

CHATS WITH YOUNG MEN

QUIT YOUR "CRABBIN'!"

There ain't no use in crabbin', friend,
When things don't come your way;
It does no good to gloom around,
And grumble night and day.
The thing to do is curb your grief,
Cut out your little whine,
And when they ask you how you
are,
Just say, "I'm feelin' fine."

There ain't no man alive but what is
Booked to get his slap;
There ain't no man what walks but
what
From Trouble gets his rap.
Go mingle with the bunch, old boy,
Work hard and don't repine;
And when they ask you how you
are,
Just say, "I'm feelin' fine."

—Team Work

THE LESSON OF LENT

Lent has been so familiar to most Christians as the forty day's fast in preparation for the celebration of Easter, that many often forget that this is only a part of the meaning of Lent. As indicated in the Liturgy of the Church, Lent is also a ringing cry to every man to be mindful of one's duty as a Christian. We are indebted to a writer in the London Tablet for making the whole meaning of Lent perfectly clear to us in the following explanation derived from the Lenten Liturgy.

"There are few men," he explains, "who from time to time in the living of their Christian life, do not need a trumpet call to rouse them from the routine, the monotony, the faithlessness to our ideals, and the discouragements of which we tend to become victims. Now the precise purpose of Lent as put before us by the Church herself, is to be a trumpet call to every true Catholic to arouse him to be mindful of his dignity as a Christian, and of his duty as a follower of Christ. The only authentic exposition of the purpose of Lent to be found in the Liturgy is set before us in the lessons of the Second Nocturn of the first Sunday in Lent. It is taken from the fourth Lenten Sermon of St. Leo the Great, who was Pope from 440 to 461.

The forty days of Lent are meant as forty days of intense spiritual activity in order to prepare us for taking part in the solemn commemoration of the outstanding event in the history of the human race—our Redemption. "Behold now is the day of salvation. Although it is true that there are no periods of time which are not filled with the gifts of God and by His grace, and there is at all times thrown open to us access to His mercy, nevertheless, at this time the minds of all must be moved with greater earnestness to make spiritual progress, and fired with a still greater confidence, now that the anniversary of that day on which we were redeemed invites us to fulfill every duty of piety so that with our souls and bodies duly cleansed we may be able to celebrate the all-surpassing mystery of Our Lord's suffering."

Hence concludes the writer of the Tablet article, "the problem which the Church would have us face with St. Leo, is this: the Christian code of life is all embracing—ceaseless self consecration and continuous reverence are called for, if we are to be worthy before God to celebrate the feast of the Christian Passover. Now there are only few who have the required staying power to set up to the full demands of their Christian duty, for there is bodily weakness to be faced and the fascination of things around us, so that even the good need to get rid of the dust of evil deeds, that tends to accumulate upon them. Hence these forty days of good works and fasting to make up for the time mispent."

"The sum of our fast," St. Leo warns us, "does not consist in abstaining from food; fruitlessly is food denied to the body unless the mind is restrained from evil doing." The ringing call of Lent therefore is addressed to all Christians who normally fall short of the attainment of their Christian ideal during the rest of the year, to rouse themselves to an extra effort during Lent. Every good business man takes an inventory every year, if he does not, he is in danger of ruining his business.

There is no more important business in the life than the salvation of the soul. This is our work in life. Lent is our period of spiritual inventory. Again every worthwhile work in life is accomplished through sacrifices. When we see the sacrifices that men make in the world to achieve perishable fame or fortune, we are put to shame and confusion to think how little sacrifice we really make for the attainment of eternal happiness in Heaven. Lent is therefore a time of sacrifice, or as the Christian code explains it, a period of mortification.

The acceptable time will come and go, and leave us better or worse, according as we correspond with or neglect the helps and warnings which the Church gives us. But the wise and prudent Christian who fixes his eyes on the vision of eternal life held out before him, will use these forty days of grace and opportunity as the spiritual ladder by which he may mount on the rungs of self examination, sorrow, sacrifice, and mortification to the very heights of Heaven.—The Pilot.

OUR BOYS AND GIRLS

THE SWEETEST LIVES

The sweetest lives are those to duty wed,
Whose deeds both great and small
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpet,
ring no bells;
The book of life the shining record tells,
Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself in every sense
Of service which to me thou renderest.

—ROBERT BROWNING

THE HOME SPIRIT

Foremost among the problems that confront our age, inasmuch as it affects all classes of society, is the loosening and breaking up of the home spirit and family life. The decrease of its gentle and chastening influence in the arduous task of education cannot but give serious thought to all who have at heart the welfare of the individual and of the nation. It can scarcely be expected that young people who, whilst still in their teens, spend practically all their leisure hours outside of the home, beyond the pale of parental supervision, will grow up morally strong and capable to resist the terrible temptations that confront them. Nor can we expect that homes from which father and mother are frequently absent will rear a generation marked by its virtue, which can only thrive by constant nurturing. We may safely assert that the majority of juvenile delinquents and youthful criminals became freed, at too early an age, from the restraints of home and family life. It has well been said that decay of home life is the forerunner of the decline of a people. The disappearance of domesticity in our days must be viewed with alarm and it behooves moral leaders to sound the danger signal and to recall people to a simple, wholesome form of living that will inculcate the domestic virtues and build strong characters.

The spirit of Lent, to which the majority of Catholics remain faithful in this frivolous and pleasure-seeking age, demands that we avoid, throughout the penitential season, all public amusements such as dances, theatricals, banquets and similar entertainments. We will thus be brought to spend more time at home, within the family circle, in intimate association with those who should be our best and dearest friends; the members of our own household. And this intimate contact with our own people, which so many agencies are now at work to hinder, will no doubt prove to be a source of real happiness and delight. For the present drift away from the home, the tendency of seeking pleasure, recreation, companionship in such quantity and kind as to be destructive of the home spirit and the good, happy family life of old, may bring satisfactions of a sort, it cannot give real joy. Our hearts crave happiness and in our endeavor to seize it, we make frantic efforts only to discover, in after life, when the vanity of most worldly amusements become apparent to the mature mind, that in seeking pleasure outside of the home, we have missed the deepest and best joys of life.

The charm of home is more easily felt than described. Home evokes to our minds the picture of a place where the weary and fagged body finds rest, where the wounded heart finds balm and consolation, where congenial companionship causes trouble to be forgotten. Home stands for peace and rest, tender care of loving parents, the comforting devotion of brothers and sisters. Home is synonymous of love and good cheer and companionship. Home is where parents and children share their joys and confidences, where happiness is increased by being shared with others and crosses made more bearable by being partaken in by the members of the household.

Religion, if it be real and genuine, must exercise a far-reaching influence on all the concerns and activities of its adherents. It should reach out and extend its beneficent way over every phase of life, govern and direct its every step. Especially should this influence be noticeable in creating that undefinable atmosphere of a real home, where with all due regard for the training of its members for the duties of the present life, there is also found that character formation and spiritual training that prepare for the perfection of another. This is primarily the concern of the parents who are charged with the moral and religious education of the children. Yet what has been called the "spiritual value" of the home depends almost as much on the children themselves as on the parents.

Parents need hardly be told to make their dwelling attractive and comfortable. In whatever financial circumstances they may find themselves, the people generally have it within their reach to secure a pleasant interior—a place of light and joy—home-like in every sense. It scarcely depends on

the acquisition of many and costly pieces of furniture but rather on good taste, ingenuity and neatness. Monasteries, whilst most bare and plain within, were usually located in some slightly spot where the riches and beauty of nature could be enjoyed at no expense and thus the monks lived in cheerful surroundings. In similar fashion should the housewife make the home a place that will gladly be sought by the members of the family. Early in married life, the acquisition of a home of their own should become the goal of husband and wife and it will be the strongest incentive to frugality and thrift.

PAST GRAND MASTER DEPLORES BIGOTRY

White Plains, N. Y., Jan. 28.—The spirit of intolerance nurtured by certain groups in the United States is imperiling the country, and should be fought, Justice Amour S. Tompkins, of the New York Supreme Court, Past Grand Master of the Grand Lodge of Masons of New York, declared in an address here Thursday before the Chamber of Commerce.

"There is another menace that I want to speak of," said Justice Tompkins in the course of his address, "that is the spirit of intolerance that is manifested by groups and organizations whose principal purpose is to promote the spread of groups that are preaching the gospel of hate, which has been, all through the world's history, the principal cause of our troubles. The world needs more love and less hate—more kindness and less bitterness—more charity and less selfishness and greed—more tolerance and less bigotry—more confidence and less suspicion—more cooperation and less disorganization—less antagonism to religion and the equal protection of the law."

"We, here, may talk about this being a 'white man's government' and a 'Protestant government,' in the sense that there are more white Protestants in the country than any other race or creed, but it is in no sense a Protestant government, a white man's government, a Catholic government or a black man's government, in that opportunities and blessings of the government are for any particular group, or that any creed or class, of any race, will dominate any other creed, or class, or race."

"This is a government, as Lincoln told us, 'of the people, for the people and by the people,' for all the people. We cannot set up class against class, or race against race, or creed against creed, or the white man against the black man, because it would be impairing the strength and the stability of our government. Our nation cannot permanently endure unless all creeds, races and classes are permitted, so long as they live within the law, to live and work and worship freely under the equal protection of the law."

"And so we, as good American citizens, should deprecate the efforts of all who fan and kindle and keep alive the fires of religious hatred and bigotry. And all good American citizens, as reasonable men, should cross the bridges that are being made by these unnecessary and unfortunate and un-American groups in Christian antagonism."

Justice Tompkins saw also a danger in widespread indifference toward radicalism, which, he said, threatens the foundations of the government. Five hundred attended the dinner, which is an annual event of the Chamber of Commerce.



Answers for last week: Story of sower is last Sunday's Gospel. Epistle is read as shown.



What three parts of Mass are shown here?

ALSATIANS FIRM

Catholic Alsace is threatened, France herself is in danger as a result of the attempt at secularization and suppression of religious orders in France the Right Rev. Mr. Ruch, Bishop of Strassburg, has declared in a stirring appeal to the clergy of his diocese. He commends the Alsatian Catholics for their firm resistance to the onslaughts on their religious liberties.

The appeal is as follows: "The hour is grave, even critical and full of danger. Catholic Alsace is threatened. "Fierce opponents have declared bitter war against her. They wish to annihilate our Holy Religion, and in order to achieve this they have decided to rear the children in Godless schools, against the will of their parents. They are striving to ruin youth by making it immoral. They have decided to expel various religious orders, and wish to take from all the right to teach. They have sworn to replace a Concordat which has protected religious influence for a century by regulations which would condemn the Church to a miserable and pitiful existence, cripple its civilizing activities and hinder it from devoting itself with all its might to the common welfare."

"France is in danger! Men—and they are thousands—who no longer believe in God and no longer observe His laws, who recognize no might other than material force and who hope tomorrow to seize

this might for themselves, proclaim aloud that they want to change the order of society from the ground up and destroy the entire older Christian civilization."

"These new barbarians—and they do not stand at our doors, they are at work in the nation—proclaim that they wish to do away with everything that stands in their way—property, freedom and private life; neither the family nor ethics will find mercy at their hands. What was once France would become a barren, poor land, the prey of the enemy, an empty hell. "Against these measures the clergy and Catholics of Alsace are arising with an energy which has struck the enemy and held him somewhat in check. The whole of Catholic Christianity is watching this drama and is marveling at you. Your Bishop knows this better than any one. He extends to you with his whole heart, with confidence and pride, the warmest thanks of the Holy Church."

After the love which we owe Jesus Christ, we must give the chief place in our heart to the love of His Mother Mary.—Ibid.

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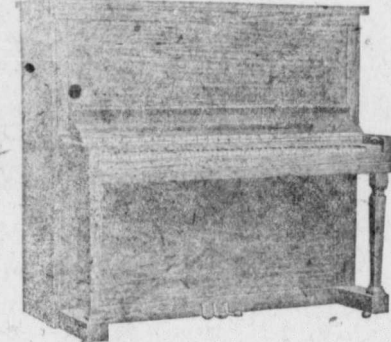
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