

CHATS WITH YOUNG MEN

PENANCE

Mortal! If e'er thy spirits faint,
By grief or pain oppress,
Seek not vain hope, or sour complaint,
To cheer or ease thy breast.

But view thy bitterest pangs as sent
A shadow of that doom,
Which is the soul's just punishment
In its own guilt's true home.

Be thine own Judge; hate thy proud heart;
And while the sad drops flow,
E'en let thy will attend the smart,
And sanctify thy woe.

—CARDINAL NEWMAN

COURTESY TO GOD

"Punctuality is the courtesy of kings"—this has been attributed to Louis XVII. It is also the duty of a gentleman. We all have our opinions concerning the late comers to the theater or concert, the one who arrives just after the lights have been lowered and makes every one stand up to allow him to reach his proper place, perhaps in the middle of the row. Of course there will be a profusion of excuses and an abundance of apologies, but the audience does not hesitate to pour out malediction on him just the same.

People seem to forget the law of courtesy when it is a question of getting to Mass on time. The clocks all seem to run slow starting with Saturday at midnight. But the worst phase of the case is that they are so indifferent about their tardiness. They saunter into church as if they really had no obligation of being there, but simply wished, as it were, to patronize Almighty God and play the part of an amiable guest. They imagine the Church is only too glad to have them present on Sunday morning.

Poor ignorant Catholics! They are to be pitied if anything. They forget that they are the honored guests, that the Lord God of Hosts is entertaining them, that He has invited them to unite themselves in the noblest and most sublime act that it is in the power of man to perform. Let them apply their rules of politeness then! Let them realize that, if it is considered a breach of etiquette to come late when attending the social events of mere mortals, it is a thousand times more a lack of common decency, to say the least, to habitually arrive five or ten minutes before the hour (through their own fault) at this sacred event in which the angels of heaven and God's elect are participating. Let the dilatory Catholics, who, willingly and knowingly, always come late on Sunday morning, realize what their crime is. They are disrespectful to God, they are a distraction to the priest, and a cause of scandal to the congregation who cannot help but begin to know them for so many repeated Sundays with its same old story.

—Catholic Universe.

PRACTICAL RESOLUTIONS FOR THE NEW YEAR

1. I will never let a day go by without giving at least a few minutes to the study of Christian doctrine.

2. I will never sit down to eat or rise up from the table, wherever I may be, without making the Sign of the Cross and offering up a prayer.

3. I will do all I can to encourage and promote the practice of united prayer in my own household.

4. I will always use, in speaking of sacred things, the most reverent and significant language at my command.

5. I will always lift my hat or make the Sign of the Cross when I pass a church or chapel where the Blessed Sacrament is reserved, and when I meet a priest or religious in a public place.

6. I will always lift my hat or make the Sign of the Cross, and at the same time say a prayer for the soul departed, whenever I meet a procession or pass a door hung with funeral crests.

7. I will set apart one-tenth of my net income for almsgiving and the support of religion.

8. I will always have a crucifix on the walls of my bed-chamber, and, if possible, near my usual post in my office or workshop.

9. I will try to become more familiar with the Divine Office and the liturgy and ritual of the Church; especially the Ordinary of the Mass, the Recommendation of a Departing Soul, the Office of the Dead, and the Little Office of the Blessed Virgin.

10. At Mass I will always beat my breast thrice in token of contrition and humiliation before God, at the Confiteor and the Dominus non sum dignus.

11. I will always cross my forehead, lips and breast at the reading of the Gospel.

12. I will always unite in spirit with the celebration in offering the Holy Sacrifice of Calvary for my own sins and those of the whole world, and in thanksgiving for all God's benefits.

13. I will always unite in spirit in the prayer for the living just after the Preface and in that for the dead just after the elevation of the Chalice.

14. I will make a Spiritual Communion whenever I cannot make a real one—communion in spirit with Jesus offering myself to Him and inviting Him to enter spiritually

into my soul by His grace and the gifts of His Holy Spirit.

15. I will always make a real genuflection, slowly and reverently dropping on one knee, when I enter or leave my seat in church, and whenever I pass the high altar or that at which the Blessed Sacrament is reserved.

16. I will always kneel upon both knees and bow my head in adoration for an instant, whenever I enter a church or pass an altar where the Blessed Sacrament is exposed, as during the Forty Hours, or at Mass between the first Elevation of the Host and the end of the Communion.

17. I will always make the responses to the English prayers said after Low Mass, and all the responses called for in other popular devotions, in a clear firm voice, regardless of whether or not other members of the congregation are sufficiently intelligent and faithful to duty to do so.

18. I will always in my prayers give the preference to the Offices of the Church over all private devotions, and to indulgent prayers over prayers not indulgent.

19. I will cultivate the habit of mental prayer and communion with God—consecrating all my actions to the Sacred Heart of Jesus, and from time to time making little ejaculations of petition, love or praise, or placing myself in spirit in the presence of God.

20. I will more frequently visit Jesus in the Tabernacle.

21. I will assist at the Holy Sacrifice as often as possible during the week, especially at feasts of special devotion and those of my patron saints, etc.

22. I will fulfill faithfully and humbly the duties of my state of life, treating my superiors with respect and prompt obedience, my equals with courtesy and my inferiors with kindness.

23. If I am an employer I will be like a father to my servants and employees, treating them generously, and promoting their spiritual and temporal interests, so far as I can without offense or officiousness.

24. If I am a servant or employee I will make my own, and serve him as faithfully in his absence as when he is overseeing my work.

25. I will dress in accordance with my state of life, and not try to ape those of a higher position or greater means.

26. I will subscribe to a good Catholic paper before I do to any daily newspaper, and to a good Catholic magazine before I do to any secular magazine.

27. I will never purchase success by dishonest practices or by a denial of Catholic principles.

28. I will do all I can, by prayer and personal labor, within the limits of discretion, to promote the conversion of sinners to God and of separatists to Holy Unity.—Catholic Columbian.

OUR BOYS AND GIRLS

"WHAT WILT THOU HAVE ME TO DO"

Hast Thou, my Master, aught for me to do?

To honor Thee today?

Hast Thou a word of love for some poor soul?

That mine may say?

For, see this world that Thou hast made so fair,

Within its heart is sad:

Thousands are lonely, thousands sigh and weep,

But few are glad.

But which among them all is mine today?

Oh! guide my willing feet

To some poor soul, that, fainting on the way,

Needs counsel sweet;

Or into some sick room where I may speak

With tenderness of Thee;

And showing Who and what Thou art, O Christ!

Bid sorrow flee!

Or unto one whose straits call not for words—

To one in want—in need;

Who will not counsel, but would take from me

A loving deed.

Surely, Thou, hast some work for me to do;

Oh! open Thou mine eyes,

To see how Thou wouldst have it done.

And where it lies.

THE WILD GEESSE OF WEDUNA

When one remembers that all wild animals were tame before the fall of our first parents, and that they grew afraid of man only after sin came into the world, it does not appear very remarkable that those who come the nearest to the original perfection of Adam and Eve, should have had, and should still have, such influence and control over beast and bird and fish.

Even purely natural goodness has a great effect upon the different animals, so one need not be surprised that in the lives of the saints many marvels are accounted about their dealings with the animal creation.

One story, not so generally known as most others of its kind, tells of St. Werburg's experience with a flock of wild geese. She was a virgin princess, her royal estate, Weduna, being situated in the province of Hampton. One of her laborers reported to her on a certain day that some hundreds of

wild geese were ravaging her fields, and that he could not drive them away.

The princess told him to bring the geese to her and to shut them up like cattle. Roslyn, the laborer, looked at her in amazement, wondering whether she hadn't gone crazy. The idea of driving wild geese like a flock of sheep! Of course they would fly up in the air as soon as disturbed—and fly back again to continue their robbery of the grain.

St. Werburg, however, repeated her order: "Go, as quickly as you can, and bring all of them captive." Roslyn shrugged his shoulders, but went. His mistress was very holy; perhaps the geese might obey her commands; anyway, it wouldn't hurt to give them her orders. So he went out to the fields, and cried out: "All you geese walk right away, to the mistress; she wants you."

Now, not one of the wild fowl used its wings; but, like so many unfledged chickens, they marched before Roslyn, with their necks bent down as if in shame. Arrived at the palace, they were turned into an enclosed yard and kept captive until the following morning.

Then the princess went out to them, and bidding them all to return to the fields, gave them leave to fly away. A servant of hers, in the meantime, had stolen one of the geese, intending to have a good stew for his dinner.

The geese flew up in the air and apparently took stock of their numbers; for, instead of departing, they kept flying all about the princess' house, making a great noise as if complaining of the loss of their comrade. The sky was covered with their scattered forces, and it really appeared that they were protesting against the detention of one of their number.

The thieving servant, indeed, didn't have any doubt about it; he felt quite sure they were saying: "What is the reason, lady, that one of us is kept prisoner, when out of the kindness of your heart you have given us all our freedom?"

Of course the geese didn't use any words at all, but a guilty conscience can translate even sounds. Anyway, St. Werburg went out doors, and, after listening to the clamor for a minute or two, seemed to understand what it was all about.

She summoned her servants, and demanded to know who had detained one of the geese. The guilty fellow confessed, and brought the bird to the saint, who at once set it free to join its companions.

Whereupon the immense flock, substituting hanks of joy for their previous cries of complaint, sped away. And never afterward, it is said, were the fields of Weduna touched by any of these marauders of the sky.—Ave Maria.

ONLY A PENNY

"You dropped a coin, my boy!"

Twelve-year-old Harold laughed. "Only a penny."

"It is worth picking up," said Mr. McIntyre, as he secured the penny, using his cane for support.

Harry's face registered disappointment, even disillusionment. "You think I am a tightwad, Harold, because I bothered to pick up that one-cent piece," Mr. McIntyre said. "That's the way I got my start saving pennies. I'll have to tell you about my fifth penny."

Harry looked interested, and Mr. McIntyre continued: "When I was small I seldom got my hands on anything larger than a cent. My mother encouraged me to save every fifth one that came into my possession. In time, this became a habit, and when I began to get nickels I saved every fifth nickel, and then every fifth quarter, and so on. I'll never forget what I did with these small accumulations.

Harry bought a runt pig for a dollar, fed him for three months on slop, with a little chop, and lots of weeds, and sold him for five dollars. I immediately invested one of the dollars in another runt pig. I really feel that the holding out of every fifth penny started me on the road to financial success. You know that old saying about great oaks—

Harry was visibly impressed. He knew this old friend of his father's was a wealthy half-millionaire. That was why the lad was so astonished when he had bothered to pick up a mere penny.

"So you see sonny, I treat pennies with a little more respect than the average person. It isn't that I'm tight or miserly, or anything like that. Simply a sort of tribute I pay to our smallest unit of currency—because I know so well what it has done for me and can do for you."

Mr. McIntyre balanced the one-cent piece on the end of his finger. "It is a small coin, so small that it has never been counterfeited. Have you any idea how many are lost every twelve months?"

Harry shook his head.

"Between five and ten million. Enough to start any young fellow off in fine shape, eh?"

"I should say so," agreed Harry. "A nickel is a small coin, too," said Mr. McIntyre. "But let's do a bit of figuring. Say you spend three nickels a day foolishly. If, instead, you saved these three nickels every day, you would have, at the end of the year, \$54.75."

"I'll have to tell you about my fifty-dollar friend. He was working for a stated salary, and he never seemed to get ahead. Finally, he made up his mind to save at least \$50, and then invest

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it. He began by saving the one-cent pieces, the nickels, and such other small coins as he could spare. He bought a bond with his first \$50. Then he began to gather another \$50. Today he holds \$50,000 worth of good bonds! You see, when he had accumulated \$10,000 in 5% bonds, the interest alone would purchase another \$500 bond each year.

"If you don't mind," said Harry, "I'd like to have that penny. I'll keep it for a good-luck piece."

Mr. McIntyre laughed as he handed him the copper coin. "Peace be with thee, my boy; and please don't hold the pun against me. Now go to it. Only takes a hundred of them to make a dollar. And a hundred dollars—well, you know what that means, and what it leads to."

The boy tucked the coin carefully away in one of his trousers pockets. "You must watch me go," he said, and striding off manfully down the street waved a cheery good-bye.—St. John Freeman

CANADIAN PACIFIC

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In connection with the Eastbound sailings of the Canadian Pacific S.S. Montrose on January 23, and the S.S. Montclair on January 30, a through standard sleeper will be operated by the Canadian Pacific from Toronto direct to the ship's side at West St. John as follows:

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Answers for last week. Upper picture, Turning water into wine (Gospel last Sun). Lower picture: 1 censor, 3 monstrance, 3 chalice covered with pall with pattern in front, 4 (left) ciborium open (right) covered with veil, 5 cruets (not curates as one boy said!) and towel, 6 incense-boat, 7 missal, 8 holy-water sprinkler.



The first seven of these little pictures all come under the same heading. What is it, and what are they? Picture 8 is the scene where "Domine non sum dignus, etc." was first said. Answers next week.

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Solve the Puzzle CASH PRIZE

There are 7 faces to be found above, concealed about the Wrecked Automobile. Can you find them? If so mark each one with an X, cut out the picture, and write on a separate piece of paper these words, "I have found all the faces and marked them." I will mail one to us with your name and address. In case of ties, hand writing and neatness will be considered factors. I'll correct we will give you by return mail of a simple condition to fulfill. Don't send any money. You can be a prize winner without spending one cent of your money. Send your reply direct to GOOD HOPE MANUFACTURING COMPANY
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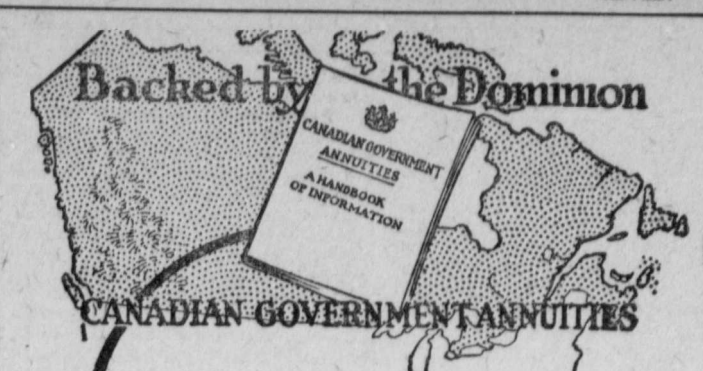
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