

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.

An essential attribute of high character that it may be safely calculated and relied upon at all times, in the smallest of details as well as the most important of problems. Who among us cannot cry out with the poet, "Strange fits of passion have I known," and yet were we to be accused of being bad tempered we would immediately show our resentment. It is not necessary to have a perpetual frown or to be generally angry to be classed with those of our friends who enjoy bad temper. To be sure we cannot always maintain a smiling countenance and a sunny disposition in a daily life as it is now ordered, but we can make the effort. And the effort is rarely made for the simple reason that we never seem to realize that our temper needs to be disciplined and controlled. It is always the "other fellow," never ourselves. We forget that the apology, after there has arisen a necessity for it, is never adequate compensation for the hurt and harm we have done. Gentle behavior today never fully compensates for the tempestuous rage or petty impatience of yesterday. Yesterday is gone, but the hurt done often lingers while many days pass. Happy the man and happy his associates and friends who is "blest with temper whose unclouded ray, can make tomorrow as pleasant as today."

TEMPER AND GENTLENESS

It has been said that every man has a temper. It is a much discussed characteristic of many people. All sorts of theories have been laid down in its analysis, but it still baffles in its actions. We speak of bad temper as a mental state or tendency dangerous to the possessor or and those around him. And yet, strange as it may seem temper, dangerous though it is, is as universally excused as it is universally possessed. We pity bad memory as a weakness, but we are inclined nevertheless to alter our opinion of the mentality of its possessor. We are reluctant in placing our trust in a man of faulty memory, lest his forgetfulness or thoughtlessness cause him to break that trust. And yet good or bad temper has the same proportion to the general make-up of man as any other quality. Mayhap it is its universality which makes us prone to overlook and forever apologize for it. But we do not limit our excuses for it or give it that attention we give other human faults.

Even in the small child a display of temper comes when all other methods of getting his way have been in vain. He will perform his little tricks, sing his little songs, and in every way try to postpone his going to bed. But when the last call is made and he must trundle off to the land of nod, he cries, kicks, sobs and stubbornly refuses. He has not had his own way, and since he has not, he immediately becomes disagreeable. Poor little fellow, in a few minutes he is fast asleep! And the grown folk speak of the temper that must be curbed. They are surprised in finding it in such a degree in one so young, yet if they give this fault any consideration they will realize that it is one most natural in mankind. In one so young temper is expected and found to be an amusing fault which must be corrected. When, however, temper is displayed in the same manner by a grownup, it becomes a real source of danger to his character. It is the peculiar indulgence in this manifestation of bad temper which leads beyond the point of being stubborn or hateful. A man makes of himself his own worst enemy, and his company is far from pleasing. He may possess admirable qualities and we may recognize his merits, but we prefer to know a man from a convenient distance. There is little real companionship with him for we must ever guard our conversation lest at any moment we touch the fuse which sets him off, with much noise and commotion. His growl and sneer makes his companionship impossible and soon leaves him quite alone. He may be left at night with a smile and a pleasant expression only to find that the early morning has brought with it a disposition that is sulky and boorish. Nor is this characteristic peculiarly masculine. We often find that the gentle disposition of a woman is turned into a fire of wrath at the slightest provocation. And quite often we discover that her claim to popular acclaim, little as this marks man or woman as persons of character, is entirely lost in her pyrotechnical explosions. The sad part of this evil, for it is an evil, both in its substance and its form, if we can speak of it in such manner, is that it entirely interrupts and often destroys the formation of healthy mental habits. Straight and clear thinking depends on a close harmony between our powers of perception, our analysis of what we perceive and our impulse to act after we have seen and thought. Temper throws our ability to rely upon our impulses to the wind. Problems confront us which must be solved in the moment of their presentation. How can we trust ourselves at such times, let alone be trusted by others whose trust we seek and desire if we are apt to be led away from the paths of reason and common sense by the slightest provocation. And it is

the valley of the shadow of death. Paganism held away over a great portion of the earth. God was being robbed of His extrinsic glory because the worship that belonged to Him was being given to idols. Many of His own people whom He had favored with revelations of divine truth had forgotten and forsaken Him. They had abandoned the fountains of living water and had gone astray in the conceits of their own souls. They and all mankind required some one to direct their feet in the ways of peace, to renew the face of the earth, to lead erring man back to the throne of grace and to save him from himself and his sins. "He came unto His own and His own received Him not." He was treated with disdain by those whom He would save. And in this twentieth century as well as in the first these words are true of the reception accorded Him on the part of His people. The world's unrest at the present is a reality. Men are seeking peace in life and quiet in conscience, and assurance in prospect, and they will not permit the One Being who can satisfy their longings to come into their lives. Advent time is the Church's preparation for the coming of the Redeemer, with His grace and truth, into countless souls. May He come even to the thousands who have in their pride of knowledge turned away from the Saviour's teaching. May He illumine the minds and strengthen the wills even of those, to recognize His saving presence and blessed influence in human life, so that again it may be said, as was said of old: "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord, we have patiently waited for Him; we shall rejoice and be joyful in His salvation."—The Monitor.

OUR BOYS AND GIRLS THE WILL OF GOD I worship Thee, sweet will of God! And all Thy ways adore, And, every day I live, I seem To love Thee more and more. When obstacles and trials seem Like prison walls to be, I do the little I can do, And leave the rest to Thee. I know not what it is to doubt, My heart is ever gay; I run no risk, for, come what will, Thou always hast Thy way. I have no cares, O blessed Will! For all my cares are Thine; I live in triumph, Lord! for Thou Has made Thy Triumphs mine. And when it seems no chance or change From grief can set me free, Hope finds its strength in helplessness. And gladly waits on Thee He always wins who sides with God, To him no chance is lost; God's will is sweetest to him when It triumphs at his cost. Ill that He blesses is our good, And unblest good is ill; And all is right that seems most wrong. If it be His sweet Will. —F. W. FABER

OUR BOYS AND GIRLS

ADVENT The season of Advent, which marks the beginning of the ecclesiastical year, embraces the time between the Sunday nearest to the feast of St. Andrew the Apostle, November 30, and the feast of Our Lord's Nativity. During these days the faithful are exhorted to prepare by works of penance and by prayer for the celebration of the anniversary of the Saviour's coming into the world. With beautiful appropriateness the Church has arranged her liturgy in such a way as to keep before her mind that long period from the fall of man to the coming of the Redeemer. She goes back in spirit to the time before the Incarnation, and in the words of the holy men of the ancient dispensation she prays, "Send down the dew, ye heavens, from above, and let the earth be opened and bud forth the Redeemer. She borrows the language of ardent longing and fervid expressions of the prophets of old, in which the prayers of His people ascended to His throne, and after receiving and answering them, "when the fulness of the time was come, God sent His Son, made of a woman, made under the law, that He might redeem them who were under the law; that we might receive the adoption of sons."

CATHOLIC MISSIONS UNMOLESTED

A CHINESE MISSIONARY GIVES INTERESTING INFORMATION By Rev. William J. Cahill Catholic Missionary in China Newspapers here in China and in the United States have been printing so many front-page, scare-head articles from Protestant missionaries who often wrongly claim to be speaking of "all Chinese missions and all the Chinese missionaries," when they are speaking of Protestant missions only, that a panoramic view of China's Catholic missions today may be consoling to the thousands of friends of the missionaries. Unlike the majority of the Protestant missionaries who close up their schools, churches and even their hospitals from June 1 until September and go to some cool mountain or seashore resort, the Catholic priests, Sisters and Brothers are "on the job" twelve months of the year. Except for a band of Maryland Fathers and Sisters in the South, we have heard of no Catholic priests who were obliged to abandon their missions during the recent agitation, although in a score or more of cities along the Yangtze River in the center of China, all Protestant missionaries, including British and American, were forced to flee. The newspapers wrote the startling headlines that "all missionaries" were forced to flee from many cities, but these always turned out to be the Protestant missionaries. And they were forced to flee at a time when they would have been leaving anyway for their summer vacation.

CATHOLIC MISSIONS UNHARMED

Information has been received that many Protestant missionaries, both men and women, have been maltreated in different sections of China, in the provinces of Honan, Hupeh, Kiangsu and Szechwan, central China, and in Chekiang, Fukien and Kwantung of South-eastern China. Not a report has been received of any maltreatment of Catholic missionaries. This statement is based on reports sent to me from Catholic missionaries laboring in the provinces named, or adjacent provinces. Reports from the Franciscans and the Fathers of the Society of the Divine Word in Shantung; from the Jesuits and Lazarists in Chihli; from Belgian missionaries laboring in Mongolia; from Italian Sisters who passed through Kaifeng from the province of Shensi, and from missionaries in Shenai, show that Catholic missionary work continues unimpeded. An American Franciscan, Father Patrick Gilgan, who hails from Brockton, Mass., and has been stationed in Hankow, Hupeh, China, stopped off recently en route to Shensi. He had heard of no trouble experienced by any of the Irish (Omaha Neb.) Fathers in Hupeh or by American Passionists laboring in Hunan. "All is quiet" along the Yangtze River valley, at least for the Catholic missionaries. A letter from a French Jesuit friend in Shanghai gives an encouraging report of Jesuit work in the populous province of Kiangsu, and an Italian Jesuit laboring in Anhwei province and eastern part of Szechwan. The future welfare of the missions there. Speaking of the Catholic missions in Hunan and Hupeh, Father Gilgan told of wonderful progress being made by the Irish Fathers in Hupeh from Omaha, and by the Sisters of Loreto from near Bardstown, Ky.

OUTLOOK IN HONAN BRIGHT

In this province of Honan, with its population of more than 80,000,000 souls, although Protestant school and church work have been seriously hampered by the anti-foreign agitation, the Catholic mission and school outlook is very bright. North of the Yellow River, the missionary priests have an unprecedented number of catechumens and conversions. West of the Yellow River, the Bishop states that all of his priests and the Sisters have an abundance of work. East of Kaifeng at Kweichow, the Spanish Augustinian Fathers, directed by a former professor at Villanova University, are planning to build a large church to accommodate the growing number of Christians. In the Southern part of Honan, the American Society of the Divine Word, of Techny, Ill., is building up thriving missions from its center at Sinyangchow. A visiting Italian priest of the Milan Mission Society from Nanyang in the south-eastern part of Honan spoke of the great need for Chinese catechists to labor in teaching the mission's increasing flocks of catechumens. The six Sisters of Providence from St. Mary's of the Woods, Ind., have a larger number of students in their girls' school than in former years. Although several Protestant missions in the province of Fukien have suffered from the rioting, according to the consular report, there has been received no word of any difficulties experienced by the American Dominican Fathers working in the western part of Fukien. A touching feature of the disorders in China has been the manner in which Chinese Catholics have come to the defence of the missionaries during the storm. The Chinese Catholics see that their missionaries have no wives nor children whose safety, together with their own as breadwinners, must be assured. Our average Catholic missionary over here hasn't the money to "pull up" at such months as the year and go to some summer resort. And furthermore, he wouldn't, for the sake of the spiritual consolations that his presence gives to his Chinese flock. The average Chinese is peaceful and peace-loving. A small proportion of the Chinese are the trouble-makers. Our Catholic Chinese come from the peaceful class. They are peace-loving during the time of Civil war, and they flock to the Catholic missions for protection. The Catholic Chinese are inspired by seeing the Catholic missionary happy and contented in his usual occupations while the Protestant missionary hurries hither and thither making hasty preparations to move himself and family to the nearest treaty port.

CHINESE WANT MISSIONARIES

From every part of China there is much evidence that the Catholic foreign missionary is seriously wanted by the Chinese. Just recently I accompanied an Italian missionary priest to a city some twenty miles from Kaifeng. When we arrived we were given a pompous reception on the outskirts of the large city, followed by a parade through the main street with a drum corps, playing, firecrackers shooting and flags flying. Even the pagans here in Kaifeng are well disposed toward the Catholic missionary. The Protestant missionaries of Kaifeng, according to a Protestant correspondent of a Shanghai newspaper, were warned by the Governor of Honan to keep off the streets and even to vacate their missions. No such warning came to the Catholic mission.

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