APRIL 8, 1922

CHATS WITH YOUNG MEN

HOLY THURSDAY

Ah ! words of the olden Thursday ! Ye come from the far-away ! Ye bring us the Friday's Victim In His own love's olden way. In the hand of the priest at the altar

His heart finds a home each day.

The sight of a Host uplifted ! The silver-sound of a bell ! The gleam of a golden chalice ! Be glad, sad heart! 'Tis well; He made, and He keeps love's

With thee all days to dwell.

From his hand to his lips that tremble, From his lips to his heart a thrill, Goes the little Host on its love-

path Still doing the Father's will

live.

And over the rim of the chalice The blood flows forth to fill The heart of the man anointed With the waves of a wondrous grace.

A silence falls on the altar, An awe on each bended face. For the Heart that bled on Calvary Still beats in the holy place.

The priest comes down to the railing Where heads are bowed in prayer;

In the tender clasp of his fingers A Host lies pure and fair, And the hearts of Christ and the Christians

Meet there-and only there ! Oh! love that is deep and death-

States came to a place where there was a newly-made grave. Bending over it was a man planting flowers, upon which, as he set them in the new-turned soil, his tears fell. After observing him for a time and noticing his deep sorrow, the traveller sympathetically remarked: "I suppose you are mourning over the grave of your wife!" "No," replied the man, "I have

the grave of your wife !" " No," replied the man, "I have not lost my wife." "Perhaps the tomb contains a much-loved child?" "No," replied the mourner, "I have lost neither wife nor child." "May I ask you then," said the traveler, "whose death it is that causes you And do confess by whom 'twas made : such sorrow

To bear its weight I know who "I plant these flowers and shed these tears for one who died for me," said the mourner. "I was called to serve as a soldier in the late War. I had a wife and chil-dren, who would be left uncared for were I to fall. My friend came for-ward and said: 'I have no wife and children. I will go instead of you.' I plant these flowers and shed " Not Thou, Jesu, but I." Oh ! could I be the sacred ground That holds Thee passing by ! And for the fall could there be Not earth, dear Lord, but I." Thy Mother Mary, Heaven's Queen, She meets Thee, Son Most High ! May feel this sword of sorrow keen, "Not Mary, Lord, but L." children, I will go instead of you. He went to War for me and was mortally wounded. Hearing he was lying in the hospital, I went to see him, only to find him here in his grave. This is why I plant these flowers and why my heart is wrung And now to help Thee bear the cross with grief.

The mourner afterwards had bearing this simple but impressive Thy sacred face is wiped, Jesu, sentence :

"HE DIED FOR ME" Few but will be affected by this "Veronica and I ?"

touching story, yet how many, even in this Lenten season, stand un-moved before the Cross, whilst I know the reason why:

three hours at His Crucifixion. Also THE THREE HOURS The movement to keep sacred the The movement to keep sacred the Three Hours on Good Friday is gain-ing force throughout the country. Many Protestant churches are earnestly working to that end that they be generally observed. It speaks for a growing appreciation of the outstanding fact in human

"THE STATIONS OF THE

CROSS '

Dear Lord, I hear the sentence said: Thou art condemned to die.

And now the cross, the sacred wood, Behold, dear Lord, 'tis nigh!

"Not Pilate, Lord, but I ?"

should.

found

of the spiritual darkness, confusion and grief which prevailed in the minds of His disciples during our Saviour's passion, and the dark-ness which overspread mankind while Jesus was suffering for them. The twelve lights on the triangu-lar candlestick signify the twelve lar candlestick signify the twelve Apostles, and the extinguishing of them is to represent how, one after another, they deserted Jesus. The putting out of all the lights reminds us of the darkness which prevailed upon the earth at the death of Jesus, of the blindness of the Jews and of the gradual extinguishment of belief in Him. The last light, which is hidden for a while and then brought forth again when all is ended, signifies Christ, Whose body was buried in the grave, from which He arose by His own power, and The Son of God gave His life for The Son of God gave fits fite for humanity. "Greater love no man hath than he give his life for his friend." The death of Christ is not merely a manifertation of self-sacrifice. To the Christian it means that the handwriting that was against us has been blotted out. The Son of God offered Himself in coording that in minifus the atomed

The Son of God offered Hinself in sacrifice that sin might be atoned. When the sun was in the zenith of its glory on the first Good Friday, He laid Himself on the Altar of the Cross. When the appointed hour struck, Christ died that we might line He arose by His own power, and thereby showed Himself more clearly than before to be the Light of the World.

The noise made at the end of the Tenebra while the last light is hidden signifies the earthquake at the time of the death of Jesus. live. Those hours from noon till three o'clock, the hours during which our Saviour hung in agony on the Cross. Even those who cannot sympathize A TALK TO BOYS

Even those who cannot sympathize with us in religion can appreciate what the day means to us. They may not believe that Jesus Christ is God, but they must know that He was the greatest Man that ever blessed the earth. In every phase of life we see the impress of Christ. He gave the first impulse to the brotherhood of man, just as He gave Boys, you certainly wish to e considered gentlemen and nice fellows when you grow up. To succeed in this you must begin at once to te polite and gentlemanly. Good manners are acquired by prac-To tice. But whom should you prac-tice on ? There are your mother and your sisters. Show yourselves to them as perfect little gentlemen brotherhood of man, just as He gave a new meaning to the Fatherhood of God. All the blessings of our civil-ization are founded in Christ.

at all times. Your mother certainly deserves your love and respect and you are therefore in duty bound to be polite to her. But what about your sisters? The test of a true gentleman is his behaviour at We are a Christian people. Our profession of Christianity should find public manifestation by the suspension of the ordinary duties of Oh! love that is deep and deathless
Oh! faith that is strong and grand!
Oh! hope that will shine forever O'er the wastes of a weary land!
Christ's Heart finds an earthly heaven
In the palm of the priest's pure hand.
-FATHER RYAN
"HE DIED FOR ME"
A traveler through the Southern States came to a place where there home. The boy that is courteous to his listers and polite to his mother is the boy who will be a gentleman when he grows up. Of course boys never really intend to be rude at home: they only forget to be polite. But such forgetting quickly grows into a habit and will, by and by make them rude to everybody. Therefore, boys, if you wish to be gentlemen, practice it at home. Don't mind the silly sneer of rude with Him the hours that He hung in the Agony of death.—Catholic Sun. boys who laugh at you and call you sissy when you are nice to your sisters. They only want you to be OUR BOYS AND GIRLS

like them and grow up as they will, without a bit of gentleman about them. There are many ways in which you may act the gentleman with your sisters. Don't answer your sister in a rude manner as if she were not worth while talking she were not worth while talking to when she asks you a question. Answer her as well and as kindly as you know how. Don't annoy your sisters by teasing or making tun of them in a way that hurts their feelings. Assist them whentheir feelings. Assist them when-ever you can and by no means ever allow them to do_anything that is boys' work.—Catholic Universe.

THE HOME A SPIRITUAL UNIT The ties that bind the members of the family together and that consolidate the home are rather of a spiritual, than of a material, nature. What really makes a home and constitutes its charm and attraction, is an elusive, something that per ain to the world of spir-

One stranger must comply. Ah! could it be a friend the loss! "Not Simon, Lord, but I." itual values and that transcends the things which are palpable and which appeal to our coarser senses. Material comforts, though they may contribute to its exterior Oh ! see the precious dye ! To hold the towel could there be



THE CATHOLIC RECORD

YOUR TEAPOT-

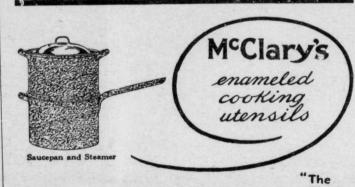


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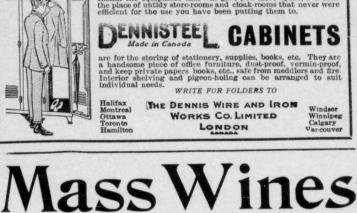
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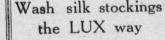


every one gazing at Jesus crucified	The heavy cross? — No! Saviour
ought, with a grateful heart, to	meek!
utter the cry of affectionate sorrow,	"Not it—my sins and I."
"He died for me." — Southern	The holy women mournfully
Messenger.	Lament and weep and cry,
"HOSANNA!" "LET HIM BE	Ah! in their number, could there be,
CRUCIFIED "	"My dear ones, Lord, and I."
Both joy and sorrow find expres- sion in the Palm Sunday solemni- ties; one in the short Gospel pre- ceeding the blessing of the palms, the other in the portion of Holy Scripture known as "The Passion." The homage paid the Son of God : the hosannas, the waving branches torn in haste from the trees by the roadside, the garments strewed upon the dusty highway, are like bursts of joyful music about to be followed by a dirge. The clouds of impending tragedy—the most sub- lime tragedy ever enacted—hold back for a time in the face of the single poor triumph that the Saviour of mankind experienced during His earthly span of three and thirty years. It was part of the wisdom that stamped Him as Divine that He took the tumult and the shoutings for what they were worth. He knew well that the was transitory, having its origin in	Thy death-bed now is all one hails; They bid Thee on it lie; Thy hands and feet are fixed with . nails, " And yet, great God, 'tis I " At last " 'tis finished "—all is o'er : Thou dost consent to die That I may live; Oh ! be it more " Thou living now, not I." Thy lifeless form is taken down, And with the saddest sigh Thy Mother takes it to her own, " "Be hers as well, noor I."

facility into blood thirsty clamorings for His death. And in the tomb they lay my God, To bury me in that same sod "And live, my Lord and I." -Rev. F. TUCKER, O. S. F. S. for His death. Every soul knows its Palm Sun-day, its Good Friday, and, please God, its Easter Day. "If they have persecuted me, they will also persecute you," said He Who is Himself Eternal Truth; and when

THE TENEBRAE SERVICES

The prayers and chants sung by persecute you," said He Who is Himself Eternal Truth; and when our moment of triumph comes we shall need to ask most for grace to thread our way through the multitude, looking neither to the right hand nor to the left, but with gaze fixed upon One Who was first hailed as the King of His people and then, in less than a week's time, was led out to die the death of an cutcast and a criminal.—New an outcast and a criminal.—New World.



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