

CHATS WITH YOUNG MEN

TO THE SACRED HEART

Subject of Love! forever old and new,
Worthy of all, yet revered by few,
Accept the humble tribute of our
praise,
Whilst we attempt to sound Thy
wondrous praise.
To Thee, O Sacred Heart, we bend
our mind,
In Thee our treasure and our all we
find.

To Thee with hope we raise our joyful
voice,
And bid the sinking, sinning world
rejoice;
For here is found a kind and safe
retreat,
Where saint and sinner may in safety
meet.

Here morn and eve Thy clients can
repair,
And in Thy Sacred Heart cast all
their care.
Here each can build her sacred little
cell,
And with her Spouse in sweet contentment dwell;

Here to her Lord a little altar raise,
And, like a lamp, evaporate in
praise.
Oh, may my soul here find her sole
delight,
And love for love return with all her
might!

Bright furnace of pure love! my
heart inflame,
And on Thy loving Heart inscribe
my name.
With Thee I wish to live—with Thee
to die;
Arm'd with Thy strength, I can my
foes defy.

Nor fear nor anguish can approach
my mind,
For more than I can ask in Thee I
find,
O Sacred Heart! could men Thy
treasure know,
How would they slight all other
goods below!

How would they wish to speak and
live with Thee,
During all time and through
eternity!

THE MONTH OF LOVE

The Church consecrates the month
of June to a particular devotion to
the Sacred Heart of Jesus. The
essence of this devotion was given
to us by Our Lord Himself Who
showed His flaming Heart to the
saintly Visitation nun, Margaret
Mary Alacoque, and said to her:
"Behold the Heart which has loved
me so much." It is not simply a
spirit of adoration to the Heart of
Christ. It is devotion to that Divine
Heart in the special relation of its
love for men.

Every moment of our existence
has been a new manifestation of
God's unselfish affection. No mother
more tenderly watched each move
and turn of her child than God has
watched over us. Nothing escaped
His vigil of love. In our wants He
was always ready to satisfy. In
our weakness He was our strength.
In our wanderings He was our
guide. In our sorrows He was our
comforter, and in our falls He was
our only hope. And so it will be
until the end. We will never call
on Him and find Him deaf, never
stretch out our hand and find Him
missing. Even though we go down
into the dark valley of despair we
can look up through the black
clouds and see His sweet face
smiling encouragement. To the
brink of Eternity He will follow
us, ready, if necessary, at the last
moment to exercise a miracle of
love to save us from the result of
our sins.

For all this love He asks only
that we love Him in return. This
is the one great desire of the Sacred
Heart of Jesus. In every way conceivable
to the Almighty genius of
God He has appealed to us. As a
Baby He stretched out His little
hands to us and His dimpled infant
smile was an invitation to our love.
Through the thirty-three years of
His life He spent the whole day in
devising new methods of winning
our affections. His last appeal was
one that should move a heart of
stone. From the bloody Altar of
the Cross His arms outstretched to
embrace us, His head bowed to
welcome us, His Heart opened to
receive us, He offered His life for
love of us. Surely such love, the
Infinite love of God, should find
echo in our hearts.

When we look over the world we
wonder that God is so patient. We
can understand that He punishes those
millions who have never heard of
Him, have never learned of His love
for them. It is when we think of
the cold neglect of the Christian
world, the indifference that is shown
to His Commandments, the positive
contempt that is manifested by so
many that we are astonished that
He does not rain fire from Heaven.
When we see Catholics, the children
of His special love, living lives that
are an abomination in the face of
Heaven, when we hear tongues that
have been purpled with His precious
Blood, blaspheming His Holy Name,
when we see men giving up to the
lusts of the flesh their bodies that
have been sanctified as temples of
the Holy Ghost, laughing at the
warning of His Church, tempting
the wrath of an Infinitely Just and
Holy God, we feel that the Sacred
Heart of Jesus must nearly break
with grief even in Heaven and that
the Father must again regret that
He had made man.—Catholic
Columbian.

THE THINGS OF VALUE

One of the most important lessons
of life is to learn to value the things

of real permanent worth as compared with the things adapted to satisfy us for the moment only. Parents and teachers would have the young value their studies because an education fits one for usefulness and happiness in after life. The hearts of the young, however, are apt to go out in wishes for pleasure and amusement. And many, rather than forego their recreation, sacrifice their intellectual training. A time goes on the lesson of this folly comes home, but at an age when it is too late to repair the evil done.

So it is in spiritual matters. God wishes us to learn the beauty and worth of truth, righteousness, love and goodness. We feel the want of these undoubtedly, but what is apt to fret and worry us most is the want of things that will make our earthly life more satisfactory—riches, honors and pleasures. That we should have our wishes for those things ungratified is one of the conditions of learning to value more precious things. Our natural desires are only too often traitors, leading us to seek for things which, if they could be gained, would be a hurt to us, for their possession would prevent us from learning to value the heavenly and spiritual.

Let us think of this when we find our hopes disappointed and our wishes ungratified; it will serve both to increase our content and make us more active and faithful in this life, and, besides, prepare us for the enjoyment of the world to come.—The Echo.

OUR BOYS AND GIRLS

BE CAREFUL

Be careful of the little deeds you do,
For oftentimes they echo back to you

Across the years:
The tiny note you sent one sorry day,

The coin that helped the beggar on his way,
Ah, always take the time to stop and say

The word that cheers!
Perhaps some little deed may bring you fame

Perhaps the world will learn to love your name
Because of tears

You dried for others. And when life is through,
Perhaps the little deeds you, thoughtless, do,

Will be a glowing monument to you
For countless years!

—Catholic Telegraph

CORPUS CHRISTI

We have become accustomed to processions during the past few years. We have seen our returning soldiers hailed as heroes, and guided in triumphal procession along the streets. We have read their welcome in a nation's eyes, heard their exploits applauded by millions. We have seen great generals greeted with wild acclaim, and highly ignored. Even royalty has been feted and paraded before us, to enjoy a brief taste of popular applause. But there is one in the midst of us, greater than any hero, warrior, or king. He is honored at all times but His special day of honor, His day of procession, of flowers, of incense and of praise is the Feast of Corpus Christi.

Our Divine Lord in the Blessed Sacrament remains a Hidden God. But on this great feast day He is taken from His retirement in the Tabernacle and solemnly escorted from the church through the streets and back again to His quiet Home, to be acclaimed, applauded, and adored by His loving subjects. In Catholic countries the Corpus Christi procession is the greatest public celebration of the year.

Bishops and priests and seminarians, kings and queens and princes, rich and poor and middle class, men and women and children all turn out to pass along the flower strewn streets in silence and in prayer before the canopy which covers the King of Kings and Lord of Lords. And this solemn procession is hushed and reverent. Only the chant of the "Pange Lingua" and the "Lauda Sion" breaks the stillness. The hushed voices and the awe proclaim better than ringing shouts and loud hosannas that "a greater than Solomon is here."

No conqueror or king has ever had homage compared to His. In the Sacrament of Love He has captivated millions of hearts in every age, in every clime, and in every condition of life. Corpus Christi is but the outward celebration of interior homage that goes up every day in the year from the hearts of His loyal subjects.

Unfortunately we cannot bring forth the fine fruits of religious celebrations that are produced in Catholic eras and in Catholic countries. Yet we can show by our devotion to the Blessed Sacrament on the great Feast Day of Corpus Christi that we still desire to honor Christ in the Blessed Sacrament. We may not be able to carry a banner, to walk in the procession or sing the joyous chant of the Church, but we can all receive Holy Communion, or make a visit to the Blessed Sacrament, or send up an inspiration to our honored Guest on His Feast Day. From the busy store or office, from the street car or the sidewalk, from the bedroom or the workshop we can pay homage to God on that and on every day by breathing forth unceasingly that short refrain:

"O Sacrament most holy, O Sacrament Divine,
All praise and all thanksgiving be every moment Thine."

—The Pilot

MONTH OF THE SACRED HEART

During this golden month of June, when the groves are musical with the songs of birds and the streams with the laughter of running waters, when the rebirth of nature in all its luxuriant wealth of leaf and flower and fruit has a softening effect on the heart of man, the faithful Catholic has a safeguard for his wayward affections in the Devotion to the Sacred Heart of Jesus. The human heart that loves the heart of the God-man has little room for lesser loves. No human heart can possibly grow wanton which is filled with that higher love in which all other love, to be lawful must endure. What a protection, therefore, for the morals of the Catholic youth, in particular is this devotion to the heart of Christ?

The instructed Catholic need not be told that the Sacred Heart is both the symbol and the instrument of the love which is divine. The Sacred Heart pictured in our churches has a place in the symbolism of our religion. It serves to keep before our eyes the fact that "God is love," that He loves us with a tenderness so great that He sent His only Son to redeem us, and that He willed to see the heart of that Son pierced for us upon the tree of Calvary in order that our hearts might be drawn to Him in generous and faithful affection.

But the heart of Christ is more than a symbol of the love of God. It is the very instrument of that love. This is evident from the union of the two natures in the person of Christ. When the God-man walked among men on this earth, He gave evidence of His human love, as in His affection for Lazarus and for St. John, and He gave supreme proof of His divine love for the race in His death on Calvary. But both of these loves had as their sole instrument the human heart that beat within His breast. The heart of Christ is, therefore, to be adored as the instrument of that love which flames eternally in the breast of God for the children who bear His image. A knowledge of this fact ought to make our devotion to the Sacred Heart more intelligent and more ardent.

In calling upon us to honor the Sacred Heart with greater solemnity and devotion during this month, the Church is but repeating the wish of our Lord Himself, as expressed in His revelation to St. Margaret Mary Alacoque. In a vision granted to that holy Visitation nun at Paray-le-Monial, France, Our Lord confided to her, in the following words, His desire to have the devotion propagated:

"Behold this Heart, which has so loved men that it has spared nothing, even to exhausting and consuming itself, in order to testify its love. In return I receive from the greater part only ingratitude, by their irreverence and sacrilege and by the coldness and contempt they have for Me in this sacrament of love. And what is most painful to Me is that they are hearts consecrated to Me. It is for this reason I ask thee that the first Friday after the octave of Corpus Christi be appropriated to a special feast to honor My Heart, by communicating on that day and making reparation for the indignity that it has received, and I promise that My Heart shall dilate to pour out abundantly the influences of Its love on all that will render It this honor or procure its being rendered."

Friday, June 23, is the feast of the Sacred Heart, the Friday chosen by Our Lord Himself for this special devotion. That the Church has extended the devotion, in a solemn manner, to the entire month is, in itself, a proof of its importance which she attaches to it. She knows the needs which her children have, especially in our corrupt age, of the Divine love to chasten and restrain the guilty vagaries of human affection. She knows that God cannot be properly served except through the love which is divine.—Catholic Union and Times.

THE CRAZE FOR PLEASURE

"We are living today at a pretty fast clip," said a noted educator the other day. He referred to the notorious lack of moral restraint in the younger generation, who are overstepping the bounds of moderation, propriety and decency in their insatiable thirst for recreation. Too often of late have we been shocked by the nauseating details of scandals in which young men and young women scarcely out of their teens have figured. Such scandals make sorry reading. Respectable fathers and mothers of immature youth, in the perusal of the daily papers, must tremble for the safety of their own sons and daughters as they ponder the evil effects of recreational excesses in others parents' children.

For year leading educators have been studying the complaints that the present-day school boy and school girl are deteriorating morally. They ended their study by placing the responsibility where it belongs, squarely on the parents. In the home the reform must be started. The Catholic Church has preached in season and out of season the utter folly of trying to

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rear a civilization that is not based upon religion in the home and in the school. Now that secular educators are grappling with the problem, it is helpful to note their recommendations and remedies. Here are the causes of youthful scandals according to a leading school journal in a large western city.

"We believe the modern method of dancing had done much to break down the respect for womanhood. We feel that no effort on our part can counteract this evil unless our parents realize the danger and help us maintain the standards. We believe that jazz music has done much to corrupt dancing and to make it impossible for young people to learn more refined forms of dancing at the same time vitiating their taste for good music. We believe that the unrestricted use of the automobile is another demoralizing influence, and that parents who allow boys in their teens to take high school girls joy riding are doing much to break down the moral standards of the community. We believe in accordance with the State laws pupils should refrain from smoking. Extremes in dress are deplorable. We believe that mothers should know that modesty and simplicity in high school girls' costumes are most helpful and uplifting to the school ideals. We believe that young people of high school age should keep early hours and devote five evenings a week to their high school studies. We believe that parents should be invited to share in the patronage and chaperonage of all school functions, and that we have a right to the active support of parents in these matters of standards and ideals."

Educators can do something to correct or prevent excesses but parents can do more. Too many parents are trying to evade their responsibility and pass it on to the schools and other organizations. It cannot be evaded or shirked. Parents should know where their children are and with whom they are. They should curb their craze for recreation.

Rational recreation is essential. But the incessant indulgence in amusement that is characteristic of young people of the present age is subjecting the adolescent character to a moral overstrain that inevitably results in mental, moral and physical breakdown. Parents can exercise authority over their children if they really try. Method, firmness and reasonable consistency in governing the home will remove these growing scandals in juvenile circles that are fast undermining the foundations of the social fabric.—The Pilot.

CHAOS AND CONFUSION

The frantic popular acclaim with which the new prophet of spiritualism, who has just landed on our hospitable shores and who speaks to crowded houses and eager audiences, is being received in our midst gives sad and eloquent testimony of the woefully confused and chaotic intellectual condition that exists outside of the Church. Men, indeed, must be starved for the truth when they seek knowledge at such dubious sources and when they are willing to accept information about vital questions based on such slender evidence and supported by such insufficient data. It is quite plain that, outside of the Church, there is no teacher that can command the attention and the respect of men to any considerable extent or that would attempt to speak with authority on the fundamental problems of life and human destiny. If it were not so, it is inconceivable that men should throng around a man and hang on his lips to listen to a message that is so puerile in its contents and so utterly cheerless in its import.

The teaching of the Church concerning the next life is clear and definite. There is neither vagueness nor uncertainty about it. Nor is there anything depressing about it. On the contrary, it carries a hopefulness and affords comfort to all those that have been bereaved. The Catholic knows that his dear ones, that have passed away live in the bosom of God and that they retain a kindly interest about those who have remained behind. He also knows that his prayers can benefit those who have not yet attained to the Beatific Vision. There is no reason why he should seek communication with the departed, for such intercourse can neither profit them nor afford any advantage to him. Patiently and trustfully, he awaits the blessed day when he shall see them again in the presence of God never to be separated from them again. This teaching is luminous, consoling and comforting.

In the soul of the Catholic this morbid curiosity about the next world cannot arise, for it calmly rests in the security of faith. Nor is there any room in his heart for the frenzied anxiety that would tear away the veil that screens the spirit world from our view. Deep though his grief may be, it is sweetened by prayer and alleviated by the thought of God's infinite mercy. Spiritualism has nothing to give him. Its inane vapors about the next life fall flat on his ear and fail to arouse his interest. He refuses to give credence to the foolish messages that pretend to emanate from the spirits of the deceased and that bear on the face of them the stamp of untruth and deception. His good, solid common sense and his sound faith prevent him from being made the dupe of sense delusions.

But pitiful is the condition of those who have no reliable knowledge concerning the life beyond the grave nor any hope as to their departed ones. We can understand the anguish of their souls, the frenzy of despair that grips their hearts and the wild desire to ascertain what has befallen their beloved ones in that dark unknown world to which they have traveled. In that state of exasperating and harrowed doubt they will even resort to the spiritistic medium that promises to secure for them some consoling message from their dear ones. The plight of those who are without faith and hope is appalling sad; they easily become the victims of fraud and self-deception. Where genuine faith vanishes, superstition is rampant. Those who abandon faith will fall into the grossest errors and will readily embrace the most unreasonable and absurd doctrines. E



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Such a phenomenon as the vogue which a preposterous doctrine like Spiritualism can enjoy, brings home to us with startling vividness the intellectual bankruptcy of our age that has entirely lost its moorings and is now drifting on a sea of errors. Further and further it is carried away from the truth. Spiritualism and Socialism in different departments of thought typify the extremes to which the modern generation has been swept. Helpless, it is being buffeted about and unable to steady its course. Chaos and confusion stare it in the face and will engulf it, unless it finds its way back to the truth. The world has become a veritable Babel of conflicting opinions, a city of utter confusion threatened by complete darkness and starless night. It follows guides that are blind and

can only lead it to its downfall. It lends its ear to teachers that are themselves deceived and will make confusion worse confounded and chaos more chaotic. In the midst of this wild confusion that has guided the world that is a teacher that never falters and never hesitates; at the great and critical turning points of its history; that now again calmly, patiently and insistently proposes the truth for the benefit of mankind and the salvation of the world. The Church keeps the truth pure and unadulterated, and by this truth the world will be saved from ruin and destruction.—Catholic Standard and Times.

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