

CHATS WITH YOUNG MEN

THE PENITENT

My heart was sad and weary,
Grief's weight upon me pressed;
Life's way had grown so dreary
And I was so distressed.
My conscience oft would scold me,
As tearfully it told me
With sin there was no rest.

Her counsel I resisted
And went my lonely way—
The course grew rough and twisted
And gloomier each day.
Peace fled and left no token,
And with a heart nigh broken,
I knelt and tried to pray.

Awhile no word I uttered,
So dark my history's scroll;
At length, "My God," I muttered,
"Have mercy on my soul."
And as I looked toward heaven,
The clouds above seemed riven,
By Sorrow's tears that stole.

I silenced Pride's behavior,
And sought Humility;
Then heard the gentle Saviour
So sweetly calling me,
I harkened and He told me
His mercy would enfold me—
And lo! my soul was free.

—W. R. FURBER

ILLITERATE ENLIGHTENMENT

The late Father Vaughan once told about overtaking an elderly navy on the Derbyshire moors, and they walked and talked together for many miles. The navy told him that he had started life, when ten years old, "fating wheels." His food was bread and cheese with fat bacon. He earned a shilling a week. He had had no schooling and no religion. He had never entered church or chapel in his life. When he passed out of his teens he joined a gang of navvies. "In them days," he said, "no minister of religion ever came near a navy; he was put down as a hell-bound devil." Yet, said Father Vaughan, that navy was a really religious man. He told me that he could neither read nor write, and that Nature was his library. As he travelled north and south of England seeking work he noted how the flowers of the field came round in orderly succession, how the crops grew and ripened, and how the seasons followed each other. "No mistake about it," said my friend, "there is a somebody at the back of all this, and 'im I call God." Then my four-score old friend told me that there was no show ever he had seen to beat the starry heavens. He asked himself who could have hung out so many millions of lights high up in the sky without a blaze and a fire which might have burnt up the earth to a cinder. Turning to me this rough man of the soil said: "Sir, am I not right to believe there is a God, and an almighty clever one to do all these jobs without a fault or a mistake?" The preacher continued. But what enchanted me most in my friend came last. I ventured to ask him if we ought not to be intensely grateful to God for making even the world so beautifully fair? Did he know what was meant by sin? He answered me that he had made out all about it in his own way. Then he told me that when he slept out in the cold and damp he got crippled with rheumatism, and he said to himself, "it serves you right," and that was the end of it; but when he did a pal a wrong he felt that there would have to be a reckoning up, and that he could not make wrong right unless the Almighty God said he was overlooking it. In the illiterate navy, who could neither read nor write, I found Science, Philosophy, and Religion united in triple alliance. He put to shame many a man with a University scientific education.—Catholic Bulletin.

A LENTEN THOUGHT

Life is a struggle to escape from pain. It is the quest for happiness. The motive of every thought, word and action of life is to obtain happiness. The desire for happiness dominates every man. Its pursuit turns man hither and thither, leads him to evil as it leads him to good, urges him onward in spite of disappointments and failures. The human soul like the magnetic needle may oscillate to this side and to that, yet it eventually seeks the pole of happiness.

Darkness and light are not more opposed to each other than the maxims of the world and the teachings of Christ. The world says, "Blessed are the rich." Christ says "Blessed are they who laugh." Christ said "Blessed are they that mourn." The world says, "Blessed are they who receive honor and fame." Christ said "Blessed are they who suffer persecution for justice's sake." But in one thing the world and the Gospel are in perfect agreement. Ask the world why man was created and the answer comes back, "Man was made to be happy; this is his right, and anyone who interferes with this right is a tyrant." Turn to the Gospel and put the same question and the answer is the same, "Man was created for happiness; this is the end of existence."

The world and the Gospel agree in this that men were created to be happy. But where will man find happiness? Here the world and the Gospel part company. The world's answer is that man will find happiness on earth, that to imagine another life beyond the grave is folly, "Eat, drink, and be merry, for tomorrow you die," is its

maxim. The Gospel tells us that a preme craving of the human heart for happiness cannot be satisfied on earth. Life is a journey not a goal, a contest, not a prize, a place of exile, not a true home. Death is but the beginning of a life in which true happiness will be found.

The means which the world and the Gospel propose to acquire happiness are also divergent. The world offers riches, comforts and luxuries, as means to achieve the conquest of happiness. But the best experience of mankind has shown that the things do not bring happiness but rather increase man's trials, augment his cares, and sow with thorns and thistles the path he must traverse. On the other hand the Gospel teaches that the path of suffering is the road to happiness; temperance, self-denial, poverty of spirit, purity of heart, humility, meekness, charity, forgiveness of injuries, the patient endurance of the sorrows of life, the practice of all virtues, the fulfilling of all duties—these are the means that will bring happiness.

Which of these teachers is right? Unhesitatingly the Catholic chooses the side of infallible truth, rather than that of error, the teachings of Christ rather than the maxims of the world. There are those today who claim to be the vindicators of human rights who preach the doctrine of earthly happiness. They are but repeating the false promises that the world has held out in all ages to her votaries. Those who promise to give man the happiness he craves on earth are betrayers of hope. They cannot give it. True happiness is Eternal.—The Pilot.

OUR BOYS AND GIRLS

OTHERS

Lord help me to live from day to day
In such a self forgetful way,
That even when I kneel to pray,
My prayers shall be for others.

Help me in all the work I do
To ever be sincere and true,
And know that all I do for you
Must needs be done for "Others."

Let self be crucified and slain
And buried deep; and all in vain,
Its efforts be to rise again
Unless to live for "Others."

And when my work on earth is done
And my new work in Heaven's begun,
May I forget the crown I've won,
While thinking still of "Others."

"Others," Lord, yes, "Others!"
Let this my motto be,
Help me to live for "Others"—
For then I live for thee.

"SING A SONG OF SIXPENCE"
You all know the old "Sing a Song of Sixpence." Have you ever read what it meant? The four-and-twenty black-birds represent twenty-four hours. The bottom of the pie is the world; the top crust is the sky that over-arches it. The opening of the pie is day-dawn, when the birds begin to sing, and surely such a sight is "a dainty dish to set before the king." The king who is represented as sitting in his parlor counting his money, is the sun; while the gold pieces that slip through his fingers are golden sunshine. The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight. The industrious maid, who is in the garden at work, is the king—the sun—has risen, the day-dawn, the clothes she hangs out are clouds, while the bird which so tragically ends the song by "nipping off her nose" is the hour of sunset. So we have the whole day in a pie.

SAY YOUR GRACE BEFORE MEALS

A good old Christian custom which nowadays appears to be more "noted" in the breach than the observance, was that of saying grace before and after meals. Very many twentieth century Christians would be benefited by some such lesson as King Alfonso of Aragon once gave his courtiers. Observing that they did not ask a blessing before their meals or return thanks after them, he invited a beggar to the royal table, forbidding him most strictly either to make a bow on entering the dining hall or to express his gratitude on departing. The beggar obeyed orders, and went away without word or sign of thanks. The courtiers were highly incensed at this lack of good breeding, but the king checked their complaints, saying: "Is not this exactly how you yourselves act towards your Heavenly King? You neither ask a blessing nor return thanks, and accordingly He has much more reason to be indignant with you than you have to abuse that poor mendicant."—Santa Fe Catholic.

HOW BIRDS LEARN TO SING

A wren built her nest in a box on a New Jersey farm. The occupants of the farmhouse saw the mother teach her young to sing. She sat in front of them and sang her whole song very distinctly. One of the young attempted to imitate her. After proceeding through a few notes its voice broke, and it lost the tune. The mother immediately recommenced where the young one had failed, and went very distinctly through with the remainder. The young bird made a second attempt, commencing where it had ceased before, and continuing

the song as long as it was able; and when the note was again lost, the mother began anew where it had stopped, and completed it. Then the young one resumed the tune, and finished it. This done, the mother sang over the whole series of notes a second time, with great precision, and a second of the young attempted to follow her. The wren pursued the same course with this one as with the first; and so with the third and fourth. This was repeated day after day, and several times a day, until each of the birds became a perfect songster.

HE NEVER SPOKE AGAIN

A ventriloquist, who had a worthless dog and no money, hit upon a clever scheme to convert the former into the latter, and, going into a restaurant, took a seat, the dog sitting on the floor beside the chair. When the waiter came the ventriloquist turned to the dog with the query: "Well, Jack, what will you have?"

The waiter nearly collapsed when he apparently heard the dog answer: "A ham and beef sandwich."

Then he turned to the proprietor: "I say, guv'nor," he exclaimed, "there's a dog over there that can talk."

It immediately struck the proprietor that such a dog could draw customers, so after hearing the animal talk he began bargaining for him.

The dog, during the haggling over the price, begged in so realistic a manner not to be sold that the restaurant keeper became the more determined to have him, and at last agreed to the ventriloquist's price of \$20.

As the trickster started for the door with the money, the dog inquired: "Have you really sold me?"

"Yes, Jack, I've sold you," was the reply.

"Well," said the dog, "mark my words, I'll never speak again."

NEW LAMP BURNS 94% AIR

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A new oil lamp that gives an amazingly brilliant, soft white light, even better than gas or electricity, has been tested by the U. S. Government and 35 leading Universities and found to be superior to ordinary oil lamps. It burns without odor, smoke or noise, no pumping up, is simple, clean, safe. Burns 94% air and 6% common kerosene (coal-oil).

The inventor T. T. Johnson, 218 Craig St., Montreal, is offering to send a lamp on 10 days Free trial, or even give one Free to the first user in each locality who will help him introduce it. Write him today for full particulars. Also ask him to explain how you can get the agency, and without experience or money make \$250 to \$500 monthly.

FEARS WORLD RUSHES ON TO DESTRUCTION

ARCHBISHOP OF BOSTON SAYS ONLY THE SAVIOUR CAN RESCUE HUMANITY

The Boston Pilot
Cardinal O'Connell, addressing nearly 5,000 men at the Holy Name Society demonstration in the Cathedral, Boston, said that never was a time more opportune for invoking the name of the Saviour and of His principles. His Eminence spoke in part as follows:
"WORLD IS DRIFTING"
"This solemn gathering in honor of the most holy name of Jesus, intended to glorify the son of God is certainly a most appropriate way for us all, priests and people alike, to begin the new year.
"Blessed be the name of Jesus. We meet to add perpetual glory to Christ and to keep fresh in our hearts and in our minds the worth and the value of that holy name, not in mere vain glory, for we know that merely pronouncing the sacred name, even in reverence, is not enough. It means far more than that. It means that we must be true and faithful to the doctrines of Christ and obedient to His commands.
"Oh, if ever the world needed to be reminded of what we owe to Christ, or all that Christ has done for humanity, surely it is in these days of confusion and universal disorder. If there ever was a time in the history of the world when the beauty of His doctrine should stand forth luminously to guide those in whose hands are the destinies of nations, surely it is today.
"Where is the world drifting to and how? Where is this all leading up to? Only a few days ago I read, and doubtless you read, that in Russia, Russia that was once called Holy Russia and not without reason, that in that land, now bereft of government order industry, where even civilization trembles, in a few days the leaders, the demagogues, were rushing the people on to destruction and parading the streets in the sacred vestments of the priests and holding holy relics in mockery. They are all to be burned in public places as a sign of utter contempt for religion, God and Christ.
"WHY SHOULD WE BE SHOCKED?
"We are startled. The world is shocked to hear such infamous propositions even mentioned! Well, why should it be so shocked? Does the name of Christ really mean

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anything to them any more? Has it not become a word of mockery? True, the nations still call themselves Christian, but it is easy to say the word Christian, what does it mean? If it means anything it means or ought to mean that in these nations and these countries and in these laws which govern the nations and the leaders who control the people there should be at least the knowledge of the doctrines, principles of Christ, His faith and His law.

"How much of that still remains over the so-called civilized world? On the contrary, we see in action the natural deductions, the results which come from doctrines which certainly are not those of Christ. We see great avarice, pride, conceit and a stupid and false nationalism which refuses to recognize the human brotherhood of all men and nations; and under this leadership, not only Russia, but the whole world seems to be rushing to destruction.

"And if these false doctrines of communism and of excessive Socialism, I mean Socialism that has gone astray, not the true Christian principles which are the highest kind of social doctrines, but the false Socialism, has been the gospel held up to the people by their leaders, what wonder finally they are working out to their logical conclusion. Since Christ is no longer a reality, He must be a mockery! Since religion has lost control, it hold upon the hearts and minds of men, why not turn the signs of religion? It is logical enough.

But, Oh, the horror of such a thing. What will there be left? Where is the world rushing in its mad blindness today? And all so unnecessary. Christ the Prince of Peace is still with us. His laws are clear and easy; if selfishness, personal ambition, or national ambition or greed are to take the place of that law, the conclusion remains that Christ has vanished from His own world which He has redeemed by His precious blood, and the name of Jesus is no longer glorified, but despised.

"Ask the Father," are the words of Christ. "Whatever you ask in My name I will give you." Oh, let us ask the Eternal Father through the power of our Blessed Lord and Saviour Jesus Christ to save the world, to save Russia and Europe. Oh, but most of all our own beloved country, to save it from the horrors of false doctrine, the horrors of an echoing spirit of hell, whose murmurings we already begin to hear.

THE RUSSIAN SITUATION
"Oh, my dear men of the Holy Name, this is no mere gathering of sentiment. The glory we offer to Almighty God by repeating reverently His Holy Name is no mere formality. It means that unless we keep the love of that name alive we shall perish, all order and law will soon vanish from the earth, all constitutions will follow where the king's have gone. Unless religion is in the hearts of the citizens of a nation the laws mean nothing. Who will enforce them today in Russia? Only the bayonet. When religion goes, only one thing can follow logically—the bayonet. When Christ's religion is gone, there is nothing left but slavery. We see it today.

"So, my dear men, let us beg of Almighty God by the power of the Holy Name of Jesus that He grant peace again to the world, that He enlighten the hearts and minds of men to realize His word and His laws; and you, dear men, keep the Holy Name fresh and clear and burning brightly in your hearts. It is the only thing between you and slavery. Christ came to redeem the world, to bring freedom to man, and now we see them turning away the Liberator and binding themselves hand and foot in slavery.

TEXAS MODIFIES OREGON LAW

Austin, Tex., Jan. 19.—The Baker compulsory school bill, introduced recently in the lower House of the Texas Legislature, differs in some respects from the constitutional amendment on the same subject recently adopted in Oregon. In the Baker bill some ostensible concessions in favor of private institutions are made.

Baker says that he incorporated provisions which some opponents of the bill in Oregon said would be acceptable to them. The bill would make the law effective at the next regular school term next September. The penalty clause provides that each day a child is kept out of school constitutes a misdemeanor offense on the part of the parent or guardian responsible.

As an offset to the section extending the authority of the county superintendent into the private and parochial schools, the bill also extends the free text book act to these schools.

superintendent into the private and parochial schools, the bill also extends the free text book act to these schools.

THE OBJECTIONABLE SECTION

Section 4 of the bill, which is the one that is expected to arouse bitter opposition in sections of the State, is as follows:

"The county superintendent of the county in which such private or parochial school is located, or the superintendent of the independent school district, town or city in which same is situated, or in any of said units in which child or children are taught, if taught by parents or private tutor, shall have the right, and it is his duty, quarterly, to go into such private or parochial school, or into the home of such child or children, if taught by parent or private tutor, and conduct an examination of such child or children in the curriculum of the Public schools of the same grade, or at the option of such superintendent he may request the presence of such child or children at some place he may designate for such examination, and if upon examination he should find they are not being taught in the same curriculum prescribed for the Public schools of the same grade, or that their advancement in such is inferior to the work of the same grade in the Public schools, it shall be his duty to require their attendance upon the Public schools in the same manner as is now or may be hereafter required by law, and a willful failure of the parent or the one standing in his place to comply with the order of such superintendent to require such child or children to attend such Public school, shall be punished as provided by law for such parents or those standing in their place for refusing to send their child or children to such school as is required by law."

BILL MAY FAIL IN SENATE
There is some chance for the enactment of this bill in the lower House of the legislature, but there is doubt of its enactment in the Senate. Failure to pass in the Senate would mean the death of the bill. The bill is to be strenuously opposed by the Catholic and Protestant private schools of the State.

A Senate bill which would require teaching of the Bible in the Public schools, proposes to compel its teaching for fifteen minutes at the opening of the day's session in all Public schools of the State. The passages to be taught are left to the choice of a committee of pastors and clergymen provided for in the bill. The bill does not designate the Bible to be used, that being left to the committee of ministers. This bill has been favorably reported by the Senate Committee on Education.

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