysteries of God's supernatural Providence do not touch the heart that is imprisoned in its own sombre self-sufficiency. We must go out of ourselves and turn our faces toward the heavenly light; in other words, we must follow the lead of the Church and under her guidance contemplate the gracious deeds of God until our souls are kindled with

faith and hope and charity, and our hearts are hungry for the manna of heaven.

During Advent we meditate on the creation and fall of man and the promise of a Saviour: we endeavor to enter into the longing for the Saviour which burned in the souls of the patriarchs and prophets. For though the Saviour has come we are not entirely saved as yet. Much of the old leaven remains to be purged out, and a vehement desire for further sanctification makes us willing for any sacrifice which the task may involve.

LAST MOMENTS OF MGR. BENSON

In his beautiful book, "Hugh: Memoirs of a Brother," Arthur Christopher Benson, the English novelist, tells the story of his more famous brother's life and work. His description of Hugh's death is as follows:

My room was far away, a little plain cell in a distant corridor high up. I slept a little; when suddenly, through the glass window above my door, I saw the gleam of a light, and became aware that someone was rapidly drawing near in the corridor. In a moment Canon Sharrock tapped and entered. He said: "Mr. Benson, your brother is, sinking fast—he has asked for you; he said, 'Is my brother anywhere near at hand?' and when I said yes, that you were in the house, he said, 'Thank God! Do not lose any time; I will leave the nurse on the stairs to light you.' He went out, and I put on a few things and went down the great dark arches of the staircase, with a glimmering light below, and through the throne-room with the nurse. When I came in I saw Hugh sitting up in bed; he had put a chair beside him, covered with cushions, for him to lean against. He was pale and breathing very fast, with the nurse sponging his brow. Canon Sharrock was standing at the foot of the bed, with his stole on, reading the last prayers from a little book. When I entered, Hugh fixed his eyes on me with a strange smile, with something triumphant in it, and said in a clear, natural voice:

"Arthur, this is the end!" I knelt down near the bed. He looked at me, and I knew somehow that we understood each other well, that he wanted no word or demonstration, but was just glad I was with him. The prayers began again. Hugh crossed himself faintly once or twice, made a response or two. Then he said:

"I beg your pardon—one moment—my love to them all." The big room was brightly lit; something on the hearth boiled over, and the nurse went across the room. Hugh said to me:

"You will make certain I am dead, won't you?" I said, "Yes," and then the prayers went on. Suddenly he said to the nurse:

"Nurse, is it any good my resisting death—making any effort?" The nurse said:

"No, Monsignor, just be as quiet as you can."

He closed his eyes at this, and his breath came quicker.

Presently he opened his eyes again and looked at me, and said in a low voice:

"Arthur, don't look at me! Nurse, stand between my mother and me."

He motioned with his hand to indicate where she should stand. I know well what was in his mind; we had talked not long before of the shock of certain signs, and how a dreadful experience could pierce through the reason and wound the inner spirit; and I knew that he wished to spare me the pain of seeing him die. Once or twice he drew up his hands as though trying to draw breath, and sighed a little; but there was no struggle or apparent pain. He spoke once more and said:

"I am going to soul to God, to Mary and to Joseph."

The nurse had her hand upon his pulse, and presently laid his hand down, saying:

"It is all over."

He looked very pale and boyish then, with wide open eyes and parted lips. I kissed his hand, which was warm and firm, and went out with Canon Sharrock, who said to me:

"It was wonderful! I have seen many people die, but no one ever so easily and quickly."

It was wonderful indeed! It seemed to me then, in that moment, strange rather than sad. He had been himself to the very end, no diminution of vigor, no yielding, no humiliation, with all his old courtesy and thoughtfulness and collectiveness, and at the same time I felt, with a real adventurousness—that is the only word I can use. I recognized that we were only the spectators, and that he was in command of the scene. He had made haste to die, and he had gone, as he always used to do, straight from one finished task to another that waited for him.

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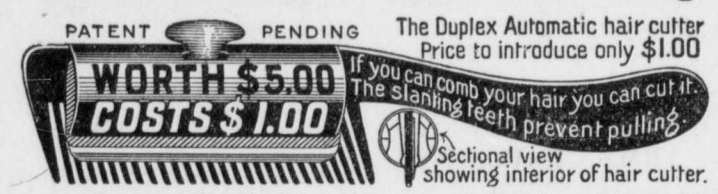
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