

TEACH YOUR BOY A TRADE

The idea that a trade is an excellent thing for any young man to possess is rapidly gaining weight among the thoughtful people of this country. The idea is a good one, and the more widely it is extended the better it will be for this nation and for its people.

There was a time when it was deemed degrading for the son of a rich man to perform any unnecessary labor. There seemed to be a feeling that, as the father had made all the money that his family could reasonably be expected to require it was the duty of his children to be "ladies" and "gentlemen" for the remainder of their lives. To fill such a position, according to those who held this opinion—the young men and women should have nothing to do but loaf around, with nothing to do except to get into mischief.

Happily, there has been a change in this phase of public opinion. Today industrial and mechanical genius is recognized, and it is thought no disgrace for the scion of the house of millions to don overalls and jumper that he may not soil his clothes while he is mastering the trade by means of which his father amassed his fortune. Cornelius Vanderbilt did it, and is doing it now. He went into the yards of the New York Central Railway and learned to run a locomotive. He learned to run it so well, in fact, that he has already perfected several inventions that have been accepted as profitable improvements. As the result the company owes a great deal to the industry of this son of the Vanderbilts, and society thinks none the less of him because he wore old clothes and got himself all mused up and dirty studying the mechanism of an engine.

Cornelius Vanderbilt is not the only young millionaire who has boldly asserted his right to make himself of some use in the world. One has only to read the daily papers to know about scores of young men who are doing the same thing. Instead of saying disparaging things about them everybody commends them for their good judgment. Toiling in overalls among other workmen does not rob them of any of the traits that entitle them to be regarded as "gentlemen," and they certainly are better fitted to look out for themselves in the world.

That is the keynote of the whole situation. That is the reason why every young man ought to be compelled to learn some trade.

Of course so far as the son of a poor man is concerned, the argument in favor of a technical education is practically unanswerable. Such a young man is compelled to go to work through the pressure of circumstances. The education that he may receive in his boyhood is due largely to the extent of his father's resources. Some men are able to send their boys through college, while others are obliged to put their sons to work after a very limited period of school instruction. Whatever the time may be, however, whether it is long or short, the poor man's son has got to go to work sooner or later, and the only question is what kind of labor he will determine to pursue.

There are some young men who elect to become clerks, or salesmen, in a shop because the work is not very hard and it is possible to keep oneself clean while doing it. There are other young men who, like Cornelius Vanderbilt, are not afraid of dirty work. For the sake of mastering a trade they are willing to soil their fingers. To accomplish their purpose no manual labor is too hard.

There is just as much difference in the recompense for the two grades of work, however, as there is in the work itself. The clerk in the office the salesman behind the counter, the stenographer who attends to the office correspondence, all keep their hands clean, but at the week's end there is a considerable difference in the size of the sum that is found in the pay envelopes. The man with a trade may have worn overalls when at work, but there is money enough in his envelope to enable him to wear a good suit of clothes during his idle hours. He may have soiled his hands, and his face may not have been as clean as that of the clerk in the store, but when the end of the week comes he has money enough to assure his children a good education. The clean, easy job may be the pleasant job, but it doesn't pay as well as the job of the well-trained mechanic, simply because a man must have both brains and a certain amount of technical skill to be the master of a good trade, whereas anybody can learn how to measure, lay, or sell sugar by the pound. In other words,

there is so much competition for the easy jobs that employers are not obliged to pay large wages to those who fill them.

Whether a trade must of necessity be used or not, every young man should master one of them. It is impossible to tell what the future has in store for anybody, and a young man who is a skilled laborer in any trade is in a position where he can look the future in the face with perfect confidence. If circumstances are such that he is not compelled to make use of his trade he is fortunate, but he is equally fortunate in knowing that with a good trade at his fingers' ends he is prepared for the worst that may happen.—Graham Hood, in New York Times.

A Successful Medicine.—Everyone wishes to be successful in any undertaking in which he may engage. It is therefore extremely gratifying to the proprietors of Parmelee's Vegetable Pills to know that their efforts to compound a medicine which would prove a blessing to mankind have been successful beyond their expectations. The endorsement of these Pills by the public is a guarantee that a pill has been produced which will fulfill everything claimed for it.

FINE CHARACTER OF THE PRIESTHOOD

Of all practical problems with which the Catholic Church has to deal, perhaps the most serious is that involved in the training of the secular priesthood. It is the most serious because it affects wider issues than any other: "like priest, like people." The character of her children—their methods of thought, their attitude, interior and exterior, toward life and faith—all depends under God upon the character, method and attitude of their pastors. It is also almost the most intricate of all problems, since to the making of the ideal priest there must go as many elements as there are needs of the flocks to which he has to minister. He must be a spiritual man, able to deal with every conceivable spiritual requirement (and the interior life, after all, more subtle and elusive than the natural order); he must possess a large number of natural virtues—geniality, humor, alertness, discretion and the rest—and all at least touched by grace; he must be to some extent a man of business; he must be able to preserve cheerfulness in solitude, and dignity among the crowd; he must know how to hold the ancient faith without displaying either ignorance or contempt toward modern thought; he must be ready to adapt himself to the standpoint of each member of his flock; he must not truckle to the rich nor patronize the poor; he must be slow with the stupid, quick with the talented, and sympathetic with all. And above all, he is never off duty.

Now, it may be confessed, without undue complacency, that, considering the elaborateness of the problem, the church's practical solution is surprisingly brilliant. The very accusations of her enemies are the greatest testimonies in her favor. Her priests, it is said, are both superstitious, seminary-bred visionaries and braggart men of the world; both flippant and solemn; given to sharp practice and utterly unbusinesslike; meddlesome and fond of novelties; pliable and unbending; with all the faults of the profession and the frailties of the amateur. In other words, priests at their best are very much what they ought to be.

It is noticeable, too, how the type has persisted from earliest times to the present. Saint Augustine, for example, is a kind of apotheosis of the modern pastor; and the tales that have come down to us of the characters and methods of our ancient spiritual fathers have a strange family likeness to the histories of more recent priests.—Dublin Review.

FULFILMENT OF A PROPHECY MADE 30 YEARS AGO

In the year 1877, M. Baudouin, of Paris, President General of all the Conferences of St. Vincent de Paul, wrote a letter to the Very Rev. Canon Chordet of Switzerland, containing a prophecy of which we can say that it has literally been fulfilled in our own time in France, and which should serve as a warning to Catholics of our own country.

The letter is as follows: "In my judgment, the faithful do not recognize how important the

press is. We labor hard in building churches, and establishing monasteries and convents and encouraging orphanages and institutions for the poor,—all of which are necessary wants; but we forget that beside these wants, there is another which is far more necessary than all of them, namely the propagation of the Catholic press, at least in certain countries, amongst which I name France.

"If the Catholic press is not supported, encouraged and placed on the height which belongs to it, then will the churches be abandoned, if not burnt. The religious confraternities will be turned away, the more quickly the more solidly they may have been founded, and even institutions of charity—yes, the schools, will be taken away from the religion that founded them. Look at the trend of thought at present; everywhere you may see that irreligion is rampant; men who on all other questions are peace loving and enlightened, become insane, raging, as soon as they hear anyone speaking about the Church. For them, the Catholic Church is the enemy; the enemy of their families; of their lives. This judgment appears to them unanswerable. Whence comes this error? From the newspapers which they read, and which alone they read. From the irreligious newspapers full of hate, which press upon them everywhere, whilst nowhere can the Catholic press, when it does not exist, offer them an antidote.

"If this condition of things continues, it is certain that a fearful number of souls will be lost to religion. Therefore, the zeal of Catholics must be directed to put an end to this condition. As well as it has now succeeded, in this, a few years may destroy all. Either a revolution of what is more to be feared, a legislature which is the enemy of religion, will destroy, or devote to their own purpose what the faithful have built up with so much labor. Unless a miracle takes place, all the labors of Catholics will thus become useless, while the press is absolutely and entirely in the hands of their enemies.

"On the other hand, if the Catholics of France, like those in Germany, at present would take up the support of the press as the first and most important of all their good works; if they devoted each year two or three millions of francs for this object, then the condition would change very suddenly. The faith would rise again in hundreds of thousands of intellects, because their souls would be enlightened."

COULD YOU BELIEVE IT?

The following questions were dropped into the Question Box at a mission to non-Catholics in Virginia. Don't the conscience of priests always condemn them for teaching what Christ disapproves or have they smothered their conscience, by committing themselves to be priests. Don't the devil sometimes get priests off the earth before they die? Or do you yet know? Do you claim that all Catholic people will go to heaven? Do you also teach that no other than the Catholic will go to heaven? Christ says I will build my church.

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Entry may be made personally at the local land office for the district in which the land is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent receive authority for some one to make entry for him.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land each year for three years.
(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

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and that it will stand as steadfast to-day as ever. We are waiting for Christ's second coming for His Church to be established and of Christians but not of Catholics.

What are you expecting? Has the priest any more power to forgive sins than any other man (or person)?

You priests claim that you can answer any question scripturally and prove it by the bible itself, if so why then are not the members of the church allowed to read the bible?

Why (if Catholics are right) don't you priests and church members go out among the Protestants even into their churches, and teach them?

Why haven't priests got the suitable horns in plain view of their people?

These questions bear the undoubted stamp of sincerity. They have been all asked in good faith. While they bear just a little tinge of acrimony, which the missionary is quite accustomed to and wisely ignores, still ninety per cent. of the question is a strong desire to know.

The question next to the last has the most wisdom in it. Why, if Catholics are right, don't you priests and church members go out among Protestants even into their churches and teach them?—The Missionary.

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SOLIT
BY REV.

CHAPTER XLII.—Contin

"I have done you and your

ter a great wrong, madame,

plan said with simple dir

"and I thank you for giving

opportunity to express my

and ask your pardon. I

Miss Lynch for another fa

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such acts of mine easily

My eyes are opened. I ha

words to express my sorrow

what I have done. I hope

forgive me."

"You were forgiven at the

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"I owe it to you to say,"

timed Florian, bowing, "th

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