

CHATS WITH YOUNG MEN.

While it is profoundly true that God leads us into temptation, He does not lead us into temptation. Into some we lead ourselves. But when one willfully makes a choice of circumstances or actions that are hostile to the higher life of himself or of others, he simply places himself at the mercy of the forces of evil. Compromise is fatal. There is no possible security outside the pathway of God's guidance.

Success is not for him of folded hands. Sitting with slothful limbs beside life's gate. Yielding his strength to Pleasure's silken bands. With ease and idleness for bride and mate. Nor yet is it for him who takes each hour And jobs it of such joy as it may hold. Then slumbers by the path that leads to Power. Till age creeps on him thus and finds him old. But there is success for him who comes Full of high Purpose and with Soul in place; Strong will to ride out Life's tangled sums— And passes thus through Work's wide open gate. Putting aside the weakening fable—Ease; Passing his slumbering Brother on the way; Treading beneath his feet the Lures that please; To stand at last where Night gives place to Day!

—E. CARL LITSEY.

Force as a Success-Factor.

More people fail from lack of force than from lack of education or opportunity. A man may be well educated, or brilliant and yet, for lack of force, be a complete failure in his vocation. A man or woman may succeed without education, but not without force, without capital, but not without energy.

How to be Popular.

Show a helpful spirit toward everybody and a willingness always to lend a hand. Everyone despises a man or woman who is always thinking of self.

Be generous.

The world loves a magnanimous soul. Large-heartedness is always popular.

Learn to say pleasant things of others.

Always look for the good in others, but never for their faults. Try to see the man or woman that God made, not the distorted one which an unfortunate heredity and environment have made.

Do not remember injuries.

Always manifest a forgiving spirit. Be cheerful. The sunny man is wanted everywhere. All doors fly open to him; he needs no introduction.

Be considerate of the rights of others.

Never monopolize conversation. To listen well is as great an art as to talk well.—Success.

The Lack of Reserve.

"He had no reserve." How often we hear this expression on "Change or in the street when a firm has failed or when a business man has been pushed to the wall! It would make a fitting epitaph for the grave of many a failure. A man without reserve is like a condemned, leaky vessel. In a hard day it can be towed from port to port, but it will be utterly helpless in a storm. Many fail from lack of reserve of education, of early training, of solid, ingrained habit. Others fail from lack of reserve of savings, of capital. Many have gone down from the lack of character reserve, of health reserve, of friendship reserve. It pays to store up reserve of every kind, to be prepared for every emergency. Too exhausting effort, too extravagant expenditure, too reckless daring, or too much reliance on unknown factors leaves no margin of reserve, so that a slip would mean a certain fall.

An Indispensable Business Quality.

Doctor Chalmers used to say that in the dynamics of human affairs two qualities are essential to get things done—power and promptness. The former is often the fruit of the latter. A man or woman who is impressed with the value of time will make every minute count to such purpose that his or her life will inevitably bear the stamp of power. It is a rare thing to find a really successful man who has not strongly developed a habit of promptness. A man who is constantly missing his train, who is almost invariably late in keeping appointments, and who is habitually behind time in meeting his engagements cannot be relied upon, no matter how able he means. Honesty of purpose alone will not compensate for lateness. Many young men have failed of promotion or lost good because of this fault. Vanderbilt wanted punctuality as an indispensable sin. He once made an appointment with a young man who had solicited his aid in securing a position, telling him to call at his office on a certain day at 10 o'clock in the morning, and that he would go with him to the President of the railroad who had a vacancy on his clerical staff. The young man called on the day appointed, but twenty minutes after the hour named. Mr. Vanderbilt was not in his office. He had gone to attend a meeting. A few days later the young man succeeded in again seeing him, and, on being asked why he did not keep his appointment, replied, "Why, Mr. Vanderbilt, I was here at 10:20." "But the appointment was at 10 o'clock," he was reminded. "Oh, I know that," he was the flippant reply, "but I did not think fifteen or twenty minutes would make any difference." "Indeed," said Mr. Vanderbilt, sternly, "you will find that punctuality is a great deal of difference. In this instance your lack of promptness has deprived you of the place you desired, for the appointment was made on the very day upon which you were to meet me. Furthermore, let me tell you, young man, that you have no right to consider twenty minutes of my time of so little value that I can afford to wait for you. Why, sir, I managed to keep two other appointments of importance within that time."

There is no more destiny, and no other so indispensable to a man of

affairs, or to any one who would save his own time and that of others, Napoleon once invited his marshals to dine with him, but, as they did not arrive at the moment appointed, he began to eat without them. They came in just as he was rising from the table. "Gentlemen," said he, "dinner is over, and we will immediately proceed to business."

We may ruin ourselves by dilatoriness in keeping appointments, but we have no right to waste the time of others who, perhaps at great inconvenience, have kept to the letter their engagements to meet us at certain times. "If a man has no regard for the time of other men," said Florence Greeley, "why should he have for their money? What is the difference between taking a man's hour and taking his \$5."

The habit of promptness, like all other habits, is due very largely to environment and early training. It is the boy who says "Wait a while," when his mother wants anything done, who puts off his school work until the last minute who delays an errand until he has finished his play, and who never does anything without being told, that comes in just a little too late for the opportunities in life that were waiting to be grasped and made the most of by those who had prepared themselves for them.

A person who is punctual to the minute with everything he does practically doubles his time. Napoleon said that he beat the Austrians because they did not know the value of five minutes. "Every moment lost," he used to say, "gives an opportunity for misfortune."

Promptness begets confidence. The reputation of being always on time is a very enviable one, and the youth who has attained it possesses, as a rule, the qualities that mark forceful men.—Success.

A Business Question.

More and more the temperance question is coming to be regarded in the light of a business question, and many who might not remain sober for their sons' sake are compelled to face the problem of how to keep on drinking and at the same time hold their jobs. This is putting temperance on rather a low plane, but it is something that must be considered, and if it works for good we will welcome that view of the matter. The following article from the Watchman discusses temperance from that standpoint:

"In any discussion of the habitual use of alcoholic stimulants we should not overlook the force that makes for rigid self-restraint, if not for total abstinence, in the disposition of those who furnish employment for labor to insist that those who receive their wages shall practice the strictest temperance. We have little sympathy with some of the exactions of employers, but there is no manner of doubt that the individual employer or the corporation has an inalienable right to demand that those who do its work by the use of its instruments of production shall have brains unimpaired by the use of intoxicants.

Indeed, in some kinds of public service the public itself has a right to demand that employees shall be brought under this rule. A half-drunken motor man on a trolley car, a bearded engineer of a railway train may easily imperil the lives and property of hundreds of persons. There is no other way, and the wonder is that the public itself has so long been indifferent to the exercise of its undoubted rights in these regards. But the employers of labor have been anxious to their own interests, and to-day it is practically impossible for a drinking man to secure employment on a first class railroad, or in a well paid position in many of the best industrial and commercial concerns.

Men may quarrel with these facts as they like, but they are simply facts, and those who choose to butt their heads against them will discover that they are dealing with a condition and not with a theory. And these facts point unmistakably to one conclusion. The man who is addicted to drink is tremendously handicapped in the competitions of modern life. His connections, his knowledge, his skill may be fatally discounted by this habit, and, however high he rises with it, he would have achieved a larger success without it.

"This is a course of thought that is bound to have great weight with all sensible young men. They are perfectly well aware that to-day the opportunities for getting on in the world are not quite what they were twenty-five or thirty years ago. No matter what the partisan defenders of the new organization of our industries may say, a lad of to-day does not have the chance that his father had. The openings are proportionately fewer, the competitions for those are sharper. It is well for a young man's while to prepare himself for his life work in the very best way. He is wise to practice the sharpest self-denial for the sake of acquiring the best technical and practical equipment. Young men realize this and they are willing to pay the cost. The question now comes whether they are going to nullify these choice values, and practically offset most of what they have done by acquiring a habit that closes and bolts the doors of opportunity."

The least act of pure love is more precious in God's sight than a whole ocean of charitable works and contributions which are mixed up and debased by worldly fashion, excitement.

The Hardman and his Parent.

Hail, thou vessel of pure gold, made to hold the manna that came down from heaven, the sweet food of our souls, even Christ! So exclaims St. Germain, in his homily; and St. John Chrysostom cries: She is at once the handmaid and the parent of God, at once virgin and mother.

Remember, Mother, throned in heaven's splendor.

This a ver on this earth hath been said. That thy breast which sought thy pity beid. Was self-uncomforted. Oh plead with Him Who on thy breast was cherished. Sweet abriter in the world's Redeption. Pain! It is not to be said that I have perished. Oh, where none come yet in vain!

OUR BOYS AND GIRLS.

THE CLEAN TONGUE.

Now is the time for our boys and girls to think about forming good resolutions. Among other things they should promise the Divine Infant to be clean of speech. This is not merely a pledge against the "manly" sin of swearing; it is the seal of holy purity, the safeguard of the spotless soul. Few words are not only the predecessors of deeds; they are often deeds in themselves evil or good according to the will of the speaker.

What a wonderful power is speech! Sight, hearing, taste and feeling are senses which may be exerted without the concurrence of the mind, but speech comes only at our command. Shall we order it on vile duty? Shall we insult the Holy Ghost by debasing His precious gift?

An infant has every sense but the sense of speech. He is two years upon the earth before he can master even its rudiments. Many more years of training at home and at school teach the child to use his speech correctly. Grammar the science of language, puts every word in its proper place for him, and reading, which is but printed speech brings to him the choicest words of the world's great thinkers in order to enable him to speak judiciously and to write his words in such a manner that he need never be ashamed of them.

How can he, then, after this rich cultivation of his richest gift, drag it through the slime of impurity and infect himself and others with blasphemy and corruption? St. Alphonsus Liguori says that one ugly word spoken in conversation, even in jest, may be the cause of scandal and of thousands of sins, and Bishop Cramer beautifully writes: "The flower of holy purity, descended from the far-off country of Heaven, Jesus our Lord brought down upon this earth and planted in the flower garden of His Holy Church. Alas! in the world this heavenly-born plant is menaced by a thousand dangers. Woe to it if in the sanctuary of the home dangers are also lying in wait for it. In the Christian home a holy discipline reigns; no indecent word is permitted; unbecoming jokes are unknown; unbecoming things and occurrences are never spoken of. Such conversation, sinful in itself, is the ruin of those who speak it and those who listen. There is no doubt that the cause of perdition was laid by indecent conversation and jokes in the souls of thousands that are now wallowing in the straits of vice. Yes, and in the lost souls of uncounted thousands in hell!

A wealthy man, who was also a Christian and a scholar had the misfortune to lose all his means when he was far advanced in life. As his education remained with him, however, he was able to secure a clerkship, which at least kept the wolf from the door. He had always been truly benevolent, and in his new and humbler sphere he still found opportunities for doing good. Part of his duties involved an account of drayage, and more than a hundred wagon drivers were obliged to report to him every day.

Men who drive horses are notably profane, and these teamsters were no exception to the rule. Their conversation shocked the clean-souled old gentleman, and he urged them to have more respect for God and for themselves. Needless to say he was laughed at for his pains. One morning a dog greeted him teasingly with an oath, taking the name of our Lord in vain. The old clerk dropped on his knees and lifted his eyes to Heaven.

"May the holy name of the Redeemer be blessed for ever!" he cried. The man gazed at him in astonishment, and as he rose handed him his report. The clerk refused to take it. "Not until you repeat what I have just said," he declared, firmly. "Time was precious, and a long line of men waited. These nearest grew impatient as the first driver hesitated.

"Say, say, man! It won't hurt you and it will save time," advised one. Thus adjured, the profane one grumblingly uttered the little prayer, saw his report entered and left, shaking his fist at "old pious face" and promising to get even. The good clerk took the same effective method with every one of the men thereafter. Complaints were made to the superintendent that the "crankling" business with the "crankling" matter and instead of blaming, highly commended the old clerk's action. All this made the men more cautious; it seemed ridiculous to follow an oath with a prayer, and so by dropping one they made the other unnecessary. Gradually blasphemy and vile words were no longer uttered in the presence of C—, and better still, the offenders grew ashamed of themselves and found it convenient to use clean speech every where. When the good old clerk died he had no more sincere mourners than the rough men whose tongues he had purified forever.

Those who would guard their royal gift of speech must begin by refusing to listen to anything contrary to the spirit of purity and reverence, be the speaker ever so funny. The devil is the prince of jesters. Sometimes he puts his peculiar wit into foul tongues; sometimes it is to be found in "popular" books; wherever it may be it must be shunned, so that it can never be repeated by hearer or reader.

The fable of the two maidens, one of whom dropped pearls as she spoke, while the other's speech issued through serpents, clearly illustrates the difference between language clean and unclean. The tongue, "the sacred interpreter of human thought," must not become the trumpet of the evil one. Better be dumb than vile-spoken, yet John Chrysostom cries: She is at once the handmaid and the parent of God, at once virgin and mother.

Remember, Mother, throned in heaven's splendor. This a ver on this earth hath been said. That thy breast which sought thy pity beid. Was self-uncomforted. Oh plead with Him Who on thy breast was cherished. Sweet abriter in the world's Redeption. Pain! It is not to be said that I have perished. Oh, where none come yet in vain!

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THE GOSPEL OF INDUSTRY IN IRELAND.

Father Finlay writes an account of the work of the men who have been associated with him the past thirteen years in saving Ireland by its industries. His narrative reads like an epic from a commercial age; the pathos of every sad situation relieved by a story of profit which means the salvation of the national spirit in that country.

"Two years ago," he writes, "I was invited by a priest in the parish of Dramore, County Tyrone, to establish a society for lace-making among the girls of his parish. On a Sunday evening in September I met the parishioners, after evening devotions, in an open space outside the church. I explained to them the constitution of a cooperative society, undertook, if they would form a society, to carry their application for teachers to the Department of Agriculture and Technical Instruction, and to supply them with designs and a market for their products through a lace agency with which I was connected. At the close of the meeting two hundred girls enrolled themselves as shareholders in the new society. In a month they were at work under skillful teachers. Three months later they sent their first consignment of lace to the agency. Its quality was so good that the buyers found it fit for the London and Paris markets, and sent them a cheque for \$100. By the end of the year they had sold lace to the value of \$5,000; this year their work will have brought them about \$15,000. Some months since I was invited by this society to attend a festivity which celebrated the opening of a new workroom provided by the girls themselves, and capable of accommodating two hundred workers. They did me the honor of presenting me with an illuminated address—gratifyingly and most gratifyingly—and I had the pleasure of making a personal statement which it contained—this to wit: that since the foundation of the society not one girl had emigrated from the parish. Previously the parish had furnished a contingent of from fifty to sixty girls to the hands of emigrants which left the district about Easter time."

Some time ago there appeared in the local daily press the advertisement of a certain patent medicine which bore on its face the stamp of fraudulent representation. More than that it was a shock to Catholic sentiment and a libel on our Catholic Sisterhood. The advertisement in question gave the supposed picture of Sister Beatrix, a member of the Sisters of Charity in New York City, who most strongly recommended the medicine.

The fraud was plainly apparent because of the fact that the cut showed the head of another Order of Sisters. As the residence address accompanied Sister Beatrix's name we indited a letter to her to verify our convictions of the fraud before openly condemning the same. After an absence of four weeks the letter came back to us. We have preserved it as a curio of the lying advertiser. From the post-office notations with which it is marked it must have been presented at every convent in New York City. But no such person could be found.

Such degrading methods to secure the money of Catholics should be severely rebuked. Every Catholic only too well knows that members of our religious Orders of women shrink from such publicity. No money could purchase their consent to be paraded in such fashion. Yet some Catholics no doubt were caught by the advertising trickery of this degrading deception.

During the week the same bogus cut of a Sister again appeared, but no address accompanied the recommendation. It is the same fraud, however, and we war Catholics against becoming a party to it by giving out their money in the way of even sending for a free trial bottle. If they have proper consideration for the habit of the Sisters and this degraded cut of the same they will rebuke the proprietors by declining to purchase the outrage and curtailing the sale of the medicine wherever they can. Those guilty of the affront will then learn that such advertising is resented. And as they find it unprofitable it will be discontinued. The reappearance of the advertisement proves that it must have deceived some Catholics. If the Catholic press would enter a formal warning to its readers there can be no doubt that the proprietors will receive the proper rebuke.—Church Progress.

Don't Worry.

Read over the maxims of the "Don't Worry Club" and keep a few of them for your own use. Here are some of the best of them: Don't start nervously when a child makes a noise or breaks a dish—keep your wits for broken bones. Don't exhaust all your reserve force over petty cares. Each time that one loses control of herself, her nerves, her temper, she loses just a little nervous force, just a little physical well-being, and moves a fraction of an inch further on in the path that leads to premature old age. Don't work when you are not in a condition to do so. Don't fret and don't worry are the most healthful of maxims.

Human hope is a lark whose feet are tied to the ground.

A WIDE SPHERE OF USEFULNESS—The consumption of D. P. M. Electric Oil has grown to great proportions. Notwithstanding that it has now been on the market for over twenty years, its popularity is increasing as ever and the demand for it in all the principal countries, and who ever introduced it, has supplies are constantly asked for.

Where can I get some of this way's Corn Oil? I feel entirely cured of my rheumatism and I wish some more of it for my friends. So writes Mr. J. W. Brown, Chicago.

You need not cough and spit and strain the risk of contracting influenza or the lungs or consumption, while you can get Bлекley's Anti-Croup Syrup. This medicine cures croup, colds, influenza, whooping cough, and all other ailments of the throat and lungs from their early inception, which immediately relieves the throat and lungs from a violent phlegm.

Approach Soap. SURPRISE SOAP. MAKES CHILD'S PLAY OF WASH DAY.

RULE OF LIFE. After Garcia Moreno, president of the Catholic Republic of Ecuador, was assassinated by Freemason emissaries, a small and well-used copy of the Following of Christ was found on his person. On one of the fly-leaves was found his daily rule of life in his own handwriting. It is herewith appended for the purpose of showing that, no matter how exalted a man's station may be, or engrossing his duties, he can always find time for the consecration of the higher interests of his soul. Where the will is, the way will be forthcoming. Moreover, this rule of the martyred president is refreshing, healthy reading at a time when the business of politics is dragging so many away from even the slightest consideration of spiritual matters.

The biographers of Garcia Moreno inform us that he scrupulously observed this rule for many years—that, in fact, it was immediately after performing his religious devotions in the Cathedral that he was stricken down by the knives of the assassins. We commend the rule to our readers.

Every morning I will make meditation, and will never go to bed without the virtue of humility. Each day I will hear Mass, recite the Rosary, and read, besides, a chapter of the Imitation, this rule of life. I will endeavor always to keep myself in the presence of God, particularly during conversation, lest I may speak useless words. I will say every hour: "I am worse than a demon, and deserve that hell should be my portion." When tempted, I will say: "What shall I think of all this at my last hour? I will never speak of myself, except to avoid my faults. To make every effort, by the thought of Jesus and Mary, to restrain my natural inclinations. To be patient and amiable, even with those who bore me; never to speak evil of my enemies. I will imitate all familiarities, even the most innocent, as prudence requires. I will never devote more than an hour a day to amusement, and then, as a rule, not before 3 o'clock in the evening."

SHOULD BE REBUKED.

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CHRIST'S LAST WORDS.

That our Divine Redeemer spoke eight different times from the Cross, is placed beyond doubt by the Gospel narrative. He first spoke when, as recorded by St. Luke, He prayed for His executioners: "Father, forgive them, for they know not what they do." (Luke 23:34). He spoke the second time, when He said to the repentant thief: "Amen, I say to thee, this day thou shalt be with Me in Paradise." (Luke 23:43). He spoke next to His blessed Mother, saying to her: "Woman behold thy son." (John 19:26). Fourthly, He addressed the disciple, and said to him: "Behold thy mother." (John 19:27). Fifthly, He cried out with a loud voice: "My God, My God, why hast Thou forsaken Me!" (Matt. 27:46). He spoke the sixth time when He said: "I thirst." (John 19:28). His seventh word was: "It is finished." (John 19:30). Finally, again crying out with a loud voice, He said: "Father, into Thy hands I commend My spirit." (Luke 23:46).

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