

CHATS WITH YOUNG MEN

WHAT IS TRUE SUCCESS?

Let us not make a mistake as to this word success, as to this thing which is getting on in the world, which is the work of life altogether, and it is always but to "hitch our wagon to a star." But some set up false ideals for themselves, making unto themselves idols of the Mammon of iniquity.

To some success means money and houses and lands; to others, power and fame and high position and political office. But do these things constitute true success? We may acquire wealth and win political preferment at the expense of our good name and the loss of our character.

Let me tell you. True success consists in doing well whatever we have to do, meriting by the approval of our conscience and the blessing of God. Here is how a wise man defines success in life:

"He has achieved success who has lived well, laughed often, and loved much; who has gained the trust of pure women and little children; who has filled his niche and accomplished his task; who has left the world better, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others, and given the best he had; whose life was an inspiration, whose memory a benediction."

It is well, however, to remember that no success was ever achieved without steadfastness and perseverance. Every good thing, every thing worth having, is worth fighting for, and fighting means perseverance to the end.

True perseverance not only calls for continuance at our work until it is finished, but also until it is finished in the best possible manner. The student who devotes to learn his lessons so that he can barely pass, will never be distinguished as a scholar.

The workman whose highest aim is "well enough," need not be surprised if his services are no longer needed when times for retrenchment come, while he who continues his application until the work is done to the best of his ability, will be in demand.

Another hour devoted to a piece of workmanship may make the laborer of many precious hours doubly valuable. The steadfast man will give it that extra hour.

Fidelity in small things constitutes the sum of duty. Devotion to details insures perfection. We have the assurance of Holy Writ that "he who counteth small things shall fall by little and little;" while on the other hand, there is incentive and encouragement to perfect duty in the smallest duties of life in the words of welcome spoken at the gates of heaven to the tired and faithful soul:

"Because thou hast been faithful over a few things, I will place thee over many. Enter thou into the joy of thy Lord!" For, as Cardinal Newman pitifully says, he is perfect who does not do the work of the day perfectly, and we need not go beyond this to seek for perfection.

Asthma Catarrh WHOOPING COUGH CROUP BRONCHITIS COUGHS COLDS Vapo-Resolene

has been treated politely and kindly. Making friends of customers is one of the great secrets of mercantile success. This merchant has made, as have the Straus Brothers, owners of the store of R. H. Macy & Company, New York, a study of the man at the other end of the bargain.

One of the Marshall Field's methods was to consider the customer as always right in any question under dispute; that is, he could not afford to allow a customer to feel that he was wrong unless it involved principle. In other words, Mr. Field found that it always paid to make things right with dissatisfied customers.

WHEN YOU HAVE FOUND YOUR PLACE

You will be happy in it—contented, joyous, cheerful, energetic. The days will be all too short for you. Dinner time and closing time will come before you realize it.

All your faculties will give their consent to your work; will say "Amen" to your occupation. There will be no protest anywhere in your nature. You will not feel humiliated because you are a farmer, or a blacksmith, or a shoemaker; because whatever your occupation or profession, you will be an artist instead of an artisan.

You will not apologize because you are not this or that, because you will have found your place and will be satisfied. You will feel yourself growing in your work, and your life broadening and deepening.

Your work will be a perpetual tonic to you. There will be no drudgery in it. You will go to your task with delight and leave it with regret.

OUR BOYS AND GIRLS FAMOUS TEACHER

What is piety? A controlling reverence toward God, shown by a loving desire to do His will. There is something quite dignified and elegant about the word when we consider its meaning in its true sense; and yet many boys and girls—yes and grown people, too—have a very strong dislike of the word "pious," associating it with what the boys call "goody goody."

His feast falls upon January 29 and in his honor we are going to find out what he taught about the one thing necessary; his lessons of practical piety. He is often called the gentleman saint, and although it is not necessary to be learned in order to be a saint, yet we must admit that the two make a very delightful combination.

Saint Francis is famous in the Church for having made piety attractive, and he calls it "true devotion," and tells us we must not paint it according to our own fancy. We must not be one-sided, or, as the school girls are fond of saying "cranky." To avoid this kind of unattractive piety we shall go to school to our gentleman saint and learn of learning much in one lesson.

Our saint was very fond of comparisons, and in this he followed our Blessed Lord's love for similes. He compares piety, or devotion, to rigor because it sweetens what might otherwise be bitter in our daily lives. He says, "It removes discontent from the poor and care from the rich," and we see the truth of his words in our own day, for who is by happy as God's poor? Not the world's poor; nor the devil's poor, but God's poor, whom He said we would have always with us.

And the rich who know how to be the "prey of the poor," who have learned to be God's agents for His poorer children—what does piety or devotion do for them? Makes them kings and queens, indeed, who have a double portion of the riches since all they touch turn, Midas-like, into gold for them.

Read Saint Francis de Sales' "Devout Life" and you will find a lady of the world, not for his own dear Daughters of the Visitation, and see if you will not agree with the Archbishop of Vienna who wrote to the Saint—"Your book charms, inflames, and puts me into raptures as often as I open it." It is really a book to teach one grace and style in writing as well as lessons in the love of God, so beautiful in its language, so choice and elegant its words. It was translated into all the languages of Europe, and Queen Mary, wife of Henry IV, of France, sent it, richly bound and adorned, to James I, of England. And what think you did the royal James say of it to his Bishop? "Why can none of you write with such feeling?"

When the beautiful young daughter of Saint Jane de Chantal was going into society, we find St. Francis de Sales waiting to her mother, telling her to buy pretty ruffs, etc., for "provided girls like such things, and, provided her head is moulded after yours, I shall be content." Could there be anything simpler or sweeter than that? And again when another daughter of Saint Jane, the charming Françoise, appeared before the Bishop with her dress not rather low, he simply handed her some plain saying, "I am sure your mother never dressed you like that."

Do we need any further proof of the practical piety of this gentleman saint? Yet all the time he was living in the closest union with God, but so simple, so unaffected, so like every one else it seemed, that even his servant said when he heard of his canonization: "Make a salute out of him! You might as well make a salute out of me."

What do his lessons teach us? That every day life is a school for sanctity and that an upright intention of doing all things for God and leaving the rest to His sweet Providence will make us saintly even without our knowledge. "We must do all things for love," are Saint Francis' own sweet words. "We must love obedience more than we fear disobedience." No better guide than he for a life of simple and childlike trust in the sweet mercy of God, and no surer method than his to walk in the path of practical piety with feet on the earth, it is true, but heart ever fixed on higher and holier things.

Let us take one sentence of the gentle Saint for a New Year motto, and make it serve as the key note of all we do for God this year. "Some days, you may be dark and dreary," you know; on such days listen to the sweet words of the Saint: "God is satisfied with little, because He knows we have but little, to give."—M. M. Cummings in Sunday Companion.

What kind of consolation do I bring to my friends in the daily path of life? Is it a help and a spiritual support to me to meet me? Do I ever speak to my friends of finding light, strength, remedy, in prayer?

PURE WHOLESOME MADE IN CANADA MAGIC BAKING POWDER CONTAINS NO ALUM RELIABLE ECONOMICAL

PROTESTANT UNITY

It is now almost four hundred years since Martin Luther nailed his protest against Rome upon the Church door at Wittenberg. It was the first in a long series of acts in what the apostate monk was pleased to call a reformation.

Well, indeed, might they despair. When matters have come to such a pass that the giving of a Bible to man means, if he read it, the giving to him of a new religion, it seems well nigh impossible ever to work the sheds and patches of Protestantism into a whole garment again.

It is, then, with much interest that the historic Church of Rome will follow the progress of the movement now on foot among the more hopeful of the churches and sects "to prepare the way for the onward and visible reunion of all who confess our Lord Jesus Christ as God and Saviour, and for the fulfillment of our Lord's prayer, 'That they all may be one.'"

There are some who dare assert that we can learn to be happy, that as we become better, so do we meet men of loftier mind; that a man who is good attracts, with irresistible force, events as good as he, and that, in a beautiful soul the saddest fortune is transformed into beauty.—Maeterlinck.

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be dominated by the influential element in the congregation—a domination which has extended over his interpretation of the Scripture and left in his hands the covers of a Bible, it is true, but covers enclosing wild vagaries on politics, scandals and everything but what is religious.

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Christian brotherhood unless once more they return as of old to the feet of Rome's Pontiff and as members of the one true Church, recognize his divinely constituted authority and to give him unmistakable evidence of their loyalty and allegiance.—The Pilot.

THE DIFFERENCE

E. S. Wells, "reared a Methodist," with the usual attendance at Sunday school, but who admits that he "has never been and is not now, at seventy, a churchman," states in a letter to the New York Tribune his belief that the slim attendance at Protestant churches is largely due to the Protestant austerity, and that the Sunday services are too stiff, staid and prosy, and have about them too much of a preparing-for-death atmosphere to attract and interest.

"The religion of Christ," he says, "should give us all a happy, joyous, sprightly demeanor and presence. Protestants especially make the Sabbath day one of stiffness, sadness and gloom, a day to be dreaded instead of one to look forward to with pleasure."

Young people appreciate this spirit of liberality and cheerfulness among Catholics, but remain nominal Protestants. Mr. Wells is right in maintaining that religion does not involve an atmosphere of gloom. He is also keen to observe the note of cheerfulness in Catholic worshippers and the absence of it in others.

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Do not follow by thought or by word any purpose that you can not commend to God by prayer.—Henry Digby Best.

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