

CHATS WITH YOUNG MEN

HOW DO YOU TREAT YOUR MOTHER?

To remember that she is still a girl at heart so far as delicate little attentions are concerned.

To give her flowers during lifetime and not to wait to heap them on her casket.

To make her frequent, simple presents, and to be sure that they are appropriate and tasteful.

To write to her and visit her.

To do your best to keep her youthful in appearance as well as in spirit, by helping her to take pains with her dress and the little accessories and details of her toilet.

If she is no longer able to take her accustomed part in the household duties, not to let her feel that she is superannuated or has lost any of her importance as the central factor in the family.

Not to forget to show your appreciation of all her years of self-sacrifice.

To give her credit for a large part of your success.

To be generous in keeping her supplied with money, so that she will not have to ask for it, or feel like a mendicant seeking your bounty.

—Pictorial Review.

"IF I REST, I RUST"

The pithy inscription found on an old key, "If I Rest, I Rust," contains a forcible truth when referred to human action.

Even the industrious might adopt it with advantage to serve as a reminder that, if one allows his faculties to rest like iron in the usual key, he will soon show signs of rust and, ultimately, will not do the work required of them.

—St. Paul Bulletin.

LOOKING BACKWARD

The constant looking backward to what might have been, instead of forward to what may be, is a great weakener of self-confidence.

This worry for the old past, this wasted energy, for that which no power on earth can restore, ever lessens a man's faith in himself, weakens his efforts to develop himself for the future to the perfection of his possibilities.

THE OLD MAN

Ichabod, my boy, methought I heard you speak of your father this morning as "the old man."

That is the age when callow youth had its first attack of bighead.

I observed by the cut of your trousers, the angle of your hat, the tip of your head, the flavor of your breath, the style of your toothpick shoes and the swagger of your walk that you are badly gone on yourself.

This is an error of youth which your uncle can overlook; but it pains him sorely to hear you speak in terms of disrespect of one you should never mention save by the sacred name, "father."

He may not be up to your style in the modern art of making a fool of himself, but ten to one he forgets more in a week than you will ever know.

By and by, after you are through knowing it all, and begin to learn something, you will be ashamed to look in the glass and wonder where the fool-killer kept himself when you were ripe for the sacrifice.

And then, when the "old man" grows tired of the journey and stops to rest, and you fold his hands across his bosom and take a last look at a face that has grown so beautiful in death, you will feel a sting of regret that you ever spoke of him in so grossly disrespectful a manner; and when other sprouts of imbecility use the language that so delighted you in

the germinal period of mankind, you will feel like chasing them with a thick stick and crushing their skulls to see if there is any brain tissue on the inside.—Bob Burdette.

OUR BOYS AND GIRLS

THE FLOWERS AND THE BLESSED VIRGIN

To the Franciscans of the Middle Ages, says a writer in the Living Church (Protestant Episcopal) we owe some of the loveliest legends of the flowers that gather about our Lord and His Mother, for these followers of the Saint of Assisi were essentially nature lovers.

They thought with a pure love of the glad revealing of God's redemptive love through all things outdoors. With their love of Mary whom Dante calls "the terminus of Creation," they dedicated many of their flowers in her honor.

Anyone who has a proper appreciation of the exalted dignity conferred by Almighty God upon the Blessed Virgin will easily understand the reason why the Catholic Church attaches so much importance to devotion to Mary.

The little roadside flower "our Lady's bedstraw" is familiar to any child, and this is the lovely story they tell of it.

The white lily has in the symbolism of the Church been dedicated to the Virgin because of its purity. The lily was used by the Angel of the Annunciation. There is a legend that when the Blessed Virgin was walking in the garden of Zacharias, whither she used to go to meditate on the message of the angel, she touched a flower that hitherto had no fragrance.

In the Middle Ages the rose, like the lily, was the Virgin's flower, still commemorated in the rosary. The violet, too, belongs to her. The rosemary, which, of course, is not a rose, does not take its name from Mary, but from the Latin source *ros marium*, because of its fondness for the water.

The story of the Christmas rose, the hellebore, every Italian mother tells her child. On the night when the heavens were singing to the shepherds of Bethlehem, a little shepherdess followed her brothers, keepers of the flocks, over the frosty earth by the gleaming light of a star.

All the legends of the flowers connected with the birth of the Holy Child are beautiful. The chrysanthemum is the flower which told the wise men by its starlight rays that they had reached the place where He that was born King of the Jews

lay sleeping. The little plant, the star of Bethlehem, is part of that wonderful light which shone in the heavens and guided the shepherds and wise men to the manger, which, when they greeted the Child, burst, scattering the flowers about the fields. At daybreak Joseph gathered handfuls of these from the wintry earth and poured them into Mary's lap.—Sacred Heart Review.

THE MONTH OF MAY

With the exquisite sense of fitness which characterizes all that the Church does she has dedicated the fairest of months, the month of May, to the fairest of God's creatures, the ever blessed Mother of our Lord.

There has never been a time in all the history of the world when Catholic womanhood needed to be more devout to the ever pure Mother of God. The world is filled with temptations of every sort. Evil has assumed many varied and attractive forms; literature and amusements all seem to be conspiring to degrade and debase; under such conditions it is more imperative than ever that devotion to the Blessed Virgin should be assiduously fostered and developed in the soul.

Prayer and the devout reading of Holy Scriptures and the partaking of the Sacraments are means to true religion, as every practical Catholic learns from his catechism; and as they are means of Divine appointment, they are sure, if faithfully and devoutly used, to bring about the end. But for all that, they are not the end taken apart from God; and to regard them as such is a confusion of thought, which may very possibly disturb our spiritual aim, and make us shoot very wide of the mark.

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Ignatius, Bishop of Antioch—one of the four centers of Christianity (Jerusalem, or Elia, Antioch, Rome and Alexandria) wrote, as had also Irenaeus showing that he who did not belong to the true and universal Church "had no fellowship with the Passion," and could therefore "not inherit the kingdom of God.

According to writers in the second century, it clearly develops that Peter, at Rome, as holder of the first See, had been looked to as possessing a superior status over the remaining Apostles, although the sense of their momentous pioneering was, comprehensively enough, not yet wholly realized by the Twelve.

In the opening of that century, Pope Clement wrote to the disturbed and rebellious church at Corinth in a tone which fully showed (as non-Catholic historians admit) that he was in no uncertainty about the status of Rome as against the other Sees of the Church. Doubtless, says Father Lattey in effect, there was much in Rome's position that fitted it well to be the site of a primacy;

but general evidence of contemporary writers and tradition is far from indicating that Roman Bishops chose Rome because the city gave the Catholic Church special material advantages; in other words—policy did not enter into the choice of Rome, as adverse historians of the Church always declare.

In view of Modernistic ideas on the "symbolic" idea of Christ, it is well to know that in 190 A. D., Pope Victor at Rome excommunicated one Theodotus for declaring that Christ was a mere man—also the Arian heresy of the 4th century which held that Christ was the best of all men, but not divine.

Evidence is also given by writers in those early days as to the rigor with which sacramental observance was insisted upon; thus, baptism, which is spoken of by many writers in detail, and in the "Didache" or Teaching of the Twelve Apostles.

Pliny in the third century A. D. (Trajan's time) spoke with Christians in Bithynia who "were accustomed to sing by turns a hymn to Christ as God" (Epistles of Pliny, 10). A Christian page-boy in the imperial palace is also made fun of for worshipping a crucified God in 120 A. D.

Though Father Lattey does not mention it, we can always consult the story-books of Newman and Wiseman, "Callista" and "Fabiola," as giving perfect historical pictures and accounts of early Christian and Catacombian Rome by men who were among the most scholarly of their own, or indeed, any age.

The story of Nero again is told in "Quo Vadis," and here the history is, if somewhat floridly decorated, at least fundamentally correct, introducing us not only to the sinister last descendant of the Julian family, but also giving us life-portraits of some of the world-characters of that age—Petronius Arbiter, for example, and the Stoic, Seneca; to say nothing of St. Paul and St. Peter and other Apostles who sat at the feet of Christ.

It may not be out of place to say here that a literature of Early Christianity is likely to spring into existence as the result of this war of the nations. Religious revival has been always the sequel to great conflicts; with such revivals, two particular styles of literature—especially in the domain of the historical novel—have followed, namely, Christian or Religious literature and fiction of the Romantic School.

THE EARLY CHURCH

Father Lattey, S. J., in a current historical publication deals with the history of the Early Church, taking the second century A. D. as his point of departure. It was in this century—so little known to average Catholics—that the Bishop of Lyons, Irenaeus, wrote his work "Against Heresies." This prelate was the chief figure in Gaul and had also visited Rome.

He tells us that in his early youth he had seen Polycarp, who had been appointed by Apostles a bishop in the church of Smyrna, and that there were then alive persons who heard Polycarp speak in detail of John, the disciple of Christ, relating how the Apostle and all who adhered to his teachings, abhorred and fled from all who taught a doctrine different from that which they—as Christ Himself—had taught.

Irenaeus refers to the Apostolic tradition of the greatest and most ancient and universally known church—founded at Rome by Peter and Paul; a church (he says) which although spread over the world, teaches, as if the establishment were "in a single house." Germany, Spain, the Kelts, the East, Egypt, Africa (he says) all preach the same religion and all practice it in the same ritual.

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IS HE EXCEPTIONAL?

A Louisville daily offered a prize to the person having the best record for church attendance. Numerous answers were received, but the one that had them sit up and take notice came from Lawrence Smith, a Catholic. It read: "My record is as follows: 'I am sixty-eight years old, and have gone to church every Sunday and Holy day of obligation since I was four years old. I missed one Sunday while at sea when I was on my way to Nova Scotia. I am a member of St. Louis Bertrand Catholic Church, Sixth Street, and never miss Mass on Sunday. If I am late for one Mass I go to the next one.'—The Tablet.

UNITY CONFERENCE

If the many Conferences for the "reunion of the Churches," which have sprung up during the last generation, bring men to their knees in humble supplication to God our Father, they will not have been held in vain. God listens to the prayer of the lowly; the infinitely merciful Heart of Jesus Christ is quick to hear the sincere cry of those who wander in the darkness. It is a victory, too, over ancient error, if the multitudinous Churches which have done their part in stirring up "the weltering seas of prejudice and conflicting opinion," existing beyond the pale of the Catholic Church, begin in some dim way to comprehend, that Christ founded but one Church, with an absolutely consistent and authoritative doctrine, and not three hundred or more warring sects.

These Conferences then, if ruled by the spirit of humble and sincere prayer, and directed toward a proper concept of the unity of Christ's Church, may bring the day of reunion appreciably nearer. If, on the other hand, their followers beguile themselves with the hope or belief, that the Catholic Church will ever renounce the smallest part of the deposit of Faith, of which she is the divinely appointed guardian, their efforts are doomed to complete failure. The Church prays that all men, all alike children of our Father in Heaven and made in His image, may be united in charity and in the confession, not of a compromise, but of the one true Faith delivered to the saints. She has but one Gospel for all alike, the Gospel given her by Jesus Christ who bade her teach all

nations, promising that His Holy Spirit would abide with her all days even to the consummation of the world. This sole basis of reunion which she can allow, is the acceptance of the supreme authority conferred upon her by her Founder, Jesus Christ. We cannot build upon the hay and stubble of compromise, but only upon the Rock of Truth—America.

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In any boiler or furnace the grates will sometimes burn out if ashes are allowed to heap up in the ashpit. With the Safford it's no trick to take out the old grates and put in new ones.

Safford Boilers and Radiators

are designed to save the householder trouble, worry and labor. To remove the Safford grates, simply dump the fire into the ashpit. Wait until grates cool. Then reach in and take them out with your hand, the same as the man in the picture is doing.

The Safford are the simplest grates. There are no bolts to unscrew or cotter pins to cut in two with a chisel, as with other grates. Indeed, some boilers have to be almost taken to pieces to get at the grates, and owners left to suffer from the cold for two or three days.

If you are about to build a new house get the hot water system made by an organization of specialists devoted exclusively to the manufacture of hot water and steam boilers and radiators—the Dominion Radiator Company. The cost will be no greater than for an ordinary hot water system, but your house will be more valuable because it will be heated perfectly.

Send us your name and address on a post card and we'll mail you promptly our "Home Heating" booklet, which describes the Safford system in detail. It will only take you a minute to write that card. And just think of all the information you'll get about the most advanced ideas of home heating!

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