

CHATS WITH YOUNG MEN.

Spend a fair share of every day upon the serious occupations of your state, and look upon this work as one of your first duties and as your personal fulfillment of that sentence passed upon you by God...

A Sound Mind in a Sound Body. A thrilling story of rescue from fire is told by P. G. Hubert, Jr., in Scribner's Magazine. The hero of it is Captain Vaughan, of the New York Fire Department.

From the roof of another building Captain Vaughan leapt across an eight foot gap and landed on a narrow ledge of the roof in the vain hope of reaching the man. He could not do it. Slipping as far as possible over the edge of the roof, he ordered the man to jump for him, with his hands out.

Three men were with Vaughan on the roof. At a word from him they grasped his legs and he threw himself over the edge of the roof in the vain hope of reaching the man. He could not do it.

Then Vaughan had an inspiration. Slowly he began to swing his arms from side to side, each swing carrying him a little higher. In fewer seconds than it takes to read the tale this living pendulum came within reach of one of the men on the roof, who grasped him by the coat and pulled him over the coping.

Mr. Hubert says, and justly, that none but a trained athlete could have accomplished the rescue. But a mere athlete could not have done it—unless, indeed, a sound and well-trained body presupposes an able mind.

The kind of original ability implied in the lightning-like device for saving life—the only one which would have prevailed in those desperate straits—is surely closely allied with the power of the great inventors and the great poets.

Many people can be bought by comfort, when hardly anything else will tempt them. They think so much of their ease that they cannot bear to exert themselves. Love is comfort and ease must be classed among the great success-hinders.

Thousands of people are earning small salaries, today exert themselves to win promotion. They prefer to remain on a low rung of life's ladder, for the sake of temporary comfort and ease, rather than to put forth the efforts that would carry them upward.—Success.

The First Situation. "Beginning life," "starting on a career," "entering the world,"—these and similar expressions commonly in use describe the first step taken by the youth when he leaves the school or college in which his preliminary training has taken place, and makes his appearance in the house of business.

Let any one make these resolutions and keep them during 1903, and the next year will put them on the straight road to Heaven.—Catholic Columbian.

They Father Consumption. Bad coughs, colds and catarrhs are responsible for more consumption than is generally supposed. It is a disease which is not only curable, but preventable.

factory in other respects. The wise thing in every such case is to change. Something else should be tried; another situation obtained. In any case, a certain amount of experience will have been gained, and this is so much to the good. Sometimes several situations have to be tried before the right one is secured.—Phonetic Journal.

A Successful Life. The beginning of a new year is a good time to remember one's principles and to renew one's resolutions. Unless one has these things fixed in his mind, the ways of the world will be apt to carry him off his feet and down stream, taken by surprise in some action demanding a clear perception of the right and a quick purpose to maintain it.

What is success? What chances have I to get along? etc. A successful life is one that realizes the divine plan for it. St. Francis Xavier, dying alone of fever on an island, was there finishing a most successful course. Sir Thomas More, perishing on the scaffold, was crossing a great career with a sublime ending.

To be successful, then, one must do what one is given to do and reach the end in the grace of God. Then it will not matter where one is placed, or what one's occupation, or what measure of good luck one has had—the supreme test is fidelity to one's vocation.

There are times in human life when nothing else will take the place of a true Christian song or hymn. It has a power for good that few realize, even when it is used in the most ordinary way.

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OUR BOYS AND GIRLS.

The Right Sort of a Boy. Here's to the boy who's not afraid. To do a little bit of work. Who never is by timidities. And never tries to shirk.

The boy who's heart is brave to meet. Who's not discouraged by defeat. But tries another day.

The boy who always means to do. The very best in the right in view. And aims to be a man.

Such boys as these will grow to be. The men whose names will "sings" the future of our land; and we shall speak their names with pride.

Poverty no Barrier to Success. Otto Sartor, twelve years ago became errand boy and janitor for a large department store at Fulton, Missouri.

A Choice of Burdens. Boys wish to be men that they may be free and do as they like. But few men can do as they like; and the more powerful the men the less able they often are to have their own way.

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night, a search party was started the first break of day the next morning. The horse and sleigh were discovered on the road side, and further on they perceived a dark mass, and upon arriving within touch of it, discovered the good and faithful dog, stretched out to his master's feet, and apparently lifeless from the insensible and apparently lifeless form of his master. The poor beast raised his eyes and whined pitifully, as if to ask assistance, and upon being removed from his position was barely able to walk. By covering the body of his master with his own, he was thus able to save his life. For hours the good dog remained in one position, protecting his master from the cold. Suitable stimulants were given the poor frost-bitten man, and willing hands conveyed him to the nearest house, where he was placed in a warm bed, and every thing possible done for his comfort, until medical assistance arrived, as messengers were hurried off to procure it.

After the lapse of many months, but with the loss of both feet, the doctor having procured patent substitutes from New York, he was again able to attend to his patients; but, it is clearly evident that were it not for the sagacity and intelligence of his faithful canine companion, he would have there and then ceased to be of any material assistance to any person in this world, as owing to the intense frost, human flesh and blood could not stand it, even for one hour, exposed as he would have been, were it not for the dog which covered him.

It is worthy of note, that the only part of the doctor's body that was not covered, or partially covered, was his feet, and that portion not being protected by the warmth of the body and the intense frost, and left him crippled for the remainder of his days upon this earth.

I am safe in saying, that no instance recorded in the "Tales about Dogs," has there been exhibited such sagacity, fidelity, care and intelligence, as during the above memorable occasion the intelligence and faithfulness of all other dogs, the St. Bernard included, there is not one of the species that would have exhibited such a love for his master as did the hero of this story—faithful old Cabot, a thoroughbred Newfoundland—which is now, alas! almost extinct. St. John's, November, 1902.—The Newfoundland.

SIN OF DETRACTION. ONE MAY OFFEND AGAINST CHARITY THOUGH ONLY THE TRUTH BE SPOKEN.

From the Catholic Transcript. To absolve oneself of the sin of detraction on the ground that nothing but the truth was spoken, is, as we have seen, one way of getting around a difficulty that is no way at all. Some excuses are better than none, others are not. It is precisely the truth of such talk that makes it detraction; if it were not true, it would not be detraction, but calumny—another and very different fault. It would be well for such people to reflect for a moment, and ask themselves if their own character would stand the strain of having their secret sins and failings subjected to public criticism and censure, their private shortcomings heralded from every household.

Who does moral evil offends in the sight of God and forfeits God's esteem and friendship. But it does not allow that he would forfeit the esteem of his fellow-men. The latter evil is nothing compared with the first; but it is a great misfortune nevertheless. A man's private iniquity is something that concerns himself and his God, to the exclusion of all others, then who ever presumes to judge and condemn him trespasses on his forbidden ground, and is open to judgment and condemnation himself before his Maker.

All do not live in stone mansions who throw stones. If there is a mote in the neighbor's eye, perhaps there is a very large piece of timber in your own. Great zeal in laboring the neighbor with his faults will at times lead you, not make you appear an angel of light before God when you are something very different. If you employed this saint zeal towards yourself you would obtain more consoling results, for charity begins at home. One learns more examining one's own conscience than dissecting and laying out others alive.

It may be objected that since detraction deals with secret sins, if the facts related are of public notoriety, there is no wrong in speaking of them, for you cannot vilify one who is already vilified. First, these faults must be of public notoriety. A judicial sentence may make them such, but the fact that some, many, or a great many know and speak of them will not do it. The public is everybody or nearly everybody. Do not take your friends for the public, when they are only a fraction thereof. If you do you will find out often that it is pleasant that your sins of detraction are sins of slanders; for rumors are very frequently based on nothing more substantial than lies or distorted and exaggerated facts set about by a calumniator.

Even when a person has justly forfeited, and publicly, the consideration of his fellow-men, and it is not therefore injurious to his character to speak of his evil ways, justice may not be offended, but charity may be, and grievously. It is a sin, an uncharity, to speak on one's faults in a spirit of spite, or with the cruel desire to maintain his dishonor; to leave no stone unturned in order to thoroughly blacken his name. In doing this you sin against charity, because you do something you would not wish to have done unto you, in the event of the facts related being notorious, you speak of them to people who ignore them and are not likely ever to come to a knowledge of them.

If you add after telling all you know about a poor devil, that he did penance and repaired his sin, you must not imag-

ine that such a statement will rehabilitate him in the minds of all. Men are more severe and unforgiving than God. Grace may be recovered, but reputation is a thing which once lost is for good. Something of the intangibles; tears and good works will not, cannot, wash it away. He, therefore, who banks too much on human magnanimity is apt to err; and his erring constitutes a fault.

"But I confided the secret to but one person; and that one a dear friend who promised to keep it." Yes, but the injured party has a right to the estimation of that one person, and his injury consists precisely in being deprived of it. Besides, you accuse yourself openly. Either what you said was void of all harm, or it was not. In the one case, why impose silence? In the other, why not begin yourself by observing the silence you impose upon others. Your friend will do what you did, and the ball you set rolling will not stop until it has done its worst.

Of course there are times when to speak of another's faults is derogatory neither to justice nor to charity; both may demand that the evil be revealed. A man to defend himself may expose his accuser's crookedness; in court his lawyer may do it for him, for here the interests of the acquittal, to effect his correction, to one may reveal his shortcomings to those who have authority to correct. And it is even admitted that a person in trouble of any kind may without sin, for the purpose of obtaining advice or consolation, speak to a judicious friend of another's evil ways. Zeal for the public good may not only excuse, but even require that the true character of a bad man be shown up and publicly censured. Its object is to prevent or undo evil, to protect the innocent; it is intended to destroy an evil influence and to make hypocrisy by using its own colors, immoral writers, living or dead, corrupt politicians and demagogues, unconscionable wretches who prey on public ignorance may and should be made known to the people; to shield them is to share their guilt. This should not be done in a spirit of vengeance, but for the sake of the guarding the community against vultures who know no law and who thrive on the simplicity of their hearers.

The Greatest of These. Charity, the third gem, is the most perfect and precious of all. By charity, we become, as it were, one with God, because love always tends to unite the lover and the object beloved. We understand in the same way as He understands, and wish what He wishes; we love what He loves, and we hate and reject what He Himself hates and rejects. There is nothing more praiseworthy than to act always and in all things, in conformity with the will of God. We are the sons of God, and as such, it behooves us to imitate the actions of our Heavenly Father and His Son, Jesus Christ, the model and pattern of all the elect.

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