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CHATS WITH YOUNG MEN

KIND WORDS OF WARNING AND INSPIRATION FOR YOUNG MEN

One of the saddest experiences com- posing of men who are the victims of their own improvidence. Such men may be grouped in two great classes: First, those out of work; second, those who are working, but making no pro- gress. As I have talked with many men of both classes, it seems to me that their difficulties may be classed under three heads: First, when making money they do not systematically save; second, they do not use their leisure time for self-improvement, which will enable them to change employment or to advance; and third, they do not culti- vate friends, nor do they maintain close touch with those who are in a position to encourage and help them in time of extremity.

No young man truly lives who does not sooner or later, through his own efforts, provide for his maintenance and development, as well as for the main- tenance of those who are justly de- pendent upon him. A life of idleness or of dependence upon wealth accumu- lated by others is a mockery. While it is true that every young man should earn his living as he goes, it is equally true that he, during the period of his manly vigor and greatest opportunity, should lay aside systematically, either in bank account or safe investments, a sufficient amount to care for him in times of emergency and in the days of his decline.

Young manhood seems blighted to- day by the pernicious habit of living in advance of one's income, anticipating in a dangerous way, the uncertain future. The expending of money on useless frivolities, the leading oneself down with desirable but oftentimes un- necessary things, purchased on the in- stallment plan, the careless loaning of money and reckless investing, together with the waste of gambling—these things, so common in our day, are steadily eating up the financial reserve of our young men, and keep them con- stantly facing the menace of poverty, dependence and disgrace. The young man who is always at his wits' end as to how to get money enough to meet his abnormal obligations is subject to severe temptations to dishonesty, dis- honesty and theft. The man who lives within his income, who does not mort- gage the future, who constantly lays aside something, even at a sacrifice, in the present, is, after all, the man freest from temptations, the most settled in his life and the most content in his work.

The second form of improvidence— failure to improve oneself by the best use of all opportunities and the wisest employment of one's leisure time—is no less serious than the failure to save. One who does not improve himself, who does not take advantage of every large number of young men, who having given employment that pays a fair living wage, begin to live lives of de- structive self-indulgence, and who forsake any hope or purpose of growing into a more perfect manhood, with greater powers for service.

It must be remembered that one works in order to live, and may live, and that he does not live for the simple sake of working. No man has a right to be simply a human attachment to a machine for eight hours a day, and then to be simply a human attachment to a machine for the other sixteen hours. God intends him to be more than that. No man has a right to become an abject slave of commercial life—making false- hood, counting money, eating, sleeping and dying. There are higher uses for many powers. A young man who ceases to grow, to improve himself physically, socially, intellectually and spiritually, who ceases to grow into a more highly perfected manhood day by day, will soon show signs of dry rot, and before long he will be abandoned by the mass of human beings, which so em- braces every community.

The third form of improvidence indi- cated—namely, the failure to cultivate friends and to keep in touch with them in a large city. By cultivation of friends I do not mean for one moment those petty unfair and unmanly men, which some use to get a "stap" in with people of influence. The friend- ships that come through courtesy, honesty, helpfulness and excellence of service rendered are the friends who truly secure lasting and worth the having. The securing of a position, the gaining of a social place, the acquiring of liberties and of favors by underhand or unmanly means, is the purchase of advantage with a counterfeit coin, which sooner or later returns to you, bringing with it the denunciation of those who honorably and justly have the promise of nothing better than dis- grace. But he is not the only man in trouble who has misused his friends. The man who cuts loose from those who know him best—his relatives, his busi- ness acquaintances, his friends—and with the reckless spirit of daring fol- lows himself into entirely new condi- tions and surroundings, without any- body or anything to tie to, is almost sure to meet discouragement and defeat. Many of the young men walking the streets of our large cities in the deep- est of distress, buffeted about by tem- ptations and suffering the fearful sus- picion that the world is growing cold and uncharitable, are nothing more nor less than the victims of that unwise- ness that has led them to cut loose from their mainstays and to drift. A young man who tires of home and the acquaintanceship of those who have known him best—his relatives, his busi- ness acquaintances, his friends—and without any defined purpose or plan, who does not write home for months, and who seeks new companionship among the host of the city's unfortun- ate, is apt to find most doors closed to him, and will likely drift into that fatal state of mind when one feels that the world is against him, and that there is no use making an effort to be or to do anything.—W. M. W., in the Pittsburg Courier.

THE TRAGEDIES OF FEAR

PANIC

Fear is one of the most deadly in- struments for marrying

It has a paralyzing, blighting influ- ence upon the whole being. It impoverishes the blood and destroys health by im-

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pairing the digestion, cutting off nutri- tion, and lowering the physical and mental vitality. It crushes out hope, kills courage and so enfeebles the mind's action that it cannot create.

Fear kills initiative. All work done when one is suffering from a sense of fear or foreboding has little efficiency. Fear strangles originality, daring, bold- ness; it kills individuality, and weakens all the mental processes. Great things are never done under a sense of fear of some impending danger. It depresses normal mental action, and renders one incapable of acting wisely in an emer- gency, for no one can think clearly and act wisely when paralyzed by fear.

During the recent financial panic, many people became insane, so com- pletely lost their self-control that they were totally incapable of acting wisely or doing the best thing for themselves, just as many people completely lose their heads during epidemics of great pestilence. Thousands of people have developed all the symptoms of cholera or some other dreaded disease before there was any physical possibility of contagion, and have died under the false conviction that they were afflicted with the malady they feared.

Whether or not the contagiousness of fear is due to a germ or some rapid mechanical change in the brain and nerve cells, it often sweeps like a storm over the people with such terrific force that whole masses become temporarily insane under its influence and are really not accountable for their acts. History is full of illustrations of the most hor- rible crimes that have been com- mitted by people during the hysteria of fear panics, while in the clutches of the most terrible enemy of humanity.

One of the worst forms of fear is that of apprehension, foreboding of some evil to come, which hangs over the life like a threatening cloud over a volcano before an eruption.

Some people are always suffering from this peculiar phase of fear. They are apprehensive that some great misfor- tune is coming to them, that they are going to lose their money or their position; or they are afraid of accident, or that some fatal disease is developing in them. If their children are away they see them in all sorts of catastrophic scenes, railroad wrecks, burning cars, or shipwrecks. They are always picturing the worst. "You never can tell what will happen," they say, "and it is better to prepare for the worst."—O. S. M., in Success.

CARDINAL NEWMAN'S DEFINITION OF WHAT CONSTITUTES A GENTLEMAN

Cardinal Newman thus describes a gentleman:

"It is almost the definition of a gentle- man to say he is one who never gives pain. He carefully avoids whatever may cast a jar or a jolt in the minds of those with whom he is cast, all clashing of opinion or collision of feeling, all dis- trust, or suspicion, or gloom. He tries to make every one at ease and at home. He has his eyes on all the company. He is tender toward the bashful, gentle to- wards the absurd. He can recollect to whom he is speaking; he guards against unreasonable allusions or topics that may irritate; he is seldom prominent in conversation, and never wears him- self out. 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 mere retort; never takes an unfair advantage; never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. He has too much sense to be affronted at insult. He is too busy to remember injuries, and too wise to bear malice."

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if he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, though less educated, minds, which, like blunt weapons, tear and hack instead of cutting clean.

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."

OUR BOYS AND GIRLS

THE POPE AND THE CHILDREN

Ever since the elevation of Pius X, the habit of the Vatican has been to speak frequently with the voices and laughter of children. Pius X. loves to have them about him, he delights especially to receive them on the occasion of their first Communion, and one of the most touch- ing and beautiful of sights is to see him a Sunday morning in his white robes and with his white hair, surrounded by hundreds of little ones, dressed in white veils on their heads, fresh from the altar rails, and listening to the fervor he is delivering, and every word and phrase which is within the comprehension of the smallest of them. Many thousands of the growing boys and girls of Rome are wearing the little silver medal he gave them on that happy morning, and will carry through life with them the memory of their first audience with His Holiness. But there was a special in- terest and a touch of deep pathos in the children's audience of recent Thurs- day. There were about four hundred of them, girls and boys, in the Sala Ducale and before he appeared among them, not all the efforts of the few grown-ups among them could keep them still.

They were apparently the happiest and most mercurial children in the world, and you would never have imagined them terrified and trembling from the presence there in the Palace of the Pope represented one of the greatest tragedies in all history. This time last year they belonged to over a hundred homes in Cal- ifornia, and they were being brought up in different institutions in Rome and there are ten times that number housed and fed and schooled in various parts of Italy, thanks to the fatherly care of the Pope, who has been the cause of all over the world. For all of them Pius X. has become in a special sense "Father of the Orphan," but the four hundred are more directly under his care than the others, for they are being brought up in different institutions in Rome and there are ten times that number housed and fed and schooled in various parts of Italy, thanks to the fatherly care of the Pope, who has been the cause of all over the world.

has ever been recorded.—Chicago New World.

DOG AND BOYS MADE HAPPY

Eleven boys, the oldest thirteen and the youngest six, walked in their file into the East 104th street police station and ranged themselves in front of the desk. "Please, Mister," said the spokesman of the delegation, "we've come after Nellie."

MOZART'S WONDERFUL FEAT OF MEMORY

The most remarkable feat Wolfgang Mozart ever accomplished was his memory of the music he had composed all over Europe, while they are little boys, that they may be trained in the great cathedral.

One day when all Austria entered Saint Peter's, a small, golden-haired boy was walking at his side. The lad was so beautiful that people forgot where they were, and turned about to stare at him. And when the splendid music began, the child's delicate, sensitive face became simply glorified, and many there failed to even hear the wonderful sound soaring in the air, and all who came under its benign influence; it is a daily boon to him who wears it, and a constant, overflowing benediction to all his friends. Men and women, youth and children, seek the friendship of the young faun. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open sesame to heart and home. By it bar- dens are lighted, cars dispelled, sorrows banished, and hope made to reign tri- umphant where fear, doubt and despondency held high carnival.

A SUNNY FACE

Wear it. It is our privilege. It has the quality of mercy; it is twice blessed. It blesses its possessor and all who come under its benign influence; it is a daily boon to him who wears it, and a constant, overflowing benediction to all his friends. Men and women, youth and children, seek the friendship of the young faun. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open sesame to heart and home. By it bar- dens are lighted, cars dispelled, sorrows banished, and hope made to reign tri- umphant where fear, doubt and despondency held high carnival.

Through the entire service the boy never moved, but sat like a statue. On and on sang the matinee voices, as though inspired. And on and on listened the enraptured child, his hands clasped before him, his whole being absorbed in listening.

That night the elder Mozart retired after paying a good-night visit to the boy in his little white bed. The blue eyes smiled happily up to him, and the father went his way, after giving the golden topnot a loving farewell pat. The great, busy city finally became silent. And then from his bed slipped a little figure in a white night-gown. A candle was quickly lighted, and with pen and paper the child sat down by an open window. Hour after hour passed, and still he bent over his work, some- times writing as fast as his fingers could go, then leaning back and drifting off into a dream, while through his memory there rang again that wonderful, thrilling melody he had heard that day in the cathedral. By and by the child rose from the chair, and retiring to bed and nestling down happily among the pillows, was soon fast asleep.

In the morning when the father en- tered the room, he found the boy sleep- ing soundly, a number of papers lying beside him on the cover. He picked them up carefully, and found them next to dropping in his tracks. For there, with never a mistake from start to finish, was the entire score of Allegri's great Miserere, all written out in the ungin- givly script of little Wolfgang Mozart.

This feat of Mozart's is regarded by the leading scientists of the world as the most wonderful feat of memory that

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divine communion a face luminous with light, and let it glow and shine on all around. A little child on the street, old and decrepit, sitting on the curb, where the surging throng and the passing vehicles made the feat dangerous to the strong and especially to the weak, paused, hesitated, and asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood makes no mistakes.

A SCOTCHMAN'S EXPLANATION

"Well, you may say what you please," said Smith, "I for my part, cannot believe that God would impose laws on others, and then violate His own laws. What would be the use of making them if they are to be so rapidly set aside?"

"I donna ken," said uncle very rever- ently, "what may God do, or what His willna do, but I don't regard a miracle to be a violation of the laws of nature. There is no violation of the laws of God that ken o' save the wicked Smiths o' Glasgow in their sins."

"And what, then," asked Smith, "do you make a miracle to be?"

"I regard it," said uncle, "to be merely such an interference with the establish- ed course of things as infallibly shows the presence and action of the super- natural power. What o'clock is it now, sir, if you please?"

"Well, sir," said the uncle, pulling a huge time-piece from his pocket, "it's o'clock with me; I generally keep my watch a bit forrit (a little forward). But I may have a special reason for set- ting my watch by the railway; and so you see, I'm tarting the hand o' 't round. Now, wad ye say that I had vio- lated the laws of the watch? True, I have done what watchmen wi' a' its laws could nae do for itself, but I have acted in obedience to none of its laws. My dog was violent to none of its laws. My dog was eating candy and laughing, and we had a tickle on the watch? True, I have done it oftener than once or twice already; and who daur say he'll not get leave to do it again?"—Sunday Afternoon.

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