CHATS WITH YOUNG

HAVE INITIATIVE

Mr. Timothy E. Brynes, one of New England's most prominent law-yers, until recently vice president of the New York, New Haven & Hart-ford 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 tive, 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

echnical knowledge.

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

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 doing, and adds to it initiative He thinks while he works, connects his hands with his brains, and never allows either to work unaccompanied

Labor in itself, essential as it is. does not accomplish more than the result of routine, unless back of it is that ability to make everything count, to see, to think, to analyze, to differentiate, to make every part of one-self 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 use it. That is unfortunate.

Nothwithstanding this condition, however, I think that the majority of us can, if we will, handle curseives 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 initia tive if they will, and that they do not do so because they are lazy, unwill-ing to make mental effort, although they are not deficient in automatic

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

The physically lazy man never accomplishes anything; and the physically active man, unless his

mind is alert, does not manipulate what he has to advantage.

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 is as badly off on any field of en-

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

Although too many men look up into the sky and forget that their feet tread the solid earth; too many ethers stoop toward the ground and mayer 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 will to pay the price. Men of great achievements are not to be set on pedestals and reverenced as exceptions to the average of human-

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

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 the habit of looking up to with such admiration.

I have no doubt that there are elerks in our large department stores blerks in our large uppermiss stores to day who have sufficient native ability, if they could only discover and make use of it, to be proprietors of successful establishments them-selves instead of plodding along year after year as employes. There are youths plugging away in inferior positions who have enough talent to make their mark and rise above in feriority, who either have no faith in themselves, or are not willing to make sacrifices to attain their ambi-

The success that is possible to the average human being is not the re-sult of genius, but of common sense, of energy, of persistence, and ordi-nary 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

men we shall find that it is the relief 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—that is the supreme test of the gentle

man or the gentlewoman.

The reason of this is that accept ing 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

We exalt the man whose aim is to we exact the man whose aim is to shelp people, to do something for somebody. But the very finest qual-ity 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 husband, that life is not worth 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 ignor-ant, that they inspire you; this is the sublest and highest form of

spiritual service.

It is the surest hall mark of the gentleman or the gentlewoman.-

New Hampshire takes its name from Hampshire, England. Hampshire was originally called Vermont is French (Verd Mont)

signifying green mountains. Massachusetts is an Indian word. signifying "country about the great

Rhode Island gets its name because of its fancied resemblance to the Island of Rhodes, in the Mediter-

The real name of Connecticut is Quon eh ta but. It is a Mohican word, and means "long river."

New York was so named as a com-pliment to the Duke of York, whose rother, 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." Kentucky does not mean "Dark and Bloody Ground," but is derived from the Indian word 'Kain-tuk ae," signifying "Land at the Head of the

Ohio has had several meanings fitted to it. Some say that it is a Suwance word, meaning "The Beau-

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 midst of her youth, fr world more patriotic in his actions. for he went to war when Lincoln first issued the call for soldiers, and

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 gun shots 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 vicissi-tudes 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 fed and fought united to give him a military funeral; and I am sure that his grave ought to be decorated with

dowers on each Memorial Day. He was only a half grown kitten when the war broke out, and he rode 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 skirmisb. But Christopher was brought back home—an enormous cat, wearing a collar fairly covered with buttons, badges, buckles, tags and other mementos of the regiments his pur-

ring 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 compen-sation.—Los Angeles Tidings.

MONTH OF THE RUSARY

The pious and assiduous recitation of the resary always works miracles. If 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 picus mothers have, on their death beds, asked as a last request to their beloved daughters, to 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 come to meet me in Heaven." Yes either the rosary will annoy you and 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.

of the control of the most of the control of the co

In an instruction on the resary Monsignor Dapanloup 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 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.

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 surprised when coming near to find her smiling. Death was approach ing speedily; 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 suprise!" and she, with an inexpressible accent: "Don't you think that I will go to Heaven? "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
end to say it well. I said it every
day, and more, for four years I never day, and more, for four years I never failed to say the resary 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 be lieve that I said during four years fifty times a day to Our Blessed Lady, 'Holy 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 inroduce me into Heaven. told me, and then I saw a spectacle really celestial. I saw a tender and 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 busband 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; consoling 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

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eternal glory. This remembrance is for me ineffaceable. Let us, says the writer, keep it also During the month of October more than ever every Catholic should say the reserve 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 Sande" says:

The pieure and estellators resistant of Over us.—Catholic News. moments the benediction of Mary over us.—Catholic News.

STUDY YOUR CATECHISM

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 tinually 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

"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 conversa tion endless. There is a whole heaven of difference between principles and persons. The rectitude or malice of the one is far spart 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 humbugs, more ridiculous to a Catholic than they could be to a heretic or infidel. Hold to simple truth Only error clouds 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 mis take a Catholic often makes is to be gin in the second period of a discus-sion 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 it-self. 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 distin-guish him from the cur that asked the question." You may not be eloquent in giving a reason for your 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 re sults. Ever remembering that the enemies of our faith are mere guzzlers of words, glittering nothings that like soap bubbles vanish before

the breath of logic. That is good advice. The best is to study your catechism and be imbued with its truths. You are older than you were when you were subjected to the drudgery of first learning its definitions, and now you can appreciate its literary quality as well as dogmatic value. Refresh your mind with your catechism and that will suffice for the heretic, the ist and the agnostic. And it will reieve you of the necessity of sending foolish questions to the Catholic periodicals, questions that so often betray an ignorance of the simplest times to give an answer for the Faith that is in you. - The Mission-

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 aideous Menace as follows:

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

Byyon.

NED RIEDER. By Rev. John Weha.

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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 biolo-

" 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 ious precepts, have now been estab lished 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."

at the penalty of disobedience is not ubtful and distant, but certain and mediate. In short, the appeal for oper conduct has been made conger, not only for those who call be religious in any event, but to for many who otherwise would the religious at all."

"But," some Catbolics will say,

"we accept such things by faith alone. That biology proves them to be so is superfluous to us."

Because there are, however, numbers who find the way to truth by simple faith increasingly difficult, though the conduction of two power-field in the labor of those painstaking truth seekers, the scientists?

Long ago the Chufch needed and used the ministrations of two power-ful handmaidens, Art and Literature.

To-day her members should not underestimate the supplemental for the Church that the way to truth by reason is daily made clearer by Science.—New World.

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[AY BROOKE. b. Mc.

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