

CHATS WITH YOUNG MEN

HAVE INITIATIVE

Mr. Timothy E. Brynes, one of New England's most prominent lawyers, until recently vice president of the New York, New Haven & Hartford Railroad, in an inspirational talk said: "Initiative is imagination put into action, dreams put to work."

Man, including every class of worker, may be divided into two distinct classes; those who take the initiative, and those who do not.

Both may be faithful. Both may do, or think that they do, their best. Both may be ambitious. Both may desire to occupy a high place in the world; but he who takes the initiative, who thinks for himself, who does things which he is not told to do, will outrank the other, even though the man without initiative may possess greater ability and be filled to the brim with academic or technical knowledge.

It is not what we have in the way of ability or experience which counts so much in the grand round up, but what we do with what we have, how much we develop our possessions and make them work for us and for others.

Two young men occupy similar positions. Both are ambitious, both are faithful, both are hard workers; but one does only what he is told to do, automatically performs his duties; while the other does what his fellow is doing, and adds to it initiative. He thinks while he works, connects his hands with his brains, and never allows either to work unaccompanied by the other.

Labor in itself, essential as it is, does not accomplish more than the result of routine, unless back of it is that something called initiative, that ability to make everything count, as we think to analyze, to differentiate, to make every part of oneself a harmonious working wheel in the machinery of life.

All of us cannot take the initiative to an equal degree. Some of us, even though we may possess ability, do not seem to have the capacity to do it. That is unfortunate.

Notwithstanding this condition, however, I think that the majority of us can, if we will, handle ourselves so that what we possess will pay a larger dividend and carry us from the bottom to the top, or near to it.

I am inclined to think, and I am basing my opinion upon experience, that most people can take the initiative if they will, and that they do not do so because they are lazy, unwilling to make mental effort, although they are not deficient in automatic action.

There are two kinds of laziness: physical and mental. Either makes for failure.

The physically lazy man never accomplishes anything; and the physically active man, unless his mind is alert, does not manipulate what he has to do.

The man of action, who has no ambition, is handicapped at the start and all along the line; and he of ambition, who does not take action as he badly off on any field of endeavor.

Success depends on both, ambition which allows one to dream, and activity which turns the dream into reality. Unless the dreamer possesses the power of action, he imagines great things which never live, and, large though his mental capacity may be, his dreams never come true.

Although too many men look up into the sky and forget that their feet tread the solid earth, too many men stoop toward the ground and never see the sunshine of opportunity.—Catholic Citizen.

SUCCESS IS OPEN TO THE MANY

The truth is, and it is the most encouraging truth that can be impressed upon the mind of youth, that "What man has done man can do"—if he is willing to pay the price. Men of great achievements are not to be set on pedestals and revered as exceptions to the average of humanity.

Instead, they should be regarded as inspirers, standards of success for the emulation of every aspiring youth.

The majority of us are so constituted that we cannot understand and are dazzled by the ability that does something that we have not done; and we naturally overestimate it. But if young men instead of keeping their eyes too constantly on those who have gotten up a little further in the world than they have, would take an inventory of themselves and develop their own resources, they would be surprised to find that they had ability even superior probably to that of some of those they are in the habit of looking up to with such admiration.

I have no doubt that there are clerks in our large department stores to-day who have sufficient native ability, if they could only discover and make use of it, to be proprietors of successful establishments long after years as employees. There are youths plinging away in inferior positions who have enough talent to make their mark and rise above in ferocity, or are not willing to make sacrifices to attain their ambition.

The success that is possible to the average human being is not the result of genius, but of common sense, of energy, of persistence, and ordinary ability. It is the sum total of the exercise of the plain common

virtues and ordinary talents, of sound judgment, of honesty of purpose and perseverance. It is made up of very common ingredients.

If we analyze the success of most men we shall find that it is the fruit of the extraordinary application of those modest everyday qualities which all well-balanced people possess in greater or less degree, and the application of sound judgment, of common sense to all the affairs of life.—Catholic Columbian.

OUR BOYS AND GIRLS

RECEIVE FAVORS WITH GRATITUDE

To receive a favor gracefully is the supreme test of the gentleman or the gentlewoman.

The reason of this is that accepting a favor in the right way calls for the rarest and last flower of good breeding—humility. We are born proud, self-seeking, and sensitive; we share these traits with the brutes. The task of culture is to change these attributes into humility, service, and self-effacement.

We exalt the man whose aim is to help people, to do something for somebody. But the very finest quality of service consists in allowing others to do something for us.

To make a child feel that you need him; a friend, that he is indispensable; a wife, that she is leaned upon; a husband, that life is not worth-while without him; the poor, that they have power to serve; the rich, that their personality means more to you than their money; the learned, that they teach you, and the ignorant, that they inspire you; this is the subtlest and highest form of spiritual service.

It is the surest hall mark of the gentleman or the gentlewoman.—New Freeman.

HOW STATES WERE NAMED
Maine takes its name from the province of Maine in France, and was so called as a compliment to the Queen of Charles I., who was its owner.

New Hampshire takes its name from Hampshire, England. New Hampshire was originally called Laconia.

Vermont is French (Verd Mont), signifying green mountains.

Massachusetts is an Indian word, signifying "country about the great hills."

Rhode Island gets its name because of its fancied resemblance to the island of Rhodes, in the Mediterranean.

The real name of Connecticut is Quoneh-tut. It is a Mohican word, and means "long river."

New York was so named as a compliment to the Duke of York, whose brother, Charles II., granted him that territory.

New Jersey was named for Sir George Carter, who was at that time governor of the island of Jersey, in the English Channel.

Delaware derives its name from Thomas West, Lord de la Ware.

Maryland was named in honor of Henrietta Maria, Queen of Charles I. Virginia got its name from Queen Elizabeth, the "Virgin Queen."

Kentucky does not mean "Dark and Bloody Ground," but is derived from the Indian word "Kain-tuk-ah," signifying "Land at the Head of the River."

Ohio has had several meanings fitted to it. Some say that it is a Suwanee word, meaning "The Beautiful River."—Truth.

THE KITTEN THAT WENT TO WAR

He was a black kitten and his name was Christopher Columbus. Perhaps there never was a cat in the world more patriotic in his actions, for he went to war when Lincoln first issued the call for soldiers, and stayed till after the war was over and peace was declared.

He was in a hundred battles. He was in danger of his life more than a hundred times. He was wounded by gunshots in four places at least. He lost one eye in the service of his country. His tail was cut off. He was lamed in one fore leg. He was shot through the body so that his breathing was short and uncertain; but he lived through all the vicissitudes of battle and camp life, and came home with the company—or, rather, the sad remnant of the company—a war-scarred veteran. When he died, several years afterward, the boys of the city and the veteran soldiers with whom he had fought and fought united to give him a military funeral; and I am sure that his grave ought to be decorated with flowers on each Memorial Day.

He was only a half grown kitten when the war broke out, and he rode away tied on the top of his master's knapsack. His master went through the whole four years of the war, taking Christopher with him in each camp-moving. And then—just as it was all over and peace was declared—he fell—shot in the last skirmish. But Christopher was brought back home—an enormous cat, wearing a collar fairly covered with buttons, badges, buckles, tags and other mementoes of the regiments his purring had cheered.

Isn't he a cat who deserves a place in our country's history?—Sacred Heart Review.

Those who have gone through life untouched by great grief or suffering, who never have known the sorrow of sacrificing the hearts dearest hope on the altar of duty, have never felt the Hand of God resting upon them nor known the sweetness of His companionship.—Los Angeles Tidings.

MONTH OF THE ROSARY

During the month of October more than ever every Catholic should say the rosary and with devotion as it is a prayer most pleasing to Our Blessed Lady. Those who say it diligently and devoutly, with perseverance, shall not perish. The author of the "Golden Sands" says:

The pious and assiduous recitation of the rosary always works miracles. It does not tire the lips repeating it, nor the heart that inspires the lips, it will tire God, who, importuned by Our Lady, will sooner or later grant the graces asked for.

How many pious mothers have, on their death-beds, asked as a last request to their beloved daughters, to recite the rosary every day! and when, in the middle of tears, the promise was made, could say "I die in peace, sure that my child will come to meet me in Heaven." Yes, either the rosary will annoy you, or you will leave it altogether, or, whatever the condition of your soul, if you continue to recite it, at last you will be moved and softened, and you will be brought back to the feet of the priest, who has for a long while sighed over your weakness.

Oh, how these words often repeated by a faithful and innocent soul, "Hail Mary, full of grace!" must please the queen of angels! Oh, how these words, often repeated by a soul faithful yet, but guilty, "Pray for us poor sinners!" must move the heart of the Mother of mercy!

In an instruction on the rosary, Monsignor Daplanou told to his hearers the following touching story: I remember to have met with an example which I shall never forget. It was by the death-bed of a child very dear to me, a very young woman, to whom not very long before I had given her first Communion. She was twenty years old and rich; it was just one year since I had blessed her marriage. She was a mother but a few days, happy in the midst of all this present happiness and of dreams of the future. She was going to die, stricken by one of those diseases which it is impossible to escape. I did not know how to approach the sick lady, and I was surprised when coming near to find her smiling. Death was approaching; she knew it; she felt it; and she smiled with a kind of sweet loneliness in which joy blended. I could but say, "My child, what a surprise!" and she, with an inexpressible accent: "Don't you think that I will go to Heaven?"

"My child," I answered, "I have great hope." And I, she repeated, "I am sure." And what does give you this certitude?" "It is a counsel I received from you. When we made our first Communion you told us to say the Hail Mary every day, and more, for four years I never failed to say the rosary every day. And it is this which makes me sure of going to Heaven." And how is this?

"Ha! I cannot believe," she added with gravity, "and this is a thought which has never left me since I was stricken—I cannot believe that I said during four years, fifty times a day to Our Blessed Lady, 'Hail Mary, Mother of God, pray for me a sinner now, and at the hour of my death,' and in this moment in which I am going to die, she is not to be here. She is, I am sure; she prays for me and she is going to introduce me into Heaven."

This is what that young woman told me, and then I saw a spectacle that nothing could picture, a death really celestial. I saw a tender and frail creature taken away in the midst of her youth, from all that is called happiness in this world, from all that makes life dear, leaving a father, a mother, a husband whom she adored and one by whom she was adored, a little baby so long desired and so dear; leaving all this, not without tears, but with peace and serenity; counseling her old parents, blessing her little child, encouraging her afflicted husband who tried in vain to keep her; seeing but Heaven, speaking but Heaven; and her last sigh was a smile of grace and of the

eternal glory. This remembrance is for me ineffaceable.

Let us, says the writer, keep it also in our hearts, whatever be the nature of our career, and the numbered days of our life. Let us say with fidelity and confidence: "Hail Mary, Mother of God, pray for us sinners now, and at the hour of our death!" and what ever be the hour in which God will call us, we will also feel in our last moments the benediction of Mary over us.—Catholic News.

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A MINISTER'S ADVICE

The Rev. William Baker, an Episcopalian minister, while giving a mission in St. John's Church, Decatur, Ill., paid his respects to the hideous Menace as follows:

"The Menace is a scurrilous, vile, indecent, lying sheet. The authors of these attacks on Catholicism are either lying or ignorant. Keep it out of your homes, and if it gets into them burn it."—Truth.

SCIENCE: HANDMAIDEN

According to an article by John M. Coulter, professor of botany at the University of Chicago, in a recent issue of the *Biblical World*, the Ten Commandments and the Christian precept "the wages of sin are death" are not only religious rules but biological laws. He says:

"It is a very significant fact that the rules of conduct for the best development of men, discovered first by the experience of the human race and afterward formulated as religious precepts, have now been established as laws by biology. This does not mean that biology deserves credit for their discovery, but that experience, religion and biology can now combine in enforcing proper conduct; that what was thought to be only a religious precept, deserving only the attention of church members who had pledged themselves to obedience, is also a biological precept as necessary to obey as any other laws of nature;

that the penalty of disobedience is not doubtful and distant, but certain and immediate. In short, the appeal for proper conduct has been made stronger, not only for those who would be religious in any event, but also for many who otherwise would not be religious at all."

"But," some Catholics will say, "the penalty of disobedience is not doubtful and distant, but certain and immediate. In short, the appeal for proper conduct has been made stronger, not only for those who would be religious in any event, but also for many who otherwise would not be religious at all."

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STUDY YOUR CATECHISM

As the hot season is at our doors, we are naturally thinking, at least many of us, about a vacation, and that necessitates in most instances some travel. Then we are picturing the company of fellow tourists in the cars and meeting those who are continually talking about religion. The Catholic Church will come up for discussion. Not a few will be engaged in conversation who have at their fingers' ends the common stock of arguments and objections against our Holy Faith. It may be well to know the best way of acting under such circumstances.

Good advice upon this subject is offered by a Catholic writer. He says:

"Do not get obligations mixed. We have no warrant to defend persons in order to establish principles. To advocate persons is outside the argument proving religion true, and besides would make the conversation endless. There is a whole heaven of difference between principles and persons. The rectitude or malice of the one is far apart from the truth or falsehood of the other. Pin down to the principles of Faith; you can smile for an hour and a half at the objections urged against them. You may be always certain that they are misrepresentations or humbug, more ridiculous to a Catholic than they could be to a heretic or infidel. Hold to simple truth! Only errors cloud an issue with words. Only falsehood is a tangle in itself and a maze in its expression. It will take you some time before you get your adversary to announce himself correctly, and do not begin until he does that. No matter what he ends with, make him commence with the dictionary. The great mistake a Catholic often makes is to begin in the second period of a discussion to assail one who is constantly shifting his ground, changing the original subject, and not knowing where he is at, or the purpose of his speech. Don't hurry! Truth does not need you, nor haste, to assert itself. Be calm! Be kind! You may not be as clever as the preacher who when asked, why does a priest wear a dog collar, retorted: 'To distinguish him from the cur that asked the question.' You may not be eloquent in giving a reason for your faith, but you will be forceful if true, and truth after all, has an inherent beauty and goodness that will ever charm to win a mind or soul. It's plain expression yields sublime results. Ever remembering that the enemies of our faith are mere gazelles of words, glittering nothing that like soap bubbles vanish before the breath of logic."

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