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from the Savings Journals.

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a start to save. Begin to live on less than you make; begin to put by the capital which will one day mean free dom

and opportunity.
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Many of the world's brightest men are wasted because they lack the little ready money that would let them carry out

Great inventions have been lost to the world for lack of a very little money, Some of the world's greatest spirits have lived miserably and died in despair, belived miserably and died in despair, be-cause they could never learn to keep the money that came to them.

When you do get a little money to-gether, put it in the bank. Don't be led

getner, put it in the bank. Don't be led into schemes. Don't buy anybody's watered stock. Let no trust mining scheme or other large hearted swindle lure you. If those things over pay, they shake out the little men first.

Get enough money to free you from worry, and don't let anybody get it away from you. Don't put it into any scheme. Let it simply enable you to change your employment, if you see a letter phance. Let it make you see a chance. Let it make you secure

better chance. Let it make you secure against poverty in old age.

Do not give up your little certainty. It comes very slowly; let it go out even more slowly. Begin now to save. Be one of those hat are free, that have some-

You will never know what real independence is until you are independent of any man's pocket book save your own. We are exhorted to lay up our treasures in heaven, and if we fail to do this, the most important duty of all—all our savings, all our scheming and planning, all our possessions of earthly riches, are

But our nature is twofold. Our life But our nature is twofold. Our life on earth has two sides, and the laying up of treasures in heaven does not preclude the wise forethought and thrift which bids us lay up some of this world's treasure for a rainy day. To be occupied altogether with worldly interests and affairs, to have one's thoughts continually on the dollar or the dime or the nickel—all this is disastrous to our higher. ly on the dollar or the dime of the freeze-all this is disastrous to our higher nature and our eternal welfare. But we owe a duty to ourselves and our neighbors in the matter of saving our money. It should be the desire of every

money. It should be the desire of every one to be so situated that we may not, when misfortune comes be a burden on anyone. And the only way for the most of us to accomplish this is to get into the habit of saving a little when we are

This means self-denial, of course. It

This means self-denial, of course. It means the loss of a reputation for being a "good-fellow." But it means a help toward the building up of a reliable character. It means being in a position, later on in life, to help others.

The spendthrift is no good to himself or any one else when the hour of trouble comes. He can neither help himself out of a hard place, nor have the satisfaction of helping another who may happen to be in straitened circumstances.

ships rest largely upon admiration. There must be something worthy in you, something lovable before anybody will love you. If you are chock full of des-

hasty word or a thoughtiess act that you can never recall.

It is in the ordinary ways of life that the true gentleman shows himself. He does not wait until he gets out of school to pay attention to the little things. He begins here and he begins the moment he feels that he ought to begin. Somebody once wrote that the man who has never made a mistake is a fool. And another man adds to this, that a wise man makes mistakes, but never the same mistake twice. A gentleman at heart may blush when he thinks of his mistakes, but he never repeats them. It is a mistake made by thoughtless young people to stand near others who are talking. It is a grave sin against politeriation, as they some



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unnecessary splashings of liquids and dropping of crumbs and morsels of ford is the most reprehensible indication of

thoughtlessness.
We often forget that criticism does not mean fault-finding. It means rather the art of finding virtues; and after any private entertainment, at which each performer has done his best for his audience, it is very bad taste to point out all the defects in his work: you may do this at rehearsal, but not after the work is done; you may discourage him by touching on something that he can not help. A friend of mine once played a part in Box and Cox, but on the day after the performance he was much cast down by the comments in one of the daily papers. "Mr. Smith," the critic said, "was admirable, but he should not have made himself ridiculous by wearing such an abnormally long false nose."

As the nose happened to be Mr. Smith's own, he was discouraged.

## OUR BOYS AND GIRLS. TALKS TO BOYS.

appened to get in back of three boys from the public school. They were conversing quite boisterously with one another. Among other little incidents which they related concerning their stay at school, one of them in a very boastful manner told how he used to help the school of himself and fill his pockets with colored pencils, when his teacher would send

pencils, when his teacher would send him to the supply room.
"You bet your life, you're all right," said another of the boys on hearing this. But I said to myself, "Alas! How these boys lack a correct idea of what is right and wrong! How can they praise an act so entirely dishonest? Where is their sense of justice."
This kindness to himself, this act of helping himself to the colored pencils on

This kindness to himself, this act of helping himself to the colored pencils on the part of the boy sent to the supply room by his teacher, I believe we call that stealing; don't we, boys? Yes, indeed. Well now, what about that? Is stealing wrong? Let us see.

What is stealing? Stealing is secretly taking something that doesn't belong to you, contrary to the owner's will. Whether you steal big things or only small ones, it matters not; you steal nevertheless. The only difference is the sin you commit is greater or smaller in proportion. There are boys who think it stealing only when they take something very valuable. They, however, are much mistaken. Whether you take an apple from a peddler's wagon or a fine watch mistaken. Whether you take an apple from a peddler's wagon or a fine watch from a jeweler's show-case, you steal nevertheless. It's the same with telling lies. Whether you tell a big lie or only a so-called "fib," you lie all the same, you say something untrue to deceive an-

Now, what about stealing? Is it a Now, what about stealing? Is it a very bad habit? Truly, it is, boys. And understand me well. I am not speaking of the boy who steals big and valuable things. I do not suppose that you are so ignorant or wicked as not to know that such a boy is ungodly, that such thefts are most sinful. I am, therefore, not talking about such a lad. Of the one who has the bad habit of stealing little things now and then, just as omes. He can neither help himself out of a hard place, nor have the satisfaction of helping another who may happen to be in straitened circumstances.

If you would have friends you must cultivate the qualities which you admire in others. Streng friendships rest upon a social, generous, hearty nature. There is nothing like magnanimity, and real charity, kindness, and a spirit of helpfulness for attracting others. Your interest in people must be a real one, or you will not draw them to you. No great friendship can rest upon pretense or deception. Opposite qualities cannot attract each other. After all, friendships rest largely upon admiration.

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Some boys seem to have no conscience at all for committing little thefts, or stealing on a small scale. However, I cannot understand what good reasons love you. If you are chock full of despicable qualities, you cannot expect anyone to care for you.—The Beacon.

What Makes a Gentleman.

If a friend passes from among us one of the most enduring of our consolations is that we never gave him needless pain while he lived. And who can say which of our friends may go next? He who four friends may go next? He who first in the morning, may suffer from a hasty word or a thoughtless act that you can never recall.

It is in the ordinary ways of life that the true gentleman shows himself. He does not wait until he gets out of school to pay attention to the little things. He begins here and he begins the moment he feels that he ought to begin. Somebody once wrote that the man who has never made a mistake is a fool.

ment he feels that he oughs to begin. Somebody once wrote that the man who has never made a mistake is a fool. And another man adds to this, that a wise man makes mistake is a fool. And another man adds to this, that a wise man makes mistake wide. A gentleman at heart may blush when he thinks of his mistakes, but he never repeats them. It is a mistake made by thoughtless young people to stand near others who are talking. It is a grave sin against politic ness for them to listen, as they some through when the thinks of this is a mistake made by thoughtless young people to stand near others who are talking. It is a grave sin against politic ness for them to listen, as they some through when they want money, for the properties of the solution of them, and all stations on the plant of them. The young man thus engaged is an object of pity and thus engaged is an

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form his conscience to suit himself. The fact that be commits many small theits and excuses them under all kinds of pre-tenses goes to show that he can shape this conscience to suit his own tastes and desires. But, if he can do this in some things he can do it in all things. Such a fellow is, as I said before, liable for doing anything. He is not to be reck-

Many a man has cone to his ruin through dishonesty in money matters. Money has made many people happy, indeed; but, just as many and even more unhappy. If you let the love for money get the best of you when still so young, and let it form your conscience to its own purposes, or even kill the voice of conscience in you entirely, then, you are to be pitied. Your love for money is going to be your stumbling block some day, the cause of your misfortune and misery. I am sorry for you.

And don't come with any excuses.

And don't come with any excuses. Don't tell me, for instance, "They're only pennies I have stoler." Boys, I only pennies I have stolet. Boys, I have more hope for the lad who has the misfortune to steal a large amount, than for the habitual penny thief. The former will sooner or later be caught, punished and corrected. The latter will carry on his thefts unnoticed, will grow stronger in his bad habit, will increase his thefts gradually, and finally will end as a hard hearted, incorrigible thief and robber. :

And again, don't tell me, " My parents TALKS TO BOYS.

The other day, while out on a walk, I appened to get in back of three boys rom the public school. They were conersing quite boisterously with one another. Among other little incidents thich they related concerning their they related them to the concerning their they related them to the concerning their they related them to the concerning their they are the concerning their they are the concerning their they are the concerning their them to me anyhow, had I asked them for it." Oh, indeed; had you asked them for it. and have taken it nevertheless, you have taken it contrary to their will, contrary to the owner's will. Isn't that stealing? There is no way of getting around it, boys. Be honest! Hands off what does not belong to you! FATHER KLASEN.

WIT AND HUMOR.

The bitter touch often to be found in the humor of the poor receives illustra-

me to loss 'em when I've nothing for 'em to do," she replied. FIVNN A HEBREW.

Harry Flynn, a blue eyed, red-headed bey of seventeen, stood in the prisoner's dock in Judge Rosalsky's part of General Sessions recently awaiting sent-ence after having pleaded guilty to the theft of a gold watch on June 5 last. The droning voice of a court officer taking the prisoner's pedigree added to the drowsy atmosphere of the room, but the court woke to interest quickly when Flynn answered the last question.

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I've got a Jew named Flynn."-New The advancement in the mission field

A little boy had lived for some time

passioned cry:
"Oh, doggie, doggie, and did ye live
wi' your uncle too, that ye are so thin?"

· Letters like the following, which were sent to a Western editor, are the cause of premature baldness in editorial sanctums: "Please send me a few copies of the paper which had the obituary and of the paper which had the obituary and verses about the death of my child a week or so ago. Also publish the enclosed clipping about my niece's marriage. And I wish you would mention in your local columns if it don't cost anything that I have a couple of bull calves to sell. Send me a couple of extra copies of this week. As my subscription is out, please stop my paper. scription is out, please stop my paper. Times are too hard to waste money on a newspaper."

"Well, my man," said a military doctor to a young Irish soldier who had been on low diet for a long time, "how do you feel now?"

"Oh! much better, sir," answered the soldier.

"Could you eat a small chicken today?" asked the doctor.

"That I could, sir," said the soldier.

"What would you like it stuffed with?" asked the doctor.

"Please," replied the hungry patient, "I would like it stuffed with another."

"The bitter to a long time, "how had been on low diet for a long time, "how batter to day the same street. One placarded his sausages at 1s. a pound, and the rival promptly placed 8d. on his card. No. 1 then placed a notice in his window, saying that sausages under 1s. could not be guaranteed. No. 2's response to this was the announcement, "I have supplied sausages to the king." In the opposite window the following morning appeared an extra large card bearing the words, "God Save the King."

THE JESUITS IN ENGLAND.

The bitter touen order to the humor of the poor receives illustration in several anecdotes. A man about to emigrate is given a box by a charitable lady. "And what is the box for ma'am?" he asked. "To put your clothes in." "Arrah, ma'am, do you wish me to go naked?" And when a wish me to go naked?" And when a ragged old woman was commiserated for the loss of her last tooth: "Time for the loss of her last tooth: "Time for me to loss'em when I've nothing for 'em me to loss'em when I'v Nicholson asked, to remember the zeal of St. Ignatius for this land? He knew of St. Ignatius for this land? He knew the hard struggle that Catholies had to make; he knew of the tyranny and cruelty that were exercised against them, and his heart went out in sym-pathy to them. His most ardent prayer was for the return to the holy faith of was for the return to the noty rath of these lands, and he arranged for several Jesuit Fathers to be sent to England to do what they could for the people there. Three years before his death he ordered Three years before his death he ordered that in every house of the Society of Jesus throughout the world prayers be oftered and obligations made for the re-turn of England to the Church, and he the court woke to interest question.
Flynn answered the last question.
Flynn answered the last question.
Father born in Ireland, mother in Denmark," drawled the officer.
Religion—" His pencil was already marking a "C" for Catholic when ready marking a "C" for

Flynn answered up "Hebrew."

"What!" exclaimed Judge Rosalsky.
"Say that again."
"Yes, if it please your Honor," replied Flynn, "my father was an Irish Jew."

Judge Rosalsky smiled with satisfaction. "This is where I get even with Judge O'Sullivan," said he. "Judge O'Sullivan," said he. "Judge O'Sullivan had an Irishman named Rosalsky before him last week, and now

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was even more wonderful. In Japan was even more wonderful. In Japan alone, through the instrumentality of the Jesuits, there were, twenty four years after the saint's death, more than 200,000 Christians, and a few years later A little boy had lived for some time with a very penurious uncle, who was one day walking out, with the child at his side, when a friend accosted him, accompanied by a greyhound. The little fellow, never having seen a dog of so slim and slight a texture, clasped the creature round the neck, with the impassioned cry:

"Oh, doggie, doggie, and did ye live wi' your uncle too, that ye are so thin?"

"Oh, doggie, doggie, and sid ye live wi' your uncle too, that ye are so thin?"

came in 1980, and nard it was for people nowadays to realize that these priests in coming to England came to a field of labor more dangerous than Japan. But all through the persecution they helped to keep alive the flame of Cathohelped to keep alive the flame of Catho-licity, and happily they now worked in more tranquil times. It was possibly in the memory of some Fathers still living when the province in England numbered 200. Since then it had grown threefold, and was now 700. In this country the sons of St. Ignatius were responsible for the spiritual care of 100,000 souls, and he asked them to help in the work that the spiritual care of 100,000 souls, and he asked them to help in the work that was being done by these good Fathers. Did they ever think, he asked, of the loneliness and coldness of those outside the Church? Their lives were lived in the outer darkness and beneath the chilling shadow of heresy. Did they not pity them? If St. Ignatius had been there that night he would have inculnot pity them? If St. Ignatius had been there that night he would have incul-cated "Love for the poor heretic and courage and loyalty to Jesus Christ." Father Nicholson, therefore, urged them to pray for the conversion of England.— Catholic News.

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