

CHATS WITH YOUNG MEN

MY WISH
I wish to have no wishes left,
But to leave all to Thee;
And yet I wish that Thou shouldst
will
Things that I wish should be.

THE QUALITIES OF A GOOD HUSBAND

Father Martin J. Scott, S. J.,
contributes to the current number
of Queen's Work, an excellent
article on the attributes of a good
husband. He points out that the
husband must cherish and love his
wife, treat her with great kindness
and consideration, and do all in his
power to lighten the burden which
devolves upon her as wife and
mother.

No matter how tired you are after
your day's work, never be too fatigued
to greet her warmly on return-
ing home, and do everything to
make the evening a recompense
for her long day of waiting. If she
wants to go out, do not have an
excuse for staying in. You often
returned home tired when you
were courting her, but you did not
put off calling on her no matter how
you felt. Do at least as much for
your wife as you did for the girl
you were engaged to.

"Some men make a dreadful mis-
take by thinking that a woman
changes her nature when she be-
comes a wife. She wants attention
and love then just as much as she
did before, or even more. Wise
is the man who realizes that and
acts on it.

"The downright neglect which
some men show their wives after
marriage is appalling. Nothing
contributes so much to turning
marriages into a mockery as this
neglect. Love, like everything else,
needs nourishment. You can starve
to death the strongest love by in-
difference and neglect. A wife's
love is the greatest fortune a man
may possess. It is worth every
effort made for it. Do not risk
the loss of that treasure by over-
looking any, even the slightest,
things which help to preserve and
increase it.

OUR BOYS AND GIRLS

THE NATURAL BOY

Oh, for a glimpse of a natural boy—
A boy with freckled face,
With forehead high 'neath tangled
hair
And limbs devoid of grace.
Whose feet toe in, while his elbows
flare;
Whose knees are patched all ways
Who turns as red as a lobster when
You gave him a word of praise.

COURTESY

If more flies are caught with honey
than with vinegar, have we not often
seen how politeness wins where rudeness
loses? What is the use of rush-
ing about the world knocking each
other in the hurly-burly of our
engerness to embrace an advantage,
when the world resents such rough-
ness and yields its prizes instead to
those who are gentle and grateful?

FRANCES' CAMERA FACE

What kind of a face is a camera
face? somebody asks. Well, well,
did you never see one? You should
read the story about Frances.
Frances often woke up cross and
knew it all day, except for a
minute or two, maybe, when she
smiled. Her cousin Bob came on a
visit to Frances' home, and brought
his camera with him. Frances was
greatly pleased and asked Bob to take
her picture. Now Bob was a jolly,
good-natured boy, but not very tact-
ful. He said things right out with
out thinking, so when Frances made
her request, he said:

"Yes, I'll take your picture when
you stop looking sour enough to
curdle milk."

"Better look in the glass at your
own face," snapped Frances, and she
ran off in a huff, crosser than ever.
But when she heard that her teacher
was going on a long journey, she
thought how nice it would be to give
Miss Leslie her picture; so she asked
Bob again and this time he agreed
cheerfully and pleasantly.

Frances' mother dressed the little
girl in a pretty white frock and tied
her hair with a lovely ribbon, but
Frances, instead of being grateful,
withered and fussed till her
mother's patience was nearly ex-
hausted. As she tied the pretty sash
her cross little daughter rushed off
without even thanking her.

"Take my picture now," Frances
ordered Bob.
"Guess not," said Bob. "Break
my camera taking such a cross-
patch!"

Frances got very red, but she tried
to look pleasant. Of course she did
not succeed, for one must feel pleas-
ant inside before one can look pleas-
ant outside.

The best she could do was to twist
her face into a make believe smile.
Bob said: "I'll try it anyway," and
click went the camera. Two days
later Frances gazed at the picture
Bob showed her. Such a pretty
dress and ribbon, but oh! what a
cross face!

"I can never give that to Miss
Leslie," cried Frances. "And there's
no time to get another."

"No," said her mother. "You may
as well give her that. Of course she
has seen you look like that many
times."

"Oh, mother, do I look like that?"
The mother nodded decidedly and
then told Frances that the camera
was making her see herself as she
appeared to others.

Frances was very quiet. She
looked at the picture closely, and
then went to her room, stood the
picture on the dresser and sat down
in front of it.

"If I look like that to others," she
said, "it is time I tried to look differ-
ent. Bob says the camera doesn't lie.
I guess I'll keep this standing to
remind me. It's like the bitter
medicine I took when I was ill. It
may help. Anyway I must try to be
different."

And of course when she did try,
and kept on trying, she became dif-
ferent. The struggle was a hard one
for such a cross little girl, but
Frances triumphed.

Then one day a letter came from
Miss Leslie to thank Frances for the
picture. "You look so bright and
happy," she said; "I am sure you
must be a little sunbeam in your
home."

Frances flew to her mother.
"What does it mean?" she asked.
"I never sent you pictures."

"No, but I sent her this," said the
mother, taking a picture from her
desk. Frances saw herself in her
school frock playing on the lawn
with the kitten. She was holding a
ball, within reach of kitty's paws and
laughing heartily. It was a pretty
picture, and Frances looked like a
pleasant happy child. "It is a snap-
shot that Bob took of you that morn-
ing before I dressed you," her mother
explained. "And I sent it to Miss
Leslie for you."

"Oh, you dear mother," cried
Frances, as she kissed and hugged
her mother. "No one but you would
have thought of that." Then she
added slowly and humbly: "I'm
going to try to wear my best camera
face all the time after this."

THE CO-OPERATION OF THE HOME

No one desires a boy's success in
his school training more earnestly
than the mother and father, and yet
strangely, no one is more capable of
hindering the boy's progress than the
parents themselves. Many of them
think it sufficient to put their boy
under Catholic teachers, and then
consider all further personal respon-
sibility as an end; expecting that
the priests or religious teachers will
after a number of years, auto-
matically turn out the finished prod-
uct. Such an "I wash my hands"
attitude, easy as it is for the parents,
is illogical and unjust to both teacher
and boy.

To the average Catholic boy, his
parents are models of every good
quality of universal perfection. Instinctively he will compare his
teacher's way of doing things with
the counsel of his mother and father;
the spirit of work inculcated by the
teachers with the proportion of work
and pleasure observed by the folks at
home; the acts of devotion per-
formed at school with the pious
habits of his own people. That is
not all. Upon the comparison de-
pends the effect of the teacher's
words, and not unjustly so. For cor-
rectly what use is it to tell him to
study in the evening if everybody
else is out having a good time?
What use is it to exhort him to
join the Sodality, if the members of
the home circle are indifferent or
hostile to church societies? And
why urge him to work, Communion,
First Fridays, and other practices, if
there is no one at home to set an
example? In the glaring light of
this inconsistency between Catholic
ideals and Catholic practice, the boy
naturally chooses the line of least
resistance, and drifts through his
years a slacker in both studies and
spiritual duties.

It is impossible to secure efficiency
in any branch of endeavor where
several influences converge, except
by co-operation. It is likewise im-
possible to make of your young

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people genuine Catholics if the influ-
ences of home and school be diver-
gent or contradictory. The strength
that is born of unity is lost; and the
boy becomes a man with a confused
sense of his obligation. The school
end of the compact is guaranteed by
men and women consecrated to the
purpose; it rests upon parents to
make certain the co-operation of the
home.—St. Xavier Calendar.

GOSSIPS

Christ's every word and work is
eloquent of charity. St. Luke tells
us: "He began to do and to teach."
He went about "doing good." He
taught: "You are My disciples if you
love one another."

Christ is the badge of our fellow-
ship with our Master. We cannot be
Christ-like without charity. We may
be very generous towards the poor.
We may, after a fashion, help to
sanctify souls, but if we have not
charity it profiteth us nothing. Every-
thing, then, that tends to pro-
mote charity in the community
should be encouraged. Everything
that militates against it should be
rigorously excluded.

The great enemy of charity is the
gossip. She, for the gossip is gener-
ally a woman, is the person who,
having no business of her own to
attend to, is very much concerned
about her neighbor's. She is always
fearful lest something dreadful is
about to happen. She sends out
danger signals with the regularity of
a weather bureau. She has all the
latest news hoards before the evening
papers. "Did you hear what so-and-so
said of so-and-so?" "Some one told
me such and such a thing." "I heard
about him from good authority," and
so on. She tells A what B said about
him, and makes it a point to let B know
what is A's opinion of him, rounding
it out with little details of her own
imagining. A word here, a hint
there, and she has sown the seed
that will bear fruit in full harvest of
noncharitableness. She leaves a fest-
ering sore in every heart.

The gossip is a very faithful
church goer. She literally hunts
the church. This is what invests
her with such a potency for evil-
doing. She has the external marks
of sanctity, but falling so lamentably
to show it forth in word and deed,
she works untold havoc with the
grace of God. Careless Catholics
will point to her in exultation of
their indifference. "Am I not as
good as so-and-so, who is always in
church?" is their invariable answer
to any request to do better. Non-
Catholics say, "And she is a Catho-
lic!" Thus does the gossip under-
mine the work of God. Thus does
she nullify the teaching of the
Master. Therefore does the Holy
Ghost say of her: "God hates six
things, but the seventh He abhors,
and that is false hearing." Charity
is the fulfilling of the law. The
greatest law-breaker is the gossip.—
Truth.

GIVING SCANDAL

IT IS A MATTER OF PERSONAL
RESPONSIBILITY
When I have done wrong I may
imagine that I alone suffer the pen-
alties, whereas in reality by my very
act I may have started others also
along a like career of wrong. Or
even it may be that my wrong actions
do not so much lead others to copy
me, but raise in their minds thoughts
against the value of the sacraments
or against the divinity of the faith.
People looking on may well say
to themselves that if I who go daily
or weekly to my duties am no better
than I am, they had better not
attempt to improve their own negli-
gence; or, if Catholics do no more
than I, then there could be no reason
for converting men to it. Further,
it is necessary to remember that this
sin of scandal can be perpetrated
unintentionally.
It is quite possible that without
considering the effect of what I am
doing or saying, I am really and
effectively "corrupting youth." Care-
lessness and ignorance do not make
a sin less, simply because we do not

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I must never forget the respon-
sibility that attaches to life. To a
very large extent, from the very
nature of human existence, I must
live in the full view of my fellow-
men who are quick to repeat as well
as to watch, and who will find in
my acts, or better education, or
higher position, or Catholic belief, a
justification or excuse for imitating
my shortcomings.

I must certainly never set out to
edify people, for so I should probably
never succeed in doing any such
thing, but should merely become a
hypocrite myself; but I must, all the
same, be continuously careful of the
influence I cannot help exerting on
the minds of those with whom I
come in contact. I must beware lest
I prove a scandal or stumbling block
by my sins.—Rev. Bede Jarrett, O. P.

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