

CHATS WITH YOUNG MEN.

How to Express One's Thoughts.

Mr. Frederick Harrison, a man of letters, whose literary judgments are as right as his philosophical judgments are wrong, tells us that the making of many books and the reading of many books obscure the perception and numb the mind. "The incessant accumulation of fresh books must hinder any real knowledge of the old for the multiplicity of volumes becomes a bar upon our eyes. In literature especially does it hold that we cannot see the wood for the tree." I cannot see to advise you to add to an number of useless leaves which hide the forms of noble trees; but if you resolve to write outlives the work of preparation, you may be able to give the world a new classic, or, at least, something that will cheer and elevate. This preparation is rigid. Two important qualities of it must be keen observation and careful reading. It is a pity that an old dialogue on "Eyes and No Eyes" is no longer included. The modern book-makers have improved it out of existence; nevertheless, it taught a good lesson. It describes the experiences of two boys on a country road. Common things are about them, wild flowers, weeds, a ditch—but one discovers many hidden things by the power of observation, things which the other sees nothing but the while the other sees nothing but the outside well, one must have eyes and write. To be observant it is not necessary that one should be critical in the sense of fault-finding. Keen observation and charitable toleration ought to go together. We may see the peculiarities of those around us and be amused by them, but we shall never be able to write anything of great character worth writing unless we go deeper and pierce through the crust which hides from us the hidden meanings of life. How tired would we become of Dickens if he had confined himself to pictures of surface characteristic! If we weary of him it is because Mr. Samuel Veller so constantly dropping his w's and Sairey Gamp so constantly talking to Mrs. Harris. If we find interest and refreshment in him now, it is because he went deeper than the thousand and one little habits with which he distinguished his personages. To write then, we must acquire the art of observing in a broad and intelligent spirit. Nature will hang the East and West with gorgeous tapestry in vain if we do not see it. And many times we shall judge rashly and harshly if we do not learn to detect the face heartedness that hides behind the face which seems cold and the observant. We are indeed blind when we fail to know that an angel has passed until another has told us of his passing.

The Need of Good Manners.

If a young man is invited to a dinner or to a great assembly in any large city, he must wear a black coat. A grey or colored coat worn after six o'clock in the evening, at any assembly where there are ladies would imply either disrespect or ignorance on the part of the wearer. In most cities he is expected to wear the regulation evening dress the "swallow tail" coat of our grand fathers, and of course, black trousers and a white tie. In London or New York or Chicago a man must follow this last custom or stay at home. He has his choice. The "swallow-tail" coat is worn after six o'clock in the evening, never earlier, in all English speaking countries. In France and Spain and Italy and Germany it is worn as a dress of ceremony at all hours. No man can be presented to the Holy Father unless he wears the "swallow tail," so rigid is this rule at Rome, though perhaps an exception might be made under some circumstances.

In our country, where the highest places are open to those who deserve them, a young man is foolish if he does not prepare himself to deserve them. Any man can expect to be singled out among other men if he neglects his manners and laughs at the rules which society makes. Speaking from the spiritual or intellectual point of view, there is no reason why a man should wear a white linen collar when in the society of his fellows; from the social point of view there is every reason, for he will suffer if he does not. Besides, he owes a certain respect to his neighbors. A man should dress according to circumstances: the base-ball suit or the Rugby flannels are out of place in the dining room or the church or the parlor, and the tall hat and the dress suit are just as greatly out of place in the middle of the game on the playground. Good sense governs manners; but when in doubt we should remember that there are certain social rules which, if least and followed, will save us many mortifications and even failures in life. No man is above politeness and no man below it. Louis the Fourteenth, a proud and autocratic monarch, always raised his hat to the poorest peasant woman; and a greater man than he, George Washington, wrote the first American book of etiquette.—From A Gentleman, by Maurice Francis Egan.

What Message Does Your Success Bring?

A man who has acquired much wealth writes me that he is a success, that he has at length attained his heart's desire, because with money a man can get about all the good things of this world. But, my friend, what are you going to do with your money? How are you going to spend it?—upwards or downwards? What message does your success bring? What note does it sound? Does it ring in his ears and cheer for others, a message of malignity, and of nobility, or of greed and hard selfishness? What message is there in your wealth for the world? What does it mean to those who have helped you make it?—a wider or a narrower life? Are their hopes buried in it, their ambitions stifled, their opportunities crushed, the prospects ruined? Has your chance diminished theirs? What does your money say to you? Does it speak of helpfulness, of self-improvement, of education, of culture, of

travel, of books? What opportunity to help others has it brought you? What chance for a widening influence, a larger usefulness? Does it breathe of generosity, of larger aim, or of a self-centered, narrow life? Your wealth is yet a block of uncut marble. What do you see in it, angel or devil, man or beast? Does it mean mere low, brutal pleasure, a life of selfishness; or does it mean a larger opportunity to help others? Your money is but an enlargement of yourself. It will mean just what you mean. If you are mean, your money will be mean; if you are stingy and selfish and greedy, your money will bring the same message. How are you going to use this new power which has come to you locked up in your dollars?—Success.

OUR BOYS AND GIRLS.

A few weeks ago finished the school days—finished them forever for many of our boys and girls. Real life begins with the closing of the school gates. The days or the months immediately following the disbanding of the last class decide the most important question of life here and hereafter—vocation. What is my vocation? ask thousands of young people year after year. They have gone to the end of the school path, or as far upon the way as the means of their parents allow, and now they must seek one of the many life-roads. Which shall it be? They yearn to succeed in the chosen line—of course they do—youth is ambitious and hopeful. But how will they reach that goal toward which all humanity is eagerly striving? How will they prevent themselves from growing apathetic? How will they have strength to push forward when they see their elders supposedly wiser—resting by the wayside? How have others attained success? By loving their work and by devoting all their energy to its pursuit. Too many take up an occupation at random, finding it utterly distasteful after the novelty has worn away. Yet they consider that they cannot give up the work when so much time has been spent on it, and as the years pass on until they are glad of any excuse to be away from the "daily grind." Do they "succeed"? Never. They keep their hands to the ungenial occupation, while their thoughts are miles away. They lose all interest and ambition and become mere machines, because they have chosen wrongly. Genius strives to break the chains of circumstance and to soar unlettered. The spirit of Burns could not be bound to the plough, the flax mill or the tax office, though his poverty had compelled him to try them all. Says George Eliot: "You must be sure of two things: you must love your work, and not be always looking over the edge of it, wanting your play to begin. And the other is, you must not be ashamed of your work, and think it would be more honorable in you to be doing something else. No matter what a man is, I wouldn't give twopenny for him, whether he was the Prime Minister or the rick thatcher, if he didn't do well what he undertook to do. If you feel that you can't do that, let it alone, or you'll never be easy." Each of us is especially fitted for some particular branch of the world's work, and even a child of twelve may know his friend, a merry little curly-headed sixteen, tossed back her curls a few years ago, and showing at last the depth of her blue eyes, begged her parents to allow her to enter the religious life. One of her friends, upon hearing of E's intention, remonstrated with her. "You are so young—only sixteen: are you sure you know your own mind?" Her answer was beautiful. "I have been making up my mind about this matter ever since my eleventh birthday. For five years I have been praying and meditating upon my vocation. It is God's will. He has set me right. I am glad that I am so young for the sake of Him to whom I am offering my youth."

Presbyterian on Divorce.

In an article entitled "The Cornerstone of Civilization," J. T. Hemphill, editor-in-chief of the Charleston News and Courier and a Presbyterian, pays the following notable tribute to the Catholic Church with regard to divorce: "The American Federation of Catholic Societies held a convention at Buffalo, N. Y., last week. The most important subject discussed at this meeting was the question of divorce, and upon this subject the Federation declared its position in no uncertain terms. All good Catholics are steadily opposed to any form of absolute divorce under any legislation by the State, and the position which is highest in the Catholic Church is the position which all other Christian communions should take. We believe with the convention at Buffalo that sooner or later the truth of the Catholic doctrine upon the subject must be brought home to the community. "The position of some of the other churches in this question has been nothing short of shameful. Ministers in good standing in these churches have freely married those who have been separated by the courts, and who could not under the judicial decrees of separation lawfully marry again in the States in which their divorces were granted. The Roman Catholic position on the question of divorce is the only true position. In that Church marriage is a sacrament, and if the institution is to be preserved and the highest interests of society securely protected, it must be regarded as a sacrament. Every now and then some convention is promised with the object of obtaining uniformity in the divorce laws of this country. Those conventions are generally proposed by persons living in States in which the divorce business has been overdone. There has been talk from time to time of national legislation, but so far all efforts have failed to reach a plan which would concede great freedom of action in obtaining divorces, would at the same time preserve at least the pretence of some high moral purpose. The only State in the Union in which divorce is not granted is the State of South Carolina. The law in this State is the only law that can be adopted with safety to society and with proper regard to high religious teaching."

A Little Secret of Cheerfulness.

Some one noted for her cheerfulness under all circumstances was asked by a young girl one day how she managed to keep in such good spirits always. She replied, with a somewhat quizzical glance: "My dear, I learned early in life how to pick violets." Then seeing the girl's puzzled glance, she added, more seriously: "You don't understand? Well, I always had a passion for violets even as a child, and one Spring day when I had hunted in vain for the little darling in their accursed haunts, I lings in their accursed haunts, I sought my mother, and almost wept in telling her that the violet season was past. She smiled and said to me, 'Don't you know that if you wish you can find violets all the year around?' 'Hot house violets, do you mean?' 'No, rather the violets of cheerful-ness, of good temper, of little kindness, and of making the best of things. The violet makes the best of its humble lot; it doesn't repine because its home is in fence corners and out of the way places where none but those who seek may find; it blooms away in its gentle beauty, lifting its shy blue eyes to the morning sun in happy greeting, and bending before every breeze that comes its way—while its more dignified and stately sisters some-

THE WORK OF GOD?

SOME BLUNDERS OF THE "REFORMERS" BROUGHT TO LIGHT.

The great blunder of the Protestants, throughout the world, was not so much in their attempts to destroy the Catholic Church, but in preserving the Bible. If they wished to establish their new doctrines they ought to have burnt it, but by scattering it wholesale through out the world they have given hostages against themselves with proofs of their own folly, and they have, in fact, done much to further religion; for there is no truth in the assertion of English Protestantism that the Church kept the Bible from the people; it is a mere pretence—in fact, a Protestant lie—for it has always been the aim of the Catholic Church to impress it upon the faithful, and to instruct them fully in its doctrines. In Scotland the Reformers had not even this wretched pretence, for the Catholics permitted the vernacular, although it was admitted and foreseen that it was dangerous to faith to put it into the hands of the very young and the foolish; for even the Bible is a danger without a proper teacher. The result of giving the Bible to the ignorant without a teacher, and in giving to each one the power to interpret it for himself, has been to create a multitude of beliefs, or rather of errors and a like number of infidels. The Bible itself clearly shows that the Church must be the teacher. The Reformers made themselves utterly ridiculous at the very outset by differing amongst themselves; no two of them were in agreement, just as at the present day the Nonconformist Bible Society passes the shears, and hence across innumerable and absurd sects, and yet the well-meaning and honest members necessarily were in some sort of agreement because they were hampered by the Bible, and had again and again to give up their crazy doctrines and hark back to it for inspiration; which they curiously and not inaptly, called dividing the Word. And even on the great doctrine of the Blessed Sacrament, or the Mass, or the Communion service, or the Last Supper, as it is variously called, though in their ignorant verbiage they differed, in the main principle they were in accord; and although they all united, in ignorance of its history and meaning, in deifying the mass as idolatry, "they all practically held the same doctrine. 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