

CHATS WITH YOUNG MEN

AT THE FOOT OF THE CROSS

Our Lady as she stood beneath the Cross in anguish keen, Ah, who so cold but what that picture stirs!
Through all the previous centuries no mother's face had seen A son to die—and such a Son as hers.
No wonder earth protested and the sun withdrew its light, No wonder walling breezes moaned her loss!
They never since creation's dawn had viewed so sad a sight— Our Lady as she stood beneath the Cross.
Our Lady as she stood beneath the Cross evokes our tears, Our sympathy goes out to her again;
Ah! yes; but in our daily life what evidence appears That we shall nevermore renew her pain?
The sins by us committed helped her Son Divine to slay, Oh, when temptation's waves around us toss,
God grant our thoughts revert to her all martyrs' Queen for aye.
Our Lady as she stood beneath the Cross!

—ARTHUR BARRY O'NEIL, C. S. C.
HOLY WEEK

Palm Sunday ushers in the sad and solemn pageant of Holy Week. With consummate art and yet with perfect simplicity the Church will interpret for us through her liturgy the meaning of the sublime mysteries which she commemorates this week. The appointed interpreter of Christ, she will now ascend in every word and gesture to the sublimest heights of poetry and reach the climax of dramatic art in setting forth the stupendous pageant of Holy Week.
As the pageant unfolds before our eyes, we shall see revealed with dramatic intensity the awful significance of the scenes enacted. The week will begin with a triumph. It will end in a tragedy. Two processions will feature the week, one to commemorate Christ's triumphant entry into Jerusalem, followed by the admiring populace, bearing palms of victory in their hands, and shouting glad and enthusiastic Hosannas to the Son of David, the other in which all Christians will join, the procession that leads to Calvary's Cross, to commemorate the sufferings and death of our Divine Saviour.
Between these two events the Church will recall on successive days the other mysteries that cluster around the Cross, and impress their meaning upon our minds in the unforgettable language of her liturgy. From the Cenacle to the Sepulchre she will lead us, pointing out each and every episode, repeating word for word the sayings of the Master, and dwelling with poignant grief upon the awful sorrows undergone for us men and our salvation by the Saviour of the world.
On Holy Thursday she will lead us to the upper room, read for us again His last testament, and retrace the scene at the Supper Table, where he gave us the Blessed Sacrament as a testimony of His love. Then with bells silenced and music hushed and candles extinguished, she will show us in spirit the garden of the Agony, ask us to kiss the sacred spot bedewed by His sweat of Blood, and to kneel while we receive again His whispered prayer. The very silence of these days is symbolic of sorrow.
Then on Good Friday, the Church will lead us to the foot of the Cross, to behold Our Saviour's final agony, to receive his last message, and to reflect upon the part we took in the most stupendous tragedy of history. With what perfect simplicity, with what accuracy of detail, and with what beauty of gesture does the Church reproduce for us the first Holy Week. Nothing is omitted, nothing is exaggerated, nothing is overdrawn. But all is so true, so simple, and so genuine that the whole pageant of the week with its setting and its ceremonies fills our hearts with awe and inspires our souls with sorrow.
We cannot help being impressed with such perfection of symbolism. Yet Holy Week is no empty formula devised by some great artist to compel our unwilling admiration for beauty, or truth, or goodness. It is a stupendous plan in the Divine economy to inflame our love for Him, and to attract us to His service. We are not mute spectators of the great events which the Church reenacts for us in Holy Week. We are active participants in the drama, leading characters each having his part, and all redeemed by the Precious Blood which was shed for us in the first Holy Week. Let us therefore enter into the spirit of the Church, and take our active, sincere and penitent part in the great mysteries which we commemorate during the next few days.—The Pilot.

DONT'S FOR PUBLIC SPEAKERS

BY A POLITICIAN

The mistakes which novices to oratory make are monotonously alike. A few hints, therefore, by one who has spoken under all sorts of conditions and to all kinds of audiences may lessen the number of these initial errors on the part of inexperienced orators.
Don't trust to the spur of the moment. Inspiration is the result of hard work. It is like the inter-

est on capital; it is given to those only who have already invested in toilsome preparation. Prepare thoroughly, but not slavishly. Having anchored your mind securely to your theme, let your mind swing easily to the currents and cross-currents of the meeting.
Don't imitate other speakers, either in manner or method. Some need notes; others are better without them. Some indulge in humor; to another type of speaker it does not come naturally, but has to be forced. Some are best when attacking; but there are those who speak most effectively when they are merely setting forth their own views without reference to others. Study yourself and be yourself.
Don't be so engrossed with what you have to say as to forget the character and mood of your audience. Set yourself the task of conquering it. You must first get them interested. If you fall in this you might as well be talking to the man in the moon. They don't hear you. Avoid provocative remarks. You must reach your point like a sailing ship, tacking this way and that, rather than like a steamship, cutting through the water in a straight line. Above all, keep your head and keep your temper.
Don't meander on after you have said what you wanted to say. There are three rules which every speaker must observe:—Stand up! Speak up! And, when you have finished, shut up! The greatest of these three principles is the last.—Daily Despatch.

OUR BOYS AND GIRLS

GOOD FRIDAY

O Heart of Three-in-the-evening You nestled the thorn-crowned head;
And leaned on you in His sorrow, And rested on you when dead.
Ah! Holy Three-in-the-evening He gave you His richest dower;
He met you afar in Calvary, And made you His Own last hour.
O Brow of Three-in-the-evening, Thou wear'st a crimson crown;
Thou art priest of the hours forever, And thy voice as thou goest down.
The cycles of time, still murmurs The story of love each day;
"I held in death the Eternal, In the long and far away."
O Heart of Three-in-the-evening Mine beats with thine today;
Thou tellest the olden story, I kneel, I weep, I pray.

THE SHADOW OF THE CROSS

Lent is drawing to a close. Holy Week is at hand. It is the Great Week, not only of Lent, but of the whole year. St. Chrysostom declares it the Great Week "because of the great and unspeakable things that were done in it. In this week, the tyranny of the devil was broken, death was overcome, damnation was cancelled, man was reconciled when God and Heaven was opened to all believers." It is the Great Week, therefore, because in it God bestowed His greatest gifts.
Holy Week is a time of shadow and silence for the faithful. As it were, the Cross of Christ casts a long shadow over the earth. The Cross is the pre-eminent object of the week's drama; it epitomizes the meaning, it symbolizes the purpose of Holy Week. As its shadow fell on friend and foe alike at Calvary, so through the ages since the eyes of the world have been fixed on it, either in love or hatred, in reverence or contempt. For, therein are embodied the ideals of Christianity. The Cross summarizes the Gospel of Christ. It speaks of the life, the sufferings, the death of the Redeemer. As an historical event, the tragedy of Holy Week is past, yet it ever lives in a visible and tangible form in the Crucifix. Like the flag of a great nation, the Cross is seen the world over. In an age in which pleasure and profit dominate supreme, the charm and the cogency of the Cross with its message of sacrifice and mortification is indeed an enigma, paradox. Yet it but bears away the words of the Crucified, "If I be lifted up from the earth, I shall draw all to myself."
The Cross was once a mark of crime, an emblem of shame, a stigma of utter debasement. Since that first Good Friday, it has become the ensign of the "King of Glory," the banner of the triumphant Christ, the standard of His far-flung kingdom. In this accrued glory of the symbol of salvation, there is danger of forgetting what its reality meant to Him who bore it to Calvary and there hung on it in agony for three hours. There is danger that in the increasing glory of the Cross, the lessons that it teaches may be lost through lack of appreciation. Hence the admonition and the anxiety of the sorrowing spouse of Christ that her children spend this Holy Week in a spirit of recollection and meditation. She wants them to follow their Redeemer closely through the various phases of His Passion so they may realize to the full at what "a great price they have been redeemed."
The Cross, like the Crucified, is set for the fall and the resurrection of many. It will either raise men aloft, as a ladder to Heaven, or it will fall on them and crush them by its weight. Its shadow falls on it, for weal or woe. Among the actors in the tragedy of Calvary, some repented, believed and were saved; others hardened their hearts,

mocked and were lost. So, today, the Cross is either supreme wisdom or supreme folly. It is shadow or blight, bestows spiritual life or spiritual death ensues. The Cross can never be absent from the life of the true Christian, through it the faithful are fashioned into the image of the Crucified. Its shadow must strike and envelop and penetrate those for whom it is to be the Tree of Life, the Wood of Salvation. The supreme purpose of Holy Week is to learn this lesson of the Cross, that it may be the instrument of eternal resurrection.—The Tablet.

THE OTHER SIDE OF THE FENCE

No one knows how many pleasant things are left undone just because people do not think. Most of you boys and girls are ready to be kind and helpful if someone points out the chance, but you should learn to put on your thinking caps without waiting for reminders.
There was once a little girl who used to stand and look with longing eyes at a swarm of brothers and sisters playing on the other side of the fence. These boys and girls had such good times together that they did not feel the need of outside playmates, and they never stopped to ask themselves whether the little girl whose wistful eyes watched them might be lonely and sad. And so every night the little girl carried a heavy heart to bed, and every morning she said to herself, "Perhaps today they'll ask me to play with them."
One afternoon the brothers and sisters had a visitor, a girl who had learned to do nice things without waiting to be told. She saw in the red and face looking over in the direction and she said:
"That girl doesn't look as if she was having a very nice time. Let's ask her to play with us." Of course the others agreed. They were not unkind, you know, but only thoughtless, and from that time on their lonely little neighbor had a share in their good times. But wasn't it a pity that so much time had gone to waste and they had missed so many chances to make another happy.
How many of you are keeping your eye open for chances to help those about you? Are you learning to think? Most people will do kind things if they are told, but what is wanted is the sort who do not need telling. Look about you and see if there is not some sort of a fence, not far away, and on the other side of it a neighbor who needs cheering up.—Selected.

PLAN TO ESTABLISH MEDICAL MISSIONS

Washington.—An extensive series of lectures on the subject of Medical Missions will be delivered throughout the country by the Reverend John A. Lynch, C. S. S. R., under the auspices of the Medical Mission Board of the Catholic Hospital Association. Father Lynch will not limit his talks to hospital groups, medical colleges and nursing schools, but realizing the need of general medical knowledge, he will accept the urgent requests of the directors of clubs, academies and colleges to deliver addresses to them.
Father Lynch has been relieved of all other duties by his Provincial, Very Reverend James Barron, C. S. S. R., and he is now free to devote all his time to Medical Mission propaganda. This novel expression of personal cooperation on the part of such a prominent Redemptorist tells the great importance of Medical Mission work.
The Catholic movement has been delayed in organization, and there is not yet a chain of mission hospitals or dispensaries established, such as Protestants have organized. However, with the future aim of the Board in mind, namely, to interest every Catholic hospital to the extent that each shall adopt a dispensary or clinic in the mission field, high hopes are being entertained by the missionary societies that have missionaries in the field.

HOLLAND'S CATHOLIC GROWTH

The Hague.—Figures recently published by the KIPA Service furnish a remarkable index to the strong current of Catholic life which has become so evident in Holland in recent years. The clue to this current is the intense eucharistic life of the country.
During the past few years the number of Communions has risen from 10,000,000 to 50,000,000 a year. The dioceses of Rormond and Breda established perpetual adoration some time ago and their example was followed a short time later by Hertogenbosch. In 1919 a Eucharistic League was founded with 165 branches and 100,000 members. In 1924 it was elevated to the rank of a "Primaria" and is now planning to open an office in Amsterdam. Since the Eucharistic Congress in Amsterdam many new members have become affiliated with the "Altar Vigil" Association, and extensive interest is being awakened by the wide distribution of eucharistic literature. Holland has a eucharistic review for the clergy, with a circulation of 3,000; four eucharistic publications for the Laity with 100,000 subscribers and two publications especially for children, with about 15,000 subscribers.
The Eucharistic Crusade has gained many adherents, and there is a growing movement in favor of the

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The faithful clients of the Friend of the Poor, still continue to send to the Graymoor Shrine their expressions of gratitude for favors having been received through the powerful intercession of this great Saint of God. The following are but a few of the many:
Miss H. C. J., Indianapolis, Ind.: "My sister and I wished to sell a piano. We advertised it and I asked you for prayers for the return and reconciliation of my husband. The Friars re-catholic paper, but did not receive one call. We then started a Novena to St. Anthony and I promised an offering and publication in the gratitude I owe Almighty God, Blessed St. Anthony and the other Saints."
Miss A. K., New York: "Many thanks to St. Anthony for assisting me in finding my purse containing a large sum of money. The enclosed offering to be used for St. Anthony's Bread Fund, to which I promise to contribute freely for the granting of this favor."
C. J. L., Penn.: "I am enclosing cheque for one Hundred Dollars for St. Anthony's Bread, which I promised if my favor was granted. It was, so I am fulfilling my promise with a very grateful heart."
Miss A. J., Cleveland, O.: "Enclosed find five dollars as part of a certain amount promised for St. Anthony's Novena. About a year ago my health became so poor I was unable to do even light work. I asked St. Anthony to obtain for me some light work so I could help to keep myself in at least the necessary things, and he made a promise to him of an offering if my favor was granted. In a very short time I received even more than I expected, and up to this day I have not missed one day of work after being out of work for over two years. St. Anthony has obtained many favors for me."
Those wishing to participate in this Novena may send us their intentions, which we will enter in the Novena, which begins each Tuesday and ends the following Wednesday. Should the petitions arrive too late for one Novena, they will be entered in the next. Prayers for the shrine of the Wonder-Worker. Address your petitions to
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