

## CHATS WITH YOUNG MEN

## THE REAR GUARD

He strolls into Mass at the "Sanctus," Or may be a moment before; And that he should bother his neighbors.

He drops on one knee at the door, Good seats at the altar are vacant, In fact there is room and to spare; But why should he put himself forward.

He'd be so conspicuous there.

He doesn't look up at the altar, But keeps his gaze bent on the floor, We notice him yawning a little As though 'twere a bit of a bore, He squats for the last benediction, And then ere the service is through We look for him there in the back-ground.

But find he has melted from view.

So strange! Now, we fancied we saw him, Last night at the vaudeville show, It seemed to us then he was fighting To get in the very first row. He must have been there before seven—

Oh, surely, some minutes before; He headed the line that was waiting Outside of the gallery door.

And when the door opened, good gracious! How active he was in the race! Upstairs and then over the benches And down to the very first place! My! How he applauded the singing And laughed at the jokes that were cracked.

His eyes never leaving the footlights Transfixed till the very last act! This can't be the same chap this morning, This slowest and dullest of chaps; We must have seen some other fellow

Last evening—his brother perhaps. —T. A. DALY

## TOMORROW

You have made mistakes—you have miscalculated, overestimated yourself, neglected your opportunities—but this all happened in the past. It's a part of yesterday—dead, gone, buried. Tears and fears won't resurrect your losses—they merely raise the ghosts of inefficiency. You continually wish that you could get a fresh start. You sit day-dreaming and thinking how different results would be if you were to go back to the beginning and start your career anew—but you can do far more with the future than with a second-hand yesterday. Tomorrow is always bigger, tomorrow you will have learned just a day's more of knowledge if you but wish.—The Echo.

## FACT!

Courtesy costs nothing, but rewards liberally. Self-denial is the highway to independence.

A wise merchant buys for his customers, not himself.

The biggest failure is the man who is afraid to try.

One display window on the main street is worth a block of windows on the side street.

The good salesman is a public benefactor.

Common sense is not so common after all.

Words are a poor substitute for work.

Say "Thank you" as if you meant it.

A gift frequently costs more than to buy outright.

A business never gets so old that it will take care of itself.

Some men are content to play second fiddle, while others will never be satisfied until they swing the baton.

The active man hasn't time to worry over troubles.

There is no half-way honesty.

Rare is the man who doesn't like a compliment occasionally.

Know your business and mind it.

—The Tablet.

## THE APOSTOLATE OF REVERENCE

During these days of reconstruction and political adjustment it is absolutely necessary to foster every agency that makes for order and stability among men and nations. The world has been so thoroughly shaken to its foundations that unless we can show it the utilities and sanctions of law and order we must prepare ourselves for a reign of riot and revolution the end of which none can prophesy. Socialism, so dominant now, never did and never can succeed in enforcing law, since it is fundamentally revolutionary.

The Catholic Church is essentially conservative and constructive—conservative, because she has the experience of two thousand years to guide her; constructive because she preaches a democracy based on justice to all.

There are many reasons why the Holy Name Society is rightly considered one of the mightiest engines of the Church in these days of disorder, when kingdoms that have toppled to their ruin are being remade by reformers who respect not God nor man.

First of all, the Holy Name Society preaches the divinity of Christ and consequently is a powerful opponent of the materialism and unbelief which brought on the Great War. For unquestionably the first cause of the War can be traced back to the Reformation, with its nefarious doctrine and its disrespect for authority.

Secondly, the Holy Name Society preaches respect for Christ, which

means respect also for all lawful authority. As long as we respect the name of the All Highest, we are pretty sure to give respect to our civil rulers and the authority which they represent.

Then, too, the Holy Name Society preaches the sacredness of oaths. If we respect an oath, or our pledged word, the world will not need to fear that the philosophy of a "scrap of paper" will ever again prevail.

The Holy Name Society is a Catholic organization with an undeniable religious mission to our present-day men. But its social mission is equally unmistakable.—Rosary Magazine.

## OUR BOYS AND GIRLS

## THE MOTION AND THE CURVE

When Jimmy Jimson starts to pitch at baseball in the lot, He gives his little head a twitch, He ties himself in knots, He bends his body, lifts his knee, And hinders up his toe, And swings the ball amazingly Before he lets it go.

But Tommy Tomson's not the same; He doesn't move around As Jimmy does; a different game He plays up to the mound, He sizes up the boy at bat, He looks him in the eye, Then takes a little step—like that—And lets the pellet fly.

Now, Jimmy, so the boys all say, Is just the biggest cinch That that his grandstand play Can't help him in a pinch; But Tommy, though he doesn't wind Himself in knots like Jim, Can pitch a curve the boys can't find—

They don't get next to him.

And thus the game of life is played; When you are one and twenty You'll find in every line of trade Of Jims and Toms a plenty, I think this humble notion For a moral will serve; There's nothing in the motion If you haven't got the curve.

—Catholic Transcript

## EACH ONE'S SUCCESS

One's success or failure is determined largely by the manner in which the individual spends his or her leisure time. It seems that many of us are prone "to ride our hobbies" to the ultimate. One plays cards every evening; another shoots balls on a green table; another is a movie devotee, and someone else is a dance crank night after night. All these things are good or bad in proportion to the degree in which they rest or improve us. We need a more harmonious development. It is obvious that the supreme purpose of life is to have a goal ahead and use every effort to attain the great objective. He or she who has found his or her work in the scheme of things is quite happy. We should devote our leisure time to the acquiring of greater efficiency, with a certain amount of play and recreation to refresh us. The pursuit of pleasure merely "to kill time" is a mistake. Too much frivolity will make us satiated and blasé. In this busy world, let us "get in the game" and use more team play in the area of human activities. So, let us ourselves prepare for greater efficiency and usefulness by a more discreet use of our leisure time.—Grit.

## THE BOY'S MANNERS

There are very few men who do not know that it is proper to raise the hat when encountering a lady. This is an accepted courtesy that a boy learns very early in life. Now the point is, that if he can absorb this, why cannot he be made to absorb other little manners that stamp the gentleman. Why cannot a boy understand almost as soon as he can talk, that it is proper for a gentleman to stand when a lady enters a room or addresses him? It is appalling to see the really nice boys who are naturally courteous sitting down while girls approach them for a word or two. If they do rise, it is often unwillingly as if some one were prodding them, but they did not quite know whether they should or not. There is none of that alacrity that stamps the man of the world to whom these little niceties come so easily.

The question of precedence must worry a lot of men to see the way they hesitate about it when out with a girl. If they would just keep in mind the basic fact that a man only precedes a woman when there is something he must attend to, to seek out seats in the theater or church, to protect her from a crowd, etc., he would not need to worry over it. In passing through swinging doors a man should precede a woman just long enough to throw open the door and hold it open while she passes through.

But the big thing to remember in all this talk about a boy's or a man's manners is that it is not making aissy of the small boy to start just as soon as he can understand plain English. Then, and then only will he, when a grown man, have that easiness of manner which comes only from long practice and familiarity with the niceties of social intercourse.—Exchange.

## THE INTERESTING WOMAN

The interesting girl is one who goes through the world with her center open. She does not let her life center around herself, but rather considers the needs of others, and tries, as Ruskin says so well, "to please people, and to serve them in dainty ways." The girl who has

mind enough to be interesting has mind enough to go under the surface when choosing her companions and friends. No bit of knowledge escapes her; she garners from her reading, from her social opportunities, from her walks and her daily work a store of incidents, and information, which she utilizes as occasion demands.

The interesting girl, who, by and by, will be an interesting woman, does not have false standards of value; she aims to be natural. A natural woman is the greatest power in the world today. Let artifice, sham or pretension enter into the nature of such a woman and she would become at once an unwelcome guest, where now she is bidden and eagerly sought for. She is the very sunshine of her home, simply because she is her own self, and never tries to appear what she is not.

And there is nothing specially occult or difficult in this matter. One can be as interesting as ever woman was since the world began, if one will elect to be so. And neither good looks nor good family, nor even feeling good and good principle, will suffice to keep one from being stupid and monotonous, unless each is supplemented by sweetness of manner, kindness of heart, tact, intelligence, and desire to please, which make people interesting.—True Voice.

## FITTING TIME FOR THANKSGIVING

It seems only just that one's prayers of gratitude to Heaven should be commensurate in fervor and earnestness with the prayers of the petition which went to win the favor of the Most High. During the past four years, points out the Queen's Work, many agonized prayers have been offered to God by the hands of His Blessed Mother for the cessation of unpareable War and the blessings of peace. Without question these petitions have hastened the end of the world's scourging, for God's hand has been light on the nations in comparison with what their iniquities have merited. To the war-worn lands this gracious time of May will bring forgetfulness and healing. The poppies have bloomed above the trenches, not any longer opening their startled eyes to the roar and the smoke of battle, but possessing once more their ancient fields in peace. To many a quiet countryside the young and the old will be thronging back together, smoothing the ruffled fields and coaxing grain to grow again between the hard lines of trenches that scar the earth. To many a soul likewise, blasted and scarred deeper than the soil with the horrors of War, peace will slowly return. The bright month of May, loveliest of all seasons, will make the world forget. Yet this May is peculiarly a month when a certain forgetfulness should not obtain. Mary's shrine was the favorite haunt of those faith-inspired mothers and sisters who placed the welfare of their loved ones in the care of the Mother of God, during the dark months through which we have passed. With those in whom a fitting sense of gratitude is to be found, the coming month will see them again at that shrine, pouring forth prayers no less humble and sincere, in gratitude for the favors which they so earnestly sought. Gratitude, we are reminded, is a blessed preparation for praying well again.—Catholic Transcript.

## PROPERTY AND LIBERTY

The other day we quoted in these columns a saying of W. S. Lilly, that property is the realization of liberty. This is a thought that invites analysis.

When a man has no property of his own he is dependent on the labor of his hands for a living. He has to follow the opportunity for work. That's why there is so much migration among certain classes of laborers. They of all men have certainly no lasting habitation here below. They are at the mercy of industrial conditions.

But not only do they choose their residence—which is chosen for them by the market of labor—at their places of temporary sojourn they have often to put up with housing and living conditions which do not suit their liking. Why? Because they are tied down to the level of their wages. Not what they would like to do they eat or put on, but what their wages permit. They are actually wage slaves.

Nor is the thing unthinkable, because facts are more convincing than any reasoning, that even the scanty flow of wages will dry up for a time, what then? Why, there remains only the liberty to beg or to die.

To be sure, organizations among laborers have insured to labor a certain amount of freedom. They have endowed it with a bargaining capacity. And this has been a step forward in the rights of labor. But this forward step has been accompanied with industrial disturbances which have entailed much hardships both on the laboring class and on the community at large. Nor can we hope for better results until Capital and Labor cease to be competitors and agree to be co-operators. This consummation devoutly to be desired, will have been attained when labor has managed to become a share-holder in the greater and smaller industrial enterprises of the world.

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It were to be wished that the people of this country would take more kindly to agricultural pursuits. In that direction we see the liberation of labor. It would be well possible for a young man who is industrious and thrifty to save a sufficient sum from his wages to make a substantial payment on a farm. And on a farm it is easy to bring up a family. The food question solves itself easily and comfortably. There is milk and eggs, a bit of meat, and bread and vegetables. There is no unemployment except such as comes in the shape of agreeable recreation, unaccompanied with worries because the hens continue to lay eggs, the cows to give milk, while there is a well-stored larder, the pride of a thrifty housewife. Let there be an exodus to the country from the congested hives of the cities, or the liberty of the millions who are now discontented wage-slaves will be achieved. We might add here the inestimable advantages from a moral point of view, for the bringing up children that attach to country life.

In the wide expanse of country, then, which in its very nature is symbolical of freedom, we seem to discern the surest promise of a better future for the poor man. In the country he can become a very king and happy ruler of his little realm. The Government is encouraged. This centrifugal movement of our population, and large land owners should be far sighted enough to perceive that it is better for them to part with their possessions at a moderate price than to have them confiscated by the revolution of a hungry proletariat.—The Guardian.

A man who governs his passions is master of the world.

## ENGLAND GETS MILLIONS OUT OF IRISH MARKET

## JUDGE COHALAN SHOWS HOW ISOLATED IRELAND IS BEING EXPLOITED

Justice Daniel F. Cohalan of the New York Supreme Court, charged England with isolating Ireland from commercial contact with the rest of the world, in an address at a meeting of the Friends of Irish Freedom in Columbus. He asserted that ninety-five per cent. of Irish foreign trade was done with England, because she had compelled Ireland to do business with her, or none at all. America would profit greatly in a business way by the independence of Ireland, Justice Cohalan asserted, "because the markets of Ireland would be thrown open to America, instead of being, as they now are, a private preserve which is monopolized by England."

"England today," he declared, "governs Ireland not at a loss, as her apologists insist, but at a profit of more than \$200,000,000 a year. Last year she collected in Ireland, in direct taxation, more than \$150,000,000 and spent in Ireland in administration less than \$60,000,000, leaving as a profit in direct taxation alone about \$100,000,000."

Last year the foreign business of Ireland amounted to over \$820,000,000 and of that amount more than ninety-five per cent. was done with England, not as a matter of choice by Ireland, but because England has so completely cut Ireland off from all contact with the rest of the world that the only market in which Ireland can sell her surplus products is England, and the only market in which she can buy those things which she requires is in the English market.—The Echo.

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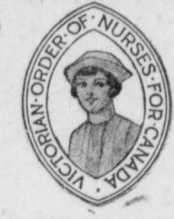
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