

CHATS WITH YOUNG MEN

BUCK UP

Buck up when you're discouraged, Buck up when things go wrong, Buck up and face the battle, Care doesn't last for long, What though disaster taunts you, And hope seems lost in doubt? Buck up and face your problem, You still can work it out.

Buck up and fight still harder, Tomorrow waits for you; Until the same is ended, There's something you can do, And even after failure, If but your faith be stout, And you remain undaunted, You still can work it out.

Buck up when you are tiring, Your foes are tiring too; Buck up, the fight's not hopeless Until they've conquered you, Buck up, though bruised and battered, Still battle, tooth and nail; Though flesh and muscle falter, Don't let your spirit fail.

Buck up, the will within you Unconquered must remain, For man must face his duty In spite of grief or pain, There still is time to conquer However dark the view, Unless you let misfortune Destroy your spirit, too.

—F. DOAN, A. GUEST
VALUABLE READING

To get the full value of a good book, one must come to it with a thirst for knowledge, with a determination to pluck the heart out of it. He must approach it as a student approaches a great picture which he has crossed continents to see.

Contrast the light, flippant, half-hearted way in which many boys glance through a book, with that of a Lincoln, who works early and late during the first five days of the week, that he may get sufficient time on Saturday to borrow a coveted volume which he has heard that some one in the wilderness many miles away possesses. How eagerly he turns its pages, drinking in, as he trudges home, every paragraph, as if he might never get a chance to look at it again, and as if everything depended upon his memory to reproduce the precious volume, were it to be burned or lost to the world.

Compare the dilettant manner of a society girl, glancing over the latest novel, with that of the eager longing of Lucy Larcom, after a long, hard day's work in a mill, or of Louisa M. Alcott, reading at night, snatching the coveted odd moments to store up treasure which would make her life richer and her womanhood more glorious!

When Webster was a boy, books were scarce, and so precious that he never dreamed that they were to be read only once, but thought they ought to be committed to memory, or read and re-read until they became a part of his very life.

That is the kind of reading that counts, that makes mental fiber and stamina.

The kind of reading which Lincoln did, strengthens the mind instead of weakening and demoralizing it as much modern reading does. It stretches the grasp of thought so that it can seize and hold broader subjects, and it cultivates, to a remarkable degree, the power of concentration, without which nothing of value can be accomplished. It buttresses the mind on every side, braces the memory, stimulates the intellect, and increases a hundredfold the power and ability of the reader.—Michigan Catholic.

WHAT PERSEVERANCE CAN DO

The signal honor conferred on John McCormack, the great Irish tenor, by His Holiness Pope Benedict XV. in recognition of his great deeds for charity, recalls the fact that, in the world of great singers, McCormack stands particularly prominent because of the clearness and beauty of his enunciation. How he attained this is the subject of a story related, on the occasion of the recent visit of McCormack to Philadelphia, by The Standard and Times. It is a lesson in perseverance.

When McCormack was a student in Summer Hill College, County Sligo, Ireland, he was requested by a friend to appear at a concert to be given by some of the townspeople. As a special inducement he was informed that he would receive the munificent sum of five shillings (\$1.25). He had never sung in public before and was somewhat diffident as to his abilities to entertain an audience but he could make good use of the five shillings, so he decided to accept the proffered engagement.

At the college there was an old woman, who was very fond of "Johnny" McCormack. Of course, she attended the concert, and was among those who shook his hand and congratulated him after the concert. "And did you really like my singing, Maggie?" asked McCormack. "Sure, and it was fine, Johnny, darlin'," she answered, "but why did you sing in those foreign languages?"

All of McCormack's songs had been rendered in English, a language which Maggie understood perfectly well. He made no comment on her remark at the time, but it sank deep. "If I can't be understood by Maggie, who knows me so well," he pondered "there must be a lot of others who can't understand me."

And so he determined to perfect his enunciation. It was not a little task; it was not a brief one. It required no end of pains and patience. But he set himself to work resolutely, as those who accomplish great things must do, and in the end the simple remark of a humble woman in Sligo bore its golden fruit.

"If you would be a real artist you must be constantly looking for criticism," says McCormack. "You must not let criticism bother you but you must make it aid you."

Years after he earned the five shillings in Sligo, McCormack sang at the home of one of the aristocracy in London. Among those present was the Crown Prince of Sweden. After the concert the Prince sought an introduction to McCormack and discussed with him the old Irish folk songs, commenting upon their great similarity to the folk songs of Sweden. "Your Highness surprised me by your remarkable knowledge of the Irish songs," said McCormack. "You surprised me with your remarkable rendition of them," said the Prince. "Where did you get that wonderful enunciation?" "From an old Irish woman," replied the singer, and then he told the story of the concert in Sligo.

"You are modest in attributing it to Maggie," the Prince rejoined. "I should say it is an instructive example of the old proverb 'Laboranda proficies' (work tells). Let us thank the old Irish woman, however, for putting you on the right track."

OUR BOYS AND GIRLS

WANTED: A BOY

Wanted, a boy. How often we These very common words may see! Wanted, a boy to errands run. Wanted, for everything under the sun.

All that men today can do, Tomorrow the boys will be doing too; For the time is coming when The boys must stand in place of men.

Wanted—the world wants boys today, And she offers them all she has to pay— Honor, wealth, position, fame; A useful life and a deathless name;

Boys to shape the paths for men, Boys to guide the plow and pen, Boys to forward the tasks begun; For the world's great task is never done.

The world is anxious to employ Not just one, but every boy Whose heart and brains will'er be true.

To work his hands shall find to do, Honest, faithful, earnest, kind; To good awake, to evil blind, Hearts of gold without alloy,

Wanted—the world wants such a boy. —The Casquet

DANGER OF IDLENESS

The harm of doing nothing is seldom realized. But it means going backward. Or, if it means floating along to somewhere, it also means getting soaked and heavy and finally sinking out of sight. Every boy should adopt Secretary Redfield's advice to business men—to practice self-criticism; to find out if anything is the matter, and then correct it.

We suspect if every boy and girl would undergo a little self-examination, they would find idleness was one of their habits. And they are apt also to think it is a dangerous habit. Remember the old saying that the devil always finds something for idle hands to do, and that something is evil always.

Now, work is not always struggle with one's hands. It does not always make one perspire and get short of breath. If a person thinks of things that are true, if he builds up noble ideals, if he plans enterprises of good will, if he makes use of his spirit in forming fine resolutions—this is not idling.

The test for idleness is very easy. When one wastes his time he is idle; when he does not utilize thought and deed to make his life better he is idling. Teaching a boy to value his time is the best lesson that can be given him.

BEHAVIOR AT MASS

To always be in time for Mass and other services in the church. To remember that the church bells are rung for a purpose and not merely to keep the sexton busy, and that it would be well, therefore, to obey their call. To take Holy Water upon entering the church. To make the sign of the cross upon the person and not in the air. To genuflect on the right knee and have it touch the floor. To remember that the King of kings is present on the altar, and to order one's conduct accordingly. To walk gently upon the aisle if one is unavoidably detained until after the services have begun. To make a short act of adoration on bended knees after entering the pew. To be devout and collected at the different parts of the Mass. To remember that mere bodily presence in church with the mind wandering to temporal concerns does not fulfill the precept of hearing Mass. To pay attention to the sermon, and make it the subject of one's thoughts during the day, as also during the week. For pew holders to offer seats in their pews to strangers. To remain kneeling until the last prayers have been said and the priest has retired to the sacristy.—Catholic Transcript.

FORMING HABITS

Habit is one of the greatest influences in our lives. Once a thing becomes habitual it becomes easy. It is consequently to our own interest to make as many good and desirable actions habitual as we possibly can. But one thing we do not always realize is, that even feelings and ways of looking at things can be made habitual. Ill-temper can be made a habit; a gloomy view of things can be made a habit; but so can happiness be made a habit. Try the following formula:

Get up right in the morning. Go to bed right at night. Start with an assurance of God's blessing on you and all your doings. Go to your duties with hope in the future, kindness in your purpose.

If it is a dark day, never mind; you will lighten it up. If it is a bright day you will add to the brightness. Give a word of cheer, a kindly greeting, and a warm handshake to your friends. Give a thought now and then to the source of all happiness, God.

If all of us would only think how much of human happiness is made by ourselves, there would be less of human misery.

If all of us would bear in mind that happiness is from within and not from without, there would be a well spring of joy in every heart and the sun would shine forever. —The Echo

JESUIT'S CARVING AIDS EXPLORERS

Calcutta, Oct. 13.—Imposing tributes have recently been paid to the assistance which a Jesuit has rendered to the cause of exploration by making a carved representation of some of the greatest mountain territory in the world.

The Jesuit was the late Brother Anthony Parmentier, S. J., of North Point College, who passed away recently, and the carving is one of a portion of the Himalayas which was executed by him, and which has been of great value. The production received special attention recently, when members of the expedition which left Darjeeling, Bengal, British India, to scale Mount Everest, the highest mountain in the world, found assistance in their project in the Jesuit's carving.

The contribution of Brother Parmentier to the scientific knowledge of the Himalayas was produced during time left after his labors as infirmary of the college during the course of thirty years. The infirmary faced the great ridge which traverses that part of Asia, and which divides India from Tibet.

The Brother was accustomed to view the row of peaks which rise for thousands of feet, along the boundary of India. Mount Everest itself rises more than five and a half miles. He came to love these peaks, and made a study of the mountains until he knew their characteristics. Then he sculptured them, carving their representation on a large piece of teakwood, and recorded there every configuration of the whole range. The work took years, but the result spoke for itself.

Aside from the recent expedition, many explorers have consulted and made a study of Brother Parmentier's carving before entering the wilds of the Himalayas. Lecturers in Darjeeling have borrowed it for demonstration purposes, and now the greatest of scientific expeditions which have undertaken the dangerous task of reaching "the peak of the world" has made use of it.

SELF-CONTROL

The power of self-control means to do on all occasions the right thing because it is right. Keeping back the harsh word, uttering the tender one, when every impulse of our nature tends to force us to do otherwise, is indeed hard, but it can be done. Who does not admire the self-restraint of people sorely tried through the inattention and stupidity of employees, or the mischievous pranks or carelessness of children, and what a splendid lesson to the young such an example is.

Self-control in diet means health and strength; in expenditure it means honesty and peace of mind; in sickness, it is sometimes so important a factor that it is reckoned by one's friends as adding much to the chances of recovery.

Self-control, like so many other things, is a question of habit, and habits must be formed in youth. Train children to such habits of self-control and self-government that they will grow up to be not only a satisfaction to themselves and their parents—but efficient factors in the world's affairs.

ALWAYS BE KIND

There are some who are affable and gracious to every one as long as things go according to their wishes; but if they meet with a contradiction, if an accident, a reproach or even less should trouble the serenity of their soul, all around them must suffer the consequences. They grow dark and cross; very far from keeping up the conversation by their good humor, they answer only monosyllables to those who speak to them. This conduct is not reasonable nor Christian. Let us always be kind and good-humored so as always to make our brethren happy, and we shall merit to be always made happy by God.

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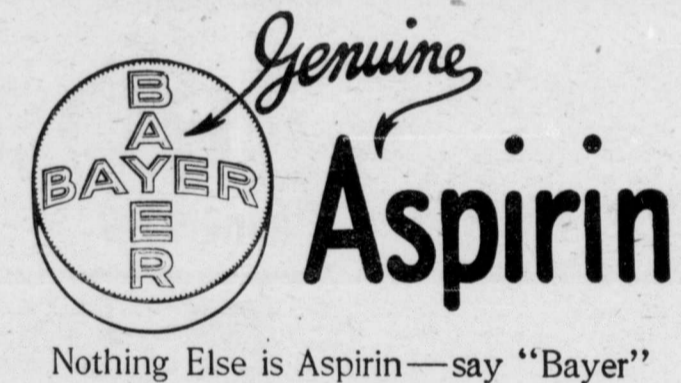
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