OUR BOYS AND GIRLS.

Truths for Girls.

Never mind the dimples if there's Sunshine in your smile.
At least one little act of kindness day and an easy pillow at night. Nearness of dress first and style may

come as an afterthought. One frown a day when she is in her teens will wrinkle a girl's forehead like a crone's by the time she is

Try making yourself as agreeable to your brother as if he were some other girl's brother. It will pay to

win his boyish confidence.

How many thoughts a day for mother's comfort do you give ?- New

York Herald.

Courtesies at Home.

It is not merely from a desire to please in society that good manners should be studied, but from the wish to consider the feelings of other people. Kindliness and unselfishness among the virtues to be cultivated in all social intercourse; and nowhere are these qualities better acquired than life. In the home circle, however, too much is often taken for granted, and the graces of courtesy are sometimes entirely dispensed with Yet these small adoruments are useful in molding manners and character. Tact and thoughtfulness are some of the home arts. Cheerfulness and a readiness to make a home bright are other duties. Courtesy to one's parents is of importance; taking time to cheer the tired mother or perplexed father, remembering to take a helpful interest in brothers and sisters and not to be too absorbed in one's pursuits are valuable points to keep in mind. It is worth while to be punctual at meals, careful of one's personal appearance, and to cultivate sensible, pleasan In a word, a well bred and considerate person does not reserve careful manners, neat clothes or cheerful conversation only for the out-

The Competent Boy.

Abram S. Hewitt, a business man whose name is familiar to the country, says he believes that competent boys just as good a chance to get shead now as they ever had, but he particularly emphasizes the word "competent."

In the interview referred to he says: "We need competent boys now. need five or six of them; boys who are willing to begin at the bottom and

And the word "competent" is the key to the whole situation. The trouble to day with boys is that their eagerness to get ahead and climb the ladder toward success rapidly really keeps them from reaching the goal at

when you are building a house, you must first lay the foundation, and the more solid you get the foundation more substantial will be your

house. Many boys of to-day build the foundations to their prospective business careers on sand or similar unsubstan-tial material. That is, they dislike to start at the bottom and perform the necessary amount of drudgery required in all cases to prepare a suitable foundation upon which to build a successful business career.

The boy who wishes to achieve suc cess in business has no particular need If he doesn't really to be in a hurry. If he doesn't really get started on his career until he is thirty-five years of age, there will be time enough for him

Competent boys can always find profitable employment, and the only way to become competent is to start a the bottom of a business and learn every detail of it by hard work. There is no other way to accomplish this. Hard work will bring success to even mediocre ability.

What a Book Said.

Once on a time a library book was overhead talking to a little boy who had just borrowed it. The words seemed worth recording, and here they

" Please don't handle me with dirty hands. I should feel ashamed to be seen when the next little boy borrowed

" Or leave me cut in the rain Books can catch cold as well as chil-

"Or make marks on me with your pen and pencil. It would spoil my

"Or lean on me with your elbows when you are reading me. It hurts. Or open me and lay me face down on the table. You wouldn't like to be

treated so. "Or put in between my leaves a pencil or anything thicker than a single sheet of thin paper. It would strain my back.

Whenever you are through read ing me, if you are afraid of losing your place, don't turn down the corners of my leaves, but have a neat little bookmark to put in where you stopped, and then close me and lay me down on my side, so that I can have a good com-

"Remember, I want to visit a great many other little boys after you through with me. Besides, I may meet you again some day; and you would be sorry to see me looking old and torn and solled. Help me to keep fresh and clean, and I will help you to be

happy. The Emperor's Answer.

wealthy father, was a reckless spend-thrift. By the time he reached his majority he had "run through" a sum of money equal to a comfortable for-

roundings to be the cause of his dissipation, purchased him a commission in the army, and sent him away from his

old associates. But habit proved stronger than duty and after a fast career of a few months, the young officer found himself in serious trouble. The laws of Russia are very rigid regarding the payment of debts, and he was owing more money than he could raise. Failure to pay would mean arrest and imprisonment. The next day a large gambling debtone of the kind miscalled ' mor"-must be met, or he would fall

into lasting disgrace.

That night he sat alone in his room in the barracks. For the first time he slowly reviewed his wild career, and a great disgust took possession of him. He picked up a sheet of paper and began to count up the long list of his debts. When he had put the last one down, he was staggered at the cost of

his prodigal conduct.

He knew that he could expect no more help from his father. His heart sank with shame, and he broke down and wept bitterly. Blinded by his misery, he wrote under the long col-umn. "Who will pay?" Then, ex-hausted with suffering, he laid his head

upon the table and fell asleep.

That night the Emperor, well disguised, was making one of his many rounds among his soldiers. He saw the midnight light burning against the regulation, and softly opened the door. Seeing the apper, he took it up and scanned its contents. He had not been ignorant of the officer's habits, or of the financial embarrassments they must cause him. But he also noted the signs of tearful repentance and pitied the sinner's youth. He took the pen and wrote underneath the agonizing question, "Nichclas."

the morning the officer awoke, and to his amazement saw the signa ture. What did it mean? How came the Emperor's handwriting there? hours an orderly brought the young man a purse of gold. The debts were paid, and the man was saved for honor and usefulness.—Youth's Companion.

CHATS WITH YOUNG MEN.

One of the notable addresses at the silver jubilee convention of the Young Men's National Union held at Newark N. J., recently, was that of Mr. Wil-liam Hopkins, "Bud Brier" of the Boston Globe and editor of the "People in Print" department in Donohoe's Magazine. It was an appeal to young men to identify themselves with some unselfish work; some endeavor to aid, uplift and ennoble their less fortunate brethren. Mr. Hopkins treated the subject from the point of view of

Charity as a Field for Young Men. And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity.—(I. Corinthians, xiii., 13.)

Faith is a gracious gift mysteriously bestowed. It has come to me and to other unworthy men most freely, while God has allowed grand souls like Paul of Tarsus and Dr. Newman to be long perplexed by its extraordinary enig "What shall I do to be saved? is easily answered, for us-Possessing the faith, pursue it with good works,

Though I have all Faith, so that I could remove mountains, and have not Charity, I am nothing.—(I Corinthians, xiii., 2.)

And of Hope it may be said that she is the handmaid of Faith, for an ener getic, zealous Faith is forever fruitful movement so great as the Associated of a wide-horizoned Hope. My hope is Charities must be done with the utmost eternal if my faith is strong.
"But the greatest of these is Char-

Though I speak with the tongues of men and of angels, and have not Charity, I am become as sounding brass, or a tinkling cymbal.—(I Corinthians, xiin., 1.)

It is easy to embiazon the conquest of a nation, to depict the fall of an empire, or to paint the picture of a mighty revolution in colors to move the world; yet, the gentle influences of Charity are more powerful than any of these forces, still, so unostentatious is the victory that the pen is mute to proclaim it and the voice dumb to praise it. Charity needs no clarion to announce her achievements. She works on, stiently, smoothly, sweetly.

Her down-bed, a pallet; her trinkets, a

bead; Her luster, a taper that serves her to read; Her sculpture, the crucifix nailed by her

bed;
Her paintings, one print of The Thorncrowned Head;
Her cushion, the pavement, that wearies the
knees;
Her music, the Psalm, or the sigh of disease.

-The Sisters of Charity, by Gerald Griffin Charity has been, during all Christendom, the child of the Church. Early

as 326, when a plague and pestilence desolated Alexaudria and Carthage, and the Pagans fled terror striken from the contagion, Christian men and women won the admiration of the world by their charity for the suffering and their consideration for the abandoned dead.

Later on in history middle Europe was devastated by famine and disease, and imm diately monasteries became the rendezvous of the oppressed, and monks the saviour of the people. It was the custom of the Church during the early ages for an ecclesiastical tribunal to provide support for the sorrowing widows and orphans, and excommunication was the penalty for refusing to listen to the petition of a mendicant. The Church was then, and is now, constantly manifesting herself the friend of the downtrodden

and the patron of the oppressed.
Such a policy puzzied an aristocratic, successful pagan world. The doc-trine of avarice and the dogma of sel-

tune. His farther, believing his sur- tion, and in notable instances immediate respect. False phophets very na-turally foretold its future, but "the upon which it was built could not be prevailed against, and Chris tian Charity, baptized in blood and confirmed in martyrdom, survived to e the consecration of the whole world

at the altar of its saintly sacrifice But to be practical; to descend from the fine phrases of heroism to the kindly deeds of charity; to be of use rather than of ornament, is the problem for our young men's societies to solve. The scope of philanthropic work is so wide and so varied, that real practicability becomes, sometimes, difficult of attain ment. We have so many different kind of "charities." Church guilds and sewing circles, and slumming so cieties, until the average young man grows often tired, I fear, of aiding organizations which serve only to typify the sarcasm of our own beloved Boyle O'Reilly, who stigmatized them as

The organized charity, scrimped and iced, In the name of a cautious, statistical Christ. Organized charity is good, but its organization must be along common sense lines. Human nature is much the same in every sphere. The pauper as well as the prince has his justifiable pride, and in offering our alms we must weigh the divine individuality of the worthy recipient. Our Lord Him self was the great almsgiver, yet He bestowed His blessings with a most discriminating taste.

distribution of beneficance to be a wellintended bestowal of charity, perhaps; yet, alas, oftentimes only an ineffectual effort, bordering upon egregions er-

ror.
The St. Vincent de Paul societies do these things very nicely. I know of no better system of charity than theirs and in the preparations of this paper I have studied the systems of many cities -most of all in Boston, the home of ideas, and the warm-hearted center of a so called cold exterior. I have watched the progress along philan thropic paths pursued by every sect and by every public department.

I speak of Boston particularly, fealing, as I do, that the expenditure of so many thousands of dollars by the city itself, and thousands more through wills and bequests, and by the various societies, and in a community that has made Carney hospital a shining example to the world, Boston perhaps has a suggestion to offer upon this sub-Also, representing, as I do, upon this occassion, the archdiocese of Boston, I cannot but prociaim achievements so splendidly attained, and point out the difficulties so cour

ageously surmounted.

The Associated Charities of Boston combines the works of every faith and embodies the efforts of all charitable workers and agencies, and devotes itself mainly to personal service to the poor.

oor.
In Faith and Hepe the world will disagree
But all mankind's concern is charity.
—Pope.

The Associated Charities inquires into every case, and provides immediate relief. A paid agent in each district is responsible for quick action, and he reports to the central office. The result has been most satisfactory, and a very effectual plan of charitable work is carried on. There are some differences, however, between the conduct of our Associated Charities and the work done by the St. Vincent de Paul. Necessarily, the purposes of a movement so great as the Associated system, cases defined, and names rebtain with the Vincent de Paul beneficiaries. They remain unknown until the great judgment day, when the kindly deeds and sympathetic utterances of these noble men are made known to the listening ages. A worker in this society must not divulge the name of any recipent -a coal bin fi.led in winter, a family saved from famine, the nakedness of little children clothed, all transpire in silence before an unsuspecting, unthinking world.

An old man, broken with the storms of state, Is come to lay his weary bones among ye: Give him a little earth for charity!

—Henry VIII., act iv., scene 2.

But impostors appear in all kinds of philanthropic work; and it is then hat the systematic organization of the Associated Charities is of great service. However, all charitable bodies feel that it is better to feed and clothe the ninety nine needy and the one impostor, too, lest some worthy applicant in the one hundred might go uncared for. Charity suffereth long and is kind.—(I

I have listened to the exclamation of the poet Hood,

Alas, for the rarity Of Christian charity!

Yet I can scarcely allow that the present generation, at least, is devoid of Christian charity. Every Christian soul must, I believe, in some way, be animated by the divine spark of a loving charity. The average young man to my mind,

—hath a tear for pity, and a hand Open as day for melting charity. -Henry IV. act iv., scene 4.

But how to put this kindly spirit into active utility is the immediate in-

Before going to the extreme, commendable enough in itself, of establishing, as we have done in Boston, a hospital for homeless birds or a refuge for forlorn cats, I would seek out God's poor and lend them a helping hand. The example of Arnold Toynbee

stands out for our emulation. A young Oxford student, who believed that the condition of the poor in London could be ameliorated by entering into their own pursuits and establishing a home-

established the now famous Toynbee The excellent idea has translated to this side of the Atlantic, and we have in Boston the very suc cessful Andover house. The glory o this work consists in its enlistment of the younger element, college men, ar tisans and tradesmen. The plan is upon a high order of intelligence, and among its active participants are to be found an Andover lecturer, an Episcopal clergyman, a Boston editor and I conman of independent income. sider the building of God's spiritual temple within the soul to be sometimes of more importance than the erection of a material structure.

Therefore whatever ennobles the beneficiary, lifts him up to a higher plane of endeavor, after his personal needs have been attended to, is undoubtedly

the best form of charity.

I have heard it said that it is hard to interest our young men in charitable work. I pray you, my friends, let not this remark apply to the members of the Young Men's National Union. They are to be the true exemplars of Christian charity. Young and virile, and filled with God's grace, with the benediction of your noble organization upon you, you must be the light artil lery of the Church, hurrying over the ambuscades of vice and misfortune and bringing back the unfortunate prisoners into the sunlight and holiness of their own homes.

I would add my iota of suggestion to I speak of discrimination because I the eager souls in our organization believe a promiscuous, unintelligent who are seeking conscientiously for some sort of usefulness philanthropic work, and I have compiled for them my thoughts into the following few maxims:

First of all, be a modern student of sociology. Allow no proselytizing-for God's

faith comes in a better way.

Encourage thrift and self dependence among the poor, knowing that a man is best helped who is taught to

help himself. Do not allow your individual charities to lie dormant simply because you are affiliated to some organized charity. And remember that neighborly ho pitality can do more than any public

household. "Patronage" in its ostentatious obnoxious sense is always unendur-able. Never "patronize" the poor. A personal, kindly word is more far-

effort to bring good cheer to a dejected

reaching and congenial than the atmosphere of the most systematic 'institution.' Prevent as far as possible the pau

perization of children. If you live in a parish where there is no regularly organized charity consuit your pastor and aid him in seeking out the needy poor. You will find the head of the parish and his assist ants always well-informed and willing

co-workers in any feasible endeavor. Much effectual good can be done through the medium of Sunday schools and sodalities, and, among men, I have seen the Holy Name society a resourceful avenue for philanthropic

achievement. The evil of intemperance is the most fearful obstacle for charity workers to battle against. Moral sussion is perhaps the most powerful inflaence upon the unfortunate debauchee; and, as I wrote this paper only last week the Massachusetts total abstinence society at its monthy meeting advocated semi annual temperance parades to impress the youth of our city with the beauty of right living and the wisdom of ab-

But let us be temperate in all things, temperate not only in our food and drink, but tolerant also in our opinion also in our oninton of others and considerate of our neigh-

bor's point of view.

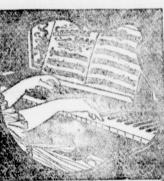
And the gracious outpourings of charity may yet combine the Christian world into one grand endeavor, and bring about the cherished dreams of our most Holy Father, Leo XIII-the unity of nations.

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