

CHATS WITH YOUNG MEN

Steady, persistent, intelligent work is the avenue of success. Genius is only a masterful ability to keep at a thing until victory is won.

Beethoven probably surpassed all other musicians in his painstaking fidelity and persistent application. There is scarcely a bar in his music that was not written and rewritten at least a dozen times.

Even Plato, one of the greatest writers that every lived, wrote the first sentence in his "Republic" nine different ways before he was satisfied with it.

Burke's famous "Letter to a Noble Lord," one of the finest things in the English language, was so completely blotted over with alterations when the proof was returned to the printer, that the compositor refused to correct it as it was, and entirely reset it.

It took Virgil seven years to write his Georgics, and twelve years to write the Aeneid. He was so displeased with the latter that he attempted to rise from his deathbed to commit it to the flames.

HOW ABRAHAM LINCOLN STUDIED

It was while employed in a store that young Abe Lincoln heard of a store that miles away, who wished to dispose of an English grammar. So, one evening after closing the store, he walked out and bought it. And after that his nights were spent in studying its contents.

While mastering the grammar, he borrowed "The Revised Statutes of Indiana," and spent part of every night in its study. He was very anxious to be a lawyer, and once when the famous John A. Breckinridge came to the county seat to defend a man on trial for murder, he was a long distance to hear his plea.

Before the discovery of ether it often took a week, and in some cases a month, to recover from the enormous dose, sometimes five hundred drops or more, of laudanum, given to a patient to deaden the pain during a surgical operation. Young Dr. Morton believed that there must be some means provided by Nature to relieve human suffering during these terrible operations.

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He tried intoxicants even to the point of intoxication, but as soon as the instruments were applied the patient would revive. He kept on experimenting with narcotics in this manner until at last he found what he sought in ether.

WHAT BOYS CAN DO In the city of Dayton, Ohio, six boys invested two dollars each from their savings and formed what is known as the Juvenile Manufacturing Company.

A playhouse in the back yard of the factory, and the company elected a president, vice-president, secretary and treasurer and a board of directors.

They began turning out wooden baskets, of the mission style, and tabourettes, such as are made in most manual training schools, but later on as business increased they had a few articles in art bronze manufactured for

them, which they included in their stock of bric-a-brac.

These boys have not only been successful in selling their products in their home city, but in many other cities as well, through the circulation of a very neat little catalogue.

The capital stock of the company was placed at \$25,000, and in one month after starting they declared a one hundred per cent. dividend, and prospects for future business looked exceedingly bright. The bank balance, from the latest report, was \$150.

The work so far has been done entirely by the officers and board of directors of the company, with now and then a suggestion or two from some of the parents, but it is planned the coming year to employ an instructor from the local manual training high school, who, it is expected will make arrangements to increase the variety and quantity of the output.

Through the advertising the company has done and the novelty and originality of their designs considerable interest has been aroused in all parts of the country, and the president has been quite overwhelmed with letters of inquiry regarding their plan of organization and the results. It is just this sort of work that keep boys in school longer than they would otherwise stay there, for they had real live interest in the making of practical things. Then, too, it encourages the parents to keep them there. Moreover, such work trains them in industry and self-reliance. No one who has early in life acquired this power will be found later in the ranks of the down-trodden "wage slaves."

WHAT HE SUFFERED What a pathetic picture was that of Pallas, plodding on through woe and woe to rediscover the lost art of enameling pottery; building his furnaces with bricks carried on his back, seeing his six children die of neglect, probably of starvation, his wife in rags and despair over her husband's "folly," despised by his neighbors for neglecting his family, worn to a skeleton himself, giving his clothes to his hired man because he could not pay him in money, hoping always, falling steadily, until at last his great work was accomplished, and he reaped his reward.

HOW A NATURALIST LIVED An American was once invited to dine with Oken, the famous German naturalist. To his surprise, they had neither meat nor dessert, but only baked potatoes. Oken was too great a man to apologize for their simple fare. His wife explained, however, that her husband's income was very small, and that they preferred to live simply in order that he might obtain books and instruments for his scientific researches.

FORCED TO MAKE AN EFFORT "Poverty is uncomfortable, as I can testify," said James A. Garfield; "but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintance I have never known a man to be drowned who was worth saving."

OUR BOYS AND GIRLS WHEN THE GIRL LEAVES SCHOOL The girl who leaves school "for good" has not yet, so far, felt that the change in her life has made any great difference in her. Holidays happen every year, and she has spent them much as usual. But, now that the younger children are settling down to their winter work, she will very likely wonder what on earth she is to do with her important seven- or eighteen-year-old-self, writes Alice Mason in the Chicago Tribune.

Girls who are going into business, studying for definite professions, or taking an important part in the social life, of their mothers, will have no difficulty on this point. Their work is cut out for them, and all that they have to do is to devote themselves to it. But the case of the girl whose people can afford to let her live at home, but cannot provide enough gayeties to fill her day, is very different. She has been used to the busy life of school, and now that she is expected to take her place at home and just exist quietly from day to day, she is apt to feel rather stranded and lost.

A day is a long time to a young creature. She can do a great deal in the twelve or fourteen working hours. She must work off her overflowing energy in some way, and if occupations are not provided for her she is only too likely

to make dangerous or unwise ones for herself.

This is the time at which girls drift into "slack" days, and don't know whether a little bit of sewing done in the morning or the afternoon, there is plenty of time for it, so the chances are that it gets neglected altogether. It doesn't matter if she is late for breakfast, nothing is bound to happen afterwards, so she might just as well be late as not. It doesn't matter if she lies awake half the night to read a novel in bed, she can rest to-morrow, for there is nothing else to do. So she drifts into dawdling habits, loses her complexion and health, and becomes a nervous wreck, or she takes so violently to games, and what she is best described as "gadding," that she becomes quite unfit for any position of responsibility.

Now is the time for mother to make a big sacrifice. She can give up part of her beloved housekeeping in order that the girl may take it on, and may learn how to conduct her own affairs, and so that she will make a good wife some day. The responsibility and the feeling that she is really of importance, will be wonderfully beneficial in strengthening and developing the girl's character.

Mother must widen her own interests as well. She has probably settled down to a quiet life, the daily routine of the house, with a few calls on friends, is quite enough for her. But this is not nearly enough for an eager young thing who wants to be up and doing. It will be hard for mother to take an interest in all the newest studies and fads, but she will find that, if she tries to do it, the interest will very soon come and that these breaks in her daily life will help to freshen her up and restore the vitality of mind which she enjoyed when she was her daughter's age.

I feel very strongly that every girl should receive some training which will enable her to earn her own living should need arise. The necessity may never come, but on the other hand, it may, and one sees such sad cases of poor gentlewomen who have to exist on a few dollars a week because they have met with misfortunes and are not trained for any work, that the importance of insuring our girls from a fate of this kind seems very great. If the work is not a necessity at present, the training may go on by means of a class every week, or a few hours study daily. Even if it is never used, the fact that she knows she can do one thing well will add the girl's self-respect, and make her a more methodical, independent member of society.

It is not wise to take a new life and try to shape it to the standards and habits of older ones. It must have an individual outlet for its energies, and they will run to waste—and waste of any kind is an unhealthy dangerous thing which breeds disease of mind and body.

BE A BLESSING Sidney Smith cut the following from a newspaper which served it for himself: "When you rise in the morning, say to yourself you will make the day blessed to a fellow-creature. It is easily done. A left-off garment to the man who needs it; a kind word to the sorrowful; an encouraging expression to the dejected; trifles in themselves as light as air—will do at least for the twenty-four hours. And if you are young, depend upon it, it will tell when you are old, and if you are old, rest assured, it will send you gently and happily down the stream of time to eternity. By a simple arithmetical sum, look at the result. If you send one person away happily through the day, that is three hundred and sixty-five in the course of a year. And suppose you live forty years only after you commence that course of medicine, you have made fourteen thousand six hundred personal happy events for a year."—Catholic Telegraph.

THE GIRL WITH BROTHERS The possession of brothers is part of a girl's education, and she, in turn, should do her share in bringing the boys of the family up the way they should go. The girl with brothers and the boy with sisters start life on a decided advantage over other young people.

Of course, this takes for granted that the brothers and sisters in a family are comrades, good chums, sharing interests and likings. The girl brought up with brothers enjoys tag as well as fancy-work, and gets interested in the mysteries of baseball at an early age. And if this training is a great advantage to her, the tastes of the brother, too, are continually refined and unified by sharing the interests which naturally belong to his sister.

The girl brought up to enter into her brothers' sports generally develops an almost boyish pluck. She early learns that if she pounds her finger, or bumps her knee, she must fight against tears. Jack wouldn't cry, and Jack will think less of her if she does. And so the big tears are bravely winked back, and the trembling lips twist into a one-sided smile, and the small girl has taken a forward step in the tremendously important battle, that of self-mastery. How many of the associates of the woman whose chief achievement is the difference of opinion, and whose chief resource in difficulty is to burst into tears, would be thankful if those sensitive Niobes had undergone the toughening process of association with the warring brothers?

But the process of education is not one-sided. Your brother is helping to mold you, and you are helping to mold him. There are girls whose devotion to their brothers takes the form of making him selfish and discontented. They adore him so thoroughly that they glory in his self-effacement. They encourage him to feel that the little courtesies which he would naturally show any other girl are needless where they are concerned. Many a young wife suffers untold humiliation for no other reason in the world than that her husband's sisters trained him to think that deference and courtesy were unnecessary in dealing with the woman he loved best.

Don't lower your brother's respect for the girls of your acquaintance by opening his eyes to their faults. It is true, of course, that you have a better chance to know their weak points than he has, but if Marguerite keeps her room in a state of disorder which you think slovenly, and Marie writes silly entries in her diary, don't give your brother the advantage of your superior opportunities for information. The boy

who grows up with a reverence of girlhood and womanhood has the best of all armors against certain temptations, and it is a pity for the sister who loves him dearly to be the one to lessen that reverence.—True Voice.

A CONVERT OF ST. FRANCIS AND ST. CLARE

The Paris correspondent of an Irish paper comments at some length on the "Life of St. Francis of Assisi" written last year by M. Fogerson, a Danish writer (a convert) whose gift of faith came through a pilgrimage to the places made holy by St. Francis and recently translated into French. We quote: "Who could have seemed farther apart than a learned and successful young Danish writer, who was greeted with admiration by the advanced school of free thinkers of his northern home, and the saint who preached poverty, contempt of the world and its pride of rank and intellect? And yet a secret longing drew the talented young Dane to the Italy of St. Francis. He went and trod in the Saint's footsteps, admiring at a distance, attracted by the human charm of St. Francis, repelled by the less than the objections of the learned unbelievers seemed to deserve attention; and after years of study, of doubt, of self-torment, he found peace and rest in the self-same creed which inspired St. Francis and St. Francis' children."

"St. Clare had a great influence on the Danish pilgrim's conversion. She began by retarding it. Some misunderstood anecdote told about her by an ignorant speaker kept him away from the Catholic religion for a long time. In his 'Pilgrimages,' he tells amusingly the story of his mistake and his obstinacy. He humbly apologizes to St. Clare, and pays full homage to the holy man, but he tells us that, away from the world, had inspired such confidence in her purity and comprehensions of God's word, that when St. Francis had his hour of doubt as to the work he ought to do, it was to St. Clare he went, and he asked her to pray that he might find the truth. When she bade him go on and persevere in his work, his doubts vanished and he went on his way rejoicing. Who would not give a life-time of glory away from the little convent, away from which St. Clare had the power to soothe the anguish of the soul of the servant of the Lord, the door of His work, the preacher of His word? 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