CHATS WITH YOUNG MEN.

The Man of Success.

Certain words of Francis Parkman, the historian, get near the true prescription for success :—

"There is a universal law of growth and achievement. The man who knows himself understands his own powers and aptitudes, forms purposes in accord with them and pursues these purposes steadily, is the man of success."

In a word, judgment. Without it determination, persistence and unflagging courage will avail nothing.

Superior Energy.

Many a man has tried to justify his failure on the ground that he was doomed by the cards which Fate dealt him, that he must pick them up and play the game, and that no effort, however great, on his part, could materially change the result.

But, my young friend, the Fate that deals your cards is in the main your own solution. The result of the game does not rest with Fate or Destiny, but with you. You will take the trick if you have the superior energy, ability and determination requisite to take it. You have the power within yourself to change the value of the cards which, you say, Fate has dealt you. The game depends upon your training, upon the way you are disciplined to seize and use your opportunities, and upon your ability to put grit in the place of superior advantages.

Success Stimulants.

Whatever you do in life, make any sacrifice necessary to keep in an ambition-arousing atmosphere, an environment that will stimulate you to self development. Keep close to people who understand you, who believe in you, who will help you to discover yourself and encourage you to make the most of yourself. This may make all the difference to you between a grand success and a mediocre existence. Stick to those who are trying to do something and to be somebody in the world,— people of high aims, lofty ambition. Keep close to those who are dead-in-earnest. Ambition is contagious. You will catch the spirit that dominates in your environment. The success of those about you who are trying to climb upward will encourage and stimulate you to struggle harder if you have not done quite so well yourself.

There is a great power in a battery of individuals who are struggling for the achievement of high aims, a great magnetic force which will help you to attract the object of your ambition. It is very stimulating to be with people whose aspirations run parallel with your own. If you lack energy, if you are naturally lazy, indolent, or inclined to take it easy, you will be urged forward by the constant prodding of the more ambitious.—Success

Keep Out of a Rut.

There is nothing easier and therefore there is nothing commoner than getting into a rut. To do so is a universal tendency which can only be overcome by an intelligent and determined resistance. A rut is the groove of a habit, and a habit is a labor saving device of nature, which has its value, but which needs to be carefully guarded against abuse.

The man who is ruled by habit to a degree that is excessive will go on doing the same things day after day and year after year until he is constrained sometimes to his loss, frequently to his gain, generally to his disgust, to make a new departure by the force of circumstances. He doesn't like doing things to which he is not accustomed or doing familiar things in an unaccustomed way. It goes very hard with him to leave the beaten track and divert his movements to a path with which he is not acquainted, and yet he will not improbably find that this path leads to the success which he had previously missed.

What we all need to do is to keep an open mind and to preserve and cultivate or deliberately develop the power of adaptibility. To do the same thing every day is not enough, even though the thing he worth doing and be done well. Conditions change, and we must learn to change with them under penalty of finding ourselves out of harmony with our surroundings. Almost every kind of labor, even labor of a mental kind, which is regularly repeated tends to become mechanical, and this is a result very necessary to avoid.

Especially as we advance in life do we need to be on our guard against rigidity, against that disposition of the mind which renders it impervious, or nearly impervious, to the influence of a new idea. Most people are inclined to do no more thinking than they can help. They economize their mental activity, and more and more as they grow older they narrow the range of their intellectual operations. They become what is popularly known as "sot in their ways," and their aversion to what is new and unaccustomed sometimes amounts to a positive disability.

Making the Most of Leisure.

The moment a young man ceases to think of his lack of opportunities, resolutely looks his conditions in the face, and resolves to change them, he lays the corner stone of a solid career. Even if he must go slow, he will go far. Such a young man, thirty years ago, suddenly discovered that by using in study, in an orderly way, the quarter and half hours he spent on railroad trains and ferryboats, these odds and ends of time might be made of untold value. By putting them together he managed to pick out of them a fine education. To utilize these precious hours and make them as valuable as if they formed a continuous period of time, he made a plan for the work of each day and had such material on hand that he could turn every quarter of an hour to account.

This young man wanted to know German. He bought a German grammar, a phrase-book, and a few simple German stories. He would keep a book in his pocket and glance at it at every opportunity. In a little while it became very interesting. He was soon reading easy German, and in less than a year he had the language so well in hand that he took up Spanish. He became engrossed in the study of languages as an occupation for his leisure. He found it extremely enjoyable and profitable. Every language learned was an open door to advanced studies. In a few years he was reading German, French, Spanish, and Italian fluently and with keen enjoyment. In the meantime his business advancement had been rapid. His studies had not only given him an education but had also helped him to advance in practical affairs by cleaning, sharpening, and training his mind.

A clear understanding of the possibilities which live in spare time is a prominent quality of the men who does things. He wastes no time in dreaming of what he would do if he could go to college or travel or have command of long periods of uninterrupted time. He is not guilty of evading the possibilities of his career by shielding himself behind adverse conditions.

Thousands in our country have become highly cultivated men by utilizing odds and ends of time. They have opened wider the door of opportunity, broadened their outlook on life, and entered new worlds of science, literature and art,—worlds which are barred to the ignorant.

Wisdom will not open her doors to those who are not willing to pay the price of admission. She will not sell her jewels for money, but will give them to every poor boy who yearns and works for her —Success.

Selfishness the Root of Unhappiness

In his sermon at high Mass on a recent Sunday, Rev. George J. Vahey, pastor of St. Columbkill's church, Cleveland, gave a forcible and practical sermon on "Matrimony." After giving love as the only basis for a happy marriage, Father Vahey went on to say :

"What is the trouble with married life? Why are so many marriages failures? The foundation of all trouble is selfishness. It seems a strange reason, yet it is the fundamental reason. The man that is addicted to drink is a selfish man. He knows his wife's heart is breaking. He has taken her from a good family. She has made a sacrifice to marry him and he has promised to love her even to death. Therefore he should reason, 'If I love my wife I will do nothing to make her shed tears or bring sorrow to her heart.'

"Some men are 'grouchy.' The Czar of Russia is nothing in comparison to some of these men. They come home and don't say a word. They are cross, sullen, eat their supper in silence and read the paper. Something is wrong with them. Sometimes they go out alone to the theater for they are selfish. If they want to go to the theater they should take their wives and families.

'Let me advise you, young people, to marry young. Don't wait till you are old. If you do you will regret it. Marry a good Catholic wife who can wash, cook and do housework. Girls who can paint fancy work or dishes, but who can't wash are ornaments. I care not whether the girl be rich or poor. A twist of the hand may make the wealthy paupers.

"Young man, I appeal to you, follow the advice of your priest and make your wife your banker. Don't say you can't get married because you can't support her, You will have more money if you are married than if you remain single.

"Married life is the happiest life. Understand, everyone has faults and peculiarities, Study them, treat each other lovingly, let your happiness be her happiness, your sorrows her sorrows. Trials you must expect, sorrows you will have, but in the midst you will have an Unseen Hand support you. Then when you die you can look back and say ; 'I have brought up my children according to the precepts of the church,' and look forward to be reunited after death.

OUR BOYS AND GIRLS.

A discussion raging mildly in the New York Sun recently recalls one of our early contests, the subject of which was "What is a Gentleman?" May not any well reared boy try to live up to Cardinal Newman's ideal of a gentleman, quoted by a Trenton correspondent in a letter which defines a gentleman and describes a genius?

"To the Editor of the 'Sun.'

"Sir: Newman, I believe, did not attempt to give a 'definition' of the word 'gentleman,' but he gives us a description of a gentleman, and he does it with a master's hand. 'It is almost a definition of a gentleman to say,' the illustrious Cardinal writes, 'he is one who never inflicts pain.'

"This description is both refined and as far as it goes, accurate. 'A gentleman is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him, and he concurs with their movements rather that takes the initiative himself. The true gentleman carefully avoids all clashing of opinion or collision of feeling, all restraint, or suspicion, or gloom, or resentment, his great concern being to make every one at his ease and at home. He has his eyes on all his company. He is tender towards the bashful, gentle toward the distant and merciful toward the absurd. He can recollect to whom he is speaking; he guards against unreasonable allusions or topics which may irritate. He is seldom prominent in conversation, and never wearisome.

"'He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled; never defends himself by a mere retort; has no ears for slander or gossip; is scrupulous not to impute motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes; never takes unfair advantage; never mistakes personalities or sharp sayings for arguments or insinuates evil which he dare not say out. From a long sighted prudence, he observes the maxim of the ancient sage that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insult; he is too busy to remember injuries, and too indolent to bear malice.

"'He is patient, forbearing and resigned on philosophical principles. He submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better though less educated minds, that, like blunt weapons, tear and hack instead of cutting clean, and mistake the point in argument, waste their strength on trifles, misconceive their adversary and leave the question more involved than they find it. He may be right or wrong in his opinion, but he is too clear headed to be unjust. He is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater candor, consideration, indulgence. He throws himself into the minds of his opponents: he accounts for their mistakes. He knows the weakness of human reason as well as its strength, its province and its limits.'"

One of the boys in the following little story, printed in an exchange, has the principal characteristic of a gentleman:

The principal of a school in which boys were prepared for college one day received a message from a lawyer living in the same town, requesting him to call at his office, as he wished to have a talk with him. Arrived at the office, the lawyer stated that he had in his gift a scholarship entitling a boy to a four years' course in a certain college, and that he wished to bestow it where it would be best used.

"Therefore," he continued, "I have concluded to let you decide which boy of your school most deserves it."

"That is a hard question," replied the teacher, thoughtfully. "Two of my pupils, Charles Hart and Henry Strong, will complete the course of study in my school this year. Both desire a college education, and neither is able to obtain it without assistance. They are so nearly equal that I cannot tell which is the better scholar."

"How is it as to deportment?"

"One boy does not more scrupulously observe all rules of the school than the other," was the answer.

"Well," said the lawyer, "if at the end of the year one boy has not got ahead of the other, send them to me, and I will decide."

As before, at the closing examinations the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit. Two intelligent, well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She was well known as being of unsettled mind and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a consequence she was in the habit of visiting lawyers' offices, carrying in her hands a package of papers which she wished examined. She was a familiar visitor to this office, where she was always received with respect.

This morning, seeing that the lawyer was already occupied with others, she seated herself to await his leisure. Unfortunately, the chair she selected was broken, and had been set aside as useless. The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys, before moving himself, to see what they would do.

Charles Hart, after an amused survey of the fall, turned aside to hide a laugh. Henry Strong sprang to the woman's side and lifted her to her feet. Then, carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Charles' amusement.

After the lady had told her customary story, to which the lawyer listened with every appearance of attention, he escorted her to the door, and she departed. Then he returned to the boys, and, after expressing pleasure at having formed their acquaintance, dismissed them. The next day the teacher was informed of the occurrence, and told that the scholarship would be given to Henry Strong, with the remark :

"No one so well deserves to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and the lowliest."

THE CONFESSIONAL AND THE WITNESS BOX.

ABSOLUTE INVIOLABILITY OF THE SEAL PROMOTES RATHER THAN RETARDS JUSTICE.

The confessional and the witness box is the subject of an interesting discussion now going on in the London press, says the Catholic Transcript. The question was raised, apropos of the refusal of an Anglican minister to disclose the confession of a woman charged with theft. On examination the clergyman stood "pat" and was sentenced to seven days' imprisonment for contempt of court.

England is more drastic in this respect than certain of the Commonwealths of this country. The law of several states, including New York, Missouri and Wisconsin, prescribes that "no minister of religion, or priest of any denomination whatever shall be allowed to disclose any confession made to him in his professional character, in the course of the discipline enjoined by the rules and practices of said denomination."

It has been urged that such exemption will work to the prejudice of justice. But nothing can be wider of the mark. The fact that a confessor is privy to the guilt of a penitent adds nothing to the evil done. It would be barbarous and inhuman to deprive an offender of the consolation and counsel to be found in confession. Moreover, the chief reason for making a confession at all is the hope of gaining pardon; and this cannot be had without a readiness, on the part of the offender to repair, as far as possible, the consequences of the wrong done. Make the confessor liable to disclose the confidences reposed in him and you put an end to confession. The strength of the confessional consists in no small measure in the absolute conviction shared by all who frequent it that there will be no disclosure, and that their secret, however appaling, is sacred—as secure as if buried in mid ocean.

The obligation to secrecy of the Catholic confessor has been well set forth in the present controversy by the Rev. Sidney Smythe. He says :

"Priests of the Catholic church cannot, with clear conscience, break the seal of the confessional whether in the witness box or elsewhere, and whether they be asked to tell what they have learnt in the confessional itself, or what they have learnt previously or subsequently but with a view to it or as a consequence of it. In short, it is the confessor's duty to keep himself altogether on the safe side, and divulge nothing which could by any chance enable a clever questioner to infer what had been said in the confessional. This is his duty, and it is our consolation to know that it would be indeed difficult to discover instances where a Catholic priest had failed in his duty. Of the cases cited in the various law reports in two only — the two already referred to, namely, the the Dunboyne case and R. V. Hay — was a Catholic priest put to the test, and in both they respectfully and without any blustering, refused to speak and submitted to an imprisonment for contempt. In both it is pleasant to acknowledge a pretext for releasing them was quickly discovered, and it may be that they forsaw that it would be so.

"Still, if the penalty had been that of life-long imprisonment or death, they would have been bound in conscience to face it, and we may confidently trust, would have done so. Such cases are on record, and though I forgot where to find it there was one during the last century of a Polish priest whose housekeeper was found murdered. The murderer, to draw off the scent from himself, had gone at once to the priest, and in a bad confession told him of his crime—on his departure, leaving behind him traces which would direct suspicion against the priest. The latter was accordingly convicted and sent into exile in Siberia, whence he only returned many years later, the murderer on his deathbed having publicly acknowledged his own guilt.

"The Catholic priesthood will have the respect, if not the sympathy, of most Englishmen for its fidelity to this conception of duty. But are there not, it will be asked, exceptional cases in which he must feel that he really ought to betray the secrets of the penitent culprit? Ought he not when by so doing he could save an innocent person from an unjust conviction and punishment? No, not even then. The secret of the confessional, according to the doctrine of the Catholic church, is enjoined by a divine law, from which neither judge, nor king, nor Pope has power to dispense; and hence for a confessor to dispense himself from its observance, even to save the innocent, would be to do evil that good might come. Or, if it were known that such exceptions, could be made, would the guilty be likely to confess their crimes? And so no advantage would accrue to the innocent from the priest's liberty to aid them in this manner. On the other hand, the present absolute inviolability of this seal does tend to afford substantial protection to the innocent. The culprit, whose only inducement to confess to his priest is that he may obtain the divine pardon for a sin of which he has repented, may have arranged things purposely so as to cast suspicion on the innocent. In that case the confessor's duty is to tell him that he has no chance of divine pardon unless he will effectually undo this injustice to another."

There have been martyrs to the seal of the confessional. But the days have happily gone by when priests in civilized communities, are required to speak of things confined in the secrecy of the confessional. The social value of this tribunal is greater than most men are able to realize. There is no more potent factor making for the moral uplifting of the race than this same tribunal. Every blow aimed at it is a blow aimed at society itself.

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INDIAN PRIEST

Rev. Albert Negahanquet of Oklahoma Territory was the celebrant of the Solemn High Mass on Sunday, the Feast of the Annunciation of the Blessed Virgin Mary, at Saints Philip and James' Church, Baltimore. He was assisted by Rev. John E. Wade and Rev. Hugh J. Monaghan as deacon and sub deacon, respectively.

Father Negahanquet (the English for which is "scattered clouds") has been attending the course of lectures during the last year of the Apostolic Mission House, Washington, D. C., and is said to be the only full blooded Indian Catholic raised to the priesthood in this country. He is a member of the famous Pottowatamie tribe of Indians and comes of a fine family. He was born on the Pottowautamie reservation, near St. Mary's, Kan., about twenty-eight years ago, and in his youth was taken with the tribe to Oklahoma Territory. His early training was under the Benedictine Fathers at the Sacred Heart Abbey, on the tribal reservation in Oklahoma. His brilliant mind soon gave him a leading place among his classmates while preparing himself for the priesthood. His course in theology was made at the Propaganda in Rome, and on return to this country, being desirous of doing most efficient work among his own people, he determined to avail himself of the training afforded him at the Apostolic Mission House.

Father Albert, as he is familiarly known, is held in high esteem by his people.

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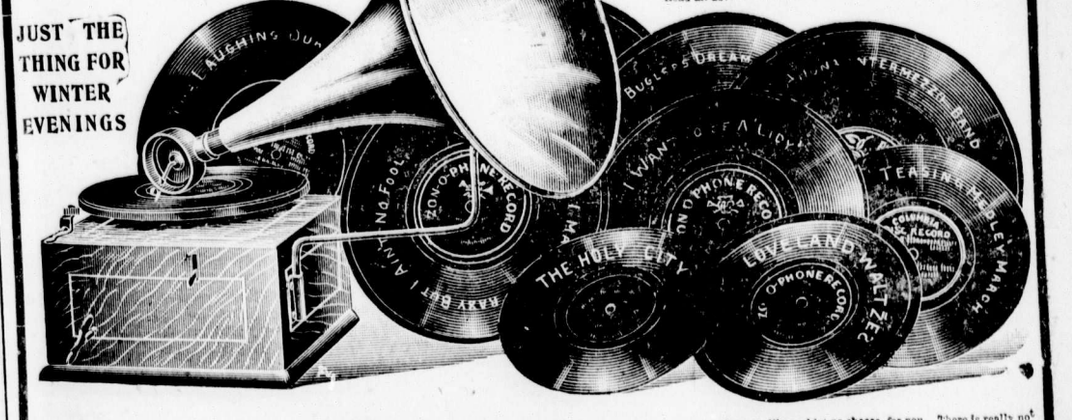

We really can't make this advertisement too strong nor say too much in praise of this Grand Concert Phonograph Outfit. It is positively worth $20.35. The Instrument itself is thoroughly up-to-date, with large size, beautifully toned, concert size Sound Box, handsome Cabinet highly polished to a fine piano finish, fine gold and silver trimmings, and large improved shaped Horn, through which the words and music issue, loud, clear, distinct and as sweet as a bell, talks, sings and plays much plainer than lots sold for $20.00. They are all exactly like the Illustration except that some have a little different Horn. The Records are simply wonderful, they are so clear, distinct and natural. We mention a few titles in the Illustration, which, perhaps, mightn't be what you would like but we have thousands of others. We can give you almost anything in Bands, Orchestras, Chimes, Duets, Quartettes, Sacred Music, Selections on any Instrument, every description of Dance Music, Sad, Comic, Sentimental and Coon Songs, all the latest popular music and all the old favorites as well. You can send for our Catalogues if you would like to make your own selections, but it will save time if you will tell us as what you like and let us choose for you. There is really not a minute to lose. We have only a few dozen Outfits to offer at this price and we fully expect to sell every one the first time this advertisement appears. You can order as many Records, besides the ten, as you like, and we'll send all we can and charge you only 25c each for the additional ones. Now understand we are not offering you any bargain stock but the latest up-to-date goods, and at the lowest prices ever approached in the Talking Machine business before. We have good reasons for making this big slump in prices, but all that interests you is that we are offering a few dozen of the best Home Entertaining Outfits—Instruments, Records and everything complete—for about one-third its value. It would be a pity to miss it. We strongly advise you to write at once. Remember you run no risk. Read our straightforward offer above. Address—JOHNSTON'S LIMITED, Canada's Largest and Leading Phonograph Dealers, 193 YONGE STREET, DEPARTMENT 266 TORONTO, CANADA.