#### CHATS WITH YOUNG MEN

THIS, TOO, SHALL PASS Look back through life, to the heavi est load

Of worry and grief and care; And the greatest burden of sorrow, It was ever your lot to bear.

Look back through life, to the dark est hour Of misery, want and woe; And the saddest trial of self-denial The human heart may know.

Look back through life, to the hard That shattered your hopes and plans; The reverse and worst defeat of all—

That came to your trembling hands Look back through life, count all you

In property, place and wealth; Then rejoice like a boy, laugh at the If God let you keep your health.

Measure them all with your lot to day, In light of the after years;

See the folly of all your worry And laugh at your foolish fears. Your greatest grief, your sorest trial, Are but the cares of the day; True are the words the Sage has

"This, too, shall pass away."

DO YOUR BEST EVERY DAY No matter what the seeming lack of opportunity or comparative oppor-tunity, get the most that can be gotten out of the department, for it is your department. The boss is watching you-not to see that you earn salary-but to see if you are capable of something bigger. needs men and women who can accomplish bigger things. There is no indication that you can handle a bigger job unless you do the present job Earn more than you are getting and you will get more than you

#### BEWARE THE "JACK-OF-ALL-TRADES"

"jack-of-all-trades," known familiarly as the handy man, is a serious drawback to the industries of the United States, because his knowledge and training are not based on the fundamental rules of any craft. Such men are the bane of any industry and more especially of high grade chine shops, for their work cannot be relied upon. Doubtless it is a good thing to know something about everything, but the perfect mechanic and high grade foreman is the man who knows everything out something.—George W. Bowie in Industrial Management.

## IN THE RIGHT DIRECTION

Oliver Wendell Holmes said that the important thing is not where you now stand, but the direction in which

It is not your environment, not the place from which you start, nor how far you have gone, but which way you face, that counts.

you face, that counts.

The Bible tells us that "Daniel was preferred by the king above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." Daniel was loaded with favors and honors not only by the great King Darius, but also by cause from the time when he was brought a youth to the household of Nebuchadnezzar, he always faced life in the right way, toward truth,

toward justice and righteousness.

Adopt high principles. Resolve to lead a clean life. Determine to be useful. Aim for a happy eternity. seful. Aim for a happy eternity. Facing the right direction, taking

the right road, using the right means, your life's journey will have a right

## THE MAN WITH IMAGINATION

Prof. John Tyndall, the great scientist, said: "Scientific education ought to teach us to see the invisible as well as the visible in nature; to picture with the eye of the mind those operations which entirely elude

the eye of the body."

It is impossible to measure the part that the eye of the mind, or the imagination, plays in the life of man. Unimaginative people who can see only with the eye of the body, tell us that the imagination is all well enough in artists, musicians, and poets, but that it has little place in the great world of realities. Yet all the achievements of modern civiliza-tion of which we are so proud are the product of man's imagination.

It cannot be done," cries the man nout imagination. "It shall be without imagination. done," cries the man of vision whose inner eye sees the finished work.

## THE HABIT OF RESISTING

Almost every schoolboy remembers something of the unfortunate under-taking of 1685, when the Duke of Monmouth landed on English soil and set up his claim to the English throne, under the title of James II.
Historians describe the duke as an amiable, well-meaning young man, and it is not improbable that he are proved a better king than the provided with rods and then thrown the one whose title he claimed. The whipped with rods and then thrown Polemics, controversy, special plead

when he says, "He was little in the habit of resisting skillful and urgent importunity." And that statement lake of Bolsena, but she was saved in itself goes a long way toward proving Monmouth's unfitness to wear a crown and to rule a great

There is such a thing as being obstinately set in one's own way, and holding fast to one's opinion to the point of discourtesy, even when com-pliance would be far wiser and kinder. The opposite extreme is an easy compliance with every outside influence, a condition far more dan-gerous than stubbornness. Monmouth knew the character of his ad visers, he was intelligently converant with public affairs, and had fairly sound judgment as to the probabilities of such a venture as he was advised to make. He was not satisfied that the step was a safe and prudent one, but he never had acuired the habit of saying "No," and

hen standing by it.

The will, as well as our other aculties, should be cultivated. If we set out resolutely to live a clean, apright, God-fearing life, we never will lack opportunity to exercise this resisting power, so essential to a strong manhood.—Catholic Colum-

#### OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

JULY 22 .- ST. MARY MAGDALEN

Of the earlier life of Mary Magdalen

we know only that she was "a woman who was a sinner." From the depth of her degradation she raised eyes to Jesus with sorrow, hope, and love. All covered with shame, she came in where Jesus was at meat, and knelt behind Him. She said not a word, but bathed His feet with her tears, wiped them with her hair of her head, kissed them in humility and at their touch her sins and her stain were gone. Then she poured on them the costly unguent prepared for far other uses; and His own Do not merely do the job ell. See if you cannot do hetter than it was ever better than it was ever the control of the control better-better than it was ever go in peace. Thenceforward she ministered to Jesus, sat at His feet, and heard His words. She was one of the family "whom Jesus so loved" that He raised her brother Lazarus from the dead. Once again, on the eve of His Passion, she brought the precious ointment, and, now purified and beloved, poured it on His head, and the whole house of God is still-filled with the fragrance of her anointing. She stood with the fragrance of her anointing. She stood with Our Lady and St. John at the foot of the cross, the represent-ative of the many who have had much forgiven. To her first, after His blessed Mother, and through her to His apostles, Our Lord gave the certainty of His resurrection; and to her first He made Himself known, calling her by her name, because she was His. When the faithful were scattered by persecution the family of Bethany found refuge in Provence The cave in which St. Mary thirty years is still seen, and the chapel on the mountain-top, in which she was caught up daily, like St. Paul, to"visions and revelations of the When her end drew near she

#### had received her Lord, she peacefully JULY 23 .- ST. APOLLINARIS, BISHOP AND MARTYR

was borne to a spot still marked by a

"sacred pillar, where the holy Bishop Maximin awaited her; and when she

St. Apollinaris was the first Bishop of Ravenna; he sat twenty years, and was crowned with martyrdom in sermon in honor of our Saigt, in which he often styles him a martyr; but adds, that though he frequently suffered for the Faith, and afdently desired to lay down his life for Christ, yet God preserved him a long time to His Church, and did not allow the persecutors to take away his life. So he seems to have been a martyr only by the torments he endured for Christ, which he survived at least some days. His body lay first at Classis, four miles from Ravenna, still a kind of suburb to that city, and its seaport till it was choked up by the sands. In the year 549 his relics were removed into a more secret vault in the same church. St. Fortunatus exhorted his friends to make pilgrimages to the tomb, and St. Gregory the Great ordered parties in doubtful suits at law to be sworn before it. Pope Honorius built a church under the name of Appollinaris in Rome, about the year 630. It occurs in all martyrologies, and the high veneration which the Church paid early to his memory is a sufficent testimony of his eminent sanctity and apostolic spirit.

# JULY 24.—ST. CHRISTINA, VIRGIN AND MARTYR

St. Christina was the daughter of a rich and powerful magistrate named Urbain. Her father, who was deep in the practices of heathenism, had a number of golden idols, which our Saint destroyed, and distributed the pieces among the poor. Infuriated by this act, Urbain became the persecutor of his daughter; he had her secutor of his daughter in his daught movement was ill-advised, however, and led to ruin and dieaster.

The truth seems to be that the intermediate the mentor then had her body torn by But that would be far more to the

by an angel, and outlived her father, who died of spite. Later, this mar-tyr suffered the most inhuman torments under the judge who succeeded her father, and finally was thrown into a burning furnace, where she the power of Christ she overcame the serpents among which she was thrown; then her tongue was cut out and afterwards, being pierced with arrows, she gained the martyr's crown at Tyro, a city which formerly stood on an island in the lake of swallowed up by the waters. Her relics are now at Palermo in Sicily.

Among the twelve, three were chosen as the familiar companions of our blessed Lord, and of these James was one. He alone, with Peter and John, was admitted to the house of Jairus when the dead maiden was raised to life. They alone were taken up to the high mountain apart, and saw the face of Jesus shining as the sun, and His garments white as snow; and these three alone witnessed the fearful agony in Gethsemane. What was it

JULY 25 .- ST. JAMES, APOSTLE

that won James a place among the favorite three? Faith, burning, impetuous, and outspoken but which needed purifying before the "Son of Thunder" could proclaim the gospel of peace. It was James who de-manded fire from heaven to consume the inhospitable Samaritans, and who sought the place of honor by Christ in His kingdom. Yet Our Lord, in rebuking his presumption, prophesied his faithfulness to death. When St. James was brought before When St. James was prought before king Herod Agrippa, his fearless confession of Jesus crucified so moved the public prosecutor that he declared himself a Christian on the spot. Accused and accuser were hurried off together to execution, and on the road the latter begged pardon of the Saint. The apostle had long since forgiven him, but hesitated for a moment whether publicly to accept as a brother one still unbaptized. God quickly recalled to him the Church's faith. that the blood of martyrdom sup-pulies for every sacrament, and, fall-

then they knelt for the sword, and together received the crown.

JULY 26.—ST. ANNE St. Anne was the spouse of Joachim, and was chosen by God to be the mother of Mary, His own blessed Mother on earth. They were both of the royal house of David, and their lives were wholly occupied in prayer and good works. One thing only was wanting to their union— they were childless, and this was held as a bitter misfortune omong the Jews. At length, when Anne was an aged woman, Mary was born, the fruit rather of grace than of nature, and the child more of God herself again, and to Him Anne gave Mary was three years old the Temple steps, saw her pass by herself into the inner sanctuary, was Anne left childless in her lone old age, and deprived of her purest earthly joy just when she needed it most. She humbly adored the name of any en

JULY 27.-ST. PANTALEON, MARTYR

St. Pantaleon was physician to the seduced into an apostasy. But a Kings can change them. zealous Christian called Hermolaus "Why, then, should we into the fold of the Church. The penitent ardently wished to expiate his crime by martyrdom; and to prepare himself for the conflict, when when Diocletian's bloody persecution broke out at Nicomedia, in 303, he distributed all his possessions among the poor. Not long after this action he was taken up, and in his house were also apprehended Hermolaus, Hermippus, and Hermocrates. After suffering many tor-ments, they were all condemned to lose their heads. St. Pantaleon suffered the day after the rest. His relics were translated to Constantinople, and there kept with great honor. The greatest part of them now shown in the abbey of St. Denys near Paris, but his head is at Lyons.

## QUALITY

In the Catholic Church there is a

CREEDLESS RELIGION

In these days, when one might be led to expect that the cataclysmal war would lead people to think rationally and seriously, we still hear stale, maundering sentimentalism about religion. Men, who seem sane enough regarding the material business of their bodies, are down-right crazy when they come to dis-cuss the spiritual business of their souls. They insist on adhering strictly to a well-defined system for merchandising; the conditions of contracts must be set out clearly and in detail; they would not consider building a house without plans and specifications; they would not even think of conducting a political club without a constitution and by-laws: —and, yet, when there is question of religion, absolutely the most impor-tant thing in life, they will tell you, with all the assurance in the world that you don't need to believe any thing in particular; that all that i necessary is a sort of general kindli-ness, which is founded upon sentiment and nothing more.

These folks talk about theology s if it were the concentration of all that is cold and cruel instead of the sublimest of all the sciences. They look upon a dogma as something to be abominated, whereas it is merely the definition of religious truth. They ridicule a creed as putting shackles upon the human intellect, foolishly ignoring the fact that all the rational mental processes of men are shackled by the hard and fast laws of thought. To talk of the in-tolerance of a religious creed is simply playing to the vulgar, ignor d wayward galleries or iting a distorted conception of what really constitutes a creed.

The profession of a definite does not preclude good will, kindli-ness or charity toward the unbe-liever. As proof we have the parable also must I bring, and they shall hear My voice, and there shall be one fold and one shepherd.'

This groping after a creedless ligion is very well treated in the following editorial, which appeared in ing on his companion's neck, he embraced him, with the words, "Peace be with thee!" Together

The Cincianati Enquirer.

"Everybody realizes that the War is certain to affect, profoundly, the religious life of the race, and there are people bold enough to prophesy in what respect. One of them has recently asserted that creeds are to be abolished by it, offering an incident of the battlefield as proof. soldier lay dying, he affirms, and a Catholic priest was administering the final consolations of the church. Before those sacred rites were fin-ished a bombshell burst above the head of the faithful minister of God and killed him on the spot. diately, the story runs, a Jewish rabbi seized the crucifix and held it before the eyes of the soldier until

their light of life died out. nature, and the child more of God than of man. With the birth of Mary the aged Anne began a new life: she watched her every move-full transfer in the story. It offers a fine suggestion of an ideal condition of faith and love. Multitudes of people would welcome ment with reverent tenderness, and a state of affairs in which external felt herself hourly sanctified by the expressions of the religious impulses presence of her immaculate child.

But she had vowed her daughter to God, to God Mary had consecrated sympathy and co-operation. They would be equally as glad if those when Anne and Joachim led her up our souls, which prove us children of a Heavenly Father, could exist in all their purity and with all their force, definite expression in forms of and then saw her no more. Thus without articulation; without

Divine Will, and began again to watch and pray, till God called her to unending rest with the Part. Not one of these, nor any other can exist without incessant struggles to Emperor Galerius Maximianus, and reveal and define itself in language : a Christian, but, deceived by often in words whose meaning is so defi-hearing the false maxims of the nite and intol rable, that neither world applauded, was unhappily the will of philosophers nor edicts of

Why, then, should we expect that awakened his conscience to a sense the religious emotion should be an of his guilt, and brought him again exception to this universal law?

"Unless a man's feelings in the religious realm are so vague, obscure and base rigidity; or it may be dissi-

bridges, and automobiles, and flying machines, they will be able, perhaps, to cherish formless thoughts, feel formless emotions, nourish religious ideas that refuse to be articulated in definite articles of faith.

"If the War produces governments without constitutions; treaties of peace without terms; business without rules; acts without principles, and science without laws, it may perhaps, develop a religion without a creed.

#### POPE CELEBRATES MASS AT MIDNIGHT

The Feast of SS. Peter and Paul. June 29, was observed by Cath-olics throughout the world as a spe-

His Holiness, accompanied only by Archbishops Bonaventure Cerretti, Secretary of the Congregation for Secretary of the Congregation for Extraordinary Ecclesiastical Affairs, went to St. Peter's at 10 o'clock on Friday night. There were about 1,000 present, including a large part of the Roman aristocracy, Prince Colonna, Mayor of Rome; Prince Colonna, Sanjer Assistant at the Panel Orsini, Senior Assistant at the Papal Throne; Prince G. B. Rospigliosi, and

Prince Massini. The Holy Father, dressed in white Papal robes, knelt in the Gregorian Chapel, where the Blessed Sacrament was exposed. He and the faithful remained kneeling in prayer for two hours. At 12:15 the Holy Father celebrated Mass. Archbishop Cer-retti followed with a Mass of thanksposer, Abbe Perosi, played the organ

The cermony ended with the Apostolic benediction from the Holy Father in his own apartment at

#### SACRILEGE

We sometimes hear the talk of one who indulges in blasphemy re-ferred to as "sacrilegious," a characterization that has more or less in its wider sense, is any sin against religion. Divination, sorcery those other excesses of which have been treating are therefore, in this sense, sins of sacrilege. Strictly speaking, however, a sacrilege is a sin by which some sacred thing person or place is irreverently violated or profaned. The malice of any such act, and its relation to the First Commandment comes from the fact that irreverence is shown to God through the irreverent treatment of what is set aside for His service, and thus connected with

#### AS REGARDS PERSONS

There are then, as appears from of "The Good Samaritan;" and did not the Master say: "Other sheep I have, that are not of this fold: them respects sacred persons, sacred places and sacred things. By sacred persons we understand all individuals, especially consecrated to religion. Not only priests, therefore, come under this heading, but even those who, in preparation for Holy Orders, have received tonsure, and all, both men and women, who, by the vows of religion, have consecrated them-selves to the service of God. Against such persons, it is possible to commit The first consists in an infliction of serious indignities upon them, as by striking or grievously injuring them. Another would result from bringing ecclesiastics before civil courts of justice in causes which the Catholic Church reserves to her own tribunal or by imposing on them military or tax obligations where ecclesiastical immunity has been granted. an outward act, or even real desire against the Sixth or the Ninth Com mandment, with relation to such sacred persons, would not only be a sin against these latter com ments, but against the First as well, and explicit mention of the aggravated fault must be made in con fession.

He would be guilty of what is termed "local" sacrilege who committed in a sacred place, any especially repugnant to the purity or holiness of that place, or who used it for purposes not bafitting its sanctity. We may note that not only churches, whether solemnly conse-crated or simply blessed, are deemed sacred, but even such places as cemeteries, which have been solfaithful, convents of religious com-munities, hospitals and those other church, for instance, who committee murder therein, or caused a serious shedding of blood. To sin outwardly against chastity, moreover, would increase the aspect of guilt if the sin took place in a sacred place, just as noted above, the sin would be aggravated in the case of a sacred person.

## OF CURRENT HISTORY

Modern wartime tactics, as we are onless a man's feelings in the religious realm are so vague, obscure and muddy as to be inoperative and impotent, they will crystallize into a verbal form, and the form will be his sacred places. Not even the sanccreed. It may change into a gross tuaries are immune from the attacks of invaders. Those spots pated into an amorphous mist; as should serve no other purpose than times goes on; but, when it becomes that of divine worship are destroyed, utterly formless, it will certainly turned into stables or lodging turned into stables or have ceased to exist.

"When men succeed in making formless houses, and ships, and procedure is sacrilegious in its nature, and opposed to the requirements of the First Commandment.

## WHAT ARE SACRED THINGS

The more numerous offences of sacrilegious nature occur with re gard to sacred things. First among these latter must be enumerated the Seven Sacraments of our holy religion, by which God directly com-municates His graces to our souls. To receive any of the Sacraments in an unworthy and invalid manner would result in sacrilege. Thus to make a bad confession, by knowingly concealing a mortal sin, or by going through the form of confession without any sorrow whatever; by presuming to receive Matrimony in defiance of the Church's laws, before a non-Catholic minister or magisne truth seems to be that the young aspirant to royalty was overpressaded, and yielded his own better judgment to the importunity of his reckless followers. Macaulay sums the matter up in a single line,

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tempt for religion, the added sin of blasphemy would be incurred.

AT COMMUNION TIME

It goes without saying that one is not guilty of sacrilegious treatment of the Blessed Sacrament through some irreverence which is not in tended. Thus, if through anxiety or clumsiness, the which the priest attempts to give me in Holy Communion falls to the ground I must not feel that I have acted irreverently towards Our Lord. since I had no intention of doing so Such accidents not infrequently occur, and people with a label them "sacrilegious." We are expected, of course, to take all ordin and reasonable precautions against such occurrences, but need have no misgivings if our attitude is one of reverence and piety, and cir-cumstances, over which we have no control, give rise to accidents.

#### THE SACRED VESSELS

Certain of those metal vessels which are used in the service of the altar are called sacred, either because they have been consecrated by the Bishop and immediately touch the Sacred Species, or, even though they have not been consecrated, do come in contact with the Blessed Sacra ment. These are the chalice and paten, used in the Holy Sacrifice, the ciborium in which Holy Communion is reserved in the tabernacle, and the unette, which contains the Sacred Host used in Benediction. Irreverent and contemptuous handling of these objects, especially if the Blessed Sacrament is contained in them would be sacrilegious. Likewise, to consciously maltreat sacred pictures or relics, to use sacred vessels for profane purposes, or to subject the vestments intended to be worn at the altar to mockery, or to put them to purely secular use would

#### OUT OF RESPECT Because of the intimate use made

of them in the service of the altar, the Church has taken precautions to prevent any irreverence towards certain of the liners used by the priest. Thus the corporal, on which the Blessed Sacrament rests, the pall, which covers the chalice, and the purifier, with which the latter is cleansed, must be first washed by a cleric in holy orders, before they can be laundered by lay hands. Again, no one except a deacon or a priest is allowed "either to insert priest is allowed "either to insert the key into the tabernacle containing the Blessed Sacrament, nor extract the same, except in some urgent need, as, for example, to procemeteries, which have been solemnly set aside for the burial of the contempt is involved, have no place in the list of serious sacrileges. Such rules of the Church, however, the reign of Vespasian. He was a disciple of St. Peter, and made by him Bishop of Ravenna. St. Peter Chyrsologus, the most illustrious and the Spouse of Mary in the home of Mary's Child.

Divine Will, and began again to perpetually struggle for a revelation of itself in definite forms of speech? Is it envy, abhorrence, hatred, greed, is it unhappiness, fear, despair; is it love, or joy, or hope; is it leyally to a person, a cause, or an institution of wards all that concerns the Holy Eucharist. Honor to all

that has relation to God is an honor paid to Him, just as sacrilegions freatment of persons, places and things peculiarly His own, redounds to His dishonor.—Catholic Transcript.



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