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CHATS WITH YOUNG MEN.

Belittling Others.

The habit of belittling the great does not make small men larger, nor the large smaller, and yet, despite the utter want of purpose in the process, there seems to be no quality in humanity so exercised. Belittling is general; it begins with authority which it carves to pieces, and of course it is merciless with equals. Its ignorant and mean philosophy is not to recognize worth, and thus undo it. It is the senseless trick of the ostrich that imagines the whole body to be enveloped in darkness, because its head is hidden. The beggar shrugs with complacency at his low estimate of the president, and forgets for a moment his penury and rage in stretching to his full stature and feeling as big as the chief executive. The illiterate enjoy hearty, mocking laughter at the scholar and see not the beauty, the grace, and the light of intellectual life, in beholding an error that escaped the sweat-blinded, fixed eyes. They lift themselves from their stools, and the kings of thought are not as happy as they are in their undermining conceits.

The lazy, gliding in belittling labor and in calling ingenuity and skill hard names, preach equality in the distribution of the fruits of toil, and so try to hide their own inequity.

Folly laughs at wisdom; ignorance at learning; poverty at wealth; falsehood at truth, and the devil dares to sneer even in the face of Almighty God.

Everywhere we see man anxious to tear down what he cannot build, to cheapen character that he cannot hope to fashion, to undo power that transcends his limitations. If men would infuse as much energy into their own work as they waste in belittling the works of others, then we would in truth have progress, for all would be building and none destroying.

But, oh, the folly, the crime, and the shame of thinking that subtracting from one's neighbor's character or fame adds to one's own! No, it really diminishes the defamers and does not take a whit from the excellence of the other. Murdered character will not graft onto the destroyer's any more than the mutilated flesh of a victim will knit and thrive on the body of him who did the killing. — Union and Times.

Value of Courtesy.

"The small courtesies sweeten life," said a thoughtful observer. As a matter of fact, the small courtesies do far more than merely to make life pleasant. They open the door of opportunity; they often convert enmity into friendship.

And discourtesy—a lack of consideration for others expressed in words or actions—is one of the things that has ruined the prospects of many bright ambitious boys.

Just a little case in point. A certain boy was given a note which recommended him highly for a position then vacant. On the way down town in the trolley car the boy accidentally trod on the toes of a well-dressed man; and, amused at the man's expression of pain, laughed loudly. But he did not feel nearly so hilarious when he found that the man whom he had treated so rudely was the merchant to whom he had the letter, and in whose employ he had hoped to be. Did he get the place? Of course not; but he got a few cutting words, that I think did him good.

A discourteous manner is one of the worst handicaps I can think of to any boy who wants to get on in the world. In the first place, of course, it is not fair; for every one, no matter what the situation, is entitled to courtesy. In the second place, a discourteous manner makes enemies; and a few enemies at the start of a young man's career are a very bad investment.

There's a "cranky" customer to be handled. Your manager says to himself, "Now, Jones knows that business through and through. He's a good talker, smart as a whip; but I can't put him on that job because he's so rude that he'd queer my customer." So Jones does not get the assignment; and some other fellow, far less competent, but more courteous gets the business—and the credit. This situation is not at all uncommon: I have repeatedly heard business men talk about that way.

Another thing about discourtesy is that it reacts upon yourself. The snappish, rude, discourteous fellow is always in a state of irritability and bother; he works three times as hard as the polite boy; and at the end of the day's work, he is three times as tired. You see, he has been putting obstacles in his way all day long. For if there's any one thing that can be guaranteed to make life harder for a fellow, it is discourtesy. How to Make Good Resolutions Stick.

Have you made your New Year resolutions? If so, how will you bring them to the sticking point? How to ring off an old habit and acquire a new one? First, you must push yourself into the groove of the new habit with all the momentum possible. You must reinforce your resolve with as many safeguards as you can find to strengthen your feet on the new way. You should make a note in your diary of the new resolve; write to your friends concerning it, speak of it to your daily companions; form new associations that will lead you away from the temptation. After this you must watch carefully to see that you are not caught unaware; for the supreme art is the art of making yourself over.

When the will forces us to think, we perform the moral act. So in this battle you must force yourself to look squarely at your failing. Let the will keep the questionable thing in plain view of the eye of the mind, despite the cry of ego, "Let us forget; nothing matters." The will reaches its heroic moment when it turns upon your failing the full searchlight of the mind. The drunkard, for instance, is led on by the blandishments of his ego that is ever whispering, "Another glass for friendship's sake, or, 'Oh, just this once; this is your birthday, remember.' Ego is a past-master in making excuses. But the ego never says, "Drink to make your- self a drunkard, a beast!" No, for when the will can force that foul name on the soul's attention, there is hope of reforma-

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tion. Another point: Set apart five minutes on rising in the morning to think over the new resolve. Know for a certainty that you can remodel yourself. Persist; never despair.

Good Reading.

A taste for reading and love of study, next to religion, will conduce more to a man's happiness than anything else in the world. Who shall sufficiently sing the praises of good books? Who shall estimate the profit of holding at will communion with the master spirits, the genius of the human race? Better burn the midnight oil and bear the wasted cheek and pallid face that are the student's badge, than sleeping out a merely animal existence, pass from the world without making the acquaintance of the noble minds who are alone its rightful kings.

OUR BOYS AND GIRLS.

What a Daughter Can Do.

There is so much a daughter can do for her mother that it is hard to know where to begin.

Suppose we start with how she can help with the housework and care of the younger children. For years the mother has had the entire charge of both, and it is time she was relieved. Patiently and uncomplainingly she has drudged along with no thought but for the children's welfare and comfort. It should be the daughter's joy as well as duty, to bring a little recreation and pleasure into her mother's life.

Remember, girls, that all your lives your mothers have been sacrificing themselves for you. Now you have a chance to reverse things. Your shoulders are young and strong; help lift the burden a little from the tired shoulders that have borne it so long. Let her see that you appreciate all that she has done for you.

Take the heaviest part of the housework off her hands. Make her stay in bed in the morning while you get her breakfast. Send her out to enjoy herself while you look after the children. Of course you can not do this every day, but you can do your share of it.

If you are a business woman you can not do much of this sort of thing; but there are many little pleasures you can give her. Something pretty to wear will please her. She is a woman, you know, and likes pretty things as well as you do. Confide in her and tell her your hopes and ambitions. She is better than all the girl friends in the world, and will never tell your secrets.

The trouble about mothers is that we get so used to them that we don't half appreciate them until we lose them. Then quickly enough we realize what all that divine care and tenderness meant. No matter how much you do you can't begin to return all they have done for you, but do the best you can. A little love and petting is always appreciated by mothers; try it with yours and see if she does not thrive under it.

As for the girls who talk and act disrespectfully towards their mothers, for them no criticism is too harsh. If they only knew what outsiders think of it I am sure they would stop it.

The prettiest girl in the world is absolutely devoid of charm if she is impertinent to her mother. Begin to-day girls, and save your mothers all the worries you can; show them all the consideration you can, and give them all the love you can.—Sacred Heart Review.

Kindness.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their hearts can hear them, and while their hearts can be thrilled and made happier by them; the kind of things you may mean to say when they are gone, say before they go. The flowers you mean to send for their collars, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends before their burial. Post mortem.

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tem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backwards over life's weary way.—August Galt.

The Kind of Boys Needed.

"What kind of boy does a business man want?" repeated the practical man of many concerns the other day.

"Well, I will tell you. In the first place, he wants a boy who doesn't know too much; business men generally like to run their own business, and prefer one who will listen to their way rather than try to teach them new kinds; secondly, they want a prompt boy—one who understands seven o'clock as exactly seven, not ten minutes past; third, an industrious boy who is not afraid to put in a little extra work in case of need; fourth, an honest boy—honest in his services as well as in dollars and cents; fifth, a good-natured boy who will keep his temper even if his employer loses his own now and then."

"But you haven't said a word about his being smart," was suggested.

"Well, to tell the truth," was the rather hesitating answer, "that's about the last thing we worry over. The fact is if a boy is modest, pleasant, prompt, industrious and honest he's quite as smart as we care about—and that's a fact."

Tranquility.

"Who does not love a tranquil heart, a sweet tempered, balanced life? It doesn't matter whether it rains or shines, or what misfortune comes to those possessing these blessings, for they are always sweet, serene and calm."

That exquisite poise of character which we call serenity is the last lesson of culture; it is the flowering of life, the fruitage of the soul.

It is as precious as wisdom, more to be desired than gold—yes, than even fine gold. How contemptible mere money-breath looks in comparison with a serene life—a life which dwells in the ocean of truth, beneath the waves, beyond the tempests, in the eternal calm!

How many people we know who sour their lives, who ruin all that is sweet and beautiful by explosive tempers, who destroy their poise of character by bad blood! In fact, it is a question whether the great majority of people do not ruin their lives and mar their happiness by lack of self-control. How few people we meet in life who are well balanced, who have that exquisite poise which is characteristic of a finished character!

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The Genuflection.

Upon entering a Catholic Church should a light be burning before the tabernacle, a Catholic makes a genuflection to the Blessed Sacrament. It is rather remarkable how few Catholics perform this act of religion properly. To genuflect does not mean to kneel, nor is it exactly to courtesy, a sort of bob down and up. The rule for making a genuflection is the same for priest and people, for the young and old of both sexes, namely, to bend the right knee until it touches the ground. In genuflecting a person should preserve the upper part of the body in a rather erect position, bending the knee and arising with ease and gracefulness. To genuflect is an act of worship and should be performed slowly, with reverence and recollection. To bend the knee to the tabernacle is to adore Jesus Christ in the Holy Eucharist. It is the outward bodily expression of the faith that is in the soul.

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THE COLORED PEOPLE OVER WHOM THE CATHOLIC CHURCH HOLDS A WONDERFUL INFLUENCE.—AN INTERESTING INSTANCE NARRATED BY A TRAVELING LAWYER.

From the Colored Man's Friend.

Some time ago we met on a train a lawyer of one of the smaller towns of this State, with whom we have been personally acquainted for some years. After the usual handshake and greeting this lawyer began to talk on the Negro question, and said among other things: "I wanted to tell you something for the longest time, which I know will interest you as well as other Catholics. We have a settlement of colored Catholics, about fifty or sixty families, between three and four miles from our town. These people came from Louisiana, and whilst most of them are renters, there are several who have succeeded in buying a piece of land. They are industrious and orderly, respectful toward their neighbors, and their conduct is such that until now we have not had a case in court from the whole colony. The difference between these negroes and the others living in and around our town is like day and night, and I have often been wondering what could be the

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cause of such difference. I have come to the conclusion that it must be their religion which has changed them into such good people."

"You have just hit the nail on the head," we interrupted him: "it is the Catholic religion which changes the negro into a different man."

"But," the lawyer continued, "if this is the case, and your Church is aware of it, why does it not make more effort towards the conversions of the race? Colored people of this kind are welcome everywhere, and we are trying to get as many of them as we can for our colony."

Such is the statement of a Protestant Southerner about Catholic negroes. Should this not be an incentive to our Catholics to support the colored missions and assist every way possible in the work of conversion and uplifting of the race?

True Christianity.

A Christianity that is not Christ's is a delusion and a lie; it cannot save the world; rather, it deepens guilt or sin by casting over pride and passion the mantle of the Saviour, and giving its way to pride and passion, encouragement and justification. Preach Christ, full and entire; or at least honor Him by not invoking His name. Preach the mysteries of the Incarnation and of the Redemption; Preach the Divine hatred of sin, and of the penalties sure to be meted out by Divine

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justice to wrong-doing; preach the Commandments as Christ preached them, no matter that the sinner may be high or low, rich or poor. This is the Christianity that will uproot vice and plant in the soul the righteousness of God, in which alone there is salvation for individual and society.—New World.

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