

CHAIRS WITH YOUNG MEN.

The advice of the successful concerning success ought to be acceptable. Here is a rich merchant who gives to young men the benefit of his long experience in business.

How can a young man succeed in life? That is a question with which every young man should get busy and to which the old man should give his attention.

It is the question of the hour. Moreover, it is one that can never be discussed too often or at too great length. I like to discuss it, and I like to have others discuss it with me. Advice of this kind can never be amiss.

There are many qualifications a young man must possess before he can be successful. Self-sacrifice must predominate in all his dealings. His work must be a part of his every day life. Punctuality should be one of his best qualities. Voracity, frugality, patience, application to business, attention to detail and a determination to succeed—these are but a few of the essential qualities which must be found in the man who succeeds in life.

To the boy about to begin a career I would say: "Get as much of an education as you can. If you are too poor to go to school read the best books you can; observe the manner in which your employers and successful men around you do their work, and store the knowledge thus gained for future use."

A man cannot have too much education in this life, but did he have the best that could be acquired he could not be successful without possessing the other qualities I have mentioned.

Elements of success are like to the organs of a man's body. Without the heart, what good would the rest of our body be? With the brain inactive or afflicted, how could we get along? With our liver out of order, what would we care about business? It is the same way in the daily actions of man. Without honesty, what are all other qualities I have mentioned as necessary to success? Without application, how can we expect to go through life and be successful? Without a determination to succeed, what use is it for us to enter into a business venture? It is the lack of one or two of these essential virtues in a business man that give us so few Carnegies or Rockefellers.

Here is something every young man should bear in mind:

No matter how small the salary you get, save money. Even if it be but a mere pittance, the time will come when you can turn it to good. You are not always to get along with \$5 a week, or \$35 a month. Nevertheless, unless you practice economy on your small salary you cannot hope to save when you get a larger one. I started out in life with a determination to economize. I can thank my early savings for the start which made it possible for me to become possessed of a large and lucrative business.

Here is another point: Do not pass over little details because they appear to you insignificant at the time. The time may come—and it surely does—when the insignificant matter will take on the dimensions of something important. The very successful man always thinks of this and gives as much or at least as careful attention to little matters as he does to the momentous ones.

Be punctual. Without punctuality a man can get into all kinds of trouble. To make an engagement for one o'clock and keep it a few minutes past that hour is not punctuality. It impresses the other party that you are not particular regarding the business you wish to transact with him. Be ahead of time if you wish, but do not be late. I never saw a man yet who abused this advice and was successful.

Don't be afraid of hard work. The man who says he can attain to success without that is wrong. Apply yourself to the work in hand and do not leave it until it is finished. If you have to work overtime to accomplish something, do not grumble. The satisfaction you derive from knowing you have completed your task recompenses you for the loss of time.

Above all, be honest. The money you make through deceit or deliberate theft never does you good. The consciences will not permit a man to succeed with ill-gotten gains. He is constantly worried by the sense of his shame, and though no one but himself knows it, it will spoil his life. I have yet to meet the man who will say he can be happy with ill-gotten gains.

Another thing I might advise is to keep to one line of business if you can. There is nothing made in venture. If a man finds he is adapted to a certain line he ought to stick to it, no matter what the difficulties he has to surmount. Variety never did help a man. In leaving one pursuit in which you have been engaged for some time and taking up another you are practically throwing away a lot of valuable time. That you do not succeed immediately is no reason why you should become discontented and "throw up the sponge," as it were.

There are men in my firm, now receiving their share of the profits of my business, who began their business careers on very small salaries. I can name five who at one time or another told me they had chances to enter some other field that would, for the time, pay them more money. I advised them to remain where they were, and they took my advice. These men are now eminently successful. They have comfortable homes, good incomes, and promises of greater success than abides with them at present. They owe their advancement to themselves. They were possessed of all the qualities I have enumerated, and used them every day. They were hard workers, and never overlooked details.

I would sooner have an illiterate man who works hard and applies himself to small details than the most polished individual in the world who does not believe in hard work in connection with life.—HENRY C. LYTON, in Catholic Columbian.

OUR BOYS AND GIRLS.

Some Youthful Saints.

Here is something very comforting if not generally remembered. You don't have to grow up big to be a saint. You can be one while very young.

St. Peter of Verona was an eloquent preacher at fifteen. St. Catherine of Siena was a zealous tertiary at the same age. St. Paschal Baylon converted the herdsmen of Aragon when he was but a lad in his teens. St. Aloysius was a saintly child before he was nine years old. When a boy at school St. Dominic sold books to feed the poor during a famine then raging, and he offered himself in ransom for a slave when he was but fifteen. St. Louis of Brignolles, nephew of King Louis, was devoted to the glorification of God at an early age. It is recorded of this child that he would steal out of his royal bed and sleep upon the floor in memory of the king who had not where to lay his head.

St. saintly was the childhood of St. Charles Borromeo that his singular virtues earned his elevation to the Cardinalate at the age of twenty-two. St. Stanislaus Kostka was but seven when he died after a life which, though but short, had its every minute devoted to God. St. Lawrence O'Toole was a model of virtue at the age of fourteen and became abbot before he was twenty-five. St. John, the beloved disciple, was only a boy when our Lord called to him to follow him. St. Louis the Crusader, king of France, was but twelve when he ascended the throne and voluntarily vowed to make the defense of God's honor the aim of his life.

St. Agnes, St. Cyril and a host of other child martyrs gave up their lives for the holy faith. These young saints needed not the maturity of years to teach them the better way.

The Neat Girl.

We all have among our acquaintances the girl who, without being in the least good-looking, always manages to look neat and well-dressed. Perhaps she has only a small dress allowance, and whenever you meet her she looks smart and attractive, while other girls, with twice the money at their command, too often look shabby and dowdy.

What is the neat girl's secret? Nothing more or less than taking care of her clothes. She has a place for everything, and everything is kept in its place. Her ribbons, gloves, handkerchiefs, veils, etc., are not huddled together in one drawer, neither do they lie about on tables and chairs until they are wanted. Every article of apparel is put away with the most scrupulous care, first being dusted, shaken or mended, as the case may be.

There is a great difference, too, in the way in which girls put on their clothes, and very often a girl dressed in a shirt waist and a plain skirt will look twice as neat as one clad in an expensive gown, the reason being simply and solely this: The one has put her dress on any way, and the other has taken care that it shall be neat and fresh.

It is the duty of all parents to see that their children are taught from their babyhood to take proper care of their wearing apparel, for the child who lets her clothes drop off her and lie in a heap on the floor invariably grows into the careless, untidy woman with whom we are so familiar.

The Angel's Measures.

Helen was preparing for her First Holy Communion. Her teacher, Sister Ignatius, had told them that very day that they must prepare their hearts with great care.

"We must cleanse our hearts of all sin," said Sister. "If you expected some great man or woman to come to your house to-morrow, how hard you would work to-day to prepare the rooms for his coming. How much sweeping would be done! What corners would be left untouched? In what place would you leave dust?"

The children assured her they would leave no dirt in any corner; they would clean all the house and open windows and let in the fresh air.

"But," continued Sister, "you must do more than clean your heart and mind for the sacraments. You better make your heart larger. If you have a little miserly or stingy heart there will not be any room for many graces. How can we make our hearts larger?"

After a few answers the children said our hearts might be made larger by loving God more and more, by prayer, by good thoughts and good deeds.

Sister's last words about making our hearts larger made quite an impression on Helen.

When she arrived home her mother thought she did not look well and she told her to go to her room and rest awhile on the bed. Helen was really tired enough to cheerfully go to her own room, and in a short time she was sleeping.

All at once, as she thought, she awoke and found herself on the bank of a large river. The stream was wide and deep, and the trees and flowers on the banks were most beautiful.

No girl or boy was in sight, but not far away was a shining angel, robed in white, just as she had imagined an angel might look. How beautiful! How pure and happy the face! Near the angel was a number of measures. Some were very, very small, others would hold a pint, others a gallon, and others were quite large.

As Helen looked into the face of the Angel, he smiled and greeted her most kindly. Then he took in his hand a very tiny measure and going to the river filled it with water which he poured over the roots of a very large tree. Several times he brought water in the tiny cup for certain trees. Then he took a larger measure and watered the ploughed land, and a still larger one for a new meadow.

"I see you do not understand," said the Angel to the wondering little girl. "Do you wonder why I have so many measures of different sizes? Helen readily acknowledged that she was puzzled, and her looks showed she wanted to know the meaning of it all. "These measures," said the Angel, "are like the hearts of the children, and the river is like the ocean of God's graces. If a child has a selfish, little,

unloving heart, he cannot bring a large amount of graces to his soul. You see this little tiny cup will hold only a small amount of water."

The Angel took up the different measures and said each one was, in size, like the hearts and disposition of some child. Only the large, loving heart and the right dispositions can receive great graces from the Sacraments.

Think you the dream was of any benefit to the little girl preparing for her first Holy Communion? This little story is meant for the First Holy Communion class. Read it carefully and think of the meaning.—Mary J., in the Sunday Companion.

HOW TO WRITE AND SPEAK WELL.

The Rev. Louis Drummond, S. J., in a lecture at the Carnegie Library, Winnipeg, recently, had for his subject "How to Write and Speak Well."

In learning to speak well, said Father Drummond, one of the first essentials is the acquirement of style. Style is a thinking out into language. A man, to have style, must be able to think; and to write well is to think clearly. We must have our ideas, but our ideas must be embodied in language. We must have words to express our ideas. How, then, are we to get them? He would say, first of all, by reading. As Bacon said, "Reading maketh a full man." The Greeks were not great readers, and were very cultured, but they were trained from their youth. We do not all have these exceptional advantages, so the best way is to read for ourselves.

BOOKS WORTH READING. But the question is: "What shall we read?" A great many books are not worth reading. Only the best, only the greatest books should be read. DuQuincy said, because he felt that there were so many worthless books: "All the libraries in the world should be burnt, and let us begin again." So the man who wants to improve himself should avoid the trash and read only the best.

Then, too, it is not simply necessary to get words, but we must get to know the meaning of words. This is sometimes not very easy, as not even all the dictionaries agree. But we must get to know their meaning in order that we may use them correctly.

ANOTHER CONVERT SON OF ANOTHER ANGLICAN ARCH-BISHOP OF CANTERBURY.

"While the novels of Father Benson are daily attracting fresh readers," says a writer in the London Tablet, attention is being called anew to the career of—so far as we know—the only other convert son of Archbishops of Canterbury or York, since Archbishops of Canterbury or York had sons. This is Sir Tobie Matthew, the son of the persecuting Archbishop of York, a "True Historical Relation" of whose conversion, with the antecedents and consequences thereof, has already been published and makes excellent reading. A full life of him is now announced by Mr. Elkin Matthews. Besides being a son of the Archbishop of York, Sir Tobie was, on his mother's side, a grandson of Archbishop Parker of Canterbury, and of Bishop Barlow of Chichester. He was undoubtedly the most episcopally related young man who ever embraced the Anglican faith.

The beginning of his going over was a visit he paid, in 1598, to a young Catholic, a Throckmorton, living in France. That is rather an agreeable memory; for the modern English converts to Catholicism, for the most part, learned their lessons from books and not from men. Whenever we Catholics, we were thrown back, Cardinal Manning confessed: "I became Catholic in spite of them." But in the old days Protestant parents rather feared the effect of a meeting between their children and professors of the ancient faith. When Tobie, having been returned to Parliament for a Cornish constituency, decided to go to Italy to enlarge his experiences, his father opposed. As a kind of compromise he was allowed to go to France for six months on condition he did not prolong his travels into Italy or Spain; and one is left rather wondering why Frenchmen were regarded as less likely to make a proselyte than either Spaniards or Italians. In 1605 he found himself in Florence and there made his submission to the Church. Imprisonment in the Fleet prison became his portion, and there he was visited by Bacon, whose alter ego Catholics could not recover him to Protestantism. Other persuasions were made—the story of them is well told by himself in the "True Historical Relation." At this moment it is of interest to remember that he was employed by James I. to further a marriage between Prince Charles and the Spanish Infanta. His knighthood commemorated his ser-

vice; but he was not content with the life of Courts, and he died a son of St. Ignatius. To Catholics—who have this "True Historical Relation" already in their hands—this sequel about his secular history will be welcome, and more so as it comes from the hand of Mr. Arnold H. Matthew, a member of the family to which Sir Tobie belonged, and already favorably known as the editor of the "True Historical Relation" as well as of other books having for their aim the illustration and spread of the Catholic religion.

Rushing hastily to reach the Communion railing shows lack of devotion and is desecrating.

They Can't Fool the Irish. "Ireland is a very uninviting field for women founded religions," remarks the Western Watchman. "The only convert the Christian Scientists ever made in that country died a few weeks ago, and on his death-bed sent for a priest. Religious fads of all kinds do not grow on Irish soil. We have never yet heard of a convert to them. Much given as Paddy is to a joke, he never could be converted to spirit-rapping, or Mormonism, or 'Christian Science.'"

Another important matter in writing is the choice of words. Emphasis has been laid upon the use of Saxon words. Some say use these words only, Father Drummond said he would use the Latin and Saxon words as well. The Latin language is the language of culture, and therefore the Latin word is often preferable to the Saxon. A happy admixture of the two would therefore be best.

THE USE OF CORRECT PHRASES IN WRITING is also a matter of study. We can not very well learn these in the high school or the university. The course of study there is too much like a sleep-study there is too much like a sleep-study there is no time for these things. The real work along this line must be done afterwards. The best plan is to get a large "commonplace book," and keep it by you, and in reading a good author, when you meet with a fine phrase, put it down with the author's name, the book and the page beside it. These should not be long, not using the Latin extraneous. Carry this book with you when you go on a journey, and whenever you have time read them over. And do not be content with reading them, but commit them to memory. Especially is this true of poetry. He would advise reading plenty of poetry and learning it by heart. He would even go further than that, and would advise the writing of poetry. This is not necessary for publication, but for practice. There is nothing this for the cultivation of style. The most useful kind of poetry for this purpose is the sonnet. The reason for this is that it is the most difficult kind of poetry to write. It is so closely guarded by rules of structure that it affords a splendid exercise in the correct use of words and the concise expression of thoughts.

IMITATION OF BEST WRITERS. Again, the lecturer would advise a moderate use of imitation. He would imitate the best writers, but not slavishly. Imitation by translation he regarded as an especially good thing. Translate from another language, and you will find that a great new knowledge you will get of your own.

The formation of sentences is also of importance. Vary your sentences. Use both long and short. Some have said that the English language is best fitted for the short period. Some, however, have used the lengthy, complex sentences with good effect. But this should not be attempted except by those who are masters of it. In the formation of sentences, commonplace endings should likewise be avoided.

HOW TO SPEAK WELL. If a man pursue this course for ten years, he should be able to speak pretty fluently. Plenty of preparation of course will still be necessary for each occasion. The speaker would not advise preparing to the extent of committing to memory. This interferes with naturalness. The labor expended in so doing, besides, would give sufficient grasp of the subject to treat it extemporaneously.

In speaking don't imitate actors. They are not natural, said Father Drummond. Especially is this true of English actors. French actors are not so bad, they are more natural.

CULTIVATION OF THE VOICE is also necessary to good speaking. If you can find a really natural elocutionist follow him. To train the voice to carry, make it all real. A good way to test yourself in this is to hold a lighted candle in front of the mouth and then vocalize strongly. If in so doing the candle is extinguished the vocalization is not right. Proper vocalization should not put out the light.

A bass voice is a fine thing, but there is sometimes a danger from indistinctness. A low voice should be cultivated; however, avoid the high key in speaking. This can be done by practice. Care should be taken, too, in the matter of pronunciation. Consult the dictionary often. You can't always depend on the pronunciation used by those around you. In this connection there are two things that should be carefully observed. The first of these is accent. The tendency of the English is to throw the accent forward. Be sure and get the accent right. The second is articulation. This should be clear and distinct. All the vowels should be sounded.

GESTURES AND SPEECH. Something should be said, too, with regard to gestures. This is an important part of the equipment of a good speaker. Gestures should only be used when they are natural and when they accompany the word they are intended to emphasize. The skillful speaker will also keep careful watch of his audience. When they begin to get sleepy it is time to stop. Yet this scrutiny should not be too minute. One apt to notice trifling incidents if the scrutiny is too close.

As a final qualification, a speaker should practice serenity. His audience must have faith in him; they must believe that he is genuine. Be natural. If a man is known to be a man of worth and sincerity, people will listen to him in spite of all the defects in the world.

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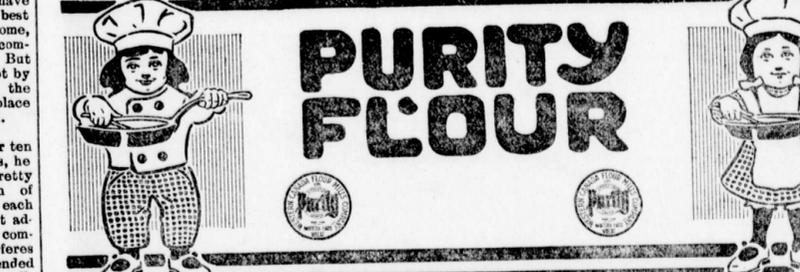
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