

CHATS WITH YOUNG MEN.

Lukewarm Water Will Never Run an Engine.

Before water generates steam, it must register two hundred and twelve degrees of heat. Two hundred degrees will not do it; two hundred and ten will not do it. The water must boil before it will generate enough steam to move an engine, to run a train. Lukewarm water will not run anything.

A great many people are trying to move their life trains with lukewarm water—or water that is almost boiling—and they are wondering why they are stalled, why they can not get ahead. They are trying to run a boiler with two hundred and two hundred and ten degrees of heat, and they can't understand why they do not get anywhere.

Lukewarmness in his work stands in the same relation to man's achievement as lukewarm water does to the locomotive boiler. No man can hope to accomplish anything great in this world until he throws his whole soul, flings the force of his whole life into it.

In Phillips Brooks's talks to young people he used to urge them to be something with all their might.

It is not enough simply to have a general desire to accomplish something. There is but one way to do that; and that is, to try to be somebody with all the concentrated energy we can muster.

Any kind of a human being can wish for a thing, can desire it; but only strong, vigorous minds with great purposes can do things.

Your Purpose should be at Boiling Point.

There is an infinite distance between the wishers and the doers. A mere desire is lukewarm water, which never will take a train to its destination; the purpose must boil, must be made into live steam to do the work.

Who would ever have heard of Theodore Roosevelt outside of his immediate community if he had only half committed himself to what he had undertaken, if he had brought only a part of himself to his task?

The great secret of his career has been that he has flung his whole life, not a part of it, with all the determination and energy and power he could muster, into everything he has undertaken. No dillydallying, no faint-hearted efforts, no lukewarm purpose for him!

Every life of power must have a great master purpose which takes precedence of all other motives, an supreme principle which is so commanding and so imperative in its demands for recognition and exercise that there can be no mistaking its call.

Without this the water of energy will never reach the boiling point, the life train will not get anywhere.

The man with a vigorous purpose is a positive, constructive creative force.

No one can be successful, inventive, original, or creative without powerful concentration; and the undivided focusing of the mind is only possible along the line of the ambition, the life purpose. We can not focus the mind upon a thing we are not interested in and enthusiastic about.

A man ought to look upon his career as a great artist looks upon his masterpiece, as an outpouring of his best self, upon which he looks with infinite pride and satisfaction which nothing else can give. Yet many people are so loosely connected with their vocation that they are easily separated from it.

—O. S. Marden in Success.

A Word to Young Men.

We don't know who is entitled to the following which we clip from an exchange, but it contains wholesome advice which should be attentively read and carefully heeded by every young man in the country:

Young man, did you ever ask yourself why there are so many people in the world unemployed, and why so many fill a drunkard's grave? There is employment, for the entire world, yes, honorable employment, yet we often see young men of abilities, physical and mental, leading around, lolling away the spring time of their life in utter worthlessness.

Young men, consider, remember, however true it may be that our country is controlled by our superiors, and the positions of honor and usefulness are at present beyond your grasp, the grandness of your future rests upon you. Remember the world was not made in one day. Neither can you make your fortune nor gain a reputation in one day. Bide your time and persevere. Perseverance and energy will be sure to lead to success.

If in your work, by all means choose a profession, and it will honor you. Work is no dishonor and laziness is no credit to any one. It is good to have wages, but half pay is better than idleness and vice. Remember there is a greater demand for young men now than ever before.

For young men, who are not for sale—live with these the market is supplied—true, honest young men, sound from center to circumference, and whose consciences are as steady as the needle to the pole. Men who know their positions and fill them. Young men, not too lazy to work, not too proud to be poor, and are willing to eat what they have earned and paid for!

Talent is a good thing, and if you have not got it, then make the best use of fact. Educate yourselves, or you will go down to the tomb of oblivion—perhaps to ruin. While, if you educate yourselves, you will be an honor to yourselves and to your country. Education is worth more than gold—it is a constant friend through life, and at death a consolation.

Be independent as far as you are able. Live for something and for yourself—it is too expensive to hire others to do your thinking and let your machine decay in rust. Attend to your own business, and be sure to let other people's alone. Have but few confidants—the fewer the better—and always be true to your friends. Fear not your enemies, and remember that injured except by your own acts.

Young men, cut this out; paste it in your album for future reference. Do

good and leave behind you a monument of virtue that the storms of time cannot destroy. Strive to have your name to shine as a brilliant star in the classical skies. Write your name by kindness and love on the hearts of the thousands with whom you associate, and you may rest assured that you will never be forgotten.—Our Young People.

The Ideal of Success.

There is, perhaps, no ideal which men strive to realize with more earnestness than that of success; nor is there any which leaves a more lasting impression on human character or which exerts so potent an influence on human effort as the hope of success. Call this hope or fancy by what name you will. Call it a dream as we have called it, for as yet with you it is but a dream, or name it "the realization of the ideal," the fulfillment of hope.

"The attainment of a higher or a better life," or let it be known by its more homely appellation "success" and it is everywhere and always the same, everywhere and always at work.

Wherever a human heart throbs in sympathy with a higher prompting, there is its home. It inspires every noble thought; its accents mingle in every noble word and the benediction of its presence, is attested in every noble action. It gives duty its sacredness, sacrifice its reward, religion its sanction. It is the quest of science, the heart of literature and the soul of art. In itself it yields to no analysis, for it lies deepest down in our nature. It is that which explains whatever is incomplete, and interprets whatever is partial in all that we feel or think or say or do. It is the goal of all human activity and it underlies all human endeavor, and rightly apprehended and used in the measure of its eternal worth it brings all things finally to the feet of God.—Rev. Dr. Maguire.

OUR BOYS AND GIRLS.

THE BIG BOY WHO QUARRELED WITH HIS CHUM.

The Big Boy was very sweet tempered. You could tell that by looking into his clear, gray eyes, and noting the pleasant curve of his upper lip, which seemed always just about to break into a sunny smile.

Everybody at school liked him—both masters and mates. He could play football and hockey, and he was never known to quarrel, except once—and then it was with his dearest chum!

This was the way it came about. The Big Boy was not clever in class. Sometimes when he stood up to recite his Latin or history lesson, he would send the whole room into shouts of laughter because of the funny mistakes he made. When this was the case, the Big Boy's chum, who was head of the school, and who knew nearly as much about solid geometry and Greek as the principal himself, never laughed with the others.

On the contrary, he would seem to be very much interested in a book. The Big Boy might stammer and stutter, the Master might make sarcastic remarks, but somehow the Big Boy's chum did not hear. Yet when the recitation was over and the class filed back to its grade-room, the Big Boy would often feel a friendly hand on his shoulder, and later in the afternoon, if he wanted to go skating, his chum always wanted to go, too.

This was very pleasant. No wonder the Big Boy did not care whether the other fellows laughed or not.

But one day things happened differently. There had been an essay to write. The subject was: "Christopher Columbus and the First Landing on American Soil."

"Hurrah!" cried the Big Boy. "I won't have to look anything up for this! We know old Christopher by heart." And he wrote his essay in half an hour and slipped off to practice in the gymnasium.

Next afternoon when the English class was called, it happened to be the Big Boy's essay that was chosen for reading aloud. This was not because it was the best essay, but just because the master wished to learn how the Big Boy was getting on with his composition.

Everybody put away books and pencils and sat up to listen. The Big Boy's ears grew red, the way they always did when he was called upon to recite, but for all that he began to read in a clear, loud voice.

He told all about Columbus and the wonderful voyage. He told about the sailors, their fears and quarrels. He told of shifting winds and strange changes in the compass.

"Till at last," read the Big Boy in a loud, clear voice, "when all these dangers were finally overcome, and a new and wonderful world lay before the eyes of the eager commander, there was one more disappointment. For three days Columbus was prevented from landing by a dead clam."

The English master, who had been listening sleepily at his desk, gave a sudden leap in his chair. The boys sat up, too.

"Read that last sentence over," said the English master, sharply.

The Big Boy looked quite pleased. It was not often that people took so much interest in his essays.

"For three days," he repeated in a loud, clear voice, "Columbus was prevented from landing by a dead clam."

Then it was that the Big Boy's chum disapproved himself. With a sudden snort he threw back his head and laughed, and laughed and laughed. All the other fellows laughed, too, and even the teacher joined in the merriment.

The Big Boy stood with very red ears and faced them. Of course, he had meant to say that it was a clam that had prevented Columbus from landing. No clam could possibly have done such a thing, alive or dead. The word had slipped out by mistake. They might have known that.

When order was at last restored and the class dismissed, the Big Boy did not wait for any friendly hand upon his shoulder. Pating on his red sweater and slinging his skates about

his neck, he started for the river alone. It was a perfect afternoon. The ice was sound and smooth as a dancing floor. The Big Boy struck out with a strong, even swing. He was a beautiful skater, and but this afternoon there was nothing of that sort.

On, on the Big Boy went, till his nose was frost-nipped and his feet felt like senseless blocks of stone. It is not much fun to skate alone, especially if one had just quarreled with one's favorite chum.

So, at last the Big Boy turned to come back again, and just at the same moment, round a curve in the river bank, there shot a shadowy figure.

"I say," rang a jolly voice "of course I oughtn't to have laughed—but that dead clam. You know!"

So the Big Boy threw back his head and shouted, too. You would have thought it the funniest joke in the world.

Then the figure fell into step, and the Big Boy and his chum skated home shoulder to shoulder. It was not such a bad quarrel, after all.—Alice C. Haines in The Boys.

HABITUAL DRUNKARDS.

"There would be no liquor problem in New Jersey," says the Monitor of Newark, "if there were no drunkards. Most of the prohibitory legislation is to protect the few who can not control their appetite for a alcoholic drink. If men used drink in moderation, the status quo might easily be reached to satisfy almost every reasonable demand."

"But the greed of man, which will open the door of danger and temptation to his fellow man for filthy lucre, must be held down by the steel grip of the law. The saloons feed the passion for strong drink till the poor wailing becomes a sob, till the happy and comfortable family knows only want and misery."

"It is to the interest of the saloons and the breweries to prevent drunkenness, because the more drunkenness there is, the more degraded becomes their business in the eyes of the people. The brewers ought to put men of strong character in the saloons they own, and make their so-called proprietors realize that they will retain the premises only on condition that they conduct their business in a proper manner."

"As a general help to the banishment of drunkenness, we commend a practice which the Mayor of Harrisburg, Pa., has adopted.

"This plan may not be feasible in the large cities, but it should be effective in the town and villages and smaller communities.

"The plan of the Harrisburg official is to send cards to saloon-keepers with the names of habitual drunkards. The card contains also a request that those whose names appear thereon be issued intoxicating liquors."

WHAT IT IS TO BE A CATHOLIC.

No one knows the beauty and grandeur of Catholicity but one who is a practical Catholic. The Church of God is the voice of God. The Church of God is the right hand of God. The Church of God is vital with the spirit of God. The Church is the very vestibule of eternity. We do not sufficiently appreciate our privileges as Catholics. To be Catholic, to be children of the Church means to be more than kings, more than princes. There are no figures, there are no estimates by which we can compute the value of the Catholics' birthright this side of God's throne.

Why don't we love the Church more? Why don't we try and get into closer touch and sympathy with the Church? Why is it that that feeling of loyalty does not assert itself wherever the Church is concerned? I do not think the Church is concerned? For ever stand upon the defensive the moment the Church is assailed? For there is one thing under heaven that is pure, holy and of good repute, it is the Church of God.

We Catholics believe all the Church teaches and we practice what the Church enjoins. That is enough for us. We do not want to know more of our Church. We do not want any confirmation children of the Church and walk in the ways that the Church points out for us in and through His Church.

One of the greatest scientists of modern times died a few years ago in France, and when the priest prepared him for death he asked the privilege of making a statement. He was a man of his duty to the world that he thought it his duty to make a dying statement. And the greatest scientist of our day and perhaps the greatest scientist the world ever saw, prayed just before dying for the simple unquestioning faith of the poor Breton peasant woman. He said: "I do not want any other faith than hers. I want to believe in my God as she believes, and to follow the commandments of my God unquestioningly as I see her following them."

—Rev. D. V. Phelan.

FASHION vs. FAITH.

A press dispatch from Paris states that it has become a custom for American parents to take their babies to the fashionable church of the Madeleine, in that city, for baptism. "A well-known American" is quoted as saying: "Our baby is somewhat old for baptism. He is almost a year old. But we said that as long as we were coming abroad we would have him baptized in a church that counted for something."

The inference is that this "well-known American" is a Catholic. If he is he ought to be ashamed of himself. As a Catholic he should know that in delaying the baptism of his child so long he committed a grievous sin, and that the proper church in which to have the sacrament conferred is the parish church of the child's parents.

To permit "fashion" to control the administration of the sacrament is a species of sacrilege.—Southern Messenger.

THE GUILT OF HERESY:

Rev. Walter McDonald, a professor at St. Patrick's College, Maynooth, Ireland, writes to the London Tablet as follows:

The writer of the article "Moral Obligations of Assent to Dogma" in the last issue of the Tablet holds that a Catholic who has once received the faith cannot cease to believe without formal guilt; and that the possibility of a purely material lapse into heresy or infidelity implies "either Pelagianism and holding that faith is not a grace at all, or implicitly, by holding that the Holy Spirit, by His own work in it, and is false to the very union of truth which He Himself has operated."

This, it must be admitted, is a fair presentation of theological opinion as it is found in text-books; it represents even, there can be little doubt, what may be called the official mind of the Church's officials who are empowered to teach with authority. Some souls, notwithstanding, may be comforted to hear that the doctrine has never been taught officially. The Vatican decree, quoted by the writer of the article just mentioned, is the most definite of all the official utterances on the subject; but before that decree was passed assurance was given at the council that there was no intention of condemning the opinion of those who maintained that in certain circumstances an ignorant Catholic might join an heretical sect without committing formal sin. This does not cover cases in which all faith is lost—when, that is, one ceases to believe in supernatural revelation; but reading the decree in the light of the assurance as regards heresy; it seems but natural to interpret it as teaching that one can never give up the faith without material sin. If this be the true meaning of the decree; consequently it does not contain official teaching to the effect that one cannot without such sin go so far as even to renounce all faith and become a complete unbeliever.

Whether the doctrine that faith can be lost without formal sin is true or false, it is surely not Pelagianism, for it does not assert "that faith is not a grace at all." Faith, in the present order of Providence, is always supernaturalized; but may it not be that a mental act once supernaturalized can be lost without formal sin is true or false, it is surely not Pelagianism, for it does not assert "that faith is not a grace at all." Faith, in the present order of Providence, is always supernaturalized; but may it not be that a mental act once supernaturalized can be lost without formal sin is true or false, it is surely not Pelagianism, for it does not assert "that faith is not a grace at all." Faith, in the present order of Providence, is always supernaturalized; but may it not be that a mental act once supernaturalized can be lost without formal sin is true or false, it is surely not Pelagianism, for it does not assert "that faith is not a grace at all." 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