

Chats with Young Men

A feature of the civilization of to-day, one which was almost totally unknown to our fore-fathers, is the presence in our midst of a large number of organizations popularly called societies or clubs, the purpose of which is to advance the interests of certain groups of individuals along particular lines. Such are fraternal insurance societies, religious societies, patriotic societies and clubs, established for myriad purposes. These might be called the offspring of that grand society embraced in the broad word humanity—offspring begotten, in this late day of the world's progress, of the ever multiplying needs of individuals, of their fusing sympathies, of their very diversities and dissensions. It seems to be the spirit of the age to organize and consolidate in the interest of pleasure and of education as well as in the material business world. Without sanctioning or censuring this apparent genius of the times, considered in all its relations to the great end of the world, I desire to say something to our young men on the advantages which some of the societies in our midst hold out to those who enter them with the proper dispositions.

Among the societies which we find everywhere are some which are designed to advance the interests of and to improve generally the individuals who compose them. Men grouped together, each feeling himself to be the peer of the other, each possessing some quality or advantage that his brethren lack, each willing to lend his aid and to share his advantage with his fellow-man, each realizing that he has something to learn and something to profit from intermingling with the others, effect a double good for humanity; they improve the individual as an individual and they improve society by creating a good understanding and charitable attitude among its members. How this is done will be better comprehended from a particular instance. We shall take for example a fraternal insurance society. Though its principle aim is to afford its members an effective way of providing for their dear ones on their own demise, those members especially whose circumstances through life are such as to enable them to make this provision and nothing more, yet the means of obtaining this end is hardly less important to the provident brother than the material substitute for his daily toil, which his death yields to his heirs. For a member of a fraternal society, at its regular meetings, must listen to practical men discussing the affairs of the order; he hears opinions advanced and defended, in turn to be refuted by more weighty arguments; he hears economy preached and the necessity of it made absolutely plain; he is called upon for his opinion and must discuss subjects from his standpoint in contention with others; at times he must open his heart to charity, at other times close his purse against charity when the interests of his order as a whole demand it. Occasions such as these, where many minds clash only to make many hearts unite, give a keener edge to the faculties of the individual than they would ever take on in isolation. They are part of an education. Moreover, the incentive to study and to read, to discuss fairly, to demand oneself as becomes a rational and earnest factor of a great body, is fostered by this mingling of men in the interests of a great purpose.

The points which I have touched upon in speaking thus generally of a fraternal insurance society have full application to all other clubs and societies, the interests of which are purely social. We have sailors' clubs, reading circles, societies in which congregate adherents of particular religions or sects, all of which attend to it that the votaries of especial interests are placed on a footing of happy mingling and mutual improvement. At their rooms will be found technical literature, popular periodicals and journals, adequate libraries for general reading. There too will be found agreeable pastimes for those

to pleasure inclined, games, music and entertainments of the impromptu class. That these advantages are sought by latter day generations and are in accord with the best interests of individuals, is evidenced by the ubiquity of these organizations and by the earnestness with which they are recommended by all leaders of society, lay and clerical. For these reasons I address my remarks in this issue to readers of its chats.

I strongly recommend each young man to attach himself to some society or club in which the best of the advantages which I have pointed out will be judged by him or his advisers to conform to his particular circumstances and interests. In the same breath I would advise him not to become a member of more societies or clubs than he can support with enough time and pecuniary aid to render him an advantage to the society and a friend to himself. For it must be remembered that fees and dues and certain expenses are inseparable from the successful running of a society; likewise that any one or two societies will provide him with all the advantages that he has time or money to avail himself of, if he enters heartily into the spirit of any. If a young man belongs to no society or club where will he spend his evenings and holidays? It must be on the streets, in public sitting rooms, with boon companions or in his quiet room. The first two offer little to edify him and much to make him indolent, curious and a spend-thrift. The third, if his companions are better than himself, may not degenerate him but will squander more time unprofitably than this world can afford to a youth ambitious of success. The last, his quiet room, if it does not fit him for a recluse, or a cynic, will never rub the moss from his crude conceptions in the effective manner in which that feat is accomplished by the friction of conversation and argument. Therefore, I advise the young man who aspires to success or to social position to join some good society. It will cost him a few dollars a year but much less than it will cost him not to belong to a society. The street walker and the boon companion spend more in trying to kill time than the society spends in profiting well of his membership. The association of minds, the interest in affairs of common weal, the healthy rivalry of classes, these and the hundred initial ways in which a society puts young men in touch with the practical and progressive world, tend to develop the faculties and enlarge the sympathies of the growing mind and heart of the youth and afford an open field for the manly ambitions which give place to boyish fancies as years unfold the possibilities of a useful life.

FINEM RESPICE.

HILL AT TARA TO BE SOLD AT AUCTION.

A cablegram from London states that the historic Hill of Tara is to be put up at public auction and knocked down to the highest bidder. This will be heard with a pang of sorrow by all Irishmen. It is to be regretted that the famous hill, the seat of the ancient Irish kings, cannot be set aside, as our Bunker Hill, and become the property of the people of Ireland.

An Historic Spot.

To everyone familiar with the poetry of Moore, the name of the famous hill will recall one of the most popular of his "Irish Melodies."

The harp that once through Tara's halls

The soul of music shed,
Now hangs as mute on Tara's walls
As if that soul were fled,
So sleeps the pride of former days,
So glory's thrill is o'er;
And hearts that once beat high
With praise,
Now feel that praise no more.

No more the chiefs and ladies bright
The harp of Tara swells:
The chord alone that breaks at night,

The tale of ruin tells.
Thus freedom now so seldom wakes;
The only throb she gives
Is when some heart indignant
breaks,
To show that still she lives.

Daniel O'Connell, during his agitation for the repeal of the union with England, was in the habit of selecting historic localities for his "monster meetings." One of the most famous of these assemblages was held in 1843 on the Hill of Tara. The number of persons in attendance was not less than a quarter of a million, and O'Connell's place while he addressed this immense audience was beside the stone on which, according to tradition, the kings had been accustomed to sit during the ceremony of coronation.

In Ancient Days.

Tara is situated in the county of Meath, about thirty miles north-westward from Dublin. It was the seat of the ancient kings of Ireland. Here it was that Diarmait, the first king of the southern Hui Neill, who reigned from A.D. 538 to 558, held his court. Here originated his quarrel with the church regarding the right of sanctuary—a dispute to which many historians trace the beginning of the dissensions that led to the overthrow of Irish independence. The king held an assembly of the kings and princes of Ireland at Tara in 554 at which Curran, a son of the King of Connaught, slew a nobleman. By ancient usage, such an offence, committed at such an assemblage, was punishable by death. Knowing his fate under the civil law, Curran fled to Columcille for refuge. This the saint endeavored to give him, but in spite of Columcille's opposition, Curran was seized by Diarmait and hanged. The northern Hui Neill, who were the kinsmen of Columcille, took his part against Diarmait, and defeated him in battle, A.D. 555. But Diarmait did not withdraw his refusal to recognize the right of the Church to give sanctuary to offenders against the civil power, and when one of his heralds had been killed by the chief of Hui Maine, who sought refuge with St. Ruadan of Lothera, Diarmait seized the offender by force. Thereupon, the saint, accompanied by St. Brendan of Birr, followed the King of Tara and cursed the place so effectually that after 558, when Diarmait died, Tara was deserted, never again becoming the seat of regal power, and never again being the place of assembly of the kings and princes of Ireland.

The Fes of Tara.

According to Irish historians the celebrity of Tara goes back to 900 or 950 years before the Christian era. In that dim past, they assert, when the mainland of Europe was overrun by barbarians, Ireland was under the rule of law. The triennial convention known as the Fes of Tara was established by Ollam Fodhah at that time. When business was over, the princes sat down to a banquet, each below his shield, suspended on the wall by the chief herald in the order of precedence of its owner. In the reign of Cormac, the palace of Tara was 900 feet square, containing 150 apartments and as many dormitories, each with accommodations for six. Hundreds of guests were daily entertained in the hall.

The desertion of Tara after the curse put an end to the idea of a central government, which had taken firm root. It entrenched the tribal system, perpetuated the disintegration of the Irish, and made them an easier prey to foreign conquerors.—Catholic Citizen.

NEAT BOOKLET ON PATENTS.

We have received from Messrs. Marion & Marion, Patent Attorneys, of Montreal, an admirable compendium of condensed information on the subject of Patents and everyday statistical data. This little book, entitled "INVENTION," is just the proper size for the vest pocket, 2 1/2 x 4 1/2 inches, is bound in handsome celluloid covers, and contains not only quadrille-ruled blank pages for memoranda, but also 28 pages of interesting printed matter including quite a surprising amount of novel and useful information not heretofore published. Among the items of information contained in this compact little volume are graphically illustrated tables showing the Growth of the United States and Canada Patent Offices, Geographical Distribution of United States and Canadian Patentes Distribution of Canadian Patentes

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