CHATS WITH YOUNG

HOW LITTLE IT COSTS How little it costs, if we give it a

thought. To make happy some heart each day! Just one kind word or a tender

As we go on our daily way ; Perchance a look will suffice to clear The cloud from a neighbor's face. And the press of a hand in sympathy A sorrowful tear efface.

One walks in sunlight; another goes All weary in the shade One treads a path that is fair and smooth,

Another must pray for aid. It costs so little! I wonder why We give it so little thought; A smile-kind words-a glance-i

What magic with them is wrought!

COUNSELS OF A BUSINESS MAN

I wonder if good clothing is not a and clean linen set you up, add an inch or so to your stride and quite a lot to your self-confidence?

Who aspire to heights that by all the rules of precedent are quite beyond you, should not falter at rebuffs.

Your lofty aspiration counts almost 10%. If your will be represented by the rules of precedent are quite beyond you, should not falter at rebuffs. useful aid to proper self-esteem.

Personally, I am a well defined slob. Nearly always I have the appearance of a man who has dressed himself in an upper berth of a Pullman car. If I were twenty-one again I should pay more attention to my personal appearance. I really believe that such things count. It is not alone what other people think of you; it is partly what you think of yourself. However, the other man's viewpoint is always important, as the best sort of self esteem results from your conscious-ness that you are deporting yourself as decent people expect you to act. ort of self-esteem is either bluff or self-delusion.

A self-esteem which is founded on your belief in your own sophistica-tion is not very helpful to you. It doesn't aid in the building of your character or largely safeguard morals, and as a rule it doesn't deep ly impress other people. A promin ent Western gambler once told friend of mine that he had settled in New York in order to specialize on skinning" New Yorkers. They're easy because they don't think any body would dare to cheat'em. A guy who ain't afraid is a soft mark," the

gambler said. I think that is the point I have been trying to reach: "A guy who ain't afraid is a soft mark." Next to thinking you're lucky, the most common form of undue self confidence is to think you're smarter than the average man - and that you can make all the average men believe it. bad enough to think you're smarter than other people, but it's twice as bad to think that you can make them believe it.

Self-confidence is a great thing up to the point where it causes you to try to make an impression. At that point it is well to remember that as a rule the kind of people whom you pressionable to mere words or to any empty display of self-confidence

cultivate reticence. I should always in any town, to spend his first night try to have my say when the time in watching in some church dedicame, but I should never try to "get cated to our blessed Lady. As he came, but I should never try to "get by " on talk alone. I don't believe I ever made a fool of myself by keeping silent, and I know I have made an silent, and I know I have made an ass of myself at least a thousand times by talking before I really had Mass. Sts. Laurence and Vincent anything to sav.

I am somewhat of a bluffer myself. but between you and me, never in my whole life have I been able really to make a bluff "stick." There isn't anything in bluffing, and if I were twenty-one again I should never start anything I didn't think I could

ship is based on understanding, and there can be no satisfactory basis for understanding if you pretend to be something different than you really

To have a code of morals and observe it; to repress your vanity; to of death. He gave back to her partreasure your speech and nourish ents his wife, St. Cunegunda, "a your convictions, but at the right time let yourself go with the earnest-ness of complete confidence in the truth of your belief; these things will make a successful salesman, a successful evangelist, and, for that matter, a success of almost any career, provided always that you have taken the pains to equip yourself with knowledge. You do not need to be a college man. Experience is the post-graduate course in all forms of useful knowledge. Life is an open useful knowledge. Life is an open that he had brought with him, context-book. Every hour of your life tent thenceforth to live on alms at is a chapter in that book.
"Accepting a position!" Did any-

one ever accept a position until he had forcibly dragged it out of the father sent in search of him, arrived paws of the person who had the posi-

is enough for me. don't know anything about accepting positions, but I do know something about getting jobs—although I'd hate to be turned loose right now and told to go out and get one.

skill in a given line of work consti-tutes the only force, outside of the degrading and self-respect sapping him. From his father's charity he degrading and self respect sapping thing called "influence," that will lift one above the sordid and commonplace matching up of "help wanted" against "situation wanted." Any one who has ever measured up the difference between these two columns of the daily papers knows that the man who wants a job has about one chance in five if he is confined to the human market which revolves around the "help-wanted" advertisements and the occasional "help wanted" placards.

In job hunting or any other form of human activity, the man who is as much as 10% right will find that it pays to go ahead, no matter how many rebuffs or reverses he suffers. Of the few rules I have developed for my own conduct the chief is an amendment to a well known maxim, and reads: "First be sure you are 10% right, and then go ahead as far as you can." The man with the "10% right" and the 100% "go ahead" usually gets farther along than the man with the 100% "right" and only 10% "go ahead." Therefore, you who expire to height.

tion and knowledge which are accessible to you, it is certain that you will soon exceed the 10% mark; and if you will then doggedly apply 100% of effort to the accomplishment of your aim. you can scarcely fail

My experience covers about twenty years of job-getting and job-holding, during which I have grown middle aged without growing very wise. have not yet learned much. But have learned that the young man who goes after it with the greatest degree of intelligence and persistence. The man, young or old, who doesn't seek a job intelligently isn't likely to

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

JULY 15 .- ST. HENRY, EMPEROR Henry, Duke of Bavaria, saw in a

vision his guardian, St. Wolfgang, pointing to the words "after six."

This moved him to prepare for death, and for six years he continued to watch and pray, when, at the end of the sixth year, he found the warning verified in his election as emperor. Thus trained in the fear of God. he ascended the throne with but one thought—to reign for His greater glory. The pagan Slavs were then despoiling the empire. Henry at-tacked them with a small force; but angels and Saints were seen leading his troops, and the heathen fled in despair. Poland and Bohemia, Moravia and Burgundy, were in turn annexed to his kingdom, Pannonia and Hungary won to the Church. With the Faith secured in Germany, Henry passed into Italy, drove out the Anti pope Gregory, brought Benedict VIII. back to Rome, and was crowned in St. Peter's by that Pontiff, in 1014. If I were twenty-one again I should It was Henry's custom, on arriving was thus praying in St. Mary Major's, the first night of his arrival in Rome, assisted as deacon and sub-deacon. Saints innumerable filled the church, and angels sang in the choir. After the Gospel, an angel was sent by Our Lady to give Henry the book to kiss. Touching him lightly on the thigh, as the angel did to Jacob, he said, "Accept this sign of God's love for ests and mines of the empire, the best that his treasury could produce, were consecrated to the sanctuary Stately cathedrals, noble monaster ies, churches innumerable, enlightened and sanctified the once heathen lands. In 1022 Henry lay on his bed ents his wife, St. Cunegunda, "a virgin still, as a virgin he had received her from Christ," and sur-

rendered his own pure soul to God. JULY 17.-ST. ALEXIUS St. Alexius was the only son of parents pre-eminent among the Roman nobles for virtue, birth, and wealth. On his wedding night, by God's special inspiration, he secretly quitted Rome, and journeying to Edessa, in the far East, gave away all the gate of Our Lady's church in that city. It came to pass that the servants of St. Alexius, whom his at Edessa, and seeing him among the tion to give? You can't make me believe anything about anybody accepting a position. Most of the fellows who complain that there are no good jobs left are fellows who have been waiting for a chance to accept a position. Their experience is enough for me.

at Edessa, and seeing him among the poor at the gate of Our Lady's church, gave him an alms, not recognizing him. Whereupon the man of God, rejoicing, said, "I thank Thee, O Lord, Who hast called me and granted that I should receive for Thy name's sake an alms from my own slaves. Daign to fold in for Thy name's sake an alms from my own slaves. Deign to fulfil in me the work Thou hast begun." After seventeen years, when his sanctity was miraculously manifestd hate to be turned loose right now and told to go out and get one.

And the biggest truth I have ever

begged a mean corner of his palace as a shelter, and the leavings of his table as food. Thus he spent seven-teen years, bearing patiently the mockery and ill-usage of his own slaves, and witnessing daily the in-consolable grief of his spouse and parents. At last, when death had ended this cruel martyrdom, they learned too late, from a writing in learned too late, from a writing in his own hand, who it was that they had unknowingly sheltered. God bore testimony to His servant's sanctity by many miracles. He died early in the fifth century.

Unity of faith is good; respect for authority is good. But so, too, are zeal and intelligence and enthusiasm in propagating the faith.—The Catholic Citizen.

JULY 18.—ST. CAMILLUS OF LELLIS

The early years of Camillus gave no sign of sanctity. At the age of nineteen he took service with Turks, and after four years' hard campaigning found himself, through his violent temper, reckless habits, and inveterate passion for gambling. a discharged soldier, and straitened circumstances that he was obliged to work as a laborer on a Capuchin convent which was then building. A few words from a Capuchin friar brought about his conversion, and he resolved to become a religious. Thrice he entered the Capuchin novitiate, but each time an obstinate wound in his leg forced him to leave. He repaired to Rome for medical treatment, and there took St. Philip as his confessor, and entered the hospital of St. Giacomo, of which he became in time the superintendent. The carelessness paid chaplains and nurses towards the suffering patients now inspired him with the thought of founding a congregation to minister to their wants. With this end he was ordained priest, and in 1586 his community of the Servants of the Sick was confirmed by the Pope. Its usefulness was soon felt, not only in hospitals, but in private houses. Summoned at every hour of the day and night, the devotion of Camillus never grew cold. With a woman's tenderness he attended to the needs of his patients. He wept with them, nsoled them, and prayed with them. He knew miraculously the state of their souls; and St. Philip saw angels whispering to two Serv ants of the Sick who were consoling a dying person. One day a sick man said to the Saint, "Father, may I beg you to make up my bed? it is very hard." Camillus replied, "God forgive you brother ! You beg me! Don't you know yet that you are to command me, for I am your servant and slave." "Would to God," he would cry, "that in the hour of my death one sigh or one blessing of these poor creatures might fall upon His prayer was heard. was granted the same consolations in his last hour which he had so often procured for others. In the year 1614 he died with the full use of his faculties, after two weeks' saintly preparation, as the priest was reciting the words of the ritual, "May Jesus Christ appear to thee with a mild and joyful counten-

JULY 19 .- ST. VINCENT OF PAUL

St. Vincent was born A. D. 1576. In after-years, when adviser of the ueen and oracle of the Church in rance, he loved to recount how, in his youth, he had guarded his father's pigs. Soon after his ordination he was captured by corsairs, and carried into Barbary. his renegade master, and escaped with him to France. escaped with him to France. Ap-pointed chaplain general of the gal-leys of France, his tender charity brought hope into those prisons where hitherto despair had reigned. A mother mourned her imprisoned son. Vincent put on his chains and took his place at the oar, and gave him to his mother. His charity embraced the poor, young and old, sh. your chastity and justice;" and from provinces desolated by civil war, wonder if it isn't wise to treat the time the emperor always was Christians enslaved by the infidel. rest of the world a good deal as you treatyour friends. With your friends, you are honest and sincere, else they Who became as "a leper and no man." "Turn the medal," he said, "and you then will see Jesus Christ." He went through the streets of Paris at night, seeking the children who were left behind there to die. robbers rushed upon him, thinking he carried a treasure, but when he opened his cloak, they recognized him and his burden, and fell at his feet. Not only was St. Vincent the saviour of the poor, but also of the rich, for he taught them to do works of mercy. When the work for the foundlings was in danger of failing from want of funds, he asse the ladies of the Association of Charity. He bade his most fervent daughters be present to give the spur to the others. Then he said. Compassion and charity have made you adopt these little creatures as your children. You have been their mothers according to grace, when their own mothers abandoned them. Cease to be their mothers, that you may become their judges; their life may become their judges; their life and death are in your hands. I I shall now take your votes: it is time to pronounce sentance." The study their children continued to the study that the study their children continued to the study that the study the study tha The tears of the assembly were his only answer, and the work was continued. The Society of St. Vincent, the Priests of the Mission, and the 25,000 Sisters of Charity still comfort the afflicted with the charity of Vincent de Paul. He died A. D.

THE TRUE TEST OF RELIGION

And the biggest truth I have ever discovered in connection with job-hunting and job getting is that the possession of more than average knowledge or more than average and life in the war and target on the strength of the religious orders; look rather to the degree of voluntary, sincere and diffused lay interest in religious affairs.

Look not entirely upon the numberical strength of the religious orders; look rather to the degree of voluntary, sincere and diffused lay interest in religious affairs.

Look not entirely upon the numberical strength of the religious orders; look rather to the degree of voluntary, sincere and diffused lay interest in religious affairs.

Sacred Heart Reviews orders that the truth of the religious orders; look rather to the degree of voluntary, sincere and diffused lay interest in religious affairs.

Catholic books among the people.

The building of great churches is gratifying; but the true test of the situation is the number of really Christian homes in the congregation. France led in her contributions to foreign missions—which was well; but she had few Catholic papers, and these of limited circulation. And the latter fact was decisive.

PARENTS, WHERE ARE YOUR CHILDREN?

The fact that so many parents know so little concerning the where-abouts of their children is a great source of evil in our day. It is par-ticularly in the summer months that children take advantage of the indifference and neglect of parents in this respect. It is, therefore, in place to designate, for the benefit of those who do not know how their children spend their time outside the home, some of the evils which menace the health and morals of their children.

Mixed gatherings among young people are so common these days as to require a word of warning and ation. Dance halls, cabarets, moving pictures, etc., lure thousands of young people from their homes, away from parental supervision. Love of virtue, truth and exemplary conduct. enthusiasm for high ideals are hardly developed in our commercialized threaten from these quarters as follows

"Where are your boys and girls, my dear brethren, at night, when they are not at home? Where are they in the daytime, when they are not at school or at work? What kind of company do they keep, and what places do they frequent? Do you always content yourselves with their explanation, or do you take pains to make inquiries? If you fail to do the latter, don't you think it would be good policy to make thoroughgoing investigations?

"Have you detected evil inclina-tions in your child? Is perhaps your son or daughter disinclined to go to Mass on Sundays? Do they become lax in the matter of going to Confes sion and receiving Holy Communion? And if this is the case, what, in your opinion, is the cause of it all? nerely indolence, or perhaps something more serious? Has the soul of the child been poisoned? Has the soul of the child become contaminated so that spiritual things have become distasteful? Where, my brethren, where does the fault lie? What books and writings has your child had to hand? In what society has your child moved? What places

has your child frequented? Would you allow your child to associate with a person affected with the bubonic plague or with smallpox? Would you permit your child to visit districts where contagious diseases prevail? Would you allow your child to eat decayed food? Would not the body of your child be contaminated in such cases? And if the child visits questionable places and associates with questionable characters, and reads salacious liter ature, is not its soul exposed to dan-'And he that loveth danger ger? say the Holy Scriptures, 'shall perish (Eccl. chap. 3, ver. 27); and we love danger when we seek it without compelling reasons.

"It is generally recognized that cheap dance halls, in which young people, particularly girls, frequent, are a prolific source of evil. What kind of men do girls meet in such places? Of what character are they? The places themselves are anything but proper and respectable The price of admission is all that is asked. People from all sections of

the city are congregated there.

"Another instrument of evil is the automobile, in that it induces girls to accept the attention of men who are little, or not at all, known to them. Impress upon your girls once and for all that they are not to accept under questionable circumstances the invitations of men. Many such an invitation is well intended, but it

is better policy to decline it. "Now, if you gather from certain indications that not everything is in proper order with your children, do not seek to force them to go to Confession and to receive Communion the best course to pursue is to give mild, yet serious, admonition. Force ful measures might lead to a bad Confession. However, be persevering in your endeavor to bring them back to the right path. Above all, see to it that they can adequately entertain themselves at home with worthy friends of both sexes. Don't object to the noise and the inconvenience. study their children continuously for years. They should remain the masters in their family. It is incumbent on them to hold vigil and maintain order in the home; it devolves upon

from temporal and eternal harm.
"Even at night time, when all

Pilgrimages to shrines are good; allowed to go out at will after dark, but more significant are the sales of and close watch should be kept even over grown up children. Parents should not retire leaving the door open so that the children may return unobserved at any hour of the night. How a father or mother can go to bed light hearted, when they do not know where their boys or girls are keeping themselves, is difficult to understand."—Buffalo Echo.

> THE BLESSED SACRAMENT

CARDINAL VAUGHAN

Further: if we cast our eyes around, and travel back in spirit over the past centuries, we find that the whole of Christendom accepted and acted upon that doctrine. The Popes and Bishops taught it through-out the length and breadth of the world; it was preached from thousands and thousands of pulpits, and in every known tongue, and for century after century; learned profes-sors in the theological seminaries, catechists in the elementary schools missionarists in distant and barbaric lands handed down this wonderful doctrine from one generation to another. Renowned theologians explained and proved this truth, in long and learned treatises, and great doctors and saints and fathers of the Church commented upon it, and ren ings, while some even composed beautiful hymns and spiritual can-ticles in its honor. In addition to this, the various liturgies and cere-monies, the processions and festivals as well as the daily Mass and Complaces of amusement. A pastor munions, kept the memory of this recently described the dangers that green before the faithful scattered throughout the entire world. honor of so great a Gift imposing cathedrals and majestic basilicas, as well as innumerable churches and chapels and chantries, sprang up all over the land. And priceless treas-ures and invaluable gifts were lavished on the sanctuaries and taber-nacles which enclosed the Lord of

Heaven and of earth. "I have worshipped in Canterbury and York; in Winchester and Salis bury, in Lincoln and Durham; in Ely and in Wells," writes the wellknown dramatic critic. William Winter, in the New York Tribune I have stood in Tintern, when the green grass and the white daisies were waving in the summer wind, and have looked upon those gray and russet walls and upon those lovely arched casements-among the most graceful ever devised by human art—round which the sheeted ivy droops, and through which the winds

of heaven sing a perpetual requiem.
"I have seen the shadows of heaven slowly gather and softly fall over the gaunt tower, the roofless nave, the giant pillars, and the shat tered arcades of Fountain Abbey, in its sequestered and melancholy solitude, where ancient Ripon dreams in the spacious and verdant valley of the Skell. I have mused upon Wetley and Kirkstall, and Newstead, and Balton, and Melrose, and Dryburgh; and at a midnight hour I have stood in the grim and gloomy chancel of St. Columbia's Cathedral, remote in the storm-swept Hebrides, and looked upward to the cold stars, and heard the voices of the birds of night mingled with the desolate meaning of the sea. With awe, with rever-ence, with many strange and wild thoughts, I have lingered and pondered in those haunted holy places but one remembrance was always present—the remembrance that it was the Roman Catholic Church that created those forms of beauty and breathed into them the breath of a divine life, and hallowed them for ever; and thus thinking, I have felt the unspeakable pathos of her long exile from the temples that her passionate devotion prompted and her

If the Catholics raised those magnificent temples and splendid monu ments, it was only because they rea lised they were building a Home for Jesus Christ Himself, where He might abide for ever with His faithful children. "My delights are to be with the Children of men."

We can draw but one conclusion.

Either the real presence of our Blessed Lord is a tremendous fact or else Christianity, from its first inception, was utterly false, and steeped to the lips in idolatry. Than which nothing can be more

A BONE OF CONTENTION

CHRISTIANS, JEWS AND MOSLEMS

In view of the fact that Jerusalem has been captured from the infidels, it is interesting to note that it was as a religious center in possession of the Jews about 1070 years of its total known existence of almost 4000 years; of the Christians about 417 years (this is the period which has especially left its impress on the land in architectural and cultural remains;) of the Romans 255 years and of the Moslems 1147 years, not counting the 1000 years of its earlier history before its conquest by David.

children to be obedient. It is by performing your duty in this respect that you will save your children independent, and always, on account of its strategic position, it has tended to be a bone of contention between should be at home, many of you the Asiatic great powers and Egypt, parents do not know where your children are. They are on the streets of the former than of the latter.— Sacred Heart Review.

He who feasts every day feasts no

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