

CHATS WITH YOUNG MEN

WISHING

Do you wish the world were better? Let me tell you what to do. Set a watch upon your actions. Keep them always straight and true; Rid your mind of selfish motives. Let your thoughts be clean and high. You can make a little Eden. Of the sphere you occupy.

Do you wish the world were wiser? Well, suppose you make a start. By accumulating wisdom. In the scrap book of your heart. Do not waste one page in folly; Live to learn and learn to live; If you want to give men knowledge, You must get it ere you give.

Do you wish the world were happy? Then remember day by day, Just to scatter seeds of kindness. As you pass along the way. For the pleasures of the many May be often traced to one. As the hand that plants the acorn. Shelters armies from the sun.

WELL-PLACED CONFIDENCE

At the immigrant station on Ellis Island, N. Y., the officers send back to their own country all paupers who would need to be supported by our government. A contemporary describes an incident occurring there which shows the benefit of being able to do one thing well.

Among others seeking examination was a tall young Pole, about twenty years old, who carried a black bag under his arm.

When the young man's turn came to answer the inevitable question, "How much money have you?" he smiled and answered, "None."

"But don't you know you can't come in here if you have no money and no friend to speak for you? Where are you going?"

"To Fall River first. I have a friend there. Then I shall see the whole country. I shall make money. You will hear of me."

The inspector proceeded rather sharply: "How will you get to Fall River? Where will you eat and sleep to-night?"

"I shall be all right," replied the young fellow, confidently. "With this"—tapping the black bag—"I can go anywhere."

"What is it?"

The Pole laughed, and opening the bag, took out a cornet. It was a fine instrument, and gave evidence of loving care.

"Can you play it well?" asked the officer more kindly.

In answer the young Pole stepped out into an open space, and lifting the horn to his lips began the beautiful intermezzo from "Cavaleria Rusticana." At the first note everyone in the great building stood still and listened. The long lines of immigrants became motionless. The forlorn waiters in the pits looked up and their faces became tender. Even the meanest among them seemed to feel the charm of the pleading notes.

When the music ceased there was a burst of applause. Snouts of "Bravo!" "Good Boy!" "Give us some more," came from every side. The physician who had a few minutes before made a hurried and not over-gentle examination joined in the applause. The officer who had questioned him so sharply slapped him on the back. The commissioner himself had come up from his office at the sound of the horn and asked for the particulars.

When he had heard them he turned to the agent of the Fall River boats and said, "Give this fellow a passage including meals, and charge it to me."

"I will charge it to myself," said the agent, and he took the young Pole by the arm and led him away.

THE IMMACULATE CONCEPTION

December 8, the Catholic Church celebrates the dogma promulgated in 1854, by Pope Pius the Ninth, of the Immaculate Conception of the Mother of God. The Holy Father pronounced and defined that the Blessed Virgin Mary "in the first instant of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Saviour of the human race, was preserved exempt from all stain of original sin."

This dogma is often confusing not only to non-Catholics, but too often to poor Catholics, who think it applies to the incarnation of Christ Himself. It means that Mary was preserved exempt from all stain of original sin at the first moment of her animation and sanctifying grace was given her before sin could have taken effect in her soul. But she was not made exempt from the temporal penalties of Adam, that is, from sorrows, bodily infirmities and death. Her redemption (as it is said) was the very masterpiece of Christ's redeeming wisdom. He is a greater redeemer who pays the debt that it may not be incurred, than he who pays it after it has fallen on the debtor. Such is the meaning of the term "Immaculate Conception."

It is fortunate for us Catholics that so many years of study, contemplation and even controversy are devoted to the things on which the Church wishes us to be right and certain. Through the centuries this matter of the sinlessness of Mary was debated and about it the older Fathers were very cautious.

The various aspects that do not and cannot concern the layman, were examined under the mental microscopes of the greatest theologians the Church has produced. In the testimony of the Fathers two points were insisted upon: her absolute purity and her position as the second Eve. They call her the tabernacle exempt from defilement and corruption. Of her St. Augustine says: "All the just have truly known of sin except the Holy Virgin Mary, of whom, for the honor of the Lord, I will have no question, whatever where sin is concerned."

In the Western Church the doctrine of the Immaculate Conception was thoroughly discussed and fought over for centuries, gaining in strength all the time. Finally, to put an end to all further cavilling, Alexander VII., December 8, 1661, promulgated the constitution in which he forbade all further discussion against the common and pious sentiment of the Church. He declared that the immunity of Mary from original sin in the first moment of the creation of her soul and its infusion into the body was the object of the feast.

Since his time there was no doubt on the part of theologians that the privilege was amongst the truths revealed by God. Thus it was, that Pius IX., surrounded by a splendid throng of Cardinals and Bishops, on December 8th, 1854, promulgated the dogma. The decree of the first Council of Baltimore, 1846, electing Mary in her Immaculate Conception principal patron of the United States, was confirmed February 7, 1847.—Catholic Columbian.

OUR BOYS AND GIRLS

THE IMMACULATE CONCEPTION
Fell the snow on the festival's vigil
And surprised the city in white;
I wonder who wove the pure flakes—
Ask the Virgin, or God, or the night.

It fitted the Feast: 'twas a symbol,
And earth wore the surplice at morn,
As pure as the vale's stainless lily
For Mary, the sinlessly born;

For Mary, conceived in all sinlessness;
And the sun, thro' the clouds of the East,
With the brightest and fairest of flashes,
Fringed the surround of white for the Feast.

And round the horizon hung cloud-lets,
Pure stoies to be worn by the Feast;
While the earth and the heavens were waiting
For the beautiful Mass of the priest.

I opened my window, half dreaming;
My soul went away from my eyes,
And my heart began saying "Hail Marys"
Somewhere up in the beautiful skies.

Where the shadows of sin never rested;
And the angels were waiting to hear
The prayer that ascends with "Our Father,"
And keeps hearts and the heavens so near.

And all the day long—can you blame me?
"Hail Mary," "Our Father," I said;
And I think that the Christ and His Mother
Were glad of the way that I prayed.

And I think that the great, bright Archangel
Was listening all the day long
For the echo of every "Hail Mary"
That soared thro' the skies like a song.

From the hearts of the true and the faithful,
In accents of joy or of woe,
Who kissed in their faith and their fervor,
The Festival's surprise of snow.

—REV. ABRAHAM J. RYAN

THE IMMACULATE CONCEPTION

The Feast of the Immaculate Conception comes again freighted with the sweet fragrance of Mary's unique prerogative, and instilling wholesome lessons of faith and devotion. The Immaculate Conception is the greatest of Our Blessed Mother's feasts, because the mystery which it commemorates is really a summary of the whole history of the Incarnation. It is the preparation made on earth by the Holy Ghost that the House of God might be a fitting dwelling place for the Son of God.

The doctrine of the Immaculate Conception so misunderstood by those outside the Church is simple and clear. It teaches that the Blessed Virgin Mary by virtue of her sublime dignity as Mother of God was born into the world free from original sin. And this unique prerogative she alone of the whole human race possesses. Immaculate in birth, she remained immaculate through life, without the least shade of thought to sin allied, our tainted nature's solitary boast.

Pope Pius IX. declared in his Bull "Ineffabilis" promulgating the doctrine of the Immaculate Conception. "As the only Begotten has in Heaven a Father, Whom the Seraphim extol three times as holy—so He has on earth a Mother who was never without the brilliancy of holiness."

The poet Longfellow, who was not a Catholic, once wrote the following beautiful lines on the position Our Blessed Mother holds in the world:

"And if our faith had given us nothing more,
Than this example of all woman-kind,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving pure
This were enough to prove it higher and truer,
Than all the creeds the world had known before."

We read a great deal today of the mission of woman in the world. The noblest mission that a woman can have is to model herself upon the pattern of the Blessed Virgin. She is the ideal which the Church has ever held up to womankind. Her purity, her faith, her devotion, her gentleness, her obedience, her goodness are qualities that can be copied by women in all ranks of life.

Today when the sacred cornerstones of the social structure, marriage and the family, are being undermined, by false theories of feminism, true women must fly to the defence of these higher sanctities of life. Mary our Mother, the guardian of purity, the champion of family life, must be the frequent recourse of true womanhood.

Like Mary, though in a restricted sense, the Catholic Women of the world have the privilege of bringing Christ to the world, and of becoming modern Marys to their time and to their people. Let us not forget that Mary, under the title of her Immaculate Conception, is inextricably intertwined with the exploration and development of our country. Early pioneers named settlements and rivers in her honor. Bands of holy women came here and labored in her name. The Church has named her the Patroness of this land. And in her honor a magnificent national shrine to the Immaculate Conception is being raised in our capital.

Through long years she has guarded the Catholic family, watched over the education of our little ones, preserved unsullied the purity of the faith, and enabled Catholic organizations laboring under her auspices to write into the annals of our progress golden record of Catholic achievement. May Mary Immaculate, our Patroness, protect us and guide us, and lead the world through her glorious army of devout clients, the Catholic women of the world, back to the appreciation of spiritual values, to the glory and triumph of right family ideals, straight to the heart of Her Divine Son.—The Pilot.

ROUTED ARMIES

One of the tragedies of the modern world has been played out on the stage of personal religion. Wars, revolutions, famines, pestilences, earthquakes have all stricken one or more of the nations of the earth in the last decade. None of these disasters has been so really tragic as the overturning of religious conviction in the lives of the individuals of these nations.

To one looking out from the towers of the Church of Christ the scene is one of desolation and confusion. Here and there a personal following is grouped about some leader, but group is clashing with group, and the most part individuals wander about, blindly, like soldiers after a rout. In the soul of each is dismay or deadly indifference.

The real reason for the tragic disorder outside the Catholic Church is the same as for the disorder in any routed army. Authority has lost its hold on the minds and wills of all the unsettled Christians. Listening to a seductive propaganda for a false liberty of conscience, they have forgotten the voice of their commanding officers, and the gates of hell have prevailed against them. In less figurative language, the fact is that all non-Catholic religions have no longer a sound basis for religious conviction, the first requisite for a true personal service of God. An apt confirmation of this was furnished by Bishop Manning of New York at the consecration of another Episcopalian prelate, in a sermon which was a stirring and earnest appeal for belief in the Divinity of Christ and allied dogmas of Faith. Hesitating between the apparently rival claims of the authority of Church and of Scripture, the "spirit-guided consensus of the Catholics (sic) Church," and human reason naturally gifted for truth, the Bishop seeks to reconcile, and only succeeds in weakening them all. In the building up of religious conviction, each of these means to truth has its orderly and appointed place; displace any one of them, and the structure falls. It is certain that the religion of Christ is the truth, but our final assent to it is given to it as the revealed truth, not as a scientific truth or any other kind of truth.

The whole problem of modern minds lies here. How can we be sure that the religion of Christ is revealed? The only solution is the one furnished by Christ Himself, an infallible Church witnessing to the Revelation delivered to it from the beginning.—America.

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Aunt Sarah - will see contribute and get her a Waterman's Pen with gold band \$4.00

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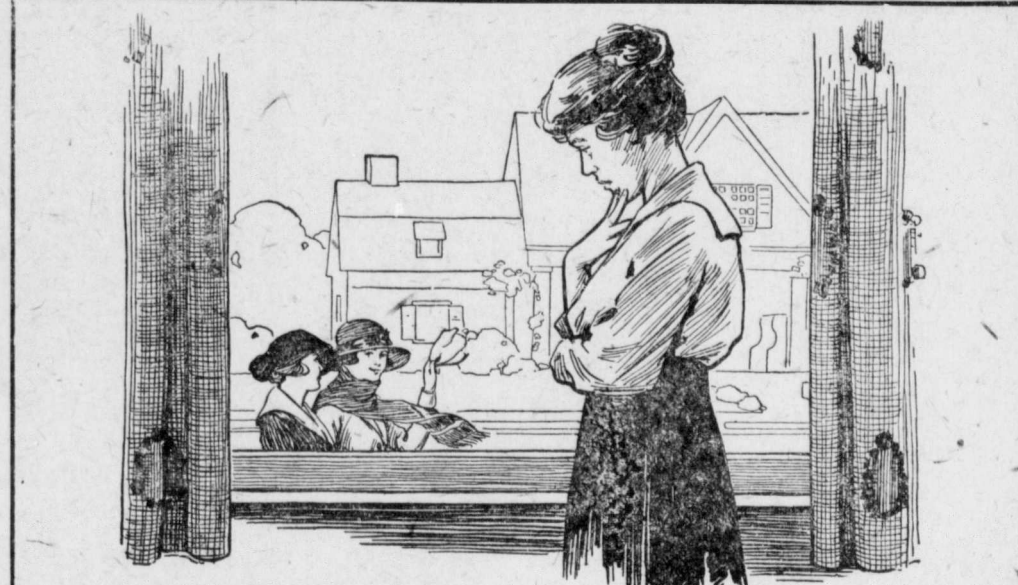


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Health Rundown?

Health Restored

Mrs. F. F. Malcolm, Lucknow, Ont., writes:

"My system became run down and I was very nervous. I was easily irritated and any trivial matter or noise from the children would upset my nerves. I also suffered from indigestion, and often gas would accumulate in my stomach, causing a great distress. For about a year I was unable to attend any kind of gathering or be in a crowd, my nerves were so bad. In fact, it would be difficult to outline fully just how I felt. I called on the Doctor, and took the medicine he gave me, but did not seem to improve. One day I read of Dr. Chase's Nerve Food, and what it was doing for other people suffering from nervousness. I resolved to try it, and by the time I had taken three boxes, I could notice an improvement. I continued this treatment until I had taken nine boxes. By this time I felt real well and strong again. All my old troubles and symptoms had been removed, and I felt like my old self once more. Since then, I usually keep Dr. Chase's Nerve Food in the house, and when I feel the least bit run down or fatigued, I take a few more. By following this plan I keep strong and healthy."

"NOTHING SERIOUS," you say, "guess I will soon be all right." And yet you do not feel well, are easily tired and irritated, have some digestive troubles and headaches perhaps, and have spells of depression and discouragement.

You know that you are not getting the most out of life, but do you realize that you are drifting into a condition of chronic ill-health.

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There is scarcely a community in this great country but can produce evidence to the unique quality of Dr. Chase's Nerve Food as a means of forming new, rich blood, strengthening the nerves, and building up the system generally.

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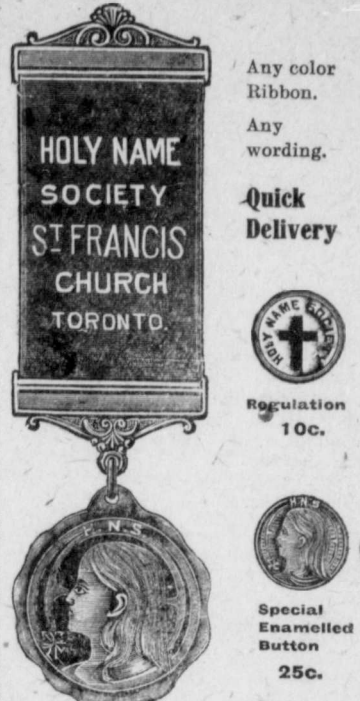
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