

CHATS WITH YOUNG MEN

GOD KNOWS
There's many a sorrow that cannot be told.

Many a teardrop the eyelids withhold.
But a smile like a curtain of light may hide

The sorrows that else might forever abide.
He has promised to thee, thy bread shall be sure;

"That round these munitions of rocks shall endure;
Water ne'er failing to thee shall be given."

As though from the cleft in the rock it were given.
"Go bury thy sorrows," He knoweth them all,

As well as He mindeth the sparrows that fall.
My burdens are heavy or great is thy care,

He is ever beside thee, thy trials to share.
Love is the greatest of human affections,

and friendship is the chaste, fragrant flower that springs from it.
Don't be too sensitive to the little fallings of your friend.

People who are too easily offended are gathering for themselves the clouds that hide from their view the sunshine of life.

Would you throw away a diamond in the rough simply because it pricked you?
It is very easy to lose a friend,

but a new one will not come for the calling.
There are no friends like the old friends, after all.

Even though they have their faults and failings, it is not one of the duties of friendship to overlook the unpolished edges of the gem?

Some people talk of the inconsistency of friends, not knowing that if they themselves were more true, more generous, others would be more loyal.

THE CULTIVATION OF A CORDIAL NATURE
The cultivation of cordiality and popularity early in life will have a great deal to do with one's advancement, comfort, and happiness.

It is a mortifying thing to have a kindly feeling in the depths of one's heart, and yet not be able to express it, to repel people when one has just the opposite feeling toward them.

To be incensed in an icy exterior with a really warm heart is a most unfortunate thing.
Some people have a repelling expression in their faces and manner which is a constant embarrassment to them;

but they do not seem able to overcome it.
This is largely due to a lack of early training, or to the fact that sometimes these people have been reared in the country, away from the great centres of civilization,

where they do not have the advantages of social intercourse, and in consequence become cold and appear unsympathetic when they are really the opposite.

It is a very difficult thing to overcome these handicaps, but the cultivation of good will, of a helpful spirit and kindly feeling toward everybody, will go far to open up the hard exterior so that the soul can express itself.

WHAT'S IN A SMILE?
This bit of practical philosophy is traveling through the newspapers from coast to coast, without credit to the original author.

A street car conductor, who always wore a smile, even when he asked the crowd to move forward in the car, was left a legacy of \$15,000 by an appreciative patron.

Not every smile has its compensation in as direct and material a form, but every smile pays, nevertheless.
Sometimes it is returned in kind, and sometimes, like the proverbial bread cast upon the waters, it may not be returned for many days, but the investment is always good.

Charles M. Schwab's smile has been said to have been worth millions to him, and what it has been worth to others who have come under its inspiration or encouragement is not to be estimated.

A smile is more effective in selling goods than "yards of talk" without it.
A smile smooths many a prospectively hard approach.
Moreover, it pays in its reflex action—that is, if it is a genuine smile, which always is of inner origin, and not merely a muscular manipulation of the face.

There's sunshine in a smile, and gloomy clouds in a "grinch," and moral sunshine is as healthful as a bright, clear day is physically beneficial.—Intermountain Catholic.

NOBODY IS PERFECT
The man who worries lest he has not done as well as he might, or lest he has made a mistake, is needlessly concerned.
We are all making mistakes.
Everything we do might be done better, but we must keep busy and transact the business as it comes, day after day.
If I am absolutely perfect in one line of activity, I may be very imperfect in another line, and so I average up to the mistakes of the ordinary man.

of Christian men, and yet realize our all around imperfection.
But our neighbors, knowing our shortcomings and conscious of their own imperfection, will forgive us and concede us a fair average.
And a merciful Providence will be even more considerate, let us hope.—The Echo.

OUR BOYS AND GIRLS

WHAT THE SCHOOL BELL SAYS
It is wonderful what unlike things The school bell says to the boys, when it rings!

For instance, the laggard, who drags along
On his way to school, hears this sort of a song:

Oh—suz—hum!
Why do I come?
Study till four—
Books are a bore!

O how I wish
I could run off and fish!
See! there's the brook,
Here's line and hook,

What's that you say?
Hurry up—eh?
Oh—hum—ho!
S'pose I must go.

Study till four—
Books are a bore!
Then the boy who loves to be faithful and true,

Who does what his parents think best he should do,
Comes bravely along with his satchel and books,

The breeze in his whistle, the sun in his locks,
And these are the thoughts that well up like a song,

As he hears the old bell with its faithful ding-dong:
Cling, clang, cling—
I'm so glad I could sing!

Heaven so blue,
Duty in the air,
Birds in the air,
Everything fair,

Even a boy
Finds study a joy!
When my work's done
I'm ready for fun.

Keener my play
For the tasks of the day.
Cling, clang, cling—
I'm so glad I could sing!

These are the songs which the two boys heard.
When the school bell was ringing, word for word,

Which do you think was the truer song?
Which do you hear, as you're trudging along?

Don't be a laggard! far better I say,
To work when you work, and play when you play.

—JAMES BUCKHAM, in Journal of Education.

SELF-ESTEEM
"Until you take a fair measure of yourself, no others will trouble themselves about it."
So spoke a sage of old.
Undoubtedly he was talking about self-esteem or referring to the value of it.

By which he meant that you or I cannot be one whit bigger or more important than we think we are.
Not that mere thinking we are important really makes us so, but until we actually place a value on ourselves—on our ability, our energy, our general worth—certainly no one else will discover anything unusual in us.

Self-esteem, coupled with action and determination, with courage and ability, lifts us out of the ruts of going merely on the road to success.
Self-esteem gives us pleasure in things as we go along.
We see beauty where we never saw it before,

and the music in the songs of birds and the chatter of the creek over the boulders.
We have a keener sense of the value of all things around us because we realize, more fully the real value of ourselves.
We have a greater confidence in our ability to accomplish.
We are less fearful, less timid, more sure.
We take advantage of our opportunities, and thus have fewer regrets.

The young woman who begins her life work with a sense of her incapability and helplessness will have much to overcome.
This for the good reason that others, quite naturally, take her at her own estimate.
Truly, if she has no confidence in herself, she cannot hope for others to place much faith in her.

Yet she may have genuine ability and be cultured and capable.
What she lacks is the courage to push forward—to venture out alone and unaided, and to trust to her own powers.
Often necessity often makes very strong women of such timid creatures.
Having been forced into the current, they actually had to "swim or sink" and they preferred swimming to going down.—Southern Messenger.

PRECEPTS FOR BOYS
A very successful teacher of boys gave six "reminders" to his pupils:

First—That a quiet voice, courtesy and kind acts are as essential to the part in the world of a gentleman as of a gentleman.
Second—That roughness, blustering, and even foolhardiness are not manliness.
The most firm and courageous men have usually been the most gentle.
Third—That muscular strength is not health.
Fourth—That a brain crammed only with facts is not necessarily a wise one.
Fifth—That the labor impossible to the boy of fourteen will be easy to the man of twenty.
Sixth—That the best capital for a boy is not money, but a love for work, simple tastes and a heart loyal to his friends and his God.

ETIQUETTE OF THE HAT

"Learn it now," is the advice given by a contemporary to the boys who haven't yet mastered the etiquette of raising their hats or caps.

If you are working or waiting in an office you don't need to keep your headgear rammed down to your ears.
The women and girls in the office will not mind it if you lay it aside, and you can't possibly get cold in a steam-heated room.

It doesn't take long, either, to touch it as a mark of deference when you just call at the door to deliver a message or ask a question.
To see man or boy sitting around in the presence of women with his hat glued to his head, is to learn the defects of his training.
Learn to be polite, boys, and then live up to your knowledge.—Catholic Transcript.

THE IMMACULATE CONCEPTION

The Immaculate Conception of the Blessed Virgin Mary is the viewpoint of the third article of the Creed that we are to mention this week.
First we will show the meaning of the words, then the teaching of the Church that such a creature was to be expected, and that it is most reasonable.

MEANING OF "IMMACULATE CONCEPTION"
The word "immaculate" as we remember means without stain; the word "conception" means the beginning of life; thus etymologically, the "Immaculate Conception" is without stain from the very beginning of life.

As applied to the Blessed Virgin Mary, however, the word does not mean something that happened to her when she was a mother at the birth of Jesus; it does not mean something that occurred to her as a young girl; it goes back still further to a time before her birth to St. Anne, her mother, to the time when in her mother's womb her soul and body were joined by God, to that first moment when life began.

"Immaculate Conception" means "that she was different from all other human beings who at this time of their life are in the state of original sin, because of the fall of our first parents, that she, Mary, at this time was preserved by God from this inherited sin."
The "Immaculate Conception" means further, that unlike the Prophet Jeremiah, and John the Baptist, who though conceived in original sin by the wish and grace of God were sanctified before their birth in their mothers' womb, the Blessed Virgin Mary was not only not born in original sin, but she was not even conceived in sin.

TEACHING OF THE CHURCH
This we know because the infallible teaching authority of the Church makes it a matter of faith.
The Sacred Scriptures, the Fathers of the Church, Tradition, all unite to strengthen this belief.
What every Catholic therefore must hold is stated by Pope Pius IX.: "It must be held as belonging to Catholic faith that the Blessed Virgin Mary was, in the first instant of her conception, by a singular favor and privilege of our Omnipotent God, preserved safe from all the stain of original sin."

REASONABLENESS OF DOCTRINE
The completeness of God's work in Creation and Redemption seemed to require that there be an example of what His grace was able to effect in human nature.
It seemed to demand a being merely human to whom we could look as to an ideal, a being to whom we could in pride point out as perfection as far as mere humanity could attain.
It is true that numbers of human beings had climbed the ladder of sanctity, either by innocence or by penance; there were even those who like Jeremiah and John the Baptist were cleansed from sin before their birth into this world; still even in their lives there was one remote corner, their first moments, their conception, in which through original sin, Satan held sway.
To show completeness, therefore, it would appear that there should be one human creature in whom at no time Satan would have any power even at time of conception; a creature from whom the demon did not have to be driven; a being who would be absolutely free from every shadow of sin, from the first moment of life in the womb, down to the last moment of existence on this earth.
The one chosen for this singular privilege was none other than the Blessed Virgin Mary.

When God wanted a creature for the most important work of assisting in the work of the world's redemption; when He sought this earth for a woman from whom the Second Person of the Blessed Trinity would draw human flesh, so that He might be called human as well as Divine; when God wished for such a woman, where would He seek?
Is it thinkable that He would select merely a good woman?
Is it not in accordance with our ideas that when God is to unite Himself so closely to human flesh, that He would especially prepare that human being, to make her worthy of her great part in the salvation of the world?
"Do we not," says Denis the Carthusian, "shrink back in horror from the thought that the woman who was to crush the serpent's head, that she who had been the mother of Satan, was to become the mother of God; that the Queen of Angels had been the slave of sin; that the most loving and the most beloved daughter of the Eternal Father had at one time been a child of wrath?"

Have You Ever Thought of This? — That a Cup of



"SALADA" TEA

properly infused, is one of Nature's greatest blessings as a harmless stimulating beverage.

Mary was to become the Mother of the Redeemer.
The Lord and Master of life, the God of sanctity, the Lover of chastity and the Inspirer of virginity was to abide nine months in her womb.
She was to hold Him in her arms, help Him in His helpless infancy and shield Him from danger.
It would have been unworthy of the dignity of the other and of the love which her Son owed her had she been for a single moment under the thralldom of the devil.

THE WORLD'S MOST BEAUTIFUL POEM

A few years ago a Western paper arranged a symposium to answer the question, "What is the most beautiful poem in the world?"
The answer astonished many.
The most beautiful poem in any language according to the editor is the Litany of Loretto.
During the month of May when Catholics recite this poem daily in honor of the Queen of Heaven, we may well reflect upon this pure gem from the rich liturgy of the Church.

Notwithstanding the fact that the Litany of Loretto has been the subject of endless panegyrics by ascetical writers there is a great lack of documentary evidence concerning its origin and growth.
Some trace it back to Apostolic times.
But modern historical criticism proves that it is of more recent origin and dates back not later than the fifteenth century.
The most ancient printed copy dates from 1558.
It is called the Litany of Loretto because of its association with the Holy House of Loretto near Ancona, Italy, where every Saturday, from time immemorial it has been sung with great solemnity.
It was definitely approved by the Church in 1587.

Spiritual writers have praised its beauty and excellence as a form of intercession.
Pope after Pope has extolled its merits and given it the weight of his approval.
So sacred has it become in the mind of the Church that without the authority of the Holy See it is forbidden to change or amend it.
Few additions have been made to it in recent times and then only by formal Papal decree.
The latest invocation, Queen of Peace, has been added by the present Pope during the War.
In 1888 Pope Leo XIII. added to the invocation Queen of the Most Holy Rosary and prescribed it for the universal Church.
Pius IX. added the invocation Queen conceived without Original Sin, which became a universal practice after the promulgation of the doctrine of the Immaculate Conception.

The wealth of imagery, the mystical splendor and the sublime spirituality that flames forth in these recurrent invocations to the Blessed Virgin in the Litany have recommended it to devout souls in all times.
There is nothing finer in any language than the quick succession of images in which the virtues and excellencies of the Mother of God are mirrored forth to us.

Tower of Ivory, house of gold, gate of heaven, morning star, ark of the covenant, refuge of sinners, help of Christians, are rich in historical associations.
Mother most pure, Mother most amiable, Mother of Our Redeemer, touch the heights of theological teaching on the Mother of God.

Reflecting upon the pure loveliness of the vision that the Litany presents to us, the efforts of modern poets, rare tributes to the Virgin Mother though they be, are but feeble rays from the luminous centre of spiritual effulgence that shines forth from the invocations of her Litany.
The rosary is the prayer book of the unlettered; the Litany is the poem from which Catholics have been touched with the spark of poetic Divine.—The Pilot.

THE MAKING OF SAINTS

Catholic interest for the next few weeks will centre in Rome, where a number of servants of God are to be raised to the altars of the Church.
While the world is busy about many things, the Church specializes upon the one thing necessary, the saving of eternal souls and the making of Saints.
Pursuant of her mission to save all nations the way of salvation she has singled out a few of her children conspicuous for heroic sanctity, and formally declares that they are deserving of the veneration of the Universal Church.

The canonizations in Rome at this time are a further proof of the stability of Christ's Church.
When civilization totters, and the old order is changing, when new nations are born and old dynasties disappear almost over night, the Church goes on her way serene and undimmed by the crash of empires.

The extraordinary sanctity of so many of her children is a proof of the holiness of the Church.
And holiness is a mark by which the true Church of Christ may be known.
The Church has produced millions of saints.
Every soul that goes to Heaven is a saint.
Only a very few of these saints however receive the public veneration of the Universal Church.

On occasion on which a servant of God in former days officially included in the calendar of the Church marks the end of a long process of careful scrutiny into his life and character, and an examination of the miracles reputed to have been worked through his intercession.
It is an occasion of rejoicing for all the faithful to think that so many new names are added to the long list of those already commemorated.

In the list of canonizations at Rome this month are some familiar names.
There is the Venerable Oliver Plunkett, the saintly Primate of Ireland, who suffered martyrdom for the faith through persecutions in Ireland during the 17th century.
He will be solemnly beatified and will be known henceforth as Blessed Oliver Plunkett.

There is the soldier maid of France, the Blessed Joan of Arc, the saint of patriotism, whose example, was such an inspiration to the troops of France during the late War.
She will become Saint Joan of Arc.
There is also another maid of France, the Blessed Margaret Mary Alcouque, the Apostle of the Sacred Heart, who from her cloistered cell in the Visitation monastery inflamed the hearts of men and women with burning devotion to the Sacred Heart of Jesus.
There is also the canonization of the Blessed Gabriel dell'Addolorata, the saintly young novice of the Passionist Order, and the beatification of Venerable Louise de Marillac, foundress of the Sister of Charity.

France, Ireland, Italy and Africa have given of their choicest sons and daughters to swell the ranks of these newly beatified and canonized servants of God.
Martyrs, confessors, virgins, they will appear now among those holy ones whom the church honors in her liturgy, and commemorates in the Holy Sacrifice of the Mass.
The Mother of Saints,

PRAY FOR YOUR PRIEST

Have you ever said a prayer for your priest?
He deserves it—and he desires it.
Your thought that he does not need it is complimentary, but he wants it.
Cut out the following prayer and place it in your prayer book, to be read after Mass, or recite from memory, on passing him in the street.

"O Jesus, Eternal Priest, keep this Thy servant within the shelter of Thy Sacred Heart, where none may harm him.
"Keep unstained his anointed hands, which daily touch Thy Sacred Body.
"Keep unstained the lips purpled with Thy Precious Blood.
"Keep pure and unearthly a heart sealed with the sublime marks of Thy glorious priesthood.
"Let Thy holy love surround him, and shield him from the world's contagion.
" Bless his labor with abundant fruit, and may they to whom he has ministered be here his joy and consolation, and in heaven his beautiful and everlasting crown. Amen."

In order to be satisfied even with the best people, we need to be content with little and to bear a great deal.—Fenelon.

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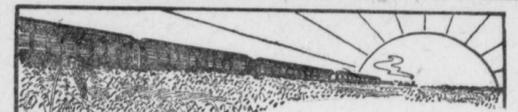
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