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THE READER'S CORNER

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How little real education is imparted in our schools! So much, or rather so little, is crammed into our children's heads. They give out a small proportion of this when questioned, but there is an entire absence of even the effort to think. There is something wrong in the system that would make us human cramanhouss.

The aim of the teacher should be not The aim of the teacher should be not so much to put in as to draw out. The child's memory is only one of its faculties and not by any means the most important. The amount of iknowledge acquired is less important than the proper training of the child's mind. A child that can think will take kindly to study—it is no longer a task but a pleasure. We want thinking men and women, not human machines. en, not human machines.

We read, we converse, we write, we We read, we converse, we write, we argue, we discuss men and measures—but we do not think. What is it to think? "It is in the workings of daily life to still the voices of reverie and sentiment, and the inclinations of nature, and listen to the language of severe, it is to analyze and discriminand sentiment, and the inclinations of nature, and listen to the language of reason; it is to analyze and discriminate; it is to ask the why and wherefore of things, to estinate them at their real worth, and to give them their proper names; it is to distinguish between what is of opinion and what of speculation—what of reason and inference, and what of fancy and imagination—how much is to be considered certain and how much is to be considered certain and how much merely probable; it is to give the true and the false their real values; it is to lay down a clearly defined line between what is of true science and what of surmise and conjecture; it is to know where one's ingnorance begins; above all it is to arrive at that condition of mind in which one can determine how and when to express what one knows, and in which one performs the more difficult feat of abstaining from speaking about that of which one knows nothing." That it is to think. How many of us really think? And that we do not is mainly due to the thought-killing atmosphere in which we were educated.

We must not be taken as condemning in toto the memorizing system. The

we must not be taken as condemning in toto the memorizing system. The memory is a God-given faculty and as such should be trained and developed. But, to quote the writer of the very fine article in a recent issue of this paper entitled "A Problem," "the fault lies not in the system, which is excellent as far as it goes, but in its insufficiency." Believe the habits of economy and thiff that he has acquired and the possession of even so modest a fortune, he is certainly on the high road to a competence.

It slips from politics to puns, tell glides from Mahomet to Moses, beginning with the laws that keep The planets in their courses; As with knowledge, so with work. As with knowledge, so with work who singles out from a vast number of possible employments some specialty, and the possession of even so modest a fortune, he is certainly on the high road to a competence.

And again, why do not our teachers endeavour to interest their pupils in the broad facts of life? A healthy mind is alive to the present-day activity of the world about us as well as to the men and women wno lived and labored in the shadowy past. How little of real knowledge we find in the average class? Outside the narrow limits of the textbook they know nothing. Their knowledge bears no comparison with their ignorance. To interest their pupils in these things the teachers themselves must first of all be interested in them. Our entire educational system needs adjusting.

If you have kind words to say,
Say them now,
To-morrow may not come your way
Do a kindness while you may,
Loved ones will not always stay
Say them now.

Christianity triumphs; it triumphs because it has conquered men's souls with the promise of a justice more just and a goodness more sweet than the justice and goodness of its countless rivals in Europe and Asia. Humanity comes to taste at last the sweetness "of worshipping a child and of weeping for a God;" it comes to plunge with delight into the waters of baptism which restore innocence and purity to the soul.—M. Anatole France, in the English Review. lish Review.

Gods change more than men, writes the above eminent author. It is a long way from the frigid Apollo of Daldalus to the classic Apollo Belvedere. But it is still further from the communistic Christ of the catacombs to the Christ, the Protector of the factory, the Defender of Capital, and the opponent of Socialism, who flourished under the pontificate of Leo XIII. M. Anatole France would have it that the author of the "Condition of Labour" was a member of an American Trust! And if to his wild theories of the beginning of Christianity we oppose the gentle teachings of the gospels, he will answer, with Charles Manoras, "What do I care what four obscure Jews thought of Jesus Christ?"

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CHATS WITH YOUNG MEN

BE A SPECIALIST

This is the age of the trained man—
of the specialist who can do some one
useful thing better than he can do anything else and better than anybody else
can do it. Even specialists have their
specialty. The man who thinks that he
knows everything or that he can do
se everything, is not wanted by anybody.

aOnly college lads are allowed to be
omniscient.

Monotony to sa.

The work was continued night and
than 9,000 experiments were made witheldison wanted.

A visitor to whom this was told exleading it "Then all those experiments
were practically wasted," Not at all,"
said Mr. Edison: "1 now know 9,000
things not to do."

steam engine; Fulton, the steamboat; Jenner, vaccination; Edison, electri-city; Howe, the sewing machine; Bis-mark, the unifaction of Germany; Wendell Philipps, the abolition of slav-ger, Linch, emergination.

Wendell Philipps, the abolition of slavery; Lincoln, emancipation.
President Hayes said to Maj. William McKinley on his entrance into Congress: "To achieve success and fame you must pursue some special line. You must not make a speech on every motion offered or bill introduced. You must confine yourself to one particular thing: become a specialist. Take up some branch of legislation and make that your specialty. Why not take up the subject of tarif? Being a subject that will not be settled for years to come it offers a great field for study and a chance for ultimate fame." McKincome it oners a great need for study and a chance for ultimate fame." McKin-ley began studying the tarif, became the foremost authority on the subject and the McKinley tariff bill made William McKinley President of the United

The miscellaneous man is well described by Praed:

With rapid change from rocks to

roses:
It slips from politics to puns,
It glides from Mahomet to Moses,
Beginning with the laws that keep
The planets in their courses;
And ending with some precept deep,
For skinning eels and shoeing horses.

with training is one form or architecture than he can do anything else and better than maybody else can be flowed by the else of adortation to be followed by the else of adortation to be followed by the else of adortation to be followed by the else of adortation to the followed by the followed by the else of adortation to the followed by the else of adortation to the followed by the foll

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MOTICE-WE WANT DEALERS TO MANDLE OUR GOODS IN SOME LOCALITIES

Never stand in groups outside of the church, especially after the divine ser-vice has begun. It also shows a want of good manners to stand about the church

good manners to stand about the chard-door when people are coming out.

When the pupils go to church or re-turn in a body, good manners require of you to be in your proper place in the ranks, and never to disturb the others by talking or playing, or by pushing others about.

If politeness requires us to be punctual at table and at school, with now much more reason must be punctual in regard to our duties towards God! If regard to our duties towards God! If we are in the habit of coming late to church, we not only disturb others in their devotion, but we also show that we care very little for the service of God and the practices of holy religion.

ENTERING THE CHURCH
Gentlemen and boys remove their hats before entering the door of the church. In rainy weather it is proper for those who wear rain-coats to remove

church. In rainy weather it is proper for those who wear rain-coats to remove these before entering. It would certainly be a sign of ill-breeding and carelessness to enter the church with mudby shoes, or with soiled and dusty clothes. We must likewise be careful, in the winter time, to shake out the snow from our shoes and clothing before entering the door.

and respectfully, never losing sight of

Listen attentively to the gospel and the sermon, and avoid all unnecessary disturbance, as coughing, blowing the nose, talking or laughing, looking about or moving restlessly to and fro. If you should happen to enter the church during the sermon, go quietly to the nearest seat, and remain there until the end of the sermon. It would be very impolite and insulting to the priest if you were to rise and leave the church at the beginning of the sermon.

THE ELEVATION

beginning of the sermon.

THE ELEVATION
THE ELEVATION is the most solemn moment of the Mass. The faithful bow down in adoration before Our Lord, Who is really present; upon the altar. During this time, and immediately after, avoid every noise that might disturb the silence of the holy place. If you enter the church during the Elevation, (or the Benediction of the Blessed Sacrament), kneel at once, make your adoration, and wait until the sacred function is ended, before going to your place.

COMMUNION

COMMUNION

If you intend to receive Holy Com-If you intend to receive Holy Communion, lay aside your prayer-book and rosary; then, folding your hands on your breast, with fingers pointing upward, walk slowly with eyes cast down, to the holy table. Do not hurry to get ahead of others, nor force your way between two persons who are kneeling close. If there are only a few communicants, go to the right-hand side of the communion rail. Return to your place in the same modest and respectful manner, and spend some time in medit-

HOUSEHOLD

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like. All these things dishonor the holy place, disturb and scandalize the faithful, and lower the offending person in the eyes of all.—From the Polite Pupil.

He Got His Raise

The boy got the raise.

A few years ago a manufacturer hired

Whether you sit, or stand, or kneel, let your position always show that you respect the holy presence of God. Do not lean against a wall or a pillar, or a side of a pew. Avoid leaning on your elbow, and never have your hands in your pockets or on your back. Do not cross your legs when seated, and never look about to observe others. Avoid talking, laughing, or making signs to others. It would be very rude to walk heavily, to spit upon the floor, or to make any useless noise by pushing the kneeling-bench, and the like. All these things dishonor the The pung man who in five years, asing \$200 a year, has accumulated \$1,000, is already practically rich, because with the habits of economy and the sense of power that comes with the possession of even so modest a fortune, he is certainly on the high road to competence. To every young man who reads this department, this advice is given to-day; Start a bank account.

Make a beginning this week, if only with one dollar. It is a great thing to have a bank-book. Begin at once. Delays are dangerous. They show a weakness of the reaction question. This is the age of the trained manoth the specialist work the week. Do it now.

The young man who is five years, away the property of the possession of even so modest a fortune, he is certainly on the high road to competence. To every young man who reads this department, this advice is given to-day; the possession of the side altars, it is proper to bow one of the side altars, it is proper to bow of the side altars, it is proper to bow one of the side altars,

CHRISTIAN DOCTRINE
In many places it is the custom to assemble the boys and girls in the church for the Sunday afternoon instruction in Christian Doctrine. In such cases, children often forget that they are in the house of God. Polite and pious children, however, will enter the church in the same respectful manner as they would at Poor Souls, or some devotion or pious reading from your prayer book.

Whether you sit, stand or kneel, let your position always be respectful and edifying. Avoid spreading your knees, or kneeling on one knee, or crossing the feet. Do not lie back against the seat nor prop up your head or chin, by resting your elbows upon the bench.

When standing, have both feet resting on the floor, and do not rest your arms or your body upon the bench.

During the instruction they will pass the time before the instruction in saying some prayers, and will not play or look about, or talk with their neighbors.

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"You think so, do you?"

"Yessir, an' I've been t'inkin' so for t'ree weeks, but I've been so blamed busy I ain't had time to speak to you about it." The CATHOLIC RECORD LONDON, CANADA



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