

CHATS WITH YOUNG MEN

A SONG OF GLADNESS

Each little day That slips away And finds for thee no pleasure, That steals along Without a song Is just a wasted treasure.

OUR BOYS AND GIRLS

THE TOUR OF A SMILE

My papa smiled this morning when He came downstairs, you see, At Mamma; and when he smiled then She turned and smiled at me;

So then he smiled at some one who He saw when going by, Who also smiled and ere he knew Had twinkled in his eye;

THE YOUNG MAN'S CHANCE

From pulpit and platform much has been said from time to time on the young man's chance. Much has been written on the subject. But when everything has been said the question is after all up to the young man himself.

"It is a mistaken idea," says Judge O'Brien, "to suppose that a young man must have extraordinary talent to become a successful lawyer. Average brains will serve a man so long as he develops character."

"Once character is developed, once a young man of sound, normal mind, with a good brain in a good body, can control all his desires and inclinations, there is hardly anything within reason that he will not accomplish if he sets his mind and energy upon it."

"There is no reason why a young man cannot succeed if he has average intelligence, good character, which of course, depends upon the faithful and conscientious practice of his religion, and a huge appetite for work."

SYMPATHY

A little while ago I was present at one of the most wonderful, most inspiring talks, by a man of manifold experience. It was the most interesting talk I ever listened to in my life.

I could not help noticing the expression of the different faces near me as they listened to the marvelous reminiscences of one of the richest lives. Some of them were drinking in the words as though they were nectar of the gods.

Two people walk side by side through life and do not see the same things or hear the same things, or get the same results out of the same experience. One sees with the inner eye, and absorbs knowledge, ambition, power, enlargement of purpose, from things which mean nothing to the other.

WHAT WE COULD DO

Emerson says, "What we need more than anything else in the world is somebody who can make us do what we would." What a splendid thing it would be if every human being had some level-headed loyal friend who would be frank with him, and show him how much more he is capable of than he is actually doing.

If your achievement does not approximate your ambition there is something wrong somewhere, because your ability to achieve, and your ambition to achieve were intended to go together. The enormous discrepancy between the ambition and the actual performance of

most of us shows that there is a serious lack somewhere. What is it? This is a problem which we must solve if we would give our best service to the world.—Catholic Columbian.

some of Edgar's playmates are not the right sort of boys, she adopts very much the tactics that this untrained girl adopted with the candlestick. She accuses, and declares that this sort of thing is going to stop that very minute. This method is not very successful in bringing about the results she is after, and it puts her brothers' affection to a severe test.

Sara is another girl with several younger brothers, but it is rare indeed, to hear her scolding any one of them. Sara does not think the boys are perfect, but she tries to win their confidence by tact and kindness, and she is helping them to overcome their faults, as it would be impossible to do if she adopted Esther's tactics.

A LYRIC TO THE SACRED HEART

By Rev. Joseph Husslein

Three centuries before devotion to the Sacred Heart of Jesus had begun to spread through the universal Church, St. Gertrude had written of it in words that are the very breath of love. Some one has gathered the symbols that she uses, and each one is a poem in itself.

It is a treasury wherein all riches of virtue and of grace and of happiness are to be found. It is filled with humility and purity, with charity and zeal, and with all the sevenfold gifts of the Holy Ghost.

It is a lyre touched by the Holy Spirit, whose sound rejoices the courts of the Celestial Kingdom, and the Blessed Trinity on high, while it thrills with a new and wonderful love the hearts of men in this vale of tears.

It is a golden censer whence the odor of all sweetness arises, and where as many perfumes blend as there are races of men for whom the Saviour suffered and died, and for whom that Heart was opened that it might give for them the last drop of its Precious Blood.

It is an altar whereon the faithful place their offerings, the Saints their homage, the angels their acts of reverence, and where the Eternal High Priest made His great oblation of Himself that it might be completed for us upon the Cross.

It is the fountain overflowing, whose streams bear refreshment to the souls in purgatory, strengthening graces to the militant souls that combat upon earth, and torrents of delight which inebriate the elect in their Heavenly City.

In it was conceived that prayer of the Lord, wherein, as God's own children, we are taught to call on Him in confidence and affection: "Our Father, Who art in Heaven."

In union with that Sacred Heart should all our works be done and all our lives be lived. Its intentions we should make our own at each morning's dawn, as indeed we do in that beautiful offering of the Apostleship of Prayer which begins:

"O Jesus, through the Immaculate Heart of Mary, I offer Thee my prayers, works and sufferings of this day for all the intentions of Thy Sacred Heart."

PROTESTANTS AND PRAYERS FOR THE DEAD

WAR-BEREAVED FINDING COMFORT IN CATHOLIC DOCTRINE

(By "M. C. L." in Edinburgh Herald)

At a Church Congress held recently in Dundee under the auspices of the Established and the U. F. Kirks, the Rev. James Black said that "countless pious Protestant people were unconsciously indulging in prayers for the dead. Many men at the front had spoken to him on that subject, and quite frankly. It was astonishing to find how deeply that subject had forced itself on their minds."

There is really nothing astonishing about it, when we know that the men at the front live face to face with death and witness their comrades launched into eternity, sometimes without a moment's warning; the longing to cry to God to have mercy on the souls so suddenly called before Him, and on the souls of others slain in thousands, must be well-nigh irresistible. Poor men at the front, robbed by the Reformers of the consolation of praying for their departed comrades and of being prayed for themselves when dead!

The speaker went on to say that he "knew for their Reformed Church such a practice would drag many problems in its train, but in view of the fact that many were anxious about these things, it would be worth asking if such a practice involved any wrong views of God's way or of God's character?"

You perceive that the questions to be asked are not: did Christ teach the doctrine, did He sanction the practice, and is it part of Divine Revelation? The vital point would seem to be "views" of

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God's character and ways, not what is the teaching of His Divine Son! Another Presbyterian cleric, preaching in Aberdeen, said: "One question was—should we pray for the dead? Unfortunately this question had been prejudiced by the claims of the Roman Catholic Church, and by her abuses of the doctrine of Purgatory. Behind every Roman Catholic error there was and there is an element of truth. In getting rid of the error the Reformers often ignored and sacrificed the truth which it perverted."

That casts a serious reflection on those tin Gods of the Sects, the Reformers. As it indicates at least a dim discerning of who are responsible for the rending of the seamless Garment into fragments we may hope that ere long non-Catholics will discover and accept those other portions of the truth, ignored and sacrificed by the Reformers, and grasping the fact that Christ commanded that all nations were to be taught to observe "all things" whatsoever He had commanded—not merely selected portions, not just what suited local conditions or current "atmosphere"—may come to accept the whole truth as revealed by Him, as taught by His Church, and defended by her against mutilating "Reformers," whether Luther, Knox, Calvin, or Higher Critic. Curiously enough, the worthy men who are gib in reference to "the errors of Rome," and eager to prove that Catholic doctrines were in need of "reform"—i. e., alteration or rejection, do not perceive that they are thereby declaring that the promises of Christ failed. If, as He promised, God the Holy Ghost, the Spirit of Truth, abides with her forever, she cannot teach false doctrine; if she can and does, then the Spirit of Truth has forsaken her, notwithstanding Our Lord's solemn promise to the contrary. To justify the Reformation and the existence of the sects, it is necessary to contradict the plain words of Scripture and of our Lord Himself. For it is certain that Scripture tells us that God the Holy Ghost, and God the Son, too, would dwell in the Church, and that she should never decay and come to nothing, as the works of men do, and that she should never teach anything but the truth. But according to "reformed" doctrine, the gates of hell did prevail. The sects, of course, cannot claim to be guided by the Holy Ghost, as they own to teaching error. The Catholic Church has never taught false doctrine, never given the lie to Christ by asserting that His promises failed, never ceased to be what the apostle called her, "the pillar and ground of truth."

There are no passages in Scripture on any subject of Divine Faith, clearer or more emphatic than those which enforce and guarantee a living, infallible, teaching authority. Protestantism denies that, but, in truth, anything more unlike the religion presented to us by the New Testament than Protestantism it would be impossible to imagine. The speaker last quoted did not state that he meant by the "claims" of the Church, or by her "abuses" of the doctrine, and may merely have failed to reason on the subject, or be disturbed by creations of his own imagination; like, for instance, the man who imagined that Catholics were never allowed to pray for themselves, but had always to get a priest to do it for them; and his affinity, who objected to the Church because of her claim to be the one, true Church, not having considered whether a claim to be the one, false Church would entitle her to be heard, nor having asked himself how many true Churches Christ founded, fifty, a hundred—or only one. As to abuses, there is nothing so holy that it may not be abused by man; even Scripture, which may be wrested to our own destruction, even Holy Communion, as St. Paul warns us. But the one abuse does not destroy the inspiration of Scripture any more than the other falsifies the doctrine of the Real Presence. The Church has always condemned abuses, and rev. orators should not speak of them as if they were part of her authoritative teaching, or the dogmatic decisions of a Pope. In view of the shaking of heads over the doctrine of Purgatory, it is rather amusing to note that the prevalent Protestant belief implies that the next world is all Purgatory and Heaven, and no Hell; many Protestants preach that the punishment of the wicked does not last for ever. Nevertheless, they say that there is nothing in the New Testament to warrant the Catholic belief in Purgatory. It is interesting to compare that statement with the statement of Mr. Stanley Russell (Protestant) in the "Christian Commonwealth," September, 1916: "Jesus referred to a prison from which

there should be no exit until the uttermost farthing had been paid, but that very sentence postulates a release when the uttermost farthing has been paid. But," says someone again, "this is the Roman Catholic doctrine of Purgatory." Oh, those labels! I got it from the stages of His Majesty's Theatre, and turned to my New Testament and my heart, and both assured me that it was true." The Rev. H. P. Dyer, another Protestant, said at Philadelphia, 1915: "The Protestant belief is that every soul that does not go to hell goes to Heaven at the moment of death. . . . It takes no account of the quality or character of a man's mode of life. A man whose life has been so low and bestial that he barely escapes damnation goes as surely and quickly to Heaven as a man who has lived a holy and beautiful life. The ancient belief is one of holy commensure. Few souls are so pure that they are fit for Heaven, where nothing that is defiled may enter. And yet there are many millions of people who are too good to go to hell. This vast body of immortal beings will at death go . . . to an intermediate state, a sort of vestibule to Heaven, where their stains will be removed, and where a divine process of purification, is mercifully provided by Almighty God." (Sunday Visitor, December 29th, 1916.) That is, of course, Catholic doctrine. The Rev. J. D. Jones, another Protestant, says: "It may be permitted to a sturdy Protestant to say that when our fathers in their revolt against the abuses of Purgatory swept away the very idea of a probationary life, they went too far. There was a real truth in this doctrine which had been held by the Church for centuries. No doctrine which persists throughout the generations can be dismissed as wholly untrue." ("The Great Hereafter.") The Reformers are at last being found out by their spiritual descendants. In his well-known "Is Life Worth Living?" Mr. W. Mallet writes that though the doctrine of Purgatory has long been a stumbling-block to the whole Protestant world, the view men take of it is changing, and it is being recognized as the only doctrine that brings a belief in future rewards and punishments into anything like accordance with our ideas of what is just and reasonable. "So far from its being a superfluous superstition, it is seen to be just what is demanded by reason and morality; and a belief in it to be not only an intellectual asset, but a partial harmonizing of the whole moral idea." We Catholics may say with one of our own writers that to us it is astonishing that the doctrine of Purgatory should ever have been called in question by those who believe in the Christian dispensation, and profess to be the children of a holy, just and merciful God. The denial of it is a cruelty to the dead because it deprives them of a help which the living can give them, to which they have a sacred claim, and it is an injustice to the living because it deprives them of the benefit and the solace of discharging a charitable duty. Therefore, then, we are astonished, and wonder where can be the Christianity of those who break asunder a bond of love which, as the Communion of Saints implies, connects us so intimately and so sacredly with those who have passed away. Obviously, hatred of the Pope and the Catholic Church were stronger in the hearts of the Reformers than love of God and the truth. But the great War is teaching much to those who have long been deluded by the "Reformed" Churches, and we may hope and believe that it will shatter the prejudice (due to want of thought, to lack of information, to misrepresentation, and the impediment Protestantism places in reasoning powers) against praying for the souls which have passed out of this world, yet not beyond reach of our love and prayers, as we are not beyond reach of theirs. May the light of Truth and of Faith shine on those brave men at the front, robbed of their heritage, defrauded of their right, yet turning instinctively, as a child to its mother for comfort, to the teaching of that Church who holds the hearts of her children in her hand, and can pour balm of healing into every wound!

Young people nearly always, and parents far too often, associate discipline with punishment. That is unfortunate. Discipline is really only the conforming to wholesome rules, the training of mind and body to obey laws and to perform certain tasks at stated and required periods. It is that ruling of the "spirit" which makes a man greater than the taker of a city. There is no other way to success in life. Without discipline the native force, however great, remains unconcentrated and unapplied.

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