

CHATS WITH YOUNG MEN

ONCE UPON A TIME

There was a man who had two good friends and they were very true to him. He understood that they were friends of his father too and had promised that they would take particular care of the son. They were not demonstrative or obtrusive friends. In fact, the man was often ashamed of himself that boisterous and boon companions more frequently rang his door-bell and dined with him. Sometimes indeed the man was stricken with twinges of remorse and on making up a theatre-party or planning a fishing trip or some other pleasant jaunt, he sent his friends an invitation to be present, but they declined. "Chaps like us," they answered, "would only be in the way."

The man could not remember when Constant and Victor, as his father called them familiarly, entered into his life. As with most thoughtless and unreflecting youngsters, he took favors from all sides and paid but little attention to his benefactors. One day, however, in the September after graduating from the High School, he was wondering what he must do, when whom should he meet but Constant. "What's the matter?" he was asked cheerily, and he gave his answer he was persuaded that the place for the High School graduate was college. Victor was not near at the time, but fortunately happened in at the end of the lad's first month at college and safely tided him over a fit of the blues. The man, reviewing his college days, could not say to which of the two he should be more grateful. Constant came to visit him more frequently, but Victor came on special occasions and just when needed.

OUR BOYS AND GIRLS

A CHARITABLE BOY

If any of our young folk remember the first time they earned any money of their very own, they do not need to be told how proud they were of it and how good it looked, and they can recall the plans they made for disposing of it. Well, there was once a little fellow named Vincent who, when about twelve years of age, did some work, for which he was paid 80 cents. It was the first time he had ever earned anything, and he felt very pleased with himself. The sum seemed quite a large one to him, and his first thought was: "I'll take it home and put it by till I can increase it by doing some more work." On the way home, however, Vincent met a man who was very poor; and his boyish heart was so touched by the sight of the man's miserable dress and half-starved appearance that he at once gave him all his 80 cents, not keeping a single one for himself. That gift, I am sure, was as precious in the sight of God as if it were \$80—for it was all for him. The charity thus displayed was but the forerunner of countless charitable works which he was to perform as a man; for little Vincent was no

HUMILITY

Humility is the virtue opposed to pride, and it is the most important natural virtue man is capable of after justice. The theological virtues, faith, hope and charity, transcend humility, but they are infused by God, who is their object. Magnanimity strengthens a vacillating will; humility checks excess in aspiration and ambition; it supposes a rational, true estimate of one's real worth. It is a very honest virtue; it tells the truth with sensitive precision. It is not base, cringing, abject, but loyal in subordination to God. If a person has a keen intellect, a powerful imagination, a beautiful body, these are gifts of God. The worth and the glory from them justly and honestly should redound to their Creator, not to their vicarious possessor. We deserve merit for the correct use of these gifts, but very little glory for happening to be the object in which they are placed by their Maker. On the other hand, anything in us that is really evil is our own, because we are the doers of the evil in us: God is not. We are accountable for this evil: God is not. Humility consists essentially in recognizing and acknowledging practically the fact that whatever is good in us is God's; whatever is evil in us is our own. All glory, then, is to God; all blame to ourselves.—Dr. Austin O'Malley in the Ecclesiastical Review.

ADVICE TO GIRLS

Be pleasant at all times. A smile does more good in this world than all the preaching. Think beautiful thoughts. "Beautiful thoughts are angels bright." Remember that you are judged by your actions. "Do noble things, don't dream them all day long." Be conservative. Your acquaintances do not want your confidences. At all times be womanly. A masculine girl does not retain admiration. Be careful not to grieve over the wickedness of others; watch yourself "lest you grow a few sprigs of ungodliness." Be quick to believe good. Believe the good until the evil is evident. Do the little things, and then, if you have the time dream of the great things. Be natural. Remember there are others as lovely as you are.—The Casket.

A TRUTHFUL BOY

How people do trust a truthful boy! We never worry about him when he is caught of sight. We never say: "I wonder where he is; I wish I knew what he is doing." We know that he is all right, and that when he comes home we will know all about it and get it straight. We don't have to ask him where he is going, or how long he will be gone, every time he leaves the house. We don't have to call him back and make him "solemnly promise" the same thing over and over. When he says, "Yes, I will," or "No, I won't," just once, that settles it.—Robt. Burdette.

DREAMING AGAIN

Are you the girl who started the day with the intention of making it so full of good service and cheer, and ended it with a dull sense of failure? Perhaps the mistake lay in dreaming of some one big, glorious service; and while you gazed off in the distance in search of it, you passed by unheeding the little, humble, needful things that would have filled your day with well-doing.

SOWING WILD OATS

Here is a phrase that has done an incalculable amount of harm—"sowing wild oats." It is applied to youth, generally with a limited application to growing boys and young men. What does it mean? It is supposed to be a polite way of expressing the idea of dissipated life, of years uncontrolled by any of the Ten Commandments. And to the "initiated" it always carries with it the underlying notion of a bad life. In its practical application and interpretation, therefore, it is a phrase that is used to condone offenses against God, to minimize sin; to make light of impurity; to pretend that uncleanness is a necessary thing in every young life—a thing to be expected, tolerated, overlooked, excused. Often enough we hear out of the mouths of persons who pose as connoisseurs of life such talk as this: "Oh, so and so is wild, dissipated, a rake. But he is only sowing his wild oats. He'll turn out well, settle down, and be a good man."

WHICH ARE YOU?

In this crisis Catholic laymen are the men of the hour. We need Catholic leaders not leading Catholics. Your so-called leading Catholics sometimes reveals himself to you in the person of a shrewd politician who faithfully occupies his pew every Sunday two months before election time, and vanishes from sight during other seasons of time. What we want is Catholic leaders, not leading Catholics. So says Bishop Schrembs. There is value in the distinction. A leading Catholic may be merely a poseur. But a Catholic leader must lead—Catholic Citizen.



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Nothing bespeaks the practical Catholic so much as the salutary habit of prayer. In temptation, in each surprise of danger, in fear, anguish, or grief, the well trained soul, like a confiding child running to the protecting arms of its mother, turns instinctively to God, and in so doing but follows the maxim of Our Lord to "Pray always." Prayers for the Catholic is the armor of the soul which from constant use is kept clean and bright; it is the ever present shield against which the fiery darts of enemies strike, but are powerless to harm. It is as natural for the good Catholic to pray as to breathe, and prayer will always spring spontaneously to his heart and lips with even the first intimation of danger. If he be victorious over temptation; if he be successful in overcoming an inclination to evil; if he is to accomplish any good whatsoever, it is traceable always to prayer. All good things must come to him through prayer. When prayer ceases, the spiritual life of the Catholic ceases, and when the spiritual and practical part of the Catholic life is laid aside, all meritorious works are likewise laid aside or forgotten. Catholic life without good works becomes weakened, and that faith which is not stimulated by good works soon becomes a dead faith. Prayer is the keynote of Catholic life, the touchstone of all the good which is to come to us in the days of health and strength, and of all the comfort for which we hope in the hour of death. It is meant for us to ask in order that we may receive, and it is only through this means of humble, earnest asking in prayer that God is pleased to bestow His grace upon us and to guard that treasure of the true Faith which in His goodness He has entrusted to us.

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