

CHATS WITH YOUNG MEN

WHEN I HAVE TIME

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded
now with care;
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more the many toiling days;
I'll lead her feet in pleasant paths
always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time, the friend you hold so dear
May be beyond the reach of all your sweet intent;
May never know that you so kindly meant
To fill her life with sweet content
When you have time.

Now is the time. Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not meet you in the coming year—
Now is the time.

—The Echo

IMPRESSIONS

You go through a day of varying experiences, and everything that touches your life—the words you hear, the pictures you see, the books you read, the companions you meet and with whom you associate, the friendship that warms your heart—everything that touches you leaves its mark on your character. And it is not a mere passing, transient impression that these things and these lives and experiences leave on your life. It is permanent work that they do. Not the great stones in the massive building are so wrought into the fabric as these impressions are wrought into the character. Our lives are temples, and everyone who touches us is a builder. So it is also with the influences we throw off on other lives. They make their record there and it is ineffaceable.

SUCCESS AND FAILURE

There is no better and severer test of character than failure. Failure is the great revealer and the searcher of hearts. The man who is able to meet failure in a graceful fashion and who can take defeat in a high-hearted manner proves himself to be of sterling worth. Anything that has a flaw in it breaks under the severe strain and pressure of failure. We do not really know men until we have seen how they take reverses and how they bear up under the crushing blows that fate inflicts upon them. If they still stand upright after the storm has swept over them, they may be trusted.

It is in this manner that the Lord tests His friends, who all must pass through the crucible of failure. There they are tried. If out of this ordeal they come unscathed, the Lord sets upon their virtue the seal of approval. The saint whose life has been unclouded by the shadow of external failure would be difficult to find.

Too frequently, however, success spoils what was good in a man before he tasted the sweetness of triumph and victory. Often it encourages the worst qualities and brings to the front hidden, sordid traits. Very few can stand success. In mercy, therefore, nature withholds it from many in order to protect them against themselves. Success should always be feared, for it is attended by insidious and subtle dangers.—Catholic Standard and Times.

PERSEVERANCE

Not enough has been spoken and sung in praise of that sturdy virtue. It is an indispensable requisite in all good undertakings, and it is the one great quality for the want of which most good enterprises fail. Those who have the vigor and the grit to persevere in the face of difficulties, by rugged ways and smooth, in rain and in sunshine, with an encouraging word, relying firmly on God alone, are true heroes. Neither talent nor good fortune, nor any excellent quality will usually achieve a full measure of success without the rugged quality of perseverance.

Indeed, when one has seen that virtues bring their possessors safe through difficulties and obstacles to the end they seek for, perseverance must undoubtedly be put far ahead of talent, wealth or even opportunity. The man who plods on undismayed towards a distant goal, never giving up hope, never relaxing effort, never yielding to weariness or discouragement, will surely obtain what he reasonably wants no matter if his talents be small. It is indeed an inspiring sight to see men, without exceptional resources, with no great talents or wealth or influence winning against enormous odds.

Perseverance is also a quality very necessary for the spiritual life. For our Blessed Lord has warned us that only he who perseveres to the end, will be saved. We have evil propensities dragging us down, we feel tired and weary, but we must persevere. Even our falls and sins must not discourage us, but promptly rising up we go on our

course. We know the road is narrow, and rugged, and the flesh holds us in bondage, but still we must plod on promptly rising each time we happen to fall. The gift of perseverance is a free gift of God, and cannot be merited by us, but surely when God sees one bravely struggling on, despite the odds against him, now falling, but rising promptly, He will, in pity for the valiant last step of perseverance, grace, the grace of final perseverance, which will land him on the bright shores of eternity, and then—with the great joys that will fill and inundate him, He will think all his earthly labors light.—The Pilot.

OUR BOYS AND GIRLS

CREEPING UP THE STAIRS

In the softly falling twilight
Of a weary, weary day,
With a quiet step I entered
Where the children were at play.
I was brooding o'er some troubles
Which had met me unawares,
When a little voice came ringing,
"Me is creepin' up the stairs."

Ah! it touched the tenderest heart string
With a breath and force divine,
And such melodies awakened
As no wording can define.
And I turned to see our darling,
All forgetful of my cares,
When I saw the little creature,
Slowly creeping up the stairs.

Step by step she bravely clambered
On her little hands and knees,
Keeping up a constant chattering
Like a magpie in the trees.
Till at last she reached the topmost,
When o'er all her world's affairs
She delighted stood a victor
After creeping up the stairs.

Fainting heart! behold an image
Of man's brief and struggling life:
Whose best prizes must be captured
With a noble, earnest strife
Onward, upward, reaching ever,
Bending to the weight of cares,
Hoping, fearing, still expecting
We go creeping up the stairs.

On their steps may be no carpet,
By their side may be no rail;
Hands and knees may often pain us
And the heart may almost fail;
Still above there is the glory
Which no sinfulness impairs,
With its rest and joy forever,
After creeping up life's stairs.

—Western Watchman

SAYINGS OF ST. BERNARD

It is only the humble that are never jealous.
Zeal without knowledge is often more dangerous than useful.
A magistrate should lend one ear to the oppressed and the other to the oppressor.

A false Catholic is more dangerous than a veritable heretic.
Idleness is mother of frivolous conversations and the cruel step-mother of the virtues.

It is difficult to say which is guiltier, he who retails scandal or he who listens to it.
Divine goodness permits that, for the preservation of humility, the more progress one makes in virtue, the less one perceives it.

The repentant sinner pleases God as much as does the just man who has not fallen; but the ungrateful just man displeases Him as much as the sinner who is impenitent.

WAY OF HAPPINESS

"If you want to be miserable, always think of yourself. If you want to be happy, think of others first." How true is this quotation, because if we are always thinking of ourselves we will become selfish, self-centered, seeing and magnifying every other person's fault, yet being blind to our own. There is not one among us who is perfect. We are all sinners. Therefore, it behooves us to speak kindly of our neighbors, always remembering that, if we are kind and courteous to others, they in turn will prove to be our friends.

How very often we come in contact with people who are always complaining, always grumbling, refusing to see the good things of life, not having a kind word for anyone. These people make everybody near and connected with them miserable. How much better it would be to be cheerful and kind-hearted, to bestow a smile upon all we meet!

A kind word and a smile mean a great deal to someone who is not so well favored with this world's goods as we are. We can all do something in our way, according to our means, to help others less fortunate. We can help with our sympathy and kind words to shed joy around us. To be really happy we must, instead of being miserable, do all we can to help others by our sympathy, cheerfulness, and kindness of heart, and so win for ourselves a host of friends, for a friend in need is a friend indeed.—The Pilot.

CHRIST'S IMAGE

In the city of Naples the annual fair was in progress. Along one of the streets a dealer in images had set up his booth and displayed images of various kinds, of animals and of men. Among them was also the image of the Crucified Redeemer, a solitary one. Countless crowds patronized the booth and bought the effigies of princes, diplomats, generals, as well as of domestic and foreign tame and wild animals. But the image of the Crucified, none bought. No one asked for it, although it was cheap. Finally, it alone remained. A blind man then appeared led by a boy, along the street. The lad stood still and contemplated the neglected remaining image.

"Joseph," inquired the blind man, "why art thou standing here so long?"

"Alas! alas!" responded the youth, "there remains here an image of the dear Saviour, entirely alone, while the people have bought all the others."

"What may be the price of the image?" the blind beggar asked the dealer.

"As it was not high in price, he bought it with his begged money. If everybody is buying his idol," he remarked "then I shall buy my God."

"But, old man," mockingly observed the dealer, "thou canst not, however, see Him."

"Oh, yes, I can, though," retorted the blind beggar. "I—the blind one—see Him; but the seeing ones see Him not."

This is a striking remark for our times. The world takes interest in everything, but only not in God and Christ, it coldly passes by His image and is blind to His glory and power.—Selected.

CANONIZATIONS AND PROCESSES

By Mgr. Enrico Paoletti
(Rome Correspondent, N. C. W. C.)

As Holy Year approaches the activities of the Sacred Congregation of Rites steadily increase. This is the Congregation to which is entrusted the examination of the causes of those for whom canonization or beatification is sought and the celebration of the Jubilee year in later years has been made more solemn by the elevation of additional servants of God to the honors of the altars.

The processes to determine whether special recognition shall be given to certain servants of God are begun, in preliminary stage, before the diocesan tribunals of the place where the candidate for special honor by the Church passed his or her life. Here certain evidence is submitted and any writings which the holy man or woman may have left are carefully examined. Also care is taken to establish the fact that there has been no fraction of the decree of Urban VIII, forbidding the honors of the altars to be accorded in advance of the decision of the Apostolic See.

When this preliminary part is finished the Congregation of Rites enters directly into the examination of the sanctity of those presented. This examination passes through different phases. The first concerns the virtues; that is, if the servants of God exercised the theological and cardinal virtues in an extraordinary degree. The second relates to the miracles; that is, if real miracles can be shown through which God Himself would appear to have intervened to prove the sanctity of these particular ones among his servants.

Each cause has its Cardinal *Promoteur* and its *Postulatore*. The Cardinal *Promoteur* is the one who makes the report of the cause itself to the Congregation of Rites, and to the Pope. The *Postulatore* is that ecclesiastic who asks and promotes the beatification and canonization. The Congregation of Rites, besides the cardinals who compose it, has a large number of counsellors charged with the examining of the causes of the servants of God, and it has two official Prelates, the *Promoteur* and the *Promoteur della Fede*, who have the office of raising all the difficulties possible against the proclamation of new Saints and Blessed. It is on this account that the *Promoteur della Fede*, according to the custom of the Roman Curia, is called the "advocate of the devil" (the devil's advocate).

The decisions of the cause are taken at "congregazioni" or meetings of those who belong to the Sacred Congregation of Rites, and the discussions are prepared by means of printed but secret résumés in which the advocates of the causes of those presented for canonization illustrate in their pleadings the reasons which militate in favor of God's servants and answer the arguments raised against them by the *Promoteur della Fede*.

THREE MEETINGS NECESSARY

In order to arrive at the declaration of the extraordinary nature of the virtues, three of these meetings are necessary, namely, the *anti-preparatoria*, the *preparatoria* and the *general* gatherings. The *anti-preparatoria* is held by the Cardinal *Promoteur* and the counsellors alone take part in it. When this had resulted favorably with a majority of two-thirds, it passes to the *preparatoria* meeting.

The *preparatoria* meeting is held in the Vatican and besides the Counsellors all the Cardinals belonging to the Congregation of Rites take part in it. When this has also had a favorable termination it proceeds to the *general* meeting.

The *general* meeting is held in the Vatican in the presence of the Pope and the Cardinals and counsellors. Each of these brings their written vote which they read aloud and then hand to the Pope. The Pope listens to the reading of the votes, but does not immediately express his opinion, as he reserves it in order to communicate it later on to the Secretary of the Congregation. If this judgment of the Pope is favorable, the Pope himself, some days later, orders that the decree be prepared in which he declares that the virtues of the servant of God have been exercised in a "heroic" degree. The publication of this decree is made through

the solemn reading of it in the presence of the Pope, who delivers a discourse on this occasion.

FROM VIRTUES TO MIRACLES

After the proclamation of the "heroic virtues" of the servant of God who has the title of "Venerable" begins the examination of the miracles. For recognizing the miracles the three meetings, *anti-preparatoria*, *preparatoria* and *general* are required in the same form as that established for the virtues. The reality of the miracles recognized, the Pope orders the publication of the decree which is read in his presence, and on this occasion he pronounces a new discourse.

When these two points, the heroism of the virtues and the reality of the miracles are established, a new *general* meeting is held before the Pope, so as to decide whether it shall or shall not proceed to the beatification. This meeting is called *tuto*, because the Latin formula which contains the decision says in fact that *tuto procedi potest*—that it will be able to proceed with certainty to the proposed beatification. The Pope listens to the votes, and if his judgment is favorable, some days after he gives orders to compilation of the degree of *tuto*, which likewise is read in his presence, and is accompanied by another discourse.

ANGLICAN CATHEDRAL IS THROWN OPEN TO ALL

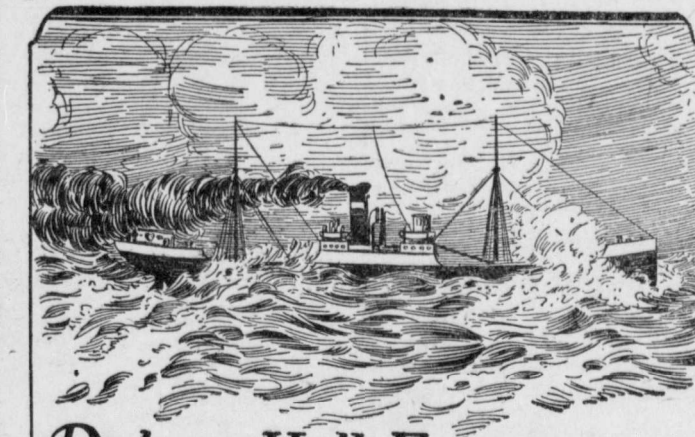
London, Eng.—A bold new bid for the unity of the churches not in communion with Rome, is made in an invitation by the Protestant Bishop of Liverpool, who has thrown his new cathedral open to "all men of good will without regard to creed or manner."

Dr. David not only wants his own clergy to hold services within the cathedral, but invites the Free Churches and the Greek Archimandrite to go along and bring their own congregations. The bishop's act is described by one secular paper as "an important step in the history of the Church," and all the papers have featured the story.

The Bishop of Liverpool was officiating at the last of the consecration services in connection with his recently opened temple when, in making his charge to the Canon of the Cathedral, Dr. Raven, he said: "The cathedral can only reach toward completion when it is the rallying place of all our brother shepherds in the great fold of Christ. Moreover, we desire that you should further our purpose to call every minister with the care of souls to exercise his office at the holy table of this our cathedral—his and ours—at least once in every four years."

To the sub-dean the Bishop said: "We charge you to take care that thanksgivings are offered for the public work of men and women engaged in disinterested service, no matter of what nature or religion."

To the people the Bishop declared: "We shall endeavor to assist and be assisted by every man who pursues unflinchingly the quest for truth, which is the quest for God."



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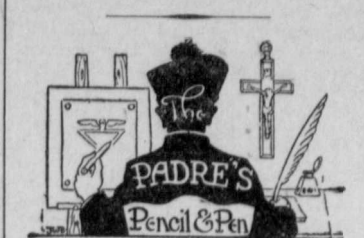


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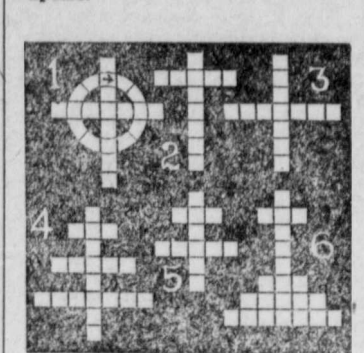
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Answers for last week: Immaculate Conception, St. John the Baptist.



Here are some easy Advent crosses.
1, down: Another name for Xmas, across: how some feel after Xmas, around: (begin at arrow) joyful mystery.

2, down: what God didn't do to us, across: name of three days this week.

3, down: What all should do in Advent, across: Last name of Great Advent Saint.

4, up: What Christmas brings Christians, across (top): companion of Jesus in Stable, (Middle): what Xmas was to St. Mary, (bottom): our duty to our souls.

5, down: God's heavenly messengers, across (top): Christ's holy grandmother, (bottom): One thing we mortify.

6, down: what St. John the Baptist was, across (top): What we all do, (top step): Symbol for "Jesus", (Middle step): Cheer, (bottom step): Charity.

Each of these six crosses has a special name. Answers next week.

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