

CHATS WITH YOUNG MEN

WHY WORRY?

There was a man that loved to borrow care
Where with to worry. If the day was fair,
He feared 'twould rain; and if it chanced to rain,
He deemed the sun would never shine again.
If he was well he feared ill health were nigh;
If he was sick, of course—that he would die!
He worried over troubles small and vast,
In every tense; the present, future, past—
And worried day and night, in dreamland, too;
He worried human beings whom he knew,
And lost, at last, his friends and everything
Except the pleasure of just worrying.
Don't ever worry over what may be,
Most troubles are the ones we never foresee.

MISTAKES

Learn from your mistakes, but don't cry over them. We best redeem the past by forgetting it.
He who never makes a mistake never makes anything.
The trouble with the man who never makes a mistake is that he doesn't know a mistake when he makes one.
Wise men make mistakes; fools continue to make mistakes.
Remember that when you're in the right you can afford to keep your temper, and when you're in the wrong you can't afford to lose it.

BE OBLIGING

Readiness to oblige is the small coin in the treasury of happiness, and it is within the reach of the poorest amongst us. It is the cheerful compliance with which one grants a request, receives a visit, or puts up with an annoyance. It is the amiability of expression, the pleasant smile which is so universally attractive. It is a trifling service promptly and gladly rendered, or, perhaps, requested with unassuming simplicity. Sometimes it is thanks gracefully paid, or a cordial word of encouragement to a disheartened fellow-labourer. All these appear small matters, but do not on that account neglect them. God will repay you for them abundantly.

WHAT IS A FRIEND

What is a friend? I will tell you. It is a person with whom you dare to be yourself. Your soul can go naked with him. He seems to ask of you to put on nothing, only to be what you are with him you feel as a prisoner feels who has been declared innocent. You do not have to be on your guard. You can say what you think so long as it is genuinely you. He understands those conditions in your nature that lead others to misjudge you. With him you breathe freely. You can take off your coat and loosen your collar. You can air your little vagaries and envies and hates and vicious sparks, your meannesses and absurdities, and in opening them up to him they are lost—dissolved in the white ocean of his loyalty.
He understands. You do not have to be careful. You can abuse him, neglect him, tolerate him. He is like the water that cleanses all you say. He is like wine that warms you to the bone. You can weep with him, laugh with him, pray with him. Through it all he sees, knows and loves you. A friend, I repeat, is one with whom you dare to be yourself.—Catholic Universe.

THE TRULY SUCCESSFUL LIFE

We often hear it remarked that success in life results from the association or acquaintance with men of influence. Those who stand aside and watch the race of the ambition of others refer so often to the power of influence that we become accustomed to the imputation and unkindness of it. In the last analysis, influence is neither the exclusive privilege of wealth nor the peculiar attribute of social or political distinction. Wealth carries with it importance; social position commands deference; education with its accompanying mental strength and vigor asks tribute; and reputation compels respect.

But these are merely the accidental influences. They assist man to become a leader of men, but they are far from controlling the quality of his leadership. And a real leader of men, the crying, urgent need of the world today, is but one who can bring influence for good to bear on the action of his fellow man. The friendly act of a passer-by, mayhap unnoticed by all save few, influences sincere kindness and consideration.

The power to influence is one of man's treasures. And it is the attribute of the least as well as the great. No matter how lowly man's calling, he has always the power of rendering aid in the hour of trial and tribulation of his brother.

The thought of success is often the only wish and desire of life. And in its attainment the force and value of virtue are too often underestimated, if not forgotten. Success without virtue is like honor without honesty—shallow and futile. Glory so attained is fame better left unconquered. It may give the

superficial appearance of success, but in the eye of thoughtful man and in the kingdom of God it is worse than obscurity. It cannot influence any action for good. Man lives for eternity. His earthly pilgrimage is short, and when the play of life is over and the curtain lowered for the last time, he goes on to his reward unaccompanied and alone. Wealth, social position and material success are man's inheritance to man. They are no part of Eternity.

There is, however, an influence that man can exercise in this life which will bring with it gifts that will grace man in Eternity. And that influence is prayer. God asks our petitions. He seeks our solicitations. He beseeches us but to ask of Him—not wealth—nor position—but the grace to see the light and the strength to follow its rays when we have seen. We may be poor, we may lack education, we may be weak, timid, old or unknown—but before His throne all men stand alike in all things save one—goodness and virtue. The mere raising of our hearts and minds to Our Lord during the waking hours of each day, asking in simple sincerity His intercession for us will bring more lasting success than a life of vain struggle un mindful of His grace.—The Pilot.

OUR BOYS AND GIRLS

THE PRECIOUS BLOOD

Hail Jesus! Hail who for our sake Sweet Blood from Mary's veins didst take,
And shed it all for me;
Oh blessed be thy Saviour's Blood,
My life, my light, my only good.
To all eternity.

To endless ages let us praise The Precious Blood, whose price could raise
The world from wrath and sin;
And heal the sinner's worst disease,
If he but bathe therein.

Oh sweetest blood, that can implore
Pardon of God, and heaven restore,
The heaven which sin had lost;
While Abel's blood for vengeance pleads,
What Jesus shed still intercedes
For those who wrong Him most.

Oh to be sprinkled from the wells Of Christ's own sacred blood,
Excels
Earth's best and highest bliss;
The ministers of wrath divine
Hurt not the happy hearts that shine
With those red drops of His!

Ah! there is joy amid the saints,
And hell's despairing courage faints
When this sweet song we raise;
Oh louder then, and louder still,
Earth with one mighty chorus fill,
The Precious Blood to praise!

OBEDIENCE

There was once a great philosopher who had a little daughter. A friend of the philosopher's came to see him, and while waiting he asked the little girl, "What is your father teaching you?"

With confiding trust the little child looked up to him and said, "Obedience." Could the children in our families truthfully repeat after that little girl? Obedience is the greatest of knowledge, the foundation of virtue, the beginning of faith, and the secret of safe social relations.

Children have no cornerstone to build knowledge or character on, if they have not learned to obey. And the very highest faith in God has but one way of expressing itself—it must be the way for heaven as well as for earth—"If any man will do His will, he shall know of the doctrine."

TWO GREAT CENTRAL THOUGHTS

Long standing and venerable tradition in the Church has dedicated certain months to certain spiritual objects. Thus May is the month of Mary, June the month of the Sacred Heart, and July the month of the Precious Blood. Why May has been chosen as the month of Our Mother has been explained on many occasions and by eloquent pens. June is perhaps chosen as the month of the Sacred Heart because the Feast of the Sacred Heart generally falls in June. For the same reason July is generally called the month of the Precious Blood because the Feast of the Precious Blood comes on the first day of the month.

The feast of the Precious Blood is a comparatively new feast. Its celebration was first permitted only as recently as 1814. Devotion to the Precious Blood of our Divine Saviour has always existed in the Church, but the feast day was only extended to the universal Church by Pope Pius IX. in 1849. Originally it was observed on the first Sunday in July, but very recently it was changed to the first day of the month.

Father Faber in that golden book, "The Precious Blood" has enshrined in eloquent and lucid prose the doctrinal basis for this devotion and has recommended its wide acceptance among all classes. With His Precious Blood Our Lord redeemed the world. He gave it prodigally for us men and for our salvation. Should we not then during one month in the year and especially upon the Feast day itself

arouse in ourselves a devotion for that Precious Blood which atoned for man's sins and purchased Heaven for a sinful race.

On the last occasion but one on which Father Faber preached he uttered these words, which in the light of the circumstances might be deemed prophetic. "Were these the last words I might ever say to you" he solemnly reminded his hearers, "nothing should I wish to say to you with more emphasis than this, that next to the thought of the Precious Blood, there is no thought in all your faith more precious or more needful for you, than the thought of Eternal Punishment."

Eternal Punishment and the Precious Blood are two great central thoughts around which revolve our lives and our thoughts and our aspirations. For it is due to the one that we escape the other. Were it not for the Precious Blood, Eternal Punishment might well be our portion. For had not Christ come into the world to shed that Blood for us, our Redemption and Sanctification would not yet be accomplished, and we would still be in the miserable state of our first parents after the lapse from grace.

As Father Faber so beautifully puts it: "There are two prayers which never cease from off the earth; one the Lord's prayer, taught on a grassy hill of Galilee, notable for the thick tufting of its grass, overlooking the quiet lake, the other by a whole people in the frenzy of their sin in the streets of the Holy City. 'His blood be upon us and upon our children.' The blasphemy and the curse have turned into a blessing and a worship, and a wild, wild prayer for the Precious Blood. All the day and all the night throughout the whole earth the silent eloquence of Christian faith, and the speechless song of Christian humility are forever rising to the throne of our Heavenly Father, beautifully and adoringly prolonging the cry of that dark day of poor Jerusalem: 'His blood be upon us and upon our children.'—The Pilot.

K. C. WELFARE WORK IN ETERNAL CITY

WILL CONSIST OF FIVE UNITS AND WILL COST \$1,000,000—DIFFERENT PROJECTS DESCRIBED

By Mrs. Eustice Frost (Home Correspondent, N. C. W. C.)

The welfare and recreation centers for children established here by the Knights of Columbus now represent an investment of approximately \$1,000,000. Five extensive sites have been acquired and the work of improving these sites is either complete or rapidly progressing toward completion in all cases. The vast extent of the work being done here was hardly realized until recently when the representatives of American newspapers here were invited to make a tour of inspection and what they saw moved many to wonder.

The first unit of the welfare system established by the Knights is the "Oratorio di San Pietro," concerning which full accounts were carried in the N. C. W. C. News Service dispatches at the time it was formally dedicated last year. This center consists of 5,000 square meters near St. Peter's on which are grouped a spacious theater, a gymnasium, two chapels—one for boys and one for girls—study rooms and living quarters for the attendants. The Pope takes a special interest in this institution which provides a center for the children in the immediate vicinity of the Vatican, and each week His Holiness receives reports of the work carried on there from Monsignor Borgognini-Duca, Secretary of the Congregation for Extraordinary Ecclesiastical Affairs, to whom has been entrusted the supervision of the Oratorio.

THE GREAT ATHLETIC FIELD

The most ambitious unit in the project, from the standpoint of providing recreational facilities, is the great athletic field on the top of Gelsomino Hill. It has an area of 50,000 square meters and includes two football fields, a running track, three tennis courts, a basketball court and other provisions for outdoor athletics. It is designed as a center for athletic contests for the young men of the entire city. The site is near the center of the city and easily accessible by several trolley lines. From this center there is a magnificent view of the city. At a glance one can see the Basilica of St. Peter's, the Vatican Palaces, Monte Mario, Gianicolo, and practically every other prominent feature of Rome.

In preparing this field the task undertaken by the Knights was gigantic. It was necessary to level off the top of the hill and to use the material taken from the top to fill in around the sides in order to increase the area of the field. A modern clubhouse is being built on this field and work on it is practically completed. It is expected that this field will be opened within a few weeks.

The San Lorenzo district, one of the most densely populated areas in Rome, has been selected by the Knights for the third of their recreation centers. Here a field of 18,000 square meters has been obtained and a clubhouse is now being put up. The field will be arranged for various kinds of outdoor athletics and the clubhouse will contain shower baths, rest rooms, study halls, and a gymnas-

ium. Both will be opened in the near future. This center will supply recreational facilities for 5,000 children from the three parochial schools in the neighborhood. At present there is absolutely no provision for their recreation and since the district is one of the poorest as well as the most thickly settled in Rome, the need for such facilities is very great. The children near this center are greatly excited about the project and are using the field already whenever they have a chance to do so.

OTHER UNITS OF SYSTEM

In striking contrast to the neighborhood around the San Lorenzo center are the surroundings of the fourth K. of C. center in the Valle Giulia. This site is between the villas of Pius IV. and Julius III. in one of the richest and most beautiful sections of the city. In selecting this site the Knights were animated by a desire that no element of the youth of Rome should be neglected. A field of 15,000 square meters has been purchased and the work of levelling it and installing outdoor athletic appliances is now in progress.

The fifth unit in the Knights' recreational system is a field 15,000 meters in area near the Archbasilica of St. John Lateran. Here there will be facilities for all kinds of outdoor athletics. The task of promoting and supervising the establishment of this vast system of welfare work here has been entrusted to Commissioner Hearn, representative of the Knights of Columbus in Rome. He has been ably assisted by his Secretary, Mr. Andreoli, and in technical matters by a gifted young engineer, Mr. Galeazzi. The latter prepared the plans for the various centers in such a way as to gain the greatest economy of space and at the same time preserve an artistic appearance for the buildings and grounds.

A MISCHIEVOUS LIE

New York, April 10.—A report that the Knights of Columbus welfare and recreational centers in Rome, to be opened in the near future, have been built with \$1,000,000 left over from donations received by the Knights for their war work, has been flatly denied by James A. Flaherty, Supreme Knight of the order. The story which Mr. Flaherty denies was a Rome dispatch to the Herald-Tribune, printed March 22. Mr. Flaherty's statement reads:

"The statement that the Roman work involves the expenditure of a surplus War fund or that it represents the expenditure of \$1,000,000 left from War subscriptions is untrue. It is a well known fact that the Knights of Columbus are most scrupulous in seeing to it that not a cent of their war fund is used for any purpose other than the assistance of our American World War veterans in their rehabilitation period."

PROTEST EVASION OF GREAT MORAL QUESTION

London, June 6.—Signed by the Anglican Bishop of Winchester, two other clergymen and four lay members of the Established Church, a recent report of a special committee of the National Council of Public Morals takes a position against the practice of birth control in opposition to the favor with which such practices are regarded by some Established Churches including Bishop Barnes of Birmingham and Dean Inge.

The report of the special committee advocates a five children standard for British families. There is a supplementary report signed by two Canons of the Anglican Church and two lay members, both women, which takes exception to the restrained references to birth control in the main report and to the implication that its practice might be permissible under certain circumstances. The main report reads in part:

"We explore as strongly as possible the tendency—in some cases a mere fashion, in others a necessity more imaginary than real, in others again a selfishness more or less plausibly concealed—to look on one or two or even three children as sufficient fulfillment of a function whose far-reaching potency and value it is impossible to exaggerate."

THE CZECH CABINET PLOTS TO INJURE CATHOLIC CAUSE

Prague.—An attempt on the part of the Czechoslovakian Government to split the Catholic Slovakian Party by subsidizing a paper in opposition to that party, has just been exposed by the Catholic press here. The exposure has created a sensation.

The story published by the Catholic press is that J. K. Matejov, an able Catholic editor, accepted three million Czech kronen from the Minister Strobar, and in return, began publication of a paper of his own in opposition to the Catholic Slovakian Party. Having already succeeded in dividing the Slovakian Party into the Czech and Slovakian sections—the former now being a part of the Coalition Government, while the latter is in the opposition—the Government now seeks to split the Slovakian section itself. This latter party has been practically the only guardian of Catholic interests in the eastern part of the Republic since the formation of the Czechoslovak nation.

Exposure of the government's plan to subsidize the opposition to the Popular Party in Slovakia is regarded as likely to prevent the plan from being successful. The alarm has been sounded by the Rev. Andrew Hlinka and other Popular Party leaders and the Catholic populace is thoroughly aroused. The editor of the Prague Catholic daily Czech, who went to Slovakia to make a personal study of the effects of the controversy, writes in his paper that the position of the Popular Party in Slovakia is stronger today than ever before. He also declares that the numerical strength of the group led astray by Matejov is insignificant.

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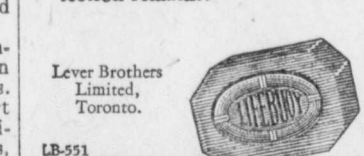
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