

FRIENDLY CHATS TO YOUNG MEN.

BY R. J. LOUIS CUDDIHY.

A FONDNESS FOR IDLENESS.— This must necessarily come as one of the evils of bad company. "Sloth" as the old expression says, "is the mother of vice." Watch that young man as he idly strolls around the streets, with a countenance that was once lit up with the brightness of sunshine, but now covered with the mists that arise from dissipation and idleness; ask him whence came such a change over him, and he will answer, "Bad company brought me to this." He loses all fondness for home, the nursery of character, for that place, as Samuel Smiles says, "is the capital of society, the nucleus of national character; and from that source, be it pure or tainted, issue the habits, principles and maxims which govern public as well as private life; the nation comes from the nursery; public opinion itself is, for the most part, the outgrowth of the home; and the best philanthropy comes from the fireside." It is no wonder then that when a young man gives up his love for the home that he plunges into the next great evil.

LOSS OF CHARACTER.— Young men, remember that you have an honor at stake, and character to defend. In your school days you fought in on every occasion both in public and in private to maintain those things, but now they have slipped from your grasp, and you go slinking down the street, which leads you into the awful chasm of destruction. Whence this great change? Has not mankind opened your intellect to the great dangers by which you are surrounded? Has not the warning voice of conscience aroused you from your deep and lethargic slumber into which the devil's special agents, had company, have brought you? Honor, manhood, and virtue are these things gone and lost? Have you never seen a man, and a man of good position, who has never been given to you? You have never given those things a second thought. Here is an example of a young man whose case was similar to yours. A short time ago a young man in this city, left company with which he was connected in "nowadays" fast young men. He drank with them, kept late hours, and brought himself to the borders of an earthly grave. He contracted a disease, and was sent to one of the city hospitals. The doctors examined him, and pronounced the case a serious one, and recommended that an operation was necessary. The operation which was a very serious one, was performed, and the young man bore his awful pains with heroic fortitude. During his stay in the hospital he commenced to reflect on his sad career, and the pains he had to endure, caused by associating with bad companions. He entered into himself, and took issue with himself and said, "I have a spark of honor and ambition left in my breast, and when I'll return to my old friends, those shameless companions will never find me again." He kept his good resolve, and today is enjoying the respect and esteem of his friends. Young men if you would not reflect and take issue with yourself, you would easily regain lost ground, and stand on your feet once again. Whichever you reach the last, and most dangerous, of all the evils, resulting from company.

RELIGIOUS DUTIES.— The church weeps over the loss of her children by the force of bad example. The young man who was once a model of purity is sought for in vain at the church. The priest sees him no longer kneeling with the other penitents around the Confessional awaiting his turn to receive the purifying and regenerating sacrament, that blots his stains away. He is no longer a participant in that life-giving nourishment, the Blessed Eucharist, which would sustain him in his trials and give him fresh and renewed courage to fight life's battle honestly and virtuously to the end. No, he is far away from the church when the services are going on. He is becoming hardened in crime, because he refuses to take issue with himself. Young men be wise in time. The night will soon close in over you, and the dark and uncertain path may lead you into

the abyss of grief and pain, from which no man returns to tell of the awful sufferings of the other world. Benedict Bell, in the "Sacred Heart Review," gives an admirable story which is worth perusing, and which will at the same time form a fitting conclusion to this week's article. It is as follows:

"I was turning over some old letters not long ago, letters written to a relative of mine sixty years ago. I came across one missive detailing the course of a young man who was rapidly drifting to ruin. He was going the pace, as they say now-a-days, and the writer of the letter was regretting that a young man of such fine abilities and brilliant promise should wreck mind and body in the haunts of dissipation. Well, he went to the bad, as the correspondent suggested, that he would, and he never came back, like the prodigal son to his father's home. He died on the Isthmus of Panama many years before we had an overland railroad route to the Pacific Ocean—a broken down, prematurely-aged man. He had an excellent position, for which he was well adapted by nature, when he began his downward career, and was the light of the social occasion, where he showed qualities as a vocalist that in these times of superior musical training, might have placed him in the front ranks of concert singers. Perhaps his popularity contributed to his downfall. He was flattered and caressed, and was not strong-minded or religious enough to resist the temptations that came in his way. Sometimes it is a young fellow's curse to be an especial favorite, especially if he is so in a fast set. One should always remember that popularity of any kind is a very fleeting thing. The world admires to-day the man that it esteems to-morrow. While a young fellow has plenty of money in his pocket and spends it freely, he will not look for admirers. When it is gone, and he is hard up, they will ignore him, and forget his former butterfly existence. For one prodigal son who repents, there are thousands of wayward youths who never repent, their evil habits. Their gradual degeneration is well illustrated in Hogarth's series of 14 plates entitled, "The Rake's Progress." When the artist referred to, lived, the manners may have been a little different from what they are now, but the world, the flesh, and the devil are just as busy to-day as they were then, in destroying the earthly and heavenly prospects of young men."

THE MIDNIGHT ORGIE.— Of what avail the midnight orgie if you wake up in the morning with a headache which prevents you doing properly the work you are called upon to do? The few hours of so-called pleasure in which you have been in an unreal condition of mind do not compensate for the misery that you have to endure through this ill-fit indulgence. You are in a condition that will induce you to return to the stimulants of the night before, and this often leads to the prolonged spree by which you lose reputation, position, and everything else. That respectable people esteem. And with regard to alcoholic stimulants it may be said that they are not needed by young people at all. Their spirits are high enough without being inflated by intoxicating liquor. They do not require any spur to increase their enjoyment. It is thought that old, debilitated or sick people sometimes require brandy or whiskey or wine, as medicine, though some eminent authorities do not even agree with this, but assuredly no healthy young man is in want of anything of the kind. I know that there are certain classes of young fellows, who glory in being fast, and they look with disdain upon their more sober associates, but after a few years they see that they have made a sad mistake in the courses they have pursued, for the men they despised are prosperous, while they are miserable creatures, often full of foul diseases. Don't aspire to be a fast young man. It is a pitiful ambition that leads only to misery. Be virtuous and you will be happy, and you will have a better time than the rake, notwithstanding the popular saying to the contrary."

hending one in London. It should be pointed out, however, that the Slavonic inhabitants of northern Hungary although identical with the Bohemians in respect of race, have, in the present century, developed a written language somewhat different from that of Bohemia. If these, therefore, be deducted from the total, we arrive at the result that the Bohemian or Czech tongue proper is spoken by somewhat less than 6,000,000 people."

THE EARLY WRITINGS.— In Bohemia, as in most countries, the national language was employed in poetry long before an endeavor was made to use it in prose. Latin was long the language exclusively employed by writers on history, law and theology. Even as late as the second half of the fourteenth century an author was blamed for using the Bohemian tongue in his theological and philosophical works. During the reign of Charles IV., however (1346-1378), we find Bohemian translations of Latin historical works appearing almost simultaneously with the Latin originals. It was by the order of Charles IV that Tribik, who held what may be called the position of Court Historian composed his Bohemian Chronicle, which, beginning, as was then usual, with the dispersion of the human race narrates the history of his country up to the year 1380."

"The great name in the Bohemian literature of the fourteenth century is that of Thomas of Stitny, who may be regarded as a precursor of John Huss in the sense not only that he greatly developed and improved the Bohemian tongue, but endowed it with a phraseology such as was needed for difficult theological and philosophical definitions. I might add to the above that Stitny wrote a great deal that incurred the censure of Rome, and, like many prominent Catholics of our own day, as soon as his attention was drawn to his errors, he at once submitted and repented."

PRECURSORS OF HUSS.— Among the most famous precursors of Huss was the renowned Matthew of Janovic, who also advanced reforms at variance with Catholic teaching and antagonistic to Christian principles, but he likewise denounced his own works, and submitted to Rome. The only members in the annals of Bohemia that are familiar to English and American readers are those associated with the life, works and death of John Huss. It would be impossible for me to dwell on these, but on some other occasion I may do so—because there exists very great misunderstandings regarding Huss."

"The name of Jerome of Prague was by older writers, so closely connected with that of Huss that the writer of the book before us feels it necessary to mention his name, although what influence he obtained was not through the pen, but by the spoken word, so that his place in a history of Bohemian literature is a very modest one. The death, or, as his adherents considered it, the martyrdom of Huss was followed by prolonged bloody wars, during which, for a time, Bohemia repelled the forces of a large part of Europe. The period of desperate warfare could not be expected to be fruitful of literary composition."

THE FIFTEENTH CENTURY.— "One of the most original Bohemian Bohemian writers was Peter Chelcicky, who, however, was entirely out of sympathy with his countrymen during the momentous period from 1420 to 1421, when their great victories attracted the attention of all Europe. Chelcicky may be described as a Socialist, but his socialism was that of the primitive Church, as he imagined it. "The comparative tranquillity in Bohemia which was the consequence of the battle of Lipan (1434) and the agreement between the Bohemians and the Church of Rome, which is known as the "Compact," had a favorable effect upon the intellectual development of the country. The period beginning with the last years of the

fifteenth century and ending with the downfall of Bohemian independence at the battle of the White Mountain in 1620, is the one in which the Bohemian language obtained its greatest extension. In 1495 the Bohemian law courts decided to carry on their proceedings in the national language."

LOSS OF THE LITERATURE.— After the battle of White Mountain Bohemia entered upon a period of great misery, disquietude, and desolation; the result was an almost entire extinction of the country's literature. From the fatal year 1620 to the end of the eighteenth century no book appeared in the Czech tongue that is now considered worthy of notice. The nobles and educated classes of this period, if they wrote at all, used the German or the Latin tongue. Even Joseph Dobrovsky, "the patriarch of Slav philology," who was born in 1753, did not believe that his native tongue, the Czech, would again become one of the European languages that possess an independent literature. His recollections carried him back to the time when it was little more than an idiom used by the peasantry in the outlying districts of Bohemia. Even when in the present century the movement in favor of reviving the national tongue acquired strength, Dobrovsky never sympathized with it. When he died, however, in 1829, the question whether it should live or not had already been decided in the affirmative."

THE REVIVAL.— "It was chiefly to four patriotic writers—Jungmann, Collar, Safarik and Palacky—that the revival of the Bohemian language and literature was due. At the beginning of his literary life, Jungmann made himself known as a translator, and it is an interesting fact that many of his translations into Czech are from the English. His version of Milton's "Paradise Lost," composed in five-foot trochees, obtained great celebrity. It will be recognized as a wonderful achievement if we consider that it was written in 1811, when the Bohemian language was only just awakening from a sleep of nearly two hundred years."

"The greatest poet of the early stage of the Bohemian revival was Joby Collar, who was born in 1793 in the Slav district of northern Hungary, and who died in 1852. Collar's "Slava Boga" (Daughter of Slava) seems to have contributed more than any other poetical work, to the revival of Bohemian literature. Some Bohemian patriots have boasted that they knew the whole enormous collection of sonnets by heart."

"The career of Palacky, the greatest of the Bohemian revivalists, has an even wider interest. His monumental "History of Bohemia" traces the earliest times to the accession of the House of Hapsburg to the Bohemian throne in 1526. This book is now generally recognized as one of the great historical works of the nineteenth century."

BOHEMIAN WRITERS TO-DAY.— "Emile Frida, who writes under the name of Jaroslav Vrchlicky (born in 1853), is undoubtedly the greatest living Bohemian poet. He is also a fruitful dramatist. Of the poets of the present day who are ranked next by their compatriots may be mentioned Svatopluk Cech, Julius Zeyer and Adolphus Hudak. A talented Bohemian novelist of the present day is Jacob Arves; it is said that his short novels well deserve to be translated into English."

"Among still living historians the first place belongs to Wenceslas Tomek, who has written a history of the town of Prague. Next to him should be named Josef Kausek, who has given a detailed account of the ancient Bohemian Constitution, as it existed in the days of independence. We observe finally, that the long neglected study of Bohemian folk lore has been signally promoted by the labors of Dr. Zidrt. "If the Bohemians, with a literature much younger, less developed, very inferior, but equally crushed out, can perform the patriotic work of producing an entire revival of letters in their land, what must not the sincere friends of Ireland's literary and linguistic revivals ultimately accomplish."

RANDOM NOTES ON EDUCATION.

BY A REGULAR CONTRIBUTOR.

As I am not a teacher, nor yet what might be called an educationalist, I expect that my views regarding schools, and the subjects taught in them, cannot be very valuable. Were I obliged to do it, I doubt if I could teach a class of A. B. C's; yet I have an idea that I could give some practical hints to the professional teachers in regard to matters most useful to be taught in our schools. Of course I do not pretend to go beyond the common or elementary schools; academies, colleges, convents, universities are beyond my reach. Still, my habit of observing has enabled me to detect, here and there, mistakes in our system which are apparent to any reflecting mind. I will point out one of these, and the one I indicate must be taken as an example; there are scores of others that might equally serve my purpose.

PRACTICAL STUDIES.— If I understand it rightly the object of education—which includes instruction—is to prepare the untutored, or undeveloped intelligence for some great battle that awaits each individual. There is, for example, the general struggle between good and evil, truth and error, virtue and vice, which awaits each one in life, and which is absolutely unavoidable. This strength has for its object eternal happiness; the path that leads thither is religion; and religion, consequently becomes the main factor in the education, or instruction necessary for such a bat-

tle. In this case there are no distinctions, no exceptions—all must "fight the good fight," or else fall in attaining the ultimate end of existence. Therefore all—without a solitary exception—have need of sufficient religious training and instruction to suit the different spheres of life in which men move. The most practical of all the studies is that of religion, because it is certain to have its practical results, and such results are unending in their duration. Then there is another struggle, one that ends at the grave; it is the fight for life, for subsistence, for the necessities of corporal existence. This is a contest that awaits every person in the world; but unlike the case of religion, it is divisible into a multitude of sections, or categories.

VARIOUS STRUGGLES.— While it is universally acknowledged that every man must labor, and that all must "earn their bread with the sweat of their brows"; still there are various forms of labor, and all of these are equally honorable and equally necessary. There is the physical labor, performed with hands, which which may be divided into countless classes; there is the mental labor—which is the most severe and wearing of all—and which is likewise of different degrees. We have the ordinary day laborer, or workman, the mechanic, the trader, the merchant, the financier, the professional man—in Church, in state, or in the liberal

professions—and the literary man—be he journalist, historian, poet, or scientist. For each and all of these there is a great life-struggle ahead. Unless the exceptionally few, who inherit independence, no man is exempt from the struggle. It is equally true that only a limited number can belong to each of these categories. If all were blacksmiths, or lawyers, or engineers, or writers, the world could not go on. It is consequently necessary that the education of the masses should be carried on with a view to the probable field of labor, or of usefulness in which each one expects to earn a livelihood.

TRADE AND PROFESSION.— Taking the whole population of the country, we find that only the exceptional few belong to what may be called the professions. The vast majority of the pupils of to-day, will eventually become members of the commercial world, or else they will become tradesmen, mechanics, artisans. A very large percentage will go into the special line of book-keepers, or clerks, or small traders, I, therefore, conclude that in our elementary, or parochial schools the matters taught should be selected with a special view to equipping the majority of the pupils for the spheres of life that they are likely to occupy. Of course no cast iron rule could be safely laid down, because no institution could ever make certain of the future occupations of its pupils. But, one thing should be avoided, and that is the encroaching upon the higher branches by the lower schools. Say, for example, Greek, Latin, Astronomy, Chemistry, higher Mathematics, these may be necessary for three out of ten of the pupils, because the three will enter such professions, that demand such studies. But the other seven will never have the slightest opportunity of utilizing the knowledge required in

these branches, and they will have sacrificed the real practical studies in order to prosecute the useless and even at times injurious subjects.

AN EXAMPLE.— To illustrate my meaning I will give an example. I was recently sojourning in a small village in this Province. One day, in connection with a medical gentleman of that place, I spoke of the school. In the course of his reply to one of my questions, he made this statement: "I am very much displeased with our school this year. My boy has been attending it for three years. They had one hour per day of English, and, despite the fact that English is very rarely spoken here, my son made such progress that he could speak fairly well, could enjoy the English newspapers, and was quite prepared to go into any English-speaking community and make his way. This year they gave up the class of English, and replaced it with one of Latin. Out of all that school there may not be two boys who will go in for professions; and even should they do so, they must make a classical course, and the Latin will come with everything else. But there are forty boys attending the school, every one of whom will soon be in business, or on a farm, or at a trade; and it is almost indispensable that they should know English, while Latin is of no more use to them than would be Hebrew." It struck me that the doctor was perfectly right, and that the parochial school, especially in country districts, should be made more practical, and that the school inspectors should receive instructions from the Board of Public Instruction, or from the Superintendent of Education, to pay closer attention to this phase of their duties. What the doctor, above mentioned, said needs no comment, and it perfectly illustrates my meaning and what I wish to emphasize.

INGERSOLL'S SPIRIT NOW.

Recently, a spiritualistic meeting was held in Lyric Hall, Sixth Avenue, New York, when a medium—Dr. William Franks—engaged to convey messages from the late Col. Ingersoll, proving that there was no hell. He failed, however, to accomplish the feat, and a Mr. Craig, of Toledo, O., demanded his money back. The audience felt like Mr. Craig; the manager attempted to explain that the medium was not well, no wonder interviews with Ingersoll at his home. As this was not satisfactory, he finally went into a trance, and informed the audience that it was the ghost of George Chapman, a friend of Ingersoll, that was speaking, and that the ghost knew a Mr. Kelsey, an insurance man, of that city. At this Mr. Craig rose and said: "Anyone could read up Col. Ingersoll's history and find out that he knew a man named Chapman. I came here to have it proved to me that there was no hell, and there's been nothing but a lot of humbug." At this every one demanded his money back, but it seems that only one man succeeded in getting his 25 cents. It is quite possible that Mr. Craig was very much disappointed; he likely desired to believe that there is no hell—such being a very comforting creed—and that he wished to have good solid proof before acting in accordance. If so he must have been in a white rage when he found that Bob Ingersoll's spirit would not act for the medium. The medium had proclaimed that while he was Chapman's ghost, but as the latter was "weak and unable to speak," it would be impossible to hear directly from him.

Now, we hold—without fear of contradiction—that Ingersoll's spirit was present, on that occasion, it would need to have been very weak indeed if it could not speak. In the flesh Ingersoll could speak under all and every circumstances, and it is not likely that his disembodied spirit would be ever reduced to such an extremity of weakness as to prevent its being able to deliver an oration. Possibly, Ingersoll was there, and that his spirit had said to the medium: "I guess you had better give up this show; you can't prove the non-existence of hell through me; if you force me to speak I will be obliged to confess you, and to openly proclaim that I have learned—since I migrated from earth—that such a locality does truly exist." Then the medium, very probably, made answer: "Why, in the five, then, did you keep for nearly forty years your constant speeches and writings against the dogma of eternal punishment?" "The spirit must have then whispered: "Because I was a fool, and did not know any better. Even if I had my doubts about hell, it would have been wiser had I acted just as if there were a hell. I took too many chances, and I didn't calculate upon such a sudden smash up." The medium, as a last resort, must have got vexed and said: "There are four hundred people, who don't want any hell; they have no use for it; and I promised them you would prove that they can go on living without any dread of such an ending to their careers. Can't you just say, or have Chapman say, that there is no hell?" And the medium then collapsed when the spirit replied, in determined tone, "I'll be d—d if I do."

E. S. PATENT OFFICE STATISTICS

From the recent report of the U. S. Commissioner of Patents, it appears there was received in the last fiscal year 35,352 applications for mechanical patents, 2,292 applications for designs, 91 applications for re-issues, 1,610 caveats, 1,861 applications for trade-marks, 612 applications for labels, and 112 applications for prints. There were 23,550 patents granted, including re-issues and designs; 1,406 trade-marks, 372 labels, and 76 prints were registered. The number of patents that expired was 16,670. The number of allowed applications which were by operation of law forfeited for non-payment of the final fees, was 4,021. The total receipts of the office were \$1,209,552.88, the total expenditures were \$1,143,663.48, and the surplus of receipts over expenditures, being the amount turned into the Treasury, was \$69,891.40.

that all French Catholics should unite on patriotic ground and face the attacks of the cosmopolitans and the unpatriotic who have been endeavoring to ruin the country."

The doll is probably the most antique of toys. It has been found inside the graves of the children of ancient Rome.

GLENDOWER—"I can call spirits from the vasty deep."
HOTSPUR—"Why, so can I, or so can any man."
"But will they come when you do call for them?"—SHAKESPEARE.

How quickly Hotspur's wise and witty retort tears the tragic mantle in which Glendower stalks, and shows beneath the seer's robe, the motley of the mountebank. Most people would have taken the Welchman at his word, and called him seer, without noting the difference between *call* and *command*.

Certain points of comparison are suggested between Glendower's tragic claim and the comic claim made in some specious advertisements. "I am a woman, I know all about woman. I understand woman, and I can cure woman because I am a woman." The modern Mrs. Hotspur puts her finger right on the weak spot of that clamorous claim by saying: "Why if you can cure woman simply because you are a woman, then so can I and so can any woman." Which very plainly brings out the common sense fact that the cure of diseases does not depend upon being a *man* or being a *woman* but does depend upon being a trained and experienced *physician*.

There is, as far as is known, no qualified woman physician associated with any proprietary medicine firm. It is certain that there is no one, man or woman, who can show an experience or record equal to that of Dr. R. V. Pierce; more than thirty years of treatment of women's diseases with ninety-eight per cent. cured out of more than half-a-million women treated. Sick women can consult Dr. Pierce by letter absolutely free of charge. Every letter is held as strictly private and sacredly confidential. All answers are mailed securely sealed in perfectly plain envelopes. Address Dr. R. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Favorite Prescription makes Weak Women Strong and Sick Women Well.

TWO REVIEWS OF LITERATURE.

BY "CRUX."

My space in the "True Witness" would scarcely permit of an essay, or review on the double subject of the Revivals of Celtic and of Bohemian literatures. Either one of these would constitute a theme that a large volume would scarcely suffice, were it entirely devoted to the question. During several months the "True Witness" has been well supplied with material concerning the revival of the Gaelic language and of Celtic literature, and, if circumstances allow, I purpose dealing with this grand subject in future contributions. In order to lead up to that study, and to show how mistaken are the men who pretended that a revival of old Irish literature, and of the Gaelic language, was impossible, I would say that "What has been done can again be done," and what Bohemians did the Irish are far more capable of doing. I will consequently take the liberty, this week of reproducing some extracts of a criticism recently published in the New York Sun, which criticism deals with a newly published work entitled "A History of Bohemian Literature," by Francis Count Lutzev. In this work we find a very complete account of the almost unknown literature of Bohemia, of its disappearance for centuries, and of its present wonderful revival. I would

therefore, beg all readers who may be interested in the Celtic revival to kindly read these extracts carefully, and the memory of their contents will serve a good purpose, when we come to a chat upon the possibilities of an Irish revival.

THE BOHEMIAN TONGUE.—The volume criticised by the writer of the following extracts is divided into three parts, corresponding with three periods of Bohemian history. The first, extends from the earliest times to the days of John Huss; the second from the time of Huss to the battle of White Mountain; and the third from that battle to the present day. With the first part, which is more or less fabulous, and entirely misty, I need not deal; but it is well to know something, in general about the Bohemian tongue. We thus read: "The Bohemian tongue belongs to the group of Western Slav languages, which includes the Polish and the almost extinct dialect of the Lusitians, once spoken in Saxony and Brandenburg. The Bohemian tongue is spoken by about 8,000,000 people, of whom 7,650,000 live in the Austria-Hungarian dominions, 70,000 in Prussia, 60,000 in Russia and 150,000 in the United States. There are minor Bohemian colonies, compre-