CHATS WITH YOUNG MEN

SYMPATHY

It wouldn't be much of a world down If nobody cared when we shed

With all of its roses and dimpled cheeks, And its mountains high and its rippling creeks, With all of its sunshine and skies of

And the laughter of children that

If it weren't for the leaven of sym-

Life would grow barren and cold and drear, Though the roses blossomed year

after year, And the sun came out with the birth of day, And the children romped in the yard

at play, If we in times of trial and hurt and We could get no help from the friends

we know; We should hate the world and the joys we own If we had to stand to our griefs

The rose grows lovely because it

Its tender charms to the love of friends; The precious jewel of great or wise Is the power they have to sympa-

thize, To feel the sorrows that others bear To sense the touch of another's care; For there's never a man whoe'er he

Who could get along without sympathy.

It's the balm we need when our hearts are sore.
It's the one sweet touch that we

hunger for; Without it life were a struggle vain And few would master their bours of

For we're all sustained in our times of care By the gentle hands of the friends who care:

It's the kindly word and the tender smile And the hearts that feel that make

life worth while.

IMPROVING OUR TALENTS Everyone, it is said, has naturally the power of excelling in some one direction, and each one will assuradly attain to excellence in that departmost humbly placed amongst us.

realize what that something is, and while all imitations of them are to be the startling ignorance that it had resolve to bend every effort to its despised. resolve to bend every effort to its despised. son whose life-work lies in a congenial sphere, even in the midst of that live in the hearts of men. To "A deaco parfect, for parfection is ever the goal which her ambition strives to without affection, is to degrade the "I" every advantage, and with trained significant by those who may coneiler themselves your superior. But you will be ready for the great opportunity of life, whilst they, the disdainers of trifles, will let the tide flow aimlessly by without realizing that dead opportunity has no resur-

But no matter what the condition or aim of life may be, even those that are put across the capals to who are uncongenially placed may keep back the water. profitably take advantage of the innumerable opportunities which offer the gates and lets wa er in, and then themselves daily. Opportunities of at night the gates are carefully improving character, of cultivating closed, for the Netherlands are talents, of increasing knowledge or lower than the sea level, and the life of that body. Not for a moment acquiring accomplishments; opportunities of doing good and perform. land by means of strong dikes. ing unselfish actions which will One autumn day, Peter's mother materially aid and increase the happiness of others. These and which I have just baked, to the poor a thousand similar opportan old blind man who lives across the ities are within the reach of us all. We can, too, exercise our selves in self control, in patience and before the sun has set." selves in self control, in patience and forbearance with the shortcomings are surrounded, or in whose society is character strengthened nobled. What is more exhibarating, more exalting it may almost be said, than to feel the capacity for strong self-control under circumstances that quickly up the steep bank. might well be excused for arousing help a leak in the dike!

opportunity." means putting self and selfish indulg | land. ence aside, and involves a firm resolve to perform necessary, it unpleasant, tasks or duties at the gar in the tiny hole. The water was

present moment in spite of strong repugnance. There must be no delay nor procrastination, no "putting off till tomorrow." Promptness and decision are essential to the state of being ever ready to seize the fleeting

There is a tide in the affairs of men which, taken at the flood leads on to fortune; Omitted, all the voyage of their life is bound in shallows and

miseries." The lines, though hackneyed, concheers us through,
A sorrowful place would this old world be little everyday efforts and sacrifices have fitted themselves for the high est and best to be attained in their alloted sphere.—C. in the Echo.

OUR BOYS AND GIRLS

CHRISTMAS ISN'T OVER Christmas isn't over in hearts that the ground, crying out with the touch and know

The beauty of its spirit, the magic of its glow, In them forever barning It lights the rolling year With beauty of the living love, That fills the world with cheer.

Christmas isn't over; let's make believe it keeps Its glory still, its magic thrill, upon

the glowing steeps. Let's fancy it forever In dwelling from the start With such a joy as can not cloy Deep in the human heart.

Christmas isn't over-we need it To light the path of power and toil, to

lift shadows gray.
The fine old friendly feeling, Unselfish, broad and true, That helps us dream the golden dream That love makes ever new.

Christmas isn't over, as long as we can bless With tenderness and lovingness life's

suffering and distress. As long as we can follow In journeyings near and far The glory of the constant light Of Bethlehem's wondrous star.

THE PRESENCE OF GOOD MANNERS AT HOME

The presence of good manners is familiarity exists there is a tendency to loosen the check upon selfish contage of these manifold opportunities that occur in every life. Opportunities for great things man below the company, are rude and consider the presence of strangers involuntarily produces. Many persons who are kind and courtecus in ties for great things man below the company, are rude and consider the presence of strangers involuntarily produces. ment for which they are best fitted if duct which the presence of strangers that occur in every life. Opportuni-ties for great things may be rare; not those whom they love best. Emerson so those trifling and ever-recurring cocasions for improving character and developing abilities, thus paving nothing can more thoroughly secure nothing can more thoroughly secure. the way for that fitness which is the harmony and peace of the family essential to the seizing and profiting than the habit of making small sacriof those large, perhaps immense, fices for one another. Children thus tion of "Father." I immediately asopportunities which may at any learn good manners in the best and sured him that he was mistaken in moment present themselves to the most natural way; and habits thus acquired will never leave them. Cour-There are few who are not "good tesy and kindness will never lose dist Episcopal Church. Heevidenced for something" if they could but their power or their charm, considerable surprise and revealed

attain. They will note and grasp giver. But no child's gift was ever church buildings of our denomina foresight recognize possibilities give because they love and because

concrete form .- True Voice. BRAVE LITTLE PETER

Peter. His father was a "sluicer"— that is, a man whose business it is to open and close the sluice gates waters are kept from flooding the

One autumn day, Peter's mother

Peter whistled a merry tune as he and failings of those by whom we trudged along, his wooden shoes clicking on the stones as he clattered are thrown. The more trying down the road. The old man was and irritating those persons happen glad to have a visit from his little to be, the more valuable to us will be friend, and he thanked Peter for the discipline to which we voluntarily the cakes. Then Peter said goodbys eyes of men fall upon a sacred subject ourselves. To smile on an and burried to ward home. Sudden emblem: every inclination bids us frown and condemn is no small victory. By such commonplace, ordinary means grew pale with terror, for there, pushing its way through a tiny hole, was a stream of water!

"A leak in the dike!" he shouted. and, dropping his flowers, climbed "Come, within us a natural storm of wrath! was no near to him. Peter under-The attainment of this self mastery stood the danger at a glance; scon is worth much, spiritually, as well as the small hole would become a large morally, if it were never question of one as the water broke through it, and the small stream would become a The grasping of opportunities mighty flood, destroying all the

grew numb, and then his whole body was filled with pain, but he bravely which has always honored the sign came. The tears rolled down his cheeks, but still the brave little lad held on. "Will no one come? Mother! Mother!" he cried, and he thought of his mother and father and his brothers and sisters, enug and safe, asleep in their beds at What would happen home. them, and to all in Haarlem, if I should give up?" he said. "No, no, I must stay here and hold back that angry sea." And so he endured the pricking pain of the numbness all through the cold, dark night.

In the early morning a workman heard groans coming from beyond the dike and saw a small boy lying on

"In the name of wonder boy," he shouted, "what are you doing there?" "I am keeping the water back!" nswered Peter. "Oh, tell them to answered Peter. come and help me !"

The workman called to some friends and they came running up the embankment and lifted the brave little lad in their arms. Then they carefully mended the hole and carried the little lad to his home.

All this time Peter's father and nother had been looking anxiously for him. When the men saw the anxious

parents, one of them said: "Your brave little lad has saved our land. Give thanks to the good God who has spared his life !" Then Peter was carried into the

nouse, and when he had rested, he told them the whole story of the leak And, though they tell tales of

many valiant heroes who fought and died for the Netherlands, there is no story which the children enjoy hearing so much as this one of the little hero of Haarlem .- True Voice.

METHODIST CHAPLAIN ON THE CROSS

The following interesting plea for a freer display of the Sign of the Cross on Protestant churches and nowhere more needed or effective in Protestant worship and cere-than in the household, and perhaps mony is taken from a communinowhere more rare. Whenever the cation sent to a Methodist Church organ by the Rev. Leonard C. Harris, a Methodist navy chaplain. It indicates how, in this regard too, Protestantism is returning to what was once looked upon as the idolatry

of Rome. He says:
"Wearing my uniform as a navy chaplain, I entered the shop in the vic inity of the Brooklyn Navy Yard. A bright, intelligent appearing Irishman, noticing the cross on my blouse, greeted me with the reverent salutamy ecclesiastical title and that I was a Protestant clergyman of the Methonone but Catholic clergy ever wore

"A deaconess of our denomination absorbing occupation, is ever on the give something that expresses your recently told me that whenever she alert to discover opportunities of im knowledge of another, your love of wore the cross in the course of her proving and advancing their work, and of rendering it more valuable and thing to do. To give what expresses taken for one of the "veiled sistertaken for one of the "veiled sister-

i have presented in this manner. They tion and other evangelical bodies give because they love and because also. I have examined the pictures which are rejected as trivial and in- they wish to express their love in of addices from time to time in our Church publications, with the pur pose of noting just what place we were affording the cross in our Haarlem, one of the cities of the Netherlands, a brave little boy named Peter. His father was a "alvicement of the cities of the either in the external or internal or interna construction given to this suprema symbol of our faith.

"It is generally known how a Roman church. We know the small but water is wanted, the slucier raises significant act of reverential respect which symbolism is carried in the would we plead for a religion so dependent upon emblematic repreday, Peter's mother sentation. Yet I am led to wonder "Pake these cakes which is the greater evil, making too much or too little of the sacred emblems, particularly the symbol of

> We symbolize what our nation is by a flag we reverence. Proudly, even deflantly, we flaunt it from the institutions of our Government. Iss very presence stirs the patriotic feelings and sentiments of all who gaze upon its significant Stars and Must it not be so when the Stripes.

When they survey the wondrous crose. On which the Prince of Glory died.

appropriately displayed on and in church structures, not the crucifix, but the empty cross, that their religious feelings will be stirred

in like manner?"
He regrets that "so many of our newer churches resemble business or that some regulation be made provid-ing for the fitting embodiment of the ing for the litting embodiment of the cross in Methodist church structures.

"The place of the Cross in Chris." world can be saved. Through the The place of the Cross in Chris-

devout veneration which it deserves from every Christian man. It is the symbol the Son of Man Himself will display in His last triumphant coming in the clouds of heaven, with great power and majesty.--America.

WRITER

The Journal of Education, a non-Catholic publication, published at Boston, prints with approval a paragraph from James Oliver Curwood, the novelist, which contains this

sentence: I think the reason the Catholic Church is the only Church which is growing to any extent is because it is the only Church which is holding out its arms as a mother and giving a human being a breast on which to lay his head when he is in trouble.

To show that this verdict in favor the Catholic Church is not the result of any special leaning toward its dogmas, Mr. Curwood goes on to state his absolute indifference toward all forms of belief and his ability to see good in all of them, The Journal of Education, which quotes Mr. Curwood's saying, hopes that no one will read it whose Christian faith (meaning more exactly "denominational preference," no doubt) is easily shaken; but the editor contin

ues: "We think there are many who should read it today. We have a growing conviction that the most un-Christian people in the world whom we know are those who think they must measure their Christian love by their violent hatred of other people who think they love the Lord also.'

The Catholic Church appears to so many outsiders through the distort. ing medium of prejudices that it is step away from crass bigotry when a man believes that the Catholic Church is at least as good as the others and in some ways better.-The Missionary.

RECONSTRUCTION

Philosophical speculation on the lessons of the War are appearing from varied sources. Church Congresses devote much time to them, business executives state their views in industrial magazines, labor gives her view, and the man on the street bewildered by the multiplicity of opinions gives up the problem of how the evil happened and is interwould deny Him. The report truly sees only the facts—an unequal dis-tribution of wealth and power, and

Men of broad vision are searching an atheist. self appointed reformers without true the disease. Reform after reform has failed in the past not through lack of earnestness on the part of reformers themselves, but because they failed to attack the heart of the evil, content to cover it up with a thin veneer of respectability, leaving the source of corruption untouched.

The illustrious Pope Banedict Catholic communicant identifies his with crystal clearness declared that bold on the principles of reasonable regulate their behavior—still less, liberty and of Christian civilization, expect society or State regulate the pays when passing his courch.

We do not agree with the extreme to

We do not agree with the extreme to the restoration of peace and order on the basis of those same principles, when the violence of these tempestuous days shall have passed."

We accepted the moral leadership of the world. We battled for right and justice and asked nothing but bottom of fixed principles is the only practical conclusion which the present situation forces upon us.

What these principles are, and how they can be applied to our present the War, Father Martindale says situation is clearly outlined in the "What is already in the blood, as following words of the Bishops' 'One true reform the Pastoral: world has known. It was effected not by force, agitation, or theory, by a life in which the perfect ideal was visibly realized, becoming the light of men. That light has not grown dim with the passing of time. Men have turned their eyes away from it; even His followers have of any definite idea about Christ. He newer churches resemble business or strayed from its pathway; but the industrial institutions," and suggests truth and the life of Jesus Christ fraction of a moment to give this of liberty. In His person was shown our Christian past, and would not

forced back and Peter said in delign: "The angry waters shall not flood Haarlem while I am here to help."

Now this was all well for a time, but the dark night soon settled down proon Peter and he suffered with "Responsible" even if there is a little profile and true dignity of human nature, wherein human rights have their center. In His dealings with men, justice and mercy, but the dark night soon settled down proon Peter and he suffered with "Responsible" even if there is a little profile weakness and rebuke for hollow proon Peter and he suffered with "Responsible" even if there is a little profile weakness and rebuke for hollow proon Peter and the suffered with "Responsible" even if there is a little profile weakness and rebuke for hollow proon Peter and the suffered with "Responsible" even in the succession of the human nature, wherein human rights have their center. In His dealings with men, justice and mercy, bear." All this sounds dangerously bear." upon Peter, and he suffered with cold and fear. His hand and arm innecent innuendo here and there Having fulfilled the law, He gave to Having loved His own who were in held on. 'Come, help! Come!" he of man's Rademp'ion, not with an the world, He loved them to the end. shouted again and again, but no one "extreme" of symbolism, but with the And since He came that they might And since He came that they might have the life and have it more abundantly, He gave it to them through His death. The Church which Christ established has continued His work, upholding the dignity of man, defending the rights of the people, relieving distress, consecrating sacrifice and binding all FROM A NON-CATHOLIC classes together in the love of their Saviour. The combination of authority and reasonable freedom which is the principle element in the organization of the Church is also indis pensable in our social relations. Without it there can be neither order nor law nor genuine freedom. But the Church itself would have been powerless save for the abiding presence of Christ and His Spirit. 'Without Me, you do nothing,' but of Him. Little enough is known again, 'Behold I am with you all of His life; still less about His chardays.' Both these sayings are as true today as when they were spoken by the Master. There may be philoso-phies and ideals and schemes of reform; the wise may deliberate and struggle. Not from Him are solu-the powerful exert their might; but tions of problems asked." when the souls of men have to be reached and transformed to a better sense, that justice may reign and olic soldiers to their religion, and charity abound, then more than ever

AFTER WAR RELIGION

A recent article in the Dublin Review is of strikingly pertinent interest. It is entitled, 'After War Religion." It shows how definite and vital is Catholicism, and how strong is the grasp of it shown by vast num bers of Catholics. The article in cludes a tribute to the majesty of Cath. olicism from a non-Catholic source.

"It used constantly to be asked, writes Father Martindale, S. J. whether the War was making men pleasant to find at least one phase of it—its morey and kindness—showing itself to Mr. Curwood as it really is. Of course, no Catholic can believe in ly clear that the spiritual curve, so to Mr. Curwood's "one church is as eay, of the country (England) rose good as another" idea, but it is a sharply at the beginning of the War eay, of the country (England) rose then coared even higher, then dipped quite low; then it rose again under the impact of American idealism; then sank once more until the armistics drove it lower down than

"Not only it looked as if we had learned no war-taught lessons, but it looked as if in many quarters we were forgetting the War itself. However, the chaos is an anxious chaos and men are beginning ask, not so much what War has achieved, as what is revealed."

agrees," "Everyone ested only in how his condition can and impressively points cut that be ameliorated. The average man 'the whole masterialistic and antiand impressively points out that religious propaganda, which made so much noise, and apparently had so the contrast between the careless much vogue among our laboring enjoyment of the pleasures of life classes a few years ago, seems to on the part of some, and the grim have simply wishered away in the struggle for existence on the part of fires of the Line.' This means that it is hard, because unnatural, to be The human soul cannot for causes and providing remedies. do it. It knows quite well there The increased ability to organize, to is an Unseen Power, inaccessible to plan, and to execute in any direction | the senses, which is mightier than that may lead to success complicates the present situation. For it restora which hears prayer.' But what it tion of civilization is attempted by can do in answer to those crisis prayers (as they mostly are) is left principles the cure will be werse than doubtful. That is St. Thomas' view. The soul springs at once to a true 'confused' idea of God's existence but as to His 'character' it has 999 ways of making wrong deductions to the one true way. On the whole, consider that Englishmen believe On the whole, I in God, have no realization of H s Fatherhood, and do not believe He is concerned with the practical business of life. In practice, 'believers still do not - or think they do not expect society or State regulate of God. Prudence, convention, decency, perhaps; Law of God, no.

"In this country, I believe the verage man has a belief in God suited to his sort of natural culture as the savage has. There is, indeed in ordinary life, too much comfort, that the world should follo a our leadership. This was America's pledge to the world, and the world is awaiting its fulfillment. To rear but because the Englishman anyway but because the Englishman anyway our structure not on the shifting is never inclined to think out anything sands of expediency but on the rock (as the Latins, with their history of consistent culture to discipline and also to stimulate their brain, can do,) he does not become an atheist."

Referring to religion as affected by faith in God is in the Catholic, remains unaffected, at least substanti ally; Catholic chaplains reiterate that they have not known one man who 'lost his faith' owing to the

War. One thing which seems to Father Martindale very threatening is the virtual lack in Englishmen's minds points out that after all God, since the Christian Revelation, need not be contemplated except in Christ.

'I know," he says, mystical ways in which He lives and works underneath all sentiment and

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ment men still retain for Jesus is ahead of what they think of Him and far beyond what they know acter; nothing of His nature and supernatural role; nothing is even guessed about the likelihood of his usefulness in the modern social

The article gives illuminating instances of the steadfastness of Cathof their devotion to it even at great is it true that without Christ our hardship. It also relates how Cothefforts are vain."—The Pilot. olicism impressed a non-Catholic as

have been found in Roman legion. a definite religion which spontanaries, nor exists, say, in the Samurai cously upheld a definite creed deeven. Yet I believe that the sentispite the loces religious thinking of the age .- Truth.



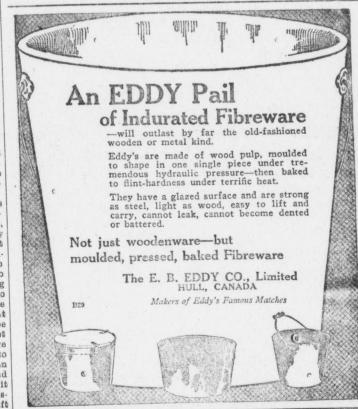
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