

CHATS WITH YOUNG MEN.

"A Little Better than the Other Fellow." The boys and young men just leaving school...

To live on Easy street does not absolutely depend on having enough money. So many men with thousands and tens of thousands, do not live on Easy street...

OUR BOYS AND GIRLS.

Worldly Gains. Much of the Christian literature is a disparagement of the things of this world. Why is this? What is the wisdom of it?

Good Manners. We wish to say a few words to our boys and girls about manners. A great many children and young persons think it will be time enough to attend to manners when they grow up...

A young man cultivates frugal habits, that his expenses may not exceed his income. His income grows and his frugal habits remain. Now, if his avarice does not supervene, all is well.

English literature is another important part of a college course; and there is no boy or girl so poor that he cannot get this at home.

When the interest on money saved is added in money earned, there is rapid accumulation; and the pleasure of counting one's hoard and exercising of one's assets becomes a habit.

With all the splendid opportunities for outside study which the country affords, it is sad to see young people grow up in ignorance, murdering their English language...

Now, how much better it is than saying "I won't" out and out, so that at least people may know what to expect of you. Then mother can set a table herself if it must be done in despair.

The habit of self-improvement, of studying by one's self, is of untold advantage, for, when once acquired, it is usually kept up through life and does not stop at the end of the college course...

My wife has taken six bottles of Father Koenig's Nerve Tonic. She has had no return of the fits, and I think this remedy has had the desired effect.

Why not use yourself of the chance to use the untold wealth locked up in your long evenings and odd moments, which most people throw away?

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THE ATTRIBUTES OF ST. FRANCIS

The Countess de la Warr writes in June Catholic World on those attributes of St. Francis which endeared him to all men, and which have centred upon him the continued attention of the world:

"One day during his stay there he found himself face to face with a leper, who stretched out his arm to him and prayed for help. Francis, though he was accustomed to misery and sickness, and was really trying to obey Christ's command: 'Follow thou Me,' felt, at the sight of the leper, such a revulsion against him that he turned away ready to give up his new life."

"In a Minute." "Yes, just in a minute, mother!" "Ten, fifteen minutes pass, and no signs of moving."

"St. Francis loved all animals and birds, and they all understood him. Simply by the charm of his voice he tamed some wolves who were terrifying a hill-village. Brother Wolves," he called them, beseeching them to cease their depredations, and they obeyed him. Among birds he specially loved larks, and he said of them: 'Sister Lark has a hood like a religious, and is a humble bird, who goes by the way seeking a few grains, and when she has found them, even amongst the dirt, she pecks them up and eats them. He often preached to birds, who would collect round him, and even sit upon his shoulders. My little sisters," he called them. At the time of his death great numbers of birds collected on the roof of the house where he lay, singing softly and praising the Lord. Water lilies, stones, wood and flowers, all had his love; also the sun, moon, and stars. If wood had to be cut down, Francis always prayed and sayer not to injure the tree 'for the love of Jesus who hung on the Cross.' He begged the gardener in planting a garden always to reserve a portion of it for sweet scented flowers, such as roses, lilies of the valley, 'so that these lovely flowers, in the time of their blooming, might invite all to praise Him Who made all herbs and flowers. 'God has made me for thee, oh man.'"

MAY WE PRAY TO THE SAINTS AND ANGELS?

M. C. L. in London Catholic Herald. "Sincere Inquirer" asks if he can be referred to any passage in Scripture sanctioning prayer to the Blessed Virgin and the saints. We find in Holy Writ plain assurances that God receives the prayers of the saints and angels, and that they are employed in supplications on our behalf. In the Old Testament the angels are constantly spoken of as being in a state of ministrations to the wants and necessities of mankind; is there anything in the New Testament showing that our Lord condemned this belief of the Jewish Church? Does He anywhere prohibit prayer to the saints? From whom did the early Christians learn the practice? Our Lord tells us that there shall be joy before the angels of God upon one sinner doing penance; therefore they must see the penitent heart, or they could not rejoice and if they can see this, we are told to avoid offending Christ's little ones because their angels see the face of God; what does it mean that the angels have influence with God? Elsewhere we read that the saints are equal to the angels. In the Apocalypse we read of our prayers being as perfumes in the hands of angels and saints; not only the angels, but the twenty-four elders cast themselves before the throne of God, and pour out vials of the sweet odors, which are the prayers of the saints. What does all this signify but that they present our prayers to God, and so become our intercessors with Him? Saints, being in a state of bliss do not pray for themselves, nor for those beside them in Heaven; there fore the above mentioned prayers must be for the souls of sinners on earth. There is a lawful worship of beings that there is a lawful worship of the creature Our Lord Himself testifies: 'To the Angel of the Church of Philadelphia writes. . . I will make them come and adore before thy feet.' (Rev. iii.) Surely it is impossible to deny that when both Testaments speak of the angels and saints praying for us, presenting our prayers to God, and so joining in our spiritual good, and so least contain very strong grounds for asking their continued assistance. The Catholic doctrine harmonises perfectly with Scripture; Protestantism, as a distinguished writer observes, seeks no

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harmony, but is content to ATTY Scripture against Scripture, father against father, in its disregard of the "whole counsel" of God; it cries like the false mother before Solomon, "Let it be neither mine nor thine, but divide it." What meaning does my correspondent attach to that article of the Creed, "the Communion of Saints?"

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