CHATS WITH YOUNG MEN

THE SHRINE AT MOTHER'S KNEE

Just let me turn aside awhile And leave the ragged way; Just let me rest a moment now, And find my yesterday. If I must pause and close my eyes, I easily can see— The Holy Shrine of long ago,

Give me, O God, her God to know, To worship and believe; Give me her faith to make the best Of all that I receive. Oh. let me catch her vision sweet: It seemed so real to me, When I knelt there and found my

The shrine at Mother's knee.

shrine, My shrine at Mother's knee. Years sweep along with certain

swing; Rough paths bruise weary feet; Hope drowns in deep discouragement,

And love a hate doth meet. With worn and heavy hearts we

turn,
In halting, whispered plea,
To Him Who glorified with peace
The shrine at Mother's knee. Then, God! O God! My Mother's God! Who knew the cross she bore As to my memory there comes My Mother, as of yore

As though I were a little child In faith I come to Thee-Again I seek, again I find The shrine at Mother's knee.

-MICHAEL FAIRLESS

FRIENDSHIP You will like the following defi-

nition of friendship: 'Friendship is to be valued for what there is in it, not for what can be gotten out of it. When two people appreciate each other because each has found the other convenient to have around, they are not friends; they are simply acquaintances with a business un-derstanding. To seek friendship for its utility is as futile as to seek the end of the rainbow for a bag of gold. A true friend is always useful in the highest sense.

"Every man should keep a fair-sized cemetery in which to bury the faults of his friends.
"True friends visit us in prosper-

ity when invited, but in adversity they come without invitation. "It is best not to try to get the best of your friends."—The Mis-

RESULTS, NOT EXCUSES

It is a New Year, a time for examining closely the fabric of our lives to determine how we may do better, how we may accomplish those things which we would like to have to our credit. Perhaps the greatest pitfall for all of us is the facility with which we excuse our-selves for our shortcomings—it is the best thing that some of us do, this business of making excuses, and the only one we really convince Be Thou our guide to shun the paths by our eloquent excuses is our-

A woman editor recently trenched on this topic in some forceful para- Fill us with streng h eternal life to graphs: She says:

Do not stop to explain why a difficult task was not performed. Save the energy you have been spending in thinking up a good reason for not doing it, and turn this energy toward accomplishment a Kempis. He was a pious, studious

and you will find the task is already well under way.

Do not attempt to cover over your failure with a mass of words. Face rather the unadorned fact of the failure as it would be, and resolve that it shall not be. If the task is go obviously one you should perform the said to have been written by excuses for not doing it, then take yourself in hand, quit figuring out excuses, get busy and do the thing

Not why you did this, or failed to do that, is a matter of concern to the world. Not why you did not succeed, but the fact of your failwre is the point. Scarcely one would read "The Handicaps That Caused Me To Be a Failure," while hundreds would scan eagerly the pages of "How I Succeeded in Spite of Everything." Not reasons and experiences are:

"God, who is good and merciful loves us to ask of Him. He furnishes us with occasions for prayer, and He hath promised that we shall be heard; since He hath said, "Ask and it shall be given unto you." cuses but results are what the world is looking for.—Catholic Transcript.

SHERIDAN'S

HOW IT IS DONE

patient when preached to; many are easily irritated when the wrong way is indicated and the right. is indicated and the right way pointed out. But it would be hard for any young man who desires to It is forceful, elegant and con-

man said:

"Mother, I have thought it all out. Phil wasn't there when the same company, starting out at the same pay."

man said:

"Mother, I have thought it all out. Phil wasn't there when the fight began. That is what the paper said. It would not be like

Their father, hearing of these salaries, decided to visit his sons' employer and find out why they were paid on what seemed to be such an unfair basis.

"I will let them explain for them-selves," said the boss, as he pressed

a button under his desk.

Jim, the lowest paid man of the

three, answered.
"I understand the Oceanic has just docked," said the employer.
"Please go down there and get an inventory of her cargo."

skins," reported Jim, "I got the information from the first mate

Frank, the \$200 man, reported. "Frank, I wish you would go down to the dock and get an inventory of

not only carried 2,000 seal skins, but that she also had 500 beaver and

The employer pressed the button a third time and George, the \$500 man, walked into the office. He was given the same instruc-tions his brothers had received.

George did not return for three hours and the office had closed for the day, but his father and the boss

were waiting for him.

"The Oceanic carries 2,000 seal skins," he began. "They are offered at \$5 each, so I took a two-day option on them, and I have wired a prospect, offering them to him at \$7. Leypect to have his order to-I expect to have his order tomorrow. I also found 500 beaver, which I sold over the telephone at a profit of \$700. The milk pelts are of poor quality, so I didn't try to do anything with them."
"That's fine George," said the

Then when he had gone the employer turned to the father.
"You probably noticed," he said

"Jim doesn't do as he is told; 'Frank does as he is told, and "George does without being told."-From the W. S. Tyler Company Employes' Magazine

OUR BOYS AND GIRLS

JESUS

Jesus, to Thee from ways of sin and Trusting we turn for rest amid the

strife; Thou, Thou, alone canst give true peace and gladness, Thou art alone the Way, the Truth, the Life.

Thou art the Way, dear Lord, to Thee for guidance From ways of sorrow and of death

we flee; Seeking the Father, vainly shall we seek Him, Unless our steps are guided on by

Thou art the Truth, dear Lord, Thy teaching only
True light and wisdom can to us im-

Thou, only Thou, canst keep the mind from error, Strengthen the will, and gently sway the heart.

Lord, be to us all that Thou hast promised;

Sow in our souls Thy sweet and saving lessons

Over five hundred years ago there

that it shall in the first said to have been written by that any instinctively begin making Thomas a Kempis. It is a book of

Remember that excuses are of little | it near you convenient to read many interest to anyone save him who times a day. Read just a sentence makes them. The words that smooth at a time, then think of it during over a failure deceive only the one the hours you are at work or at

Another book by Thomas a Kempis is "The Little Garden of Roses."
Do you know this book? Some of the dear sentences are:

"God, who is good and merciful loves us to ask of Him. He fur-

SHERIDAN'S PARENTS

One of the sweetest and most Gen. Phil Sheridan.

The old people were living at Somerset, Ohio, when word came that General Sheridan had suffered

know the road to success to find fault with the following way an employer took to illustrate his meanbut in the morning the old gentle-

the same pay.

Six years later one was receiving \$100 a month, a second \$200, and the third \$5 0.

Their fother heaving of these the paper comes, get the news, and hurry back. I don't believe there's

anything to worry about.'

"Glory to God, mother, glory to God! Phil licked 'em! The Presi-dent had sent him the country's thanks, and the paper says it was one of the greatest fights of the war. I knew Phil would get back in time to save the day." The old couple hugged and kissed

and kissed and hugged again and After they had gone into the house the old lady suddenly became very sober. What's the matter mother?"

"Father, did the paper say anything about John?"
"No, but you know Phil would have sent a despatch if anything had happened to John."

JOHN RUSKIN: A STUDY

Canon Barry in the Liverpool Catholic Time

"For truly a well-illuminated Missal is a fairy cathedral full of painted windows, bound together to carry in one's pocket, with the music and the blessing of all its prayers besides. And then fol-lowed, of course, the discovery that all the beautiful prayers were Catholic—all wise interpretations of the Bible Catholic—and every manner of Protestant-written service whatsoever either insolently altered corruptions or washed-out and grounddown rags and debris of the great Catholic collects, litanies, and songs

of praise."
Who put on record this fiercely rejection of the Reformers' prayers and hymns? My title has already told you, good reader. It was labeled to my chief object now, Ruskin, by long years of devotion to art, always however perplexed at intervals, religious in enthusiastic witness to the Roman Liturgy, this too little courteous Ruskin, the child of Puritan parents, by lineage a Presbyterian Scot or English Evangelical, parents, by lineage a Presbyterian Scot or English Evangelical, brought up on King James's Bible—and down to the day of "unconversion," as he called it, from Protestant prejudices here described, a bigot who preached against Papal Rome with seemingly unquenchable fervor while discoursing on art. "But why did you not become a Catholic at once then?" is the question which he puts to himself after tion which he puts to himself after the passage I have quoted. He answers vaguely; and he never did, in fact, submit to the Church because no submission to authority excathedra was in him.

Ruskin belonged to that unfortunate class of children who are born in the purple. The only off-spring of a wealthy father and a sternly-devout mother, he was in-dulged yet undisciplined, kept from school and comrades, made gentle ut stubborn, through all his days. Moreover, his large fortune enabled nim to indulge this freedom without restraint. And so he lived and died, ndependent of control, a Protes tant in temper, though not in taste or in his deliberately chosen prin-ciples of religion. These took on them more and more of a Catholic resemblance as he grew older. He did great things for us, and of abid-

touched by his magic style. ways beyond counting; but I will sum up the score by this observation. If Newman led the dogmatic and life-devouring capitalist.

for simplicty's sake being on their side—believe that a day will yet come when we shall again see visions of things that are not as though they were." He meant spir-itual visions which pierce through veils of sense into eternal realities. And the symbols of Sacraments of these were entirely Catholic. Hence the Missal, the shrine, the cathedral, the chant, the picture, the whole divine art of medieval religion, drew him irresistibly far from the iron-bound shores of Protestant unbelief. He became a pioneer in discovering the Ancient Church for centuries yet to be. This I set down as Ruskin's claim on our affection, and

our remembrance.

known as enig...

central human and Christian tradition. That is what he had in mind when calling himself "a violent tory." From liberal point of view, septics beyond his diary. On his second trip, however, he claims to the second trip, however, he claims to catch Ruskin's least extravagant Utopia would have restored the Catholic Middle Ages in substance and effect.
None of us who agree with him need None of us who agree with him need the chattering of these late settlers, when he chattering of these late settlers, when he chattering of these late settlers have constant to the chattering of these late settlers. be violent tories; but we do long to see a day of faith in God and Christ as he prayed for. We pray that the anti-Christian "storm-cloud of the nineteenth century," which made him and thousands more unhappy, may now at length melt and vanish may after it has revealed the power of death hidden within it by a war of destruction long ago foreseen. The German historian, Niebuhr, in 1830 spoke of its coming, and Macaulay laughed him to scorn. It has come, brought on by the malignant atheism, the Godless luxury, which Ruskin denounced.

But he did more; he pointed out the only way of salvation. And he found it by going back to the old paths. In his notes on Valle Crucis, intended for a sketch of monasti-cism in Britain, he gives a summary of what the Church had achieved on behalf of European civilization down to the year 1500; how it built above the pagan ruins, translated the Bible, established not only Christian belief, but Christian law, from Byzantium to Canterbury; and by Cistercians, Franciscans, Dominicans, created Gothic architecture, revived the art of painting; while at Florence and on the Rialto it engraved the laws of honest commerce and illustrated schemes of

perfect education.
But I hasten to my chief object Italy, France, and England, which only a lifetime of observation and religious musings could have made possible. What shall I say of his discoveries among Catholic painters, not alone of Fra Angelico, but of Carpaccio, the Bellini, Botticelli and the rest, who do more than justify lesson he would teach? I should like to dwell on this a little, if only from a feeling of personal grati-

A "SCIENTIST'S DISCOVERY"

sum up the score by this observation. If Newman led the dogmatic and spiritual movement which went back to Rome in the century past, Ruskin led the same return upon aesthetic and economic lines. Newman was the prophet of a Catholic revival among the English people; Ruskin was its art-critic, its champion against materialism, mechanism, life-devouring capitalist.

At Oxford in a femous tirede

tact with Garner during the course of his "experiments," affords such interesting and instructive reading interesting and instructive reading contributed much to the progress of the read question of our origin. them in full. He writes:

"Catholics who nave been reared under the guidance of a sane philosophy find it exceedingly difficult to conceive how any rational being, much less a so-called specialist, should make such statements. R. L. Of the Calvinism in which he was bred up, this unsparing critic declared that it "was founded by its first authors on an asceticism which the control of the calvinism in which he was the calvinism in which he was bred to understand the calvinism in which he was bred to understand the calvinism in which he was bred to understand the calvinism in which he was bred to understand the calvinism in which he was bred to understand the calvinism in which he was bred to understand the calvinism in which he was bred to understand the calvinism in which he was bred to understand the calvinism in which he was bred to understand the calvinism in which he was bred to understand the calvinism in which he was bred to understand the calvinism in which he was bred to understand the calvinism in which he was bred to understand the calvinism in which he was bred to understand the calvinism that the calvinism is the calvinism that the calvinism is the calvinism that the calvi anything to worry about."

"I hope you are right, father, but I'm afraid yesterday's news was correct. Phil has had so much good luck I'm afraid he's had bad luck in this battle."

Old Mr. Sheridan was sitting on the steps in front of the store when a man rode up and called out, "Good news from Sheridan!"

Then one of the bystanders caught up the morning paper and read the long and in section are destroy, never to build and in endeavoring to force what severity it thought proper for itself on everybody else; and so striving to make one artless, letterless, and merciless monastery of all the amount of the store when a man rode up and called out, "Good news from Sheridan!"

Then one of the bystanders caught up the morning paper and read the long and in endeavoring to force what severity it thought proper for itself on everybody else; and so striving to make one artless, letterless, and merciless monastery of all the monkey has all the organs necessary for speech; ideas only are wanting. As Max Muller says, "The one great barrier between man and brute is language. Man speaks and no brute has ever uttered a word. Language is our Rubicon, and no brute will dare cross it' (Lecture on brute will dare cross it' (Lecture on the differed from monastic rule in being only sble to destroy, never to build that the monkey has all the organs necessary for speech; ideas only are wanting. As Max Muller says, "The one great barrier between man and brute is language. Man speaks and no brute has ever uttered a word. Language is our Rubicon, and no brute will dare cross it' (Lecture on The Science of Language' p. 340).

Three minutes later Jim was back in the office.

"She carries a cargo of 2,000 seal skins," reported Jim, "I got the information from the first mate over the telephone."

"Thank you, Jim," said the boss.
"That will be all."

The pressed the button again and Frank, the \$200 man, reported.
"Frank, I wish you would go down to the dock and get an inventory of the Oceanic's cargo."

An hour later Frank was back with a list showing that the Oceanic not only carried 2,000 seal skins, but that she also had 500 beaver and of 2,000 seal skins, but that she also had 500 beaver and of 2,000 seal skins, but that she also had 500 beaver and of 2,000 seal skins, in the office.

account of Sheridan's return to the deep of the President's message of thanks; of the turning tide; of the ruptions and in oppositionto Protests ant revolt—as "the power of the Keys, the claim of righteous law to reprove, rebuke, and bind."

With regard to his own lessons, he said boldly, "the theology I teach is Francis's; the philosophy I teach is Plato's and Bacon's; the art, Phidias's and John Bellinis." In other words, which I think are on the whole justified, Ruskin was a disciple, amid the world-anarchy known as "enlightenment," of the central human and Christian tradigular tradigular tradigular to ruptions and in oppositionto Protests ant revolt—as "the power of the Keys, the claim of righteous law to reprove, rebuke, and bind."

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whom Darwin and others have conspicuously associated with the evolution of mankind. Such are the claims as given to us by the pro-fessor. Now let us see what the Right Rev. Mgr. Leroy, a missionary Bishop in these parts, has to say on the subject. I have carefully made the following translation his French text:
"I have known Garner, and I

must say from the outset that he was a 'doctor' only because he had himself assumed the title; he might just as well have taken the title of colonel or admiral. I was Vicar-Apostolic of Gabon when he came, and I saw him on the scene of experiment at Fernan-Vaz. In United States he has published work on the simian language. I read the book and found it with most fantastic theories. Desirous, no doubt, to back up these strange ideas by some experimental data, Garner announced that he was going to Gabon, which had been described by the American, Du Chaillu, as the home of the gorilla, the strongest and most 'human' anthropoids. He would go in the thickest of the forest to live in a huge iron cage and there get acquainted with the monkeys whose language he would soon master. Among certain classes of Americans initiative of this kind is accepted with enthusiasm and receives generous financial support. And so, one day, Garner was seen landing at Libreville. Then he went on to Fernan-Vaz with a huge iron cage, and settled down in the midst of the forest, not very far from the

Catholic mission. "Missionaries are, as a rule, goodhearted. Father Duleon received Dr. Garner with great kindness and helped him in his new venture, the while very anxious to see what would happen. He was quite disappointed by what ensued, how-

'After a night spent in his cage Garner came to the mission. had not slept a wink, devoured as he had been by mosquitoes, and he was quite indignant at the monkeys for not showing themselves more accessible to his advances. He the rest, who do more than justify the revolt against a Pagan Renaissance too long triumphant even in Rome? Have we yet made to this stranger, Ruskin, the acknowledgment which is certainly his due? And have we learnt the lessen by would teach? I should Father Duleon in payment for his board a check on a bank which, sad to relate, did not exist. And here was all that Dr. Garner had earned from the Fernan-Vaz monkeys t pay his debts with "monnaie monkey money).

"On his return to America he was. however, hailed with enthusiasm He had been in Gabon; he was An amusing commentary on the bringing back his written observageneral gullibility of the non-Catholic tions and he had also taken home intelligentsia is furnished by a with him a little chimpanzee with power in the many spheres of art letter from the Rev. Gabriel M. whom, he pretended, he held conways beyond counting; but I will the fact that a certain "Professor" when the fact that a certain "Professor" attempt; he was for the savant to do with monkeys and it discloses the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt; he was for the savant to the fact that a certain "Professor" attempt versations. As a matter of fact, attempt; he was for the savant another disillusion. As to the

ife-devouring capitalist.

At Oxford, in a famous tirade (November, 1884), while showing up the Protestant lack of beauty, he said: "The Reformers and Revolutionists think they have at present got it all their own way. But we Catholics—I call myself one But we Catholics—I call myself one the continued his studies. The most fantastic collection of trite banalites, supposedly if not in mastering the simian language, at least in proving that at times the tion of trite banalites, supposedly based on facts, I came to wonder whether the author, a confederate war veteran, did not suffer from that trading-post Garner had a chimpanzee that he had trained to sit at table with him. They used to Father Menager's letter, includ- dine together. It is related, howing the illuminating one from Mgr.
Leroy, who came in intimate conevening, the monkey was found on the table, whilst the poor doctor the great question of our origin.

"Garner died in January, 1920, at Chattanooga. Some of the leading papers announced the fact with these head lines: "R. L. Garner, discoverer of 'monkey language,' dead." As for us we know how far to believe this discovery.

"GABRIEL M. MENAGER, S. J."

Ore Place, Hastings. About the year 1900 "Professor Garner lectured here in the Central High School. His iron cage was with him. From what we have learned about the lecture, it would seem that his youthful audience made a monkey of him.—Catholic Union and Times.

See Velvetex Announcement of

"The Home Test Is The True Test"

They had seen many pianos— and they had heard them all played—but yet they were undecided.

Then one evening they made a social call on a friend, a friend with a real home—and here they heard the piano that most took their fancy.

Where did you buy that piano?" they questioned their friend.

"Why, that was one of my wedding presents — I've had it seven years. It's a Sherlock-Manning", came the surprising

"Seven years!" the couple echoed, "And you with kiddies, too — who would ever think a piano could stay so true to tone all this time."

And now that this couple have had a Sherlock - Manning for several years themselves-they

The Sherlock Manning is built to stay true to tone.

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"When my little son was three months old he broke out in sores on his chest and arms. We did all we could to heal those terrible sores, but nothing did him much good. Finally I ventured on a box of Dr. Chase's Ointment and kept on using it. At

last we were rewarded by the steady healing of the sores, and finally he was completely relieved of them. He is now three years old, and has had no return of the trouble since.'

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