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CHATS WITH YOUNG MEN.

Mechanism of Character.
 It has been truly observed that it is one of the defects of business too exclusively followed, that it incessantly tends to a mechanism of character. The business man gets into a rut, and often does not look beyond it.

If he lives for himself only, he becomes apt to regard other human beings as so far as they minister to his needs. Take a leaf from the ledger of such men, and you have their life.

It is against the growth of this habit of inordinate saving that a man needs most carefully to guard himself, else what in youth was simple economy, may in old age grow into avarice.

He who recognizes no higher logic than that of the shilling may become a very rich man, and yet remain all the while an exceedingly poor creature. For riches are no proof whatever of moral wealth, and their glitter often serves only to draw attention to the worthlessness of their possessor, as the glow-worm's light reveals the grub.

Let a man be what he will, it is the mind and heart which makes a man poor or rich, miserable or happy, for these are always stronger than fortune not industry, honesty, frugality, perseverance amid hardships and ever battling discouragement, but much more miraculous attributes, as meek contentment, severe self-sacrifice, tender affections, unwavering trust in Providence, all are found blooming in the hearts of the poorest poor—even in the sunless regions of absolute destitution where honesty may be expected to wear a everlasting snow of churchliness, and a better disbelief of God to accompany obedience to the laws of man.

And more than this, it is well to remember that the greatest things which have been done for the world have not been accomplished by rich men, but by men generally of small pecuniary means.

Christianity was propagated over half the world by men of the poorest class, and the greatest thinkers, discoverers, inventors, artists, have been men of moderate wealth, many of them little raised above the condition of manual laborers in point of worldly circumstances. And it will always be so.

The youth who inherits wealth is apt to have life made too easy for him, and he soon grows sated with it because he has nothing left to desire. Having no special object to struggle for, he finds time hangs heavy on his hands; he remains morally and spiritually asleep; and his position in society is often no higher than that of a polypus over which the tide floats.

The highest object of life we take to be forming of a manly character, and to work out the best development possible, of body and spirit—of mind, conscience, heart and soul.

This is the end; all else ought to be regarded but as the means. Accordingly, that is not the most successful life in which a man gets the most pleasure, the most money, the most power of place, honor or fame; but that in which a man gets the most manhood, and performs the greatest amount of useful work and of human duty.

Money is power, it is true, but intelligence, character, public spirit and moral virtues are power, too, and far nobler ones.

The Simple Life.
 People who try to find their highest happiness in what wealth can give them are disappointed that the millionaire can not eat any more than—usually not as much as—the poorest day-laborer, without injuring himself. He can only eat so much without being uncomfortable. In fact, rich people are surprised to find how small and few their real wants are and how frugally and simply they must live in order to maintain health.

The moment a man begins to overeat or to go to excess in pleasure of any kind, Nature exacts the penalty, often in great suffering.

So, great wealth is not so very desirable after all. What can we do with it? It often stands in the way of bringing out the highest in a man. The temptations of a millionaire's life are enemies to his highest development. The great incentive to self-enlargement, to self-improvement is removed. It takes a very strong mind to resist the temptation of wealth, to really do that which is the best for the man. It is surprising what few and what simple things will best serve the highest good of the human being.

The trouble with most of us is that we place a false estimate upon wealth, overrate what it can do for the individual. Nearly all of the most desirable things in the universe are within the reach of all of us. The sunlight, the air, the beauties of nature, wholesome, nourishing food, a sweet, attractive home cost but very little. If we did not emphasize the wrong things, if we spent our earnings for the things that are really worth while, we could get much more out of life than we do. Experience and observation have shown me that the simplest lives are the happiest. Great complexity of living is not conducive to happiness or the highest unfolding of the individual. In fact, the moment our lives become complicated or complex we cease to grow along the noblest sides of our nature.

Just try to find out how little will make you really happy instead of how much. Most of us do not fully appreciate or get the full value out of what we have ourselves because our eyes are focused upon what other people have. The little we have is lost sight of, is covered up, in our magnifying the more which others have. We can not get the full value out of our own while we are thinking how much more others have.

What a boon for humanity could every child be taught the sweetness and beauty and comfort of the simple life.—Success.

Listening and Speaking.
 There is a grace of kind listening as well as a grace of kind speaking. Some men listen with an abstracted air, which shows that their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts, as being

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more interesting, at least in the own estimation, that what you have been saying. Some interrupt and will not hear you to the end. Some hear you to the end and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Some, meaning to be kind, listen with such a determined, lively, violent attention that you are at once made uncomfortable, and the charm of conversation is at an end. Many persons, whose manners stand the test of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion.

OUR BOYS AND GIRLS.

Strength and Sweetness.
 For centuries an old oak had guarded a corner of a great forest. Storm and tempest could not shake its big, brawny arms which seemed, with the years, only to root themselves more firmly in the earth. On a turfy knoll just beneath the oak grew a little violet.

"Are you not ashamed of yourself," said the oak one day, "when you look up at me, you little thing down there, and see how large I am and how small you are; how wide my branches spread, and how little space you occupy? You will very soon be dead and gone, but I shall live for centuries, for even when I am cut down my wood will make a mighty ship that will float over the great deep."

But the violet was happy and content. It had no lofty, ambitious thought, but was quite satisfied with its lot.

"We are both," replied the violet, "where God placed us, and He has given us both something. He has given you strength and me sweetness, and I offer Him back my fragrance and an thankful. True, I may soon die and be forgotten, but I am well content. I have lived fragrant, and I hope to die fragrant, and this is all I desire."

The Legend of the Jessamine.

When our Lord died upon the cross for the manifold sins of the world, which did not know and did not appreciate Him and His sacrifice, there was then, as now, a profusion of flowers growing around Jerusalem. Among them was the jessamine, which springs up luxuriantly in that spot, and which was then a beautiful rose color. On the day of the crucifixion, when the veil of the Temple was rent in twain, the delicate, tender flowers died from fright and sorrow; but these beautiful jessamine blossoms hid their lovely heads behind the glossy leaves and endured the grief and shame with our Lord. Only when He was dead did they venture forth, and lo! they were white instead of pink. Endurance in great trouble and sorrow is the lesson they teach.

Practical Advice.

A girl's every-day toilet is a part of her character. The maiden who is slovenly in the morning is not to be trusted, however fine she may look in the evening.

Look tidy in the morning and after the dinner work is over, improve your toilet. Make it a rule of your daily life to "dress up" for the afternoon.

Your dress may, or need not be, anything better than cotton; but with a ribbon, or flower, or some bit of ornament, you can have an air of self-respect and satisfaction that invariably comes with being well dressed.

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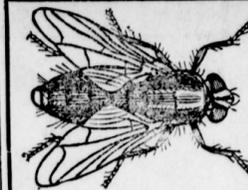
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A girl with fine sensibilities cannot help feeling embarrassed and awkward in a ragged, dirty dress, with her hair unkempt, if a stranger or a neighbor should come in.

Moreover, your self-respect should demand decent appareling for your body. You should make it a point to look as well as you can, even if you know nobody will see you but yourself.

A Severe Lesson.

Alfonso X., surnamed "The Wise," on learning that his pages neglected to ask the divine blessing on their daily meals and to return thanks for the same, determined to rebuke them. He invited the pages of his court to dine with him. A bountiful repast was spread, and when they were assembled around the table the King gave a sign that all was in readiness for them to begin. They all enjoyed the rich feast, but not one remembered to thank God. Just then there entered a poor ragged beggar, who unceremoniously seated himself at the royal table, and ate and drank undisturbed. Astonishment was depicted on every face. When his hunger was appeased, the beggar arose, and without a word of thanks departed.

"What a despicably mean fellow!" cried the pages.

Calmly the King arose, and with much earnestness said: "Boys! bolder and more audacious than this beggar have you all been. Every day you sit down to a table supplied by the bounty of your Heavenly Father, yet you ask no blessing and return no thanks."

It is needless to say the pages felt the King's rebuke.

Father's Penholder.

A literary man who was compelled by circumstances to use his family sitting room as a study, missed his penholder one evening while absorbed in writing a story.

He looked over his desk, through the pigeon-holes and in the drawers, but it was nowhere in sight. It was not on the floor. He felt behind his ear. It was not there.

"This is what comes," he said impatiently, "of trying to work where there is a houseful of children. Which one of you has taken my pen?"

The children looked at each other and laughed. He became irritated.

"I don't want any foolishness!" he exclaimed. "Where's that pen? Who has taken it?"

After a pause, one of the children said shyly: "If you laugh, papa, you will find it."

He stared at her in astonishment. Then as her meaning slowly broke upon him, he joined in the laugh, and the penholder fell out of his mouth, where it had been all the time.

How many of the little difficulties of this life one can extricate oneself from by a laugh!

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Gentlemen, After ten years experience in the use of the instrument, I may say that I have greater faith in what Oxydonor can do for those that are sick or in poor health, than ever before. In my judgment it will restore health when it is possible. Yours truly, M. Atkinson

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WHY LIGHTS ARE USED.

"Why does the Catholic Church use lights in her services?" was a question recently asked the San Francisco Leader. The editor answered as follows:

"During the persecutions the Roman Christians worshipped in the Catacombs. As those were all underground it was necessary to use lights during the services. This use was continued after the persecutions had ceased, both in remembrance of the persecutions and for symbolic reasons. In the first place Christ is the Light of the world and as He is present on the altar, the candles symbolize that presence. Secondly, it appears to be a natural instinct in man to use lights as a sign of joy. Towns and houses are illuminated on the occasion of great victories, and when people entertain visitors it is customary to decorate apartments with many lights. For this reason the Church uses lights to decorate the altar itself. Just as the altar is built in the shape of a tomb, so the lights recall the days of the Catacombs, and just as people adorn their houses with lights to welcome their guests so the Church adorns her altars to welcome our Lord."

"In early times the candles were not placed on the altar, but on the ground on each side or else were held by the ministers. After the eleventh century the altar itself was placed on the altar. A lamp known as the Sanctuaries Lamp burns day and night before the Blessed Sacrament."

Newman at Oxford.
 Writing delightfully in the Catholic World for July of Newman at Oxford, Wilfrid Wilberforce tells the following story:

Dean Burgon, who never missed the humorous side of life, has told us an incident that occurred when Hawkins had to be installed as Pr. vest. It was the custom then, and perhaps now, for the newly elected Head of Oriel to stand outside the college and knock at the closed gate for admission. The Fellows

stood drawn up inside the quadrangle ready to receive him. Newman, as Dean, answered Hawkins's knock by the question: "Quis adest?" To every one's astonishment the quavering tones of a female voice replied: "Please, sir, it's me," and through the opened gate walked the college washerwoman laden with her basket.

The gate was immediately closed again, and then three loud knocks were heard, and in reply to Newman's question came Hawkins's solemn reply: "Edwardus Hawkins, Hujusce Collegii Praepositus."

"Those Terrible Jesuits."
 Under the above heading the Mexican Herald (non-Catholic) prints the following editorial:

"Several agitated souls among our readers in the interior have thoughtfully reminded us to beware of the dangerous influence of the Jesuit Fathers on the daily press. A Jesuit visits a newspaper office about as often as Halley's comet does our solar system, and like the pity, the members of this order being invariably intelligent and erudite men of the world, who converse agreeably, talk no cant, give one a mental nudge, and go away leaving one wishing they came oftener. Their gray matter is in a high state of activity, and we have long ago learned not to believe the wild tales that they are to be seen crawling over the roof-tops of the city, spying into other folks' concerns. One correspondent sends us an alleged oath of the Jesuits; to be read and pondered. This is no thrice-told tale, but a millionth, and as the zealous followers of Loyola have not as yet subjugated the consciences of men, not even a thousandth part of them, one may be pardoned for refusing to be come pain fully impressed."




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