

CHATS WITH YOUNG MEN

BEING SORRY
How else can the offender
When angry word is said
Appears the wrath arise

The Sacred Heart of Heaven
E'en bends from throne above
When speaks in sweet contrition
These magic words of love

What's left for men but follow
The gentle plan divine
With haste to seek for pardon
And anger to resign

Why He Didn't Have a Pull
WITH THE BOSS
He stopped growing
He had no initiative

He was always grumbling
He was never dependable
He never dared to act on his own
judgment, did not trust it

Former Newsboy Is President
OF FOURTH LARGEST
RAILROAD IN U. S.
William M. Kenney, President of
the Great Northern's 8,000 miles of
lines, has made his way to the top
entirely by his own efforts

Here is part, if not all, of the
secret disclosed by a friend. Some-
times, over the heaps of papers
which he takes home with him
nightly from his office, Kenney's
head droops, his eyelids close, and
he "catches 40 winks."

Kenney once was a newsboy. He
has made his own way entirely and
has become head of one of the coun-
try's largest transportation systems
at the early age of forty-eight.

All over the Hill lines Kenney is
known as "a horse for work." But
aside from his capacity in that direc-
tion he is a democrat of democrats
and has a natural tact, an unusual
memory and a native ability to ab-
sorb details which, in connection
with his indefatigable application,
have stood him in good stead.

As an instance of his self-reliant
methods of work it is related that
when Benjamin Campbell was a vice-
president of the Great Northern and
Kenney was his assistant, several
officials of the road, including Camp-
bell, were indicted on charges of re-
bating. Kenney, as a witness, testi-
fied that the matters complained of
were handled entirely by himself on
behalf of the company, and that his
chief knew absolutely nothing about
them.

An attorney for the prosecu-
tion fumingly questioned the possi-
bility that practices such as were al-
leged, and of the importance which
attached to them, could go on in a
department without the knowledge
of its head.

Kenney replied in effect that the
test of his value to Mr. Campbell
was the extent to which he could
stand behind him and the detail
work of his department; that the
matter under examination was a de-
tail for which he felt fully competent
to assume responsibility, and that
there was no matter of considerable
more importance with which he did
not disturb his superior.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF
SAINTS OF THE WEEK
MAY 27.—VENERABLE BEDE
Venerable Bede, the illustrious or-
nament of the Anglo Saxon Church
and the first English historian, was
consecrated to God at the age of
seven, and intrusted to the care of
St. Benedict, Bishop at Wearmouth.

He became a monk in the sister-
house of Jarrow, and there trained
less than six hundred scholars,
whom his piety, learning, and sweet
disposition had gathered round him.

He was familiar with Latin, Greek,
and Hebrew. In the treatise which
he compiled for his scholars, still
extant, he threw together all that
the world had then stored in history,
chronology, physics, music, philoso-
phy, poetry, arithmetic, and medi-
cine. In his Ecclesiastical History
he has left us beautiful lives of
Anglo-Saxon Saints and holy Fathers
while his commentaries on the Holy
Scriptures are still in use by the
Church.

He believed in living as he went.
His familiarity with inferiority
dulled his ideals.

He was never dependent, one never
know where to find him.

He never seemed to learn any-
thing from his blunders, mistakes or
experiences.

He lacked system, orderliness in
his work, he was sloppy, slovenly,
slipshod, lazy.

He believed he would never be
promoted because he wasn't in with
his boss, didn't have a pull with him.

He tried to substitute bluff for
training preparation, expert knowl-
edge.

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MAY 30.—ST. FELIX I., POPE AND
MARTYR
St. Felix was a Roman by birth,
and succeeded St. Dionysius in the
government of the Church in 269.
Paul of Samosata, the proud Bishop
of Antioch, to the guilt of many
enormous crimes added that of
heresy, teaching that Christ was no
more than a mere man, in whom the
Divine Word dwelt by its operation
and as in its temple, with many other
gross errors concerning the capital
mysteries of the Trinity and Incarna-
tion. Three councils were held at
Antioch to examine his cause, and in
the third, assembled in 269, being
clearly convicted of heresy, pride,
and many scandalous crimes, he was
excommunicated and deposed and
Domnus was substituted in his place.

As Paul still kept possession of the
episcopal house, our Saint had re-
course to the Emperor Aurelian, who
though a pagan, gave an order that
the house should belong to him to
whom the bishops of Rome and Italy
adjudged it. The persecution of
heretics, breaking out, St. Felix, fear-
less of danger, strengthened, the
weak, encouraged all, baptized the
catechumens, and continued to exert
himself in converting infidels to the
faith. He himself obtained the
glory of martyrdom. He governed
the Church five years, and passed to
a glorious eternity in 274.

MAY 31.—ST. PETRONILLA, VIRGIN
Among the disciples of the apostles
in the primitive age of saints this
holy virgin shone as a bright star
in the Church. She lived when Chris-
tians were more solicitous to live
well than to die for Christ, but did
not compile long books in which van-
ity has often a greater share than
charity. Hence no particular account
of her actions has been handed down
to us. But how eminent her sanctity
was we may judge from the lustre by
which it was distinguished among
apostles, prophets, and martyrs.
She is said to have been a daughter
of the apostle St. Peter; that St.
Peter was married before his voca-
tion to the apostleship we learn from
the Gospel. St. Clement of Alexan-
dria assures us that his wife attained
to the glory of martyrdom, at which
Peter himself venerated her, bidding
her to remember Our Lord. But it
seems not certain whether St.
Petronilla was more than a spiritual
daughter of that apostle. She flour-
ished at Rome, and was buried on
the way to Ardea, where in ancient
times a cemetery and a church bore
her name.

RELIGION THE BASIS

Thinking men are everywhere
agreed that a great work of recon-
struction must be carried on after
the War. Already the evidences of
what we may later expect are begin-
ning to manifest themselves and it
seems unlikely that any phase of
social life will be able to escape the
influence of reform. Those who
have been harshly dealt with by
society in the past are determined
that there shall be no return of the
conditions which prevailed before the
War.

The old ideals and the old stand-
ards which the world has followed to
its own destruction are to be aban-
doned before the work of rebuilding
society can be successfully taken in
hand. It would appear indeed that
the proposed work of reconstruction
is to be gigantic and far reaching.

One change will surely come, and
that will take place in men's atti-
tude towards religion. Reports from
the battle-lines and from the homes
out of which the soldiers were called
lead us to believe that a great re-
vival of religious belief is taking
place. Among the fighting men,
especially, the need of religion is
being keenly felt, and most remark-
able are the stories which indicate
the existence of a spiritual revolu-
tion among them. From the
trenches these men will bring back
the conviction of life's need for reli-
gion and upon their indifferent
brethren at home the sincerity of
their return to God will have a
sobering and spiritualizing effect.

Upon every phase of social life
this reawakening of religious im-
pulses is sure to leave its impress.
Here in this country some have been
divorcing religion from all the im-
portant departments of public life.
In principle at least, many activities
have been carried on along unsecu-
lar lines, and there has been little
or no reference to religious
principles.

The procedure, justified on the
ground of expediency or convenience
has been disastrous and has created
conditions to which men will be very
loath to return after the War. With-
out doubt, the reconstruction which
is well on its way will be energized
by religion. Reformers will at
length recognize the necessity of
religious principles and their reforms
educational, industrial, social and
political, will all be established on
a religious basis.

In this condition of affairs there is
an opportunity, a mission for the
Catholic laity. They are in a posi-
tion to hasten the religious revival
by the practical manifestation of the
religious principles they profess. At
some or in the trenches they can
appreciate the influence of religion and
develop in society a conviction of its
need.

Moreover, there are important
national movements in which they
may take an active part. Works of a
social, charitable or industrial nature
are appealing for the co operation of
all. These works will have a religio-
us basis and to them the Catholic
can bring his religious principles
which are fixed and immutable, and
though men hesitate to acknowledge
it, necessary for the peace and pros-
perity of the nation.—The Pilot.

SEEKING THE TRUTH

There are books almost without
number before the public which
teach "Christianity." One would
gather from the wide discussion of
the topic that it were something of
yesterday's discovery or invention.
The reawakening of religious enthu-
siasm is heralded as a proof that
there really is something worth
while in Christianity and many Pro-
testant writers graciously admit that
its presence in the world and in the
lives of men today is imperative.

One hardly knows how to view
this mixture of apathy and enthu-
siasm. In former times when all
was fair there was little or no time
allotted to the consideration of mat-
ters religious among the sects. They
were quite content to preach their
individual views of Christian-
ity whether they coincided with
what real Christianity taught or not.
It was a matter of individual judg-
ment and no man's affair. There-
fore, differences were viewed lightly,
so much so that pulpits of conflict-
ing sects were freely exchanged with
no thought of the inconsistency in-
volved. The reason was that private
interpretation of the Scriptures was
a fundamental tenet of Protestant-
ism and one man's judgment was as
good as another's.

Now many are taking another
view of the situation. They are be-
ginning to see the utter absurdity of
their former positions and are asking
themselves what is Christianity. Of
course, living strictly according to
their cherished tenet they will still
wander into strange fields and seek
to tell the world that we have been
all wrong in the past. Individual judg-
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a fundamental tenet of Protestant-
ism and one man's judgment was as
good as another's.

CIVIL WAR GENERALS

WHO BECAME CATHOLICS
The Antidote
The Civil War was the occasion of
an extraordinary number of conver-
sions to the Church; and no doubt
but the present War will bring about
similar results.

Major General William Stark Rose-
crans, U. S. A. (1819-1898); graduate
of West Point, 1842.

Major General Thomas West Sher-
man, U. S. A. (1813-1879); graduate
of West Point, 1836.

Major General Andrew Jackson
Smith, graduate of West Point, 1838.

Major General Erasmus Darwin
Keyes, U. S. A. (1810-1895); graduate
of West Point, 1832.

Major General Joseph Lane, U. S. A.,
(1801-1881); member of Congress and
U. S. Senator from Oregon; candidate
for President of U. S. 1860.

Major General John Newton, U. S. A.,
(1823-1895); graduate of West Point,
1842. General Newton blew Hell
Gate and other obstructions in East
River, New York.

Bvt. Major-General and Brigadier-
General Thomas Kilby Smith, U. S. A.
(1820-1887).

LUNAR CHRISTIANITY

"Lunar Christianity" is a particu-
larly felicitous phrase invented by
the British Weekly. It describes the
popular form of modern religion
which consists in a creedless moral-
ity. The prophets of the new cult
apparently fail to understand that
whatever is good and true and noble
in their ethical ideals is only the
reflection of that Christianity which
they ignore. They would blot out
the sun and yet retain its splendor.

The weak, reflected, lunar light by
which they live will daily grow more
dim and illusive, until at last it
leaves them wholly lost in their
night of doubt and unbelief.

Lunar Christianity is the popular
religion of modern novels, plays and
works of sociology. Neither is it a
stranger to the non-Catholic pulpit,
where its votaries even now from
sinking into a night of pagan abomi-
nation sevenfold worse than any
Egyptian darkness of the past.

Protestantism, too, although it
may be gaining in membership, is
constantly losing in definiteness of
doctrine. Many of its ministers are
preaching a mere form of lunar
Christianity, an uncertain code of
Christian ethics without any certain
Christian creed. In denying the
authority of the Church built by
Christ upon Peter, in failing to dis-
tinguish between the frailty of some
of her members and the infallible
doctrine of that Church to which
Christ had promised His unending
presence, Luther cast the first cloud
of darkness over the light of truth.

When in the course of time even the
divinity of Christ and the inspiration
of the Scriptures were denied by
many, there remained for them nothing
but the delusive light of a "lunar
Christianity over which the shadow
of total eclipse is fast and visibly
encroaching. There is but one hope,
for whose fulfillment we labor and
pray; that all lunar Christians may
soon be brought to see the beauty and
brightness of the one Spouse of
Christ, the Catholic Church.—Amer-
ica.

EVERY PRAYER IS ANSWERED
Every one of us often needs special
favors, either in the temporal or in
the spiritual sphere, says Rev. Louis
Boucard. We may obtain them by
addressing ourselves directly to God;
but it is a fact of experience that
God loves to see us have recourse in
such circumstances to the various
devotions approved by the Church.

Often He accords signal and ex-
traordinary benefits in return for
some particular exercise in honor,
perhaps, of the Sacred Heart or His
own Blessed Mother or of the Angels
or the Saints. And we know by
faith that every prayer is answered
in some way and that every devo-
tional practice obtains some Heav-
enly benefit.—Sacred Heart Review.

OUR LADY'S HEART FLOWER

I wonder what flower Our Lady loved
best
Of all the blossoms that grow?
Was it the rose with its red, red
heart,

Or the lily as white as the snow?
Perhaps 'twas the violet, modest and
sweet,

That hid in the dewy leaves;
Or may be the dear little cornflower
blue

That grows 'mid the ripening sheaves,
And yet, how poor was the greatest
joy

Their loveliness could impart,
Beside the joy her own Flower
brought—

The One that grew in her heart!
—From the Ave Maria.

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