CHATS WITH YOUNG MEN

GREAT BOOKS

Success in life is the ambitious desire of most young men. It may be compared to a splendid edifice, properly constructed, and therefore, composed of its numerous essential parts. Of these, the foundation is the most important. It must be built first of all, and must be wide, deep and strong enough to sustain the superstructure.

So with life. No matter how gaudy, brilliant or lofty it may appear, there is always danger of collapse unless it be based upon the foundation of God's laws, and upon the correct use of His precepts in the erection of the edifice.

For success in business, social and religious life, a study of grammar, arithmetic, dictionary, encyclopedia, catechism and prayer book is a positive necessity.

In this brief article, it is not our purpose to attempt to make a compendium of any or of all the subjects suggested above. But it may be useful to advise young and old to obtain and to retain some standard text books of grammar and of arithmetic, and to consult and to review them frequently, otherwise they will forget much that they have learned at school, and necessarily be deficient in spelling, in accurate classification and modification of words, in the proper construction of sentences, in punctuation, and in rhetoric, all of which are essential to the perfect understanding and appropriate expression of language. In business a blunderer in simple mathematics is unpardonable.

In one respect, at least; the law requiring municipalities to furnish free text-books to public school pupils, has worked great harm. The books remain the property of the city or town. When the pupils leave school they are thereafter without teacher or text book.

The practical demands of business life vary much from the theories taught in some schools. The logical result is that novices are without adequate guide, and their problems are new and disconcerting. Their parents have forgotten the technical rules of grammar and arithmetic, and are unable to help the children. The teacher is far away no text book is at hand, and the young folks are ashamed to ask their fellow workers, or their employers, for instruction in the very branches, for proficiency in which, the recent pupils possess school diplomas.

If they had at hand a standard text book containing the rule which would solve their problem, it would, without doubt, be a welcome friend.

Every young man should also own and use a good dictionary and a trustworthy encyclopedia. The vast treasures of information contained in these books are a constant delight to those who wish to be well informed.

It is of value to possess theoretical knowledge. It is far more important to know how to use that knowledge in accordance with the laws of justice and morality.

When young folks leave school, they must go out into the great world, where other people exist, and where other people have rights which must be respected. Neither grammar, arithmetic, dictionary nor encyclopaedia is sufficient to regulate conduct among men, so that peace and happiness may reign.

A great sub-foundation is required. Its name is Conscience, which must be properly taught through the only adequate means and method, viz., religious instruction.

Many a skilful grammarian has been a fearful curse to humanity because his very gift was used to demoralize and to corrupt. Many an acute mathematician, by the cunning misuse of the science of numbers, has been the medium of intense oppression, and of frightful suffering.

A ship may be constructed upon most accurate mathematical lines. It may be of great beauty and of magnificent proportions, but its destruction is easily wrought, if it be launched upon the sea without rudder or competent commander.

So also with us our forces and our knowledge are only a trifle upon the sea of human life, and are powerless against the stronger winds and waves unless properly guided and controlled.

The only power that is able to do this is religion, which illumines our mind with divine light, regulates our conscience, and strengthens our will.

The book which contains the most comprehensive course of instruction in religion, for old and young, is the Catechism. It is published in various sizes and forms, so as to be adapted to the capacity of all. Any of your priests would gladly recommend to you a catechism which he has found to be of great value.

Don't imagine for a moment, that the study of the Catechism if too simple for a person of your intelligence. Our Holy Father, commands the clergy to teach it, and the most successful preachers among the priests are those who find in the Catechism, the most logical and the most perfect development of subjects for sermons.

The Catechism is a magnificent compendium of religious truths. It is accommodated to the intelligence of the simplest, and yet, contains instruction for the very loftiest intellects.

Catechism and prayer book are the strongest of foundations for the rational use of grammar, arithmetic, dictionary and encyclopædia—the auxiliary elements in the construction of the edifice of success in life.—Pilot.

THE EXCEPTIONAL YOUNG MAN

is the one who looks upon his employer's interests as he would his own, who regards his vacation as an opportunity to make a man of himself, an opportunity to show his employer the stuff he is made of, and who is always preparing himself to fill the position above him.

The exceptional young manis the one who never says, "I was not paid to do that"; "I don't get salary enough to work after hours or to take so much pains." He never leaves things half done, but does everything to a finish.

The exceptional young man is the one who studies his employer's business, who reads its literature, who is on the watch for every improvement which others in the same line have adopted and which his employer has not, who is always improving himself during his spare time for larger things.—Success

HOPEFULNESS

God has outlined this divine virtue in granting us a naturally hopeful temperament. Among the kinds of men we know, none is more lovely than he who has a particularly hopeful character. He looks on the bright side—what side but that is God's side. As we hear that the darkest cloud has its silver lining, so must we say that God always sees that side, for He is enthroned beyond the clouds. "Heaven's door is iron on our side and golden on God's side," says Wiseman by one of his characters in Fabiola.

In religious activities the busy, pushing man is the hopeful man; and he is the thriving man. He alone has daring plans for God's cause. Difficulties do not daunt him, because his temperament and his grace make sacrifices easy. A supine soul has no place in a saint's following. Cowardice never takes counsel of an energetic friend—it seeks out a minimizing confidant for its perplexities and a temporizing negotiator for its scruples. Instead of abounding in plans it overflows with excuses. Reasons for not acting are abundant in proportion to the vacancy of hopefulness. A safe man, such a one is sometimes called:—safe he is because he keeps at a safe distance from the firing line. He can boast that he has never been knocked down—for he is always lying flat on the ground.

One says of an evil that called for remedying, "I was afraid to make matters worse, and so I quietly withdrew." Another kind of a man says, "I had little hope, to be sure, but I could not help doing something—and I did my best." God does not always give a victory to such a one, but he always comforts his conscience with inner approval.—Rev. Walter Elliott, C. S. P.

OUR BOYS AND GIRLS

VOCATIONS

Now that schools, academies and colleges are closed for a brief period, many young people are engaged in the very important matter of decision as to what their work is to be in life.

Without argument it must be conceded that each individual is endowed by God with character and qualities which fit him for a special place in the complex machinery of human society.

To put him where he does not belong will manifest his incapacity, and will result in grave detriment to himself and to the interests affected by his unfitness.

There are diversities of work to be done, each essential to the well-being and comfort of mankind, and consequently men have been created who, will find special delight in the performance of congenial duties.

These observations are particularly true in regard to vocations to religious life. To those who are called the Lord says: "You have not chosen Me, but I have chosen you," and they who have been selected should be anxious to respond to the divine call, and to give full loyalty, energy and devotion to the work for which they have been filled by an All-Wise Creator.

The Church is to remain on earth "even to the consummation of the world." Equal longevity is not promised to any official of the organization. Priest, Bishop, Cardinal, and Pope must eventually fall from the vanguard, no matter how valiantly they may have "fought the good fight" for the honor and glory of God and the salvation of souls. Right up from the ranks to take their places, men of equal ability and zeal will always be found, because the work of the Church must be carried on.

The boys of to-day must be the priests, bishops and pontiffs of to-morrow, and, no matter how great and apparently necessary are the spiritual giants of our time, God has already provided in the boys who have just left school, vocation and talent equal to, and perhaps in excess of, what is at present regarded as extraordinary.

These boys are seeking light, guidance, aid, and encouragement from their parents, their friends, their priests. They are of the age when temptation is strong, and when intellectual allurements have not yet been dispelled by the sorrows of experience. They are not all alike in talent, pedigree or disposition, but if God has called them, He will place them in the field, for the proper cultivation of which, they have been created and chosen.

When a vocation seems probable in a boy, his parents should consult the parish priest. They call him "Father," and they should not be in such awe of him as to fear to ask his advice upon a matter so important.

The parents should neither force a boy into priesthood nor force him away from it. The consequence of the first-named act are so dreadful that one trembles to think upon them. On the other hand, to destroy a real vocation in a boy may mean a most unhappy existence in this world, at least.

It is remarkable that when a young man desires to become a priest, his parents and friends usually are pleased but when a young woman dares to intimate that she wishes to become a nun, lamentations are in order. Some times financial selfishness is the cause of the opposition. This statement will be understood without further development.

Her female friends who are half insance through love of pleasure, fashion, theatre, dancing, and society, and who can not understand why she should think that God created her for grander and nobler purposes, do all in their power to turn her from her vocation. Sometimes they succeed. Sometimes they do not because she feels a divine call, and applies to herself the words of our Lord: "Follow Me."

She knows that the pleasures and frivolities of the young soon pass away—eternity remains. If comparisons be allowed, they are vastly in favor of the young woman who chooses the noblest and most venerated life possible to a woman, (that of a nun) as against that of the single or married woman of the world. The trials and difficulties of a devout life in a religious community are as nothing when compared with those of the woman in business or social life.

Without doubt, there are thousands of young women who have a true vocation to a religious life, and who do not, or as yet will not, consent to follow it. They are capable of glorious work in the vineyard of the Lord. They are leading saintly lives, but wasting them in shop or office. The Church needs them, the poor, the sick, the destitute children, the children now in atheistic schools are all calling for them, and God has given them a true vocation, but through timidity, or through influences which they see and understand, they do not break the chain which ties them.

Years pass swiftly either in the cloister or out of it—nearer and nearer comes the day when we must each render an account of the talents and the opportunities which God gave us. We must all stand before the tribunal of Christ, and it is now of the greatest importance to know and to do the work for which God created us. St. Paul says: "I beseech you, walk worthy of the vocation to which you are called."—Pilot.

A PLEASANT LITTLE STORY

When the conductor came to collect the young lady's fare she discovered that she had left her pocketbook at the office where she works as stenographer. It is a predicament not uncommon with city dwellers, says the Denver Times but the rest of the story as told takes a new and agreeable turn.

"Why, I'm alraid I haven't any money with me," she said, looking very much embarassed.

The conductor said nothing, but stood there and waited.

"I guess I'll have to get off," said the girl. "I have left my pocketbook at the office."

"Here, lady," said a boyish voice coming from across the aisle. "I got a nickel I'll lend you."

She looked at the boy and took the nickel. "Thank you," she said. "I'll pay you back if you'll give me your name."

"Don't worry 'bout that," he replied. "I'm the kid you give the half dollar to las' Christmas when you seen me sellin' papers down by the Savoy. I ain't forgot you. I'm sellin' papers there yet."

She smiled at him when he left the car, and he was about the proudest boy in town.

WHY WE SHOULD BE POLITE

First—It adds to the comfort of other people; no one likes to be elbowed around or have his corns trod upon, tobacco smoke blown in his face or a great din made in his ear.

Second—It adds to the happiness of other people; you can make a poor old woman happy all day by helping her over a crossing or giving her a lift on her basket when she needs it.

Third it makes people respect you, and that is considerable; it makes one respect himself more—feel more like a man—to have the respect of others.

Fourth—It brings you friends; people won't care to cultivate your acquaintance if you take no pains to make yourself agreeable.

Fifth—It brings success to every one. Politeness is a better recommendation for a young man than a dozen letters. Politeness pays in every way. It is a good thing to invest in at all times.

THE SELF-EFFACING PARENT

All parents worthy of the name make sacrifices for their children. And this is as it should be, when sacrifice is necessary or promotes a laudable purpose. But there is a growing tendency among many Catholic parents whose means are limited, to efface themselves in their efforts to put the children forward socially. To set them on dress parade or displaying their so-called accomplishments is sufficient recompense for all the parental care and thought and toil such triumphs represent. In the great middle class there is an unwholesome rivalry in matters of dress, home furnishings, social advantages, etc. And added to this rivalry among themselves, many people of large ambitions and restricted incomes strive to imitate the mode of living and doing that wealth makes possible. The imitation is costly, its price being the sacrifice of honor, principle, the peace of home, and the loss of the respect and love of the children, whose prospects were to be promoted. But such parents do not really efface themselves. They are votaries of dress and display themselves and set the pace that they wish the young folks to follow. This article proposes to deal with an entirely different class of parents,—the fathers and mothers, who, to use a homely phrase, "take it out of their own bones" that their boys and girls "may be as good as the best" in the social strife.

The struggle begins when the children enter the kindergarten. Margaret, whose father is a "boss," wears dainty frills and ribbons, and therefore Anna, whose father is a subordinate, must wear similar finery. By unremitting labor on sewing machine and ironing board, often far into the night, Anna's mother sends her child forth a very good copy of the daughter of the "boss." Her ambition is spurred to further effort, and Anna keeps pace with Margaret through their entire school career. Margaret take lessons in vocal culture, and for this reason Anna importunes her parents to let her take lessons. The father is inclined to refuse, but the mother insists that she can save the money for the lessons—and she does save it, chiefly out of herself. Having saved the price of the lessons, the next thing is to save the price of a piano, and the instalments are squeezed out of the family income with such difficulty that everyone feels the pinch. This is about the time the mother gives up all thought of getting any new clothes, and as a shabby mother might injure Anna's social advancement she retires into the background.

Or it may be the school of expression that attracts Margaret, and therefore it it is plain that Anna has a talent for elocution. Her father has doubts but he keeps them to himself. By this time he has become resigned to his ambitious wife's plans, and is thankful that he still gets his carfare.

The girls do some fearful "stunts" as Portia, Lady Macbeth, Juliet, etc., and they dream of the stage as the scene of a triumphant future; but, fortunately, a great deal of hard work is necessary to ensure success. Margaret and Anna do not like hard work. Elocution is dropped, and all that remains of the course is an affected manner and a certain number of "pieces" to recite in public.

The boys, too, have talent to be developed. Many a mother sees in her boy a future Mozart or Paderewski, and she spends considerable money in finding out that his talent goes no higher than ragtime music. There is just one talent that modern parents do not try to cultivate in their children, and that is a talent for appreciating good literature.

Talent and style, the mother reasons, must be fittingly environed. She has reached the extreme limit in saving; not another penny can be put by for any other purpose; and, little by little, she is drawn deeper into the toils of the instalment swindle. Twenty-five cents to one agent for portières, 50 cents to another for a parlor rug, $1.00 to still another for the hideous plush set, and payments on a host of other articles deemed necessary accompaniments of the piano! And there are always the living expenses, and the rent, and the problems of dress. "And all to come out of one man's pay!" the mother admits with a sinking heart. An expert accountant could not grapple with the problems she strives to face every week. "Anna must dress well in the company she keeps;" "John must not be looked down on by his school or college chums;" and the younger children "must have their rights;" so with courage worthy of a better cause, the mother struggles on, looking forward to the day when Anna will make a "swell" match or John get a political job. Father and mother retreat steadily into the background, as the young folks emerge on the foreground with their fashionable attire, their so-called accomplishments, and their false conceptions of what constitutes genuine manhood and womanhood. They hold their parents in contempt, and they despise the commonplace home that the mother furnished at such cost to herself. Poor, foolishly unselfish mother! all her sacrifices and those she forced her husband to make for the children have been vain!

If working people can afford to spend money in futile ways, it is, perhaps, their own affair. But can they afford to do it? Granted that they meet their bills from week to week, and that only the parents suffer from the waste of hard-earned money, what if illness should come upon the father, or if death should visit the home? It is a common occurrence in city life for a family in apparently comfortable circumstances to become actually destitute when the wage-earner is laid off, or dies. Nothing has been put by, credit is soon exhausted, and the family is in dire straits. Some one must help. Often, careful, prudent relatives must bear the brunt. It is expected of them. Their children worked for the money to cultivate their talents, and are sensible young people with practical views of life. Anna and John do not consider them in their class, but they are quite willing to take the earnings that have been laid by.

We believe in cultivating even a very small talent, if for nothing but the pleasure of the home-circle; and due regard for dress is commendable. But neither accomplishments nor style should induce a mother to be an unpaid servant to her children nor should a father be a mere money-earning drudge. Pampered children are rarely dutiful children, and the finest men and women are those who in youth shared the sacrifices of father and mother in the upbuilding and maintenance of the home.—S. H. Review.

"Those who contract thoughtless and rude habits towards the members of their own families will be rude and thoughtless toward all the world."—Id.

IT IS SIMPLY INVALUABLE

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Mr. Israel Stewart, of Desmond, Ontario, has given Douglas' Egyptian Liniment a very thorough test, and this is what he says about it.

"After using and making some remarkable and speedy cures with Douglas' Egyptian Liniment, I must say that I believe it to be the most wonderful remedy for man and beast I have ever used. We had a horse badly injured in the pasture field and before we were aware of it the wound was in a very bad condition, but Egyptian Liniment soon dislodged everything nasty and a rapid cure was made.

In the house it is simply invaluable in all cases of rheumatism, sciatica, neuralgia, burns, sprains or bruises. It is a boon to humanity."

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IN GOING TO COMMUNION

The hands, face and clothing should be as clean as possible.

It is also eminently proper to cleanse the teeth at least the night before.

Devout Catholics should approach and return from the Communion rail with their hands reverently joined and uplifted.

When the priest approaches you with the Blessed Sacrament, your head should be well lifted, and held as motionless as possible, the eyes closed, the mouth sufficiently opened, and the tongue extended moderately over the lower lip.

Remember that the priest does not wish to touch the lips or tongue of anyone with his fingers, and it is only by following the foregoing suggestions carefully that this can be sucessfully avoided.

Do not drop the head forward immediately after receiving. There is danger of striking the ciborium from the priest's hands.

Should there be but a few receiving Holy Communion, or should you be among the last of many who receive, try to kneel as near the center of the altar as possible. Do not insist upon the priest walking the full length of the sanctuary for your special convenience.

If you are going to Communion—go. Do not wait until the priest has practically finished giving Holy Communion, and then start from your place, keeping him waiting for your arrival and unnecessarily delaying the service.

Should the Sacred Host adhere to the palate, moisten with the tongue and swallow. Never, under any circumstances, touch with the fingers.

It is a recognized custom that after having approached the sacred table you should remain in the church sometime longer to make your thanksgiving.

Upon returning home, it is suitable that a glass of water be the first food or drink to cross your lips.—America.

WIT AND HUMOR

"Thompson's cow got into my garden and ate all the grass off the lawn."

"What did he do?"

"Sent me a bill for using his cow as a lawn-mower."

Uncle Hiram stroked his throat whiskers and watched the big touring car as it whizzed past him and up the road, omitting a trail of bluish smoke from its oil-choked engine.

"Huh!" he sniffed. "Them may be swell city fellers, but they certainly was a-smokin some orful seegers."

He was a cyclist, and called at a farmhouse for a glass of water; but the farmer's pretty daughter offered him a glass of milk instead.

"Won't you have another glass?" she asked, as he drained the tumbler.

"You are very good," he said; but I am afraid I shall rob you."

"Oh, no. We have so much more than we can use ourselves that we always give it to the calves."

"I don't believe a word you have said," snapped the skipper; but I'll tell you what I do believe—that you are a confounded sea-lawyer, and that you would talk the hind leg off a donkey. Did you hear what I said?"

"Yes, sir," replied Able Seaman Danks, sulkily.

"What did I say?"

"You said that you believed, I would talk your leg off, sir!"

A college professor was one day nearing the close of a history lecture and was indulging in one of those rhetorical climaxes in which he delighted, when the hour struck. The students immediately began to slam down the movable arms of their lecture chairs and to prepare to leave.

The professor, annoyed at the interruption of his flow of eloquence, held up his hand:

"Wait just one minute, please. I have a few more pearls to cast.

MARK TWAIN AND THE SPIDER

When Mark Twain in his early days was editor of a Missouri paper a superstitious subscriber wrote to him saying that he had found a spider in his paper and asking him whether that was a sign of good luck or bad. The humorist wrote him this answer and printed it:

"Old Subscriber—Finding a spider in your paper was neither good luck nor bad luck for you. The spider was merely looking over your paper to see which merchant is not advertising, so that he can go to that store, spin his web across the door and lead a life of undisturbed peace ever afterwards."

"THE FOUR REFORMERS"

In one of his fables Robert Louis Stevenson says:

"Four reformers met under a bramble bush. They were all agreed that the world must be changed. 'We must abolish property,' said one.

"'We must abolish marriage, said the second.

"'We must abolish God,' said the third.

"'I wish we could abolish work,' said the fourth.

"'Do not let us get beyond practical politics,' said the first. 'The first thing is to reduce all mankind to a common level.'

"'The first thing,' said the second, 'is to abolish the laws.'

"'The first thing,' said the third, 'is to abolish mankind,' all of which have a familiar sound indicating that the reformer of a certain type is still with us.'"

SCOTCH HUMOR

David R. Forgan, the Chicago banker, has a dry Scotch humor. Speaking of the danger of being puffed up by sudden honors, Mr. Forgan told this story of Simpson, the great Scotch physician:

"Mr. Simpson had been absent from his class for some time, and on his return, he announced that a great professional honor had been conferred upon him," said Mr. Forgan.

"'I am very happy to inform you, young gentlemen, that a very great honor has come to me since last we met here,' said Professor Simpson, his face beaming with honest pride. 'I have just received notification that I have been appointed physican-in-ordinary to her Majesty Queen Victoria.'

"The great discoverer of chloroform looked over his glasses as if he expected his class to be quite taken away by the great news. Instead, he was shocked to hear those Scotch boys burst into the 'National Anthem, 'God save the Queen.'

"And still they say the Scotch have no sense of humor," added Mr. Forgan."—Milwaukee Free Press.

Why Are The Banshees Silent Now?

"The Rev. Wilbur F. Crafts, a Protestant clergyman, is located in Washington 'lobbying for some Protestant interests not designated,' notes the Catholic Standard and Times, "and from a list he has compiled from official records of the senate and the house committee on interstate commerce it appears that no Catholic representatives engage in the subterranean work of 'lobbying,' while Methodists, Episcopalians, Baptists, Lutherans, Presbyterians, Congregationalist, Friends and a few minor sects do so engage. Religious organizations outside the churches who 'looby' are the W. C. T. U., the Y. M. C. A., the Christian Endeavor Society, Good Templars' Ministers, Meetings, Home Missionary Society and Sunday-school Association. It may be remembered that shortly before the untimely death of the lamented President McKinley, a Methodist clergyman, addressing a meeting of the body, boasted that they had a good Methodist in the White House, and that as a consequence, he gave it to be understood, the Methodists than everything as they wished it should be. To threnodies and Jeremiads bewailing the insidious labors of Jesuits' and the Catholics generally to get control of the machinery of rule in the State we are well accustomed from Socialists and Methodists. Why are these banshee howlers silent now?"

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YOU can do this by harvesting the whole crop right—at the right time. You will then get 40 per cent more feeding value than if you harvest only the ears—because the ears represent only 60 per cent of the whole feeding value of the crop—the other 40 per cent being in the stalks, leaves, and husks.

If you have been wasting the corn stalks by leaving them in the field until dried by the wind and sun, and leached by the rain, you have been losing 40 per cent of the feeding value of your corn crop. Yet the stalks have taken no extra labor or land to produce. They are there, ready to be turned into roughage worth about $5.00 a ton or $15.00 an acre.

Increase the profit from your corn crop by going through the field rapidly, with an

I H C Corn Binder

Choose a Deering or McCormick—each and every one tried on thousands of farms and proved 100 per cent right. One man and a team drives right along through the field, cutting and binding the stalks into bundles and throwing them out into piles ready for shocking, all in one operation, at a great saving of time and labor.

If you harvest the stalks by hand, the profits leak out of your pocket in wages and because of inferior stover. The whole crop must be harvested promptly, rapidly, just when the ears begin to glaze, in order to keep all the protein, starch, and sugar stored in the stalks, leaves, and husks. Why waste this 40 per cent of the corn crop that is represented by the stalks? You plant 100 per cent right—you cultivate 100 per cent right—so don't let old fashioned harvesting rob you of 40 per cent of the feeding value. Get an I H C Corn Binder. Let it harvest the ears and the stalks, quickly and economically. Then put the whole crop through an—

I H C Husker and Shredder

A Deering or McCormick husker and shredder will save half the cost and time of husking, and shred the stalks, leaves, and husks so that the stock will eat all the stover.

Take the matter up with the I H C local agent who handles any of these machines and get the facts from him. If you prefer, write direct for catalogue and any special information you desire.

I H C Service Bureau

The Bureau is a clearing house of agricultural data. It aims to learn the best ways of doing things on the farm, and then distribute the information. Your individual experience may help others. Send your problems to the I H C Service Bureau.

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