

CHATS WITH YOUNG MEN

THE MAN OF THE HOUSE

Joseph, honoured from sea to sea, This is your name that pleases me: "Man of the House."

I see you rise at the dawn, and light The fire, and blow till the flame is bright.

I see you take the pitcher and carry The deep well water for Jesus and Mary.

You knead the corn for the bread so fine. Gather the grapes from the hanging vine.

There are little feet, that are soft and slow, Follow you whithersoever you go.

There's a little face at your work-shop door. A little one sits down on your floor.

Holds His hands for the shavings curled, The soft little hands that have made the world.

Mary calls you; the meal is ready; You swing the Child to your shoulder steady.

I see your quiet smile as you sit And watch the little Son thrive and eat.

The vine curls by the window space, The wings of angels cover the face.

Up in the rafters, polished and olden, There's a Dove that broods, and his wings are golden.

You who kept them through shine and storm, A staff, a shelter kindly and warm.

Father of Jesus, husband of Mary, Hold us your lilies for sanctuary!

Joseph, honoured from sea to sea, Guard me, mine and my own roof-tree.

"Man of the House."

-KATHARINE TYNAN

ODD MINUTES

Some people have too many odd minutes. Our day should be planned so carefully that we shall not have too much leisure on our hands.

The student who has four or five hours a day to fill in as he pleases, or the worker whose evenings are all free, are not likely to make the best use of their time.

If we wait for the inspiration of a minute, we are very likely to discover that we do not feel like doing the things best worth while.

You mean to do some improving reading in your odd minutes. But as you sit down in the evening with the newspaper at your elbow and a popular magazine with a resplendent cover lying in full view, it is quite easy to decide that you will wait till tomorrow before starting on something heavier.

If you have made an arrangement with a number of friends to meet once a week to do some solid reading, when the appointed evening comes, you keep your engagement and do the reading. You get something accomplished.

We need variety. We need recreation. But by planning for both, we get better results than if it is all hit-or-miss. Most of us have too many odd minutes, too many hours set apart for nothing in particular.—The Pilot.

ETIQUETTE

Etiquette is culture. One who is truly educated does not have to thumb the pages of a manual to be enabled to meet the requirements of the occasion.

A refined person is polished by instinct and experience. He has inherited that aptitude for saying and doing things in a courteous manner and he has been favored with that practice necessary for perfection.

Rigid attention must be given the employment of words until their use in a polite and correct sense becomes habitual. It may be said that the origin of culture, politeness and correct demeanor is charity—the love of our neighbor; and the greatest obstacle to politeness is selfishness.

The latter vice makes one speak of himself to others, causes him to utter offensive retorts, make a glutton of himself at table, disregard the respect due to ladies and bore everybody to death with his manners.

Good-breeding, on the other hand, is reflected by the generous regard shown for the rights of others, prodigal service in their behalf, and complete effacement of one's self.

The unselfish person is always refined. He is well-mannered, courteous, pleasant in company. He does not need books on etiquette. He knows the theories by heart and can instructively apply them wherever the occasion requires.—Catholic Transcript.

ST. JOSEPH'S MONTH

Never, perhaps, did the world need to learn the lessons of St. Joseph's life more than at the present time. For this epoch is distinguished by a distaste for the labor of everyday life.

Men take the line of least resistance and dodge every hardship. Matters have come to such a pass that all manner of devices have become necessary to discover whether employees have done the honest day's work for which they are eager to draw the largest wages.

St. Joseph, realizing that work was a boon and blessing, as also a penance imposed upon humankind for the fall of our first parents,

devoted himself assiduously to his everyday tasks. Never complaining about his hard lot nor shirking its minutest responsibilities, he produced work perfect of its kind. By means of labor "in the sweat of his brow" he was able to sustain Our Blessed Lady and the Infant with the necessities of life. More glory than this he did not desire.

A distaste for the everyday duties of life proves that we are fast forgetting the truth that work is the medicinal remedy prescribed by the Heavenly Father for a fallen race.

To make life a carnival and perpetual vacation is the ambition of fickle minds and empty hearts. Responsibility courageously met and fearlessly attacked develops a fibre of character which can withstand any test.

If St. Joseph, during this month of March, teaches us nothing else than a love of work and a conscientiousness in doing it to the best of our ability he shall be deserving of our eternal gratitude. But he teaches other virtues in an eminent way because he learnt them at first hand, from the God Man Himself.—Rosary Magazine.

OR FOREVER BE SILENT!

It is probable that St. John Chrysostom was the greatest preacher in the long scroll of eminent exhortors. Compare the evidences and data of the twenty greatest preachers, and what a toll of Chrysostom seems to overtop all.

His splendid diction and his fertile imagination are spoken of. But Cardinal Newman dwells more on "his noble earnestness," his heart and his head were "brimful of things to speak about."

He had ideas that burned to express themselves. That is the cue for orators, spellbinders, jury lawyers, salesmen and conversationalists. There are voluble talkers, but they are not sincere.

We class them therefore as bores. There are people who tell us things they have read out of the books, but have not masticated or digested or assimilated. It is canned wisdom; and they are not convincing.

To be effective one must speak the truth that is in him. If he has no message, let him go to Jericho, and tarry there till his beard is grown; and then hide behind his whiskers until he has a message welling from his heart and bursting through lips for expression.—Catholic Universe.

OUR BOYS AND GIRLS

WHEN?

Some day in Spring, When earth is fair and glad, And sweet birds sing, And forest hearts are sad— Shall I die then?

Ah! me, no matter when; I know it will be sweet To leave the homes of men And rest beneath the sod, To kneel and kiss Thy feet In Thy home, O my God!

Some Summer morn Of splendors and of songs, When roses hide the thorn And smiles the spirit's wrongs— Shall I die then?

Ah! me, no matter when; I know I will rejoice To leave the haunts of men And lie beneath the sod, To hear Thy tender voice In Thy home, O my God!

Some Autumn eve, When chill clouds drape the sky, When bright things grieve Because all fair things die— Shall I die then?

Ah! me, no matter when; I know I shall be glad Away from haunts of men, Adown beneath the sod, My heart will not be sad In Thy home, O my God!

Some Wint'ry day, When all skies wear gloom, And beautiful May Sleeps in December's tomb, Shall I die then?

Ah! me, no matter when; My soul shall throb with joy To leave the ways of men And sleep beneath the sod. Ah! There is no alloy In Thy joys, O my God!

Haste, death! Be fleet; I know it will be sweet To rest beneath the sod, To kneel and kiss Thy feet In heaven, O my God!

-FATHER ABRAHAM RYAN

THE GIGGLING GIRL

There is a difference between the girl who laughs when things are funny, and the girl who giggles whether things are funny or not.

The Pittsburgh Observer. The giggler does not have a strong sense of humor. Very often she does not know enough to know the difference between humor and tragedy.

The girl who giggles when some one slips in the street and falls, or when some one's hat blows away, has no more humor than other people, but only less good sense. There can hardly be too much wholesome laughter in the world, but already there is too much giggling.

CARE FOR OTHERS

There is a volume of meaning in the little word care. It makes to many a one all the difference between a life of gladness that some fellow creature can say: "I care for you." The most forlorn feeling that a human being can have is that "No one cares for me."

There are many who know what it is to have fellowships broken, and have friends fall away and to lose

that sense of comfort which the loving care of others creates; but who, in this world of strife, and envy, and hates, has been so unutterably wretched as not to have one friend left. The vilest and most repulsive mankind are never completely isolated. They have their fellowships. They are not altogether forsaken. Some kindly soul there always is to show, by word or deed a human interest in the moral and social leper. No one is left entirely to himself.—The Pilot.

WHY AREN'T WE KINDER?

Why aren't we kinder? There are few people in the world, not more than one in a hundred thousand, who can give happiness and benefit to a great many people by doing some special kind of work superlatively well—writing, singing, organizing, inventing, acting, ruling, healing, and so on.

But to everyone of these there are, at least 99,999 of us who can give no greater gift to the world than the gift of being kind.

Then why aren't we kinder? There are so many simple ways negative and positive, to be kind.

A ready, happy smile is a kindness. The habit of remembering what people are interested in and giving them a chance to talk about kindness.

The habit of appreciation is a great kindness. I wish we had some kind of happiness metre to measure the happiness that is given when a husband tells his wife how much he enjoyed the specially good dinner she planned for him, or how well she looks in her new gown; or when a wife tells her husband how well he looks in his new suit (oh, yes, men care almost as much about these things!); or how deeply she appreciates the sacrifice he makes in going without a car so that the boy may have his college course. I fancy we should find that the aggregate of such kindnesses is larger than many millions of money would buy.

The habit of repeating to people nice things we hear said about them is a great kindness.

The habit of controlling that temptation to be irritable in the bosom of our families which seems to assail almost all human beings when they are tired and nervous is one of the greatest of negative kindnesses. I don't believe there is a vice in the world which causes a greater amount of unhappiness than the daily pipricks of uncontrolled irritability.

The habit of trying to criticize helpfully instead of finding fault is a kindness.

Small acts of courtesy come under the head of what I mean by kindness.

Writing that letter to the person who would like so much to hear from us is a great kindness.

Why aren't we kinder? It's so simple to be kind and it means so much.

And of all the regrets that tear at our hearts when we look back at a chapter of our life to which this has been written, there is none I think so unbearable as the thought, "If I had only been kinder! I wish I had been kinder."—Selected.

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HERO OF KULTURKAMPF DAYS

By Rev. Dr. Wilhelm Baron von Capistrano (Cologne Correspondent, N. C. W. C.)

Cologne, Feb. 11.—The last of the Trier martyrs and confessors who were victims of the infamous Kulturkampf has just died and been buried at Rommersheim, near Trier.

He was the aged dean and pastor Johannes Jung, who was parish priest at Pronsfeld in 1878. When Prussian law forbade the performance of Catholic pastoral duties, he disguised himself as a peasant at night to say Mass and administer the Sacraments to his flock, and in the daytime hid himself. On six occasions he was arrested and imprisoned for these heroic deeds.

At last he was expelled from the country, and went to England, where many of the exiled German priests already had found refuge. The German Catholics at Hull gave him a kindly welcome, and he worked among them nine years,

until he was called back to Trier at the end of the Kulturkampf. He received amnesty for the eighteen months' imprisonment he was still to suffer. Appointed pastor of Rommersheim, he continued in that post until his death.

THE ORTHODOX SLAVS AND ANGLICANS

ECUMENICAL COUNCIL TO CONSIDER UNION IN JERUSALEM

By Dr. Frederik Funder (Vienna Correspondent, N. C. W. C. News Service)

Vienna, Jan. 15.—Proposed union with the Anglican Church will be the prime topic for discussion at the Ecumenical Council of the Orthodox Pravo-Slav Churches called to meet in Jerusalem next Whitsuntide.

The Pravo-Slav Serbs are the Orthodox bodies which use the ancient Slavic language in their rituals. The idea of an Orthodox-Anglican rapprochement is one that has been industriously promoted for several years past without, apparently, any tangible results.

There is no available evidence for anticipating that there will be any results at the forthcoming Council at Jerusalem but the topic, nevertheless, remains one of interest.

The Serbian Pravo-Slav Synod which, up to the present, had held out for having the ecumenical council convened in the Serbian town of Nis has now acquiesced to the proposal to hold the meeting in Jerusalem.

At their recent synodal meeting in Karlovec, however, the Serbs made the decision to send delegates to the Jerusalem meeting conditional upon recognition of the Russian Patriarch Tykon as the only qualified representative of the Orthodox Church in Russia, and upon Tykon's participation in the Council.

Possibilities of a union with Anglicanism are decreased by the opposition of the Serbian Pravo-Slav church to the effort which is being made to unite the Anglican Church with the so-called National Church of Czechoslovakia.

"Bishop" Gorazd head, of the Czechoslovakian National Church has visited Belgrade recently to solicit aid for his project of union with the Anglicans. His visit was the occasion for the following comment in the Prague Catholic paper Lidove Listy.

"Gorazd, who proclaims far and wide that he is going to Serbia in order to unite the Czechoslovak National Church with the Anglican Church, would do better to unite first what he has broken to pieces in his own country.

Gorazd who welcomes every opportunity to find an excuse for traveling about the world, is going to Belgrade mainly for the purpose of seeking financial support for his ever changing plans. In view of the failure he met with in America, his high-sounding words about the aims of this trip sound like mockery. It is our opinion that, in view of his lack of success at home, he will not receive a cent in Belgrade to further his scheme of unionification of his church with the Anglicans."

There is a strong antipathy between the Czech-Slovakian National Church and the Serbian Orthodox body, an antipathy which found expression at the recent Congress of the former organization in Prague. This Congress disavowed belief in the declarations of the first seven Ecumenical Councils, which are accepted by the Pravo-Slav Churches generally, and adopted as the constitution of the Czech-Slovak Church, the following rather ambiguous Creed:

"The Czechoslovak Church is composed of Christians. Its aim is to fulfill the ethical aspirations of the present day with scientific recognition of the spirit of Christ as conserved in the Scripture and early Christian traditions, and as given to the Czechoslovak nation by the Hussite movement and the Community of Czech Brethren."

"NATIONAL" CHURCH DWINDLING

There is little doubt that the National Church in Czechoslovakia is doomed to disintegrate into insignificance. Last year, its adherents had dwindled to 525,322 which indicated that its period of growth has ceased. One of the prime causes of its reverses lies in the passionate altercations between its various "Bishops" some of whom desire a union with the Anglicans and some of whom want an alignment with the Orthodox Churches of the Near East.

The opinion of the Serbs, taken in conjunction with other factors, makes it certain that if the coming Council at Jerusalem takes any action at all with respect to the Czechoslovak National Church it will be a refusal to recognize that body.

Born of infidelity and lack of discipline, the National Church which once represented a serious menace to the religious peace of Czechoslovakia, seems about to pass out of the picture.

ANGLICANS GIVEN MANY PRIVILEGES

By Dr. Alexander Mombelli (Jerusalem Correspondent, N. C. W. C. News Service)

Jerusalem, Jan. 13.—The movement towards union between Orthodox and Anglicans in the Holy Places, which began forty years ago, has become more and more evident since the World War. The Orthodox Patriarchs of Jerusalem

show acts of courtesy and kindness towards members of the Anglican Church. Perhaps the most deeply appreciated of these freely-given privileges has been the assignment of an altar in the school of the chapel of St. Abraham, immediately above the traditional site of Calvary, where the Orthodox Patriarch allows the clergy members of Anglican rite to celebrate their services.

This culminated last year in a declaration from the Patriarch that, so far as the involved international arrangement known as the "status quo" permitted, he would afford to Anglican visitors to the Holy Land the full privileges enjoyed by pilgrims of the Orthodox Church.

To this must be added the adhesion of the Greek Orthodox Patriarch of Jerusalem to the declaration of the Great Church of Constantinople that Anglican orders possess the same degree of validity as those of the Roman and other historical churches separated from Orthodoxy.

The declaration of the Patriarch Damianos makes all the greater impression as it is well known that in times past he had serious differences of opinion with Mgr. Miletius Metaxakis, the prime mover in this matter.

In order to become more closely acquainted with the Anglican Church, Mgr. Damianos sent one of his most promising young men, a compatriot from Samos named Pythagoras Thermolis, to complete his education at the University of Oxford and the Anglican Seminary at Cuddesden. Pythagoras Thermolis is now Timotheus Archbishop of Jordan, and on his initiative the Synod of Jerusalem last year took steps which resulted in the foundation of the Society called the Anglican and Orthodox Fellowship.

This is a Society formed for the discussion of the dogmatic points at issue on which agreement must be reached before union can be attained.

Moreover, the two religious bodies hope shortly to arrange together for a celebration of the Liturgy of St. John Chrysostom by the Orthodox clergy in the English language, and conversely Anglicans will celebrate the English Liturgy in Greek.

ANTI-RELIGIOUS GARB BILL PASSED

Indianapolis, Feb. 20.—A bill to prohibit teachers in the Public schools from wearing distinctive religious garb was passed by the Indiana House of Representatives Tuesday by a roll call vote of 67 to 22.

The bill which was introduced by Representative Cooper (Vigo County, Republican) differs only slightly from the Sims bill on which the State Senate several weeks ago voted for indefinite postponement.

The difference lies in the fact that the Cooper bill refers to religious garb only, while the Sims bill proposed to prohibit the wearing of religious emblems as well.

Supporting his bill Representative Cooper declared that there are several counties in the State where Sisters are teaching in the Public schools and wear their distinctive religious habits while so employed.

He named Dearborn, Floyd, Warrick, Franklin, and Dubois counties.

Representative Korff (Vanderberg County, Republican) attempted to block the Cooper measure by moving for indefinite postponement. His motion was defeated without a record vote. Representative Brenton A. Devoil (Clinton County, Republican) opposed the Cooper bill on the ground that it would, in effect, prescribe a religious test for teachers.

"This bill is requiring a religious test for officers and teachers of the schools," Representative Devoil said. "If this bill is constitutional we can say that a certain dress must be worn by teachers just as we here are saying that a certain dress cannot be worn. We could say that before a teacher is permitted to teach she must wear silk gowns."

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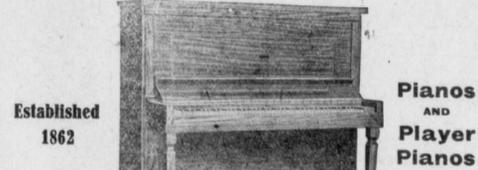
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