

**CHATS WITH YOUNG MEN**

**LITTLE THINGS**

It takes a little muscle  
And it takes a little grit;  
A little true ambition  
With a little bit of wit.  
It's not the "biggest" things that count  
And make the "biggest" show;  
It's the little things that people do,  
That makes the old world go.  
A little bit of smiling  
And a little sunny chat;  
A little bit of courage  
To a comrade slipping back.  
It's not the "biggest" things that count  
And make the "biggest" show;  
It's the little things that people do,  
That make this old world go.  
It takes a kindly action,  
And it takes a world of cheer  
To fill a life with sunshine  
And to drive away a tear.  
Great things are not the "biggest" things  
That makes the "biggest" show;  
It's the little things that we may do,  
That make this old world go.

**SMILE**

Everybody in the world has a cross of some kind to bear. It may be one thing unseen in the silence of the heart's profoundest depths; or it may be one that is painfully visible to all. To some God gives but one great loss to bear; on others He showers what seems like a multitude of smaller ones. But, great or small, or one or many, the cross is there, and must be carried. Some bearers wrestle their crosses with the sharp thorns of repining and discontent; others with the soft blossoms of patience and hope. It is largely a matter of choice, resting with the bearers; but it is the relation of our experience that he finds his cross lightest who has learned—bitter though the lesson is—to smile with others at his own miseries.—The Monitor.

**THE VIRTUE OF MEEKNESS**

Meekness is not weakness; it is a virtue and for that reason it is an exhibition of strength. No one would consider trained muscles evidence or weakness of body. Virtues are the trained muscles of the will by the help of which man exercises his freedom energetically, at the proper time and in the proper way. Meekness, then, is strength. All virtues keep to the middle of the road, to the golden mean; they serve not to the side of excess, nor slip to the side of defect. Meekness has a hard road to travel. It holds the curb upon anger, keeping it to the path. In this work meekness should have occasion enough to display its strength.

Have you ever considered why Our Lord said: "Learn of Me because I am meek and humble of heart?" Christ was opening a school in opposition to that of the Pharisees. He invited all to come to it. "Learn of Me." Never had any school a more attractive advertisement. The teacher was "meek and humble of heart," the pupils would find rest for their souls; the lesson was sweet and easy. The pupils of Christ might shudder at the words, yoke and burden, if they forgot how their meek teacher would fit the yoke and burden sweetly to their shoulders and necks and how by His hand He would make them light. Yokes are made for two, and the other one they would recall is Christ.—The Tablet.

**FIDELITY**

There is a story of a prominent judge, who, wishing to have a rough fence built, sent for a carpenter and said: "Mend this fence to keep out the cattle. As it is out of sight of the house, these unexplained boards will do, and I will pay you only a dollar and a half." Coming to look at the work, the judge found the boards planned and finished with excellent neatness. Thinking, of course, that greater pay would be demanded, he said: "I told you this fence was to be covered with vines, and I do not care how it looks." "But I do," said the carpenter. "How much do you charge?" asked the judge. "A dollar and a half," said the man. "Why did you spend all that labor on the job, if not for the money?" "For the job, sir." "Nobody would have seen the poor work on it," said the judge. "But I should have known it was there, sir." And taking his one dollar and a half, he went away. Ten years afterward this carpenter obtained a large contract from the judge when a great crowd of competitors failed. "I knew," said the judge, "we should have only good, genuine work from him. I gave him the contract, and it made him a rich man." Soon or late, in things sacred and things secular, the one who is faithful over a few things is made ruler over many things.

**AN EDIFYING PRACTICE**

One of the many simple and beautiful professions of faith, expressions by which we openly declare our belief, such as for example the sprinkling of holy water, the sign of the cross as we rise in the morning, and other similar acts of devotion, there is nothing more touching and inspiring than the lifting of their hats by men as they pass a church. The very act is a recital of the Apostles' Creed. It proclaims, "I believe," just as plainly as if the words were spoken.

The majority of Catholic men realize fully that it is a distinct privilege to be able to make this simple and beautiful profession of faith. The man going to or coming from his daily toil, the business and professional man, the student and little schoolboy should lift his hat. Think of all the open acknowledgments of Christ that are possible even in one day by this simple act.

There are few places where this edifying custom is more noticeable than in the elevated trains as they pass by the Cathedral. The majority of men in car after car as the train passes the great gray stone metropolitan church of this Archdiocese reverently lift their hat in thoughtful tribute to the Prisoner of Love, reposing in the tabernacle on the altar.  
Some of these men may not be aware that there is an indulgence granted for this act of devotion. Pius X. of happy memory who is frequently referred to as the Pope of the Blessed Sacrament granted an indulgence of one hundred days for every act of external reverence offered on passing a building where the Blessed Sacrament is kept. May this pious Catholic custom continue to prevail and become even more general!—The Pilot.

**OUR BOYS AND GIRLS**

**FAMILY FINANCIERING**

"They tell me you work for a dollar a day;  
How is it you clothe your six boys on such pay?"  
"I know you will think it conceited and queer,  
But I do it because I'm a good financier."

"There's Pete, John and Jim, and Joe, William and Ned,  
A half dozen boys to be clothed up and fed."  
"And I buy for them all good, plain victuals to eat,  
And clothing—I only buy clothing for Pete."

"When Peter's clothes are too small for him to go on,  
My wife makes 'em over and gives them to John."

"When for John, who is ten, they have grown out of date,  
She just makes 'em over for Joe, who is eight."

"And when little Joseph can't wear them no more,  
She just makes them over for Ned, who is four."

"So you see if I get enough clothing for Pete,  
The family is furnished with clothing complete."

"But when Ned gets through with the clothing, and when He has thrown it aside what do you do with it then?"

"Why, once more we go around the circle complete,  
And begin to use it for patches for Pete."

**THE HAIL MARY THAT TAUGHT A LESSON**

An incident in connection with the Rosary is related about the late Father Maturin. Some years before he became a Catholic, duty as an Episcopalian clergyman took him to a hospital in Philadelphia one morning. Walking through the surgical ward, his attention was attracted by the luminous expression on the face of an aged woman, who was thanking the nurse for giving her a Rosary. The visitor paused by the bed and taking a bead between his fingers, asked: "What do you say on this?" "I says the Hail Mary, sir," replied the owner of the beads. "You Catholics think everything of the Hail Mary, don't you?" he asked. "Yes, sir, and so did the Angel Gabriel," put in the quick-witted nurse. Questions and answers followed briskly, and the learned clergyman admitted that the two simple, unpretentious women had given him a truer and deeper conception of the mystery of the Incarnation than he had ever had before.—Catholic Universe.

**CLEVERNESS SOMETIMES A HANDICAP**

"We all know that the boy with a great memory, who can keep his place in school without an effort is generally content so long as he in any way distinguishes himself in the eyes of the master," declares Lord Cowdray, the engineering magnate, "but, believe me, the clever boy is the boy who is severely handicapped in after life through the facility with which he has gone through his school days. The easy attainment of knowledge is a disadvantage unless the boy who can learn easily is fired with ambition and determined to go far. It is, therefore, necessary for every boy to do his best, and to do it with all his might. "Every boy should be keen to do his best, whether he succeeds or fails. If he succeeds, he has the pleasure of success. If he failed, his failure did not rise through any fault of his. Your future is in your own hands. Try in setting your vocation in life to think that it will be not only your work, but your pleasure. The struggle for existence and success is so great nowadays in that they who tackle their work in perfunctory manner have

no chance of reaching through to their goal."

**A LITTLE WISDOM**

Time does not change anything. A thistle will never bear roses, nor will a copper cent ever become a gold dollar. "As the twig's bent, the tree's inclined." Those boys and girls who are diligent in their school work will be known by the same degree of excellence later on. Neglect of duties now, shrinking work, distaste for religious duties, tardiness for Sunday holy Mass, will grow stronger and worse in aims. Idle boy, ragged man; silly girl, unscrupulous woman. Profanity lessens faith and becomes crime. The signs of youth penetrate the marrow of the bones. A studious and religious boy or girl, a successful and happy man or woman, time changes no one. The future shows the development of youth. Let us heed the warning, take time by the forelock. Weeds grow rapidly and rank, and choke the good seed. Operations and strenuous efforts must often be resorted to, if only they are heeded, otherwise a bad and sad future is ahead. Training, education, religion, industry, virtue, cannot be started too early in life.—Pittsburgh Observer.

**CHINA**

**BENEDICTINES SAIL TO FOUND HIGHER SCHOOL IN PEKING**

Beatty, Va.—Two Benedictine Fathers of St. Vincent's Archabbey here sailed recently by way of Vancouver for Peking, China, on the momentous mission of preparing an American Benedictine Foundation in China. It is planned to erect a Benedictine institution of higher education in Peking, a project which has been under consideration by the Sacred Congregation of the Propaganda for some time. The object of the founding of the school is to bring the more cultured and well-bred Chinese into the Church. Hitherto, Catholic endeavor in China, it has been pointed out, has been largely among the poorer classes. It is believed, however, that through the leaders of Chinese people, the mass of them may be brought over to the Church. In that connection, it is recalled that General Feng, one of the feudal powers in the country, embraced a Protestant faith and that more than half of his army of 50,000 now are Protestants. Another consideration was that Monasticism, wherever it has been planted, has invariably been accompanied by an advance in agriculture. It is well known that one of the great drawbacks in China is a lack of knowledge of farming methods, and it is believed the Benedictines may aid many thousands by introducing modern methods. The project is not new, but it has taken it some time to crystallize into action. It was referred to St. Vincent's by the General Chapter of Benedictines in America, and the Pope has not only manifested great pleasure in the proposal but has promised his aid. The hierarchy of China also has welcomed the plan. To lay the foundations of the great but difficult project, the Very Rev. Father Ildephonsus, Sulpician of St. Vincent's, and Father Placidus, assistant at St. Paul's Church, Chicago, both deeply religious men and zealous workers, were selected. The band also will include the Rev. Dr. Barry O'Toole, an Oblate of the Order who plans to become a Benedictine and to devote himself to the mission field in China. Dr. O'Toole has fostered the project since its inception.

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