#### CHATS WITH YOUNG MEN

I could say nice things about him; I could praise him if I would; I could tell about his kindness, For he's always doing good. I could boost him as he journeys

O'er the road of life today But I let him pass in silence And I've not a word to say For I am one of those now wa Ere a word of praise is said, Or a word of comfort uttered-Till the friend we love lies dead.

I could speak of yonder brother' As a man it's good to know;
And perhaps he'd like to hear it,
As he journeys here below.
I could tell the world about him

And his virtues all recall, But at present he is living, And it wouldn't do at all So I'm waiting, yes, I'm waiting Till the spark of life is fled;

Ere I raise my voice to praise him I must know that he is dead. I appreciate the kindness That he's often shown to me. And it will not be forgotten

When I speak his eulogy I should like to stand in public
And proclaim him "friend of mine." But that isn't customary

So I give the world no sign Of my love for yonder brother, Who has often helped me here; am waiting, ere I praise him, Till I stand before his bier.

CHANCE FOR SUCCESS

It is said that a man named Smith who had several times failed in busi ness, but who knew and appreciated the saying that "our glory consists not in having failed, but in rising every time we fall," became a resint of a certain small village.

He was a man of undoubted capacity, courage, and great energy. Finding himself in the midst of that rude community,—almost wilderness, as it then was,—he became a purchaser of timber lands, and a cutter of timber, a manufacturer of boards, planks and so on: and thus he went on through the twelve or fifteen years that followed, continually inreasing in wealth, and also incr ing the activity and prosperity of the nmunity around him. He built the whole township almost in a state of industrial activity, depending solely on that one guiding, controlling, impelling brain. He died, and from that day the township has steadily receded in population. There has been no such house built since as his, and that has almost fallen into ruin. There is no such activity and industry as he intro-duced there: and today that township has some fewer people than it had the day he died, and his activity

died with him. Such men are needed everywhere today, and will be after the War. Our forests are filled with timber, our mines with minerals, the former to be manufactured and the latter extracted from the earth. The opportunities to become rich offer themselves emselves on every hand to the man who has the courage and the energy to take hold of them. It is not so much a matter of capital as it is the intelligent mind to set the business in motion. There are too many men in the cities, and not enough in the workshops and the field. The professions are overcrowded and unremunerative, except

changed. The unpretentions dry goods store, which one hundred years ago was thought sufficient to supply ing offence to his people made him the needs of its customers, has be come a palace, richly and handsomely decorated, with a multitude of departments in charge of well-educated and courteous employers. The merchant who does a business of a mil-lion a year excites no surprise, where

essential to success one hundred years ago are essential now. The only difference is that there must be an adaptation of means to ends, and a conformity to the new order of eastern parts of France, Clodomir

There is no lack of work for those intelligent enough to seek it in the right place; and while great wealth brings with it many obligations and whole monarchy was reunited under much trouble and vexation, still, Clotaire, the youngest of these within reasonable limits it is necessary that every man should accumulate a competency, in order that he may enjoy the independence so essential to complete happiness.

YOU OWE IT TO YOUR MOTHER

To lift all the burdens you can she had been queen or that her sons from shoulders that have grown sat on the throne. Eternity filled stooped in waiting upon and working her heart and employed all her for you.

To seek her comfort and pleasure thirty days before it happened. On all things before your own. To seek her comfort and property in all things before your own.

Never to intimate by word or deed that your world and hers are different that your world and hers are different that you feel in any way that you feel in any way in 545.

To manifest an interest in whatever interests or amuses her.

To make her a partner, so far as

place of amusement, or for a trip to tribute his food to the poor. An the country, or to, the city if your home is in the country, as frequently as possible.

The Blessed Sacrament and to distribute his food to the poor. An attack of leprosy taught him the vileness of the human body and the vanity of the world. Almost mir-

To introduce all your young friends to her and to enlist her sympathies in youthful projects, hopes and plans, so that she may carry youth into old

To defer to her opinions and treat them with respect even if they seem antiquated to you in all the smart up-to-dateness of your college educa-

To talk to her about your work, your studies, your friends, your amusements, the books you read, the places you visit, for everything that concerns you is of interest to her.

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank

To bear patiently with all her peculiarities or infirmities of temper or disposition, which may be the result of a life of care and toil. Not to shock or pain her by making

fun of her religious prejudices if they happen to be at variance with yours, or if they seem narrow to your ad-To study her tastes and habits, her

likes and dislikes and cater to them as far as possible in an unobtrusive To remember that she is still a girl at heart so far as delicate little

attentions are concerned. To give her flowers during her life-time and not wait to heap them on her casket.

To make her frequent, simple presents and to be sure that they are appropriate and tasseful.

To write to her and visit her.

ful in appearance, as well as in spirit, by helping her to take pains with her dress and the little accessries and details of her toilet If she is no longer able to take her accustomed part in the household duties, not to let her feel that she

is superannuated or has lost any of her importance as the central factor in the family. Not to forget to show your appreciation of all her years of self-sacri-

of your success. To be generous in keeping her supplied with money, so that she will not have to ask for it, or feel like a mendicant seeking your bounty.—Catholic Columbian.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF

SAINTS OF THE WEEK

JUNE 3.—ST. CLOTILDA, QUEEN St. Clotilda was daughter of Chileric, younger brother to Gondebald, the tyrannical King of Burgundy, who put him and his wife, and his other brothers, except one, to death, in order to usurp their dominions. Clotilda was brought up in her uncle's court, and, by a singular providence, was instructed in the Catholic religion, though she was educated in the midst of Arians. Her wit, beauty, meekness, modesty, and piety made her the adoration of all the neighboring kingdoms, and Clovis I., surnamed the Great, the victorious king of the Franks, demanded and obtained her in mar-riage. She honored her royal husband, studied to sweeten his warlike temper by Christian meekness, con-formed herself to his humor in things that were indifferent, and, the better to gain his affections, made those things the subject of her discourse and praises in which she the conditions of trade have tress of his heart, she did not deter delay his conversion. His miraculous victory over the Alemanni, and his entire conversion in 496, were at a few years since a business of one hundred thousand would have been ligious foundations, he built in Paris the divine honor; among other reat her request, about the year 511, Notwithstanding the changes in the methods of doing business, the same personal qualities which were This great prince died on the 27th of reigned at Orleans, Childebert at Paris, and Clotaire I. at Soissone. family contributed more perfectly to

wean Clotilda's heart from the world. She spent the remaining part of her

life in exercises of prayer, alms-deeds, watching, fasting, and pen-

ance, seeming totally to forget that

JUNE 4.—ST. FRANCIS CARACCTOLO Francis was born in the kingdom your different ages will permit, in all your pleasures and recreations.

To remember that her life is monotonous compared with yours, and to take her to some suitable the Blessed Sacrament and to distinct the Blessed Sacrament and the Ble

only twenty five, to found an Order of Clerks Regular, whose rule was that each day one father fasted on while they always watched by turns in perpetual adoration before the Blessed Sacrament. They took the usual vows, adding a fourth, and there, at the risk of his life, he zealously carried on his work of reform, and died, worn out with toil, at the age of fifty-three.

JUNE 8.—ST. VENUE A.—ST. VENUE A.—S desire dignities. To establish his Order, Francis undertook many journeys through Italy and Spain, on foot and without money, content with the shelter and crusts given him in charity. Being elected gen-eral, he redoubled his austerities, and devoted seven hours daily to meditation on the Passion, besides passing most of the night praying before the Blessed Sacrament. Francis was commonly called the Preacher of Divine Love. But it was before the Blessed Sacrament that his ardent devotion was most clearly perceptible. In presence of his divine Lord his face usually emitted brilliant rays of light; and he often bathed the ground with his tears when he prayed, according to his custom, prostrate on his face be-fore the tabernacle, and constantly repeating, as one devoured by in-ternal fire, "The zeal of Thy house hath eaten me up." He died of fever, aged forty four, on the eve of Corpus Christi, 1608, saying, "Let us go, let us go to heaven!" When To do your best to keep her youth. his body was opened after death, his heart was found as it were burnt up,

> eaten me up." JUNE 5 .- ST. BONIFACE, BISHOP, MARTYR

St. Boniface was born at Crediton in Devonshire, England, in the year Some missionaries staving at there trained for his apostolic work. His first attempt to convert the pagans in Holland having failed, he went to Rome to obtain the Pope's blessing on his mission, and returned with authority to preach to the German tribes. Our Saint, having completed this great work in Flanders returned to It was a slow and dangerous task; dried while his flock was often reduced to sick, and soon rested from his labors abject poverty by the wandering robber bands. Yet his courage never whole kingdom lamented his death ber bands. Yet his courage never whole kingdom lamented his death flagged. He began with Bavaria and as the loss of their common father Thuringia, next visited Friesland, then passed on to Hesse and Saxony, everywhere destroying the idol miracles wrought at his tomb so temples and raising churches on their site. He endeavored, as far as lated the precious remains to Soispossible, to make every object of idolatry contribute in some way to the glory of God; on one occasion having cut down an immense oak which was consecrated to Jupiter, he used the tree in building a church, which he dedicated to the Prince of the Apostles. He was now recalled to Rome, consecrated Bishop by the Pope, and returned to extend and organize the rising German Church. With diligent care he reformed abuses among the existing clergy, and established religious houses throughout the land. At length, feeling his infirmities increase, and fearful of losing his martyr's crown, Boniface appointed a successor to his monastery, and set out to convert a fresh pagan tribe. While St. Boniface We cannot conceive of being faithful fresh pagan tribe. While St. Bonitace was waiting to administer Confirmation to some newly-baptized Christians, a troop of pagans arrived, armed mith swords and spears. His attendament of which we have need, we full the confirmation to some newly-baptized Christians, a troop of pagans arrived, armed praises, by thanking Him for those benefits, or by asking Him for those confirmation. with swords and spears. His attendants would have opposed them, but the Saint said to his followers: "My children, cease your resistance; the long expected day is come at last. Scripture forbids us to resist evil. Let us put our hope in God: He will Scarcely had he when the barsave our souls." ceased speaking, when the bar-barians fell upon him and slew him

with all his attendants, to the number of fifty-two. JUNE 6 .- ST. NORBERT, BISHOP Of noble rank and rare talents, Norbert passed a most pious youth, and entered the ecclesiastical state. By a strange contradiction, his conduct now became a scandal to his and on recovering his senses, reobtained the Pope's sanction and preached penance to listening crowds in France and the Netherlands. In the wild vale of Prémontré he gave to some trained disciples the rule of tial to our salvation is prayer. St. Austin, and a white habit to denote the angelic purity proper to the priesthood. The Canons Regular, or Premonstratensians, as they were

Blessed Sacrament in unfrequented bore them back in triumph to the churches. God called him, when tabernacle. Hence he is generally tabernacle. Hence he is generally painted with the monstrance in his Hence he is generally hand. In 1126 Norbert found him-self appointed Bishop of Magdeburg;

St. Medard, one of the most illustrious prelates of the Church of France in the sixth century, was born of a pious and noble family, at Salency, about the year 457. From his childhood he evinced the most tender compassion for the poor. On one occasion he gave his coat to a destitute blind man, and when asked why he had done so, he answered that the misery of a fellow member in Christ so affected him that he could not help giving him part of his own clothes. Being promoted to the priesthood in the thirty-third year of his age, he became a bright orna-ment of that sacred order. He preached the word of God with an unction that touched the hearts of the most hardened; and the influence of his example, by which he enforced the precepts which he delivered from the pulpit, seemed irresistible. In 530, Alomer, the thirteenth bishop of that country, dying, St. Medard was unanimously chosen to fulfil the see, and was consecrated by St. Remigius, who had baptized King Clovis in 496, and was then exceeding old. Our Saint's new dignity did not make him abate any-thing of his austerities, and, though and these words imprinted around it: "Zelus domus Tuæ comedit me"—"The zeal of Thy house hath at that time seventy two years old he thought himself obliged to redouble his labors. Though his diocese was very wide, it seemed not to suffice for his zeal, which could not be confined: wherever he saw the opportunity of advancing the honor of God, and of abolishing the remains of idolatry, he overcame all obstacles, and by his zealous labors his father's house spoke to him of heavenly things, and inspired him with a wish to devote himself, as they did, to God. He entered the monastery of Exminster, and was

sons.

and protector. His body was buried in his own cathedral, but the many

PRAYER God's creatures exercise the virtue of religion when they lift up their hearts and minds to Him. And this they do when they pray. In fact, prayer is the chief exercise of the virtue of religon, for, in a certain and very true sense, the Holy Sacrifice of the Mass, the greatest and most sublime act by which men are united with God, is itself a prayer,—the prayer in action of the Son of God to ing ourselves with the Divine perfec tions, or by furthering our own spirit-

ual or temporal welfare. AN OBVIOUS NECESSITY

It requires but very little reflection to make us realize the necessity of prayer. We are of the earth earthy. Our very nature attracts our interest and our activities to the things of earth, to the affairs of this life. But we were not created for this end. We are intended for eternal happiness: are born to serve God here, and to be sharers in His duct now became a scandal to his sacred calling, and at the court of the Emparor Henry IV. he led, like many clerics of that age, a life of dissipation and luxury. One day, when he was thirty years of age, he was thrown half dead from his horse, and on recovering his sangagers, and on recovering his sangagers. constant attacks of our spiritual solved upon a new life. After a severe and searching preparation, he was ordained priest, and began to expose the abuses of his Order.

Silenced at first by a local council, he of God, but, without prayer, we are of God, but, without prayer, we are moreover unworthy of receiving any assistance of grace from Him. The ordinary means which God has ap-pointed for obtaining the helps essen-

WHEN PRAYER IS NEGLECTED

No one who is negligent of so im-Premonstratensians, as they were portant duty as prayer can be excused called, were to unite the active work of carelessness in the all important of the country clergy with the obligations of the monastic life. Their fervor renewed the spirit of the priesthood, quickened the faith of the people, and drove out heresy. A suite heavily h vile heretic, named Tankelin, appear- should have no time for anything ed at Antwerp, in the time of St. else: all other duties are of secondary Norbert, and denied the reality of importance. Neither is want of place Norbert, and denied the reality of the priesthood, and especially blasphemed the Blessed Eucharist. The Saint was sent for to drive out the pest. By his burning words he exposed the imposter and rekindled the faith in the Blessed Sacrament. Many of the apostates had proved their contempt for the Blessed Sacrament.

aculously cured, he renounced his ment by burying it in filthy places. cast. Or one may claim that he home to study for the priesthood at Norbert bade them search for the knows not how to pray. This is be-Naples, where he spent his leisure Sacred Hosts. They found them en-hours in the prisons or visiting the tire and uninjured, and the Saint prayer is; God desires no multiplicity of words, nor elaboration of thoughts He requires only the desire of our hearts, and it is a recognized fact that the poor and illiterate are frequently more successful in fulfilling this requirement than some who are profound in learning and wise in worldly ways. -

ITS DIFFICULTY

It is not to be denied that there is difficulty in prayer. And this diffi-culty in prayer. And this diffi-culty in prayer. And this difficulty comes, perhaps, not so much from ourselves as from the very nature of prayer. Let us quote a paragraph or two from the writing of a noted English canon in this regard. thing that is out of the ordinary is difficult. Ask a laborer to sign his name on a post-office deposit book, or to write down his own address. At school he learnt to write but he has hardly written since. See him seize the pen ruefully, look it up and down, change his holding of it, take ink two or three times, and generally work himself up before he can do this unaccustomed thing. You have taken more out of him than half a day's ploughing would do. If prayer is difficult, it may be because it is something out of the ordinary and not through any fault of ours. It is no easy thing to gird up the powers of soul and body required for prayer. The truth is, the chief difficulty in prayer comes from the fact that prayer is something out of the ordinarg, something essentially super-natural, something above the powers of nature, and that therefore we need continual effort to sustain ourselves in prayer."

IN ANOTHER ELEMENT

For a metaphor, let me say that a man in prayer is a man out of his natural element; it is not natural, it is supernatural for him to Take me out of my natural ele and put me in another element which is not natural, not congenial and at once what happens? The bare keeping alive or existence which before was an unconscious process becomes in this unnatural or supernatural element a continual struggle, a visi-ble effort. In prayer it is our busi ness to lift ourselves right out of this air, which is the natural element not of this life, but of the next." If we are obliged to confess that we find it impossible to place ourselves for a few here below, it may profit us to reflect that we are destined to commune with God for time without end in the life to come. Our manifest duty then, is to learn how to pray now, even though it does require an effort.

VARIETIES OF PRAYER

There are different kinds of prayer Meditation is one kind, and it is of the higher type. It is also called mental prayer, because it is a prayerful pondering over religious truths within the mind without verbal utterance. Not all, it goes without saving, are capable of this form. The more familiar kind of prayer is vocal prayer—the recital aloud, or in secret, of set forms of prayer which we have learned by heart or which we read from a prayer book. And there are combinations of both types. When we properly recite the Rosary, for instance, we combine both mental and vocal prayer, for we meditate on the respective mysteries of the suc ceeding decades, the while we give utterance to the set prayers that make them up. Even purely vocal prayer must have behind it the attention of the mind, for if we neither attend to the words we are saying, or follow their significance, or the end and the object we have in pray ing, then it is apparent that we are not really praying: prayer is the lifting up of our hearts and minds to God, and in the foregoing action we are merely uttering words, as a machine or a trained bird would do.

OUR OBLIGATION

The words of our Divine Lord leave us in no doubt as to our bounden obligation of praying. He has said "that we ought always to pray, and not to fail." This does not mean, of course, that we should spend twenty-four hours each day in actually reciting prayers, any more than a physician's advice to a man who neglected his regular meals, that "he must eat always," would mean that he should never leave the table. As to when we should actually pray there enters into consideration not only the question of avoiding sin by neglecting them, but also the matter of satisfying our spiritual need. One would scarcely be guilty of sin who, now or then, failed to say a prayer in the morning, or at night: if, however, he never lends himself to prayer either at these times, or throughout the day or the week, it is difficult to see how he can reconcile his con science in the sight of God .- Catho

UNAPPRECIATIVE PEOPLE

Some people never dream of prais ing anything or anybody, says The Catholic Universe. They take every thing as a matter of course and imagine that they show their superiority by so doing. They little dream that they never get the best service owing

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