

CHATS WITH YOUNG MEN

THE LITTLE MORE

A little more smile, a little less frown.
A little less kicking a man when he's down.
A little more "we," a little less "I."
A little more laugh, a little less cry.
A little more flowers on the pathway of life.
And fewer on graves at the end of the strife.

SAYING NO

A little word of two letters, of one syllable, with the force of a tremendous army behind it, a word that can command the respect of princes and potentates, that escapes the lips with scarcely an effort at times, at other times with the utmost difficulty.

There are times when it requires as much courage to say No as to stand in the front line trenches awaiting the enemy's swift oncoming and ready to meet defeat or victory as circumstances shall eventuate.

The small boy, confronting his displeased parent or teacher with the knowledge of guilt in his heart, but with the lack of circumstantial evidence to convict him of wrong doing, revolves in his quick brain the probabilities of ultimate detection if he should venture to tell a lie. And becoming more agitated as the seconds pass, he finally blurts out a denial of the guilt. He stammers: "No." But it does not take very much effort in this case. It is sometimes easier to tell a lie than the truth.

The boy, become a man, may have adopted a wiser, more righteous manner of speaking and acting, for not every small boy who tells a lie turns out to be an habitual liar. Comes the day when the man receives an invitation to participate in a deal which he knows to be not strictly honest. If he were left alone he would have nothing to do with the nefarious project. But here are companions, associates, urging him to join with them, and he dreads to lose their approval almost more than he dreads doing a wrong.

Will this man be able to say No in the face of probable ridicule? Will he venture to lose a little in order to gain a great deal more? It will cost something to say No. It will mean the loss of friendship, of association, of possible commercial gain. Swiftly he makes an inventory of the affair, weighs the proportionate gains and losses and decides according to his will.

Yes, to say No sometimes requires the utmost heroism of a man's nature, the utmost strength of will. The man who today has the courage of his convictions, who is not afraid to stand alone when he sees others falling to more mean and ordinary levels, is a man who sooner or later will be exalted, even by his fellow men.

The woman who sits in some social gathering and listens idly while the character of another is being ripped to pieces as surely as the scissors rend the cloth that is to be made into garments for the heathen babies, who makes no defense of the weak, of the absent, does not furnish an example of courage which shall stimulate others to nobler things. If she is afraid to raise her voice when the tide of unkind words flows strong and free, if she is afraid to vouchsafe a denial of attributes imputed to her neighbor that are false and injurious, if she is afraid to say: "No, I do not agree with you," then she is a moral coward and her influence will count for little or nothing in the world.

In a very excellent book on cultivation of strength of will written by one whose long experience as religious teacher has amply qualified him to speak, the author invites us to practice some very simple rules of acquiring this moral strength which is so necessary in order to be successful men and women in the true sense of the term.

One of these simple rules seems almost absurd at first sight. Merely the counting of one hundred matches slowly and dropping them one by one into some receptacle provided for the purpose. This seems easy enough, but there is a requisite condition for the performance of this little act which goes far toward making it difficult. This is the fact that the matches must be dropped slowly and deliberately and with as uniform a motion as possible into the receptacle.

It is easy enough to start out. But after the first half dozen have been disposed of we suddenly begin to realize that we do not want to conform to these regulations. We feel an inordinate desire to hurry, to get through with this matter. But then we recall that the condition imposed on us for the successful performance of the task, is that the motion shall be slow and uniform. We bring to our aid all the will power that lies within our being, shut our teeth grimly and decide to master this idea if it takes the last ounce of energy we possess.

Of course every now and then we find ourselves forgetting and dropping in several matches at a rate of speed which would certainly be discountenanced by the wise sponsor of the exercise. So we retrace and try over again. Oh, it takes a long, long time to acquire the art of dropping the matches quietly, easily and gracefully, but it can be

and has been done. And when finally it is accomplished, what an immense relief we feel! We can take a justifiable pride in the art which we have begun to acquire, the mastering of our will which, hurrying madly ahead of our reason and intelligence, tosses us this way and that and finally nearly wrecks us on some ledge or precipice.

The same with the simple rule of standing perfectly still and keeping the mind in absolute vacuity for fifteen minutes. At first sight it would seem to be a tremendous waste of time. For nowadays fifteen minutes mean almost as much as our lives. Nowadays in fifteen minutes people make decisions, spend money and perform other extraordinary achievements that a few decades ago would have meant weeks, perhaps months, of earnest thinking, of prayer and of planning before being put into execution. But we are told that fools rush in where angels fear to tread and doubtless it proves true in many a case.

It all comes with practice. So with that seemingly insignificant small word of one syllable: No. Is this thing good for me? No? Then I shall do without it. Am I willing to participate in wrong for the satisfaction of some material end? No. And that settles it. —The Pilot.

OUR BOYS AND GIRLS

WHAT ELSE TO TEACH

What else to teach the boy who holds your hand?

And looks to you with trusting in his eyes—

You, who to him are wisest of the wise—

Than first to love and serve his native land;

To cling to honor always and to stand

Above the lure of any golden prize;

To choose to lose than win by cheats and lies;

To build his fame on rock and not on sand;

To fight a fair fight bravely, but to be content when he has done the best he can;

To keep his spirit fit for God to see,

As true and white as when the joust began;

If strength shall fail, to miss the victory

But from the field to come no less a man?

—EDGAR A. GUEST

SOLID FOUNDATIONS

"See, father," said a boy who was walking with his father, "they are knocking away the props from under the bridge! What are they doing that for? Won't the bridge fall?"

"They are knocking them away," said the father, "that the timbers may rest more firmly upon the stone piers which are now finished."

God often takes away our earthly props that we may rest more firmly upon Him. He sometimes takes away a man's health that he may rest upon Him for his daily bread. Before his health failed, though he, perhaps, repeated daily the words, "Give us this day our daily bread," he looked to his own industry for that which he asked of God. That prop being taken away, he rested wholly upon God's bounty. When he receives his bread, he receives it as the gift of God.

God takes away our friends that we may look to Him for sympathy. When our affections were exercised upon objects around us, when we rejoiced in their abundant sympathy we did not feel the need of divine sympathy. But when they were taken away we felt our need of God's sympathy and support. We were brought to realize that He alone can give support, and form an adequate portion for the soul. Thus are our earthly props removed, that we may rest firmly and wholly upon God.—The Pilot.

POLITENESS FIRST IN CHINA

Chinese life is marked by civility and even polished manners. It is ruled in the smaller details by the teachings of Confucius, who died 478 B.C. The book of politeness, which contains 3,000 rules of behaviour, is studied in Chinese schools, so that a well-brought-up lad is equal to every nicety of politeness in each occasion of life.

"Let your movements be graceful and deliberate" is the fundamental code. A Chinaman, seeing an English lady jumping about at tennis, asked how much she was paid for that acting. On being told she was a lady of independent means, his next question was: "Why does she not hire a coolie to jump for her?" Chinese etiquette forbids people to hasten even to escape rain. A favorite maxim of Confucius was: "Politeness before force." hurry and impatience are considered vulgar.

They are adepts in the various degrees of the "retort courtoise." It is amazing to see the politeness in thronging crowds, and how the path of life is smoother by good manners on the street. A coolie meeting a coolie will address him politely, and a mandarin will step aside to let pass a man carrying a burden. The gruffness and bad manners of Europeans in the native ports has somewhat destroyed in those places the finer etiquette of the people, but in the interior, away from foreign influence, the rules of good conduct hold sway. Their

whole life is regulated by the maxims of the master, Confucius, and from their earliest days they are taught to fashion themselves on his life. Their books tell of his doings, of his manner of eating and walking, how he would never sit on a mat that was not straight. The greatest lesson he inculcated is respect for authority and old age. Civility and even polished manners mark their intercourse with each other.—The Far East.

ACTS OF KINDNESS

Kindness in its broadest sense is nothing more than the observance of the commandment: "Thou shalt love thy neighbor as thyself." We all like to be treated kindly and if we put ourselves in the places of others we can easily show them the kindly treatment which we prize so much for ourselves. Father says: "Kindness is the overflowing of self upon others. We put others in place of self. We treat them as we would wish to be treated ourselves. We change places with them. For the time self is another and others are self."

To be kind means not to hurt, not to cause pain, to soothe, to sympathize with others and to which our assistance freely whenever and wherever possible. Kindness manifests itself in three ways: namely, in kindness of thought, word and deed. Kind thoughts show themselves in the face. For kind thoughts and happiness are inseparable and happiness always shows itself in the countenance. Again it manifests itself in kindness of words! How many times we have set out in the morning with a smile on our lips and how many times our day has been spoiled in the morning by an unkind word! Most of us have at some time or other uttered the unkind words, perhaps unintentionally, but every time they have surely caused some heart to ache. Unkind judgments seem to cut most of all and it is these which we must refrain from. Just think of all the good and all the happiness that has been brought into this "sad old world" by one kind word or action. On the other hand, who can measure the sorrow which a lack of thoughtfulness and consideration has caused?

Kindness is loving; it is humane; it is benevolent; it is humble, and it is everything which is good and brave and noble. Unlike praise, kindness may be used indiscriminately and, in most cases, it would be far more beneficial than praise. Kind words do not cost us much, and, even though they do require a little effort, we will be plentifully repaid, if not here, then hereafter. —The Echo.

CANADIAN PACIFIC

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NEW CONFRATERNITY TO HELP MISSIONS

Chicago.—Organization of an Archdiocesan Confraternity for the Propagation of the Faith was announced by Cardinal Mundelein at a meeting of more than 500 pastors at Quigley Preparatory Seminary recently. The plans outlined by the Cardinal call for the formation of both Senior and Junior branches of the confraternity in every branch of the Archdiocese. The Rev. James J. Horschburg, an assistant at the Cathedral here, has been named Archdiocesan Director. He will report directly to the Mission Board of America consisting of Cardinals Mundelein, Hayes and Dougherty, Archbishop Harty of Omaha, and Bishop Boyle of Pittsburgh. This committee will send contributions for the foreign missions directly to the Propagation of the Faith in Rome, and funds for the Home missions will be distributed through the Catholic Church Extension Society.

Both adults and children will be enrolled in the new organization. A single collection for both Home and Foreign Missions will be taken up each year and all other solicitations of a public nature for the missions will be discontinued in the churches. But contributions of members of the parish branches both Senior and Junior will go toward swelling the missions fund. An educational campaign to acquaint Catholics with the work done by Catholic missionaries and to

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emphasize the individual's responsibility in supporting the missions is planned as a part of the work of organizing the new Confraternity.

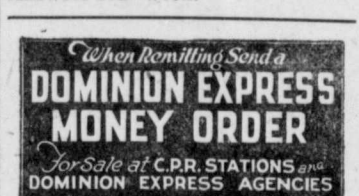
According to reports here every diocese in the United States will soon have an organization for the support of the Home and Foreign Missions. There will be variations in the form of organization to suit local conditions, but the general purpose will be the same throughout.



Answers for last week: 1. Gospel, 2. Elevation of the Precious Blood, 3. Offering of the bread.



Here are four well-known scenes from the life of our Lord. One of them is next Sunday's Gospel. Answers next week.



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Solve the Puzzle AND WIN A CASH PRIZE

There are 7 faces to be found above, concealed about the Wrecked Automobile. Can you find them? If so mark each one with an X, cut out the picture, and write on a separate piece of paper these words, "I have found all the faces and marked them," and mail same to us with your name and address. In case of ties, hand writing and names will be considered factors. If correct we will mail you by return mail a simple condition to fulfill. Don't send any money. You can be a prize winner without spending one cent of your money. Send your reply direct to: GOOD HOPE MANUFACTURING COMPANY

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St. Anthony's Perpetual Novena

Is still proving himself the Friend of the Needy and the finder of lost things. Mrs. T. M. K. Chicago, Ill.: "Some time ago I asked St. Anthony's help, through your agency, to find my missing son. I was promised for St. Anthony's Bread Fund if my request was granted. As it was a matter of such grave importance as the breaking up of our home and the separation of myself and husband, I regarded it as nothing short of a miracle. I had no other recourse but to turn to your prayers and St. Anthony's intercession. We have become reconciled and are living happily together. St. Anthony has granted me many favors, for which I am very grateful."

A Friend, Indianapolis, Ind.: "Enclosed find check for eighty-five dollars which I am sending to St. Anthony's Department for favors granted. Also make publication as follows: Three years ago my finances were at low ebb and I took in St. Anthony as a partner, asking for assistance and promising a percentage. Prayers were said, and in this time \$450 has been contributed to his fund."

The Friars will not only be pleased to pray for your intentions and enter them in the Novena which begins each Tuesday and ends the following Wednesday, but also place them at the Wonder-Worker's Graymoor Shrine. Send your petitions to St. Anthony's Graymoor Shrine

The Friars of the Atoneament Box 316, Peckskill, N. Y.

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