

CHATS WITH YOUNG MEN

SEEKING THE BEST IN OTHERS

It is unfortunate for a child to be reared in an atmosphere of pessimism, or an unattractive confidence in one's fellows, an atmosphere of doubt, of suspicion. Belief in men and a desire to see the good side of people rather than the bad, is splendid capital with which to start out in life. When we see only the man that God made, refuse to see the bourgeois man which unfortunate training, wrong thinking, mistakes and sin have made, we help to bring out what ever is noblest in our fellow man as well as in ourselves.

What we see in others is a pretty good indication of what predominates in ourselves. If we are inclined to see crookedness, perverseness, dishonesty, malice and envy in our neighbors, it indicates that these very qualities are to be found in ourselves. Others are mirrors in which we see ourselves. Beware of what you see in others. It is a tell-tale of what is in yourself. Look out for the person who is always commending others, finding flaws, seeing the ugly, bad side. He is a danger to himself to be a cynic, a disapprover; don't go about with a microscope looking for other people's faults and failings. Learn to believe in people, to see the good in them.

We have a peculiar love and admiration for some people because they find good in us, they see the possibilities which others do not see. We love them because they do not see the bad, the ugly, the crooked in us.

I know a woman who has a genius for bringing out the best in others because she refuses to see anything but the good. In spite of the fact that she takes comparatively little pains in selecting her servants, she always has good ones and rarely has trouble with them. She has often taken those who have been discharged time and time again from other families and has made good servants of them.

The secret of her success is that she does not treat them as most people do— as hirings or hirings—but with great kindness and consideration. She has patience with their weaknesses and failings and by her treatment she wins their love and confidence that they try their best to please her. Although she never looks her jewelers' money or any other valuables from them, a servant rarely takes anything from her. She makes them understand that she trusts them, believes in them, relies upon their honor to deal as fairly with her as she would with them. It is really wonderful what she brings out of them by the golden rule, her philosophy. Yet it is perfectly natural and scientific. We do not misuse or take advantage of the friends who believe in us and who see in our possibilities which others do not see.

Sounding, fault-finding, denigrating, over-bearing methods bring the worst out of employees as the opposite methods bring out the best. Suspicion brings out suspicion, prejudice, prejudice, kindness.

Many men are always looking for the weak points in their employees; looking for some ugly thing, some unfortunate fault or habit. They are suspicious of them, taking for granted that every body who works for them would "do" them if they had a chance; would shirk and slight their work when out of their sight. The result is that these people always have to trouble with their help.

Watched employees, those who are always suspected, will never give out their best. As a rule, you call out of employees the qualities which you recognize in them. They will reflect to you your own mental attitude toward them. They will give you back just about what you give them or expect of them. What you see in them they will come pretty near giving you. If you see good, they will give you their best. If you see the worst, they will give it to you in corresponding measure.

A wrong mental attitude towards others, seeing the bad in them instead of the good, not only calls the same qualities out of these people but seriously injures ourselves. The habit of looking for the bad in others, of seeing only their failings and weaknesses, produces a habit of mind which is fatal to growth, to character building.

It is just as important that we should see the best in ourselves as the best in others; that we should see in the one we are dealing with the one we are not. False ideals and vicious suggestions.

Every time we think of ourselves we should insist upon seeing the ideal person, the G-d-entrusted person, which is perfect, immortal. We should insist and persist in seeing the ideal self, which is the truth of our being, and not the mere scornful apology of a man or woman which wrong thinking or vicious living have made. There is everything in forming the habit of seeing the man or woman you long to be—the one you ought to be. Positively refuse to see anything else.

Many people make the mistake of trying to dig out the bad by the roots, instead of cultivating the good, the beautiful and the true, the antidote for the ugly, the false, the bad. This is like trying to get the poison which is killing a person, out of the blood instead of quickly using the antidote, which will neutralize it. Cultivate in the good and the bad will go. Opposites cannot exist in the same mind and at the same time.

TAKES THE NEXT STEP
Do not be too anxious to see all the way ahead of you. It may not be best for you. The man who carries a lantern on a dark night can see perfectly to take the next step. He does not need to see all the way ahead of him. He only takes one at a time, and when he takes that step the light moves forward for the next one.

The trouble with most of us is that we want to see too far ahead. We want to be sure that we are going to do some great thing. Then we will not be afraid to make a great effort.

But keep "peering away," as Lincoln did. Keep your trust in the Great Unseen Power which somehow brings things out infinitely better than you expected.

How many times in our past lives the way has seemed so dark that we could not see a gleam of light. How many times failure has seemed absolutely inevitable and yet we kept hoping, working, doing our best, and the Unseen

Power which makes things good for those who do their level best, came to our rescue and brought us our heart's desire.

Never mind if you can not at once obtain the thing you long for. No matter how far away or how impossible it may seem to you, just keep your mind, your purpose, fixed on it. There is a magnetic power in focusing the mind on the thing we long for. Ways we never dreamed of before will open up in a marvelous manner.

Just keep trying, keep pushing, keep thinking— thinking hard all along the line of your ambition, and doing your level best to attain your desire, and you will be surprised to find how the way will open itself as you advance.

IT IS THE PLUS VITALITY THAT COUNTS
Our judgments, our opinions, our actions in life are very much colored and affected by our bodily condition. Everything a dyspeptic thinks or does is necessarily affected by his condition. He cannot avoid it any more than he can his color of his eyes.

It is never intended that human beings should be illing, or sick; it is not intended that their efforts should be withdrawn from the world's service. There are hundreds of evidences in our constitution that we were intended for happiness, enjoyment and usefulness. In short, that we were formed for health.

Man was made for achievement; and to achieve great things one must feel that thrill of bounding health, that fulness of physical force, that buoyancy and exuberance of animal life which makes one exult in the mere joy of being alive.

The man who has such superb health that he always has a large amount of plus a lot of the positive in his thought, instead of the minus, the negative found in the weak, sickly man, ought to be a much larger producer than his weaker brother, because he is in a superior position to create. The inventive faculties, the springs of resourcefulness, reach stronger in the man with a great physical surplus, with a large health reserve, than in the one who has no reserve. The man who is not up to the physical standard always labors at a great disadvantage. It is the plus vitality, the plus energy that counts.

THE SELF-CONFIDENT ARI IN DEMAND
It is the self-confident man who wins. He who strikes out boldly, who does not wait for time or tide, who does not sit on the stone of Fate waiting for an opportunity to come along, who goes through obstacles and not over or around them, who is always waiting for others to speak, think, or act, is the man who is going to win in this new country. There is a great demand for the self-centered man—the man who is not afraid of himself, who, if he can not say "I will," at least says "I will try." Leaders, not followers, original thinkers, not imitators; men with new ideas are being called for loudly in all the important walks of life.—Su.aa.

THE LIGHT OF A CHEERFUL FACE
There is no greater every day virtue than cheerfulness. This quality in man, among men, is like sunshine to the day of gentle renewing, moisture to parched hearts. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The strongest temper must sweeten in the atmosphere of another's good humor. As well might fog and cloud, and vapor, hoar to cling to the sun-luminated landscape, as the blues and moroseness to combat jovial speech and exhilarating laughter. Be cheerful always. There is no path but who is he who is smiling, to load but will be lighter, no shadow or heart or brain, but will lift sooner in presence of a determined cheerfulness. It may sometimes seem difficult for the hapless temper to keep the countenance of peace and content; but the difficulty will vanish when we truly consider that sullen gloom and passionate despair do nothing but multiply thorns and thickets sorrows. It comes to us as providentially as good, and as a good, if we rightfully apply it. If we do not then cheerfully accept the light, and thus blunt its appearing? Cheerfulness ought to be the fruit of philosophy and Christianity. What is gained by peevishness and fretfulness, by perverseness and sadnessness? If we are ill, let us be cheered by the trust that we shall soon be in health; if misfortune befall us, let us be cheered by hopeful visions of better fortune; if death robs us of dear ones, let us be cheered by the thought that they are only gone before to the blissful bowers where we shall all meet to part no more forever. Cultivate cheerfulness if only for personal profit. You will do better and bear every duty and burden better by being cheerful. It will be your comfort in solitude, your passport and commendator in society. You will be more sought after, more trusted and esteemed for your steady cheerfulness. The bad, the vicious, may be less afraid of us, but they will not cheerfully begethous or never truly cheerful. Genuine cheerfulness is an almost certain index of a happy and a pure heart.—New World.

OUR BOYS AND GIRLS
THE BLESSED MOTHER'S ANSWER
Thomas Dawson was about fifteen years of age, and a strong, healthy boy. He was in his last term in the high school and had every reason to think he would graduate with honors. While he was not a general favorite in the school, he was sufficiently well liked to be elected by his companions as president of their class organization.

He was a fairly good boy,—he had some faults, but not serious ones, except a tendency to become angry. He did not know to anger, that is, he did not see an insult in every act of his mates—but when he did become angry, he seemed to lose control of himself, to be almost a lunatic, so ungovernable was he, that he was feared by those around him.

His sister Margaret, usually called Maggie, was entirely a fervent in disconnection. She was a mild and patient under trying difficulties that the girls often called her "Job".

She loved dearly her brother Thomas, and anything that hurt him seemed to wound her gentle heart. His fits of anger would so distress her that she often became ill. After such attacks

the poor boy was always ashamed of himself. Often he would remain in his room for hours mourning over his frailty.

"Maggie, dear sister, what can I do?" he said to her one day, after he had had as usually violent fit of anger. "I am ashamed of my actions, my words, my very looks. What can I do? What can I do?"

"Brother, you rely too much on yourself. You must ask, those stronger than you to help you. I am sure the patient, gentle, Blessed Mother will aid you if you ask her. Do you remember what our Sunday School teacher said last week about asking her for favors, for help?"

"She leans far out of Heaven And sees the children small; With a tender grace on her loving face She answers every call."

"Let us ask her, and I am sure she will answer. She loves to have us pleading to her Divine Son."

"I have asked her I have begged every saint in heaven to help me, and when I think I am getting over my weakness something comes up and I fly all to pieces, and am worse than ever."

"Let us try again. Let us make a novena to her, and think of how she followed her dear Son, our Blessed Lord, along the paths He trod during His last days. I tell you, Tom, I know she will help you if we will only ask with our whole hearts. Of course, your soul is more than the wine at the wedding feast, and see how the water was changed into wine by the request from the tender-hearted Mother."

"Saturday of this week is the feast of the 'Presentation of the Blessed Virgin.' We will make our novena in honor of the days the Blessed Virgin spent in the service of the Temple. Let us begin to-day, and our novena will end within the octave of the feast."

"I think you are right, Maggie. I have made novenas before, but to-day I feel as if I had not been earnest enough. We will join in this novena, and I have confidence enough in our Blessed Mother—I have all confidence in her, Maggie. I believe I have not been half so earnest."

"Do you remember Titian's picture of the 'Presentation of the Blessed Virgin Mary?' Sister Lucy gave me a very pretty copy last week, and I have it in my room. The little child is walking bravely up the steps of the temple, the High Priest is waiting for her, and her parents and friends stand around watching her leave home and all for God. I had great confidence in her, and she was only a child when she left all for God."

"Maggie are you thinking of being a nun?" interrupted Tom, with an alarmed and sorrowful voice.

"If God should honor me by such a call, I hope I may be given the grace to respond fervor. But I am only a little girl, and we will talk about our novena. Let us begin now."

Maggie again. Tom felt that never before had he been so much in earnest. Once during the novena he was tempted to anger, but he whispered: "Mother, help me to be patient; help me to control myself; help me to use the word which I have learned from the Bible, 'Be subject to such frequent and terrible fits of anger. He was not always strong enough to resist temptation, but as he grew older and more earnest in trying to please God he learned to control himself." He had the grace to control himself. He gave all credit to the Blessed Mother, who answered the novena which he and Maggie made to her for the grace of overcoming anger.—Sarah Stevens in Sunday Companion.

HIS BOUNDLESS LOVE
An old soldier walked up and down the streets of Vienna playing a violin to earn his daily bread. After a time his hand became feeble and tremulous, and he could no more make music. One day the old man sat on the curb weeping. A man came along and said: "My friend you are too feeble to play; give me your violin."

He took the instrument and began to discourse most exquisite music. People who were passing stopped. A crowd gathered. Waile the stranger played the violin the old man held his hat, and into it fell the coins which the enraptured tomspeople willingly gave. When the hat was full the stranger said: "Now put that coin in your pocket, and hold your hat again."

Then the man played more sweetly than he had before, and the tears ran down the faces of the people who had before been passing. A second time, the violinist dropped the instrument and passed on.

"Who can it be," the people exclaimed. "Why said a man in the crowd, 'It is Bach, the greatest of violinists.' And so it was. He just took the old soldier's place, and assumed his poverty and shouldered his burden, and played his instrument and earned for him the coin he needed so much."

That is precisely what Our Saviour did for us. He found us in poverty and distress and across the broken strings of His own broken heart He struck a strain of infinite music which called forth the plaudits of Earth and Heaven. He stood in our place. He assumed our poverty. He carried our burden.

A HINT TO BOYS
I stood in the store of a merchant the other day when a boy came in and applied for a situation.
"Can you write a good hand?" he was asked.
"Yes."
"Can you figure?"
"Yes."
"That will do; I do not want you," said the merchant.

"But," said I, when the boy had gone, "I know that lad to be an honest industrious boy. Why don't you give him a chance?"
"Because he hasn't learned to say, 'Yes, sir,' and 'No, sir.' If he answers me as he did when applying for a situation, how will he answer customers when he has been here for a month?"

COMING OF THE DIVINE BABE

ADVENT IS A TIME WHEN WE SHOULD DO PENANCE IN ANTIICIPATION OF THE GLORIOUS FEAST OF CHRISTMAS

The gospel of this day brings before us the picture of the infant Jesus, who assumed His true humanity and His true divinity, who became the Saviour of the world. The places where these pictures were drawn was Jerusalem and the desert land somewhat distant from it.

Christ had entered upon His public life and was in and around Jerusalem preaching His doctrines and working His miracles. The places where these pictures were drawn was Jerusalem and the desert land somewhat distant from it.

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COMING OF THE DIVINE BABE

ADVENT IS A TIME WHEN WE SHOULD DO PENANCE IN ANTIICIPATION OF THE GLORIOUS FEAST OF CHRISTMAS

The people of Israel rejoiced with expectancy of the coming of the Messiah, and we now to rejoice and prepare to give Him welcome anew, since we are soon to commemorate His coming. Let us rejoice at all His birth means to us, His brothers in the flesh by His assuming our humanity and heirs to His kingdom by assuming for our sakes liberation from the thralldom of sin by the grace He gives us to resist temptation; we, a good life here by walking in His footsteps, and heaven and everlasting happiness hereafter, if we persevere in following Him.

What reason for all to rejoice when one thinks of all that Christ's birth meant for all mankind—not for one nation, but for all nations; not for our time, but for all time—and what it is not appreciated by many to-day, and they need it not, just as it happened with many at the time He came. It is for the memory of Bethlehem and Christ's birth there those 1900 years ago, take full possession of our minds and hearts, and thrill us with joy and all with us with gratitude, and welcome Him to our hearts as His birthplace.

But as John preached and as Holy Church preaches, we must first do penance; we must purify our soul of sin; we must repeat our past iniquities, make atonement for them by penance; we must fast and deny ourselves in

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many things; we must be reconciled and pray that from henceforth we will ever be faithful to love and serve God and never more offend Him. John taught penance both by word and example. He took himself to the desert and lived on loaves and wild honey, he was clothed in camel's skin. He passed his days in preaching to the many that went out to see and hear him. "Do penance," he said "make straight the paths of the Lord; every valley shall be filled and every hill shall be made low, the crooked ways shall be made straight and the rough ways plain, for all flesh shall see the salvation of God." And our Lord prayed daily for what he was and for what he was doing: "He pointed him out as a model; what went on to see in that man and in his desert surroundings? Was it a red shaggy the wild? Was it a man clothed in wild garments? Ah, no; it was a sensitive, serious man—a hero—who had conquered poor, weak nature and one who had steeled his will to do great things for God. He was a prophet and more than a prophet, for he was the one of whom it had been written: 'Behold, I send my angel before Thy face, who shall prepare Thy way before Thee.'

Our Lord's life was penitential from the cradle to the cross. He had to be atoned for, and penance was the way of atoning for it. Mortal sin is an offense against God, and so the atonement had to be infinite. Hence, His life of penance, culminated with His death upon the Cross. We, too, must do penance for the sins we have committed against God by breaking His commandments; but our penance, no

matter how severe, no matter how continuous, would avail nothing unless it was atoned to the penance, the prayers, sorrows, the mortifications, the sufferings, the humiliations, undergone for us by Christ. How terrible then, is that which needs so great atonement! How we should hate and detest it and die rather than give way to it, and how we should avoid every place and every person, and all and everything that should ever lead us into sin. Nay, more, how we should watch and pray, lest we fall into temptation, and how we should strengthen our souls by often receiving the sacraments, and instead of falling into sin and endangering our eternal salvation, rise, again, in virtue and justice, that will secure for us happiness here and happiness eternal hereafter.

Advent is a time of grace and if we pass the season well; if we enter into its spirit, retiring from the world as much as we can that we may from time to time give ourselves up to recollection and prayer; if we lead as best we can and mortify our senses in the same spirit; if we confess our sins and strive never to give way to them, we shall be ready for the great Christmas festival; we shall, indeed, be men of good will, and our Lord will come and be in our hearts. He will live in us and we in Him. He will be our light and our life. He will be the truth which our minds seek. He will be the Lord which our hearts crave. He will be the strength which our souls need. Yes, He will be our G-d, our all being; He will be our glory, our reward hereafter, for the salvation which He brought will be ours and the heaven which He opened to us will be our home eternal!

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Send us your application for membership in the Mendelssohn Piano Club, the plan of payment you decide upon, whether cash or instalment, and a letter of reference from someone in your neighborhood. We will immediately send you your piano, carefully and safely packed. Inspect it and play upon it, and see that it is exactly as we claim. If not, send it back to us freight collect.

This is the best opportunity you ever had to purchase a really good piano under such favorable terms.

Write to-day. To-morrow you may forget, or we may have to withdraw this offer because the 50 pianos are gone.

N.B.—A handsome piano stool is included free.

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