

CHATS WITH YOUNG MEN.

Bishop's Wise Words to Young Men.

We prefer no apology, says the Ave Maria, for reproducing the following extract from an address delivered several months ago to a band of Australian young men by the Rev. Dr. Dubig, Bishop of Rockhampton, Queensland. Emphasizing the truths that society presupposes the individual, and that family comes before the community, the Bishop declared that brave sons and pure daughters made happy homes, happy homes made happy communities, and happy communities made a nation blessed.

The following practical application of these principles is world-wide in its pertinence and timeliness: "So I would say to you, young men on the threshold of life, be not impatient to do something striking for the good of your country before you have served the apprenticeship of God's sons in your families. Begin to make things better, not at a distance which your voice and hand may never reach, but in your own heart, in your own home. Begin not with the resolution to reform the world, but set yourselves to improve and brighten and bless that little spot of it where the Almighty has posted you to do His work and to fight His battles. Put your vigor and your enthusiasm into the little commonplace home duties that meet you every day. Be better sons to your parents, kinder and more affectionate to your sisters, better neighbors to those around you, and more forbearing toward one another.

"Young men often make the mistake of thinking that they must be doing great things, and that good deeds that are not known outside the family circle are lost. To rescue a drowning person makes a hero of a man; to give his weekly wages to his mother and to show his appreciation of the devotedness of his sisters by an occasional present are mere trifles that may be omitted without losing any of our manliness. Yet I leave you to judge who is the better—the man that carries on his breast the medal of the Royal Humane Society, or the son that carries on his head the blessing of the mother and sisters whose helper, defender, and most affectionate friend he is."

Anxiety about present troubles or about prospective difficulties never yet brought any good to those who indulged in it. Those who have succeeded in life and enjoyed it must have been the people who were buoyant in spirit, and who resolutely refused to allow the cares of life to unduly depress them.

Of course, some persons have a constitutional tendency to despondency, and they can sometimes see a cloud where there is none; but with most it is simply a matter of exercising the will. Instead of allowing the mind to brood over things that can not be helped, it should be set to work upon the duty that lies nearest to it. If we would only make up our minds to look at the bright side of things oftener, the cares that are now almost crushing the hope out of us would lose half their power. Worrying about matters does not improve them in the least. On the contrary, it weakens the purpose, robs the physical nature of its vitality, and totally unites us to cope with the obstacles that lie in our path. As for meeting troubles half way, this is one of the most foolish of practices. It often happens that the troubles to which we look forward with such heavy forebodings either do not come at all or are not so terrible when we meet them as we feared they would be. There is not the least doubt that the man who takes things easily and calmly and looks at things in a philosophical light is the happiest; but we are not all constituted alike, and worrying about things comes quite naturally to the majority of us. The best corrective for an anxious, fretful spirit is to do one's duty faithfully in his own station in life and to trust in Providence for strength and guidance in times of trouble and peril.—Rupert's Magazine.

Abnormal Timidity is Fatal. Timidity also hinders freedom. Thousands of able young men in this country are ambitious to make the most of themselves, but are fettered completely, or held back, by an abnormal timidity, a lack of self-faith. They feel great unused powers within, struggling for expression, but fear that they may fail. The fear of being thought forward or egotistical seals their lips, palsies their hands, and drives their ambition back upon itself to die of inaction. They do not dare to give up a certainty for an uncertainty; they are afraid to push ahead. They are afraid to wait, hoping that some mysterious power may liberate them and give them confidence and hope.

Many people are imprisoned by ignorance. They never get the freedom which education gives. Their mental powers are never unlocked. They have not the grit to struggle for emancipation, the stamina to make up for their lack of early training, or they think they are too old to begin. The price of freedom seems too high to pay at their time of life, and so they plod upon a low plain when they could have gained the heights where superiority dwells.

Others are bound by superstitions or by the fetters of prejudice which make their lives narrow and mean. These are the most hopeless of all. They are so blinded that they do not even know they are not free, but they think other people are in prison.—O. S. M. in Success.

Hamill's. I believe the first test of a truly great man is humility. I do not mean by humility doubt of his own power, or hesitation in speaking his opinions, but a right understanding of the relation between what he can do and say and the rest of the world's doings and sayings. All great men not only know their own business, but usually know that they know it, and are not only right in their main opinions but usually know they are, only they do not think much of themselves on that account. They do not expect their fellow-men to fall down and worship them; they have a cautious under sense of powerlessness,

feeling that the greatness is not in them, but through them; that they could not do or be anything else than God made. And they see something divine God made in every other man they meet, and are endlessly, foolishly, incredibly merciful. They do their work, feeling that they cannot well help it; the story must be told, the effect put down; if people like it well and good; and if not, the world will not be much the worse.

OUR BOYS AND GIRLS.

Tom's Start in Business.

Tom was in despair. For two days he had been trying to set himself up in business as a newsboy and bootblack, but the big boys cuffed him, and the people wouldn't pay attention to his cries. At last the poor little fellow—he was only eight years old—crept sobbing into the railway station out of sight of his tormentors.

The girl who worked at the station went to comfort him. "What is the matter?" she asked.

"I can't sell a paper," whimpered Tom, "and I can't get a shine."

"Well, maybe it's because you are hungry, and don't look good natured. Come and get something to eat."

Tom was hungry—he had had no breakfast—and the lunch from a box which a traveller had left did make him feel better natured. When he was finished he was ready to answer questions.

"—his father was dead; his mother was sick and poor; he must earn his own and his mother's living."

"But I can't earn nothing," he said again. "The boys chase me off, and the people won't buy."

"What do you say when you ask for a shine?"

"Have a shine?" The voice was a disagreeable whine.

"But you must be cheerful and polite if you want to succeed. You must say, 'Please, sir, have a shine? Only five cents!'" The girl's voice was animated and her face beamed.

Little Tom caught the enthusiasm, and a smile broke through the tears. They started out to find a customer. "There's a man who needs a shine!" the young woman said.

Tom ran with all his might. "Please, sir, have a shine?" he shouted; "only five cents."

The man looked into the boy's expectant face, and put out a soiled boot. Tom fell to work, pausing only to give the girl an occasional exultant glance.

When he had finished he showed her six cents the man had paid him.

"Did you offer the gentleman a paper for the extra cent?" she asked.

This was a new idea, and the boy darted away again. The man bought a paper, and gave Tom another cent.

"I must go now and take the money to my mother," he exclaimed.

The girl gave him the rest of the box of lunch, and watched him trudge away in high spirits.

But there was a storm brewing among the older boys. Business was none too brisk, and the smaller boy was likely to damage their trade. Tom would fare worse than ever at their hands when he returned flushed with his success.

So returned flushed with his success. "And the girl told them Tom's story. 'And boys,' she finished, 'you don't know how hungry he was this morning. And he was crying when I found him.'"

"We'll give him a fair show," they promised heartily.

And little Tom has gone bravely on with his own business, and has never been molested since.

What Boys Should Know. "A philosopher has said that true education of boys is to 'teach them what they ought to know when they become men.'"

First—To be true and to be genuine. No education is worth anything that does not include this. A man would better not know how to read and be true and genuine in action rather than be learned in all sciences and in all languages and be at the same time false in heart and counterfeit in life.

Second—To be pure in thought, language and life—pure in mind and body.

Third—to be unselfish; to care for the feelings and comfort of others; to be generous, noble and manly. This will include a genuine reverence for the aged and for things sacred.

Fourth—To be self-reliant and self-helpful even from childhood; to be industrious always and self-supporting at the earliest possible age. Teach them that all honest work is honorable; that an idle life of dependence on others is disgraceful.

When a boy has learned these things, when he has made these ideas part of him, however poor or however rich, he has learned the most important things he ought to know.—Catholic Sentinel.

Speak Gently. Kind words are more plentiful than persistently kind and gentle voices, and yet love loses much of its power when the voice is sharp and hard. Try, therefore, most earnestly, to acquire the right tone in speaking and guard yourself carefully from falling into careless and bad habits of voice.

Often a sharp voice shows far more ill will than the heart feels, but people do not know that the speaker's "bark is worse than his bite," and they believe her to be ill-tempered and disagreeable. It is so easy to pick up a sharp and snappish manner of speaking. Very often it is acquired in mirth and in the give-and-take battles of words in which boys and girls delight. There is no malice in their sallies and a great deal of fun, but meanwhile the voice is often acquiring a sharp and snappish tone which sticks through life, making it stir up strife and ill will among its listeners. So watch the tone in which you speak and take care that it is gentle and sweet. A kind voice is like music in the home and is to the heart what light and beauty are to the eye.—Catholic Union and Times.

The Kind of Boy Needed. "What kind of boy does a business man want?" repeated a practical man with many concerns the other day. "Well, I will tell you. In the first place, he wants a boy who doesn't know how to run 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 7 o'clock as exactly 7, 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, prompt, pleasant, industrious and honest, he's quite as smart as we care about—and that's a fact."—True Voice.

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From the Ave Maria.

The recuperating renovating force of the Church is the despair of her opponents and the admiration of her members in every age. Many a time during the last nineteen hundred years the world has witnessed what seemed to be the destruction of the Ark of Peter. The enemies of the Christian name exulted, and its faint-hearted followers were filled with consternation, forgetful alike of the Divine promise and the Divine presence. At the moment when the powers of hell had all but triumphed, suddenly the storm was stilled and the destruction averted. History is ever repeating itself. "Omnis eternelle recommencement" (This Church which is everlastingly recommending), M. Jules Ferry is reported to have said of her—in irritation, no doubt, but with a correct appreciation of the law of her being.

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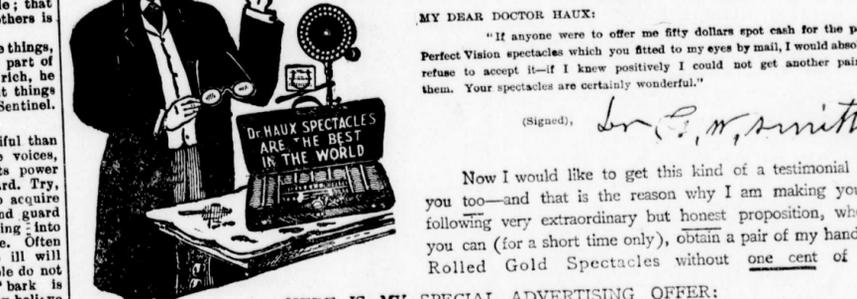
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