

FEBRUARY 10, 1912

CHATS WITH YOUNG MEN

WORK AND INCLINATION

It is a hard saying, that we usually do our best work in the things that come hardest to us, says the Angelus. But this is a truth that is being abundantly proved in every walk of life, with every passing year. It calls only for a fair facing of the facts to recognize it. It is as wrong to seek for difficulties as to seek for ease. It is not possible, but it is a positive duty, to enjoy our work. It is wrong to "hunt trouble," though readiness to meet difficulties is needful as commendable. It is true that one's best work is likely to be hard work, rather than easy; on this account, inclination and facility in a certain direction are likely to be barriers rather than helps to success. God is likely to call one into the work within which he can be best; and God's call, not man's bent, should be the determining factor every time. We are not, as a rule, safe judges of our own fitness or unfitness in any line, and man is seldom to be trusted to pick out his own field of labor. Let God do this, and God's call, not personal inclination, should settle the matter for us all. If God's call be in accordance with our own inclination and liking, that does not alter the case. Duty is none the less duty because it is pleasant from the start. The joy that leads to recognition of the ease in doing our best work is the exception rather than the rule. As for enjoying our God-ordained work, that is a duty to which divine ordinance summons everyone. And there is no joy that compares with the joy of overcoming. The joy that is found in hard work makes the joy of easy work pale and colorless. This vigorous, full-blooded joy is a growth and a result; it comes out of effort, in and by accomplishment. It is possible in every form of effort to which God calls—in but in no other. There is no fore-joy, no gain, no pleasure in seeking obstacles for obstacles' sake, of course; but there is tremendous joy in refusing to be deterred by obstacles if they lie between us and God's work and in recognizing that God's call is very likely to be in that direction. DO KINDNESS NOW Not long ago there was a broken-hearted man on the streets of a town in Kentucky. He came from the mining regions of Idaho, where he had been working for thirty years. He is known there as one of the most successful miners in that section. He was among the poorest when he reached Idaho, but now he owns a mine and has several well paying interests. His return to Kentucky was for the purpose of finding his niece and her mother, who had been separated from him, were as poor as himself. In fact, they were scarcely able by their utmost exertions in sewing for the tailors of the town to provide the necessities of life. Before going to Idaho the man had promised them that he would provide for them, and being a bachelor with no near relatives, he resolved to make them his heiresses. But for all the thirteen years of his absence, he had not communicated with them. When he returned to Kentucky he took with him \$10,000 in cash and a package of letters. He pleased and entertained himself on his journey by imagining their surprise and delight when he would place it in their hands. But he could not find them at the house where they formerly lived, and when he made inquiries about them learned that they were dead. The man's grief was intense. The time to do good deeds to our fellowmen is right now, this very minute. The uncertainty of life makes present benevolence wise; we, or our neighbor, may be gone to-morrow, and with us our opportunity for the intense good we wish to do. How many harsh words would be unsaid and good resolves carried into execution if men could only know that death were coming to make a separation forever. It is a mistake to wait too long to render the physical and spiritual relief to our fellows which we intend. A single flower for the living breast is worth a wreath of them for the coffin. One single word or an act of love performed is worth a thousand intended and delayed.—Intermountain Catholic. I CAN'T Did you ever know a person who has a great many "I can't's" in his vocabulary to accomplish very much? Some people are always using the words, "Oh, I can't do that," "I can't afford this," "I can't afford to go there," "I can't undertake such a hard task, let somebody else do that." It is said that Napoleon hated the word "can't," and would never use it if he could help it. Did you ever think that every time you say "I can't," you weaken your confidence in yourself, and your power to do things? Confidence is the greatest factor in achievement. Self-faith is a powerful asset, better than money capital without it. Nobody believes in the youth who thinks he cannot do things, who has no confidence in himself, no faith in his ability, because everybody knows that he cannot do a thing until he thinks he can. He must first believe in himself, must be convinced that he can accomplish it. I know a young man who seems very ambitious in a general sort of way, but when the opportunity which, perhaps, he has been working a long time for comes, he wits, his stamens seem to ooze out, his ambition wavers, and he does not feel equal to it. He can see how somebody else can do it, but he does not feel equal to it himself. When the object of his ambition is a girl, who he believes he can do it, but who gets close to it he wavers. His courage falls him. He does not have faith in himself equal to his ambition. Of course his life is a disappointment. This is why men have been able to do great things which seemed impossible to other men because of their colossal faith in themselves, their undaunted confidence that they were equal to the thing they attempted.—Success. HIS FAITH REWARDED In this age of doubt and skepticism, it is sometimes a relief to read of a present day example of that faith which

OUR BOYS AND GIRLS

THE HOUSE OF THE PIN

In the southern part of France, near the Pyrenees and not far from Spain, lies a picturesque old-fashioned village, consisting of small farms and groups of cottages dotted here and there among the woods and fields. There is one attempt at a general store, but absolutely no street worthy of the name, and the most remarkable thing in the whole village is a very plain, white-washed cottage which the inhabitants proudly point out to you as "the house of the pin." Yes, of the pin. This house, of course, has a history, or, rather, one of those born and bred there had one. Jean Latitte, though the son of poor peasants, was a quiet, studious, remarkably intelligent young man. He was not only persuaded his parents to allow the boy to pursue his education much longer than was the custom among his comrades, but gave him in his spare time a special course of study. When Jean was about eighteen, his folks, who were much interested in him, sent him to Paris to make his fortune. His kind friend, the schoolmaster, had had in his youth some acquaintance with a fellow student who had since become one of the richest bankers of Paris, and he gave his beloved pupil a letter of recommendation to this gentleman. But the capital was a long, long way off, and, in spite of the great sacrifices his parents had made, poor Jean's purse was of the slenderest, and it was only by dint of much walking, traveling in passing wagons and so forth, that, after many hardships, he finally arrived at Paris, weary, footsore, and well-nigh penniless. He lost no time, however, in finding out the great banker's address, and, after having made himself as presentable as his scanty wardrobe permitted, he called at the banker's house, which had been pointed out to him. With some difficulty he obtained an audience with the rich and very busy man. He presented his letter of introduction and stated as well as he could his qualifications and hopes of obtaining work, or at least advice. To his bitter disappointment, the banker, after reading the letter and asking a few questions to him, said briefly that he was absolutely in no need of anyone for the present, but that if at any time a vacancy should occur he would not forget him. Poor Jean felt he was dismissed, and, with aching heart, he turned to leave his room. On the way to the door, however, he noticed a pin on the handsome turkey carpet of the office, and, stooping down, he picked it up, and, turning back to the great man's desk, he put the pin down on it and with another bow left the room. The banker sat a minute in deep thought, then hastily ringing a bell told his servant to call back the young man who had just gone out. When Jean returned his patron, who was a man of few words, told him that he had changed his mind and that he would give him work worth a few questions to him, said briefly that he was absolutely in no need of anyone for the present, but that if at any time a vacancy should occur he would not forget him. Poor Jean felt he was dismissed, and, with aching heart, he turned to leave his room. On the way to the door, however, he noticed a pin on the handsome turkey carpet of the office, and, stooping down, he picked it up, and, turning back to the great man's desk, he put the pin down on it and with another bow left the room. The banker sat a minute in deep thought, then hastily ringing a bell told his servant to call back the young man who had just gone out. When Jean returned his patron, who was a man of few words, told him that he had changed his mind and that he would give him work worth a few questions to him, said briefly that he was absolutely in no need of anyone for the present, but that if at any time a vacancy should occur he would not forget him. Poor Jean felt he was dismissed, and, with aching heart, he turned to leave his room. On the way to the door, however, he noticed a pin on the handsome turkey carpet of the office, and, stooping down, he picked it up, and, turning back to the great man's desk, he put the pin down on it and with another bow left the room.

STICK TO IT

Too many of the young people of today will begin a task, no matter what it may be, from the preparation of a Latin lesson to the wedding of an onion bed, and perhaps half of it, then stop and begin something else, and probably never think of it again. It is a mistake for parents to allow such proceedings on the part of their children, but it is also a mistake for the young people to allow themselves to form such habits. Boys, don't be quitters. Persevering people are the ones who win the golden laurels of success. The great men of our country, our lawyers, our statesmen, our inventors and many of our presidents have achieved their greatness and built up their characters and reputations by persistently keeping at whatever they undertook. A person can never become a great writer or an orator without much perseverance in pursuing his vocation, and by setting high, and working for his aim in life. When you have a lesson to be learned, keep at it until it is mastered. When you have a task set before you, stick to it until it is finished. Don't be a quitter!—The American Boy. A SLIGHTED TASK "Hurry up and get it done any way," said one of the boys to another. "No one is proud of a slighted task after it is done. The imperfections stand out glaringly, and rebuke us. The way it should have been done, the beauty that might have been, looms large on our mental vision. On the other hand, the well-done thing is a joy and a satisfaction to the doer. It bears inspection by himself or anyone else. One who has stood before a piece of his work well done is in less danger ever after of slighting any task.

REVIEWS OF PROTESTANT UPON CATHOLIC VIRTUES

REV. FREDERICK LYNCH, EDITOR OF PROTESTANT ORGAN, SOUNDS HIS VIEW OF ERROR IN PROTESTANT CONDUCT

"How are American Protestants going to face the fact of the rapid increase in power of the Catholic Church? What is to be their attitude toward 'this universal neighbor?' Many Protestant journals are trying to answer against the Catholic Church practice, more scholastic and Jesuitism than is becoming in a democracy, and that she was more concerned in strengthening her own position than in forwarding the kingdom of God. But two priests, even two priests with a bishop added, do not present the whole Church. The criticism of the Catholic immigrant by many Protestants, that he puts allegiance to the Pope above allegiance to country, has been answered by Pope Leo XIII. himself. 'The Almighty has appointed the charge of the Roman race between two powers, the ecclesiastical and the civil; the one being set over divine, the other over human things. Neither obeys the other within the limits to which each is restricted by its constitution.' As a matter of fact, the history of the Roman Catholics in the United States has been one of loyalty to the nation, and their good Christian does not put loyalty to the Kingdom of Christ first? From this point the writer gives 'his own position,' speaking as 'the optimist.' 'When he sees the paganism in our great cities, the utter indifference to religion of thousands of men, the world of pleasure and the frenzy of the masses over sports, the frivolity of our modern life, the growing evil of divorce, the lessening sense of sin, the graft and corruption in business, the heedlessness of law amounting almost to anarchy, the denial on all sides of the sacrificial life as the true creed of humanity, he thanks God that the Roman Catholic Church is strong, for she is set like a flint against all these real menaces of our modern life. He had infinitely rather see her churches multiplying in Chicago than to see the low music halls, the gorgeous and the halls of pleasure, and theatres, given over to nastiness, multiplying on our side. He had a thousand times rather see her preachers of judgment and of the righteousness of God demands of men preaching on every corner than to have the Roman Catholic Church in its entirety, and its members, holding upon our people. This is what we Protestants have got to remember. 'We Christians have got a long, arduous and fierce task before us in this century of combating the all-prevalent materialism with idealism. We must spread the gospel of the Kingdom of God, and we must do so with the same energy and our feelings in hating that which, in spite of some doctrines and practices, which we dislike, is with us, on our side, instead of welcoming any ally in the fight against the sin of the world? For, fundamentally, the Roman Church believes as we do: God, righteousness, the sacrificial life, the forgiveness of sin Christ the only Saviour of humanity, the unparted life of God, eternity in our hearts, the immortality of the soul. For our part, we have no time to waste in hating the Christian Church, while we stand almost desponding before the thousand enemies of Christ. We count as our friend and fellow worker the great and good Cardinal Gibbons, when he says that for law and order, for liberty, for social justice, and for the preservation of the rights of God, to the government. It seeks to make better citizens, to destroy civic corruption, to spread the doctrines of right living and right thinking. It uses its vast influence to incorporate into the body politic that hordes of immigrants, that come through our gates. By word that often it propagates the virtues of justice and charity. . . . Striving to maintain the home, that unite of a strong nation, she has vigorously condemned divorce, permitting only that kind of dissolution of the marriage which is known as separation from bed and board, and we count that man our enemy to be overcome who recently said 'I am in this world simply to get all out of it I can for myself.' WHY MEN DO NOT GO TO CHURCH A great stir has been created in Episcopal circles on account of an article concerning the Church written by the Rev. Dr. Samuel D. McConnell, formerly of the Holy Trinity Church, Brooklyn. The article was published in the Churchman, an organ of the Protestant Episcopal Church. Dr. McConnell writes that for thirty-seven years he was in the active ministry of the Episcopal Church, but owing to a physical breakdown seven years ago, he became a "private" for the rest of his life. He says, "I have been learning the way things appear from the pew instead of the pulpit." "That men go to church at all is to the doctor a very marvelous thing. His experience of the last half-dozen years has led him to the conviction that as things are in the Protestant churches in the provision for the maintenance of the mental human need which has all the ages led men to say: 'I will go into the house of the Lord.' 'The sober fact is,' declares Dr. McConnell, 'that men are giving up church-going in

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Catholic goes to church because he knows he is present at the Holy Sacrifice of the Mass, which is the highest act of worship that man can perform or in which he can take part. God should be honored by some act which will distinguish our worship of Him from the worship of our fellow beings. We pray to men, Catholics pray to saints and angels, but the act of Sacrifice is directed to God alone; it would be blasphemy to give it to another. There is no truth in the remark that there is no complete religion where God is denied the highest act of worship, namely, Sacrifice—not sacrifice in a metaphorical sense, but sacrifice in the full meaning of that word.—America. Accustom yourself in all that you do to act and speak quietly and gently, and you will see that in a short time you will completely control that abrupt impulsiveness.

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FAMILY READING

THE HOUSE OF THE PIN

In the southern part of France, near the Pyrenees and not far from Spain, lies a picturesque old-fashioned village, consisting of small farms and groups of cottages dotted here and there among the woods and fields. There is one attempt at a general store, but absolutely no street worthy of the name, and the most remarkable thing in the whole village is a very plain, white-washed cottage which the inhabitants proudly point out to you as "the house of the pin." Yes, of the pin. This house, of course, has a history, or, rather, one of those born and bred there had one. Jean Latitte, though the son of poor peasants, was a quiet, studious, remarkably intelligent young man. He was not only persuaded his parents to allow the boy to pursue his education much longer than was the custom among his comrades, but gave him in his spare time a special course of study. When Jean was about eighteen, his folks, who were much interested in him, sent him to Paris to make his fortune. His kind friend, the schoolmaster, had had in his youth some acquaintance with a fellow student who had since become one of the richest bankers of Paris, and he gave his beloved pupil a letter of recommendation to this gentleman. But the capital was a long, long way off, and, in spite of the great sacrifices his parents had made, poor Jean's purse was of the slenderest, and it was only by dint of much walking, traveling in passing wagons and so forth, that, after many hardships, he finally arrived at Paris, weary, footsore, and well-nigh penniless. He lost no time, however, in finding out the great banker's address, and, after having made himself as presentable as his scanty wardrobe permitted, he called at the banker's house, which had been pointed out to him. With some difficulty he obtained an audience with the rich and very busy man. He presented his letter of introduction and stated as well as he could his qualifications and hopes of obtaining work, or at least advice. To his bitter disappointment, the banker, after reading the letter and asking a few questions to him, said briefly that he was absolutely in no need of anyone for the present, but that if at any time a vacancy should occur he would not forget him. Poor Jean felt he was dismissed, and, with aching heart, he turned to leave his room. On the way to the door, however, he noticed a pin on the handsome turkey carpet of the office, and, stooping down, he picked it up, and, turning back to the great man's desk, he put the pin down on it and with another bow left the room. The banker sat a minute in deep thought, then hastily ringing a bell told his servant to call back the young man who had just gone out. When Jean returned his patron, who was a man of few words, told him that he had changed his mind and that he would give him work worth a few questions to him, said briefly that he was absolutely in no need of anyone for the present, but that if at any time a vacancy should occur he would not forget him. Poor Jean felt he was dismissed, and, with aching heart, he turned to leave his room. On the way to the door, however, he noticed a pin on the handsome turkey carpet of the office, and, stooping down, he picked it up, and, turning back to the great man's desk, he put the pin down on it and with another bow left the room.

WHISKEY HOLDS ITS VICTIMS

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