

OUR BOYS AND GIRLS.

When Alfred Tennyson was a boy, he once gave a very wise piece of advice to his older brother, Frederick. The latter was going out to a party and was very shy at the thought of it. The future poet, who used to spend a good deal of his time in studying astronomy, said to him: "Fred, think of Herschel's great star patches and you will soon get over all that."

Self-forgiveness is by far the best cure for this troublesome affliction of shyness. The nervous person imagines that everybody in the room is looking at him or thinking about him. If he detects any lips curving into a smile he jumps to the conclusion that it is provoked by some eccentricity of his own dress or behavior. He interprets the whispers exchanged by two people in the opposite corner as having himself for their subject. The fact is that he is by no means the centre of the assembly. Indeed, there is no one there to whom he is so important as he is to himself. As soon as he realizes his comparative insignificance, forgets himself, and throws himself heartily into whatever may be going on, his distressing sensations will speedily vanish.

It is not in social intercourse only that we suffer from giving our own selves too prominent a position in the world of our ideas. Both in childhood and in adult life there are many occasions when we are tempted to think of ourselves more highly—yes, and to think of ourselves more than we ought to think. The remedy is to look away from the great star patches, to remember how large the world is, and how very small a part of it revolves round our own selves; to cultivate a wholesome sense of our own unimportance in the presence of the vastness of the world outside. Especially will the thought of God Himself teach us due humility; for it is in the light of the perspective of eternal things that we perceive how slight, after all, is the difference between man and man.

Graciousness, kindness and sweet manners will cover a multitude of beauty defects. Exhibitions of selfishness and rudeness—they are quite the same thing—will doom the prettiest girl to wall-flowerism. The old adage that "beauty is as beauty does" is true, fearfully true. When beauty sits with her back to people, and has the suns, forgets the rights and privileges of other folk, beauty is decidedly horrid and ugly.

Graciousness is, but a matter of forethought, of being conscious of the comforts and wants of those about us. To be polite is not to be "putting on airs," as some misguided and mistaken mortals seem to believe. Many individuals are unpollished because they have not been in environments that brought about culture and refinement, but there is in everybody's heart a consciousness of what is kind, gracious and polite. To be well-bred is to show respect to the fellow-passengers on this jolly train of life. To push ourselves ahead of weaker ones, to go our way unmindful of the discomforts of everybody else, is to be a bore. Society will not endure such exhibitions of bad manners—called bad manners, to be sure, but selfishness it is, and nothing more nor less.

It is nice to rise when somebody leaves the room. Why? Because it shows thoughtfulness. Indeed, one should not be thrown into jail because one forgets, or even does not know that such evidences of respect are expected. But—well, it costs so little to be sweet-mannered! In fact, it costs not a cent's worth except a little time, a little thought and carrying these thoughts into effect.

Good manners should not be put on and off like one's Sunday frock. What is due to strangers is also due to one's own family, even the cook and the maid-of-all-work and the butcher's boy are entitled to a certain amount of consideration. Who cares a rap for the girl who prattles and tattles and makes a great fuss over some other girl who has more money and better social position, and then runs home to annoy and show unbearable arrogance to her kitchen maid? Her good manners are for display only. They are perishable. Good breeding never wears out. It is just as good this year as it was last, and next year it will be even better. The more you use forethought, consideration and human kindness, the broader and more beautiful will these attributes of the gentleman's soul grow and expand and shine forth.—Helen Follett Stevens.

The Right Road to Success. One of the merchant princes of a large Canadian city was asked to tell of his early struggles, and the recital proved to be of more than ordinary interest. He was next to the eldest of five boys. His father was a civil engineer, whose work was, for the most part, in distant places, and practically deprived him of home life, so that the entire care of his sons was left to his wife.

Returning from a sojourn in South America, the father found that his two eldest sons had matriculated at the university with the intention of taking a college course. He told his sons that they could go to college, but he urged them to also learn a trade, strengthening his argument by telling them that, when he was in charge of the construction of a railroad, he advertised, at the same time, for a time-keeper and for an expert bridge-builder. In response to the first advertisement he had a number of applicants, including young men and old men, university graduates, society young men, clerks, school-teachers, and others, who made strenuous efforts to obtain the position. Some offered letters of recommendation from high dignitaries; others sought to bring personal influence to bear, yet the remuneration was only \$7 per week. Only one man responded to the second advertisement. He arrived with his hands in his pocket, and his hat on the back of his head.

"You want a good bridge-builder, eh? What are you offering?"

"Four dollars a day," was the answer. "Then you don't get me," and swinging around he was going out of the door when the engineer called him back, questioned him as to his experience, and, being satisfied on that point, engaged him at a salary of \$5 a day.

"There, boys," said the father, "that shows the difference between being a master of a trade and a master of none."

So profound was the impression made upon the boys by this talk that they decided to learn a trade. After much consideration, one chose that of watch-making, the other that of manufacturing jewelry. Both of the boys were duly apprenticed for five years.

Their father advised them to fit up a workshop in their home, in which to spend their evenings. This they did, with the result that, later on, but before they had passed their apprenticeship, and while their wages were only a few dollars a week, they were earning several times that amount by extra work done at home.

During the first year of their apprenticeship, they were paid nothing. The second year each received \$1 a week. In the fifth year each was paid a salary of \$12 a week.

The watchmaking brother, by perfecting himself in his art, had made an excellent watch entirely by himself. Just after he completed his apprenticeship, the position of chief watch repairer in a leading establishment became vacant. He applied for it, but was about to be refused because of his youthfulness, when he brought himself of his home-made watch, and produced it as an evidence of his skill. He at once secured the coveted position, at high wages, and held it for some time, carefully saving every penny he could until the way was clear for himself and his brother to begin business on their own account.

This they did in a small way, but, as may be easily imagined, prosperity soon rewarded their industry and economy and their firm grew to be one of the most important of its kind in the country.

As the three younger brothers grew up, they were given employment, and are now in charge of different departments, the detail of which they have thoroughly mastered.

Another circumstance is worth noting. As soon as the boys began to earn wages, their father required them to pay something to their mother for board. This they did regularly, until they established homes of their own.

Looking back over their experience, and testing by it the value of their father's advice the brothers are satisfied that it was thoroughly sound and that they were wise to follow it so implicitly.

Whatsoever other penances young men may perform during Lent, this department recommends to them to give up drinking liquor. No whisky or beer from now on until Easter! Some persons say: "I can take it or I can leave it alone." Let us see them leave it alone, at least for Lent.

Overcoming Obstacles. However great the obstacles between you and your goal may be or have been, do not lay the blame of your failure upon them. Other people have succeeded in overcoming just as great obstacles. Remove such hindrances from the path for others if you can, or tell them a way to go around. Even tell them a little distance and cheer them on. But so far as you yourself are concerned, do not stop to excuse any delinquency or half-heartedness or defeat by the plea of circumstance or environment. The great nature makes its own environment and dominates circumstance. It all depends upon the amount of force in your own soul.

No Apology. "Be men," said the doctor to his class of bright-eyed students, "strong, self-controlled, manly men. Build your character up to full measure; make it such that others can rely upon it and not be disappointed. Don't be apologetic for men, nor men that need apologizing for. Did you ever notice how many people there are for whom their friends are continually having to always have to make allowance for that?"

THE CATHOLIC RECORD.

brush and comb and other toilet requisites, and the young man who is wrapped up in the use of those that he has thought for little else. The young man who wears flashy jewelry, exhales an odor of musk, wears wide stripes, darning cravats, violent checks, and is generally "horsey."

Why Jesuits are hated. A cable dispatch from Berlin dated January 28 states that Herr Spahn, in behalf of the Centrists, interpolated the attitude of the Bundesrat was likely to adopt towards the bill passed in February, 1899, rescinding the Jesuit exclusion law. The Imperial Secretary of State for the Interior gave Protestant prejudice as a reason for not allowing the German Jesuits the benefits of the bill passed in their favor three years ago. He said that this prejudice imposed upon the Government "the necessity for the most mature consideration."

It is easy enough to trace the genesis of the prejudice to which the German Imperial Secretary for the Interior refers. When St. Ignatius founded the Society of Jesus in 1534 Protestantism was sweeping over Germany, threatening to engulf the entire continent. The Sons of St. Ignatius not only stemmed the flood but forced it back. From that moment they became shining marks for assaults of all kinds. The resources of vilification were exhausted in the endeavor to blacken their character. No lie was too monstrous, no misrepresentation of the motives actuating them too gross, no crime too revolting in the malice could invent and credulity accept as true, conscripted into the service of those who were unable to meet the Jesuits in a fair fight, resorted to defamation as a substitute for argument.

By dint of iteration the vile calumnies set afloat by the enemies of the Jesuits were accepted as self-evident truths and, finally embodied in language, became a part of the intellectual life of Protestants. We all know what the word Jesuitical suggests to the Protestant mind. It stands for all that is cunning and unscrupulous. Again, we know how their enemies have fastened upon the Sons of St. Ignatius the vile calumny embodied in the axiom, "The end justifies the means."

It makes no difference that the Jesuits have repudiated the immoral teaching set forth in the words we have just quoted. It was only recently that the general of the Jesuits offered a reward if any one would adduce from any book of which a Jesuit was an author, proof that "the end justifies the means" is a Jesuit doctrine. The reward will show to any one who will be able to show that in any Jesuit college or institution of learning in any country the Jesuits have taught that evil may be done that good may come from it. Do you wish, reader, that this repudiation of the stock calumny against the Jesuits will have any effect? Not at all. It will be handed down to succeeding generations of Protestants, by whom it will be believed as implicitly as it was by their fathers.

In the meantime the Sons of St. Ignatius, bearing aloft their standard, on which is inscribed their motto: "All for the greater glory of God," lead the van of the Church Militant. There in forefront they stand, receiving the shock of battles. As M. Henri de Ladeveze, a distinguished French scholar, points out in an article in the current issue of the Open Court (Chicago) they are not actuated by personal motives. The Constitution of the Society of Jesus pledges its members to a life of poverty. It also shuns them out of ecclesiastical and civil preferences of any sort. M. Ladeveze very well says:

"The order founded by St. Ignatius, which differs from others in so many ways, differs also in this, that its members can not accept any dignity either civil or ecclesiastical; they can not be chosen either Cardinals, Bishops, or even simple canons—unless the Pope forces them so to do on pain of committing mortal sin. The words that Dante saw written in black letters over the gate of hell: 'Lasciate ogni speranza, voi ch'entrate' (He leaves all hope behind who enters here) would not be out of place on the doors of the houses of the Society of Jesus as applied to ambition.

Even their bitterest enemies pay a tribute to the services the Jesuits have rendered to science, literature and learning of all kinds during the last three centuries. We need not go beyond the limits of our own country to gather evidences of the great things they have accomplished as explorers and civilizers. The historian, Parkman, has told of their trials, sufferings, and triumphs on American soil. The work they have done on the American continent they have duplicated in other lands. They can literally apply to themselves the words Virgil puts in the mouth of Aeneas, "What place on the earth does not bear traces of our labor?"

Why, then, the prejudice to which the German Imperial Secretary of the Interior referred to as an excuse for denying the German Jesuits the rights which are theirs under the law? M. Ladeveze gives the following answer to this question: "Should we consider the Jesuits as private persons? There are very few amongst them, as everybody admits, who give any serious cause for complaint; no other body has ever counted so few unworthy members. It is always their spirit that is attacked. But I have already said that their spirit is the spirit of catholicism, whose best representatives they are. Let their opponents reproach them with being Catholics, if they reproach them; but let those of us, who are conscious of the injustice of such a reproach, recognize the good in them; as to the rest, let us remember that they are human, and therefore, subject to the faults and failings we all share, but against which they strive far more constantly and efficaciously than do so large a number of ourselves; so large a number, above all, of those—the race shows no sign of extinction, alas!—who having expended all their severity upon others have nothing but unbounded

WHY JESUITS ARE HATED.

indulgence at their disposal when it comes to dealing with themselves." Yes, that is the secret of the hatred manifested towards the Sons of St. Ignatius. They are Catholics who have sacrificed everything which men hold dear in the service of the Catholic Church. St. Francis Xavier, turning his back on worldly honors, leaving family and home and going to the uttermost ends of the earth to carry the glad tidings of the Gospel, is a high type of the Jesuit. He, too, was hated in his day by the Dutch Protestant traders in Japan. They could not say anything derogatory to the man, but they identified him with the Church of which he was so brilliant a soldier and, therefore, could have no love for him. Neither can the enemies of the Catholic Church in our days have any love for the Jesuits.—New York Freeman's Journal.

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Dr. J. D. Kellogg's Dysentery Cordial is a speedy cure for dysentery, diarrhoea, cholera, summer complaint, nervousness and complaints incidental to children teething. It gives immediate relief to those suffering from the effects of indigestion in eating unripe fruit, cucumbers, etc. It acts with wonderful rapidity and never fails to conquer the disease. No one need fear cholera if they have a bottle of this medicine convenient.

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