

JUNE 4, 1921

CHATS WITH YOUNG MEN

A HAIL MARY FOR IRELAND

Say a Hail Mary for Ireland
Thee you've nothing else to give;
Say a Hail Mary for Ireland
That her poor bruised heart might live.

BE KIND

Mr. Schwab is fond of telling
stories about Andrew Carnegie,
and he is proud of the fact that he
was one of Carnegie's boys.

He must work out his problem him-
self. It can never be done for him.

WISDOM RATHER THAN KNOWLEDGE

My words are as sweet as honey to
those who love My teaching and keep
My commandments.

Only the humble man will hearken
to it; he will find therein consolation.

The more you practice virtue, the
more you will delight in My words.

The more the learned man delights
in himself, the less he understands
what My words reveal.

He alone will understand Me well,
he alone will know that it is I who
speak to him, who, putteth aside all
vanity, will hunger after the truth of
virtue and the virtue of truth.

Science will be profitable to him,
because all truth bears witness to
My goodness and My wisdom.

The humble man alone will be
learned; the learned man, pure in
heart, will be humble.

Humility enlightens the intellect
more than all the knowledge of
men.

Listen faithfully to the Church,
and your knowledge will increase by
the knowledge that has come down
from past ages and from God.—Rev.
Gabriel Palau, S. J.

OUR BOYS AND GIRLS

MY LITTLE GARDEN

(To a Little Girl, on Her First Communion)
My heart is a little garden where
Jesus fain would dwell
If I will try to cultivate the flowers
He loves so well.

"SUNNY UP"

Everyone knows what it is to get
on the south side of a building when
the wind is blowing cold and raw
from the north.

THE PITIABLE FLIGHT OF THE DRONE

Is he not a thief, an enemy of civil-
ization who thrusts his arm into the
great world's storehouse, pulling out
all the good things he wishes and re-
fusing to put anything back in ex-
change?

We hear a great deal about indis-
criminate giving making paupers;
but what shall we say about the
giving of fortunes to youth who have
never been taught that they should
give anything in return for all they
receive?

What are the chances of growth in
character, in sturdy manhood, for the
boy who knows that a fortune is wait-
ing for him when he is twenty-one,
and who is told every day that his
father is rich and that he is a fool to
work; that he should just make a
business of having a good time?

Things are so arranged in this
world that happiness as a profession
must ever be a failure. It can not be
found by seeking it. It is a reflex
action. It is incidental; a product
which comes from doing noble
things. It is impossible for a person
to be really happy by making pleas-
ure a profession.

A NIGHT ADVENTURE

The midnight adventure that
Lawrence had came about through
the friendship that sprang up be-
tween Scotty, the collie pup, and
Jasie, the pet lamb. The two pets
played together in the yard during
the day, when the children were at
school, for Scotty had to play with
somebody or something, and the lamb
made fewer objections than the cats
or the hens.

Usually the two played so hard by
day that they slept soundly at night,—
the lamb in the stable and Scotty in
the shed,—but on this particular
night one of them woke up and felt
lonesome. Straightaway it called to
the other, and the other woke up
and responded. So the bleating of

the lamb and the barking of the dog
made a lot of noise, until at last it
woke Lawrence.

Lawrence was worried for fear
that something was wrong with his
pets, and finally he climbed out of
bed, and crept as softly as he could
through the long hall and down the
back stairs to the shed. Nobody
heard him except Scotty, and as soon
as he was in the shed, the collie
leaped upon him, and licked his face
and hands in his joy at seeing his
younger master at such an unusual
time.

It was plain that nothing was
amiss with Scotty, so Lawrence
opened the shed door and started for
the stable. Scotty leaped round him
as he went. It was dark, but
with Scotty at his side, especially
because he was not far off, and he was
almost there when he suddenly saw the
dim outline of some large object pass
between him and the stable. At the
same instant Scotty barked loudly,
and dashed away into the darkness.

What could it be? For a moment
Lawrence stood as still as a post,
too frightened to move or cry out;

then he turned and ran back to the
door of the shed as fast as he could
fly. But he could not open the
door! The springlock on the inside
had slipped into place when he
closed the door behind him. He was
terribly frightened now, and he stood
trembling on the step, many ideas
went through his head. Perhaps the
creature was a bear, trying to
get the lamb. He had heard of
such things, and who knew but there
might still be bears in that region—
especially on dark nights? Or it
might be some other animal just as
wild as a bear.

He looked hard toward the stable
and barn, but he could see nothing.
There were a few barks from Scotty,
and then silence. The darkness
round him had suddenly become a
very different thing than it seemed
a few moments before. He did not
dare to call to his father or mother,
for he knew he could hardly make
them hear from the shed steps, and
he felt safer to keep as still as
possible.

It seemed a long time that he
stood there, pressed up against the
door, listening and looking with all
his might. Then he heard a rustling
sound in the grass, and he could
keep still no longer. Round the
house he dashed toward the front
side, where he knew his cries would
be heard. To get there he had to
pass the porch at the end of the
ell, and at that point he suddenly
thought of the ladder leaning up
against the porch, where it had been
left when repairs on the roof were
made.

In a flash he had found this ladder
and was climbing nimbly from rung
to rung; and to make his perch a
safer place, he kicked over the ladder
behind him as he scrambled to the
roof of the porch. There he felt a
little more secure from the unknown
danger in the darkness below, but
the roof was rather steep, and he
hardly dared to move for fear of fall-
ing. His voice, moreover, seemed to
stick very closely to his throat when
he thought of calling for help, and
there was no window opening on the
porch roof, so he was no nearer the
safety of the inside of the house
than before.

For a long time he clung there.
How long it was he never knew, but
he felt very cold and stiff. At last
he could see that it was growing
light, and he began to call to his
father. His voice sounded very
loud to him, but it was a long time
before he could rouse any one in the
house.

How amazed his father was when
he hurried out and saw Lawrence on
the roof of the porch! And he was
little less amazed when Lawrence
was safely on the ground and his
story had been told.

A few minutes later, when
Lawrence's mother had filled him
with warm drinks and was tucking
him in bed to make up his lost
sleep, his father came from the
barn.

"That bear of yours was one of
the cows," he said, with a laugh.
"Somebody let the gate of the barn-
yard open last night, and they
wandered out. Scotty drove them
back, and has been there guarding
the gate ever since."

And then Lawrence remembered
about the gate, and decided that he
had paid a big price for forgetting to
close it the night before.—John Clair
Minot in The Youth's Companion.

SACRAMENTAL WINE

The confusion growing out of
constantly recurring reports of large
withdrawals of wine for sacramental
purposes has in large measure been
cleared up by a statement by Pro-
hibition Commissioner Kramer point-
ing out that a very small proportion
of the wine withdrawn under that
head is used in Catholic churches.

There is no way of estimating
accurately the quantity of wine used
by different religious organizations.
Whether it is withdrawn by Jews,
Catholics, Orthodox Russians, or
members of other denominations,
the permits are issued for sacra-
mental purposes in accordance with
the provisions of the law. The im-
pression prevailing rather generally
that the term applies only to
Catholic Churches is erroneous. It
is estimated that possibly up to
90% of the wine permits issued under
this provision go to others than
Catholics. Each adherent of the
Israelitic faith is permitted to with-
draw up to ten gallons for use in
compliance with the Jewish religious
observances.

FRAGRANCE —The aroma of

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"It is a mistake," said Commis-
sioner Kramer, "to assume the term
'sacramental purposes' applies only
to permits issued to Catholic
Churches or pastors. By far the
largest proportion of the wine with-
drawn under this head goes to the
adherents of other religious orga-
nizations."—Catholic Bulletin.

AN ANCIENT ART RESTORED

The Catholic Church is the Mother
of the Arts. Her claim to this title
rests upon the incontrovertible
evidence of history. When the
illustrious Pope Leo XIII. threw open
the Vatican Library to the scholars
of the world, even the names of the
Church admitted that the Holy
Father was the greatest benefactor
of true historical research that his
age had produced. When the Popes
of the Renaissance fostered the
genius of Raphael and Michelangelo
and the sculptors and artists who
made that period forever famous,
they added to the sum of benefac-
tions with which they had enriched
the world, one which has ever been
characteristic of the Popes of all ages,
that of patron of the arts and
sciences.

A GLIMPSE THROUGH THE AGES

A jubilee of more than ordinary
historical interest has just been
celebrated at the sanctuary of Notre
Dame du Puy in Auvergne, France.
More than two hundred pilgrims,
including twenty bishops journeyed
to the famous shrine in France at
Easter-tide to pay their homage to the
Mother of God, and to implore her
intercession for themselves and for
their beloved country. In these days
so rich in centenaries and annivers-
aries, Catholics may point with
considerable pride to the observance
of a celebration that has gone on
year after year in uninterrupted
succession for more than fifteen
hundred years.

Ever since the year 992 the
Jubilee of Notre Dame du Puy has
been observed whenever Good Friday
falls on the Feast of the Annuncia-
tion, March 25. As far back as the
fourth century, however, a statue
has been venerated there under the
title of Notre Dame de France. Few
sacred shrines in Christendom are so
rich in historical memories. The
ground about the sacred sanctuary of
Our Lady has been sanctified by the
knees of saints, kings, and devout
pilgrims since the first ages of the
Church. The emperor Charlemagne
worshipped there. In 1093 Pope
Urban II. before initiating the first
Crusade, made a pilgrimage there,
and later four other Popes imitated
his example.

Tradition says that King St. Louis
on his return from the crusades
visited du Puy, and presented to the
Basilica a statue of the Blessed
Virgin said to have been carved long
before her birth by the prophet
Jeremiah, and kept for centuries in
the treasury of the Sultans of
Babylon. Some years later St. Louis
gave the Angeles its regular form in
this town, and the church has since
been known as the Angelical. The
Salve Regina, called by St. Bernard
"the antiphon of du Puy," is plausi-
bly believed to have been composed by
a Bishop of du Puy who was the legate
of Pope Urban II. in the First
Crusade. St. Dominic is believed by
many to have instituted the devotion
to the Rosary at du Puy. When St.
Joan of Arc was about to set out on
her mission to crown the Dauphin at
Reims, and save France from a
foreign foe, her mother walked on
foot from Domremy to du Puy, a
month's journey, to commend her
daughter's undertaking to Our Lady
of du Puy.

The statue of du Puy, which is the
centre of devotion, is the largest
statue in France. For sixty years it
has stood on a steep and isolated
rock crowning the heights of du Puy.
The figure was made in 1858 from
the bronze cannons captured from
the enemy in the Crimean war, and
the expenses were defrayed by a
subscription from three hundred
thousand school children of France.

The present pilgrimage in numbers
and in devotion compares favorably
with the greatest pilgrimages of the
past. It is interesting to note the
fervor and devotion that the people
of France are exhibiting to the
ancient practices of their faith. But
it is also an astonishing augury of her
speedy return to her old inheritance.
This nation has had its foundations
deeply rooted in the faith for many
ages. The prayers of her numerous
saintly pilgrims at du Puy is an
encouraging sign to the rest of the
world to seek assistance and consola-
tion in the trials of the present
crisis, in a renewal of devotion to
Christ and His Blessed Mother.—The
Pilot.

CRUCIFIX IS BANNED

Teachers in the Austrian schools
are forbidden to wear the cross or
crucifix or religious medals while
engaged in teaching, according to
a decree issued in the name of the
Under-Minister of Education in
Vienna. The Minister's action is
part of a plan to make the schools
which formerly were confessionally
now undenominational. The attend-
ance of school children at Mass and
at the Sacraments is also forbidden,
except in specified cases where it
may be insisted on. State interfer-
ence with the religious rights of
school children is strongly resisted
by the parents, who for the moment
are almost powerless in the face of a
Judeo-Masonic combination which
largely controls the educational
policy of the Public schools.—Cath-
olic Bulletin.

Why Not Make Your Will?

It is a business arrangement which we should not
neglect, and it is a simple matter. If you should acci-
dentally be killed without making your will, your estate
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activities of the Holy Father in
behalf of the arts and sciences. They



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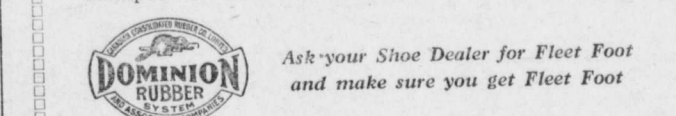
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better and sympathizes more deeply with
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comment of Joyce Kilmer in "The Literary
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