

## CHEATS WITH YOUNG MEN

## A YOUNG MAN'S OUTLOOK

A man's success depends greatly on his own will power and on the choice of a work which suits him and in which he can become expert. The real problem of those who would uplift the young man is to convince him that he can uplift himself. Hence, I would say in the outset, that the young man himself is his own opportunity. Keep that thought in mind. He will never have any other; since what he calls opportunity, in the events and chances of life, is only his own power moulded and made ready for use. It is with him whether he succeeds or fails—whether he leaves behind him, "foot prints on the sands of time" or passes into the vast crowd of the unknown, depends upon himself.

It matters not what opportunity life may have in store, the young man must be fitted and equipped to grasp the opportunity at the proper moment, in order that he may achieve the dream of life known as success. This being true, it is important to impress upon him a few of the essential elements that make a true manhood. The ground work is a Christian education, and remembering his duty to God, and that the key that opens the door of success is obeying His divine law. As the young man stands upon the mystic line that divides youth from manhood, with life stretching out before him like an endless chain, he has his dreams of the future, and with the intelligence and will power, with which his divine Creator has endowed him, it remains for him to forge those dreams into realities.

The business world, with its hum of industry, the great professional field, the realms of science and literature, the pleasures of agricultural life, and hundreds of other varied pursuits, move in majestic panorama before him, each holding out her willing hand and bidding him choose.

Young man, at this, the most vital point in your career, examine your self and take an account of your stock. For what has nature fitted you—not what you desire to do, but what can you do? Why do so many fail, when the opportunities are so great? The answer is obvious, they disregard the calling of nature, and refuse to embark in that occupation for which God, in His infinite wisdom, has fitted them. We do not all desire the same thing, nor all wish to perform the same labor. There is no better test of a man's fitness for his work than his love for it. This answers the question so often asked by young men: "How can I tell for what trade or calling I am best fitted?" If a man loves his work, no matter what it may be, that is the field of labor for which he is best fitted.

Parents make mistakes in trying to force upon their sons, occupations, trades and professions for which they have no calling and which are distasteful. You cannot make a lawyer or physician out of a boy whose tastes are for an agricultural life, nor a merchant of one who revels in the wonders of mechanics. Our colleges every year turn out scores of graduates in law, medicine and other professions, who, in a few years, become car conductors, station agents, or commercial clerks. You ask why? Simply because some ambitious parents, as a prominent man said, "Have made the mistake of attempting to force round pegs into square holes." The fields of toil are numerous, and, hence, nature secures to herself a variety of labors. You have your own special place to work; find it, and then fill it. You cannot do all things, but you can do one well, and when you have found the place, and work for which you are adapted, stick. Do your work well, and if your position is humble, strive for a higher plane. The higher positions await those who are prepared to fill them, and sometime, somewhere, God gives to every man a chance to win and wear the crown of victory.

This is an age of specialists, and if there ever was a time when it was demanded that a man do one thing supremely well, it is now. Various branches of the professional and business world are rapidly becoming specialized, and it behooves the young man to select his field of labor and not undertake to engage in numerous callings.

A superior excellence is demanded of men of to-day, and, whatever in the past may have been the glories of great men, those distinguished above others for their virtue and intellect, we must well know it is our duty to endeavor to rise still higher in goodness, generosity and nobility of conduct. We must learn, in the

beginning, the vital, important lesson that the formation of a great character, and attaining the nobility of man, depends upon our helping ourselves. Experience and practical wisdom expresses a golden truth in saying, "God helps one who helps himself."

Turn each fleeting hour into preparation of your mind, body and soul, and, if you do, the time will come when your labors and industry and right living will bring to you peace, contentment, love and respect—the crowning glories of mankind.

## LOVE YOUR WORK

Do not look on your work as a dull duty. If you choose you can make it interesting. Throw your heart into it, master its meaning, trace out the causes and previous history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of our duties which we may not look to with enthusiasm. You will get to love your work, and if you do it with delight you will do it with ease. Even if at first you find this impossible, if for a time it means mere drudgery, this may be just what you require; it may be good like mountain air to brace up your character.

—Lord Avebury.

## TO HIM WHO OVERCOMES

A good many of the fights in which we overcome in Christ's Name are fights with our besetting sins. These may be laziness, selfishness, lack of confidence in our own ability, or weakness of will. We have to fight these things in ourselves. Again we have to fight against other temptations. One may be tempted to use profane words, to say what is not true, to go with bad companions or to do something which the inward monitor—conscience—declares to be unsafe, immoral and shameful. To him that overcometh in the battle with temptation the dear Lord will give blessing and reward.—Catholic Columbian.

## OUR BOYS AND GIRLS

Go to school until you are graduated, if you can. An education is worth having for its own sake. It trains the mind to reason and enriches it with beautiful thoughts and the possession of facts that are useful to know. It opens the door of good society to the person who has it. It is an accomplishment like music or art. After you enter your teens, try to find out what work in life you would like to do and then direct your studies to fit you for that occupation. An electrical engineer, a doctor, a financier, a chemist, an editor, etc., need different studies.

## RULES POLITE BOYS OBSERVE

Boys, if you want to be known as little gentlemen remember that the following things should be done:

Hat lifting in saying "Good-by" or "How do you do?"

Hat lifting when offering a seat in a car or acknowledging a favor.

Keep step with any one you walk with.

Always precede a lady upstairs and ask her if you may precede her in passing through a crowd or public place.

Hat off the moment you enter a street door and when you step into a private hall or office.

Let a lady pass first always, unless she asks you to precede her.

In the parlor stand until every lady is seated.

Look people straight in the face when speaking or being spoken to.

Let ladies pass through a door first standing aside for them.

In the dining-room take your seat after ladies and elders.

Never play with knife, fork or spoon.

Do not take your napkin in a bunch in your hand.

Eat as fast or as slow as others and finish the course when they do.

Rise, when ladies leave the room and stand till they are out. If all go out together gentlemen stand by the door till the ladies pass out.

Special rules for the month are that all noise in eating or snacking of the lips should be avoided.


Cover the mouth with hand or napkin when obliged to remove anything from it.

Use your handkerchief unobtrusively always.

Always knock at any private room door.—Denver Register.

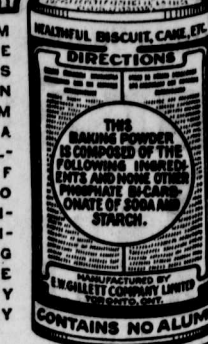
## HE LOVED CHILDREN

The late Cardinal Rampolla shared with the present Pope a warm love of children. When in their presence he was radiantly happy, and on more than one occasion he has been heard to express the opinion that to play with little children was the



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most exhilarating recreation on earth. He would frequently ask a child to pray for him and for his intentions, and was quite sure that the simple prayers of the young were the most efficacious.

To see him absorbed in his breviary was an edifying sight. The choir might go wrong, irreverent altar boys might talk, or make a noise, but Cardinal Rampolla was oblivious to all shortcomings once his attention was fixed on the holy office. Himself an aristocrat, his principal concern was for those in the humble walks of life. He would take infinite trouble on behalf of any poor body of pilgrims visiting the Pope, while those in an exalted station were allowed to look after themselves.

## THE SPANISH BASQUE LAND

Every school-boy knows that the Basques are one of the most distinctive peoples in Europe. At all times a more handful compared with the nations—even now in their four provinces in Spain, they number rather less than a million—yet they are a handful who have kept their race, their speech, and their fixed abode practically intact for twenty-five centuries or more. Spain, and the oldest people in Spain—there is the glamor of romance in the very words! Well, the history of the Basques is romantic enough beyond doubt: but the living Basques are a great deal too busy to go in much for romances, except it be the modern romance of business success.

Their dress is not in the least spectacular; they do not even wear bells, except in their dances. One must go to Aragon, Andalusia, or Leon, for picturesque costumes. There are only two distinguishing things in the garb of the Basque; the boina, a sort of golfing cap without a visor, and cleanliness. And the chief of their quaint customs are purity of life and respect for their parents. For the most part, they are simple farmers, more interested in plough oxen than in bull fights. They are not sprightly or gay, as the Andalusians, much less proudly reserved and severe as the Castilians. They are the Irish of the South, with the Irish humor and warmheartedness and loyalty—but without the Irish wit; a sturdy, frank, free people, clean-built and muscular, with the swing of the mountaineer in their stride, and the breeziness of the mountaineer in their speech, and in their hearts a love of liberty almost savage in its intensity.

They have been beaten hundreds of times in their turbulent history, but they have never been conquered. To-day, though they occupy provinces of Spain situated in a little pocket in the North, between the Pyrenees, the Cantabrians, and the Bay of Biscay, they enjoy a greater share of independence than any other part of the peninsula. There was only one way to keep them quiet, and that was to give them their ancient laws and the most complete control of their domestic affairs—a sort of Home Rule. Each province levies and collects its own taxes, and after paying the Government of Madrid a stipulated percentage, disburses the revenue so gained in works for the benefit of the tax payers. That is one of the reasons why the Basque provinces, Navarre, Alaba, Guipuzcoa, and Biscaya, are head and shoulders above the rest of Spain in material prosperity.

A stranger coming from Castile into the Basque country know at once that he has passed a frontier, for he has come from a desert to a garden. The Basque land is much lovelier than the rest, in fact, one of the poorest soils in Spain; but the Basques know how to use phosphates to "rotate" crops, and so on, and they reap excellent harvests. Their fields are a delight to look upon, clean, perfectly drained, tended with intelligent care. They have the best roads in Spain; indeed, there are no better in Europe. They have utilized their mountain streams with remarkable engineering skill to generate an astounding amount of electric power. They have twice as many miles of railroads, relatively, as the rest of the country. They have electric lights everywhere, even in villages of fifty houses. They have the only provincial telephone in Spain, with splendid service. In Guipuzcoa there is hardly a farm-house without its telephone, and from anywhere in the province one may call up San Sebastian, the capital, for the price of 6 cents. They have well established saving banks, and an effective system of agricultural syndicalism. They have the best worked mines in Spain, and in manufactures they are second only to Catalonia. Their per-

centage of literacy is the highest, and of criminalism the lowest in the entire country. In a word, the Basques are not merely the most ancient they are also the most modern people in Spain.

Yet in one sense they refuse to be modernized. Just as they have fought off the attempts of Spain to rob them of their ancient language and force Castilian upon them instead, so they have thus far at least, fought off the thousand evils that modern progress brings in its train. They have taken profit of every advance in civilization but much as a castled baron, roof and self reliant might take tribute of passing travelers. And for the benefit of those who incline to link Catholicism in Spain with the material and intellectual backwardness of the country, let it be noted that the Basque provinces are easily the most Catholic section of Spain, with a priest for every 200 inhabitants, with over 2,500 churches and chapels, with 366 religious houses and nearly 6,000 religious men and women. There are factories in Guipuzcoa where masters stand amidst their employees at work and lend in saying the rosary, and singing hymns. There are towns and villages where 1 out of every 6 or 7 persons is a daily communicant, where one-third of the population approaches the sacraments weekly, where the men and women on their way to and from work recite prayers in common. It is just possible that if all Spain were as Catholic as the Basque provinces, if all her priests took as intelligent and active interest in their people as do the priests of Navarre, all Spain might reach their level of material advancement.

Meanwhile, when you are pitying Spain, dear reader, kindly omit the Basque provinces. They really do not need it.—W. T. Kane, S. J., in America.

## HE DARE NOT

Referring to the famous Kikuyu case the Catholic Herald observes that: "The Bishop of Zambezi asks for an authoritative ruling on what he believes to be heretical practice, but will he get it? 'He will not,' says Mgr. Benson, 'because the Archbishop of Canterbury dare not give such a ruling.'"

And why dare he not? Because he has not the right authority. But there was a time when the Archbishop of Canterbury had or represented right authority on such matters from the right source. That was before Protestantism appeared on the scene.—N. Y. Freeman's Journal.

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## ST. JOSEPH

The hearts of the faithful are not satisfied with dedicating the entire month of March to great St. Joseph, and surrounding his feast day, the nineteenth of that month, with special honor; but they rejoice that our Holy Mother the Church has given to him, in the glorious Easter season, a Sunday called the feast of the Patronage of St. Joseph, the third Sunday after Easter.

Certainly it should be easy for us to believe that St. Joseph, who was favored above all men, by being chosen as the earthly protector and guardian of our Divine Lord and His Immaculate Mother, is now, from his high place in heaven near Jesus and Mary, the special guardian and protector of the individual Christian in that Church. And so we find that the sacred offices of this Sunday bear testimony to St. Joseph's availing power in our behalf. For instance: O God, Who by an unspeakable Providence wert pleased to choose Thy most holy Mother: grant, we beseech Thee, that we may deserve to have him for our intercessor in heaven whom we venerate as our protector on earth.

Obtain for us, O Joseph, to lead an innocent life; and may it ever be safe through your patronage. Relying on the patronage of the spouse of Thy most holy Mother, we beseech Thy clemency, O Lord: that Thou wouldst make our hearts despise all earthly things, and love Thee, the true God, with perfect charity.

Refreshed at the fountain of divine blessing, we beseech Thee, O Lord our God; that, as Thou makest us rejoice by the protection of blessed Joseph, so, by his merits and intercession, Thou wouldst make us partakers of celestial glory.

Yes, God is the Divine and omnipotent Ruler and Protector of us all; but, just as in the natural order He designs to give us into the care of human parents, teachers, rulers, so, in the spiritual, the supernatural order. He gives us, not only into the guidance and care of a visible ecclesiastical hierarchy—the Pope, our Bishops, our priests—but He chooses and appoints patrons for us on high, in His heavenly kingdom. We may turn with loving confidence to these great saints above. What other interests have they than God's interests, and ours as the children of God! For His sake they love us, made by the same Creator as we were, and redeemed by the same Precious Blood. And how specially must St. Joseph love us, he who was privileged to hold in his arms the Infant Saviour, to guard Him in the dangers of the flight into Egypt and the long journey home; to toil with Him in the carpenter's shop at Nazareth; and to have with Him, even here on earth, celestial intimacies and divine familiarities beyond those that any other saint has known. Only Mary the Mother surpassed St. Joseph here, and to his greatness and happiness in this abiding with Jesus, and loving and protecting Jesus, we must add that tender tie that bound Him to Mary, the Immaculate Virgin-Mother, whose protector and shield he was. Well then may we turn with reverent, loving confidence to St. Joseph as our Patron and the Patron of the Universal Church.—Sacred Heart Review.

## WHY CHURCHES ARE THRONED

Non-Catholics frequently express surprise at large attendance every Sunday at Catholic Churches. But Catholics are not surprised. They know that if they do not hear Mass on Sunday they are not Catholics at all. The Church declares that to absent one's self from Mass wilfully on Sundays or on holidays of obligation is a mortal sin; and wilful and persistent Mass-missing makes Catholics outcasts from the house of faith. Careless and indifferent though many Catholics may seemingly be, there are few indeed who would care to incur that penalty. For deep down in the heart of the Catholic is a love and veneration for the Holy Mass, the Great Sacrifice first offered by Christ Himself.

The little Catholic child, coming to the use of reason learns from his catechism, "Remember thou keep holy the Sabbath day,"—keep it holy by hearing Mass, by prayer, and other pious acts; and he learns too the precept of the Church bidding him: "To hear Mass on Sundays and holidays," and that to disobey this command is to commit a mortal sin. But even before the catechism was placed in his hands, or its words repeated to him, he knew that "going to Mass" was the great duty and privilege each Sunday brought. His very earliest memories are of being taken to Mass by father or mother, and of the awe and reverence that filled his heart when told that Christ Himself was present on the altar.

An aged priest in a big American city loved to tell his people about when he was a little child and walked through a path in the woods—to a hand held fast in his mother's—to a village chapel miles distant. They started on the journey at dawn to be in time for Mass. "That was the beginning of my training for the priesthood," he said. "My mother taught me that no sacrifice was too great to make if by making it we could hear Mass."


That is the chief reason why the Catholic Churches are thronged every Sunday in the year—love of the Mass and the desire to share in its stupendous merits.

Some—particularly among the younger men—may attend because they are obliged to hear Mass under pain of mortal sin, but the vast majority are there because they could not stay away. Their souls hunger far more than the Mass can give—strength, sustenance, and the peace of God.—Sacred Heart Review.

Believe always that every other life has been more tempted, more tried than your own; believe that the lives higher and better than your own are so not through more ease, but more effort; that the lives lower than yours are so through less opportunity, more trial.—Mary R. S. Andrews.

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