

CHATS WITH YOUNG MEN

DROPPIN' A KIND WORD
Drop a word of cheer an' kindness—just a flash an' it is gone. But there's half a hundred ripples circlin' on an' on an' on, Bearin' hope an' joy an' comfort on each splashin' dashin' wave. Till you wouldn't b'leave th' volumes of th' one kind word you gave. Drop a word of cheer an' kindness—in a minute you forget. But there's little waves a-flowin' an' there's ripples circlin' yet. An' you've rolled a wave of comfort whose sweet music can be heard. Over smiles an' miles of water, just by droppin' a kind word. Drop an unkind word or careless—in a minute it is gone. But there's half a hundred ripples circlin' on an' on an' on. That keeps spreadin' spreadin' spreadin' from th' center as they go. An' there is no way to stop 'em, once you've started 'em to flow. Drop an unkind word or carelessness in a minute you forget. But there's little waves a-flowin' an' there's ripples circlin' yet. An' perhaps in some sad heart a mighty wave of tears you've stirred. An' disturbed a life once happy when you dropped an unkind word. Do a little good in passing. sow some kindness every day. Stretch a hand to help a struggler who has fallen by the way. Flash a smile to cheer the mourner, plant a flower to bud and bloom. Loose a ray of sympathy to pierce with sunlight the thick gloom; Stop and counsel with the erring, help the fallen one to rise. Find thy mission on the earth and leave the stars to light the skies. Whisper comfort to the sobbing let the sunshine struggle through, And when heaven's portals open, there will be a place for you.

DON'T RELY ON INFLUENCE

In the opinion of one who has risen from the ranks of the laboring class to a most prominent position in the country's affairs, a man's hope for success should not be built on the influence of others. Mr. John D. Ryan, the recently appointed head of our air-fleet construction, believes that "influence is the worst handicap any young man can have. It tends to make him feel he need not exert himself to his full capacity, and has a bad effect on him. When other workmen learn that one of their number has a pull with some body higher up they look at him askance and the effect upon these other men is bad. Either undue favor will be shown him and political given him for which he is not fitted, or promotion may be denied him lest favoritism be charged. The effect, therefore, is bad upon the whole organization. When any young engineer or college graduate or anybody else comes to me asking for a letter to enable him to get a job at our works I tell just what I have told you." If one can judge from the achievements of this authority, his words are worthy of consideration. They tend to upset a theory which has been held rather generally in public and business life, and which has seemed to discourage many an ambitious individual with everything else in his favor save an influential patron.—Catholic Transcript.

THE WORKER IN SUMMER

Remember, as you make ready for the summer, that incidentally as you plan for "getting by" without too much work, every man at some time must do what he does not wish to do. You can do it now, while you are young, working hard, looking for a chance to do better instead of watching the clock, and winning independence. Or you can do later in life what you don't want to do, when, as an old man and a failure, you ask for the chance that is hard to get, and gladly accept anybody's orders. A young man, working hard, fighting his way to success, may not have a very gay life with his long hours, his self denial, his saving. But hard as the life of real work is, it is pleasant compared with that of the old failure, begging for a chance, humbly grateful for that which he would have scorned in his youth. You can work now, when you are strong and the work is in you; or you can "get by" now, imagining that you deceive your employer, and do your hard work in years to come, when the hard work is a thousand times harder. "Get by" Now, and smile as you watch the other man work. Or work now, and save yourself in future years from standing as a failure on the edge of the curb, watching while success passes by and leaves you behind in the race. The beginning of the hot weather is a good time for young men to decide whether it is better to work hard and take orders at the beginning, or the end of life.—Catholic Columbian.

THE BOY WHO OBEYED ORDERS

It was on a wet, cold November evening that a boy trudged wearily into the seaport town of Chatham, England. He was covered with mud, and from under the long black locks that fell on his forehead, two big eyes stared out at the world, and his thin cheeks were pinched with cold and wet with rain. He met a sailor as he entered the town outskirts, and

stopping him, said: "If you please, which way to the docks?" The sailor directed him, and he went forward down the narrow streets till he came to the water-side. There he wandered around for a time, but presently he came upon an old man, and asked: "Are those ships out there warships?" "Aye," replied the man, "they be, sure enough, my lad. Be ye a goin' to the wars?" And he grinned. "Yes, but I don't know how to get on board," said the puzzled boy. "Right here," and the old man waved his pipe at the landing stage before them. "See! you is one a-comin' now." Sure enough, a boat was rowing swiftly in. It drew up to the landing stage and an officer stepped out. The boy approached the officer, and touching his cap, said: "Please, sir, can you tell me how to get on board the frigate 'Raisonné'?" "The officer looked down, and staring at the thin, pale face with its big eyes and firm mouth, replied: "Why, that is my ship. But what do you want on board of her?" "Please, sir, I want to join. Her commander, Captain Sackling, is my uncle, and I want to report to him." "My! Here you have reported to me. I am a lieutenant on board, so come on up and have something to eat with me. Why didn't you stop in town as you came?" "Well, you see, sir," replied the boy, "I promised father that I would come straight to the ship and report for duty without stopping in town, so I couldn't very well." "Good boy," cried the officer. "If you obey orders as well in the navy." The officer looked again at the boy. "Your name?" "Horatio Nelson, sir." And the man who, as a boy, had learned to obey orders unflinchingly, later became the great sea hero of England, Lord Nelson.—St. Paul Bulletin.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

JUNE 10.—ST. MARGARET OF SCOTLAND

St. Margaret's name signifies "pearl," a fitting name, says Theodoric, her confessor and her first biographer, "for one such as she." Her soul was like a precious pearl. A life spent amidst the luxury of a royal court never dimmed her zeal for the house of God. She built churches and monasteries; she busied herself in making vestments; she could not rest till she saw the laws of God and His Church observed throughout her realm. Next, amidst a thousand cares, she found time to converse with God—ordering her piety with such sweetness and discretion that she won her husband to the faith like her own. He used to rise with her at night for prayer; he loved to kiss the holy books she used and sometimes he would steal them away, and bring them back to his wife covered with jewels. Lastly, with virtues so great, she wept constantly over her sins, and begged her confessor to correct her faults. St. Margaret did not neglect her duties in the world because she was not of it. Never was a better mother. She spared no pains in the education of her eight children, and their sanctity was the fruit of her prudence and her zeal. Never was a better queen. She was the most trusted counsellor of her husband, and she labored for the material improvement of the country. But, in the midst of the world's pleasures, she longed for a better country, and accepted death as a release. On her death-bed she received the news that her husband and her eldest son were slain in battle. She thanked God, who had sent this last affliction as a penance for her sins. After receiving Holy Viaticum, she was repeating the prayer from the Missal, "O Lord Jesus Christ, Who by Thy death didst give life to the world, deliver me." At the words "deliver me," says her biographer, she took her departure to Christ, the Author of true liberty.

JUNE 11.—ST. BARNABAS, APOSTLE

We read that in the first days of the Church, "the multitude of believers had but one heart and one soul; neither did any one say that aught of the things which he possessed was his own." Of this fervent company, one only is singled out by name, Joseph, a Rich Levite, from Cyprus. "He having land sold it, and brought the price and laid it at the feet of the apostles." They now gave him a new name, Barnabas, the son of consolation. He was a good and full of the Holy Ghost and of Faith, and was chosen for an important mission to the rapidly-growing Church of Antioch. Here he perceived the great work which was to be done among the Greeks, so he hastened to fetch St. Paul from his retirement at Tarsus. It was at Antioch that the two Saints were

JUNE 12.—ST. JOHN OF FAGONDEZ

St. John was born at Fagondez, in Spain. At an early age he held several benefices in the diocese of Burgos, till the reproaches of his conscience forced him to resign them all except one chapel, where he said Mass daily, preached, and catechized. After this he studied theology at Salamanca, and then labored for some time as a most devoted missionary priest. Ultimately he became a hermit of the Augustinian Order, in the same city. There his life was marked by a singular devotion to the Holy Mass. Each night after Matins he remained in prayer till the hour of celebration, when he offered the Adorable Sacrifice with the most tender piety, often enjoying the sight of Jesus in glory, in holding sweet colloquies with Him. The power of his personal holiness was seen in his preaching, which produced a complete reformation in Salamanca. He had a special gift of reconciling differences, and was enabled to put an end to the quarrels and feuds among noblemen, at that period very common and fatal. The boldness shown by St. John in reproving vice endangered his life. A powerful noble, having been corrected by the Saint for oppressing his vassals, sent two assassins to slay him. The holiness of the Saint's aspect, however, caused by the peace which continually reigned in his soul, struck such awe into their minds that they could not execute their purpose, but humbly begged his forgiveness. And the nobleman himself, falling sick, was brought to repentance, and recovered his health by the prayers of the Saint whom he had endeavored to murder. He was also most zealous in denouncing those hideous vices which are a fruitful source of strife, and it was in defence of holy purity that he met his death. A lady of noble birth but evil life, whose companion in sin St. John had converted, contrived to administer a fatal poison to the Saint. After several months of terrible suffering, borne with unvarying patience, St. John went to his reward on June 11, 1479.

JUNE 13.—ST. ANTONY OF PADUA

In 1221 St. Francis held a general chapter at Assisi; when the others dispersed, there lingered behind, unknown and neglected, a poor Portuguese friar, resolved to ask for and to refuse nothing. Nine months later, Fra Antonio rose under obedience to preach to the religious assembled at Forli, when, as the discourse proceeded, "the Hammer of Heretics," "the Ark of the Testament," "the eldest son of St. Francis," stood revealed in all his sanctity, learning, and eloquence before his rapt and astonished brethren. Devoted from earliest youth to prayer and study among the Canons Regular, Ferdinand de Bulloens, as his name was in the world, had been stirred, by the spirit and example of the first five Franciscan martyrs, to put on their habit and preach the Faith to the Moors in Africa. Denied a martyr's palm, and enticed by sickness, at the age of twenty-seven he was taking silent but merciless revenge upon himself in the humblest offices of the community. From this obscurity he was now called forth, and for nine years France, Italy, and Sicily heard his voice, saw his miracles, and men's hearts turned to God. One night, when St. Antony was staying with a friend in the city of Padua, his host saw brilliant rays streaming under the door of the Saint's room, and on looking through the keyhole he beheld a little child of marvellous beauty standing upon a book which lay open upon the table, and clinging with both arms round Antony's neck. With an ineffable sweetness he watched the tender caresses of the Saint and his wondrous Visitor. At last the Child vanished, and Fra Antonio, opening the door, charged his friend, by the love of Him Whom he had seen, to "tell the vision to no man" as long as he was alive. Suddenly, in 1231, our Saint's brief apostolate was closed, and the voices of children were heard crying along the streets of Padua, "Our father, St. Antony is dead." The following year, the church-bells of Lisbon rang without ringers, while at Rome one of its sons was inscribed among the Saints of God.

JUNE 14.—ST. BASIL THE GREAT

St. Basil was born in Asia Minor. Two of his brothers became bishops, and, together with his mother and sister, are honored as Saints. He studied with great success at Athens, where he formed with St. Gregory Nazianzen the most tender friendship. He then taught oratory; but dreading the honors of the world, he gave up all, and became the father of the monastic life in the East. The Arian heretics, supported by the court, were then persecuting the Church; and Basil was summoned

from his retirement by his bishop to give aid against them. His energy and zeal soon mitigated the disorders of the Church, and his solid and eloquent words silenced the heretics. On the death of Eusebius, he was chosen Bishop of Caesarea. His commanding character, his firmness and energy, his learning and eloquence, and not less his humility and the exceeding austerity of his life, made him a model for bishops. When St. Basil was required to admit the Arians to Communion, the prefect, finding that soft words had no effect, said to him, "Are you mad, that you resist the will before which the whole world bows? Do you not dread the wrath of the emperor, nor exile, nor death?" "No," said Basil calmly; "he who has nothing to lose need not dread loss of goods; you cannot exile me, for the whole earth is my home; as for such, it would be the greatest kindness you could bestow upon me; torments cannot harm me: one blow would end my frail life and my sufferings together." "Never," said the prefect, "has any one dared to address me thus. Perhaps," suggested Basil, "you never before measured your strength with a Christian bishop." The emperor desisted from his commands. St. Basil's whole life was one of suffering. He lived amid jealousies and misunderstandings and seeming disappointments. But he sowed the seed which bore goodly fruit in the next generation, and was God's instrument in beating back the Arian and other heretics in the East, and restoring the spirit of discipline and fervor in the Church. He died in 379, and is venerated as a Doctor of the Church.

JUNE 15.—ST. VITUS, CRESCENTIA, AND MODESTUS, MARTYRS

Vitus was a child nobly born, who had the gifts of piety and learning, the Faith, and inspired with the most perfect sentiments of his religion, by his Christian nurse, named Crescentia, and his faithful husband, Modestus. His father Hylas, was extremely incensed when he discovered the child's inevitable aversion to idolatry; and finding him not to be overawed by stripes and such like punishments, he delivered him up to Valerian, the governor, who in vain tried all his arts to work him into compliance with his father's will and the emperor's edicts. He escaped out of their hands, and, together with Crescentia and Modestus, fled into Italy. They there met with the crown of martyrdom in Lucania, in the persecution of Diocletian. The heroic spirit of martyrdom, which we admire in St. Vitus was owing to the early impressions of piety which he received from the lessons and example of a virtuous nurse. Of such infinite importance is the choice of virtuous preceptors, nurses, and servants about children.

PRAYERS FOR THE DEAD

The term "prayers for the dead" has perhaps tended to puzzle some people; which only goes to show the necessity of a teaching Church. The term "prayers for the souls of the faithful departed" more nearly expresses the Catholic practice. Bodies die; but the soul never dies. The idea that the souls of those who are dead are wholly cut off from the Church in the world, is a piece of pure assumption; any assumption made arbitrarily by those who in the sixteenth century were intent on denying as much of Catholic doctrine as they could find any pretext for denying. This latter statement is not too strong. It is really astonishing how arbitrary were the assumptions made by Luther and Calvin and others. Talk of being dogmatic! They were dogmatic indeed. In the nature of the case, it is impossible to prove that the "reformers were right, that the souls of the dead are cut off from all communion with the Church on earth. Those who deny our doctrine of the Communion of Saints have never been able to make the smallest attempt to prove that any such complete separation takes place. Because the body is dead, they assume that we have no more to do with the souls. A perfectly arbitrary assumption without a word in the Bible to prove it, or a principle in logic on which to support it. Against it there is the well-known passage in 2 Maccabees, and the Scriptural proof. Now, leaving aside the rejection by Luther of 2 Maccabees, which is another arbitrary assumption, no one can dispute that 2 Maccabees is history at least, whether it be inspired Scripture or not. And, as mere history, it records the faith and practice of the synagogues on the subject of prayers for the dead at a time when the Jews were still God's chosen people and professed the true religion. It was by virtue of their religious convictions that they offered sacrifice and prayers for the dead.

Our Blessed Lord and Saviour condemned all the schisms, errors and innovations that had crept into the Jewish faith; but though this was a public practice, visible to all, which engaged the most solemn rites of the synagogue, the offering of public sacrifice or prayer, when did our Lord and Saviour ever attack it? He spoke to the Jews frequently of the dead and the resurrection; but He never rebuked them for the practice of sacrifice and prayer for the souls of the dead. Calvin said it was an invention of Satan, and injurious to the merits of Christ's Cross. If so, how is it that it escaped the condemnation Christ launched

against all the other errors? As to the universality of the practice amongst the Jews, it may be noted that in our own day the Jewish prayer, "Kadish" begs for rest to the souls of the departed. Calvin himself admitted that the custom of praying for the dead existed for more than 1300 years before his time. (Instit. B. 2, C. 6, S. 70.) Tertullian, in the second century, counts oblations for the dead on the anniversary of their death as an apostolical tradition. (De Cor. Mil.) In his work on "Single Marriages" he advises a widow to pray for the soul of her departed husband, imploring for him repose and making oblations for him on the anniversary days of his death, which, if she neglect, he says, it may truly be said of her that, as far as in her lies, she has repudiated her husband. (Ch. x.) He considered it a solemn duty, whose obligation came down from the apostles themselves, to offer sacrifices and prayers for the souls of the departed.

St. Ambrose in the fourth century wrote: "Why were the oratories destined to savage destruction, wherein prayers are offered up to the Sovereign God; peace and pardon are implored for all men, magistrates, soldiers, kings, friends and enemies; for those who are alive, and for those who have departed, their bodies." (Adv. Gentes. Lib. iv.) St. Ephrem, in the fourth century, in his "Testament," says:—"My brethren, come to me and prepare me for my departure, for my strength is wholly gone. Accompany me in Psalms and in your prayers; and constantly make oblations for me. When the thirtieth day shall be completed then remember me; for the dead are helped by the offerings of the living." If the sons of Mathathias, who celebrated their feasts in figure only, could cleanse those from guilt by their offerings, who fell in battle, how much more shall the priests of Christ aid the dead by their oblations? (Test. xii.) St. Augustine one of the few Saints whom even the "Reformation" did not wholly discard, states the doctrine and practice of the Church in a few clear words: "The prayers of the Church or of good persons are heard in favour of those Christians who departed this life not so bad as to be deemed unworthy of mercy, or so good as to be entitled to immediate happiness. So also at the resurrection of the dead, some will be found to whom mercy will be imparted, having gone through the pains to which the spirits of the dead are liable." (De Civit. Dei, lib. xxiv.)

The time will come when not one man in all the world will attempt to put John Calvin against St. Augustine as a propounder of Apostolical truth. It is of the greatest interest to note that all the leading sects which split off from the Church in the first four or five centuries of Christianity agree with the Church on this point. We read in the liturgy of the Nestorians of Malabar: "Let us be mindful of our fathers and brethren, and of the faithful who are departed out of this world in the orthodox faith; let us pray the Lord to absolve them, to remit their sins and their transgressions, to make them worthy to participate of eternal felicity with the just, who conformed to the divine will. The liturgy of the Chaldean Nestorians says: "Forgive the trespasses and sins of those who are dead." The Armenians, in their liturgy, say: "We require that mention be made in this sacrifice of all the faithful in general, men and women, young and old, who departed with the Faith in Jesus Christ." "Be mindful, O Lord, and have mercy on them." "Grant them repose, light, and a place among Thy Saints, in Thy Heavenly Kingdom." The liturgy of the Greek Church in Constantinople, Calabria, Apulia, Georgia, Mugelia, Bulgaria and Russia, has the following: "We offer prayer to Thee also for the repose and pardon of Thy servant, N., in a place of light from which grief and lamentation are far removed," etc. The Coptic liturgy says: "Be mindful also O Lord, of all those who have slept and reposed in the priesthood, and in every rank of the secular life," etc. The Abyssinian or Ethiopian liturgy says: "Have mercy, O my God, on the souls of Thy servants, men and women, who have been fed with Thy Body and Blood, and have slept at death in Thy Faith."

In the Syrian and Jacobite liturgies, the deacon says: "Again and again we commemorate all the faithful departed, those who are departed in the true faith, from this holy altar, and from this town and from every country." We pray, we beseech, we entreat Christ our Lord, that through the innumerable acts of His mercy, He would render them worthy to receive the pardon of their offences, and the remission of their sins, and would bring us and them to His Kingdom in Heaven."

Calvin, when he said that prayers and sacrifices for the dead were an invention of Satan, simply condemned the brains and judgment of all the Christians who had lived before his time, and substituted his own. But, indeed, that was what all the "Reformers" did, and did on a huge scale, and with complete arrogance and recklessness.—Antigone Casket.

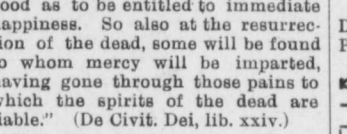
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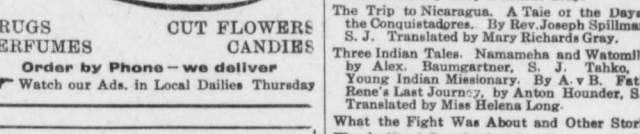
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