

**CHATS WITH YOUNG MEN.
THE DEADLY CIGARETTE.**

"I advise every cigarette victim to have his photograph taken every year and put side by side in a frame in his room, where he can see the gradual deterioration in himself from year to year. If it does not startle him, and bring him to his senses, no preaching will ever do it, for the pictures will be a sermon more eloquent than ever came from any pulpit."—Orison Sweet Marden in Success.

A recent number of Success contains an article, written by its editor, on an evil which is slowly draining out the life of millions of youth. Mr. Marden, to illustrate the transition of a healthy boy to ruin, who unfortunately by him self, and we may add, for the nation, enters upon the first step of cigarette indulgence, accompanies his warning against the habit of inhaling nicotine and factory drugged tobacco, with "cuts" of youthful faces ranging from the first stage of cigarette consumption to the last point when death is hastened. The editor of Success discusses, in a fatherly way, the dangers to health and mind induced by indulgence in cigarette smoking. Counseling youth and adults who have formed the habit of inducing death through nicotine-opium poisoning, drawn from cigarettes, he says:

"I leave it to others to discuss the normal side of cigarette smoking. I deem it simply because it kills the ambition and preceptions, because it destroys the ability to concentrate the mind, which is the secret of all achievement. The whole tendency of the cigarette nicotine poison in the youth is to arrest development. It is fatal to all normal functions. It blights and blasts both health and morals. It not only ruins the faculties, but it unbalances the mind. In fact the moral depravity which follows the cigarette habit is something frightful. Lying, cheating, impurity, loss of moral courage and manhood, a complete dropping of life's standards all along the lines are its general results."

Medical expert authority declares that the cigarette habit is more to be deplored and more fatal to the stability of the nation than drunkenness. Juvenile Court judges, police magistrates, superintendents of lunatic asylums, all who are engaged in the reformation of young boys, publicly declare that cigarette smoking is responsible for two-thirds of the crime committed in the United States. Police Justice Crane, of New York City, in his condemnation of cigarette indulgence, says:

"Ninety-nine out of a hundred boys, between the ages of ten and seventeen years, who come before me charged with crime have their fingers discolored by yellow cigarette stains. I am not a crank on the subject. I do not care to pose as a reformer, but it is my opinion that cigarettes will do MORE than liquor to ruin boys. When you have arraigned before you boys hopelessly dead through the excessive use of cigarettes, boys who have stolen their fathers' earnings, boys who absolutely refuse to work, who do nothing but gamble and steal, who can not help seeing that a great deal of this boyhood crime is, in my mind, easy to trace to the deadly cigarette. It is something in the nature of the cigarette that seems to get into the system of the boy and to destroy all moral fibres."

Another New York City Police Magistrate agrees with his brother justice, Mr. Crane, in attributing to cigarette indulgence a majority of crime. He remarks:

"Yesterday I had before me thirty-five boy prisoners. Thirty-three of them were confirmed cigarette smokers. To-day from a reliable source I have made the gruesome discovery that two of the largest cigarette manufacturers soak their product in a weak solution of opium. Tobacco is the boy's easiest and most direct road to whisky. When opium is added, the young man's chance of resisting the combined forces and escaping physical, mental and moral harm is slim, indeed."

Dr. J. J. Kellogg, a medical expert of New York, states that he found enough nicotine in one cigarette to kill a frog. "A boy," he says "who smokes twenty cigarettes a day has inhaled enough poison to kill forty frogs."

In explaining why nicotine poisoning does not quickly kill a boy, Dr. Kellogg says: "It does not kill. It not immediately kills, but it does sooner or later of weak heart, Bright's disease, or some other malady which scientific physicians everywhere now recognize as a natural result of nicotine poisoning."

The President of North Western University requested all students of the institution who will not refrain from cigarette smoking to leave. A business college in the East refuses to accept pupils who have formed the cigarette habit. Sixty nine business firms in Detroit, perhaps more, have agreed not to employ cigarette users. In the Detroit Free Press composing room a notice is posted warning employees against the use of cigarettes while at work. Marshall Field and Co. of Chicago; the Morgan and Wright Tire corporation, and thousands of other industries will not permit cigarette smoking by their help during working hours.

The cadets of the United States Military and Naval academies are forbidden to indulge in cigarettes under penalty of expulsion. At the outbreak of the Spanish-American war, when President McKinley made a call for volunteers, the majority of the rejected men were cigarette fiends. E. H. Harriman, a high official of the Union Pacific railway, declares: "We might as well go to a lunatic asylum for our employees as to hire cigarette smokers." The New York, New Haven & Hartford, the Chicago, Rock Island & Pacific, the Lehigh Valley and Burlington railroads have issued strict orders against the use of cigarettes by employees while on duty.

The Tobacco Trust spent \$50,000 to defeat the anti-cigarette bill introduced into the Michigan legislature, last year. Some who voted to defeat the measure have boys themselves, but what does a

man without honor, who is in the game of politics for all the grat there is in political life, care whether his own son, or some other citizen's son, is permitted by law to commit slow suicide, through cigarette poisoning, when the Tobacco Trust requires legislative aid? The gigantic monopoly of tobacco is responsible for the wreck and ruin of health and mind of the nation's youth. Every member of the next legislature of Michigan should be pledged to vote for a bill to save youth from cigarette poisoning. It is only a question of time when the Federal Government will have to take steps for the suppression of the evil, which is more destructive to life than intoxicating drink—cigarette indulgence.—Michigan Catholic.

**OUR BOYS AND GIRLS.
AN UNTALENTED GIRL.**

"It seems too bad that such a girl as Beth should be simply buried alive in a little town like this! Why, with such talents as she has, it does seem as if she ought to be making herself felt in the world!"

Beth's friend, Alice, spoke with girlish enthusiasm and unbounded lyrical admiration. "Just think of her music! to begin with—dear me! Wouldn't I feel too happy for words if I could play and sing as she does? You'd think that was talent enough for one girl's share, but that isn't half what she has! Her essays at school were so fine we always said she had a future before her in that way—sometimes she'd be making herself famous as a writer. And, as if that wasn't enough, what must she do but have a real, marked talent for sketching and painting, too! Why, Aunt Minnie, when our class went to the zoo and we tried drawing some of the animals from life, hers were so far ahead of the rest of us—well, you wouldn't look at ours in the same day with hers. She's really the brightest girl I know."

"She's a remarkably gifted girl, I haven't a doubt," smiled Aunt Minnie; "but I know another girl who isn't excelled by anybody in one way at least, and that is in a generous feeling for her friends. I believe you are as proud of her talents as if they were every one your own."

"I'm so clumsy and commonplace by side her!" Alice snuggled up a little closer to her aunt. "I haven't a talent in the world—positively I haven't!"

"But Aunt Minnie smiled as she put her arm around the girlish form. "I'm not so sure of that," she said.

"Alice, Alice!" It was her brother, Gordon, calling in stentorian tones through the hall.

"Oh, Gordon dear, don't wake mamma!" Alice went toward him hurriedly.

"I just persuaded her to lie down for a little while—she was up so much in the night with Benny! But I don't believe you've wakened her," she added reassuringly.

"Say, Alice!" Gordon's voice was dropped now to a stage whisper, which gradually waxed louder and more emphatic as he proceeded. Alice rose to shut the door, but so quietly that he hardly noticed the motion. "Do you know I can't get anybody to play the tunes for us for Friday night—those glees, you know we thought we'd have at our entertainment? It does seem as if folks ought to help us out when we've worked so hard to get it up, but we've asked everybody we know who's any good at music, and they all have an excuse ready. So I told the boys I guessed I could count on you, at a pinch."

And Alice carefully suppressed a smile. Gordon spoke so innocently and with so little notion of the unconscious slight offered her musical powers.

"Why, of course you can, Gordon," she said. "I'll do the best I can, anyway. Let's see—how much time is there before you boys give your entertainment? Just a week?"

"Yes; you see we thought we could surely get somebody else, or we'd have given you more time. I expect you'll have to do some practicing, won't you?—seeing you can't read much at sight, if that's what you call it."

Aunt Minnie's arm rested with involuntary tenderness on her untaunted niece's shoulders, as she looked into the sweet, self-forgetful face.

"Oh, and say, Alice!" Gordon went on, eagerly. "We find it's going to cost like evergreen to get our printing done. I don't see how we're going to have a cent left for posters. It'll swallow up the profits like anything to get the tickets printed and that 'ad' in the paper. We thought Bert Anderson would probably help us out. I tell you she knows how to make money ready to both hands with that than she was with the music. I suppose she's set out for such an affair as we're getting up, but she might do it, seeing her own brother's so interested. He felt real cut up about it. He'd been bragging about what a lot of talent she had, and she refuses as coolly as you please. 'Really hadn't time!' 'didn't have time to bother with it.' I told the fellows perhaps you'd try to get up something for us. Do you suppose you could, Alice, even if it isn't anything very fine and fancy?"

"Why, I'll do my best, Gordon, if you'll give me some idea of what you want. You know drawing's not my strong point. In fact, I'm afraid I haven't any 'strong points.' It's funny but that was just what I was saying to auntie before you came in."

Gordon looked at her with a sudden accession of personal brotherly interest. "Well, I'll tell you what I think," he said. "I'd rather take my chances with you than any girl I know. A fellow always knows where to find you, and that's—that's."

He did not finish his sentence. He was rummaging among his pockets for some paper he wanted to show Alice—a some boyish outline of what his notions were for the "poster."

But Aunt Minnie took up his unfinished sentence. "That's a beautiful talent in itself as a girl can have, and as rare a one," she said. "And it

makes the possessor of it a most delightful person to live with."

"Why, auntie!" said Alice. But a little, pink flush of pleasure rose in her face as it bent over Gordon's outline.

WHAT ARCHBISHOP MESSMER SAID

Some papers which contain large liquor ads, grasp at every opportunity to belittle the total abstinence cause and to endorse the drink habit. This class of journals so garbled a paper of Archbishop Messmer's, which was read before the Anti Galtion League of Wisconsin, as to create the impression that he had disapproved of the total abstinence movement and saw no greater harm resulting from intoxicants than from ice cream. The Archbishop, it is true, laid down the Catholic principle, which is, or ought to be, familiar to our members, that there is no sin in drinking in moderation. The Archbishop, however, comforting a few extracts from his paper, may have seemed to the blind liquor organs, gave expression to views which may not please them so well. Some of these are embodied in the following paragraphs, quoted verbatim:

"On the principle that every man is bound by natural and divine law to avoid the danger and near occasion or cause of sin, just as he is bound to avoid the sin itself, we maintain that whenever and wherever the moderate use of liquor becomes for any one a danger or occasion of inebriation, he is bound, under divine sanction, to abstain altogether. We may go further still. Where the moderate use of drink by one person would cause another to indulge to excess, the first man would be bound by the law of Christian charity to forego his pleasure in order to save his weaker brother."

EFFECTS OF INTEMPERANCE.

"Intemperance interferes with the intellectual as well as the moral, eye, even the physical life of the individual. It injures his mind and will; it weakens his energy of action and his power of endurance; it interferes with the faithful discharge of his duties; it often makes him a pauper and a burden to society, and usually leads to other vices and crimes. Who has not heard of the havoc intemperance wrought in families, the misery endured by wife and children? Intemperance in high society exerts, moreover, a most disastrous and degrading influence on the moral sense of the community, and where common among the lower classes it retards their intellectual and spiritual progress no less than the efficiency of their work. Who cannot see that intemperance, in religious, moral, intellectual, social, political and even purely economical fields, when intemperance has once been allowed to grow to such dimensions that it may be justly called a common vice of the people? Nor can we overlook another most important feature in this connection, which has not always received the consideration it so imperatively demands. I mean the dire consequences in hundreds of cases resulting to the yet unborn generation, conceived of a germ poisoned by the evil spirit of alcoholism. It is a cry full of woe and horror that we hear resounding from our numerous and ever growing institutions for the insane, the deaf and dumb, the feeble minded, from our hospitals and orphan asylums. God forbid that I should designate all God-forsaken inmates, whose misery calls for our deepest sympathy, as victims of intemperance, personal or parental. But if we may trust the testimony of physicians and physiologists, the proportion of such victims is simply amazing. Nor is this all. Our police courts, the statistics of our charitable organizations, tell a further story of intemperance and its woeful work. In view of all this, are we not justified in saying that at the present time this vice has become a danger to society? That, consequently, society is not only justified, but bound to protect itself against that danger? In other words, that public authority is bound to regulate and control the manufacture, traffic and use of alcoholic beverages that all danger to society may be as much as possible averted."

NECESSITY OF UNION.

"Where and in as far as the public welfare and the higher interests of society demand it, public authority, or the State, may limit the personal liberty of its citizens, even when there is no question of intrinsic wrongs."

"The material, mental and social progress of a nation does not depend so much upon public measures by the Government, but far more upon the sentiments and the activity of the people at large. Unless public measures express the nation's mind and find a hearty support on the part of the people, they will remain dead letters. * * * It is here where the men and women of our country are bound, according to their positions, the guidance of religion and Christian morality, to promote the cause of temperance. Great and noble is the work they can accomplish by their good example and personal endeavor among friends and acquaintances. But who can tell the good we may accomplish by uniting our forces in large associations, unions or leagues? Think of all the temperance societies in these United States! What splendid and effective work they can do in educating the people on this question of alcoholic drink, its use and abuse; in forming a sound public opinion; in preparing and shaping wise temperance laws in State, county and city; in giving strong and persevering support to the enforcement of sound temperance laws and regulations; in reforming the drinking habits and customs; in breaking up that abominable treating habit; in destroying the silly prejudices still so widespread against total abstinence, and in a hundred other ways. Their power and influence must, in the course of time, prove to be absolutely irresistible, if only they proceed upon correct principles and combine in well organized action. No matter how sincere the intention, how strong the purpose and how energetic the effort of each individual organiza-

tion may be, I am free to say that unless our temperance societies combine their efforts and loyally assist one another, it will be impossible to stem the current of intemperance devastating the land."

His Grace, in conclusion, urged that the appeal to Christians should be made on a religious basis and to the vast unchurched population of America on other lines.—Catholic Abstinence.

"NOBLESSE OBLIGE."

It is to those at the top of society we must look for the principles and the deeds that will hold society together. As the great generals lead the soldiers to victory, so the leaders in the affairs of everyday life are, assuredly, in need of such, and for the good of society—as per the course they lead it. "Knowledge is power," and it is the mind that a man has that influences his fellows, though in some cases it is will power and personal magnetism that accomplish the same end.

As the leader so his following, and thus the great importance of having good leaders. The world-to-day is sadly in need of such, and in our way of looking at it, we cannot consider any one a wise and safe leader unless he lead according to the principles and teachings of the Christian faith. Men may be well disposed and direct others accordingly to their natural lights, but soon they must go astray, for the blight of sin has darkened by the blight of sin in Adam and it needs divine revelation and guidance to keep it from straying into error. See all the weighty problems in science, all the abstruse questions in justice that can only be understood and applied with the help of divine light as given through the ministrations of religion. We have to go back to God, the first Cause of all things, if we would reach up to true final effects. Religion, the ore true religion, is the means we must take. It is in the Catholic Apostolic Church alone that we can find the truths and principles that can make the true and safe leader for society. So it is to our Catholic educated laity we say, "Noblesse oblige." Go forth, ye sons trained in our Catholic schools and colleges, and be the true leaders that the world needs to keep it from the depths of darkness. Lead it by your faith and your virtue into the ways of light and into the paths of peace and prosperity. All good comes first from God, the Eternal Good, but as regards society, men and women are its channels. It is through hearts and minds united with God, eternal and infinite just God, that these same virtues can live and last in society. It is by following the example of Christ Who made men learn of Him that we can be the exemplary citizens that the world needs for its purification and preservation. But the means of this union with God and the perfect life that follows it is grace which gives to those asking it of Him through the merits of Christ His divine Son. It is thus that our divine Lord is the Mediator and the means of our every grace and perfection, and so, speaking of Himself, He said, "No one comes to the Father but through Me," and He told His apostles, and therefore all men, "I am the Vine and you are the branches" and made it plain that if men were to do any good they must be united, mind, heart and soul, with Him.

It is through religion, the true religion, that this union is to be had and maintained, and it was to establish a religion that Christ took the apostles and sent them forth as fishers of men to preach His doctrines and principles and lead mankind to God Who made it. They were the leaders of their day and their successors have led and do lead in their respective ages.

So it comes that the Church is the divinely constituted teacher and guardian of truth and morals and her faithful children are to be the leaders in that which is great and good for the welfare of society. So we say "Noblesse oblige," and bid Catholic men and women of every grade and walk of life be a benefit to society around you by living faithfully to the teachings and principles which your holy religion instills. Thus by attitude of conduct you will be factors in making the world better and happier for those living in it. Yourselves faithful to God and His holy law, you will be supremely blessed, and have peace, plenty and prosperity sufficient and you will contribute much to bring the same to others who will earn for themselves the same in considerable degree by copying your virtues. While it is true that society is led from those who hold high places in it by their knowledge and their personal magnetism it is also true that the success of their leadership depends on the mental and moral dispositions of those in the substrata of society. Hence, for the leadership that will be good for society, namely Christian leadership, they need that the masses themselves are led by their good example.

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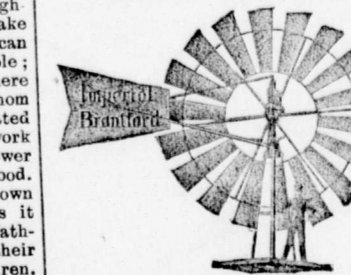
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