#### CHATS WITH YOUNG MEN

REST

My feet are wearied, and my hands are tired. My soul oppressed—
And I desire, what I have long desired—

I's hard to toil-when toil is almost

vain, In barren ways; 'Tis hard to sow-and never garner

In harvest days. The burden of my days is hard to

grain.

bear,
But God knows best;
And I have prayed; but vain has been my prayer For rest-sweet rest.

'Tis hard to plant in spring and never reap The autumn yield;
'Tis hard to till, and when 'tis tilled

o'er fruitless field.

And so I cry a weak human cry, With heart depressed; And so I sigh a weak and human

sigh, For rest-for rest.

'Twas always so; when but a child I Upon my mother's breast
My wearied little head e'en then I

As now-for rest. And I am restless still; 'twill soon

be o'er; Far down the West Life's sun is setting, and I see the Where I shall rest.

-FATHER ABRAM J. RYAN THE ART OF TAKING PAINS

It is said that "genius is simply the art of taking pains. this be true or not, it is a fact beyond question that many of our most clever artists, whether with brush A famous American considers that Leighton, at one time president of the Royal Academy, for one of the most valuable lessons of his

Leighton, then a young man, had an olive-tree; and in his memory there was stored away just the particular olive-tree that was needed. But he was not quite certain that he remembered it in detail, and so he promptly set out from England to the southern extreme of Italy to make sure. He found the tree, studied it faithfully for several days, and bore his sketch home in triumph.

Yes.

That is admitted; everyone reading this admits it.

If you ask a second question, "In what have you failed?" then as he attempted to answer it (it cannot be answered) searching his heart, ferreting and evaluation into his

You may remember Millais' picture of the Huguenot Lovers. In it ness, of life, the understanding of an ivyclad wall is conspicuous; and it, as he would come to by no other You may remember Millais' picin the study of the wall that was the model for the painted one, the artist spent not days but whole weeks. And that picture made him

Natural aptitude is much, but there is something far greater which lies behind real success.—

FAILURE A PART OF EVERY LIFE SAYS HILAIRE BELLOC

should like to consider, for a moment, failure; for it is the more subtle of the twice where monlight and starlight are subtle of the twins and has in it much the more material for thought. Success is easily denied (though With fragrance and music of dreamfew define it.) Success can only measured in terms of desire. man, having desired to achieve this or that, succeeds if he achieve it,

and there is an end to the matter. man who is completely successful. that is any man who has really achieved to the full all that which he desired to achieve-then certainly you will discover a man not worth discovering, for such a man must have wanted to do very little very little both in number and in

I heard once of a man who desired to win a particular race : he declared it with all his might and he desired it all his life. He won it life bosom that's soothed me so before he died. That seems to be

about the measure of success. If you will take names of those men, who because their birth or their talents permitted them such exaltation, stand out in the story of their fellows and are thought greater than their fellows, you will find, I think, that every one of them was a failure—that is, every one of them had, at the end of his career, the sense that he had

I speak of temporal things, for it is admitted that those whose ambitions are not of this world do not suffer from this common doom. But in temporal actions there are very few outstanding men, save those little less. who have had the accident of dying To appr who have had the accident of dying in some moment of triumph, of criticize a little less.

whom this is not true.
It is certainly true of Casar, disturbed, uncertain, troubled with enemies and half foreknowing what

It is true, obviously, of Napoleon, though he did more (if success be doing,) he built and achieved more, more enduringly, than any

other man.

who was as great as any of them, of Gregory VII., a man personally and really great; it is true of nearly all the poets, and you see it in the note of their last writings always.

To open my ears a little more freely to my neighbors' interests and concentrate a little less passional arely on my own.

But, indeed, the poets, being seers, have failure in their blood from the first moment they begin to write; they expect it and are nourished upon it, and use it as a bed in which to plant perpetual fame.

I wonder, is it true of the architects?

I have never spoken to one on this head, but I should be curious to learn whether, when a builder has achieved what seems to us a perfect thing (and here and there even one of our modern handers even one of our moderns has done so,) does he contemplate it with serenity?

should think less of him if he This brings me back to that con-

clusion I had already reached; that success is only for the small. Now, whereas I said that perfect success must be very rare, and mean and pitiful if ever it be attained, that is not true of the depth of failure. For in this there is tragedy. But what art did any man ever huild upon succes? man ever build upon success? What fruit is there in it?

You may, if you have talent enough, make a great and enduring thing out of the failure of any man. You may write a play called Belisarius, or Columbus, or Cervantes, or any one of fifty thousand names each attaching to a human life

ruined. You may write such a play and produce immortal stuff, but you will never write a play worthy even of a modern audience with the mere theme of success. The play that ends happily is not built upon a man's success; it is built upon the completion of a story.

There is very much more which crowds in upon me as I consider this large and human thing; this very condition of life as it must be lived, its power to teach, its power to aggrandize, its spring of contemplaor pen, have owed their success to tion and concluded truth; above all, persistent carefulness and patience. its fertility—seeing what has grown its fertility—seeing what has grown out of the great failures of the world, and all the nobility in the individual soul that can be nourished from such a soil.

But the last thing which occurs to me is still the truest, and perhaps the deepest. It is that: Were you to ask any man at some late stage painted a landscape, the scene of to ask any man at some late stage which was laid in Italy. Into his background he wished to introduce sion to examine his heart and reply truly, "Have you failed?" every man, except perhaps a handful of coxcombs, would have to answer

reting and exploring into his mem-

### OUR BOYS AND GIRLS

CHILD AND MOTHER O Mother-my-love, if you'll give me

And go where I ask you to wander. I will lead you away to a beautiful

The Dreamland that's waiting out yonder. We'll walk in a sweet-posie garden

And the flowers and birds are filling

ing.

There'll be no little tired-out boy to petual Novena at St. Anthony's undress,

No questions or cares to perplex If it is possible to point out any There'll be no little bruises or bumps to caress,

Nor patching of stocking to vex For I'll rock you away on a silverdew stream.

And sing you asleep when you're weary,
And no one shall know of our beautiful dream

But you and your own little dearie.
And when I'm tired I'll nestle my

often, And the wide-awake stars shall sing in my stead A song which our dreaming shall

soften. \*
So, Mother-my-love, let me take your dear hand, And away through the starlight

Away through the mist to the beau-The Dreamland that's waiting out

yonder! -EUGENE FIELD A LITTLE MORE AND A

LITTLE LESS To love a little more and hate a

To give up a little more cheer fully whenever giving up shall be necessary, and to demand a little less praise and gratitude for my

good deeds.

To lose my temper a little less often and be a little more kind to everybody.
To make a little more allowance for the other fellow's faults and mistakes and a little less for my

ately on my own.

To be honest with myself a little more frequently and to keep up fewer pretenses with my soul.— Catholic Columbian.

HALLOWED LEGENDS

Fishermen have legends all their own. They say that the reason why the fiounder has one side white is that the Blessed Virgin once placed her hand upon it, and that the spot where her lily hand rested has been

the color of the snow ever since.

An ancient tradition is to the effect that it was the haddock in whose mouth St. Peter discovered the tribute-money; that the spots upon its body near the gills were caused by the pressure of the Apostle's fingers.

The pike, like the passion flower, carries upon it the marks of the Crucifixion, such as the cross, nails and sword. This is, the sailors will tell you, because the pike remained above the water when all the other fish fied to the bottom of the sea in panic when they found that the Sayiour of the world was to be put

The Blessed Virgin has always been considered the especial patroness of those "going down to the sea in ships." To her they appealed when in danger of shipwreck, and ships sailing past any of her sanctu-aries used to salute her by striking their topsails or clewing up the top-sail sheets. Most of the ships in the royal navy of England were in Catholic days given one of her sweet names. The fishing fleets of all continental countries have always honored her in a similar

While Our Lady as Star of the Sea has ever been the protectress of all sailors, St. Nicholas has in a special sense been the patron of fishing towns. Many caves along the coast of France have been used as chapels in which both the Blessed Virgin and St. Nicholas have had

especial honor.
Formerly it was considered a token of great good fortune when mackerel fleets could arrange to start out on May day; and the sailors took delight in decorating May day garlands. When the mackerel nets, with floats attached, were thrown into the water the sailors would sing

Watch, barrel, watch, mackerel for to catch ! White may they be like a blossom on a tree!

God sends thousands, one, two and three! Some by their heads, some by their

God sends thousands, and never

Then the captain would cry "Seas all!" and over the nets would go. Ships of olden times often bore an Ships of order times often bore an image of Our Lady as a figure head. With her leading them they never lacked courage to fare out into the wide waste of waters.—Catholic

#### HOW ST. ANTHONY'S NOVENA BEGAN

It was in January, 1912, that the Monastery Church of St. Francis on the Mount of the Atonement, Graymoor near the Hudson, New York. was opened for divine service. The article which follows, taken from the March. (1912) issue of The Lamp, the Catholic Monthly published by the Friars of the Atonement, tells Graymoor Shrine began.

ST. ANTHONY'S FIRST BREAD FOR THE FRIARY

(From The Lamp, March, 1912)

The very day that the Beautiful Statue of St. Anthony was placed in its niche on the Gospel side of the High Altar in St. Francis' Chapel, we received the following letter:

"Please find enclosed two dollars which I want to give in honor of St. Anthony for your new chapel. I beg you to pray with me for the recovery of my little baby, Anthony, who is quite ill, if this be to his eternal salvation. When he is hetter I shall send you another offer-

This was the first petition to be aid at the Wonder-Worker's feet in his new Shrine on the Mount of the

Atonement. About two weeks later came this econd letter from the Saint's Client, enclosing an offering of five

dollars: "I received your letter of January 21st, and was very happy to hear that I was the First Petitioner of St. Anthony in his new residence; and thanks God and St. Anthony our little baby is practically well now. There is no better friend for me in this world than St. Anthony. Ever since my early childhood days he has given me at times almost visible help, and my life has been full of worry,

and at times great sorrow.' We have commended to our big Franciscan Brother in a special manner the Bread problem at the Friars, and we doubt not that St. Anthony will do for us all and more than we ask.

moor Shrine that a new Novena was started every Tuesday, with the result that they constitute an End-less Chain which had never been broken, hence the name-Perpetual

Meantime the number of petitions sent in have constantly increased until they are now counted by the thousands where formerly they

were numbered by hundreds. Clients of St. Anthony desiring to participate in the Graymoor Novena to the Wonder-Worker of Padua should address St. Anthony's Graymoor Shrine, Friars of the Atonement, Box 316, Peekskill, N. Y.

### THE APPROACH TO

The Italians have a proverb: "If all cannot live on the piazza, every-one may feel the sun." Applied to everyday life this means simply that there is light and warmth enough in this life to dispel gloom and melancholy, if we are only wise enough to realize it. Life is generally what we choose to make it. Some of us make life a prison fancying ourselves victims of fate and brooding over our grievances real or imaginary. This is a mis-

To be bright and cheerful certainly requires an effort. But it is an effort really worthwhile. Everyone has felt the benign and genial influence of a cheerful friend, who like a sunny day radiates brightness and warmth. Cheerfulness is an and warmth. Cheerfulness is an art that can be acquired. In a famous essay, Addison preferred cheerfulness to mirth, because one was a habit and the other an act, one short and transient, the other fixed and permanent. "Mirth," he added, "is like a firsh of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity."

It has been said of Our Divine Lord that He never gave way to mirth, but that He was always cheerful. Cheerfulness is a part of the Christian virtue of hope, that we are all bound to practice. The saints were conspicuous for the peaceful serenity of their minds and hearts. They lived in a perpetual atmosphere of cheerfulness. The science of the saints is really the science of life, it shows how life can be lived be with the science of life. be lived heroically for God and the interests of their soul. But the world under the chilling blast of materialism has apparently forgotten how cheerful the Christian ideal of life really is.

We can do no better than imitate our Lord and His saints in this cheerful attitude toward life. It will save us many depressions and lift us over many rough places on the journey through this world. Someone has recently defined a pessimist as a man who has become seasick on the voyage of life. Now it is notorious that the world has produced in these latter days an abundant crop of pessimists. They fill the world with their vaporings, and discourage men of forward vision and of true perspective from viewing life through the glasses of optimism. Their attitude is contagious. We need to be protected

A cheerful state of mind betokens that its possessor is not only easy in his thoughts, but master of all the powers and faculties of his soul. His imagination is clear, his judgment undisturbed, his temper unruffled, and his heart pours forth friendship and benevolence towards all who come within the sphere of his influence. Cheerfulness, moreover, has been called a habitual state of gratitude to the Author of Nature for all His wonderful gifts, a sort of secret acquiescence, kind of seasoned resignation to the

Divine Will. There is only one thing that can deprive a man of cheerfulness. And that is a sense of sin. Where sin exists there can be no tranquil lity of mind, or health of soul, or peace of heart. For it is impossible for any man to live in peace with himself and acquire a cheerful character, if he is obsessed by a sense of his own guilt and apprehensive of the terrible punishment

But for Catholics who have recourse to the Divine Tribunal of Penance in all their troubles, there is no excuse for destroying cheerful-ness by the sense of sin. There is no need to look backward to what has been, and spend fruitless hours brooding on the past, and recalling ancient grudges, old woes, and the multitudinous ills that life has heaped upon us. Turn all the past with its sad hours, its wasted energies, its neglected graces, into so many lights for hope and confidence in the future, by cultivating a cheerfulness born of reliance upon God and His goodness.

Everywhere we are upheld by His Everywhere we are upheld by His goodness and mercy, surrounded with an immensity of love, and assisted by His grace. We are created for happiness. We cannot obtain true happiness in this world. But we can, if we are faithful, possess it in the next. In the meantime, let us be cheerful, for God expects it, our faith inculcates it, our neighbor will be helped by PRICE INCLUDES it, our neighbor will be helped by it, and we ourselves will be the It is true of Alexander.

It is true of old Charlemagne crying at the palace window to see the ships of the pirates and remembering Lindisfarne; it is true of one line Lindisfarne; it is true of one line Lindisfarne; it is true of one line Lindisfarne; it is true of the Lamp so many by my success in resisting temptations began to pour in for commemoration at St. Anthony's Gray-

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