

CHATS WITH YOUNG MEN

THE GAME OF MAKING GOOD

In the game of making good there's a time limit.

When we were seventeen the future to us was a world unexplored, with time unlimited.

But at thirty-seven or forty-seven or perspective has changed.

We look into the future through wiser eyes and are startled—time has acquired boundary lines.

We look back at opportunities lost—at things done which we ought not to have done—at things left undone which we ought to have done—at long hours and well-meant labor which proved profitless.

And it shows in our score.

We stand at the crest of the hill—the game is half over—to win we must capitalize the future with experience gathered from the past.

But we cannot afford to put off till to-morrow.

There is a limit—a time limit—and every day, every hour, every minute is reducing just that much our chance of rolling up a good score in the game of making good.

We can't afford to go through the year not knowing whether we are winning, playing even or going behind.

A year is 365 precious days—8,760 hours—the best days and hours of our life—and we can't coax them back.

If we are losing we want to know to-day, so that to-morrow we can "change the trump."

And next week we want to know how much we profited by the change.

If we investigate we find that a large percentage of all failures are due, not to lack of ambition, ability or hard work, but rather to each man's ignorance of the actual condition of his own particular business.

Further investigation convinces us that the great majority of small retailers are capable, hard-working business men, working in the dark, waiting for the end of the year to find out if their score has gone up or down in the game of making good.

But we find the man who is making a "killing"—the man with the best score—is the man who labors less and thinks more, the man who systematizes, who installs a proper accounting system, the man who knows which clerk deserves a raise and which should be fired, who knows which lines should be discontinued and which pushed.

He is the man who knows this week what he made last week.

He is managing.

We have the same opportunity.

What he is doing we can do; we have the same ambition, ability and energy.

But we must be up and doing; we've reached the crest of the hill, and—

In the game of making good. There's a time limit.

THE LOST TRAIL

A writer familiar with hunting and camping in the western wilds says that a party of strangers in the wilderness country are almost certain to have the alarming experience of some man lost. Occasionally one may wander so long and far as to perish, but the chief danger in getting astray in unknown territory is the lost one's own panic.

When he finds himself alone and astray, missing all familiar landmarks, he becomes terror-stricken, loses his poise and reasoning power. A sort of wildness madness seizes him, he takes no account of time or direction, and hurries blindly forward in what is

very likely to be the wrong way, often growing too bewildered to recognize the trail when he comes to it.

Numerous instances of persons in this condition and their strange wanderings are related, and the writer concludes with some sensible advice to those who are lost:

"Stop and build a fire and wait to be found. Try to think it over and let the reasoning, civilized man overcome the terrified cave man that lurks in all of us under such conditions. Don't brood, keep busy gathering the wood you are sure to need, whistle occasionally and study your compass."

YOU'VE GOT TO LEARN

Glen Buck tells about the young man who came to his office and, after talking about some printing, said as he was about to leave, "I will submit this to the office and let you have the price and the information you desire by phone in the morning."

But the order was given that afternoon to a young man who could figure the price and could give Mr. Buck the information wanted, without delay or parley.

Folks who sell things must know really all there is to know about the goods they offer. And, as you may know, it doesn't take many years for a man to become a master of one subject. It is to the true specialist, the man who knows and never guesses, that the big rewards always go.

It is because he is a master-mining engineer that John Hays Hammond has become internationally known. Ten years of study and practice will make you a master of the work you most love to do.

Learn one thing through and through. Know it by heart in all its details. The world will hear of your special knowledge and will reward you for it.

TO CHANGE HIS WAYS

Every man—unless he is intentionally evil, and few are that—has a vague purpose of becoming better than he is. He expects to improve in character, to give up his evil ways, to forsake his vicious companions, and to reform. But this vague hope deludes him to put off the day of repentance. Now is the only time we surely have. Next week may be too late.

CHEERFULNESS

What, indeed, does not that word "cheerfulness" imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means a generous appreciation of others, and a modest opinion of self.—Thackeray.—Catholic Columbian.

OUR BOYS AND GIRLS

SMALL OBSERVANCES OF SOCIETY

While there are many small observances of the rules of society, some need but little consideration, while others, seemingly of almost no importance, take their place as a necessity, and their observance marks the difference between those who know and those who do not know the "proper thing" to do.

Among these the apparently simple matter of learning never to stare at those passed in daily going about is perhaps one of the easiest yet most neglected. It is exceedingly poor taste to turn about staring at any one after passing; also to stare at a deformed or otherwise crippled person met at any time or place. Such as these are exquisi-

tively sensitive, and to stare at them or to make remarks, even if in a low tone, is the height of impoliteness. To be impolite is to be rude; rudeness is evidence of lack of good breeding; therefore it is a breach of etiquette to let any one that is lame or in any way afflicted bodily feel that he or she is being commented upon.

Another breach that is very often committed without the realization of its impropriety is pointing at objects when passing along a crowded thoroughfare. To walk abreast when on a crowded street often gives inconvenience to passersby.

Therefore it is incorrect, as the perfectly bred and innately polite person makes it an imperative rule never to inconvenience anybody. The man who steps aside for a conductor or any official that is pursuing his duty is the well bred man. He does not stop to think of his own social position, but follows the proper instincts of propriety and politeness by not hindering the person who is about his business.

A lady bows first to a man, thereby showing him that she chooses to recognize him. If by any chance she fails to do this a man may quickly see that it is not intentional, and he should not take offense. In meeting it is considered better form to turn and walk, if but a few steps, with a friend in the direction he or she is going rather than to stand where the sidewalk may be obstructed. In fact, it requires all the smaller, apparently insignificant things to make life in a crowded place worth while at all. There is so much traffic, so many people, all bent upon their own special errands, that to forget and stand in the way, to stare or to talk loud and to point are all breaches to be avoided.

COURTESY

Courtesy is a fine possession. It wins friends. It obtains advancement in business. It blesses those who have it and those to whom it is shown.

In a New York publisher's office there is a certain young girl who has been called its finest advertisement. She is not remarkably beautiful, nor extremely talented, either. But her manners are invariably delightful. She greets each visitor graciously, finds out what is desired by him or her, and seeks to attend to the matter immediately. Before she goes off, she brings a paper or a book for the visitor to look over while waiting for her to return. As one man said, after visiting the office, "She makes you feel as if you were the one person in the world that they are glad to see there," and he added, "You go away with very fine impressions of that office!"

Of course you do. You feel that courtesy and friendliness reign there. That pleasant young woman is a "living epistle," communicating welcome to all who enter. She is an example of what the apostle meant when he urged his converts to be that sort of living epistle for Christ and for His Church, so that they would be "known and read of all men."

Courtesy personified—that is what this girl is to all who come into the office. Goodness personified—that is what every Christian should be to all those he meets. Goodness in the abstract is a colorless thing. Not till it speaks from a human face does the world notice it or feel its attraction. The man who steps inside a church door and finds kindness, friendliness, courtesy, brotherhood, there, does not forget it. He goes away with fine impressions of that church. Every Christian can thus help to take forward the kingdom of God, by personally embodying its spirit—that spirit which attracts all hearts, because it is love and joy and cheer incarnate.—Catholic Columbian.

OUR FATHER KNOWS

In one of the schools of a large city, while the school was in session, a transom window fell out with a crash. By some means the cry "fire" was raised, and a terrible panic ensued. The scholars rushed into the street shrieking in wild dismay. The alarm extended to the teachers also, one of whom, a young lady, actually jumped from a window.

Among the hundreds of children with whom the building was crowded was a girl, one of the best in the school, who through all the frightful scene, maintained entire composure. The color, indeed, forsook her cheek, her lips quivered; the tears stood in her eyes; but she moved not. After order had been restored, and her companions had been brought back to their places, the question was asked her how she came to sit so still, without apparent alarm, when everybody else was in such fright.

"Because," she answered, "my father, who is a fireman, told me to sit very quiet, if the cry of 'Fire' was raised, and my father knows."

What a beautiful example of faith! Our Father has told us what we must do, and our Father knows.—Young Churchman.

LEARN TO SAY PLEASE

"Let me see how she treats a servant," said a mother to a son about the girl with whom he was in love. "I will tell you what kind of a girl she is." And never did a mother point to a truer and surer index to character. The girl who scorns to say "Please," and who will not even grant the pleasant human tone to the one who serves her, is the type to whom, in large part, we are to-day indebted for our mixed up and harrassing "servant problem" and our unjust world-wide reputation as a people without manners.

ALLOW ME TO PRESENT MY BEST FRIEND ROYAL YEAST CAKES. IN BUYING YEAST CAKES BE CAREFUL TO BUY ROYAL YEAST CAKES. DECLINE SUBSTITUTES. E. W. GILLETT CO. LTD. TORONTO. MONTREAL.

AN ESCAPED NUN

The short story has not yet escaped from the escaped nun. Surely that elusive figure must fade out of even the cheapest of ready-made fiction; and it is with a double surprise that we find her, more unconquering than ever and quite as flat and undramatic, in the September Cornhill Magazine.

In the first place it was astonishing to find her there at all; and in the second place to find that we were asked to take her as (fictitiously speaking) a real nun. The ironies, the disillusiones, the cleverness of the twentieth century author, suggested to us, until the very last page, that we were sported with; that the author, Miss Jane Findlater, intended finally to turn upon us with a laugh and throw back such sentiment as she had raised within us in our faces, with a revelation of some kind; the nun was not a nun, but something unexpected and no more improbable the chivalrous chimney-sweep who had carried her out of her convent in his bag of soot, had carried away the convent plate also, or something gay and up-to-date of that kind. But now it is all quite heavy and dull and "pathetic," and we accordingly close the magazine baffled.

One may suppose that anyone except the readers of antiquated Scotch or Irish Protestant fiction has learnt—though against an old tradition—that it is much more difficult to remain in a convent than quit it. The very conspicuous and notorious convent case, in the late sixties, was that of an inmate who brought an action against the convent authorities for sending her away. But so possessed was the public mind of long ago with the idea of entrapping and imprisoning that no doubt many a puzzle-head to day retains the impression that a nun had escaped, and not that a nun had been dismissed. In Miss Findlater's "horrid story" (we use a popular phrase to describe her little bit of fiction) the nun in question relates her life: "I did not enter the Order of my own will. . . . and just did as I was told without any question; "I was too young to know my own mind; and so forth. Thus she ran to the man who was sweeping the convent chimney, and he carried her across his shoulder in his sack with the soot! He carried her to a very saintly old lady, who thought that Papists were "all damned." "At first I thought her a wicked old woman, because she called the Pope anti-Christ, and now I found out that she was wonderfully holy." And so on to the jog-trot end, when "the nun," having married the saving sweep, dies in child birth. Good literature has no fashion; but very minor fiction is the better for fashion and the fashion of this story is as bygone and as bad as it can be.—Tablet.

REVELATION AND CREEDS

St. Thomas Aquinas says that if the discovery of God were left to human investigation and reason that the knowledge of God would be confined to very few, writes the Rev. Dr. McIntyre in the Catholic series known as the Westminster Lectures. And cosmic students, Huxley among them, have asserted often and often that religion was made possible in the world because thinking men realize the sorrowful condition of existence and, therefore, imagined a future state where men should be entirely happy.

If Huxley, says the Doctor, applied this kind of reasoning to the Catholic Church, or the Christian Church, he was entirely wrong, for there was no poetic sorrow in the creation of his theological scheme, but on the contrary, the actual presence of Christ upon the earth to justify its claim to have based its teaching, indeed, its very existence, upon the Revelation that came from on High. By this Revelation is primarily meant the act whereby God immediately makes known certain truths to man, whether those truths, like the broad principles of morality and religion fall within the compass of man's own power of intellectual discovery, or

whether, like the faces reserved to itself by the free and secret will of God, they are altogether beyond the reach of man's observation.

By the term Revelation is also meant the sum of the truths made known by God, and this sum of Divine truths is called a creed. Therefore, without a creed a Divine Revelation is unintelligible, for a creed is only the sum of the truths revealed, which for the simple reason that they have been revealed, are to be believed. We cannot regret the creed without rejecting the truths revealed; but if the revealed truths are rejected, what becomes of the Revelation? It is as though it had never been.

Current theories of "comparative religion" are, says Dr. McIntyre, too commonly based on the assumption that Christian Revelation is one with what is called Biblical Religion. Now, he says, that is an assumption against which the Catholic Church fights and has always fought. She maintains that no one can properly understand the Christian Revelation without understanding her, and that the Sacred Books must be taken together with her and only in living revelation to her. She is older than her books, as the books themselves testify says the doctor, and they are but one element in the fullness of her religious life.

Judaism also is much older than its sacred literature. About the Catholic Church the first thing that strikes us is that she does not base her appeal to the world on any theory or speculation or hypothesis of her own concerning the unseen world. She is not the creator of the truth she teaches, but its witness and

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"It is of what we ourselves have heard," says St. John, "of what we have seen with our own eyes, and touched with our own hands . . . that we now tell you" (1. John, i.) The facts of Christianity were so real, so solid and so evident to those who had experienced them that they could brook no contradiction, even on the authority of an angel from heaven. So certain were the witnesses of their facts that they gladly laid down their lives for the truth of their testimony.

They died, not as men sometimes die, for their right to hold their opinions, but as martyrs, that is as witnesses. Now that a man should die for his opinions is no proof that his opinions are true; but that a man should die for the truth of his testimony is a proof at least that he is a truthful witness. For myself, says Dr. McIntyre, I must say I find the surest ground of faith in the sublime obstinacy of the Catholic Church. Her revelation is contained in facts, not in theories.—Freeman's Journal.

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They died, not as men sometimes die, for their right to hold their opinions, but as martyrs, that is as witnesses. Now that a man should die for his opinions is no proof that his opinions are true; but that a man should die for the truth of his testimony is a proof at least that he is a truthful witness. For myself, says Dr. McIntyre, I must say I find the surest ground of faith in the sublime obstinacy of the Catholic Church. Her revelation is contained in facts, not in theories.—Freeman's Journal.

Liberty must be limited in order to be possessed.

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Current theories of "comparative religion" are, says Dr. McIntyre, too commonly based on the assumption that Christian Revelation is one with what is called Biblical Religion. Now, he says, that is an assumption against which the Catholic Church fights and has always fought. She maintains that no one can properly understand the Christian Revelation without understanding her, and that the Sacred Books must be taken together with her and only in living revelation to her. She is older than her books, as the books themselves testify says the doctor, and they are but one element in the fullness of her religious life.

Judaism also is much older than its sacred literature. About the Catholic Church the first thing that strikes us is that she does not base her appeal to the world on any theory or speculation or hypothesis of her own concerning the unseen world. She is not the creator of the truth she teaches, but its witness and