

CHATS WITH YOUNG MEN

WAITING

I could say nice things about him; I could praise him if I would; I could tell about his kindness...

To introduce all your young friends to her and to enlist her sympathies in youthful projects, hopes and plans...

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 education...

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 or position...

To bear patiently with all her peculiarities or idiosyncrasies 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 advanced views...

To study her tastes and habits, her likes and dislikes and cater to them as far as possible in an unobtrusive way...

To remember that she is still a girl at heart so far as delicate little attentions are concerned...

To give her flowers during her lifetime and not wait to heap them on her casket...

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

To write to her and visit her. To do your best to keep her youthful in appearance, as well as in spirit, by helping her to take pains with her dress and the little accessories and details of her toilet...

If she is no longer able to take her accustomed part in the household duties, do not let her feel that she is superannated 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-sacrifice...

To give her credit for a large part 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...

—EDGAR A. POST.

CHANCE FOR SUCCESS

It is said that a man named Smith, who had several times failed in business, but who knew and appreciated the saying that "our glory consists not in having failed, but in rising every time we fall," became a resident 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—became a purchaser of timber lands and a cutter of timber, a manufacturer of boards, planks and so on...

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 on every hand to the man who has the courage and the energy to take hold of them...

The conditions of trade have changed. The unpretentious dry goods store, which one hundred years ago was thought sufficient to supply the needs of its customers, has become a palace, richly and handsomely decorated with a multitude of departments in charge of well-dressed and courteous employees...

Notwithstanding the changes in the methods of doing business, the same personal qualities which were 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 things...

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 much trouble and vexation, still, 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 from shoulders that have grown stooped in waiting upon and working for you...

To seek her comfort and pleasure in all things before your own. Never to intimate by word or deed that your world and hers are different or that you feel in any way superior to her...

To manifest an interest in whatever interests or amuses her. To make her a partner, so far as 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 place of amusement, or for a trip to the country, or to the city if your home is in the country, as frequently as possible...

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

JUNE 3.—ST. CLOTILDA, QUEEN

St. Clotilda was daughter of Chilperic, younger brother to Gondabald, 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...

JUNE 4.—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 sacred calling, and at the court of the Emperor 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 senses, resolved upon a new life...

JUNE 4.—ST. FRANCIS CARACCILO

Francis was born in the kingdom of Naples, of the princely family of Caracciolo. In childhood he shunned all amusements, recited the Rosary regularly, and loved to visit 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 miraculously cured, he renounced his home to study for the priesthood at Naples, where he spent his leisure hours in the prison or visiting the Blessed Sacrament in unfrequented churches...

ment by burying it in filthy places. Norbert bade them search for the Sacred Hosts. They found them entire and uninjured, and the Saint bore them back in triumph to the tabernacle. Hence he is generally painted with the monstrance in his hand. In 1126 Norbert found himself appointed Bishop of Magdeburg, 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 5.—ST. MEDARD, BISHOP

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 ornament of that sacred order. He preached the word of God with an unctious touch that touched the hearts of the most hardened; and the influence of his example, by which he could not help giving him part of his own clothes...

JUNE 5.—ST. BONIFACE, BISHOP

St. Boniface was born at Crediton in Devonshire, England, in the year 480. Some missionaries staying at 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 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 for his mission, and returned with authority to preach to the German tribes. It was a slow and dangerous task; his own life was in constant peril, while his flock was often reduced to abject poverty by the wandering robbers and the heathen hordes...

JUNE 5.—ST. BONIFACE, BISHOP

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 religion, 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 His Father in Heaven. And we, as Christ's flock are permitted to join with Him in offering that prayer. We cannot conceive of being faithful to God unless we pray. Whether it be by adoring Him, by voicing His praises, or by asking Him for His benefits, or by asking Him for those favors of which we have need, we fulfill the first commandment alike by occupying ourselves with the Divine perfection, or by furthering our own spiritual or temporal welfare.

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 sacred calling, and at the court of the Emperor 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 senses, resolved upon a new life. After a fast and searching preparation, he was ordained priest, and began to expose the abuses of his Order. Silenced at first by a local council, he obtained the Pope's sanction and preached penance to listening crowds in France and the Netherlands. In the wild vale of Premontré he gave to some trained disciples the rule of St. Austin, and a white habit to denote the angelic purity proper to the priesthood. The Canons Regular, or Premonstratensians, as they were called, were to unite the active work 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 vile heretic, named Tankelin, appeared at Antwerp, in the time of St. 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 and rebuked the wicked faith in the Blessed Sacrament. Many of the apostates had proved their contempt for the Blessed Sacra-

ITS DIFFICULTY

It is not to be denied that there is difficulty 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. "Anything 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 twice 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 mind and body required for prayer. The truth is, the chief difficulty in prayer comes from the fact that prayer is something out of the ordinary, something essentially supernatural, something above the powers of nature, and that therefore we need a 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 pray. Take me out of my natural element 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 visible effort. In prayer it is our business to lift ourselves right out of this natural element of ours into the upper 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 short moments in union with God 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 saying, 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 succeeding 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 praying, 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 conscience in the sight of God—Catholic Transcript.

UNAPPRECIATIVE PEOPLE

Some people never dream of praising anything or anybody, says The Catholic Universe. They take everything 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 to their negligence in showing their appreciation. It is surprising how a little word of praise stimulates to new effort and puts life and interest into the work of those about us.

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