

CHATS WITH YOUNG MEN

THE SACRED HEART OF JESUS

O ye seraphs bright, full of love and light,

Come and teach our souls your tender art

All aglow with zeal, round Our Lord to kneel

To adore and bless His Sacred Heart!

Source of every good, lo! the Precious Blood

Floweth ever from the depths thereof;

O Most Sacred Heart, to our souls impart

All the treasures of Thy grace and love!

Ah! behold the Heart that has loved mankind

With the love of truest friend

Pain, reproach, and scorn for our sakes hath borne,

Loved us even to the end!

In this dwelling-place of the purest grace

Sits the glory of the King of Kings;

From the golden shrine of this Heart Divine,

Doubt and darkness flee like evil things,

Here, our sorest grief finds a sweet relief,

And the tried and tempted hide from sin;

Here, the saints abound in a peace profound,

And the contrite sinners pardon win,

Ah! beloved Heart, let Thy flaming dart

Burn and glow in every breast;

Lead us, Love Supreme, thro' Life's troubled dream,

To thine own eternal rest!

—ELIZABETH G. DONNELLY

EQUIPMENT

During the Great War which desolated and devastated so many nations, we read with wondering fascination of the great scientific achievements wherewith the terrible god of war might do his dread work more swiftly and surely. When the genius of man is diverted to destruction most awful are its consequences.

Great progress and improvement have marked every department of life during the last decade. The farmer on yonder hillside preparing his land for the crops which he hopes to garner in later on. What a vast stride the science of agriculture has made, from the days of the first rude simple plow which the toiler followed afoot patiently, laboriously with such slow return,—to the highly concentrated machinery of the present day when there are as many kinds of modern plows as could possibly be conceived to be useful under any exigency.

The human hand is a most remarkable instrument, yet to a great extent its usefulness has been limited by the rapid stride in man-made machinery. Man, properly equipped for any emergency with the necessary tools at hand, can achieve seeming marvels.

Without such equipment, work of necessity is hindered, results are not readily forthcoming. We recall the well known story of the shipwrecked mariner, a solitary on a desert isle, and his long bitter struggle of years to achieve a few rude simple tools with which he might build for himself the necessary shelter from the elements. We fail to realize the full extent of the wonders of our modern progress because we are so accustomed to them. But we all realize that without the proper equipment for our work, it is impossible to achieve success in any department.

How many men realize too late in life that they have failed to place a value on very necessary things! At the earliest possible moment they have relinquished their books, cast off what seemed an insupportable thralldom, and gone forth into the rank of the world's toilers, but ill prepared to fight the great battle that was prepared for them. Now, when it is too late they bitterly bewail the folly of such a course. They see others with no greater talents or possibilities, but with the necessary equipment, take precedence in respectable and eminent vocations. They too, had the same opportunity to do something truly great, something worthwhile, but they had not the patience, the persistence, necessary for great achievement.

As such men live all their lives in a state of unpreparedness, so they are apt to die. They are unready when the great summons comes. Their hands are empty.

The enemy is quick to perceive his advantage. "In this last battle he has as allies bodily weakness, mental discouragement, and morbid imagination. Everything combines to drag the soul away from the thought of Heaven and plunge it into an abyss of despair." Preparedness—it was the war-cry of a short period ago; it has not ceased to be a tremendous issue. Some tell us that our strength should lie in a magnificent navy, others that a great standing army is the preventive of further strife. All these things being so, what of the preparedness of man's higher self, the immortal part of him that lives still, even when, above his grave in foreign soil, calmly stands a small marble cross, inscribed with his name, regiment and the dates of his birth and death.

Men desire world peace, individual, personal peace, but generally this peace which they seek is freedom from care and worry, and the contentment which they fancy comes

from a goodly share of the treasures of earth. "I will lay me down in peace and take my rest," says the Psalmist. But the peace of which he speaks is a different peace from that anxiously sought by devotees of the world.

Only the man who is well equipped with justice and the other virtues can prepare to take his needed repose with a heart at peace. He is the man who understands how necessary it is that he use the tools placed in his hands by his Creator, that he strive unceasingly to fashion with their aid an image that will be pleasing to Him. Wars shake the earth and are dissipated as a cloud of smoke. The perpetual war that goes on in the human breast never dies out.

"There is in you," says Dom Vanier "something which you cannot understand, something that is at the bottom of all your pure and noble aspirations, something that is the home of conscience and duty; it is your soul. May it be your life's task to save that soul of yours, because the loss of it could not but be great, as the soul is so great."

Many soldiers of the Christian life there have been who by their valiant action on this spiritual battle-field, have given us example and incentive to fight bravely, nor to bring dishonor to our Captain by fleeing in the strife. Of all classes, ages and conditions, they form a glorious phalanx marching forward erect, victorious, albeit bearing the marks of their wounds.

The man who went in to the wedding feast without the proper festive garment, is an example of unpreparedness. Justly he met with rebuke and disgrace. The maiden who suffered her lamp to go unrelit because she had not the needed equipment when the bridegroom appeared.

Frequently in life we mark the same lesson. Men strive to go through life successfully without the right tools; worst of all, they dare to pass out of life unfit, unaccustomed, with a whole life's work done badly, or even undone.

It is a risk that no sane man should be willing to take.—The Pilot.

OUR BOYS AND GIRLS

THE LAST OF MAY

Ah, faith! simple faith of the children!

You still shame the faith of the old.

Ah, love! simple love of the little.

You still warm the love of the cold!

And the beautiful God who is wandering

Far out in the world's dreary wold.

Find a home in the hearts of the children.

And a rest with the lambs of the fold.

Swept a voice. Was it wafted from heaven?

Heard you ever the sea when it sings

When it sleeps on the shore in the night time?

Heard you ever the hymn the breeze brings

From the hearts of a thousand bright summers?

Heard you ever the bird, when she springs

To the clouds, till she seems to be only

A song of a shadow on wings?

Came a voice; and an "Ave Maria" Rose

Out of a heart rapturously thrilled;

And in the embrace of its music

The souls of a thousand lay stilled.

A voice with the tones of an angel,

Never flower such a sweetness distilled;

It faded away—but the temple

With its perfume of worship was filled.

Then back to the Queen-Virgin's altar

The white veils swept on, two by two;

And the holiest halo of heaven

Flashed out from the ribbons of blue;

And they laid down the wreaths of the roses,

Whose hearts were as pure as their hue;

Ah! they to the Christ are the truest

Whose loves to the Mother are true!

And thus, in the dim of the temple,

In the dream haunted dim of the day,

The angels and Children of Mary

Met ere their Queen's feast passed away,

Where the sunbeams knelt down

With the shadows,

And wore with their gold and their gray

A mantle of grace and of glory

For the last lovely evening of May.

—PATRICK EVAN

ADVICE TO GIRLS

Some girls fancy that their duty lies everywhere except at home. They flit about here and there and have time and effort for everything except what their mothers require of them. Such young women never amount to anything. They will be of little good to themselves or others. They think that by running about and being at this and that affair some young man will be captivated by them. But the sensible young man does not care for that kind of a girl. That is the reason why these runabouts either do not get married or, if they do, they get a husband who is of their own type. And then trouble begins.

Other girls seek their pleasure in going to questionable places of amusement. Public dance halls and such places lure many thought-

less girls to lifelong unhappiness. You might possibly make a marriage by frequenting places of that character, but it will be a marriage that you will rue. If a girl, by being what a good daughter should be, does not attract a man, it is far better for her never to marry.

But it is the good daughter that usually wins the good husband. For the quality in women which most attracts men is gentleness and goodness. The flashy, runabout girl attracts attention, yes; but it is not the attention which makes for happy wedlock.

A good daughter will be serviceable in the home, as well as lovable and devoted. Even if you are a business woman, there are duties at home which, for your own sake, you cannot afford to omit. Every woman should be expert at house-keeping and cooking.

Either you will get married or not. If you marry and do not know how to cook, you will be a dreadful imposition on your husband. And if you do not marry, you will need to know the art of cooking just as much, for the time will come when you can no longer depend upon your mother to manage the home and prepare the meals.—The Monitor.

LIKEABLE LADS

"I like that little boy." This certainly is a great compliment for any boy and when he hears it, he feels proud. Some boys have a natural pleasant disposition, others acquire it by constant practice and watchfulness. But before anyone says "I like that boy" he usually recognizes something in the boy's character and behavior which makes him utter that statement. Everybody likes certain characteristics which we like to see in boys.

Everybody is pleased to see a boy who stands straight, sits straight, acts straight and talks straight. Everybody likes boys who are clean, whose shoes are polished, whose clothes are clean and neat, whose hair is well combed, and whose teeth are well cared for. A boy who listens carefully when spoken to, who asks questions when he does not understand, and does not ask questions about things that are none of his business is welcome everywhere.

Everybody likes to see a boy who moves quickly and makes as little noise as possible, who whistles in the street, but does not whistle where he ought to keep still, who looks cheerful and always has a ready smile for everybody and never sulks.

A polite boy is the pride of his parents and a welcome companion of all. There is something attractive about the boy who can look you right in the eye and tells the truth every time, even if he has made a mistake.

A boy who tries to be "smart" and attract attention, and who is forever thinking and talking about himself, is not welcome anywhere. But everybody is eager to see the boy who would rather lose his job or be expelled from school than to tell a lie. A boy who is not "goody-goody," a prig, or a little Pharisee, but just healthy, happy and full of life. This is the boy that is wanted everywhere. The family wants him, the boys want him, everybody wants him.—The Echo.

PRAYERS AT HOLY MASS

During the offering of the Holy Sacrifice of the Mass our prayers are very powerful, because Jesus at the same time offers for us all His sufferings.

The good thief asked for a remembrance on the first Good Friday and he obtained paradise on the day of his death. During Mass our prayers will be as efficacious as that offered by the good thief, because the Mass is the renewal of the Sacrifice of Calvary.

It is during the Sacrifice of the Mass that graces are gained for all necessities of soul and body. This is the time to pray very much for the welfare of the Church and the spread of the faith, as well as for the conversion of sinners and for the relief of the poor souls in Purgatory.

After we have received Holy Communion, or when our Lord is in our souls, we can then ask Jesus for everything, and He will refuse us nothing. During the few minutes after Holy Communion we ought to take advantage of Our Lord's presence in our souls to ask for many things, and, above all, ask for great graces, so that we may become saints and thereby please the Sacred Heart.

Other times of special efficacy of prayer are our conversations with Jesus before the tabernacle. We can always pray better, and with more fruit, in the presence of Jesus than at any other time. If we want to know how we stand before God, and if we want a guarantee of our progress in holiness, we have merely to ask ourselves, "Do I understand the necessity of prayers, and do I repeat ejaculatory prayers frequently?" Our progress in prayer will be the measure of our progress in holiness.

The doctrine that enters only into the ear is like the repent one takes in a dream.

We must endeavor to double, not our desires and our exercises, but the perfection with which we fulfil them, seeking by this means to gain more by one action than we would by a hundred others done according to our inclination and affection.

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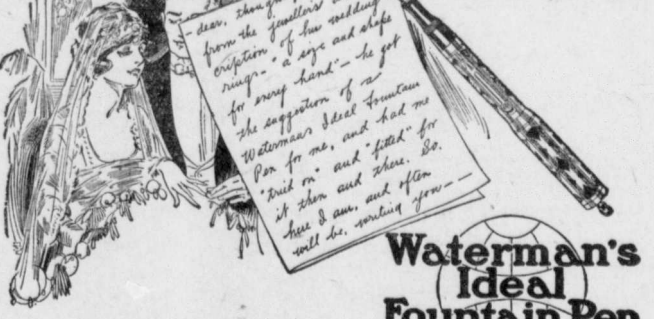
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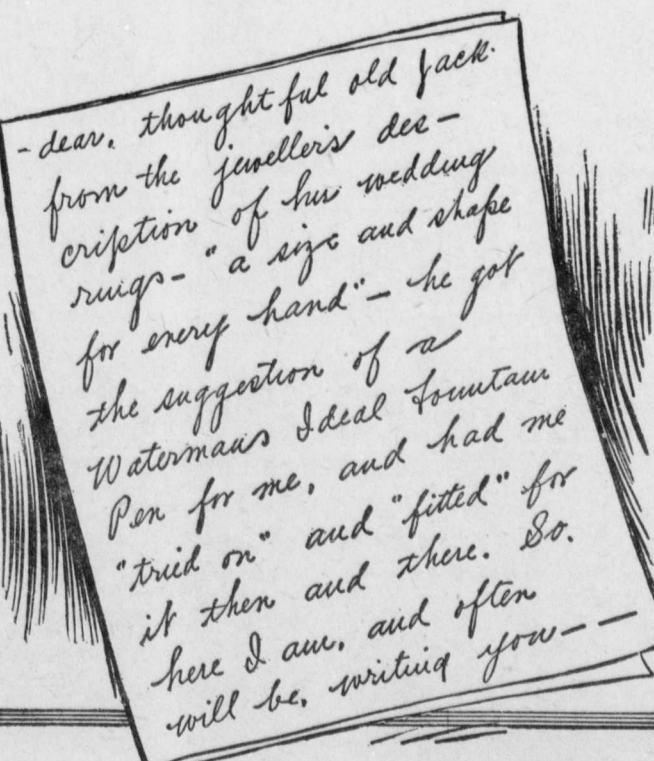
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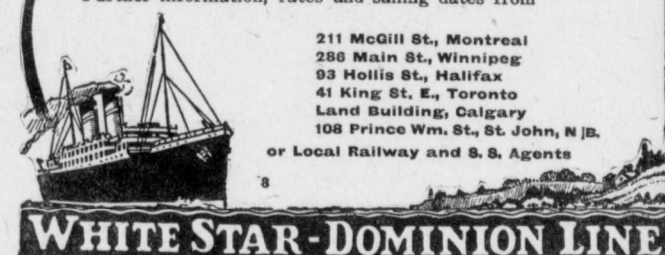
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