#### CHATS WITH YOUNG MEN

AS THE VIOLETS CAME

Some love may come as a call to In a gale of glory that blinds and

thrills : But my love came like the breaking stars

In a sudden hush on the summer

is white.

For love, as they say, may come like Or a challenge gay, or a wind un-

true, love came as the violets came In the quiet fields when the spring

was new. BE CIRCUMSPECT, YOUNG MAN At this season of the year, we

'In the Spring a livelier iris

Now, love, i. e., a tender affection for one of the opposite sex, is a rather serious matter, since it usually results in matrimony. Love, therefore, must not be regarded lightly, for life's happiness depends

Mr. John B. Kennedy, who has an article on the subject in the April Columbia, contends that nothing could be more dangerous for young man than to let his thoughts, He came downstairs, you see, lightly turn to love, since love is so serious a matter that it is not She turned and smiled at me. so serious a matter that it is not readily amendable to thought; for if there is any truth in the expression that a man "falls in love," it is obvious that he falls thought so by its that he might fall into a hired man.

She turned and smiled at me, I went and smiled at me. I went and smiled at lessly, just as he might fall into a

well or a river. Mr. Kennedy's article is timely and we reproduce it for the edifica-

and we reproduce it for the editica-tion of our readers:

"A young man—unless he is that extraordinary and unfortunate creature, a young man who is not young, does not calmly sit and select a young woman as the object of his love as he might calmly sit and select a young horse as the object of his wager. Even this sporty and unlovable operation is done, as a rule, without calm and without seats.

A young man who is worthy of having his love for a young woman settled and sealed in matrimony is seized always with the authentic inspiration of clean passion; he flings himself into the great adven-ture of matrimony with the zeal of a knight crusading against himself—against the selfishness and baseness that a good wife may conquer in any man. There is a noble rashin any man. There is a noble rashness in all true courtships; the glorious paradox that the chooser

How teacher siniled at him, When he was tired and didn't scold But said: "Don't worry, Jim." has himself been chosen. Love and marriage are, indeed, conditions that come best to young men with a sweet suddenness-but never as the result of fancy lightly turning. Lightly turning fancies run constant risk of colliding with the pushing, relentless moral fact that love, like salvation, is a very sacred and solid institution—not to be trifled with. A soul must toil heavily to heaven, but it can swerve lightly and gracefully into hell.

"There has been something of a conspiracy among poets in their non-poetic lapses and among roman-ticists who drop into rude realism, non-poetic lapses and among romanticists who drop into rude realism, to give young men a false philosophy of love. It is this conspiracy, gayly abetted by dreary old worlddings of both sexes, that has made it traditionally connivable for a young manto sow what are known as his wild gets. The conventionally permissible recently. oats. The conventionally permissible picture is that of a young gentle-man, serene and smiling, turning his fancy lightly to thoughts of not as conventional, of a young burglar romping through life and scattering bombs where he will; a picture followed by the sober reflection that for comparative harmless-ness society had better select the burglar throwing bombs than the

to go wrong that we are now paying the inevitable penalty; the assertion by the young women of today that the gander's sauce is also palatable to the goose; a perversion to be expected from the intelligence of geese, none the less one that that the gander's sauce is also palatable to the goose; a perversion to be expected from the intelligence of geese, none the less one that is playing ducks and drakes with decency in our ways of living. This assertion is not made in so many words, for words can be futile as often as they can be forceful; it is made in so many deeds — as the divorce records bear witness.

sight is "a dainty dish to set before the king." The king who is represented as sitting in his parlor counting out his money, is the sun; while the gold pieces that slip through his fingers are golden sunshine. The queen, who sits in the dark-kitchen, who is in the dark-kitchen, will be ruined if every man is not eager to share our small measure of zeal over them.—St. Vincent de Paul.

Sociologists quite blandly refer to "the oldest profession" and tell in a single, ancient lie the story of the immoral mess that is known economically as our standard of living. It is difficult enough for men of proved self-discipline, of studious habits and poised temperament that is the product of wisely spent years.

The king—the sun—has risen, the day-dawn, the clothes she hangs out are clouds, while the bird which so off her nose" is the hour of sunset. So we have the whole day in a pie.

MISUSED WORDS

Exaggerated language, especially is the product of wisely spent years, to keep mind and heart occupied against the snares of the devil; but when Satan has entire armies of In a sudden hush on the summer hills.

Some love may come like a storm that swells

The that swells the following that the following the following that the following that the following that the following that the following the following that the following the that swells
In the August sky as the daylight
wanes:
the word with their piffle about
complexes and their fashionable con-But my love came like the sound of centration on sex study, what chance has the young man to keep straight

bells
The winds have drifted across the his course?
"Not much, if he is a non-Some love may come like a flame that's drawn

Through ruins crackling across the night: night;
But my love came like a breaking dawn
On the delsy hills where the world On the daisy hills where the world substantial enough to warrant purity on the part of any young fellow with just adequate common sense. The spiritual benefit is abso-lute and permanent because constantly renewable at the font of the Faith. The wisdom of the Church in insisting that at least once a year every soul submit to purgation is apparent even to pagans, who can at least catch the spiritual analogy to bookkeeping processes. "There should and there must be

At this season of the year, we are told, young men are more than usually prone to "fall in love."

As Tennyson says:

"In the Spring a livelier iris are told, young men are more than usually prone to "fall in love."

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"In the Spring a livelier iris are told, young men are more than usually prone to "fall in love."

As Tennyson says: the Spring a liveller 1718 changes on the burnishe'd air. Every man may be a mission-ary—principally to convert himself "In the Spring the young man's fancy lightly turns to thoughts of lave."

"In the Spring the young man's fancy lightly turns to thoughts of lave." clean heart must out-balance the lightly turning fancy if love between men and women is to be always something more than a whim of the young who betray their youth."—The Echo.

## OUR BOYS AND GIRLS

THE TOUR OF A SMILE

My papa smiled this morning when in the Spring, or at any other season, At mamma; and when he smiled,

So then he smiled at someone whom He saw when going by, Who also smiled and ere he knew Had twinkles in his eye; So he went to his office then And smiled right at his clerk, Who put some more ink on his pen And smiled back from his work.

So when his clerk went home, he smiled Right at his wife, and she Smiled over at their little child
As happy as could be;
And then their little child she took
The smile to school; and, when

And then the teacher passed on one To little James McBride, Who couldn't get his lesson done No matter how he tried; And Jamesy took it home and told How teacher smiled at him,

And, when I happened to be there That very night at play, His mother had a smile to spare Which came across my way; And then I took it after a while Back home and mamma said : "Here is that very self-same smile Come back with us to bed.

### ROUGE RUINS THE COMPLEXION

Girls who use rouge and powder will in later life, be compelled to cover their faces with veils, as the women of the Orient do, if they do

"We practicing physicians cannot fail to view with alarm the increas-ing use of cosmetics by our young love, romping through life scattering the favors of his precious heart where he sees fit. There arises a picture just as permissible, although girl has already ruined her complexity as conventional of a young line with the sees than a propositional of a young line has things. We tremble ion by these things. We tremble to think what many of the members of the growing generation will look like when they reach forty.'

"SING A SONG OF SIX PENCE" burglar throwing bombs than the light-o'-love scattering wild oats.

"So aggravated has become the state of what we call our civilization through this pernicious doctrine of the right of young men to go wrong that we are now paying the inevitable penalty; the asser-

the constant use of superlatives, is a common fault among our girls. Recently we heard a girl describing a dress her mother was making as "terribly sweet." Now could anything be more incongruous than the combination of "sweet" and
"terrible?" Then there is the use
of "awfully," which perhaps is the
most overworked and misused word

most overworked and misused word in the language today. It has come to take the place of "very" in the vocabulary of most young folks and does duty on all possible occasions. Examinations are "awfully" hard, candy is "awfully" good, some poople are "awfully" nice and examinations are "awfully" nard, candy is "awfully" good, some people are "awfully" nice and others are "awfully" horrid. "Perfectly adorable" is another overworked phrase. It does not matter how trifling or how consequential the thing may be: "Perfectly adorable" seems to suit the need for the description whether it he as for the description whether it be a sunset or a new tam-'o shanter.

We have often heard it said that the best manners are the most unobtrusive. Indeed perfect manners are so unassuming that one does not think of their being manners at all.

The same principle holds true of speech. It is to be commended not so much for what it says as for

what it fails to say.

An excellent illustration of the power and force of words unsaid was given a few years ago, when a popular magazine offered a prize for the story told effectively in the fewest words. The rate of payment was based on the number of words ommitted rather than the number used. This shows pretty plainly how strength is acquired by repression rather than by an exaggerated use of all the adjectives in the dictionary.

If you wish to improve your conversation and to have what you say count for something, begin at once to eliminate superlatives and meaningless exaggerations. - The

## AFRICAN MISSIONS

NEGRO CATHOLICS STEADFAST UNDER PERSECUTION

If any Catholic believes that the pathway of the Catholic Missionary in South Africa is an easy one, h has only to hear the latest story of persecution which has come out of that section of the dark continent, says the Rev. Father Thomas, R. M. M., who is in charge of the American headquarters of the Mariannhill Foreign Missions, in

"I have just received a letter from one of our Missionaries who has devoted his life to the work of aiding the pagan natives of South Africa, the Very Rev. Dr. Emman-uel, R. M. M., who cites a distress-

ing incident. "Twenty years ago Chief Mlenzane, head of a powerful tribe, asked us to open a Mission center in his location. A catechist was sent at once and within a few years a community was formed and a chapel built for the 600 natives who had become Christianized. No obstacle was placed in their path until lately.

"But a few weeks ago, according to his letter, Chief Mlenzane began to manifest an aversion to the Christians. First he forbade the ringing of the chapel bell, saying that it offended his ears. One of his tribal councillors, who is a Christian, refused to abjure his faith and the Chief deposed him from office and ordered him from the territory. Because the councillor did not leave soon enough to suit the Chief, his hut and all his crops and belongings were de-

"Later all the other Christians were called in and forced to stand outside the Chief's hut in a torrent-ial rainstorm, while the headman cursed their religion. When they refused to give up their worship of God he had their homes and crops destroyed and their chapel razed. He told them, too, that they were fortunate in having a few Europeans in the country, else he would have them all killed.

"The Christians were firm, how-ever, and refused to give up their religion, even though their homes and their house of worship were destroyed and their labor in the fields gone for naught. Rather than yield, they left the territory, men, women and children, and have settled some distance away, over the borders of Natal.

"Steadfast in their zeal for the teachings of God and Holy Mother Church, these Christian natives are striving for a new beginning of their lives, aided by the Mariann-hill Missionaries. Temporary homes have been provided and efforts are

being made to erect a new chapel.
"No wonder the Missionaries are content to work along year after year in the face of poverty, deprivation and discouraging setbacks, when they have such demonstra-tions of the grace of God implanted in the hearts of the poor natives they seek to help."

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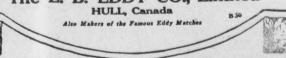


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