

CRISIS WITH YOUNG MEN.

Marriage as a Cure for Selfishness.

Anything which will eradicate one of the worst elements in human nature—selfishness—is a good thing and there is nothing which will accomplish this so effectively as a congenial, happy marriage.

Selfishness is a marked fault of the single life. Not long ago a very brilliant young man asked me why he should consider the question of marriage. He was making money and could do as he pleased. He could have anything he wished; company when he wanted it, or solitude when he preferred to be alone; there was no one to dictate to him what he should do, no one to criticize; and he did not like the slavery which comes from being bound for life.

In other words, by remaining single he can live a life of ease and luxury without working hard; whereas, if he had a family, he would have to work very much harder than he does and to deprive himself of many luxuries which he now enjoys, besides the taking upon himself of immense responsibilities. All these things he regards as sufficient excuses for not marrying.

This young man considers everything from his own personal standpoint, the standpoint of his comfort. He has developed colossal selfishness without knowing it; and selfishness never brings the best out of one. It has always failed as a character defect. Selfish people are never large, noble, magnificent.

They struggle their character in the mud before it blossoms out into the beauty and fragrance of manhood. There is nothing which crushes development of the highest and noblest human qualities like living wholly for oneself.

Now I do not criticize people for not marrying, but I do insist that most people are so constituted that they do not develop their highest, their noblest, their most useful ideas or how generous and unselfish you intend to be, if you are living alone you are likely to fall into the chronic habit of always thinking about yourself, your comfort, your likes or dislikes. You are not at all inclined by having to consider some one else in your plans, you do not have the advantages which come from giving up your own little petty preferences so that another may have more pleasure or comfort. It is always a question of your own conveniences, your own comfort.

There is nothing else which will call out the divinest qualities of a man like unselfish service. The very consciousness that one has others depending upon him tends to call out the best thing in him.

A happy marriage brings sunshine into the life and broadens, softens, and sweetens the character. It is a great educator, a perpetual influence for good.

I do not believe, however, that it is desirable that every man should marry or that they should necessarily be selfish if they do not marry. Some of the noblest men the world has ever seen, the most unselfish servants of humanity have been single. Natures differ very widely, and some people would chafe under the restraints of marriage so that life would be almost unendurable. Marriage furnishes the tropical climate for the tropical plant, but this would not be congenial for plants whose natural habitat is in the colder regions. I believe there are thousands of people who find marriage slavery, who would be infinitely happier free; better off if they were single and vice versa.—Success.

A Means to Chastity. Every Catholic young man, worthy of the faith, strives to be chaste. He guards his eyes. He controls his thoughts. He avoids the hearing of repulsive stories. He keeps away from the company of the depraved. He wears out his superfluous energy by hard exercise. He does not eat heavy suppers nor stimulate his passion with fiery liquors. He shortens his hours of sleep, lets lie in bed wakeful, exposed to temptation. And he gets up promptly, for the same reason. He takes cold baths, and, if necessary, he fasts and uses a "discipline" to subdue his flesh.

A missionary who has had wide experience, gave this advice: "If you want to be pure, adopt every needed precaution and then invoke the aid of the most Blessed Virgin. I never knew any one who did so and who perished in saying three Hail Mary's every day in honor of her spotless innocence, who did not gain the victory. He may not have won out immediately. He may have fallen in one way or another. But, from the very start, he got up more quickly than before after every fall, he remained upright longer, he fell less and less seriously. And eventually the grace of God triumphed in him over nature. Under Mary's protection he overcame the devil of impurity."

With this assurance, who that has the disposition to be chaste, will not say three Hail Mary's a day for that intention?

Success. "He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche, has accomplished his task; who has left the world better than he found it; whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction." To this must be added, that the final test of success is a happy death, for what does it profit a man to gain the whole world and lose his own soul?

A true friend is a treasure. Cherish your friends; love them, cling to them. But be not too selfish. Expect not too much of them. Remember that they have other friends also, and that those other friends have a claim upon their time and attention. Never be small-minded with your friends.

OUR BOYS AND GIRLS.

Kenneth's Success.

"It's no much I can do," said Kenneth Grant to himself; "but I'll try my best to help mother." And that was why he sat patiently hour after hour with his fishing rod in hand, hoping at last to get something towards the meal which his mother hardly knew how to supply for her hungry, starry family of boys and girls in her Highland cottage.

There was no father to work; he was living, truly, but so ill and weak that he was only a burden now upon the wife whose hands were already full; and so at last they had settled to leave their own land and go south to London, where friends had promised to help them, and to put the boys in the way of helping themselves as they grew older.

That day, as Kenneth sat fishing, he was thinking a great deal about the journey, wondering what this city of London might be of which he heard so much talk, and how father and the rest would fare there, so very far away from home. But he did not speak his thoughts to Jamie and the younger ones. Their heads were full of Kenneth's success, and when they trudged home with their fish to mother they were proud that he was of the result of his patient waiting.

A month later and the Scottish laddies were away in the south, and all ready they had lost something from their sturdiness and health; or, perhaps, it was that they missed the bracing air of their own mountains. But this was nothing to the sad change in the father; he sank rapidly, and was soon at rest in a crowded cemetery in the strange country.

Bitter was the poor wife's grief that she should bury him there, away from his own "bonnie Scotland," as she said; but Poverty is a stern master, and she had no means to return to her own kindred, or to lay him to rest amongst those who had known and loved him.

Then began the hard battle of life for the lonely woman; but Kenneth was her great comfort. The same spirit which had taught him from his earliest childhood to "help mother" taught him now to shrink from no hardship or difficulty which lay before him. Her friends, who had brought them to the south, came forward now and put the oldest boy at a suitable school, where he might receive an education which would fit him to support himself in trade. Ah, how Kenneth worked! how he toiled by day and far into the night with that one aim—his mother—to keep her from weeping. Sneers, taunts, laughter surrounded him; his Scottish dialect, his look, his simple manners, all were made up of by his companions; but he bore everything without murmuring or complaint.

And then the tide turned, and every one began to find out that Kenneth Grant was more than his pinstaking; he was clever—brilliantly clever; and so as he grew older he was tried by praise, but even though that he remained unmoved. Simply and steadfastly he pursued his way, his one thought centered in mother and home.

All that is years ago. The little thoughtful laddie is a man now in a good way of business; he has helped himself and helped his mother to make their way in a strange land, and the people say that the Grants have been wonderfully fortunate. But the mother knows that under God the "fortune" has lain in the goodness and perseverance of her eldest boy, and she is a proud and happy woman as she looks round on her children, and thanks the Father in Heaven for His goodness to them all. One wish, and only one, is in her heart, and that is to see her "ain country" before she dies; and Kenneth means to give it to her, too, and already they are planning a visit to the old place—the cottage, the glen, and the little stream where were their happy Highland home, long, long ago.

A very quiet little story! Not much in it to cause wonder or amusement, but it bears with it its own lesson—that not by great deeds do we win the crown of success, but by faithful perseverance in common daily duty, by the steady aim at a noble purpose, we shall achieve all and more than all, for which we hope and strive.—Catholic Citizen.

For the Mother. What does a girl "owe" her mother? To manifest an interest in whatever affects or amuses her.

To seek the mother's comfort and pleasure in all things before one's own, says the New York Sun.

Not to forget, though she may be old and wrinkled, she still loves pretty things.

Frequently to make her simple gifts, and be sure that they are appropriate and tasteful.

To remember that she is still a girl at heart, so far as delicate little attentions are concerned.

To give her full confidence and avoid meriting her disapproval.

To lift the many burdens from shoulders that have grown stooped, perhaps, in waiting upon her girls and in working for them.

Never by word or deed to signify that the daughter's world and hers differ, or that one feels the mother is out of date.

To study her tastes and habits, her likes and dislikes, and cater to them in an unobtrusive way.

To bear patiently with all her peculiarities and infirmities, which after all may be the result of a life of care and toil.

To defer to her opinions, even if they do seem antiquated, and not obtrusively to possess the wisdom of one's college education.

To do one's best in keeping the mother youthful in appearance as well as in spirit by overseeing her costume and the little details of her toilet.

Not to shock her by turning into ridicule her religious prejudices, if they happen to be at variance with one's own advanced views.

To introduce her to one's friends and enlist her sympathies in one's projects, hopes and plans, that once again she may revive her own youth.

If she be no longer able to take her accustomed parts in the household duties never allow her to feel she is superfluous or has lost her importance as the central factor of the home.

TO REMEMBER HER LIFE IS MONOTONOUS compared to one's own, and to take her to places of amusement or for an outing in the country as frequently as is convenient.

The girl who endeavors to repay in a slight measure what she owes her mother will be most popular with those who are worth considering, and, ten to one, her life will be a successful one.

A Lesson in Patience.

When the eminent botanist, Professor Aitman, of Glasgow, was a small boy, he had the present of a silver bit, where upon his mother was so worried with questions as to what he should do with it that she exclaimed, "Really, you had better go to Thomas Elliot's (a well known pharmacist) and buy six pence worth of patience."

Doesn't the street march the lead and demand of the chemist, "Mr. Elliot, please give me sixpence worth of patience." Mr. Elliot taking in the situation at a glance, said: "Certainly, my boy; there's a chair. Just sit down and wait till you get it."

ABOUT NEW YEAR RESOLUTIONS.

Common as is the tendency to make merry over the futility of New Year resolutions, of setting up on Jan. 1 a standard of conduct that is safe to be disregarded before Jan. 31, a great many people still choose the opening year as an appropriate epoch at which to turn over a new leaf. Even the professional humorist himself, who ridicules the short-lived virtue of the average New Year resolver, very likely does some little resolving of his own—makes a private compact with himself that on this or that point, at least, his record for 1930 will be materially different from what has been his practice in 1929 and previous years. And in acting thus he is doing a distinctly good thing, all in all, rather than a distinctly bad one, contrary notwithstanding.

If the possibility, or even the probability, of one's occasionally stumbling or falling were accounted a sufficient reason for not setting out at all to walk along the path of righteousness, then there would be an end of Christian endeavor and a cowardly submission to the devil. While it is, of course, desirable that the man who "swears off" on Jan. 1 should keep his good resolutions, not merely for a week or a fortnight, but throughout the full cycle of 1930, still it is an excellent thing to take a good resolution, even if it be kept for only a brief period. It is immeasurably better to resolve and fail than never to resolve at all; and the man who turns aside from the broad road of drunkenness, licentiousness, profanity, dishonesty, religious indifference, or similar vicious highways, if only for a week or two at New Year's, has very surely gained something, even in the estimation of those who greet his relapse with a self-satisfied "I told you so."

The instability of purpose that occasions such a man's all too speedy return to his old routine is no doubt lamentable; but it must be recognized that he has at least made an effort which will certainly facilitate his future permanent reformation; that there is within him the still living consciousness that his life needs reforming—a truth less generally recognized by inconsistent Christians than is commonly believed to be the case. In the final analysis, a course of action that diminishes the number of one's mortal or venial sins is to be commended; and no genuine Christian moralist will deny the practice of turning over a new leaf at New Year's, even though that leaf may all too soon become as soiled as those that preceded it.

If the leaf is to remain unsoiled, however, the fewer our resolves and the more mature the deliberation with which they have been taken, the better. Seriously to determine ourselves to give up an evil practice, or to acquire a virtuous one, is of itself a good thing; but permanent victory will be achieved only inasmuch as we are both "wise to resolve and patient to reform." The experience of innumerable others, and very likely our personal experience as well, has made it clear that it is a good deal easier to destroy one bad habit or cultivate one good one at a time than to effect forthwith a complete transformation from comprehensive vice to super-eminent virtue, from depravity to godliness, from utter laxity to utter fervor.

Given that we have been wise in resolving, that the purposes we have formed, besides being restricted in number, have been the outcome, not of a transitory impulse, but of serious reflection, how shall we prove patient in performing? "Make vows to the Lord," says Holy Writ, "but accomplish them," how are we to keep our good resolutions? Assuredly not by frequenting occasions in which to break them. To renounce an evil practice, and yet continue to visit the places and associate with the persons that experience has taught us are direct and proximate occasions of our indulgence in the practice, is constructively to break our resolution at the outset, is to tempt Providence and ensure downfall.

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It is superfluous to add that, just as the avoidance of occasions is a necessary negative preliminary to perseverance in good resolves, so daily prayer is the surest positive means of guaranteeing our steadfastness. We need God's grace even to take a good resolution, and only a daily access of His divine assistance can enable us to keep one. Of the resolutions now being taken, those most likely to be kept throughout 1930 are neither the ones most easy to keep nor those formulated by the naturally strongest-willed men and women, but rather those taken by the humble of heart, who doubtful of their own strength, daily beseech their Heavenly Father to grant them His all-sufficing help in doing the good or avoiding the evil that has been made the subject of their New Year resolving.

KIND WORDS FROM A SECULAR PAPER.

Commenting on the Chicago Missionary Congress, the Waterloo, Iowa, Courier says: "The Catholic Church has done and is still doing a great work among the Indians. It has not done as much, comparatively speaking, for the negro, but perhaps this was owing to the fact that heretofore this mission field was operated from abroad. Now that it is to be self-governed from its home we confidently expect that more attention will be paid to work among the negroes. There is here a large field of usefulness opened for the Church not thus far occupied. There are many colored congregations but not many colored priests. With proper effort the number of colored churches can easily be increased."

We hope that the Congress may see its way clear to increased effort in this field because the Catholic Church is peculiarly adapted to reach all kinds of peoples. Protestant churches have done well, but Protestant worship is very bare when compared with Catholic worship. We have eyes to see as well as ears to hear, which Protestantism seems to have forgotten, but Catholicism has not. Some churches exalt the intellectual at the expense of the devotional and sacramental; Catholicism does not.

The color, the vestures, the paintings and altars of the Catholic Church all appeal to the children of the sun. The imagination is fed through the eye as well as through the ear. For this reason the Catholic Church has a mission and a message to the American negro which no other church has or can give.

It has a social mission and a message for the negro which no other church has in an equal degree. Before its altars all nations and all races are alike and have been so adown all history from the time of the apostles to the present day. Its ministering priests know no difference between rich or poor, European or American, white or black or yellow or red, and the doors of its churches open to all. Caste, race and color leave their garments and prejudices in its lobbies before they enter its gates to become a part of its worshipping congregations. These words of the Apostle Paul, "God hath made of one blood every nation of man for to dwell on all the face of the earth," have their full meaning inside the walls of every Catholic church.

Therefore we believe that the American Catholic Church can do much good by increasing its work among the negroes.

DRUNKENNESS AMONG WOMEN.

May S. Maloney, in an article in the Philadelphia North-American on drinking and drunkenness among women, declares that 90 per cent. of the women arrested over their trouble to drink, that the evil is upon the increase, that it is by no means confined to the so-called "lower classes," but numbers among its victims large numbers of "respectable" women, and that the saloon is the chief factor in the temptation of women. In the article Miss Mary Gallagher of the Eleventh-street Police Station is quoted as saying: "After all, the drink habit formed in respectable social life is probably responsible for the presence in the Tenderloin of more women than any other cause." Mrs. Z. P. Cavender, matron in the Twenty-eighth Police District, is quoted as saying: "There wouldn't be even two drunken women in this district if saloons weren't all about us, open for business at all times."

THE REMEDY?

WHAT FATHER D— LEARNED FROM FATHER Z— CONCERNING THE CAUSES OF MIXED MARRIAGES.

Old Father D— was very much grieved over the number of mixed marriages in his parish. He was puzzled to account for it. There were plenty of eligible young Catholics of both sexes in his parish, and he was often a little dubious about the *angustiae loci*, one of the canonical reasons he always assigned in applying for dispensations. Yet Catholic marriages grew more rare and mixed marriages grew more numerous. Father D— was alarmed, and consulted his neighbor, Father Z—, about it.

Father Z—, in seeking for the causes of such a deplorable state of things, discovered that there was little or no Catholic social activity in Father D—'s parish. The old pastor forbade dancing as a grievous sin in itself. Card playing was an abomination. His people were not able to appreciate lectures on literary topics. So there were no meetings of Catholics except at Mass on Sundays. The people of his congregation enjoyed only a speaking acquaintance with each other. There was a "young ladies' sodality," but the members were growing old, and there were few recruits.

Father Z— did some plain talking. "No wonder there are no Catholic marriages in your parish," he said. "The only wonder is that you have any at all. Got your people acquainted with one another. If social Catholic parties are put under the ban by you, your young people will go elsewhere. Non-Catholic associations are formed, and the result is your large number of mixed marriages. Catholic social activity in your parish is the remedy."

Father D—, pondered long and deeply. Finally he said: "I half believe you are right. At least I'm going to make the experiment. I'll arrange for a party for the young people next week."

There are many other parishes where the same remedy might be tried. We have too little Catholic social activity in the majority of our parishes. Is Father Z—'s remedy the right one?—True Voice.

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SKATING RINK A LURE.

The roller skating rink as a lure for girls and the nickel theaters a demoralizer of the young men were denounced from the pulpit at St. Malachi's Church, Chicago, Rev. J. F. Callaghan made the arraignment.

Parents who permit their boys and girls to frequent these places without investigating the environment, he declared to be traitorous to their country as is the man "who would tear the flag from the staff and trample upon it."

"The roller skating rink may be all right," said Father Callaghan, "but when I see bald-headed men going to these places designed ostensibly for amusement of the young I am astounded. My friends, do you know why these men attend the rinks? Do they go there to skate? You know they don't and you know as well as I do they go there because your daughters are there."

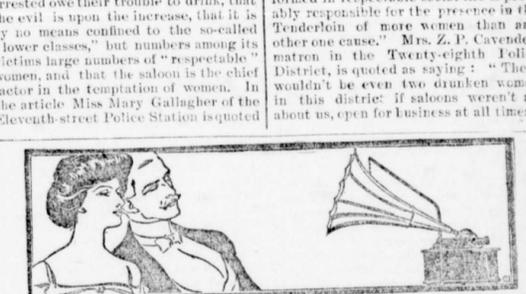
"And yet you will permit your children to attend these places of amusement night after night. And the boys and girls are lured by the thousands to the nickel theatres, where certainly they can learn nothing that would be beneficial to them. I cannot personally investigate these places. Priests are not policemen, but it is your duty—a duty you owe to God, to your home and to your country—to bring your children up to be good citizens. And that you cannot do if you permit them to roam the streets at night."

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as saying: "After all, the drink habit formed in respectable social life is probably responsible for the presence in the Tenderloin of more women than any other cause." Mrs. Z. P. Cavender, matron in the Twenty-eighth Police District, is quoted as saying: "There wouldn't be even two drunken women in this district if saloons weren't all about us, open for business at all times."



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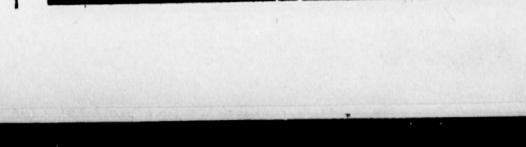
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