CHATS WITH YOUNG

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 al ways worth while

In a world full of trouble and care. There are others with burdens as

heavy as yours, Hearts weary with aching and pain, That are longing to hear just a word of good cheer, Will you let them be pleading in vain?

Don't feel that misfortune has singled

you out And made you her own special prey, For you may be sure there's no home so secure
But that trouble will enter some

There is sunshine for all in this workaday world,

But you'll have to go after your share, And you'll miss it, of course, if you're

hurried and cross, With never a moment to spare. And if you have sunshine and love in

your home, If pleasure and plenty abound, Don't hoard up your store, you'll enjoy it the more If you scatter it freely around.

For the light of your smile can be seen from afar And heaven records its full worth; Though you whisper your word, yet

its echo is heard To the farthermost ends of the earth.

PUT IT IN YOUR HAT

When some chaps are sitting around assuming to tell every one what they know, as to what numbers nstitute certain divisions of our 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

A battalion is 1,000 men. A company is 250 men. 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 283 men. machine gun battalion has 296

An engineer's regiment has 1,098 An ambulance company has 6

A field hospital has 55 men. A medicine attachment has 1

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. utenant heads a platoor A sergeant is next below a lieuten-

A corporal is a squad officer.

-Catholic Columbian.

THE MAN OF ABILITY Charles P. Steinmetz, the \$100,000

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: 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 thousand times as much as anothernot because he is a thousand times as smart, but because he is a thousand times more determined.

On no other theory can you explain Yet we see it all the time. Look around your neighborhood and you will find plenty of cases. "ordinary man" who begins to rise at unprecedented speed does so be-cause he suddenly gets a vision, develops a desire, sees a goal. Having done this, he begins to travel at a pace which he has never shown be-

Strange forces give men purpose and jar them into action. Love, held His arms out to strengtue them, and to put on their heads immortal crowns in the happy moments their victory. fields of undreamed of achievement. More than one big success finds its real origin in the personal disappointment of some man—perhaps over a college education he couldn't get, or a toy he couldn't afford, or a trip he was not able to make. course some men are downed by cendthethrone, in 1080. He restored such emotions, but others are made the good laws and discipline which

Most men have perfectly good boilers in them, and fine equipment. ers in them, and fine equipment. But so many never get up steam and go anywhere! They don't want to go anywhere. They just stand still—waiting for a call from within to "get a move on." The call is likely to come any time. If your call is late in coming, why not ring up your inner self and ask him if he can't think of some place he would like the can't stank of some place he would like the some place he would like the can't stank of some place he would like the some place he wou think of some place he would like to go? It's a shame to have all that expensive machinery and not use it.

American Magazina.

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.

The Christ-Child lived a poor life He had nowhere to lay His head, and too, Christ laid down poverty as a condition for following Him closely. All of the saints, especially those founders of religious orders, that have done so much to alleviate the sufferings of mankind, recognized that all good things are born in poverty. And, too, from a purely human point of view, money does not bring success. It brings sorrow and scandal and notoriety, but it does not bring success. For success means getting the best out of life, in the

The great masters of the ages, had they not felt the bitter stings of pov-erty, would never have produced the great poems, the wonderful dramas and beautiful operas they have left to the world. It was in poverty, bit-

ter, painful poverty, that they brought them forth. And so, dear boys, do not make up your minds that you are going to grow up and be rich. Make up your mind that you are going to grow up and give God and your fellowmen the best that is in you. It is true that you may not have much to give, but nevertheless give. First of all give to God. Give him your heart and soul; then give to your parents, give them your love and your respect; and then give to your fellow men, give them your service. Do not refuse to do a good act to anyone. Remember you may not have a chance to do the same tomorrow, and life, which is only a few days and a few tomorrows, will soon be over. Then it will be a matter of small mount to you whether or not you leave gold for your friends and rela tives to fight over.-Extension Maga

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

St. William, having lost his father and mother in his infancy, was baought 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 austre pilgrimage to St. James's in Galicia, and afterward 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. Finding himself discovered and his conten plation interrupted, he changed his habitation and settled in a place called Monte-Vergine, situated between Nola and Benevento, in the same kingdom; but his reputation followed him, and he was obliged by two neighboring priests to permit a year consulting engineer of the General Electric Company, tells us that men don't do big things until the foundation of the religious containing the foundation of the foundation of the religious containing the foundation of certain fervent persons to live with gregation called de Monte-Vergine. The Saint died on the 25th of June, 1142.

JUNE 26.-STS. JOHN AND PAUL, 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 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

JUNE 27.—ST. LADISLAS, KING

Ladislas the First, son of Bela, King of Hungary, was born in 1041. the pertinacious importunity of the people he was compelled, much against his own inclination, to as-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 sov-ereign aversion, so perfectly had the maxims of the Gospel extinguished in him all propensity to those base passions. His life in the palace was

share in his actions or time, because his moments were consecrated to the self, on the 30th of July, 1095.

JUNE 28.-ST. IRENAEUS, BISHOP,

MARTYR This Saint was born about the year native of Lesser Asia. His parents, who were Christians, placed him under the care of the great St. Polycarp, Bishop of Smyrna. It was in so holy a school that he learned that sacred science which rendered him after-ward a great ornament of the Church which were offered him by the happiness of such a master. Such was his veneration for his tutor's sanctity that he observed every action and whatever he saw in that holy man, the better to copy his example and learn his spirit. He listened to his instructions with an insatiable ardor, and so deeply did he engrave them on his heart that the impressions remained most lively even to his old age. In order to confute the heresies of his age, his father made himself acquainted with the most absurd conceits of their philosophers, by which means he was qualified to trace up every error to its sources and set it in its full light. St. Polycarp sent St. Irenæus into Gaul, in company with some priest; he was himself ordained priest of the Church of Lyons by St. Pothinus. St. Pothinus having glorified God by his happy death, in the year 177, our Saint was By his preaching, he in a short time converted almost that whole country to the Faith. He wrote several works against heresy, and at last, with many others, suffered martydom the year 202, under the Emperor Severus, at Lyons.

JUNE 29.-ST. PETER, APOSTLE Peter was of Bethsaida, in Galilee. as he was fishing on lake was called by Our Lord to be one of His apostles. He was poor and unlearned, but candid, eager, and loving. In his heart, first of all, grew up the conviction, and from his lips came the confession, "Thou art the Christ, the Son of the living God;" and so Our Lord chose him, and fitted him to be the Rock of His Church, His Vicar on earth, the head and prince of His apostles, the centre and very prin-ciple of the Church's oneness, the source of all spiritual powers, and the unerring teacher of His truth. All Scripture is alive with him; but after Pentecost he stands out in the full grandeur of his office. He fills the vacant apostolic throne: admits opens it to the Gentiles in the person of Cornelius; founds, and for a time rules, the Church at Antioch, centre of the majestic Roman Empire, where were gathered the glories and the wealth of the earth ligious observance were he to inter and all the powers of evil. There he established his Chair, and for twenty-five years labored with St.
Paul in building up the great Roman
take on such a form as attributing to These two Saints were both officers in the army under Julian the Apostate, and received the crown of Hill. He wrote two epistles, and warrant for doing so. If, casting my-Hill. He wrote two episties, and suggested and approved the Gospel of St. Mark. Two hundred and sixty ability to swim, nor on the intercession of the Blessed Mother to obtain Hill, singing the praises of God till the seven hills rang again. The first Christian emperor, laying as de his diadem and his robes of state, began to dig the foundations of St. Peter's Church. And now on the site of that old church stands the noblest temple ever raised by man a beneath a towering canopy lie the great apostles in death, as in life, undivided; and there is the Chair of St. Peter. All around rest the martyrs of Christ—Popes, saints, doctors, from east and west—and high over all, the words, "Thou art Peter, and on this rock I will build My Church."

It is the threshold of the apostles

and the centre of the world. JUNE 30.-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 Damas-cus, "breathing out threatenings and for His sins, and then for three days | those who are most concerned. he saw nothing more. He awoke from his trance another man—a new creature in Jesus Christ. He left most austere; he was frugal and abstemious, but most liberal to the Church and the poor. Vanity pleasure, or idle amusements had no limits of the world, and for years he individuals of the "educated" class

lived and labored with no thought but the thought of Christ crucified, excercises of religion and the duties of no desire but to spend and be spent his station, in which he had only the divine will in view, and sought only God's greater honor. He watched over a strict and impartial administration of the divine will in partial administration of the desire but to spend and be spent fastened over the door, never sit the Gentiles, whom he had been taught to hate, and wished himself or a journey on Friday—"the day over a strict and impartial administration of the divine will be administration of the door, never sit the door, neve tration of justice, was generous and merciful to his enemies, and vigorous and sea could not damp his courage the one is superstition, what merciful to his country and nor toil and suffering and age dull the other be termed? Medals, s the Church. He drove the Huns out of his territories, and vanquished the poles, Russians, and Tartars. He youth he had imbibed the false zeal God, His Blessed Mother or the was preparing to command, as of the Pharisees at Jerusalem, the general-in-chief, the great expedition holy city of the former dispensation. of the Christians against the Sar-acens for the discovery of the Holy Land, when God called him to Himour holy city, by his martyrdom, and poured into its Church all his doc-charms, trine with all his blood. He left from the thing itself, and their confourteen Epistles, which have been a fountain head of the Church's docadone can protect them from evil. trine, the consolation and delight of her greatest Saints. His' interior 120. He was a Grecian, probably a native of Lesser Asia. His parents, who were Christians, placed him under ings, the life of one who has died forever to himself and risen again in Jesus Christ. "In what," says St. Chrysostom, "in what did this bles-sed one gain an advantage over the other apostles? How comes it that and the terror of her enemies. St. he lives in all men's mouths Polycarp cultivated his rising genius, throughout the world? Is it not formed his mind to piety by precepts and example; and the zealous scholar was careful to reap all the advantages race of man continues. Even now, like a most chivalrous knight, he stands in our midst, and takes captive every thought to the obedience

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 observances: the other is a vice onposed 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. It would be a fault to be sure, if one were to spend half the day in private deovtions, the while divinely imposed duties of one's state of life were being neglected, but that would not be superstition. The latter, according to St. Thomas Aquinas, vitiates true religion, "not because in the worship of God it does more than true religion but because it than true religion, but because it offers Divine worship to beings other than God or offers worship to God in an improper manner." From the word's own meaning, superstition implies the addition of something to our religious observance, and may consist in false worship, or in what would be superfluous or uncalled for, even though neither wrong nor

WHERE THE FAULT IS To introduce false elements into the practice of true religion is equiv alent 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 be knew to be apurious; 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 appariand sends Mark to found that of tion or vision what was nothing Alexandria. Ten years after the more than his own personal imagin-Ascension he went to Rome, the ing. In the other regard, a priest, for instance, would be guilty of introducing superfluities into true re years after St. Peter's martyrdom came the open triumph of the Church. Pope St. Sylvester, with scapulars I am wearing will of thembishops and clergy and the whole selves save me, I may consider mybody of the faithful, went through self pious, but others will deem me Rome in procession to the Vatican superstitious, if they are charitable; something worse, if they are not.

FOR OUR GUIDANCE It may be noted here, however, that very many of the acts which we are accustomed to brand as superstitious, 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 sufficislaughter against the disciples of Christ." But near Damascue a light from heaven struck him to the He heard a voice which said, "Why persecutest thou Me?" He saw the form of Him Who had been crucified help to further the Christian piety of

THOSE WHO CONDEMN

Those who condemn others for superstitious practices in religion because of fancied ignorance or gulli

Saints, give us no help from the selves, but serve to aid our obtaining the help of those whom we hono through them; they who wea charms, etc., however, expect help

REGARDING DREAMS

Is it a sin to believe in dreams That depends. In itself it is not sin ful, as is evidenced by the many instances, recorded in the Old and New Testament alike, where God's will was manifested during sleep. what one dreams is worthy of God and neither vain nor unbec 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 be-lieve 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.

FORTUNE-TELLERS AND THE LIKE

Everyone who has ever studied the catechism remembers that one violates the First Commandment by consulting fortune-tellers, clairvoy ants, mind-readers, palmists and such like. Determining the guilt of those who thus break this commandment involves several considerations. If, as is usually the case, the one consulted is a thorough humbug, and the victim is aware of it, there does not seem to be question of very grave sin; if the former seriously clai have a knowledge of absolutely hid den or future things, or the patron imputes to him (or her) such a knowledge, then wrong begins, for there is question of attributing to a creature the power which belongs to God alone. These mind-readers, however, are for the most part frauds who have hit upon an easy way of making a living, and those who credit them with preternatural powers are not only sinful, but foollish as well.

THERE IS A DIFFERENCE

All these various lists enumerated above cannot be placed in the same category. Nor can those who consult them. There is certainly much more harm done by one who consults a clairvoyant to see whether that individual might tell where a lost, ring could be found, than by one who has her fortune read from her palm or from cards, as a joke or a pastime. The former must be, to some extent at least, serious in hererrand; the latter even though she be told the truth, may have unwittingly furnished the information given her. As an au thor quoted above says: "You will marry, and your husband will be wealthy,' may simply amount to a delineation of character. For, the first part may be pretty safely pre-dicted of most women—if they get the chance—and the second part may follow from a love of mercy, of which there may be external indications visible to a keen observer."-Catholic

IN PROOF OF THE FACT The Rev. W. E. Cashin, chaplain of

the New York penitentiary at Sing Why God loves the Irish," to tell him of an incident in connection with his possession of the interest-ing work. Father Cashin, it seems, after reading the book, passed it on to a friend whom he knew would appreciate and enjoy it, and who, a few days later, wrote him as follows: "Saturday morning, as I was coming down on the elevated train, a young chap in uniform sat side of m read page for page 'Why God Loves the Irish.' When nearing my stop, to lessen the abruptness of closing the book on him, I said, 'Rather a daring title, isn't it?' Raising his hat, he said, 'Yes, I wonder where I could get a copy of it.' 'Right here, my friend,' I said, handing him your kindly given book. 'I've already read it twice.' Rising and standing at salute, he said, 'Thank you madam, that's why God loves the Irieh.'" And, continued the writer, "this appealed to me as being so fine an example of Irish wit and Irish gallantry that I felt I could safely presume to pass it on to you."
When Home Rule comes to Ireland, there will be many such gallants, with increased opportunities of de-monstrating their claim to similar appreciation.—Catholic Transcript.

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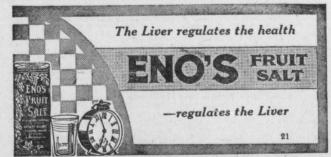
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