

CHATS WITH YOUNG MEN

A WORD AND A SMILE
Don't hurry through life with a frown on your face,
And never a moment to spare
For the word and the smile are always worth while
In a world full of trouble and care.

SUCCESS

A great many boys and men are often heard to say: "I would certainly do this and that and the other thing—if I only had the money."
Do not imagine that if you have money you are going to do anything great for mankind, if you did not do it before. And so, if you cherish a dream of becoming rich and building a hospital for the poor, or founding an orphan asylum, or feeding the hungry, the probability is that none of these beautiful thoughts will ever be carried into execution. It is poverty that brings out the goodness in most people. All the great doers for the human race recognized this.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK
JUNE 25.—ST. WILLIAM
St. William, having lost his father and mother in his infancy, was brought up by his friends in great sentiments of piety; and at fifteen years of age, out of an earnest desire to lead a penitential life, he left Piedmont, his native country, made an austere pilgrimage to St. James in Galicia, and afterwards retired into the kingdom of Naples, where he chose for his abode a desert mountain, and lived in perpetual contemplation and the exercises of most rigorous penitential austerities.

SINNING BY EXCESS

The virtue of religion stands midway between two extremes. One of them is irreligion, the sin of which consists in a defect of religious observance; the other is a vice opposed to religion by way of excess, and is found in the various species of improprieties called superstitions.
HOW BY EXCESS?
When we speak of excess in religion, it is not to be inferred that any creature is capable of rendering too much worship to God. Under ordinary circumstances, we are not likely to exceed our obligation, either in the amount of our religious observance, or in the fervour which attaches to it.

REGARDING DREAMS

Is it a sin to believe in dreams? That depends. In itself it is not sinful, as is evidenced by the many instances recorded in the Old and New Testament alike, where God's will was manifested during sleep. If what one dreams is worthy of God, and neither vain nor unbecoming; if it impels towards some good act, not, however, to what would be evil or presumptuous; if it renders one more tranquil and inclined to good works, then there is reason to believe that the author of the dream is not, as might sometimes be the case, the evil one. But to place such blind faith in natural dreams, as to ordinarily regulate one's actions according to them, would be a sin of divination.

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The Liver regulates the health. ENO'S FRUIT SALT —regulates the Liver.

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PUT IT IN YOUR HAT
When some chaps are sitting around assuming to tell every one what they know, as to what numbers constitute certain divisions of our Army, remove your hat, and then read the following to him:
An army corps is 60,000 men.
An infantry division is 19,000 men.
An infantry brigade is 7,000 men.
A regiment of infantry is 3,000 men.
A battalion is 1,000 men.
A company is 250 men.
A platoon is 60 men.
A corporal's squad is 11 men.
A firing squad is 20 men.
A field battery has 195 men.
A supply train has 288 men.
A machine gun battalion has 296 men.
An engineer's regiment has 1,098 men.
An ambulance company has 66 men.
A field hospital has 55 men.
A medicine attachment has 13 men.
A major general heads the field army and also each army corps.
A brigadier general heads each infantry brigade.
A colonel heads each regiment.
A lieutenant colonel is next in rank below a colonel.
A major heads a battalion.
A captain heads a company.
A lieutenant heads a platoon.
A sergeant is next below a lieutenant.
A corporal is a squad officer.
—Catholic Columbian.

THE MAN OF ABILITY
Charles P. Steinmetz, the \$100,000 a year consulting engineer of the General Electric Company, tells us that men don't do big things until they grow discontented. He quotes an old Turkish proverb—that the world belongs to the dissatisfied. No truer word was ever spoken.
There is another fact that ought to be brought out in this connection: The big difference between human beings do not lie in ability and intelligence. People come nearer being equal in brains than we imagine. The really big variations lie in force and ambition. One man achieves a thousand times as much as another—not because he is a thousand times as smart, but because he is a thousand times more determined.

WHERE THE FAULT IS
To introduce false elements into the practice of true religion is equivalent to substituting error for truth in the service of God. That would be the fault of one who would expose for veneration a relic which he knew to be spurious; who would falsely claim to be a priest, and hear confessions, or pretend to administer any of the sacraments; or who would interpret as a supernatural apparition or vision what was nothing more than his own personal imagining. In the other regard, a priest, for instance, would be guilty of introducing superstitions into true religious observance were he to interject prayers of his own into the prescribed rites of the Mass, etc. Superstition in devotions, moreover, may take on such a form as attributing a medal or other article an intrinsically infallible power, without any warrant for doing so.

FOR OUR GUIDANCE
It may be noted here, however, that many of the acts which we are accustomed to brand as superstitions, have once been acts of genuine piety, and may still be such in the hearts of simple folk. This must be borne in mind, says one writer, when we are inclined to criticize individuals from those Catholic countries where faith is extremely vivid and the people seem quite as much at home with the next world as others are with this. Such a Catholic may express firm conviction in the result of a pilgrimage, let us say, not from superstitiously attributing to the visited spot any efficacy of its own, but firmly believing in the power and goodness of God, and hoping for the intercession of the honored Saint's intercession before God. Here there is no superfluity of religion—"except what we may well beg of God to add to our bare sufficiency." While the Church is careful to remove any fraud or error, inconsistent with true devotion, she is nevertheless tolerant of "pious beliefs" which may appear to scandalize the easily-shocked, but which help to further the Christian piety of those who are most concerned.

THOSE WHO CONDEMN
Those who condemn others for superstitious practices in religion, because of fancied ignorance or gullible simplicity, are not infrequently individuals of the "educated" class

These two Saints were both officers in the army under Julian the Apostate, and received the crown of martyrdom, probably in 362. They glorified God by a double victory; they despised the honors of the world, and triumphed over its threats and torments. They saw many wicked men prosper in their impiety, but were not dazzled by their example. They considered that worldly prosperity which attends impunity in sin is the most dreadful of all judgments; and how false and short-lived was this glittering prosperity of Julian, who in a moment fell into the pit which he himself had dug! But the martyrs, by the momentary labor of their conflict, purchased an immense weight of never-fading glory; their torments were, by their heroic patience and invincible virtue and fidelity, a spectacle worthy of God. Who looked down upon them from the throne of His glory, and held His arms out to strengthen them, and to put on their heads immortal crowns in the happy moments of their victory.

LADISLAS THE FIRST, KING OF HUNGARY
Ladislas the First, son of Bela, King of Hungary, was born in 1041. By the pertinacious importunity of the people he was compelled, much against his own inclination, to ascend the throne, in 1080. He restored the good laws and discipline which St. Stephen had established, and which seem to have been obliterated by the confusion of the times. Chastity, meekness, gravity, charity, and piety were from his infancy the distinguishing parts of his character; avarice and ambition were his avowed aversion, so perfectly had the maxims of the Gospel extinguished in him all propensity to those base passions. His life in the palace was most austere; he was frugal and abstemious, but most liberal to the Church and the poor. Vanity, pleasure, or idle amusements had no

ST. PAUL
St. Paul was born at Tarsus, of Jewish parents, and studied at Jerusalem, at the feet of Gamaliel. While still a young man, he held the clothes of those who stoned the proto-martyr Stephen; and in his restless zeal he pressed on to Damascus, "breathing out threatenings and slaughter against the disciples of Christ." But near Damascus a light from heaven struck him to the earth. He heard a voice which said, "Why persecutest thou Me?" He saw the form of Him Who had been crucified for His sins, and then for three days he saw nothing more. He awoke from his trance another man—a new creature in Jesus Christ. He left Damascus for a long retreat in Arabia, and then, at the call of God, carried the gospel to the uttermost limits of the world, and for years he

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