

CHATS WITH YOUNG MEN

VACATION TIME

It seems to me I'd like to go
Where bells don't ring nor whistles
blow
Nor clocks don't strike, nor gongs
don't sound,
And I'll have stillness all around.
Not really stillness, but just the
trees
Low whisperings, or the hum of
bees,
Or brooks' faint babbling over
stones
In strangely, softly tangled tones.
Or maybe a cricket or katydid,
Or songs of birds in hedges hid,
Or just some such sweet sounds as
these
To fill a tired heart with ease.
If 'twere for sight and sound and
smell,
I'd like the city pretty well.
But when it comes to getting rest,
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust,
And get out where the sky is blue,
And say, now, how does it seem to
you?

—EUGENE FIELD

THE ART OF TALKING

What are the great faults of conversation? Want of ideas, want of words, want of manners are the principal ones, I suppose you think. I don't doubt it; but I will tell you what I have found spoil more good talks than anything else—long arguments on special points between people who differ on the fundamental principles upon which these points depend. No men can have satisfactory relations with each other until they have agreed on certain "ultimate" of belief not to be disturbed in ordinary conversation, and unless they have sense enough to trace the secondary questions depending upon these ultimate beliefs to their source. In short, just as a written constitution is essential to the best social order, so a code of finalities is a necessary condition of profitable talk between two persons. Talking is like playing on the harp; there is as much in laying the hand on the strings to stop their vibrations as in twanging them to bring out their music.—Oliver Wendell Holmes.

THE BIGGEST WORD

One of the biggest words in the English language is "Think." The railroad yard-man who thinks is the man who is advanced; the shop man who thinks is the man who becomes foreman; the foreman who thinks is the man who becomes superintendent or manager. Thinking is the motive force behind all creation, all invention, all there is to art and literature.

The advantage of thinking does not lie in original ideas, nor in giving unique expression to words, but in exercising the brain cells that run errands back and forth through the paths of the brain.

The man who always thinks is three armed, and it has solved the knottiest problems of all history. If you form the habit of thinking things out for yourself you will cultivate an independence of thought, a clear and exact purpose behind this thought, and make yourself felt as an influence wherever you go. A man who thinks always takes his stand apart from the crowd.

The progressive, refreshing man or woman has original ideas and courage to express them. They are not trailers, nor do they think as some one else directs them. They develop their own individuality. The man who will honestly think is bound to become a leader of men—because so many of us depend upon his brain power.

WISE RULES

Most successful men have won success by hard work and strict honesty. You can do the same. Here are a dozen rules for getting on in the world:

Be honest. Dishonesty seldom makes one rich, and when it does, riches are a curse. There is no such thing as dishonest success.

Work. "The world is not going to pay for nothing. Ninety per cent. of what men call genius is only talent for hard work.

Enter into that business you like best and for which nature seems to have fitted you, provided it is honorable.

Be independent. Do not lean on others to do your thinking or to conquer difficulties.

Be conscientious in the discharge of every duty. Do your work thoroughly. No boy can rise who slights his work.

Don't try to begin at the top. Begin at the bottom and you will have a chance to rise, and will be surer of reaching the top some time.

Trust to nothing but God and hard work. Inscribe on your banner, "Luck is a fool; pluck is a hero."

Be punctual. Keep your appointment. Be there a minute before time, even if you have to lose dinner to do it.

Be polite. Every smile, every gentle bow, is money in your pocket. Be generous. Meanness makes enemies and breeds distrust.

Spend less than you earn. Do not run into debt. Watch the little leaks and you can live on your salary.

Make all the money you can honestly; do all the good you can with

it while you live; be your own executor.—Catholic Columbian.

LEARN TO LAUGH

Learn to laugh; a good laugh is better than medicine.
Learn how to tell a story; a good story, well told, is as welcome as sunshine in a sick room.

Learn to keep your troubles to yourself; the world is too busy to care for your ills and sorrows.

Learn to stop grumbling; if you cannot see any good in the world, keep the bad to yourself.

Learn to hide your aches and pains under pleasant smiles; no one cares to hear whether you have headaches, earaches or rheumatism.

Learn to meet your friends with a smile; a good humored man or woman is always welcome, but the ill-tempered is not wanted anywhere.

You will pass through this world but once. Any good thing, therefore, that you can do, or any kindness that you can show to any human being, you had better do it now.

OUR BOYS AND GIRLS

CLIMBING UP THE HILL

Never look behind, boys.

Up on the way!

Time enough for that boys.

On some future day.

Though the way be long, boys.

Fight it with a will;

Never stop to look behind

When climbing up a hill.

First be sure you're right, boys.

Then with courage strong,

Strap your pack upon your back,

And tug, tug along;

Better let the lag-lout

Fill the lower bill,

And strike the farther stake-pole

Higher up the hill.

Trudge is a slow horse, boys,

Made to pull a load,

But in the end will give the dust

To racers on the road.

When you're near the top, boys,

Of the rugged way,

Do not stop to blow your horn,

But climb, climb away.

Shoot above the crowd, boys,

Brace yourselves and go!

Let the plodding land-pod

Hoe the easy row.

Success is at the top, boys,

Waiting there until

Brains and pluck and self-respect

Have mounted up the hill.

—JAMES WHITCOMB RILEY

ST. CHRISTOPHER

PATRON OF TRAVELERS AND AUTOISTS

"To express his ardent love for the Holy Name of Jesus he seems to have taken the name of Christopher, which means 'Christ-bearer,' so that he might always carry the Holy Name of his Redeemer in his breast as his inestimable treasure and the object of all his affection and devotion."

Thus writes Rev. Alban Butler about St. Christopher, a martyr of the third century who, after his conversion, bore such a great love for Christ that he selected the name of "Christ-bearer."

He was baptized by St. Basil, bishop of Antioch, and suffered martyrdom in the persecution ordered by Emperor Decius, A. D. 250. He was martyred in the province of Lycia in Asia Minor.

St. Christopher was a very popular saint during the Middle Ages, and around this Holy Name man have grown many legends. The most beautiful of these is the following:

A heathen king of Arabia, through the prayers of his wife to the Blessed Virgin, had a son whom he called Offerus and dedicated to the gods, Mars and Apollo.

This son grew tall and strong and resolved to serve the strongest and bravest. Accordingly, he served a mighty King, but when he found that the King dreaded the name of Satan, he concluded to serve Satan.

While serving Satan he noticed that the latter became frightened at the sight of a Cross by the roadside.

He left his master and searched for a new one. He met a hermit who told him about Christ, instructed him in the Faith and told him Christ was the strongest and bravest and that he should offer his allegiance to Him.

Offerus did so, and in order to serve God and his fellow man he, because of his great strength, willingly accepted the task of carrying travelers in God's name across a raging stream.

One day a little boy begged him to carry him across the turbulent stream. The child grew continually heavier that it seemed to him he was carrying the whole world on his shoulders.

When Offerus asked the boy's name he said he was Christ, the Redeemer of the World, and, to prove his statement, He ordered Offerus to put his staff in the ground, which, on the next day, had grown to a tree.

Offerus told the people his story and he was thence called Christopher—Christ-bearer—and his fame as a servant of Christ spread far and wide and many were converted to the true Faith. This excited the fury of the king, who had put him into prison and finally beheaded.

Another legend of Greek origin says that the name of Christopher was conferred upon the saint in a spiritual sense of bearing Christ in the heart; and the raging stream and the weight of the Child may have been intended to denote the trials and struggles of a soul taking upon itself the yoke of Christ in the world. In that sense every true Holy Name man is a Christ-bearer

for he bears Christ in his heart and by his monthly and more frequent reception of Penance and Holy Communion, he equips himself with the weapons which will help him to fight against the world, the flesh and the devil, and win for him a crown in heaven.

St. Christopher endeared himself to the faithful of all nations. In 1386 a brotherhood was founded under the patronage of St. Christopher in Tyrol, Austria, whose duty it was to guide travelers over the Ariberg, and later a St. Christopher Temperance Society was established in Munich and other European cities. The oldest picture of the Saint is in the monastery on Mount Sinai and bears the date of 527.

St. Christopher is named as one of the Fourteen Holy Helpers and has always been looked upon as the patron of travelers and is invoked against lightning, storms, pestilence and floods. Great veneration was shown to this Saint in Venice and along the shores of the Rivers Rhine and Danube where floods caused frequent damages. His statues were placed on bridges, at the entrances of churches and homes and pictures and coins with his image thereon were distributed which often bore the inscription, "Whoever looked upon the image of St. Christopher should not be struck down by sudden death that day."

The pious custom of carrying St. Christopher medals and pictures is revived since the automobile has become so popular, and St. Christopher, in these modern days, is again becoming the popular saint as of old and is looked upon as the patron of travelers and, particularly, of autoists, who invoke his aid against accidents and sudden death and reverently carry a blessed picture or medal of St. Christopher on their person or have the same placed on their automobile. St. Christopher emblems are the tree, the Christ-child and a staff.—Anthony Matre, K. S. G.

ZIONIST MOVEMENT IN HOLY LAND

By Dr. Alexander Monbelle

(Jerusalem Correspondent, N. C. W. C. News Service)

Jerusalem, June 22.—Field Marshal Lord Plumer's appointment as High Commissioner of Palestine is widely interpreted here as an indication that there has been a cooling of the warmth which formerly characterized the relations between the British Government and the leaders of the Zionist movement, and there is a disposition here to look for far-reaching consequences of this appointment, possibly, the downfall of some of the present leaders of Zionism. Lord Plumer, who is not a Jew, succeeds Sir Herbert Samuel, a Jew, as High Commissioner.

That fact in itself is regarded as not without some significance here. When the circumstances surrounding the appointment are taken into consideration the impression that the influence of the Zionist leaders is on the wane at London is heightened. For example, Dr. Chaim Weizmann, President of the World Zionist Organization, said publicly that the first intimation he had of the appointment was contained in dispatches he read in the newspapers. In other words, the British Ministers had not taken the Zionist leaders into their confidence when considering the appointment. This is a considerable change from the situation which prevailed a few years ago.

That this slight was appreciated was indicated in a recent address at Haifa by N. Sokolow, Chairman of the Zionist Executive. He endeavored to make light of this ignoring of the Zionist chiefs by saying that it is not customary for Ministers of the Crown to discuss public appointments with persons not holding official position. His excuse, however, did not receive much credence here, and the opinion is universally held in Palestine that Weizmann, Sokolow and the other Zionist leaders no longer enjoy the confidence they once held in London.

The effects of this feeling are expected to be manifest at the fourteenth Zionist Congress, which will be held in Vienna in August. Some regard it as a possibility that another may be chosen to fill Dr. Weizmann's place as the official head of Zionism. In this connection, much importance is attached here to the action of the recent convention of the American Mizrahi Organization at Cleveland, where dissatisfaction was expressed at the manner in which the Zionist Executive has administered funds for public institutions in Palestine.

There are other aspects to Lord Plumer's appointment besides its probable effect upon Zionism. Some papers here interpret the appointment to mean that it will be the policy of the British Government to make Palestine the military center of its influence in the Middle East while leaving the political headquarters at Cairo. This prospect is not regarded with favor here, as it is feared such an arrangement would interfere with the commercial development and prosperity of the country. Too much attention to Egyptian affairs, it is feared, would hamper local development.

There is another group here which is disposed to object to the appointment of Lord Plumer on the ground that it indicates a plan of the British Government to administer Palestine as a Crown Colony, whereas as a mandated territory it is entitled to entirely different status. These objectors say that

Lord Plumer will be merely a figurehead governor, with Colonel Symes, the new Chief Secretary, as the real ruler.

On the other hand, there are many influential persons here who hail the appointment of Lord Plumer as a godsend. They are confident that he will iron out many of the difficulties which have been plaguing the country since the mandate rule was set up. There also has been considerable discussion as to whether the new High Commissioner is anti-Zionist, pro-Islamic, anti-Semitic, or merely the conventional pan-English official, but there is a general disposition to withhold comment on these issues until events have justified a definite opinion.

WEIZMANN WINS

Washington, July 3.—Dr. Chaim Weizmann, head of the World Zionist Organization, won an important victory here Monday when American Zionists accepted his recommendation for the cooperation of all Jews in building up a Jewish homeland in Palestine. Only six dissenting votes were registered against the proposal when a vote was taken at the 26th convention of the American Zionist Organization, held here this week.

Strong leaders opposed Dr. Weizmann, and some declare his triumph means that he will be re-elected at the World Zionist congress in Vienna. These persons argue that the world organization will not dare override the American group, which is the most powerful of its units.

ARABS BOYCOTT JEWS

By Dr. Alexander Monbelle

(Jerusalem Correspondent, N. C. W. C. News Service)

Jerusalem, June 24.—A boycott of Jewish merchants and Jewish merchandise has been proclaimed by the young Arabs of Jerusalem, with the avowed object of driving the Jews from Palestine. The movement is growing in popularity and has assumed serious proportions. Each person joining it pledges himself to refrain from transacting business with non-Arabs. The boycott even advocates refusal to sell real estate or other property to Jews.

Commenting on the movement the paper, Meraat-el-Sherk says editorially:

"May this movement spread throughout the country, for it is the best means of striking a decisive blow at the Balfour Declaration. What is the use of our outcries and protests if we facilitate the execution of the said Declaration by selling lands to the Jews and enriching them by doing business with them whilst neglecting Arab merchants?"

"Every patriotic Arab must preach this idea and comply with it. It would be much better if women joined the movement also. Boycott the alien intruder. Boycott him with all your might. Do not sell land to him. Try it and you will see how in a short time he will be compelled to leave the country. In so doing you will have served your fatherland and inflicted a hard blow upon the Balfour Declaration."

"The only way of ensuring our salvation and rest, of ridding ourselves of the Balfour Declaration, is the complete boycotting of the Jews."

PRIEST SUED FOR DAMAGES

Amiens, June 12.—The court here has acquitted—and even congratulated—a priest who had been sued for damages for having denounced as not to be recommended a certain publication for young people.

Canon Calippe, Archpriest of the Cathedral of Amiens quoted in his Parish Bulletin an advertisement copied from a Catholic publication listing magazines fit for children to read. Examining in turn the various classes of magazines they were listed as "good," "passable" and "bad." The review Sciences et Voyages was not classed among the good ones. The editor sued for 50,000 francs damages and demanded that the sentence be published in five newspapers.

The court decided the case in favor of Canon Calippe. The sentence declares: "This priest expressed no injurious statements about the editors of this magazine. Considering that this magazine sometimes contains articles which may have a pernicious effect on young people, the Canon has associated himself with a work of moral sanitation."

The court acquitted the priest and sentenced the plaintiff to pay all costs.

GENERAL MANGIN WAS DEVOTED CATHOLIC

By M. Massiani

(Paris Correspondent, N. C. W. C.)

Paris, France.—General Mangin, who died so suddenly at only fifty-nine years of age, was one of the military leaders who had won the greatest prestige, and, like many of his peers, a declared Catholic. Only recently he had presented to a scientific society a communication emphasizing the services which Catholic missionaries can render to Africa in the future. General Mangin had a brother, a missionary, who died in the Sudan.

A man of broad knowledge, General Mangin was an explorer, an administrator, a diplomat, a lecturer and historian, as well as a military leader. His great energy in his

work as a soldier did not exclude a delicate sensibility in the manifestation of his religious faith. A writer who witnessed the scene thus described an incident which typified General Mangin's devotion:

"One day, I remember, Mangin very modestly rang the doorbell of the Dominican Nuns of Orleans; it was the House of Jeanne d'Arc. He asked permission to visit the little oratory of the Saint. Believing himself alone, the general knelt on the pavement and prayed for a long time, his head in his hands. When he rose his eyes were wet. I saw the tears of Mangin."

The newspapers have commented upon the family virtues of this Christian soldier whose eight children followed his bier.

Three years ago General Mangin spoke at a meeting held in Paris, and exhorted Catholics to raise a chapel of thanksgiving on the battlefield of the Marne.

Despite the suddenness of the disease which caused his death, General Mangin was able to receive the Last Sacraments. At his funeral, which was attended by vast crowds, Cardinal Dubois gave the absolution. The Nuncio, Mgr. Cerretti, was present as head of the diplomatic corps.

THE LESSONS OF THE CANONIZATIONS

Rome has witnessed some surpassingly soul-stirring celebrations during the last few months. The canonizations and beatifications succeeded in arousing much interest in the non-Catholic world. But the Catholic world fairly rocked with joy to see the old Mother Church conferring an immortality of glory on many of her sainted children.

These canonizations prove that Christ is still with His Church. The world has not succeeded in impairing her divine fecundity. She bears saints abundantly in these godless days as in the long ago.

They prove that true democracy lives only in the Church. Many of the new saints were scarcely known to their contemporaries or to history. Today millions on earth invoke them whilst billions in heaven salute them. After all, the most hidden man has a chance in the Catholic Church of being justified in the eyes of his fellows.

They prove the nearness of the supernatural. God, who chose the saints and endowed them with the necessary graces, wishes to get near us through them. Though He is about us on all sides our poor hidden eyes can descry him more understandingly through His saints. Therefore, they shall never fail.

The secular world tries to imitate the Church as nearly as it may with becoming decency. But statues of secular heroes in public places exercise little power over the hearts of the thousands who pass beneath them. A Hall of Fame is a cold impersonal place—a glorified mausoleum. There the bond between the living and the glorified dead is so frail that it barely touches those whose characters are still being formed.

But the Church's saints cry out to us to imitate them. Thus, the canonization celebrations were something very personal for every instructed Catholic. He knew that a man like himself now stood before God—and beckoned him to climb thither.—Rosary Magazine.



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