

CHATS WITH YOUNG MEN

A FRIENDLY SMILE

A friendly smile, midst all the gloom With which the world contends, Is like a flower whose sweet perfume With desert breezes blends.

A word of cheer, when dark despair O'erawes the spirit frail, Is like the welcome breath of air That fills the flut'ring sail.

A passing deed, in kindness done, Lives on throughout the years; In other hearts, by kindness won, It ever reappears.

SUCCESS MUST BE PAID FOR

By Rev. Eugene Sugrues, C.M.F.

As the old A. D. 1920 was peacefully closing its earthly career and a new one, 1921, was being ushered in, a young man approached me and said to me in a confidential tone which came from the very depths of his inner soul. "What resolution would you suggest to me to take on New Year's day that I may win success in life?"

"My dear young man, I answered, this New Year's day resolution talk strikes me very much like the familiar experience of 'old wine in new bottles'."

There is nothing new and original that might be said in this respect, or in any other for that matter. The wisest of men announced it a long, long time ago when he said, "nihil sub sole novum." There is nothing new under the sun.

The way and manner of presenting certain fundamental truths and principles may be new and original; but the principles themselves never change. They are strong and unbending, like the thunder-smitten oak. They are as immovable as the eternal, adamantine hills, as fixed and stable as the Northern Star.

Now get hold of some one of these fundamental principles and stick to it. Then endeavor with all your might and main to measure up to the standard before you, and I promise in the name of common sense that you will surely win success in life. After all, it is not what we resolve or promise to do that counts in the long run, but what we actually and really achieve or accomplish. That's the thing that matters in the last analysis. It has been said, I am afraid very truly, that Hades is paved with beautiful intentions and good resolutions.

Now the great, fundamental principle that underlies every success and explains the wherefore of every failure in life runs like this: "For every thing we get, good or bad, it makes no difference, there is a fixed price for which we have to pay either in coin, or in kind." We simply can't get out of it.

Whenever we refuse or fail to pay the price, right then and there we lay the foundation of our impending failure, misery and ruin.

And that's precisely the great trouble with the world today. If I may borrow a familiar expression, we want to dance without paying the piper. We want happiness and success without having to pay for it. And we know that this can't be done.

Whenever failure stares us in the face, if we are honest and sincere with ourselves, and go down to the root of the evil, we shall find out that it is because we have vainly tried to cheat in the game of life. In other words, we have foolishly attempted to get something for nothing.

Therefore, let this common sense truth sink deeply into our heart of hearts: "Only those persons win success who are willing to pay the full price." That's about all there is to it.

Let's view this vital and all important question from the opposite side. Why does a man succeed in life? Because he is willing to pay the price of success. And what is the price of success, may I further ask? The only price of success is work, hard work, incessant labor, endless toil.

It is plodding patience that never wears. It is the concentration of every thought, every desire, every aspiration to some one particular end. It is self-denial, self-control, self-sacrifice and self-discipline. To put it in another way, it is decisiveness and determination.

That's the price of success. And let me tell you that any man and any woman who pay the price who is willing to pay the price can have it.

But, at the same time, let us bear in mind that we can't buy success with some little ineffectual, spasmodic and sporadic effort now and then. We cannot buy success by working with one eye on the clock, as the saying has it, or taking more real heart interest in our amusements and pastimes than we do in our career.

On account of my ministerial calling I am often thrown in contact with some old people who as we commonly say, "have seen better days." Now let me say here in passing that perhaps there is no sight in the world more pitiful than poor, destitute and dependent old age.

Let us not deceive ourselves into the foolish notion that those people are as safe as Republicans in Texas. Perhaps they are far less numerous than we ever dreamed or thought they were.

Listen to this most interesting bit of information: According to recent statistics, ninety-seven out of every one hundred men and women in the United States, when they reach the age of sixty-five, are either wholly or in part dependent upon others.

It is well to remember that those people, with the exception perhaps of a few honorable cases, have only

themselves to blame for their sad plight and condition. And, yet, strange to say, they almost invariably place the blame on some one else's shoulders. They are poor and dependent, do you know why? Because they were not willing to pay the price for safeguarding the latter, declining years of their lives.

What is the price, may I ask, of a comfortable, independent and respectable old age? The price of a comfortable, independent and respectable old age is self-denial, self-control, self-sacrifice, self-discipline and thrift in one's youth.

In other words, it is systematic saving. It is the laying aside a definite sum every day, every week, every month and every year for the proverbial rainy day that is sure to come to every one.

But, to return to the poor old folks, what did these people do in their youth? Why these people defaulted on the price. They wanted fine clothes; they wanted to take trips and joy-rides; they wanted to go to the theater; they wanted to indulge themselves in a thousand foolish extravagances. So they spent every cent as they went along.

Remember the stern law, the stubborn principle: The price must needs be paid either in coin, or in kind.

Now the result was that in their hour of need and indignity they had to endure the humiliation of asking for charity; and in their old age they were dependent on those who gave them grudgingly food and shelter. That's the real story in a nutshell.

Let me summarize these plain remarks and bring them to a close. There is so much unrest and strife and misery in the world today, because nations and individuals hoard the price of peace, rest and happiness.

Similar causes will ever produce similar effects. Thus we cannot set causes in motion and hope to escape necessary effects and consequences. Do we think that the nature of things will be changed in our own individual case? Will not the same causes that produced misery in the past work out the same results today and tomorrow and hereafter?

What right have we then to hope that we shall achieve success in life, unless we are willing to pay the full price? We have no reason what ever to expect that the necessary effects will cease in our individual case, while the causes that tend to reproduce them are actively at work. Let me repeat the fundamental principle again, like causes produce like effects.

It will be easily understood from what has been said heretofore that there are no bargains in life. Every thing that is worth having is costly, and the price tag was written at the beginning and it has never changed.

Success, fame, riches, holiness, friendship, literary achievement, education, and what not, we must pay for them in blood and sweat if we get them. Something for something, nothing for nothing. That's the inexorable law of life.

These are solemn truths which may not be actually spoken except in the way of teaching, but which must be laid up in the heart. Let us try to learn them. Let's not get them by rote, or speak them as a matter of course, but strive to grasp and understand their full meaning and import.

That a thing is true is not always a sufficient reason that it should be said, but that it should be done, that it should be acted upon, that it should be made our own inwardly.

Let us, therefore, so conduct ourselves as to live up to the standard and always act upon the fundamental principles laid before us. Fiat, fiat!

That, but not till then, the year of our Lord, 1921, will bring to us the fullest measure of unalloyed happiness, constantly increasing prosperity and ultimate success. Fiat! Fiat!

OUR BOYS AND GIRLS

A VALENTINE

Your gran'ma, in her youth, was quite

As blithe a little maid as you. And, though her hair is snowy white, Her eyes still have their maiden

And on her cheeks, as fair as thine, Methinks a girlish blush would glow If she recalled the valentine She got, ah! many years ago.

A valorous youth loved gran'ma then, And wooed her in that staid lang' age;

And first he sold his secret when He sent the maid that valentine. No perfumed page nor sheet of gold Was the first hint of love he sent, But with the secret gran'pa told—"I love you"—gran'ma was content.

Go, ask your gran'ma, if you will, If—though her head be bowed and gray—

If—though her feeble pulses be chill— True love abideth not for aye;

By that quaint portrait on the wall, That smiles upon her from above, Methinks your gran'ma can recall The sweet divinity of love.

Dear Elsie, here's no page of gold— No sheet embossed with cunning art—

But here's a solemn pledge of old: "I love you, love, with all my heart." And if in what I send you here You read not all of love expressed, Go—go to gran'ma, Elsie dear, And she will tell you all the rest!

—EUGENE FRIED

TEACHING CHILDREN MANNERS

The teaching of good manners in the schools is made the subject of discussion in the Current Bulletin of the New York State University. At the suggestion of Dr. John H. Finley, State Commissioner of Education, the entire issue is devoted to manners, for the reason, as Mr. Finley says, that "with the increasing congestion of population we have greater need of manners and by manners I mean good manners."

"The Meaning and Value of Manners," and "Good Manners, a Test of Education," are the topics presented in brief articles contributed by Major General John F. O'Ryan, John S. Phillips, editor of the Red Cross Magazine; President Nicholas Murray Butler of Columbia University and New York State Historian James Sullivan.

General O'Ryan advocates supplementing the compulsory military training law, now being carried on in New York State, by an effort in the schools to foster that courtesy which is indispensable to discipline and efficiency.

"Let the boys stand in an attitude of alert and respectful attention," he says, "when reciting or addressing the teacher. Proscribe postures which, though they may please the fancy of the boys, may serve to stimulate disrespect, inattention or fevility. The manly 'Yes, sir,' and 'No, sir,' required in the military service, should replace the variety of affirmative and negative responses that indicate lack of courtesy and good manners."

"If good manners and politeness are to characterize our people the effort to that end must begin in childhood and the instruction given in the home must be supplemented by training and discipline in the schools."

General O'Ryan expresses the belief that perhaps some of our boys regard manners and politeness as inconsistent with manliness, and points out the fallacy of this reasoning. He says that the boys, contending that valor and true courtesy are invariably the characteristics of gentlemen.

Mr. Phillips says that manners are best acquired in childhood and youth, when the mental organs are flexible and readily trained. He believes that "the school, that great extension of the home, is the true training ground," and that "teachers skilled in understanding of children and young people are the natural counselors to arouse interest and direct exercise in this fundamental of human intercourse."

"Good manners," he declares, "not only lead to success in the worldly sense, to added friendships, to progress in business and social standing; not only form one of the keys to the gates of wealth, but practice in manners is the simplest and most valuable kind of discipline; it educates the heart; it is an antidote to irritations of personality; and it increases the sum of our happiness and satisfaction in life."

President Butler includes manners as the second of six tests in determining whether a real education is being had, and whether progress toward a sound educational ideal is being made.

"Refined and gentle manners," he states, "are the expression of fixed habits of thought and action. A boor who happens to be in possession of a considerable body of knowledge is not for that reason an educated man. The truly educated man will reveal education in his attitude to those about him; in other words, through his manners."

State Historian Sullivan tells of the past ages in which the training of youth in good morals and gentle manners was one of the most important functions of the parent or the teacher.

"Comparatively recently," says Dr. Sullivan, "the educational world has awakened to the fact that the teaching of good manners has become rather ineffective so far as the large mass of our boys and girls are concerned. It is thus that a present effort is being made looking to a revival in our schools, a veritable renaissance, of that kind of training in good morals and gentle manners which was given over so many centuries to our boys and girls of western Europe and America."

Another writer contends that manners are even more important than appearance. Say three boys, all applying for the same position. One might be a monster of learning, with a Shakespearean foreshadow; another might be not half so good but still able. One boy might not have the abilities of either of the other two, but if he has good manners, if, instead of gushing an answer like the first one, or giving only an inarticulate sound like the second, he gives a clear, respectful answer to the questions asked him, it is ten to one against the other two.

Manners are not easily taught except by example. Every boy, if he forgets everything else, I have said, should bear in mind the enormous value of manners. All through his life it will give him a value which he would never possess without them and a start over other boys who never tried to be nor were well-mannered."—The Echo.

No honor, no reward, however great, can be equal to the subtle satisfaction that a man feels when he can point to his work and say: "That task I promised to perform with all loyalty and honesty to the utmost of my ability is finished."—Henry M. Stanley.

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INDUSTRIAL UNREST

DAWNING APPRECIATION OF THE STATEMENTS BY CATHOLIC THINKERS

By Rev. Albert Muntsch, S. J.

In the preamble of their famous reconstruction program, the representatives of the British labor party state that they regard the great war as the "culmination and collapse of a distinctly industrial civilization," which they will not seek to reconstruct. The English laboring man has experienced the bitter fruits of that system, and so he cries "away with it," and he looks elsewhere for escape from economic and industrial slavery. And in other lands the cry was taken up. In the declaration of labor organizations as well as in the reconstruction programs of the churches, there was the same strong, determined opposition to what had become a system of industrial slavery for a vast portion of the wage earning class.

Strange teachings of history! What had been so often and so earnestly advocated by Kautsky in Germany, Vogtsang in Austria, de Mun in France, Vermeersch in Belgium, and by Pope Leo XIII, and always so scornfully rejected, was now eagerly accepted by a world tired and disgusted with the evils of an industrial regime based upon the might of the strong and upon the power of wealth.

These great Catholic social reformers taught a social doctrine which was not acceptable to a money mad generation and to an age hardened by materialistic teaching. They insisted on Christian justice, supplemented by Christian charity as the foundation stone in every righteous social order. But they were laughed to scorn. Now that the terrible World War has dealt the death-blow to the unrighteous system of a purely industrial civilization, people are glad to listen to reason, and even to accept direction from sources they formerly condemned.

In the many protests that have been voiced by leading sociologists and students of industry since the memorable declaration of the British labor party, there is constant emphasis on the fact that from now on the "personality" of the laboring man must be respected, and that he will no longer be regarded as either a slave of the machine, or a cog in the industrial wheel.

Thus in an article in The American Journal of Sociology (September 1920), on "Why Men Strike," we read: "The world of modern tradesmen, craftsmen and laborers is so specialized, so devoid of intrinsic interest, that the workman finds no incentive to work except the pay he receives. . . . The present industrial unrest will not cease until the workman is studied as a human organism with the purpose in mind of giving him some interest in his work besides the pay he receives."

Among the declarations adopted at a conference of national and international trades union at Washington, Dec. 13, 1919, was the following: "Wage-earners aspire to be something more than numbers on the books of an industrial plant, something more than cogs in an industrial system dominated by machinery, owned and operated for profit only. The workers insist on being masters of themselves."

Now the Catholic teaching on the value of the individual before God safeguards the personality of the wage-earner. He is not merely a slave of the machine nor a cog in the vast industrial system. He is endowed with immortality and is called to an eternal inheritance in the kingdom of God.

We are constantly reminded that all labor is excellent, and that it may become a means for securing this eternal recompense. St. Joseph prides of being "a just man," no less by his loyal devotion to his daily work than by his life of admirable virtue. In the foster father of Jesus the workman of every nation possesses a model of surpassing excellence. We do not associate the name of St. Joseph with anything striking or imposing from a worldly point of view. He led the ordinary, quiet, laborious life of a man devoted to duty and to the care of family. And yet he was a free man, he rejoiced in the liberty of a child of God, he was a rich and fully developed personality. He served his God and served the interests of the Child Jesus and the Blessed Mother by his steady application in that sphere of labor to which Providence had called him.

Catholic workmen, can you desire a mere worldly ideal than the just man, St. Joseph? Where will you find such devotion to duty, such whole-souled and faithful co-operation with grace, as in the life of this faithful guardian of Jesus and Mary? He is your patron, your advocate.

TRIBUTE TO CATHOLIC CHURCH

A most remarkable sermon delivered in a Protestant church was that given recently in the Wayne Avenue Baptist Church, Germantown, Pa., by Rev. E. L. Newkirk. Opening a series of sermons on "The Contributions of the Great Faiths" for the purpose of obtaining a "better understanding of those who differ from us," he announced that "at each of the seven Sunday evening services, hymns will be sung which have been produced by the Church we are considering." Minister Newkirk's first address dealt with "The World's Debt to the Roman Catholic Church." During his discourse he said:

"The Catholic Church has been the most remarkable in the history of the world, the Papacy ruling 240,000,000 souls, 16,000,000 of whom are in the United States. It has survived the centuries, outlasting the Roman Empire, the Eastern Empire, the German Empire . . . maintaining one authority, one worship, and one doctrine. Such a mighty organization stands today an incomparable achievement."

Protestants are under an abiding debt to the Catholic Church for preserving the Sacred Scriptures and fostering learning among the darkest ages of mankind.

SUPREMACY IN ART

"The Roman Church is supreme in the constitution of Christian art. The great truths of the Gospel are made to live in the colors and forms that Christian genius has laid at the feet of Christ. The Catholic churches of Europe represent the subsiding of industry and consecration of millions of devotees. The greatest of these is St. Peter's begun in 1450 and requiring one hundred and seventy-six years for its completion, costing \$60,000,000."

In the fifth century, the barbarians from the East, North and West, poured in upon Rome and caused the downfall of the Empire—the Huns, under Attila, the Goths, Saxons, and Germans. Who were these invading tribes? They were our fathers. They were as savage, cruel, pagan and wild as any tribe of Northern Assam today. These invading hordes conquered the Roman Empire, but were quickly conquered by the Church, and in a small space of time we find the heathen becoming Christian. Christianity in that day must have possessed verile and dominant qualities to conquer her conquerors."

"The Roman Church shows her wisdom in her capture of childhood. She believes in education. . . . She solves the religious education of her children by supporting the parochial school. There are twenty five million of young people in the United States who are without religious education. The greatest problem facing us today is that of providing religious instruction to the young."

"The Roman Catholic Church possesses excellencies which all Protestants excel well emulate, among them are her fidelity to the services of the church; her great reverence in worship; her sacrificial liberality in giving; her company and efficiency in performance of her task; consistency in her dogmatic positions; and her uncompromising attitude towards divorce."

EACH DAY A NEW YEAR DAY

"It is the custom of those who give retreats to clergymen," wrote the learned and saintly Bishop Alfred A. Curtis (convert to the faith and second Bishop of Wilmington), "to appeal to their feelings by saying: 'Think of your first Mass, of the fervor you had then!'"

"I must say that in many cases it seems to be very efficacious; though for my part, I never could understand why they should go back to their first Mass, for they ought to be able to say after every Mass: 'This is the best Mass I have ever said. I have offered to God more for souls this day than I have ever done before;

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more love and more zeal for the conversion of souls; I have sacrificed to Him more of my own will."

This suggests a very happy idea for a New Year Resolution. Resolve to make each day a New Year day— to be begun with the same freshness, vigor and confidence in God. At the end of each day be able to say: "This is the best day I have ever had!"—The Liguorian.

Without patience you can be master neither of others nor of yourself.

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