

fortunes for posterity to waste and destroy!

"I saw the boy," Mr. Nevins said, "grow up and develop according to my own standard and taste; and I early began to indulge the hope that he would become before many years my chief mainstay in the business. When he was between fourteen and fifteen I brought him into my office. I found him an apt pupil, a clear-minded apprentice; and learned a little later that he had mastered completely the details of the business. He was not rash or impulsive; on the contrary, he weighed matters with calm deliberation, and decided accordingly with a mature judgment far beyond his years. At sixteen I made him my chief consultant and adviser, and since that time I have never entered into any large scheme without asking his opinion. Thenceforward I gave him a free hand in signing cheques, and allowed him full control over my exchequer. Some people thought it unwise to place one so young in a position of so great responsibility; but events have fully justified my action.

"When he was nineteen I made him my sole partner. I have never had any reason to regret it, but every reason to rejoice at it. He has been a source of the greatest consolation to me. It was a wonderful relief. I feel that I can now be at my ease. I can with safety leave everything in his hands; for at the present moment he understands the details of the immense business better than I do myself. There has never been one angry or unpleasant word between us. . . . And when I go hence—as I expect to do soon—it will be a consolation to me to think that there is good reason to hope that his married life will be as happy as my own; that he will continue to be what he has been so far—a staunch, loyal son of the True Church; and that he will ever be a solace to the one being whom I love beyond all the world—the affectionate mother to whom he has been from boyhood so fondly devoted."

Charity was one of the greatest virtues of Mr. Nevins. He was a father to the poor; hundreds—nay, thousands have had reason to bless his generous benevolence. He had a particularly strong sympathy for those who, once in opulent or comfortable circumstances, had been reduced to indigence by misfortune. This sympathy nearly always took the form of practical assistance. Any day on which he had not relieved a suffering fellow-creature would have been considered by him a day ill spent.

The death of an amiable daughter hastened his own. He was resigned, as became a true Christian; but the blow had struck his heart. He went to rest beside her before the beloved wife who, he always hoped and prayed, would live after him, saying that her death would be a sorrow he should not be able to endure. He died on the 21st of August, 1902, three months after the death of his daughter. He was only fifty-eight years of age. His beautiful life teaches numerous lessons, but we will here mention especially two: patriotism and religion. To quote Father McLaughlin once more:

"It is to be hoped that in his display of national philanthropy he was, as in so many other things, a pioneer; that other Irish-American millionaires will follow his example and let the effects of at least a portion of their great wealth become visible in the old land. Perhaps the foregoing brief description of the heartfelt blessings poured on his head, during life by an intensely thankful people, and of the numberless prayers that followed him to the grave and beyond it, may stimulate others to work in the same noble sphere and earn a similar recompense. What earthly recompense equal to that? And what more likely to lead to the 'reward exceeding great'? . . . It is refreshing, in this age of irreligious criticism and grovelling cynicism, to find a busy man of the world who may justly be styled the personification of practical faith. It is no exaggeration to say that such a one was the subject of this memoir. If I were asked to point the type of a true Christian man, swayed, elevated, perfected by the supernaturalizing influences of religion, I should point to Thomas

Nevins. Rarely indeed has the command of Our Lord, 'Seek ye first the kingdom of God and His justice,' been more edifyingly obeyed than it was obeyed by him.

"He was indeed a glorious sample of a true-hearted Catholic. He seemed lifted high above the multitude. When we look at his enormous business undertakings, branching out north, south, east and west, we find it difficult to realize how he could have so much time to give to his spiritual life; and when we consider how much he did for and in the sphere of practical religion, it becomes a mystery how he had any time left for the claims which his temporal concerns had upon him. But in him the power of uniting the two shone conspicuous,—a power which, while it made him great in the eyes of the world, made him still greater before the eyes of Heaven. In fact, in describing this phase of his character, I feel as if I were giving the reminiscences not of one of the busiest among business men, but of a monk in a cloister, or of some zealous priest in the world who sought nothing but the glory of God and the salvation of souls. Would there were more of his kind!"

In all these works of pious zeal the cheerful and encouraging co-operation of his wife was with him. Her aspirations in the domain of religion were the same as his own. What he loved, she loved; what he desired, she desired. Rarely if ever have two hearts beat in more perfect unison. Would there were more of their kind!

Young Woman's Corner

THE DEAD FRIEND.

Not to the grave, not to the grave my soul,

Descend to contemplate

The form that once was dear:

The spirit is not there

Which kindled that dead eye,

Which throbbed in that cold heart,

Which in that motionless hand

Hath met thy friendly grasp;

The spirit is not there!

It is but lifeless, perishable flesh

That moulders in the grave;

Earth, air and water's ministering

particles

Now to the elements

Resolved their uses done.

Not to the grave, not to the grave

my soul,

Follow thy friend beloved;

The spirit is not there.

Often together have we talked of

death;

How sweet it were to see

All doubtful things made clear;

How sweet it were with powers

Such as the Cherubim

To view the depths of heaven!

O Edmund! thou hast first begun

the travel of Eternity!

I look upon the stars

And think that thou art there,

Unfettered as the thought that fol-

lows thee,

And we have often said how sweet

it were,

With unseen ministry of angel power

To watch the friends we loved.

Edmund! we did not err!

Sure I have felt thy presence! Thou

hast given

A birth to holy thought,

Hast kept me from the world un-

stained and pure.

Edmund! we did not err!

Our best affections here,

They are not like the toys of in-

fancy;

The soul outgrows them not;

We do not cast them off;

Oh, if it could be so,

It were indeed a dreadful thing to

die!

Not to the grave, not to the grave

my soul,

Follow thy friend beloved

But in the lonely hour

But in the evening walk,

Think that he 'companies thy soli-

tude;

Think that he holds with thee

Mysterious intercourse;

And, though remembrance wake a

tear,

There will be joy in grief.

—Robert Southey.

If punctuality were made a poetic

virtue many girls who now shrink

from the contemplation of it might



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be induced to commence the practice of it in real earnest. There are punctual girls, but there are many who are not. Some of those who are, are so under pressure, others in that self-congratulatory manner that is anything but pleasing, and yet others in such a martyr-like manner that one asks to be delivered from the punctual. Be punctual cheerfully. Be punctual because in that way you lend yourself to others comfort. Be punctual at church as an example, but best of all as an act of reverence.

And where does the poetry come in? The poetry comes in the harmony produced by punctuality.

Without punctuality there cannot be harmony.

The habitually unpunctual person disturbs herself and disturbs those with whom she associates. The person of unpunctual habits cannot have a serene mind. Instance the person who goes late to Mass. Suppose her tardiness in arriving at church is due to her not giving herself sufficient time to get ready. She hurries so in dressing that she does not present a nice appearance. Her mind is flurried. She goes at an ungraceful pace. The poetry of harmony is lost.

Take the case of an appointment. When the unpunctual person arrives after the time appointed she finds the one waiting—to use a homely expression—out of tune. She may not show anger, but the chord of sympathy between the two is as hopelessly lost for the time being as "The Lost Chord."

There is discord where there should have been harmony. The feelings of the injured one would be better expressed in plain prose. It would be easy to recite examples of how punctuality or the want of it influences life's associations for good or ill.

Punctuality makes the wheels of life run smoothly and conduces to poetic thought and poetic expression.

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