

CHATS WITH YOUNG MEN

STRIVE, WAIT, AND PRAY
 Strive; yet I do not promise
 The prize you dream of today
 Will not fade when you think to
 grasp it,
 And melt in your hand away;
 But another and holier treasure,
 You would now perchance disdain,
 Will come when your toil is over,
 And pay you for all your pain.

Wait; yet I do not tell you
 The hour you long for now
 Will not come with its radiance
 vanished,
 And a shadow upon its brow;
 Yet far through the misty future,
 With a crown of starry light,
 An hour of joy you know not
 is winging her silent flight.

Pray; though the gift you ask for
 May never comfort your fears,
 May never repay your pleading,
 Yet pray, and with hopeful tears:
 An answer, not that you long for,
 But divine, will come one day;
 Your eyes are too dim to see it,
 Yet strive, wait, and pray.

—ADELAIDE A. PROCTER

THE FEAR OF RIDICULE

In that appealing biography which should be read by every Catholic young man, *The Life of Frederic Ozanam* by Kathleen O'Meara, there is a little story that has been told many times before, but may be retold today with peculiar timeliness on account of the wholesome moral lesson it inculcates. Frederic Ozanam, the founder of the St. Vincent de Paul Society, one of the greatest scholars of the nineteenth century, and one of the Church's greatest Catholic laymen, may some day be a canonized saint, if the process of his canonization already introduced, is brought to a successful issue.

His biographer relates that when Frederic was a young student in Paris he called upon a great mathematician, and told him of his loneliness and homesickness in the great city. The old man touched by the recital at once offered to take him into his home as a boarder. Frederic, with his father's consent, accepted the kind offer. There he met some of the learned men of the day, and not the least among them was the great and brilliant writer Chateaubriand.

The poet asked him if he had been to the theatre. Frederic hesitated to reply. He had promised his mother not to enter a theatre, but he was afraid to confess to her fear that the great man would laugh at him. At last he frankly admitted that he had not been, and did not intend to go. Chateaubriand instead of laughing, praised his resolution warmly in an epigram, which contained no doubt a literary as well as a moral judgment.

"You will gain nothing, and you might lose a great deal." Moral courage is a valuable acquisition for success in any life. The fear of being laughed at, makes cowards of too many. Had Ozanam consulted his own fears he would have weakly yielded to human respect. But he had that rare quality that prefers to be good rather than to seem good, and is not afraid of openly avowing what the heart really feels. The world therefore has had the benefit of his inspiring example, and his edifying works.

Many a young man today is led into harmful habits by fear of ridicule. Books, pictures, plays, amusements of dubious morality are waiting for his decision. The world says, "enjoy them," his friends say "you are old fashioned if you do not," and the worldlings sneer contemptuously at what they call his "prudery." But, his conscience will often tell him in the words of Chateaubriand, "You will gain nothing, and you may lose a great deal." Happy is the youth with Ozanam's courage, and Ozanam's faithfulness to a promise to his mother.—The Pilot.

PRACTICAL RELIGION

Among those who profess to be religious are some who wear their religion very externally much in the manner of an outer garment that may be laid aside when it becomes inconvenient. Of course, religion never gets very close to this type of people nor does it ever appreciably and perceptibly affect their general conduct. It always remains a foreign element in their lives. It is added like a thin veneer to give them a certain respectability and social standing with their fellowmen. This class is no credit to any religion. Neither do they themselves derive much, if anything, from their religion to which they cling so half-heartedly. It affords them no inspiration and gives them no solace in days of trial. It is no source of joy to them and it does not flood their souls with divine visions. They feel it chiefly as an unwelcome restraint on their desires and an unpleasant yoke which, however, they have not the courage to cast off. It is only just that they should receive so little from their religion to which they give so stingingly and grudgingly.

There is another type. To them their religion is like a festive garb that is worn only on solemn and stated occasions. It is not for everyday life. It is not for housewearing or streetwear. They do not go to it in their business places or working shops. As a matter of fact, it is only worn by church. They would feel very much embar-

assed if they wore it at any other time, for it would interfere with the freedom of their actions and would get very much soiled and torn. One cannot well do unclean work in a beautiful and costly dress. So they lay it aside on all other days except Sundays, and then even they do not put it on until they are ready for church and hasten to take it off as soon as they return to their homes. In such lives, religion has little meaning. It touches only the surface of their hearts and leaves their souls shriveled and cold. They never get used to their religion and feel as uncomfortable and awkward in it as one feels in a new suit that has not yet adjusted itself to the peculiarities of one's figure. It goes without saying that this type is not much of an asset to any religion. They are like ciphers which increase numbers without, however, having any value of their own. Of course, it is equally true that their religion is not much of an asset to them. It provides an agreeable sensation for them on Sundays, gives them a delightful thrill of a more exalted character than their usual entertainments and soothes their "consciences." For they are persuaded that they have fully discharged their religious obligations and that God in return ought to prosper and speed them in their earthly enterprises and business ventures, however much these may be in contradiction with the moral law.

There are still others who regard their religious practices as a bribe to the fates by which they wish to secure a certain immunity for their transgressions of the moral law. Religion to them is a shield behind which they hide from the anger of a just God. They even offer a percentage of their dishonest gains hoping thus to legalize them and to ward off from themselves just retribution. Religion of that kind is little more than superstition. It is the kind that was in vogue with the Pharisees and that called down upon them the stinging rebukes and the severe condemnation of Christ.

If religion has become discredited, it is due to the classes above described. But they are not fair representatives. It would be unjust to judge religion by what they have made of it; for they have degraded and distorted it beyond recognition. Practical and genuine religion is something much different. It is not a garment to be put on or cast aside, according to fancy and will. It is part and parcel of one's very being. It rises with us in the morning, accompanies us throughout the entire day; it goes with us into our workshop or into our office; it dictates our actions; it is ever at our side. It stays our hand when prompted by selfish and evil impulses. It checks the desire to overreach our fellowmen. It is for everyday use and for the market place. The more it is taken into the common affairs of life, the more beautiful it becomes. It beautifies everything that it touches.

It is just that we should make our religion: A practical thing, a determining influence and a real power in our lives. We actually need it more on weekdays than Sundays, because then our contacts with others are more frequent. A man who always takes his religion with him will soon find that it is of a helpful nature; that it does not restrain, but buoy and brace him morally and spiritually. He will make the discovery that it is a friendly power which never deserts him, but leads him on to finer and nobler achievements and blesses him in a thousand ways.—Catholic Standard and Times.

OUR BOYS AND GIRLS

THE POPPY

When Jesus bore His heavy cross
 To Calvary, 'tis said
 A snow-white poppy blushed for
 shame
 And sadly hung her head.
 She blushed to think that no one
 saw.

From all that mighty throng,
 To bear a portion of the cross
 And help Our Lord along,
 The blushed to think that Jesus fell
 Beneath that heavy load,
 And not a willing hand was there
 To help Him on the road.

And still the poppy's cheeks are red
 For now, as long ago,
 Men will not bear the little cross
 God sends them here below.

They will not listen to the words
 Our loving Saviour speaks—
 What wonder that a crimson glow
 Is on the poppy's cheeks!

—T. E. BURKE

TRINITY SUNDAY

Trinity Sunday commemorates the greatest of all mysteries, the mystery of the Most Holy Trinity. This feast has been instituted by the Church to remind us of the faith and worship we owe to the Blessed Trinity, and the duty we have of becoming more and more pleasing to the Holy Trinity. The pages of the Fathers and Doctors of the Church teem with passages setting forth the true Christian conception of this mystery. None of them can explain the mystery for the simple reason that it is far above our finite intelligence to comprehend it. To understand the Trinity would be to comprehend God. But we cannot hope to fully understand how there can be One God in Three Divine Persons nevertheless by the aid of faith and through the writ-

ings of the fathers and doctors of the Church we can gather clear notions of the doctrine of the Trinity.

In one of his luminous encyclicals Pope Leo XIII. devotes a page to the mystery of the Blessed Trinity, which is one of the clearest and simplest expositions of this sublime mystery. It is a remarkable example of profound thought clothed in simple language, and may well serve as a model meditation for all Catholics for Trinity Sunday.

"This dogma," writes Pope Leo, "is called by the Doctors of the Church 'the substance of the New Testament,' that is to say, the greatest of mysteries, since it is the fountain and origin of them all. In order to know and contemplate this mystery, the angels were created in Heaven and men upon earth. In order to teach more fully this mystery, which was but foreshadowed in the Old Testament, God Himself came down from the angels unto men: No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him. Whosoever then writes or speaks of the Trinity must keep before his eyes the prudent warning of the Angelic Doctor: 'When we speak of the Trinity, we must do so with caution and modesty, for as St. Augustine says nowhere else are more dangerous errors made or is research more difficult, or discovery more fruitful.' The danger that arises is lest the Divine Persons be confounded one with the other in faith or worship, or lest one nature in them be separated; for this is the Catholic faith, that we should adore one God in Trinity and Trinity in Unity." Therefore Our Predecessor Innocent XII. absolutely refused the petition of those who desired a special festival in honor of God the Father. For although the separate mysteries connected with the Incarnate Word are celebrated in certain fixed days, yet there is no feast on which the Word is honored according to His Divine nature alone. And even the Feast of Pentecost was instituted in the earliest times not simply to honor the Holy Ghost in Himself, but to commemorate His coming or His external mission. And all this has been wisely ordained, lest from distinguishing the persons, men should be led to distinguish the divine essence.

"Moreover the Church in order to preserve in her children the purity of faith, instituted the Feast of the Most Holy Trinity, which John XXII. afterwards extended to the Universal Church. He also permitted altars and churches to be dedicated to the Blessed Trinity, and with the divine approval, sanctioned the Order for the Ransom of Captives, which is specially devoted to the Blessed Trinity and bears its name.

"Many facts confirm its truths. The worship paid to the saints and angels, to the Mother of God, and to Christ Himself, finally rebounds to the honor of the Blessed Trinity. In prayers addressed to one person, there is also mention of the others; in the litanies, after the individual persons have been separately invoked, a common invocation of all is added; all psalms and hymns conclude with the doxology to the Father, Son and Holy Ghost; blessings, sacred rites, and sacraments are either accompanied or concluded by the invocation of the Blessed Trinity. This was already foreshadowed by the Apostle in these words: For of Him and by Him, and in Him are all things; to Him be glory forever, thereby signifying both the Trinity of persons and the unity of nature; for as this is one and the same in each of the persons, so to each is equally owing supreme glory, as to one and the same God. St. Augustine commenting upon this testimony writes: 'The words of the Apostle, of Him and by Him, and in Him, are not to be taken indiscriminately; of Him refers to the Father, by Him to the Son and in Him, to the Holy Ghost.'

"The Church is accustomed to attribute most fittingly to the Father those works of the divinity in which power excels, to the Son those in which wisdom excels, and to the Holy Ghost, those in which love excels. Not that all these perfections and external operations are not common to the divine persons; for the operations of the Trinity are indivisible even as the essence of the Trinity is indivisible, because as the three Divine persons are inseparable so do they act inseparably. But by a certain comparison, and a kind of affinity between the operations and properties of the persons, these operations are attributed or as it is said appropriated to one person rather than to the others. In this manner the Father who is the principal of the whole Godhead, is also the efficient cause of all things, of the Incarnation of the Word, and the sanctification of souls; of Him are all things," of Him referring to the Father. But the Son, the Word, the Image of God, is also the exemplary cause whence all creatures borrow their form and beauty, their order and harmony. He is for us the way, the truth, and the life; the reconciler of man with God. "By Him are all things," by Him, referring to the Son. The Holy Ghost is the ultimate cause of all things since as the will and all other things finally rest in their end, so He who is the divine goodness and the mutual love of the Father and Son, completes and perfects, by His strong yet gentle power,

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THE SOCIAL REIGN OF THE SACRED HEART

The General Intention recommended by His Holiness, Pope Pius XI., to the members of the League of Sacred Heart for the month of June is "The Social Reign of the Sacred Heart." The Kingship of Christ was foretold in prophecy, and affirmed by Himself before the representatives of Caesar. To jesting Pilate's question, "Art Thou a King, then?" Our Lord replied, "Thou sayest that I am a king. For this I was born, and for this I came into the world."

He proclaimed, however, that His kingdom was not of this world, and explained His position to the carping Pharisees by telling them to render to Caesar the things that are Caesar's and to God the things that are God's. Sovereignty over temporal things Our Lord has left to earthly rulers, but spiritual sovereignty He has retained to Himself and His Church. Christ has chosen to reign through love. He is the King of love. Worship and homage come from loyal loving hearts.

Our Lord both claimed and received the worship and love of mankind. And this constitutes a phenomenon unique in the history of the world. Men find it difficult to gain the love of a few. They would consider it rashness to dream of anyone winning the love of all men. Yet Our Divine Lord wished to be loved by all. No one, not even founders of religious systems, ever dreamed of such a universality of love. Their sense of helpless misery was too overwhelming for them even to think of it.

They saw the heart of man craving love, they knew that it may have floods of light, floods of glory, floods of happiness, but they knew, too, that if it finds one drop of love in all that sea it is enough. For love is something hard to win and hard to keep. When, therefore, we behold Our Lord claiming the love of all men we are lost in amazement and can only attribute such a phenomenon to His royal right to exact that love.

Our Lord does not only require all men to love Him, but He desires that each individual should love Him above all. He exacts the strongest, most generous love, a love which tears men away from their pleasures, a love which under certain conditions does not shrink from the testimony of blood. He asks a love in the presence of which all other loves fade away. "He who loveth father or mother more than Me, is not worthy of Me."

He went further. Not only did He triumph over the common feelings of mankind and require to be loved by all, and above all, but He also declared that He would win that mighty, wondrous almost impossible love after His death. And the world which was sceptical of the prophecy, has been surprised at the result. For scarcely was He dead, before love awoke upon His tomb. His cross was covered with kisses. A whole generation of men and women, youths and maidens appeared filled with enthusiastic love for Him, proclaiming with St. Paul, that nothing shall separate them from the love they had for Him.

Years have gone by, age has succeeded age, and age which witnesses the decay of all other affections has seen the growth of the love of Christ. Revolutions have been powerless against it. The earth has passed through many convulsions, and society has been shattered into a thousand fragments, but one entity has never been taken from it, the love for Jesus Christ. That love glows torpidly in a thousand different forms. But one form has been chosen by Himself for the best expression of it, the devotion to the Sacred Heart. To spend the devotion of the Love of Our Divine Lord, to pray, "Thy Kingdom Come," and to unite all hearts to His, is the object of our prayers for the month of June. It is but another way of praying for the extension of Christ's kingdom on earth, and for the peace of Christ that comes through the Reign of Christ, that Pope Pius XI. has taken as the motto and aim of his Pontificate.—The Pilot.

We sow an act and reap a habit; we sow a habit and reap a character; we sow a character and reap a destiny.

Complain as little as possible of injuries, for it rarely happens that one complains without sin, since our self-love exaggerates in our eyes and hearts the wrongs we have received.

Be just to yourself; neither accuse nor excuse yourself.—St. Francis de Sales.

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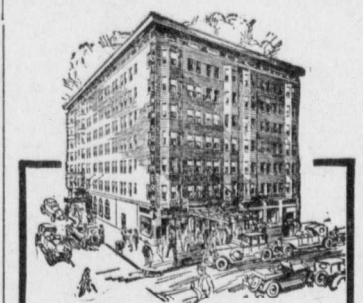
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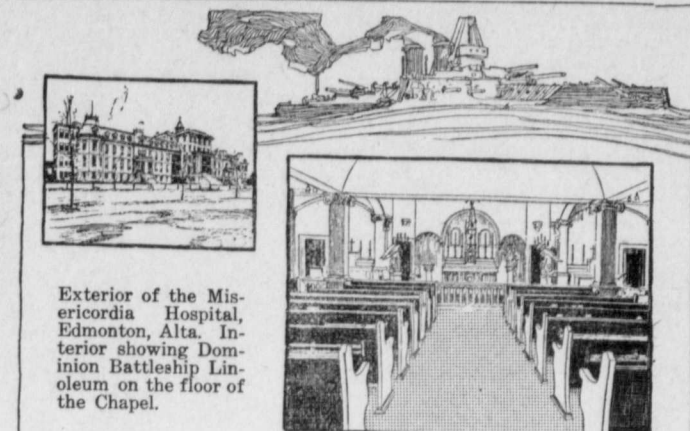
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