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our earliest to our latest years, God

But even apart from cur faith, is

action. Be impure; obey your animal instincts. All will be well

later on. You can easily stop when-

I say there is not a particle of busi-

Put the idea into any business you

happen to think of, and see how it

works out. For example, as we are talking of "wild cate," the business

of farming. Do you ever notice the successful farmer beginning his cul-

tivation by letting weeds grow all

over his farm? The farmer nowa-

neglecting any corner of his land.

He watches every inch of it all the

time. You will find none of his land

scraper, or a bridge, is it not the foundations that are the great source

of worry? And when the building

begins, do you not see that it is rock that they begin on, and not swamp.

And it they cannot find the rock, they put it there, or its equivalent.

Suppose you saw the contractor at

a foundation of hay, old weeds, broken pop-bottles, and decayed rags. I think I hear you saying—"Not for

In cattle raising, follow this rule :

Don't bother about the young colts

or calves. Let them run loose, tear

themselves up on the barb-wire fences, run wild across boulders, and

into deep streams. And any kind

of stagnant water will do them for drink. They'll grow up all right

In business—say a retail grocery

Don't mind the business at the start. Let customers wander wherever they

care to, take whatever they want.

These are only losses at the opening.

Don't watch anything. Let the store

In medicine : Always begin by pay-

ing not the least attention to the child. Microbes in his lungs? Why,

yes. We put them there. Had the

child infected with them. Don't

worry he will be all right. He'll

breathe beautifully when he gets

But the thing developes into farcel

ness that seek success, is to start

In any business but the business of the soul! Here all rules go by

or hogs or chimneys or freight cars

or shoes, the start is everything. But in the great matter of building

our soul up to heaven make as poor

a start as you possibly can. Here the beginning isn't half the work. It isn't any of the work. The worse

right to make a good beginning.

set aside for a "wild cats" crop. In agriculture and building.
When the plans are made for a sky-

ness sense in this idea. To throw

boy's 'sowing wild oats ?"

ever you have a mind to."

C. Haranay VI

PARTINITY OF

CHATS WITH YOUNG MEN

ONCE UPON A TIME

There was a man who had two good friends and they were very true to him. He understood that they were friends of his father too and had promised that they would take particular care of the son. They were not demonstrative or obtrusive friends. In fact, the man was often hamed of himself that boisterous and boon companions more fre-quently rang his door bell and dined with him. Sometimes indeed the man was stricken with twinges of remorse and on making up a theatreome other pleasant jaunt, he sent his friends an invitation to be present, but they declined. "Chaps like

in the way."

The man could not remember when Constant and Victor, as his father called them familiarly, en-tered into his life. As with most houghtless and unreflecting youngsters, he took favors from all sides and paid but little attention to his benefactors. One day, however, in the September after graduating from the High School, he was wondering what he must do, when whom should he meet but Constant. "What's the he meet but Constant. "What's the matter?" he was asked cheerily, and find en giving his answer he was persuaded that the place for the High School graduate was cellege. Victor was not near at the time, but fortunately happened in at the end of the lad's first matter than the school of the lad's first matter. menth at college and safely tided him ever a fit of the blues. The man, reviewing his college days, could not say to which of the two he should be more grateful. Con-stant came to visit him more frequently, but Victor came on special ecasions and just when needed. When they came together, as not in-frequently happened, the man re-membered those occasions as red letently, and he recalled them with special gratitude to Victor. There was the finish of the mile run when rival runner. It was just then when all seemed lost, he heard Victor's rebuttal with a feeling that all was and his boyish heart was so tou

stant," he told everybody, "who brought me to college, but it was Victor who made me a graduate."

The man's friends had come to spend a night with him. He had wished to thank them for his success in life and finally he had prevailed upon them to visit him. No others were there. The meeting took place were there. The meeting took place in the library. When he clasped their hands, it was already growing dark. "My good friends," the man said tremulously, "I have not shown you the gratitude you deserve. You you the gratitude you deserve. Iou have stood by me always. More so when I faced life than when I was preparing for it. I was beginning to dissipate, when you, Constant, checked me, and you, Victor, held me fast. Were it not for your help, I should never have dered to fellow what was right in my profession and what was right in my profession and would not be occupying the high pos-ition which I now hold."

Then in rivalry the two friends told the man some of their many exploits. Constant it was who had inspired a Great Leader to fit Himself for His career amid the priva-tions and the solitude of the desert, tions and the solitude of the desert, and Victor came in opportunely to comfort the Leader when the struggle was at its worst. "It was I," said Constant, "who made the Leader enter bravely into His agony." "It was I," returned Victor, "who made Him, being in His agony, to pray the more." "Who then are you?" replied the startled man. "Are you not my father's friends?" "My name is Courage." replied Constant. name is Courage," replied Constant.
"And mine, Pluck," answered Victor; "And we always see the Face of Thy Father Who is in beaven," said both saw no one, but only the moonlight falling upon his crucifix.-America.

OUR BOYS AND GIRLS

A CHARITABLE BOY

If any of our young folk remember the first time they earned any money of their very own, they do not need lowed closely upon Constant's, and he suspected that there was an understanding between them. and how good it looked, and they can recall the plans they made for dispos-ing of it. Well, there was once a little fellow named Vincent who, when about twelve years of age, did some work, for which he was paid 30 cents. It was the first time he felt very well pleased with himself. voice and its thrill lifted the lad him, and his first thought was : "I'll from his feet, unwound his dead take it home and put it by till I car muscles and hurled him over the line increase it by doing some more work.

winner. Again, it was the night of On the way home, however, Vin

the prize debate. He rose for his cent met a man who was very poor lost. He caught sight of Victor's by the sight of the man's miserable eyes fixed shining upon him and dress and half starved appearance defeat into success. Most gratefully cents, not keeping a single one for of all he remembers the day he was about to give up college, even despite as precious in the sight of God as if the urging of Constant. He for it were \$30—for it was all the boy tunately heard from the other friend, had. The charity thus displayed was and Victor's eloquent message kept but the forerunner of countless char-him studying till he received his diploma and degree. "It was Con-as a man; for little Vincent was no

other than the world-renowned St Vincent de Paul.—Ave Maria. HUMILITY

Humility is the virtue opposed to pride, and it is the most important justice. The theological virtues, faith, hope and charity, transcend humility, but they are infused by God, Who is their object. Magnan imity strengthens a vacillating will; humility checks excess in aspiration and ambition: it supposes a rational, true estimate of one's real worth. It is a very honest virtue; it tells the not base, cringing, abject, but loyal in subordination to God. If a person has a keen intellect, a powerful imagination, a beautiful body, these are gifts of God. The worth and the glory from them justly and honestly should redound to their Creator, no to their vicarious possessor. We deserve merit for the correct use of these gifts, but very little glory for happening to be the object in which they are placed by their Maker. On the other hand, anything in us that is really evil is our own, because we are the doers of the evil in us: God is not. We are accountable for this evil: God is not. Humility consists essentially in recognizing and acknowledging practically the fact that whatever is good in us is God's; whatever is evil in us is our own. All glory, then, is to God: all blame to ourselves.—Dr. Austin O'Malley in the Ecclesiastical Review.

ADVICE TO GIRLS Be pleasant at all times. A smile

does more good in this world than all the preachings.

Think beautiful thoughts. "Beautiful thoughts are angels bright."

Remember that you are judged by your actions. "Do noble things, don't dream them all day long." Be conservative. Your acquaint ances do not want your confidences. At all times be womanly. A masculine girl does not retain admiration Be careful not to grieve over the wickedness of others; watch yourself "lest you grow a few sprige of ungod-

Be quick to believe good. Believe the good until the evil is evident.

Do the little things, and then, it you have the time dream of the great

things. Be natural. Remember there are others as lovely as you are .- The

A TRUTHFUL BOY

How people do trust a truthful boy! We never worry sbout him when he is ought of sight. We never say: "I wonder where he is; I wish I knew what he is doing." We know that he is all right, and that when he comes home we will know all about it and get it straight. We don't have to ask him where he is going, or how long he will be gone, every time he leaves the house. We don't have to call him back and make him "solemnly promise" the same thing over and over. When he says, "Yes, I will," or "No, I wou't," just once, that settles it.—Robt. Burdetts.

DREAMING AGAIN

Are you the girl who started the day with the intention of making it so full of good service and cheer, and Perhans the mistake lay in dreaming me one big, glorious service and while you gazed soff in the distance in search of it, you passed by unheeding the little, humble, needful things that would have filled your day with well doing.

SOWING WILD OATS

(Plain talk by Rev. Joseph P. Conroy, S. J., in Queen's Work)

Here is a phrase that had done an incalculable amount of harm—"sow-ing wild oats." It is applied to youth, generally with a limited application to growing boys and young men. What does it mean? It is supposed to be a polite way of expressing the idea of dissipated life. of years uncontrolled by any of the Ten Commandments. And to the "initiated" it always carries with it the underlying notion of a bad life.

In its practical application and indrink terpretation, therefore, it is a phrase later. that is used to condone offenses against God; to minimize sin; to make light of impurity; to pretend that uncleanness is a necessary thing used. Often enough we hear out of windows get as greasy as they please; the mouths of persons who pose as connoisseurs of life such talk as this: "Oh, So and So is wild, dissipated, a rake. But he is only sowing his wild scavengers! But the business will He'll turn out well; settle and be a good man."

The effect of this teaching upon the growing boy is deadly. He hears it lightly said that what he thought was hideous and disgraceful is not so bad after all. He is practically told that impurity is the usual preliminary to the real work of life; a stage of growth through which a boy normally goes; a prerequisite to right living, a discordant, yet necessary, overture to the harmony of mansumply must be done in any busihood's years; the common foundation on which everybody builds. And the listening boy is weak ; perhaps already fallen, but struggling to of the soul! Here all rules go by get up from the mire. He hears this the board. In the matter of cabbages phrase, an encouragement to him to go ahead with his sin. The devil nuts the catch word into his heart as an excuse for his habits : "Go on. your wild oats. You'll be all right in the end. You'll settle down hater." And the youth goes on.

Now is this right? No, you will tell me, it isn't right. It is directly against the law of God, binding in youth, no less than in age. And it is bound to be cursed in the end. For the work. The worse the beginning, the surer the success "later on." In the big business of saving your stul, break every rule that holds in all other businesses,

life-work by doing what the devil, the world, and the flesh tell you, and you will have the very best practice at doing what God tells you "later on." Christ built His Church upon a rock. The "wild oats" theory tells us that if you would build a lofty soul, found it upon a garbage heap. The boy who is fooled into beginning his life as a follower of the "wild oats" idea will regret it as long

"wild oats" idea will regret it as long as he can regret anything. He has begun wrong, and a shaky founda-tion always trembles the building is on it. True, he may hold the building up, but it will be with ugly props, or binding braces. At his best he will lack always the purest touch of beauty in his soul, always miss the serenity of spirit that dwells with the pure of heart.

And what of the vast army of young souls who never build at all? Who have given up the struggle and sunk into the depths of a life of sin? Ask any one of these why they are down? He will tell you that the longer he is in the clutch of habit the less able is he to stop. After a while he will stop, but it will not be when he has "a mind to." It will be when he hasn't any mind at all. After a while he will "settle down," but under a mount of earth. And he'll keep settling there a long while—his body that should have been the temple of the Holy Ghost? And his soul?

THE CATHOLIC HABIT OF

Nothing bespeaks the practical Catholic so much as the salutary habit of prayer. In temptation, in each surprise of danger, in fear, anguish, or grief, the well trained ul, like a confiding child running to the protecting arms of its mother turns instinctively to God, and in so doing but follows the maxim of Our is the one who tells us what to do, and not these experiments with

Lord to "Pray always."

Prayer for the Catholic is the armour of the soul which from conthere a single grain of reason in this advice to "sow wild oats?" Is there it is the ever present shield against it is the ever present shield against which the flery darts of enemies a shred of business sense, a spark of ordinary prudence in such a method strike, but are powerless to harm, of going about the great affair of our It is as natural for the good Catholic soul's salvation? Saving our soul is a business proposition. Is there any to pray as to breathe, and prayer will always spring spontaneously to his thing like a business proposition in a heart and lips with even the first in-timation of dauger. If he be victorious over temptation; if he be suc What does the "wild oats" idea cessful in overcoming an inclination mean? It means that about the to evil; if he is to accomplish any good whatsoever, it is traceable early part of our life, you needn't care. Go ahead at any pace you choose. Follow passion, be anything you like in thought, in word, in

must come to him through prayer. When prayer ceases, the spiritual life of the Catholic ceases, and when the spiritual and practical part of the Catholic life is laid aside, all merit. gaining works are likewise laid acide or forgotten. Catholic life without good works becomes weak-ened, and that faith which is not away the early beginnings of your life; your youth, your young strength stimulated by good works soon be-—and the rest will be all right—is this business? omes a dead faith.

Prayer is the keynote of Catholic life, the touchstone of all the good health and strength, and of all the comfort for which we hope in the hour of death.

It is meant for us to ask in order that we may receive, and it is only through this means of humble, earnest asking in prayer that God is pleased to bestow His grace upon us and to guard that treasure of the true Faith which in His goodness He has entrusted to us.

PROTESTANT PULPIT ORATORY

It cannot but have been a disheartening experience to many sincere Protestants to note how, within recent years, a number of their preachers have developed an George Barton. undue propensity for discussing worldly topics in the pulpit instead of dwelling on the great truths of Christianity. Such deportment in the pulpit is certainly not conducive to the cultivation of spiritual fervor. More reprehensible still is the con duct of those ministers who, instead of bringing a message of Christian charity, engender, by their denunciations, a feeling of hatred against Catholic Christianity and its adherents. More than seventy years ago Dauiel Webster voiced a sentiment that probably reflects the attitude of the majority of Protestants at the present time.

"If clergymen in our day," he said. would return to the simplicity of the Gospel, and preach more to in-dividuals and less to the crowd, there would not be so much complaint of the decline of true religion. the ministers of the present day take their text from St. Paul and preach from the newspapers. When they do so I prefer enjoying my own thoughts to listening. I want my pastor to came to me in the spirit of the Gospel, saying: 'You are mortal; your probation is brief; your work must be done speedily; you are immortal, too. You are hastening to the bar of God : the Judge standeth before the door."-The Echo.

WHICH ARE YOU?

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