

CHATS WITH YOUNG MEN

PREPAREDNESS
Do you want employment? Prepare for it. Learn to do something that is needed and to do it well.

SOUL CULTURE
Rev. Albert Muntach, in Our Sunday Visitor
Year after year we behold the phenomena of growth in nature round about us.

And yet we have the direct and earnest invitation of our Divine Lord ever to increase in soul-power. This invitation means we should strive ever to become more fit for the eternal homeland of heaven.

So many of our youth, after they have left the Catholic school, do not develop the life of their soul upwards towards God.

Now why this sad lack of spiritual strength and preparedness for the dark hour of conflict and temptation? One reason lies in the fact that the minds of these young people have been nurtured on the foolish principles taught by a world whose watchword is "get along."

Some there are who by holding fast to these worldly maxims may advance in worldly ways and "make their mark" in society.

It behooves all of us not to neglect the life of the soul while we are fighting the battle of life and marching towards the grave through life's fitful fever.

Practise to make God thy last thought at night when thou sleepest and thy first thought when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful and thy labors prosperous.

OUR BOYS AND GIRLS

GOOD MANNERS HELP A LOT

A merchant who returned from England just before the war broke out has been voluble ever since on the manners of the children he happened to meet abroad.

"All your Greek," Chesterfield wrote to his son, "can never advance you from secretary to envoy or from envoy to ambassador, but your address, your air, your manner, if good, may."

"The difference between a well-bred and ill-bred man is this," Samuel Johnson said, "one immediately attracts your attention, the other your aversion. You love one until you find reason to hate him; you hate the other until you find reason to love him."

Civility, polished manners, mean much to a youth in his first position. He may think nothing of them, or he may think that they are not noticed, but they are his atmosphere, his magic cloak, never invisible to the seeing eyes about him.

THE DISINTERESTED BOY
It was just at night. The sun had set, and the curtains of the night were fast hanging themselves over hill-top and valley, and the lonely wood and the busy village.

At this hour Mr. Bradley passed through a little village among the hills of New Hampshire, and urging his horse forward as the night became darker, took his way along the main road toward the next town, where he intended to pass the night.

"Stop, sir, stop," said a little boy, who was standing with all his might to overtake him.

"You are very kind, my little lad," said the gentleman, "to take all this trouble; you have saved me from losing my trunk, and I feel much obliged to you."

"No, sir," said the boy, drawing himself up, erect, and looking the gentleman full in the face, "do you think that I would take the money for such a thing as that?"

"Ah," said Mr. Bradley, as he related the story to me, "I saw by his look that he had run from a half to three quarters of a mile, for the sake of doing a kindness to a stranger, and not for the hope of pay; and I could not find it in my heart to urge him to take the money, for I knew that the thought of having done a good act was a greater reward than money could have been. So I bade him 'good-night,' and he ran towards his home, while I gave the whip to my horse and rode briskly on; but I often think of that journey to New Hampshire, and the noble-hearted boy who lived among its hills."—Our Sunday Visitor.

Faithfulness and constancy mean something more than doing what is easiest and pleasantest to ourselves.

TWO ROADS IN LIFE

The road which leads to virtue seems at first rude, rugged, difficult and steep; however, when once fairly started in the road, one perceives how beautiful and even it is, how easy and pleasant, how much more agreeable than the other road which leads to vice, and to which men crowd in such numbers because it is near at hand.—Hesiod, quoted by St. Basil.

GENERAL INTENTION FOR MAY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE HOLY ROSARY

The war in Europe had undoubtedly something to do with the choice of the General Intention for the present month. The need of prayer to move the Heart of God, in order to make Him intervene and send peace again among the nations, is absolutely felt, and our Holy Father, wishing to enlist the whole Catholic world in the crusade, naturally turns to the prayer which all may recite, namely, the time-honored Rosary of our Lady.

The high esteem in which His Holiness holds the Rosary is plainly shown in the document which he published shortly after his elevation to the sovereign pontificate. "As a messenger of piety and of consolation to individuals, to families, and to society," he writes, "we have always highly valued the mystic crown which Christian people, in inspired words of veneration and affection, place every day upon the royal head of the Mother of God."

The Rosary has been in common use among the faithful since the thirteenth century. It was popularized by Saint Dominic, who, according to a pious tradition, received it from the hands of our Lady herself as the weapon with which he was to triumph over the Albigensian heresy.

To understand in a general way the order and method employed in this form of prayer, we must distinguish between the full Rosary of Saint Dominic and the shorter one, so familiar to us all. The full Rosary is also called the "Psalter of Mary," because it contains the same number of Hail Marys as there are psalms in the Bible. This number was chosen by Saint Dominic so that the faithful who could not recite the Psalter might replace it by the Rosary.

The mysteries of the Rosary follow each other practically in the order of the feasts of the liturgical year. If we examine these facts we shall distinguish three series which we may name "joyful," "sorrowful," and "glorious," according to the character of the mysteries and the time of the year in which we recite them.

The short Rosary,—"or the beads," as it is more familiarly known—is one-third the length of the full one, and is recited in honor of one series of mysteries at a time. It comprises the five decades of Hail Marys which we say when we hold in our hand the chain on which the fifty beads are engrained. To this shorter Rosary a crucifix and other beads are attached precisely to honor the Persons of the Holy Trinity. While this addition is not essential, it is a kind of introduction or preparation for the better recital of the short Rosary.

This rather superficial explanation helps us at least to understand how great is the homage we pay to our Lady when we offer her the tribute of these prayers. The Rosary honors Mary because it offers her a crown of mystical roses bound together by the golden chain of the mysteries of the Redemption. If we wish further to understand and appreciate the excellence of this form of prayer we have merely to see what the Infallible Church and her visible Head think of it.

In bulls and briefs, forty-five Popes have urged the faithful in Christ to recite the Rosary. Two of our most recent Pontiffs, Leo XIII. and Pius X., were especially prominent in this crusade, one of them proclaiming that the Rosary is "the remedy for our evils and the beginning of all our good."

The sadness of the present hour, the weakness of the spiritual life among millions, the necessity of bringing back to convulsed nations the benefits of peace, the great need of divine clemency, all call for some united effort in prayer. No prayer is more suitable than the Rosary. The daily recital of it is a holy

practice, one that will draw down many graces on those who shall have acquired the habit. Let all our members, therefore, be assiduous in raising their arms in prayer to our Blessed Mother and in asking her intercession; Mary will know how to respond; she will not be outdone in generosity.

After these testimonies it would be hardly necessary to look for further motives to make us love the Rosary. However, we may of reflect on the intrinsic excellence of this prayer, inasmuch as it is agreeable to God and His Holy Mother; it instructs the faithful; it is easy and consoling and powerful; and it is fruitful in results.

The Rosary is agreeable to God and to Mary beyond all expression, for the reason that it is composed of prayers the most holy and the most perfect that can be offered in sight of Heaven, the Lord's Prayer, the Angelical Salutation and the Doxology. The constant repetition of these prayers, far from diminishing their value, helps rather to enhance it, by inspiring greater fervor in those who recite the Rosary and by rendering their piety more solid.

The Rosary is an instructive prayer. During the recital the faithful are going over leisurely and without effort the great mysteries which are the summary of our holy religion. We find ourselves contemplating the fifteen most dramatic and most impressive scenes in human history, scenes which not merely reveal the truths of our faith, but at the same time present to our admiration the privileges of our Lord and His Blessed Mother and the splendid examples of their virtues.

The Rosary is as easy to recite as it is consoling; it is not necessary to be able to read or write, nor is a book required, nor need one's work be interrupted. It is the prayer suited to all conditions and all ages. The learned and the ignorant, travellers, the sick, the deaf and dumb and blind, the just and the sinner—all will find the Rosary the prayer suited for them.

What need be said now of the results of the practice? It was through the fervent recital of the Rosary that Saint Dominic and his followers triumphed over a heresy which began to ravage France in his age. It was with the same powerful weapon that Christian armies overcame the Turks several hundred years later.

It would be impossible to count the number of those who have distinguished themselves in the service of God and His Church who always held the Rosary in the highest esteem. Who has not in mind the classic example of the holy old lay brother Saint Alphonsus Rodriguez, whose fingers had grown callous through the constant grinding of his beads?

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The Catholic faith gives to the soul that loves it in all simplicity a vision and an inspiration beyond human knowledge and human power.

Advertisement for Gurney Oxford oil stove. Features include: 'For the home where there is no Gas', 'City kitchen luxury in the country', 'This is the first combination coal, wood and Oil stove ever offered', 'New Low Price \$66.00', 'Oil Extension is shown above. Two cooking covers, oven can also be provided. This Oil Stove gives an intense heat on a very small oil allowance and is ABSOLUTELY ODORLESS.'

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