### CHATS WITH YOUNG MEN

HOPE, FAITH, LOVE

There are three lessons I would

write-Three words as with a burning pen, In tracing of eternal light Upon the hearts of men.

Have hope. Though clouds environ And gladness hides her face in scorn.

thou the shadow from thy

No night but hath its morn.

Have faith. Where'er thy bark is driven,
The calm's disport, the tempest's

mirth, Know this—God rules the host of heaven.

The inhabitants of earth. Have love. Not love alone for one But man, as man, thy brothers all;

And scarlet, like the circling sun, Thus grave these lessons on thy Hope, Faith, and Love-and thou

shalt find Strength when life's surges rudest

Light when thou else wert blind.

#### YOUR VACATION

It is none too early to plan your vacation. Each year thousands of young people go on vacations, probably for a week or two at the sea shore, the mountains or the farm, "tired of the same old grind day in day out," and wanting to get away and have a change. They may be physically well, but if they could diagnose their own cases they would ealize that they are mentally and spiritually starved.

This is often true of workers in industrial or office occupations. seldom have opportunity to get away from their own town. The word vacate" means to move out; and a | Son vacation should mean literally a moving out of the old rut.

#### THE FINANCIAL SIDE OF MATRIMONY

A group of young men were discussing matrimony.

You can get married," said one. "if you've got enough not to go

But the question is: How much is enough not to go "broke?" man buying some things in a little corner grocery, exhibited to the grocer when he had paid his bill 37 cents. "That's all I have left," he said, smilingly, "and we are just

end is the man who will not marry and who works and saves while the years slip by, and the desire for mat-rimony grows dim, and bachelor habits fasten upon him, until if he does get married, he is by no means an easy proposition to live with.

The man with 37 cents is probably not thinking about going " or, perhaps, he is quite sure he will broke" and doesn't care. the other man is certainly thinking about the prospects and is taking exceeding care not to, perhaps such care that he will never get married. Where, then, shall the mean be

For the young man was quite right. You certainly want enough, if you can secure it, not to go "broke." If

vas secure against the catastrophe. So, some things are to be looked to to look more carefully over the econman earning a fairly good salary. Of the two, the man of more than modest means and position, is more likely to go "broke," for he will want to live with a certain degree of style:

| A great refinital of the relation of the real part of her days in prayer. She died about the year 725. A great part of her care kept at Blangy.

| July 5.—st. Peter of Luxemburg which so heard about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days in prayer. She died about the year 725. A great part of her days he will probably marry a society belle (and no reflection is meant by this)

### EIVE YEARS FROM TODAY

Looking ahead a year from now, five years from now: what do you see for yourself?

the future take care of itself?

great hardship to you to have to continue studying along a certain line which you know would benefit you greatly.

I can at least obey." Ten months bena calls it 'The Prayer of the Bell,' and it is said men who have never been known to pray before answer its call beautifully."

But when this five years has passed creasing as he drew near his end.

Have you a picture in your mind 'that something is going to turn up' to improve your position?

Almhouses are filled with men who entertained just these sort of thoughts and day dreams.—Catholic

### OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

JULY 2.—THE VISITATION OF THE BLESSED VIRGIN

The angel Gabriel, in the mystery

of the Annunciation, informed the Mother of God that her cousin Elizabeth had miraculously conceived, and was then pregnant with a son who was to be the precursor of the Messias. The Blessed Virgin out of humility concealed the wonderful dignity to which she was raised by the incarnation of the Son of God in her womb, but, in the transport of her holy joy and gratitude, deter-mined she would go to congratulate the mother of the Baptist. "Mary therefore arose," saith St. Luke, "and with haste went into the hilly country into a city of Judea, and en-tering into the house of Zachary, saluted Elizabeth." What a blessing What a blessing did the presence of the God man bring to this house, the first which He honored in His humanity with His visit! But Mary is the instrument and means by which He imparts to it His divine benediction, to show us that she is a channel through which He delights to com-municate to us His graces, and to encourage us to ask them of Him through her intercession. At the voice of the Mother of God, but by the power and grace of her divine Son in her womb, Elizabeth was filled with the Holy Ghost, and the Infant in her womb conceived so great a joy as to leap and exult. At the same time Elizabeth was filled with the Holy Ghost, and by His infused light she understood the great mystery of the Incarnation which God had wrought in Mary, whom humility prevented from disclosing it even to a Saint, and an intimate friend. In raptures of astonishment Elizabeth pronounced her blessed above all other women, and cried Whence is this to me that the Mary, hearing her own praise, sunk the lower in the abyss of her nothingness, and in the transport of her humility, and melting in an ecstasy of love and gratitude, burst into that admirable canticle, the Magnifi

#### almost three months, after which she returned to Nazareth. JULY 4.-ST. BERTHA, WIDOW,

cat. Mary stayed with her co

Bertha was the daughter of Count Rigobert and Ursana, related to one of the kings of Kent in England. In the twentieth year of her age she was married to Sigefroi, by whom she had five daughters, two of whom, Gertrude and Deotila, are Saints. After her husband's death she put on the veil in the nunnery which she had built at Blangy in Artois, a little distance from Hesdin. Her daughters Gertrude and Deotila followed her example. She was persecute a prosperous matrimonial voyage be desired, it is only a matter of sense to asperse her with King Thierri III., desired, it is only a matter of sense to asperse her with King Thierri III., to provide the wherewithal to run to revenge his being refused Gertrude in marriage. But this prince, convinced of the innocence of Bertha, then abbess over her nunsured position with an old and honored corporation, married a girl of extravagant tastes, or one whose past method of living was beyond what his salary could afford, he might go "broke," even though he though be churches to be built, one in honor of was secure against the catastrophe;

Convinced of the innocence of talk to your pastor or priest about the practicability of ringing that bell for a few seconds at 6:00 o'clock her under his protection. On her return to Blangy, Bertha finished her nunnery and caused three churches to be built, one in honor of the innocence of talk to your pastor or priest about the practicability of ringing that bell for a few seconds at 6:00 o'clock her under his process of purification that is going on, realizing that our God-and our faith is more important than bell for a few seconds at 6:00 o'clock her under his protection. On her return to Blangy, Bertha finished her numbers about the practicability of ringing that bell for a few seconds at 6:00 o'clock and our faith is more important than material possessions. Just as they doing this for many years.—Ed.]

If you belong to a social or religion on, realizing that our God-and our faith is more important than material possessions. Just as they doing this for many years.—Ed.]

If your church has a bell, write or talk to your pastor or priest about the practicability of ringing that bell for a few seconds at 6:00 o'clock and our faith is more important than material possessions. Just as they are sacrificing land and property and life, we, too, must sacrifice the lesser things if they stand between us and god.—The Guardian. St. Omer, another she called after St. Vaast, and the third in honor of St. in spite of the present earning power or bank account. The sensible man establishing a regular observance in or bank account. The sensible man establishing a regular observance in who is earning a small salary is apt her community, she left St. Deotila abbess in her stead, and shut herself omic side of marriage than is the in a cell, to pass the remainder of

Peter of Luxemburg, descended both by his father and mother from but simply a girl accustomed to the noblest families in Europe, was fashionable dress, to gay social life, and who knows little of actual house-keeping. And the salary that seemed sufficient will melt away so amazing-tage for his brother, the Count of St. ly that it will seem as if some up. Pol. who had been taken prisoner. nny magic is at work consuming The English were so won by Peter's holy example that they released him So, the question of enough not to go "broke" really needs to be considered most carefully. It may seem exceedingly sordid to obtrude the question of money into the dream of to Paris, determined to have no massimate the preleased him at the end of the year, taking his word for the ransom. Richard II. now invited him to remain at the end of the year, taking his word for the ransom. Richard II. love: but if the dream is not to van- ter but Christ. At the early age of ish, or at least be shattered in many fifteen he was appointed, on account of its most beautiful parts, the twain must consider carefully the financial of Metz, and made his public entry into his see barefoot and riding an ass. He governed his diocese with all the zeal and prudence of matur-ity, and divided his revenues in ve years from now: what do you three parts—for the Church, the poor, and his household. His character you working and planning now ities often left him personally destito increase your earning capacity in tute, and he had but twenty the next ten years, or are you letting pence left when he died. Created Cardinal of St. George, his austeri-Where do you expect to land?

Five years seems a long way to look into the future, you say: and perhaps you feel that it would be a ways be an unprofitable servant, but

and you find that you are no better St. Peter, it was believed, never off than you are at present, with just stained his soul by mortal sin; yet so many years out from those in which you must make good, you will regret the time wasted.

as he grew in grace his holy hatred of self became more and more in tense. At length, when he had received the last sacraments, he forced his attendants each in turn to scourge him for his faults, and then lay silent till he died. But God was pleased to glorify His servant. Among other miracles is the following: On July 5, 1432, a child about twelve years old was killedby falling from a high tower, in the palace Avignon, upon a sharp rock. The father, distracted with grief, picked up the scattered pieces of the skull and brains, and carried them in a sack, with the mutilated body of his son, to St. Peter's shrine, and with many tears besought the Saint's intercession. After a while the child returned to life, and was placed upon

JULY 6 .- ST. PALLADIUS, BISHOP,

APOSTLE OF THE SCOTS The name of Palladius shows this Saint to have been a Roman, and authors agree that he was deacon of the Church of Rome. At least St. Prosper, in his chronicle, informs us that when Agricola, a noted Pelagian, had corrupted the churches of Britian by introducing that pestilential heresy, Pope Celestine, at the instance of Palladius the deacon, in 429, sent thither St. Germanus, Bishop of Auxerre, in quality of his legate, who, having ejected the heretics, brought back the Britons to the Catholic faith. In 431 Pope Celestine sent Palladius, the first bishop, to the Scots then believing in Christ. The Irish writers of the lives of St. Patrick say that St. was soon banished by the King of Leinster, and returned to North Britian, where he first opened his mission. There seems to be no doubt that he was sent to the whole nation of the Scots, several colonies of whom had passed from Ireland into North Britain, and possessed them. selves of part of the country since called Scotland. After St. Palladius had left Ireland, he arrived among the Scots in North Britain according to St. Prosper, in the consulate of Church. The Scottish historians tell us that the Faith was planted in North Britain about the year, 200, in the time of King Donald, when Victor was Pope of Rome. But they all first bishop in that country, and style him their first apostle. The Saint died at Fordum, fifteen miles from Aberdeen, about the year 450.

## WAR REVEALS BEAUTY

OF CATHOLIC PRACTICE Earl Godwin in Washington, D. C., Times

A few days ago I printed in this column a suggestion that Washington should establish the custom of ringing the church bells daily at 6:00 o'clock p. m., and that every one should stop for a minute or two and offer a short prayer for the country

Since then I have learned the sug-

ject and obtain an endorsement. You will have an opportunity very soon to join dozens of other organizations which are about to endorse this project.

There is nothing which so heart-

our ideals would hearten us as if we that we had come upon a cooling spring by a them fully and exhaustively. Here is a suggestion which costs only organization and determination

to do a simple and beautiful thing at the same time every day.

The ble if we summarily gather together, into one great accumulative the same time every day.

I quote from the Dallas, Texas, correspondence of the Kansas City

'Every afternoon at 6:00 o'clock the bell of Verbena church rings. It continues to ring for two minutes, and while its brazen song is lifted the people of Verbena stand and pray. With heads uncovered and

'God bless our President, our soldiers, and the nation and guide them on to victory.'

"When the sound begins the ob-servance is universal. Men halt in the street; wagons are pulled up on the road; women rise from their knitting or pause in their cooking —for they have early suppers in Ver-bena—the ploughman halts his work, and each repeats the prayer. Verbena calls it The Prayer of the Bell,

example, this prayer each day at the ringing of the church bell.

### SUMMER VACATIONS

ARCHBISHOP GLENNON WARNS VACATION SEEKERS NOT TO GO BEYOND CHURCH BELLS

Warning to summer vacation seekers not to go beyond the sound of the church bell was uttered by Archbishop Glennon of St. Louis. He took his theme from the excuses of the men of the parable which was the Gospel of the day—that one had "planted a farm," another was trying out "oxen," and a third had "mar-ried a wife." In the last class the Archbishop mentioned undue stress of social obligations.

the altar for all to witness. In honor of this miracle the city of Avignon "The Catholic going on summer vacation," said the Archbishop, "must see to it that 'the farm' is chose St. Peter as its patron Saint. He died A. D. 1387, aged eighteen near enough to the church to be able There is no vacation from church going. Ours is not a fine

weather religion.
"There are a great many who, as they attain material wealth, become spiritually poor. This world is enough for them; they are satisfied to eat, drink and be merry. They receive a great deal of notice; newspapers feature them as distinguished. wealthy citizens; they are progressive and generous to all worldly causes; but as for religion, or Almighty God—oh, this is not necessary any more. God is not necessary now. How pitiable this is!

"Their social aspirations and functions."

tions are so many and so trying on their nerves that they can't find time to go to church. They are out at the Palladius had preached in Ireland a little before St. Patrick, but that he night, and after the show or the dance there is dinner or supper, and Sunday morning finds them very tired. So tired in the early part of Sunday. Afternoon comes and Sunday is so tiresome again, be cause there is nothing to do

"Then they are so refined by their social development that 'really the church doesn't stand for that deli cacy of thought that they are accustomed to,' and the music, you know is not operatic, and the sermon is

Why, the sermon doesn't mention Christ 431. He preached there with anything about the recent novelists; great zeal, and formed a considerable it doesn't cover the latest and the most vulgar shows; it doesn't refer to the 'psychology of crime' or the inherent atavism of human life;' are such a great subject of social

And then there are so many nice people who are not Catholics, you know, and it is necessary to do some friendly propaganda among them, so as to bring them closer to the church and in order to show they are not very bigoted Catholics, they them selves don't go to church. These poor people are filled with ennui they are spiritually underfed. Per-haps then they go to some of these sensational speakers at revivals to relieve that tired feeling like taking a drug as a method of changing their

The farm is all right; persons property is all right; social life is all right. It is the person who makes them wrong. Do not forget they are secondary. It is our souls which are priceless and first to be considered. Since then I have learned the sage gestion fell upon fruitful soil.

Several splendid gentlemen and several splendid women have taken several splendid women have taken beligerents are looking for things belligerents are looking for things will be a real development along this humanity; so we might take a lesson from this process of purification that is going on, realizing that our God

### THE BLESSED SACRAMENT

CARDINAL VAUGHAN

My Flesh is meat indeed, and My Blood is drink indeed." If we were addressing unbelievers For all of us to stop from the rush of the day's work to offer a quiet of the day's work to offer a quiet the Elessed Sacrament, we would limit ourselves to consideration of the many proofs, so one or two of the many proofs, so that we might be able to develop since we are speaking to you, who are of the household of the Faith, we feel that our words will be more pro proof, those various arguments, or "notives of credibility" which, when considered singly, lose a considerable amount of their force. It is with such arguments as it is with the rays of the sun, though feeble individually, yet when focussed to-gether in one point, they become of bowed, each man, each woman, each Hence, there is no doubt but that a repeats these words weak faith is strengthened and a languid devotion revived, not so much by reviewing this or that particular argument, as by massing them together, and considering them as a whole. A single stream is easily resisted, but when a number of streams meet, and form a mighty river, it bears down all resistance and cannot be stayed: so it is wargument is joined to argument.

I begin by putting myself the plain simple question: Why is it that I the King of kings awaits mer wherelever I may go, and serve in the turmon of the street:
The King of kings awaits mer whereever I may go,
O who am I that He should deign to love and serve me so?

—Joyce Kilmer

Washington should take up the habit of a wartime Angelus. Let us do it. I think this is a wonderful Sacrament, together with (by concomitance) the Father and the Holy Ghost? No sconer do I set myself the question, than quite a number of strong motives at once suggest them selves. Each of these is of consider able weight, even when weighed in-dividually, but when taken together

as we propose to do, the result is simply overwhelming.

(1) I believe the aforesaid truth, then, in the first place because Jesus Christ who is the infinite Truth, not only promised to give His very substance as the food of the world, but also because on the solemn occasion when He drew His disciples around Him for the last time, at Supper, He actually fulfilled this promise. For, taking bread, He who is omnipotent as well as omniscient said: "This is My Body?" And then taking the wine: "This is My Blood." And wine: This is My Blood. And having distributed among them the transubstantial Bread and Wine, He commanded: "Do this"—that is to say, Do what I have done—"in re-

embrance of Me."
Now observe, when He held the elements in His divine hand He did not say: "This is the figure, or the not say: "This is the figure, or the type, or the Memorial of My Body," but simply and clearly: "This is my Body." And that is what we

Catholics also say.

What is more, He was fully aware that they whom He addressed understood His words literally. In fact the few who had doubted and had exclaimed: "This saying is hard, and who shall bear it," had already departed and "walked no more with Him." Now it is surely enough for us to know with certainty that God has made an assertion, and that He meant it. We at once accept it, and demand no further proof of its truth. Yet no doctrine is more explicitly stated in Holy Scripture, so that they who affirm that we are mistaken or deceived, do but declare that God has deceived us, which it were blasphemy even to suggest.

But passing on a step further we

find the visible Church which Christ founded and established here on earth for the express purpose of teaching us, and guarding us from all error, not only has treasured up His words but has solemnly declared the literal meaning to be the only true meaning. The Church is God's mouthpiece; its special function is to teach us: "Go and teach all nations." We are distinctly com-manded to listen and to obey, under pain of eternal damnation, as though Christ Himself were speaking Who heareth you, heareth St. Paul tells us she is "the pillar and ground of truth "against which, "the gates of hell shall never pre-Now, she teaches, with the utmost clearness and authority, that Christ both said what He meant and meant what He said; and that in the properly consecrated Host, the infin ite and uncreated God, in His human and divine nature, is verily present. How then can we hesitate?

#### RED AND WHITE ROSES TO THE PRECIOUS DEAD

Rich, and glowing, and fragrant, Drooping with odors rare, Roses—red as my throbbing heart, I place on the marble fair.
They are like to the rich, warm nature

That is hidden under the stone, And the love that glows in the heart of the rose I leave there as my own.

Pale and spotless, and lovely, White as the fleecy cloud. Roses—pure as a daughter's prayer, place o'er thy honored shroud. They are like to the chastened spirit That broke from my love away, And the stainless light of the roses

Shall rest o'er thy sleeping clay.

My tears fall on the roses Tender and sad and warm, Tears that gleam like the dropping stream That is swept by the Summer storm They are all I have, these roses— Heart flowers—white and red— Gemmed with my soul's own tribute Tears for the precious dead.

REV. RICHARD ALEXANDER

### MULTIPLICATION

I take my leave, with sorrow, of Him I love so well:
I look my last upon His small and

radiant prison cell;
O happy lamp! to serve Him with never ceasing light ! O happy flame! to tremble forever in His sight!

I leave the holy quiet for the loudly human train, And my heart that He has breathed upon is filled with lonely pain.
O King, O Friend, O Lover! What

sorer grief can be In all the reddest depths of hell than banishment from Thee.

But from my window as I speed across the sleeping land
I see the towns and villages wherein His houses stand. Above the roofs I see a cross outlined

against the night, And I know that there my Lover dwells in His Sacramental might.

Dominions kneel before Him, and Powers kiss His feet, Yet for me He keeps His weary watch in the turmoil of the street:

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MY BEADS

Sweet, blessed beads! I would not

part With one of you for richest gem That gleams in kingly diadem Ye know the history of my heart.

For I have told you every grief In all the days of twenty years, And I have moistened you with tears And in your decades found relief.

For many and many a time, in grief, My weary fingers wandered round Thy circled chain and always found In some Hail Mary sweet relief. -ABRAM J. RYAN.

Wisdom is knowing what to do next, says David Starr Jordan. Skill is knowing how to do it, and virtue is doing it.



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