

CHATS WITH YOUNG MEN

OUR LADY OF THE SPRINGTIME

Once the springtime blossoms slowly Oped their timid eyes to gaze On a Virgin sweet and holy Whom they heard St. Gabriel praise;

Turned to purple for their Queen; All the buttercups and daisies On the hills of Galilee, Caught the sunbeams in their faces.

A LITTLE PRACTICE GOES A LONG WAY

Joe Chandler Harris, the creator of the inimitable "Bre'r Rabbit" stories, was one of the most charming of gentlemen. How he came to acquire his genial character may be gleaned from a letter which he wrote to his son, who was then attending a Catholic school. He writes:

"By being as nice and as clever as you know how to be, you can always make a good impression anywhere you go. You know how your own folks (except me) misunderstand you when you give way to your foolish little temper; strangers will misunderstand you even worse. My plan has been to conceal my feelings about small and unimportant matters, and being genial and funny even when I didn't feel like it. A little practice goes a long way. I have got so now that I feel genial all the time."

TRINITY SUNDAY

On the feast day of the Most Blessed Trinity the Church contemplates one of the deepest and most incomprehensible mysteries of our holy religion. That there are three Divine Persons in God is a truth in which we profess our faith and consider that belief in this dogma is an essential for salvation. Though this great mystery transcends the powers of our human reason, it is not contrary to it, and when we have the authority of God's word asserting it, without question we accept as infallibly certain the existence of the Father, Son and Holy Ghost in the One, Eternal Infinite God.

Belief in mysteries is a necessary element in our religious life. Faith, without which it is impossible to please God, supposes them. A revelation has been benignly vouchsafed to us, and it is our duty to receive it in all its parts, to bow before the supreme intelligence of the omniscient Creator. Our mental assent is demanded for everything He has been pleased to reveal, and we believe because He has spoken; we accept mysteries that we cannot fully understand when they are proposed to us as a part of the deposit of divine truth with which God has condescended to bless mankind.

No one can comprehend the mystery of the Trinity. The finite mind cannot encompass the infinite. It has its limitations, and its capabilities do not extend to the complete understanding of the deep things of God. There is no place for intellectual pride in the presence of divine truth. He would have us to be humble, and meditation upon what is contained in His revelation makes us realize the weakness of our mental grasp when we contemplate the sublime mysteries of religion. Because we do not dwell upon them sufficiently, God is forgotten, and the mind becomes engrossed with worldly affairs.

So assiduous has been the study of the earthly and so remarkable have been the achievements of a certain kind by the industrious and energetic and talented sons of men that a self-sufficiency, fatal to spiritual progress, has developed and now dominates the lives of no small number. Material advance has been made; much knowledge has been gathered about many things; science, history and archeology have revealed many secrets hitherto hidden; research, invention and discovery have profoundly affected men's ways of thinking, and the result of it all has been that we are prone to imagine that there is nothing in the natural or super-

natural orders beyond our grasp or control. And still, with all our boasted progress, how little would we know of the things that pertain to eternal life had we not the kindly light of God's revelation to illumine our minds.

The mystery of the Trinity tells us there are limits beyond which our mental power cannot pass. It tells us there are things in heaven and earth undreamed of in our philosophies, and it reminds us of the existence of realities that had better be adored than scrutinized. The Trinity is one of these, and in the spirit of St. Paul we reverently bow before it and conscious of our inability to comprehend it we can explain with the great apostle to the Gentiles, "Oh the depth of the riches of the wisdom of the Lord! How uncomprehensible are His judgments, how unsearchable His ways. Who hath known the mind of the Lord, or who hath been His Counsellor? For of Him and in Him and by Him are all things, to Him be glory forever."—The Monitor.

OUR BOYS AND GIRLS

GIRLS KNOW MORE OF COURTESY THAN DO BOY WRITERS

The result of the Kiwanis Club prize essay competition on "What is courtesy?" has now been announced, and the judges' findings prove that the girls of the city have considerably more literary ability than the boys, the six prize winners all being of the gentler sex.

The awards, in order of merit, have been given as follows: Gertrude McGrath, aged twelve, 567 Skeena St. E.; Blanche Warner, age thirteen, of 832 Fairford Street; Mabel Cloak, age fifteen, of 1065 Willow Ave.; Edith Bolton, no age or address given; Elizabeth Fraser, no age given, Central Collegiate and Genevieve Billbe, aged eleven years, of 723 Seventh Ave., N. W.

Special mention was given to Hazel P. Kirsch, age thirteen, 1191 First Ave. N. E. and to Esther King, aged twelve years, of 241 Omnicia Street W.

The judges, who were Kiwanians, Major F. M. McNaughton, Dr. E. A. Shaw, Dr. D. MacDonald, G. G. Emery and Alex. McGill in rendering their decision as to the winners, reported that 128 essays were sent in, 78 from girls and 46 from boys. In the report they say as follows: "It was no easy task to select the best six from this large number and quite likely different judges would have made a different selection. Certainly, many good essays had to be laid aside. Your judges, however, submit the following, as, in their opinion, the children who have done the best work, due allowance being made for writing, spelling, grammar and composition, as well as for treatment of the subject. (Then follows a list of the six winners as given above).

The following would probably have caught places in the first six but for the fact that they exceed by too much the limit of 200 words. They are therefore given special mention, with a recommendation that the club consider awarding two additional prizes to the authors. (The two given special mention are also named above).

It is noteworthy that all the prize winners are girls, and that even in a preliminary elimination to twelve essays, not one boy got a place.

The essay with which Gertrude McGrath won the first prize was as follows:

"Courtesy is kindness of manners or regard for the feelings of others that inspires us to do to others as we would be done unto. Courtesy makes bright, by our actions, the lives of others, and it shows good education. Heart and mind need culture in order to bring forth what is best in us. If land were not cultivated the grains which are planted in the land would not spring up. So, too, with us; if our minds and hearts are not cultivated they will not produce beautiful thoughts and actions. One little word sometimes will do more good than long phrases that would not come as directly from the heart."

The second prize was given to Blanche Warner for the following essay:

"What is courtesy? It is a term which means a great deal, and to grasp its full meaning would require a complete understanding of all that it is intended to bring to the mind. Courtesy is a delicacy in our manner of acting towards others, which reveals the nobler side of our character. It is a state of heart not dependent on events, which stir the heart to this or that emotion, but which tends constantly to give the greatest pleasure to others, even if the performance of a certain act may call for a sacrifice or cost us effort. Every one should be courteous to his elders and friends. By saying 'Thank you' and 'Please,' which little ones should be taught early to use, by getting up when called, by having a smile and kind word for every one, by being obliging and by numerous other similar acts one can show he has the qualities which a person who wishes to be considered polite, possesses.

"If there is nothing in his acting more than surface consideration, it is not of course true politeness, but even the outward show of kindness is important, and, in a sense, necessary to those who wish to get on in the world."

For the following essay, Mabel Clark was adjudged to be the winner of the third prize:

"Courtesy is justice to people, giving them all the services you can. It is to forget yourself and think of other people. It makes you think of never doing things to others, as you would not like done unto yourself. Courtesy is perfect politeness to other people, treating them as ideal people. A person can be courteous by exterior signs, for example, as a man lifting his hat to a woman, stepping aside to let an older woman pass, to stand up when a teacher enters the room, to open a door for a person. Courtesy is kindness in readiness to serve, to put yourself out of your way for other people, to leave something you like to assist other people in need, being always willing to do what you are told. People nowadays need kindness because they are selfish and do not think of others. Being courteous and kind makes people unselfish and quiet. A person who has good manners and is kind is always quiet and always forgets herself and tries to do all she can for the comfort of others.

"Be you to others kind and true As you'd have others do to you And never do or say to men What you would like to take back again."

WINNERS OF THE KIWANIS ESSAY EVENT PRESENTED

The feature of the Kiwanis Club regular meeting and luncheon today at the Empress hotel, was the presentation of prizes to the winners of the recent essay contest.

The eight winners, with their teachers, were invited to lunch by the members of the club, and afterwards Kiwanian F. W. Torney in a neat and appropriate speech handed the prizes to the winners. He mentioned the fact that out of 128 contestants a winner, and also stressed the point that six out of the eight winners were scholars at St. Agnes Separate school, which spoke very highly for the education and lessons in courtesy which they received at that school.

Kiwanian Torney read extracts from each of the prize winning essays, and mentioned that all the prizewinners had based their stories on the Golden Rule as the prime factor in courtesy.

In handing the first prize to Gertrude McGrath, the speaker stated in humorous vein that he thought she, like all members of the Kiwanis Club, must be Irish.

President J. Smith, of the Kiwanis Club, stated that the essay competition had proved such a success that it was hoped to stage another similar contest at any early date.

The prizes consisted of books which had been selected as suitable to help the winners in their studies. The entertainment was provided by the Kiwanis orchestra and by Leslie Plested.

PATRON OF CATHOLIC WRITERS

Now it seems to me that such is the distinction of St. Francis de Sales. In him the virtues, human and divine—those that we call natural because they are not exclusively supernatural, and those that are distinctly and solely supernatural—met and embraced. In him there was no monstrous or excessive development of any one virtue at the expense of the symmetry of his sanctity. On the contrary, he is, as I have called him, the encyclopedic saint—God seems, by an exception to the great rule, to have denied him nothing in the order of nature or of grace.

He was a nobleman, by blood and by character; a prince to the manner born, nurtured and cultured delicately, with the scrupulous nicety that is possible with those of gentle birth and easy circumstances; a prince he remained in dignity, in grace, in poise, in bearing, in virtue. In physical beauty, also, if we may judge from his authentic portraits, he was richly endowed; his countenance, even from the lifeless canvas, evidences something of kingly majesty, mingled with Christ-like gentleness, that we know were characteristic of his soul.

His mind was superlatively keen and strong. Academic laurels were his, as a matter of course, in whatever university he might care to enter the scholastic lists. Facile princeps in the schools, Doctor utriusque juris at twenty, he was, nevertheless, no mere prodigy, startling the world with precocious talent, and gradually growing into oblivion at maturity. No, his talents ripened steadily, developed perfectly; when he was thirty-five, his examination for the bishopric, in the presence of the Pope and the Cardinals, was more brilliant than that for the doctorate in law before the examiners fifteen years earlier at Padua. His opinion was in after years sought by Paul V. on the

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most hotly debated question and the most famous controversy of all theology, De Auxiliis—the battle ground of the giants. His orthodoxy was tested in the fierce fire of the criticism of the terrific Bossuet, half a century after his death, and the climax of his fame came in our own times, when the profundity and the accuracy of his theology were attested in his being proclaimed Doctor of the Universal Church—a distinction conferred on only two men who have lived in the last seven hundred years.

He was an orator, not of the flamboyant, spectacular type, but a persuader, a magnetic spiritual force, of the type of Him Who preached in the fields of Galilee, on the shores of the Lake of Genesareth, in the porticoes of the temple in Jerusalem.

He was a writer, indeed a creator in letters, and as truly a founder of French literature as Dante is creator of Italian, or Chaucer or Spenser of English literature.

He was a poet, if an exuberant fertility of imagination, an unrivalled fecundity of happy metaphor, a copious flow of sweetest diction, an unflinching supply of quaint, naive illustration may win the title. With a tinge of the exquisite imagery of the sweet and beautiful fancy of one little volume of his, "Philothea," a writer in metrical form might vindicate his claim to the bays. Writing in prose and of things religious, this master author captivated fastidious and not over-pious French society; charmed the king, Henry IV.; won enthusiastic tributes from King James of England, himself a contestant for literary laurels; and commanded the admiration of Europe through the countless translations of the little masterpiece.

As a letter-writer among a people who have many masters in that art, and in a language that is so mobile, so delicate, so flexible, so incomparably expressive that it invites all who use it to aim at excellence, he none the less remains a classic, unsurpassed by Swetchine or de Sevigne.—Catholic World.

DRUG SITUATION DISCUSSED

Washington, D. C., May 7.—The necessity of stopping the opium traffic at its source was emphasized by speakers at the National Anti-Narcotic Congress held here last week, which was largely attended. Secretary of State Hughes announced that it was the intention of the United States Government, at the coming meeting of the opium advisory committee of the League of Nations, to take the position that the use of narcotic drugs for other than medical and scientific purposes, is illegitimate. One of the speakers maintained that the British Government has a monopoly on the opium traffic and the only effective remedy would be to bring pressure to have that Government stop this traffic. Others advocated a multiplication of the number of federal narcotic agents in the United States and the use of motion picture propaganda to offset the evil. The National Catholic Welfare Council was represented at the Congress by two observers.

COLLEGES, CHURCHES, COURTS AND CAMPS

In these hundred years of the life of Catholic France, with Father Fouquieray, Histoire de la Compagnie de Jesus en France (1528-1762) we find the Jesuits everywhere, and in the midst of the most varying fortunes. Triumph and trial epitomize their story. One of their members, Father Guignard, absolutely innocent of the crime, is accused of treason and put to death. His brethren are in turn enthusiastically welcomed and ignominiously exiled. We catch a lifelike portrait of the order, an accurate and colorful presentation of the sons of Ignatius. What Father Fouquieray calls the physiognomy, the essential characteristic of the body, modified of course by its French surroundings, is to be found among the Jesuits at Paris, Flanders, Lyons, and Rouen, in that distant past, as it will be found, modified by other influences, in Madrid, London, and New York in another age. The Jesuit under the Valois and the Bourbons was working, as he tries to do now, "ad majorem Dei gloriam," for the greater glory of God. The society was therefore engaged in a variety of works suited to this comprehensive purpose. The Jesuit was then missionary in country districts, preacher in the cities, lecturer in university halls, schoolmaster, chaplain with the troops and in

hospital and prison, confessor of princes and kings, controversialist, drama poet, editor, scientist, bibliophile. Thanks to its elastic character, the order could hold within its ranks men of the most opposite temperament, the ascetic Le Gaudier, the peppery controversialist Garasse, the calm and well-balanced Coton, fiery Liguers like Mathieu and Samier, together with the impetuous and almost passionless Maldonado. It could welcome Queen Catherine de Medicis, dark-eyed sphinx of Italy, to its scholastic disputations at the College of Clermont, educate René Descartes at the Royal College of La Flèche, and Pierre Corneille at Rouen, and train, under such a saintly tutor as Father Coton, the boy king, Louis XIII. Incidentally, let it be noted that in the picturesque pages in which our author describes that young monarch, one of the staunchest friends the society ever had, he pictures him far different from what he appears in the odious caricature drawn of him in Bulwer-Lytton's Richelieu.

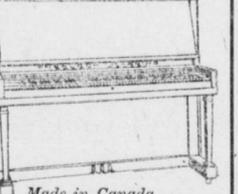
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