

CHATS WITH YOUNG MEN

CHEERING SOMEONE ON

Don't you mind about the triumphs, Don't you worry about the fame; Don't you grieve about succeeding, Let the future guard your name. All the best in life's the simplest, Love will last when wealth is gone; Just be glad that you are living, And keep cheering someone on.

Let your neighbors have the blossoms, Let your comrades wear the crown, Never mind the little setbacks, Nor the blows that knock you down. You'll be there when they're forgotten, You'll be glad with youth and dawn, If you just forget your troubles And keep cheering someone on.

SELLING GOODS

Every small boy knows—or thinks he knows—that of all the dwellers on this planet the man who has a real surety is he who has nothing to do but stand behind a store-counter and sell goods and see what's going on. A millionaire is doubtless a powerful personage, "with gold galore." But a millionaire, like Marley's ghost in Dickens' story, has to drag after him the ball and chain of responsibility and money worry. Being a great banker is not all "beer and skittles" by any means. You can readily see this in the faces of financiers.

OUR BOYS AND GIRLS

A LESSON IN SPELLING

We'll begin with a box, and the plural is boxes, But the plural of ox should be oxen, not oxes; Then one few is goose, but two are called geese, Yet the plural of mouse should never be mouses; You may find a lone mouse or a whole lot of mice But the plural of house is houses, not hices. If the plural of man is always called men, Why shouldn't the plural of pan be called pan? The cow in the plural may be cows or kine, But a bow that's repeated is never called bine, And the plural of vow is vows, not vines. And if I speak of a foot and you show me your feet, And I give you a boot, would a pair be called beets? If one is a tooth, and a whole set are teeth, Why shouldn't the plural of booth be called beeth? If the singular's this and the plural is these, Should the plural of kiss be nicknamed keese? Then one may be that and three would be those, Yet hat in the plural would never be hose, And the plural of cat is cats, not cose. We speak of a brother, and also of brethren, But though we say mother, we never say methren. Then masculine pronouns are he, his, and him, But imagine the feminine, she, shis, and shim. So English, I think you all will agree, Is the wonderfullest language you ever did see.

A WONDERFUL RECORD

New York, Sept. 4.—A unique record in faithfulness and devotion to the service of the priest at Mass is claimed by Thomas Walsh, a fourteen-year-old altar boy of the Church of St. John the Baptist, conducted by the Capuchin Fathers at West Thirtieth Street and Broadway. Since the first day of January the lad has served Mass at St. John one hundred and twenty-four days. On some of these days he served more than one Mass. He has been awarded a medal for most faithful service.

THE GIRL WHO WORKS

Any girl who toils for a livelihood should keep in mind the fact that she has a right to "stand up" for her rights, and if she doesn't—well, she may rest assured that others around her will conclude that at best she is a rather weak character. The individual who has been engaged to perform certain work should take a keen pride in disposing of her tasks as efficiently as possible, and if she believes in fair play (most of us do) she will make it a point to be at her desk or in the workroom promptly on time. One's employer has his rights also, and the person who accepts a pay envelope at the

profitable hour I have spent in a long time. It pruned a season on patience and business skill to me.

I noticed one white-faced clerk who looked as if he needed about a month's vacation on a palatial yacht in the Southern Seas. I managed to elicit from him the confession that he was tired; his physical appearance was sufficient evidence. Yet in that whirlwind hour of trade he never showed, even by a glance that he was impatient—though he had abundant reason for his complaint. I considered his customer unreasonable—though I have never seen their like anywhere—or that he was for an instant at a loss for any of the hundreds and one things asked for. He reminded me of a fencer of surpassing skill and flawless nerve. If that scene could be reproduced on the stage that salesman would "bring down the house."

He must have sold more than two hundred of the most heterogeneous articles that could be assembled in a shop, yet his amazing knowledge of his stock was excelled only by his flawless urbanity, through the customer might have worn out the patience of Moses by their ignorance, their hurry and their wondrous deliberation in the selection of articles.

He radiated good-fellowship, dispensed advice untriflingly, managed to make a sale in almost every case and to those to whom he administered went away as an audience leaves a theatre after a comedy marvelously written and acted. I am certain that every one of them will go back to that shop and continue to reap the patience of that clerk. He sold more than goods; he "sold himself," making friends for the establishment.

When the time came for me to depart, I asked him when he was going to have a vacation. "Beginning next Tuesday, thank God," he replied with a smile, marking me for a friend and a brother who appreciated it all. "You don't have a thing to do in this place," I remarked, taking up my bundle. "Nary a thing," he answered, "just stand around." Yes, selling goods is easy—so is tightrope walking. Think it over, gentle reader.—A Looker On in The Pilot.

EXTREMES MEET

Someone has said, "there ought to be an objective equivalence between the labor performed and the wage received." That sounds learned, and because it so sounds, neither the employer nor the employee will give it much thought. It is an important truth nevertheless. A man ought to get what he pays for and he ought to pay for what he gets. It is not strange that men demand a dollar an hour when they have to pay \$15 a pair for shoes. It is not strange that a laboring man should demand twice as much for a day's work as he was in the habit of demanding before the War. His wages should climb in equal pace with the cost of living.

NON-CATHOLICS AND THE EUCHARIST

When non-Catholics say that God could not change bread and wine into His Body and Blood, they do not really mean that it is impossible; they mean that it seems to them so unlikely that they cannot believe it. But on what grounds shall one judge the probability or improbability of God's actions? It will not do to judge the probability or improbability by the strangeness of the things in our eyes. To those who believe that Christ is God, as we Catholics do, it seems very strange that God should put on human flesh, and be condemned to death by a human ruler, and be flogged through the streets of Jerusalem by a rabble, and be hung on a Cross, and spatter the hill of Calvary with His Blood. But He did all that. And thousands of non-Catholics who do not believe that He is God, believe in a thousand wonderful things that God did, contrary to the laws of nature, as recorded in the Old Testament. And so, why pick out this one miracle of the Blessed Eucharist, from among so many, and say: "We believe all the rest, but this we cannot believe." The miracle of the Eucharist is hardly more startling than that of the Resurrection; yet the Resurrection is readily believed by those who reject the Eucharist. It will not do, therefore, to say that God would not do this miracle. Where shall mere human beings draw a line, and say, God would never go farther than this? So far as the Scriptural proof is concerned, it must not be set aside merely because one has a feeling that this particular miracle is a little more extraordinary than other miracles recorded by the same authority. One must not form an opinion, based on such a feeling, and then proceed to twist and turn and force the words of Holy Writ to suit that opinion. The Jews who listened to Our Lord when he proposed the miracle for their belief, allowed themselves to be overcome by the feeling of the strangeness of the thing; and some of His disciples also. But at least they were consistent; they rejected and abandoned Him altogether; they did not proceed to put a meaning of their own upon His words, and seek to cling to His other teachings.

THE GREATEST TEA SOLD

The girl who demands that she receive fair treatment at the hands of her employer must, if she believes in an honest coin at all, put her best efforts into the tasks that have been assigned to her. If she tries honestly to "measure up" to higher standards, is punctual, knows her place and keeps it, she is acquitting herself most creditably, and will before many moons be pointed out as a valuable and valued employee. This, however, does not mean that she should deteriorate into a drudge, or remain after hours because she assumes that such and such an important matter requires her attention. If she lingers after all her co-workers have gone she will soon be regarded as a person who is afraid of losing her job. On the other hand, if her employer (as some employers do) comes around with additional dictation when it is time to stop all operation she will, if she is wise, have a businesslike interview with him and tell him frankly that she would like to conform to office hours. Being conscientious and doing one's duty to the letter sounds good, but this is, as an old adage runs, such a thing as riding a free horse to death. As a matter of fact the worker who hopes to retain to admiration of those in authority will not submit to laboring after hours. If while the business session is in progress she puts every minute to good use she certainly should have sense enough to stop when the signal is given to cease operations, and not make herself conspicuous by remaining to perform any task, no matter how seemingly pressing it may be.

Of course, there are exceptions to all rules. Now and then we find that we cannot get away when the dismissal hour is sounded. The "phone rings just as we are about to hurry out and we must stop to answer it. The message is important, and we must advise our employer of it as soon as he arrives in the morning, or it may be that a client calls at the last minute, in which event we ask if we can be of any assistance if our employer is not in to receive him or her.

and of the week is bound in consequence to render faithful service to the firm or individual who has engaged her.

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Any of those "not to be gotten away from" interruptions are liable to crop up just as we are ready to put our tools aside, and we simply must stay long enough to dispose of such matters; but the young woman who will voluntarily remain after closing time or who will passively submit to those in authority delaying their work until it is time for her to go home, is never thanked for her unnecessarily submissive attitude.

On the other hand, she stands in danger of being pointed out as an employe who lacks "sand," which is something the average person needs to possess, and in pretty generous measure, these strenuous days, or as one trying to curry favor with the firm.

That there are employers as good as gold—fine, sterling men who are really interested in every man and woman on their payrolls—is a truth beyond all dispute. But unfortunately these are those ones who simply regard the person under their hand as a little better than so many pieces of machinery. The girl who finds herself working for one of the latter would do well to keep her ear close to the ground in the hope of getting into a better or more humane field, where she can perform her tasks normally.

Any person who puts faithful endeavor into every minute of her working day, even though her duties are commonplace, or those ones who simply regard the person under their hand as a little better than so many pieces of machinery. The girl who finds herself working for one of the latter would do well to keep her ear close to the ground in the hope of getting into a better or more humane field, where she can perform her tasks normally.

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to expect a fair hour's work for his dollar. If the laborer is wise he will carefully select the shoes for which he pays \$15. If the employer is wise he will carefully select the man to whom he agrees to pay a dollar an hour.

There may be an abundance of shoes from which to make a selection, these may be no laborers among whom to make a choice. Today is the day of triumphant labor. Before the laborer was confirmed in victory, the employer felt that if his help did not render fair service their places could be filled by others. Now that it has come to the point that there are no others to fill the vacant places, the laborer thinks himself justified in avenging his past wrongs on his present employer. If he was overworked and underpaid by his ante-bellum masters, that is no reason why he should demand over pay and deliver untimely work from and to his post-bellum employer. He might enter claim for restitution from his former lord, he has no right to seek occult compensation from his present employer.

Labor is victorious, but the laborer must not abuse his victory. The honest man who works with his hands will try to wear his laurels meekly. He has his share, and his fall share too, in making the high cost of living. Only the man of moderate fortune is the sufferer. Between the professor, the tax gatherer and the laborer, the American dollar has been debased. Small fortunes have been cut in two. The laborer indeed puts money in his purse, but he has to take it out again at the shortest notice. There will be no relief for those who are made to suffer from the powerful combination already named till there are men enough to meet the demands and fill the capillaries are ready to be satisfied with reasonable gains.

The present conditions of commerce are made by the meeting of the two extremes. Labor and capital have worked together in lifting the cost of living to the breaking point. So long as they unite their forces there can be no hope of relief. Those who hold the middle ground must learn the lesson of economy and be careful not to starve to death during the educational period. —Catholic Transcript.

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did not retract or explain away what He had asked them to believe, acted consistently, and abandoned Him and all His teachings; repudiated Him altogether. It remained for men fifteen thousand years later to try to follow Him and to follow the defaulting disciples at the same time.—The Sentinel of the Blessed Sacrament.

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MR. DOOLEY

Mr. Dooley proves in a new edition that it is possible to come back. "The wisest critic of men and affairs," as he was described some years ago, he does not appear to have lost his keen, shrewd estimate of men, founded on wisdom but tempered by wit. Here, for instance, is Mr. Dooley's ideal of modern medical practice: "Duck O'Leary says that th' dock who shortens his prescriptions lenthens th' lives of his patients. He says he seldom gives any medicine that his customers couldn't see with a soup ladle." "Uncle Mike" is commemorated in the following paragraph from "The Orange Revolution of 1914": "Wish 'em Uncle Mike was alive. How he'd enjoy it. He'd be over there now drillin' th' boys. He always said he got more good out iv fightin' an Orangeman than wan iv th' right sort because he never felt sorry 'e'd th' day after. Th' only regret he'd have about th' priest's ruction is that he'd have the polis on his side. He wudden't like that much an' it might make him lukewarm.—New World.

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