

JULY 23, 1921

CHATS WITH YOUNG MEN

THROUGH PEACE TO LIGHT
I do not ask, O Lord, that Life may be
A pleasant road;
I do not ask that Thou would'st take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, I ord, I plead,
Lead me
Though strength should falter, and though heart should bleed—
Through Peace to Light.
—ADELAIDE ANNE PROCTOR

THE CATHOLIC YOUNG MAN AT HOME

The home does no longer have the same attraction for our young people, and especially for our young men, which is held in former days, says L. M. Frederick in the Christian Family. Still, most of them appreciate in a vague manner the advantage of having a home. It is at any rate cheaper than "rooming out" in most cases would be. Some also know that many employers seem to prefer "home boys" to those who unnecessarily live away from their family.

There cannot be any doubt that the best place for a young man to be as long as possible is his home. If it is the right sort of home, he will find it in many of the steady influences which his increased contact with the world demand in order to keep him from being infected.

He has the example of his father, who possibly may have had a poorer education, but who toils untingly for his family. And "dad" after all is a fine fellow, a pal whose equal cannot easily be found. He enjoys the unstinted care of a mother, whose heart he may often have wounded by words and acts of ingratitude, but whose affection he still holds. He feels the softening and restraining influence of his sisters, the wholesome comradeship of his brothers. He finds many a chance for the exercise of his chivalrous inclinations towards his sisters and younger brothers, in short, all the good influences that naturally go out from the true Catholic home to him more closely to admit.

Nearly every young man will find it easier to go to Mass on Sundays from his home where all go, than from a boarding house where many will not. He sees other members of the family approach the sacraments and pray, and he is moved to do the same.

The average young man is sociable and feels happy when he can invite his boy friends to his home occasionally, and have some fun with them in his den, his workshop, and also the parlour. All these things are real advantages of a true home, and the average Catholic young man may be trusted to appreciate them at least in a measure.

Too many of our young men make exaggerated demands on their homes and show discontent and irritation when their extravagant whims and notions are not gratified. Too many wish to contribute a minimum to the support of the home and family, but to get a maximum of help and advantages out of it. As a rule they have not yet fully mastered their trade, or profession, and consequently do not as yet get high wages or salaries.

A vast multitude of our young men are unwilling to go to school one day longer than they have to, and so drift into all kinds of employment without prospect of ever materially bettering their condition. When they reach the age of twenty or twenty-one they usually begin to see the folly of their decision and perhaps regret it, but do no longer feel the ambition and energy which would be necessary to land them in a more lucrative position. There may be exceptions of men who in later years can profitably change from one trade or profession to another more congenial than the one first adopted, or from no profession to a very successful career, but the average young man should have mastered his trade or profession before he is twenty. A boy who has an aim in life, who has ambition to reach his aim, will be willing to make sacrifices for it. He will see the necessity of saving some of his spending money, he will be more tractable in his home; he will in every way be more likely to "cut out" the foolishness that is so characteristic of his age, and profit by every opportunity his home and his work afford.

As long as a young man does not make any money, except on

the side, as any young man will, he should be all the more modest in his demands on father's purse, for clothes, tobacco, etc., and use his regular allowance judiciously. For those who have the good luck to make money, let them be convinced that it will be much more to their credit and advantage if they hand their entire pay envelope to their parents and take back the amount they deem right, instead of paying them just so much, hardly enough perhaps to cover the expenses of their board. If the parents are in a position to let a boy have all or nearly all of his money, a young man should not spend it all but start a bank account, and contribute regularly to religious and charitable purposes.

A young man who really appreciates his home, who is devoted to his parents, brothers and sisters, will be anxious to do his share in making home life pleasant and enjoyable. It is a joy to find a model young man, who is the pride of his parents and to whom the pastor points with satisfaction. He does not lose any of the really good things of life because he does not, like so many others, indulge in all the sports and all the expensive habits that many young men seemingly consider their birthright.

No boy is expected to become a "sissy," he is to be a manly boy, but it takes more character, more energy, more will-power, more grace, to be a good, honest, and obedient son, a helpful and loving brother, than to be a spendthrift, a penniless run-along, who thinks he must do all that the "other fellows" do no matter how foolish and sinful their conduct may be. Let every young man take an active interest in all things that concern his home, let him prefer his home to any other house, let him acquire all the good old home habits that will be such a valuable asset at the time when he starts a home of his own. Whoever has not learned to love his parental home will most likely not have much attachment to his own home later on.—The Echo.

OUR BOYS AND GIRLS

RAIN
Praised be God for the rain
After the shrivelling heat—
Joy to the parching plain,
Joy to the drooping wheat,
Joy to the tender shoot
Bursting from loam and clod,
Joy to the ripening orchard fruit—
Glory and praise to God!
Lo, how the leaves rejoice
Over the glistening lands!
Lifting a murmurous voice,
Clapping their little hands;
"Frost He sendeth and rain,
Dev to the thirsting sod,
Life to the dry dead grass and the grain—
Praise and glory to God!"
Each in its own good time
He in His bounty sends,
Hail He giveth and rime,
Snow from His Hand descends,
Rain for green things that grow,
Out of the skies above
Falleth in season on earth below—
Praised be God for His love!
—P. J. COLEMAN

BE KIND TO ANIMALS
"God has made us masters over the lives of animals. To be cruel to animals, to hurt them wantonly, to make them work excessively is an abuse of the trust and authority God gave us, and it betrays a mean and low disposition. People who are cruel to animals are also cruel and heartless to human beings over whom they have power."
"That you may understand what influence cruelty to animals has upon the formation of character it will be enough to ask you towards which animals a boy will be cruel. A boy will never try to be cruel to an animal that is able to resent the cruelty by doing injury to the boy. He will pick out some small animal, an insect, a butterfly, or the cat and tantalize it. Does this not show cowardice in the boy? As a fact cowardice and cruelty go hand in hand. A coward will always be cruel to those weaker than himself. Upon them he practices the spite and malice that he dare not show towards those stronger than he."
"You know how the world hates a coward, how unhappy he is, and what a poor likeness of God is his mean, little and shrivelled-up soul. Avoid then cruelty to animals; but be at all times ready to defend the weak against the strong. By so doing you build up a noble character, a character that will be the pride of God and His angels and your consolation in life and death."
—Father Kuehnel.

THE TWO COUSINS.

"No; I'm just looking forward to the time when I can go away

from home. You see I'm the odd one in the family, and I can't get on with the others."

Plump, pretty Mary, to whom this confidence was offered, interrupted it with a little gasp. Her blue eyes widened to their widest extent as she looked at her cousins.

"You mean that you can't get on with your brothers and sisters?"

"Yes, that's it."

Marguerite did not seem to realize that Mary was shocked. She spoke with an air suggesting self-complacency.

"I can't imagine what ancestor I take after, for I'm unlike the others as day is unlike night. I'm so sensitive and my tastes are entirely different. I love music and poetry and I eat so little that mother worries awfully. The rest have wolfish appetites and they like baseball and that sort of thing."

Her voice as she said "that sort of thing," expressed the most withering contempt.

Mary rallied after a moment of silence.

"Well, you don't have to quarrel with people because you don't like the same things. I can't imagine not getting on with my brothers and sisters," she added with decision.

"That's because you're all essentially alike." Marguerite's smile was very superior. "But I'm so different that the boys and Bessie jar on me." She broke off suddenly and pointed. "Why," she gasped, "just look! Isn't that the strangest thing?"

The two cousins were sitting in a hammock, swung between two apple trees, and at a little distance, various occupants of the poultry yard wandered about, pecking continually at the grass and weeds. Several hens accompanied by their families, clucked encouragingly as they scratched, their round, bright eyes all the time watching against any possible danger to their treasures.

But the group which had attracted Marguerite's attention was in striking contrast to the others. A nervous, little yellow hen led the way, clucking excitedly to the most singular brood Marguerite had ever seen. It consisted of three ungainly chickens, two small turkeys, and a young duck, the latter waddling in the awkward fashion of his kind after the others in the procession.

"Look! Isn't that queer!" Marguerite had almost forgotten her pet grievance of being misunderstood in the excitement of her discovery. What is that duckling doing with that old yellow hen and those turkeys?"

Mary laughed.

"It is a rather absurd family, isn't it? You see there happened to be a few turkey eggs and somebody gave mother a duck egg, and the yellow hen was just determined to set, so we gave her all the odds and ends. And she seems as well satisfied."

Mary added, "as if she had a more ordinary family."

"But don't they fight awfully?" inquired Marguerite. "These turkeys are as big as three of the chickens."

Mary looked at her cousin and an odd light came into her eyes.

"No, they don't quarrel," she said. "Of course they are not a bit alike, but they've cuddled down under the wings of the same mother every night since their little lives began. And that seems reason enough for being happy together."

Marguerite did not reply. But as her gaze followed the queer procession, the nervous mother hen and the shrill-voiced chicks, the two turkeys with their mincing, affected gait, and the fat duckling waddling in the rear, her expression became extremely thoughtful. It almost looked as if she had found something to think about.—True Voice.

THE "MADONNA DI SAN SISTO"

This work of Raphael's belongs to the most brilliant period of the great master. According to Vasari, it was painted in 1518 for the high altar of the convent of the Benedictines of St. Sixtus at Placentia, and remained there until Augustus III, Elector of Saxony, and King of Poland, resolved to purchase it. It was not until twenty years later (in 1753) that through the intervention of the painter, Carlo Giovanni, of Bologna, it was finally purchased for the Dresden Gallery, the sum of eight thousand pounds being paid for it. The sellers reserved the right to have an exact copy of the picture, which should, according to custom, remain in the place of the original, and continue to pass

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for it. In November, 1753, Giovanni himself bore the picture to Dresden. The King, impatient to see again this long-desired masterpiece, ordered it to be immediately unpacked and displayed in the castle. When it was carried into the throne-room, they hesitated to put it in the most favorable place in regard to light, for that was exactly where the throne stood. The King perceiving this, hastily drew aside the throne-chair, saying, "Make room for the immortal Raphael!" This painting has remained ever since the prized masterpiece of the Dresden Gallery. It was painted in 1518. The characters at either side and below the Madonna are Pope Sixtus and St. Barbara. The two cherubs in the lower part of the painting are known as "Raphael's Afterthoughts."—Standard and Times.

WHAT WORLIDLINGS CANNOT SEE

The world sees devout people pray often, suffer injuries, serve the sick, give to the poor, watch, moderate their appetite, restrain their passions, deprive themselves of sensual pleasures, and perform such other feats as are in themselves severe and rigorous, but the world does not see the inward cordial devotion which renders all these actions agreeable, pleasant and easy.

Consider the bees upon the thyme; they find there very bitter juice, yet in sucking it they turn it into honey. Oh, worldlings! it is true, devout souls find much bitterness in these exercises of mortification, but in performing them they convert them into sweetness and delight.—St. Francis de Sales.

VALUE OF OBEDIENCE

Every act of obedience is an approach, an approach to Him Who is not far off, though He seems so, but close behind the visible screen of things which hides Him from us.—Cardinal Newman.

LIGHT OF THE WORLD

Jesus is the light of the world, illuminating every man who cometh into it, opening our eyes with the gift of faith, making souls luminous by His Almighty grace—Mary is the star, shining with the light of Jesus.—Newman.

thing to do. Great blessings are bound to come to families who have a member in religion, to say nothing of the honor that is theirs.

Instead of objecting, parents who have children possessed of the religious vocation should cultivate it and be grateful that they have been chosen to be the father and mother of priest or Sister.—Catholic Sun.

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