

CHATS WITH YOUNG MEN

HE WILL SUCCEED

He will succeed who gives his best
To every task and every test
He will succeed who day by day,
Plods steadfastly along his way.

For him the lights of fame shall
burn
Who never grows too wise to learn.
Who rises with the morning sun,
Intent on bettering what he's done.

Who asks no favors from the past,
Believing yesterday should last.
He will succeed who understands
Life has no place for idle hands.

Who rightly all life's history reads
Big men have always done big
deeds,
He will succeed who truly knows,
That merit often slowly grows.

He will succeed who'll work and
wait,
And seek the knowledge of the
great.

He will succeed, whatever his birth,
Who has the pluck to prove his
worth.

MEDIOCRITY

The world judges men by a very
narrow standard. If through
assiduity, inventive genius, good
fortune or other circumstances they
acquire any considerable portion of
material goods, they are immedi-
ately set upon a pedestal, and less
successful men look upon them with
a feeling akin to awe. Few ask
whether the acquisition of great
riches has meant true happiness to
the possessor, or, to go a step
further, has meant peace of soul,
advancement in Christian virtues
and a more ardent hope of a reward
in the life to come.

In the golden sunlight, palatial
walls reflect their lofty splendor,
seeming to repel the poor beggar
who creeps past the gate. Every-
thing about this pseudo paradise
seems to be perfection. But within
the soul of the proud inmates, how
do things square up? Have they
the same degree of contentment
that is possessed by the man of the
street, who, on a meagre income is
forced to toil in the sweat of his
brow to live in comparative decency
and to support his little ones? A
glance of the daily papers often
gives the answer. Frequently we
find that men who seemed to be
happy, who seemed to have nothing
to desire, have been miserably un-
happy, have become entangled in
all kinds of disgraceful difficulties
because their luxurious mode of
living was not consistent with
strength of will or the cultivation
of moral power.

When trouble comes to worldly
men, they rely too often on money
and influence to extricate them
from the difficulties which lax living
has induced. In suffering they do
not go to God, the Source of all
help. Whom perhaps they have
insulted and despised by a reckless
and self-sufficient life. God's
vengeance, says a well known
writer, does not usually manifest
itself in extraordinary occurrences.
Its effects creep slowly into a man's
life. He realizes its entrance, but
foolishly casts off fear and ostrich-
like buries his head in the treasures
he has amassed.

Trouble follows trouble as the
days pass on. Is it mere chance,
bad luck, bad fortune, fate, or some
other thing men choose to name it?
Men can always apply rules and
antidotes to the falls and mis-
fortunes of others. Strange self-
deception whereby they so foolishly
delude themselves! They reason
quite otherwise when affliction
comes home to them. They refuse
to recognize the avenging hand of
God. Who has wearied of their con-
tinued round of petty insolences.

A mediocre station in life is prob-
ably the safest mean for most men.
Great treasures and possessions
entail grave responsibilities. Even
great talents have sinister power to
work evil to their possessors unless
carefully cultivated for good.
Most men, however, dread living
in a mediocre state. The acquisi-
tion of one desired possession leads
to the ambition for another. They
are never satisfied. Hence we hear
of so many injustices committed by
those who already have a fair
portion of this world's goods.
They allow themselves to be lured
by the expositions of others.
They cannot realize that true con-
tentment does not lie in the power
of riches.

In failure, abject, overwhelming
failure, some men have learned the
salutary lesson of real value. For
years they may have striven against
fearful odds to win a proud place
for themselves. The goal is at
length attained. The conquest is
complete. The summit is reached.
But alas, there is the descent to be
reckoned on. If not before, then in
death must every man descend.
Perchance, through the mercy of a
discreet and kind Providence he is
suddenly stripped of his goods
while yet in the flush of glory.
Some utter failure, some unexpected
turn of fortune, sweeps all away.
But it is a blessed loss. For now,
face to face, he sees himself for the
first time, and realizes that there
were treasures far more worth
while than those for which he
sacrificed his honor and his peace.

"Who is there," asks a holy sage,
"who can have all things accord-
ing to his desire? Neither you nor
I nor any other man upon earth."
And furthermore, he says: "It is
truly a misery to live upon earth.
Why? Because nothing is pure,

nothing is perfect, nothing satisfy-
ing, at least in whole. True, there
are many men who seem to have
things very much their own way.
But we cannot read the depths of
the heart, otherwise we should be
greatly surprised. In general, it
is safe to assert that the less of
life's superfluities a man has, the
happier he is and the lighter shall
be the account of things committed
to his charge.

"Attend to spiritual things, and
you shall see that all those temporal
things are uncertain and grievous
and cannot be possessed unless in
solitude and in fear," says the
sage. Happy are they who can
accept a mediocre station in life
when it is allotted to them, and
desire nothing more. Who can
accept their lot in the spirit of the
little Flemish Saint, Berchmans.
Although born of high and noble
family, he was wont to regard with
loving attention the humble lot of
the temporal coadjutors, as they are
called, in his religious Society.
He was admitted to perform the house-
hold duties. He had great pleasure
in conversing with them, because he
discovered in them that holy little-
ness which he himself so ardently
loved, and a candor and simplicity
well suited to converse on the things
of God. These simple brothers
whom he respected for their inno-
cence and other graces which he
perceived Almighty God had be-
stowed upon them, loved him in
return with a most tender and
respectful love, and revered him
as a saint.

Great souls are always simple in
their tastes, content with little and
are not fastened to their possessions
so that the loss of all or a part of
them overwhelms them with bitter-
ness. Although in mediocre state
of life, they are far from being
mediocre in soul. By holy indiffer-
ence they are pleasing to God and
men because they are masters of
themselves and preserve their
hearts in quiet peace.

Such men are happy men indeed.
They pass along, and few may
notice them. But they travel a
good and secure road, which in time
will conduct them safely to the end
of their journey. They resemble
Tobias, of whom Holy Scripture
records that when the children of
his own age went to adore the
golden calves, he left the profane
troop of little idolaters that he
might retire alone into the Temple,
there to pay homage to the Lord.
—The Pilot.

OUR BOYS AND GIRLS

SOME TIME

Last night, my darling, as you
slept,
I thought I heard you sigh,
And to your little crib I crept,
And watched a space thereby;
And then I stooped and kissed your
brow.

For oh! I love you so—
You are too young to know it now,
But some time you shall know.

Some time when, in a darkened
place
Where others come to weep,
Your eyes shall look upon a face
Calm in eternal sleep,
The voiceless lips, the wrinkled
brow.

The patient smile shall show—
You are too young to know it now,
But some time you may know.

Look backward, then, into the
years,
And see me here tonight—
See, O my darling! how my tears
Are falling as I write;
And feel once more upon your brow
The kiss of long ago—
You are too young to know it now,
But some time you shall know.
—EUGENE FIELD

KEEP SWEET

Simply don't allow yourself to say
sharp things about people. To be
sure, your tart criticisms may be
quite warranted by the facts, but
just remember that your remarks
are much more likely to influence
your audience's opinion of you than
their opinion of those about whom
you say them. Don't be cynical,
bitter or pessimistic in your point
of view. Don't seem down on young
people. Keep sweet. Of course, it
isn't easy, but stick to it for awhile
and presently you will have turned
your mind in the right direction and
to say the pleasant, quite friendly
optimistic thing will be a settled
habit. —The Tablet.

REAL ACTS OF FAITH

That an act of faith may be in
very truth an act and not a formula
of words is a fact realized by
too many of our good Catholic
people. The man or boy, who
salutes the Blessed Sacrament as
he passes a church, realizes that he
has shown respect to his Lord, but
it scarcely ever crosses his mind that
he has performed a perfect act of
faith. The same may be said of the
doffing of one's hat to a priest.
The man may be unknown; but the
vicerger of Jesus Christ is recog-
nized and honored.

Considering the ease with which
this tribute of honor, affection and
appreciation can be rendered, and
the supernatural reward attendant
upon it, there is no reason why
every Catholic should not profit by
it. There is a tendency in this age
to gloss over the things of God on
the plea of lack of time. This
public attestation of faith would
not cause an instant's delay; so in
this case at least there can be
offered no legitimate excuse for
foregoing a public act of worship or
reverence.

That Catholic may well take
shame to himself who neglects an
opportunity of so easily acquiring
spiritual merit, and of giving the
good example afforded by this real
act of faith.—Catholic Standard
and Times.

THINGS TO REMEMBER

Remember that when you get to
a point in life where everything and
everyone seems set against you, that
God's hand is stretched out to you
in closer friendliness than ever.
Throw back your head and face
your trials with your hand in His.
It is always darkest just before the
dawn.

Remember that as our inner light
shines—the light which is our "soul
mark," so to speak—so shall our
faces shine with a radiance that will
lead others on to the accomplish-
ment of high ideals. Leadership—
what is more ennobling for a man
or woman than the knowledge that
every act, every word, is an incen-
tive for someone with less force to
take the lead—and win the race?

Remember that love and good
will are the keystones of the
heavenly life; hate and dissatisfac-
tion breed illness of soul and body.
To see good in others clarifies our
vision and enables us to see our
own shortcomings by comparison.

Remember that our own destiny
lies within the hollow of our hands.
We may crush it with brute force,
exulting in a false strength, or we
may open our hand wide and give
our destiny to the gaze of the
world, confident in its fitness and
nobility since it was given us by God
Himself. To whine over environ-
ment, to say that our surroundings
keep us from working our own
destiny, is to barter the gift of the
Almighty.

Remember that what seems to
you failure may merely be God's
way of testing your patience. Just
because you may not happen to
come away from Communion feel-
ing especially uplifted, do not fear
that Christ has not sought you out
for His love. Our Lord is never
guilty of favoritism. He loves us
even if our hearts may be too cold to
feel the glow of His Love.

Remember that the energy
wasted in discouragement would
make us successful if applied in the
right way. Let us not forget this.
Let us remember, too, that one
courageous idea, persisted in, will
put a thousand fearful ones to flight.

Remember that every experience
of life, bitter or sweet, gives us a
chance to learn a lesson. Don't
close your "Prism" too quickly,
in order that you may run out to
play.—The Pilot.

WITHOUT SCRIP OR STAFF

The Grotto of Lourdes has fur-
nished many remarkable instances
of faith in the Mother of God. One
instance just brought to light is in
many respects most remarkable.

A Russian youth, who lost his
sight in the World War, determined
to visit the shrine and implore the
aid of the Blessed Virgin. Two
almost unsurmountable obstacles
stood in his way. First he was
blind, and had no one to take him.
Secondly he was utterly without
resources, and Lourdes was a thou-
sand miles away.

But where there is a will there is
a way. Faith that can move moun-
tains, can surmount every obstacle.
And so the blind youth set forth
alone on foot from Ukraina.
Traversing three countries, Russia,
Germany, and France, he arrived
at Lourdes on Christmas Day,
exhausted but happy at the success-
ful termination of a pious pilgrim-
age that perhaps has no parallel in
history.

Such an extraordinary feat
attests the easy-going, luxury-
loving spirit of this comfortable
age. But it should remind
us that hardships of a simi-
lar nature, though not attended
by such physical drawbacks, were
the ordinary incidents of more
robust ages, when men had fewer
conveniences of travel, and were
inured by necessity to fatigue and
perils by land and sea that today
are almost unimaginable.

The Apostles went forth without
scrip or staff, and trudged over
rough roads and devious ways to
carry the light of Revelation to
those who were sitting in darkness,
and to bring the mercy of Christ to
sinners in remote corners of the
world. St. Paul's journeys were
performed in great part on foot.
Apostolic men walked on their mis-
sions to convert pagan nations to
the Faith in other ages.

Thus it was with the great Irish
missionaries, who carried the Gospel
to the nations of Europe, and
brought with them the practical
methods of civilization and the
ideals of culture and art. So it
was, too, with St. Francis Xavier
in India and the Far East. It is
recorded of St. Ignatius, the soldier
saint, that while founding the dif-
ferent houses of his Order, he
walked three thousand and forty
miles, including one journey of a
thousand miles.

St. Stanislaus Kotska, the boy
saint, walked one thousand two
hundred miles, pausing only to
obtain shelter at night, in his jour-
ney from his native Poland to the
Jesuit Novitiate at Rome. Today
people are carried hither and
thither in modern conveyances that
any ancient king would envy, and
they often complain, forsooth, if
they have to walk a short distance
to Church!

Such instances should not be
allowed to pass with mere admira-
tion. They should be followed by
imitation or at least with edifica-
tion. The incident of the blind
Russian, and of the holy mission-
aries should inspire us with some of
their willingness to suffer hardships
for our Faith. Sacrifice is an essen-
tial of religion.

Unless we suffer with Christ, we
cannot expect to reign with Him.
No truth shines forth more clearly
from the Gospel pages. This age of
luxury has removed most of the
physical hardships of life. It has
not and it cannot remove life's
sacrifices.

Therefore, we should be all the
more willing and eager to accept the
sacrifices which God sends us for
the strengthening of our faith, the
purification of our motives, and the
transfiguration of our souls. No
man has ever acquired the true per-
spective and those qualities that
make for meekness and real
humility who has not passed
through the crucible of suffering in
one form or another. Hardship,
sacrifice and trouble are truly
heaven's weapons for bringing us to
a knowledge of ourselves, and an
understanding of life.—The Pilot.

SEEKING A UNION OF CHURCHES

Motives of various kinds are driv-
ing the Protestant Churches to seek
some method of burying their dif-
ferences and presenting a united
front to the world. Aggressive
infidelity finds much food for scorn
in the division of men calling them-
selves Christians, and earnest souls
wail and weep against the
godless movement fatal alike to the
souls of men and to our civilisation.
Others of less noble disposition and
animated with rancor against the
Catholic Church dream of opposing
a Protestant combination to the
great Church whose unity none
calls in question. That all should
come to the knowledge of the truth
and thus to unity is the prayer of
all who love God and their fellow-
men. The present rivalries keep many
civilized men from the faith, and
are fatal to missionary work among
the huge multitudes still in dark-
ness and the shadow of death. How
are they to cease and how may
these divisions be healed? On the
three hundredth anniversary of St.
Joseph, the Uniate Martyr, Pius
XI issued an encyclical in which he
pointed out the way laid down by
Our Lord Himself. He founded
the Church on His Apostles, gave to
Peter the Primacy among them and
on this rock made solid by the
Divine promise granted unity to His
Church. If sects have risen—and
they will ever be springing up—it
is because men repudiate the auth-
ority appointed by God and create
flocks of which Peter is not the
shepherd. They call them Churches
but Tertullian in his better days
would have refused them the title.
"The wasps," he said bitterly,
"make hives, the Marcionites make
churches." The fountain of Chris-
tian unity is the Divinely-appointed
authority of Peter: till this is
recognized all attempts are
necessarily fruitless. The pretended
right of private judgment which is
the hall-mark of Protestantism is
the source of all these divisions.
The men who still claim such a
right and dream of healing the dif-
ferences between Christians are
incapable of reasoning. They re-
semble a man who injects a plague
germ into his veins and hopes for
health. As the Pope warns us
these divisions can only be healed
by God and that human contri-
vances are vainly sought to achieve
the great work. We may safely
add that mere human prudence will
do more harm and create fresh dif-
ferences. If the impossible were to
happen and all the sects adopted
tomorrow a common standard, the
unity before the Lord would be the
announcement could be made and
many a stalwart would move at
once a revision of the terms. Such
a re-union would mean not merely a
surrender of differences but a
declaration of positive belief. In
the conditions of the Protestant
world today is it possible to compile
a positive creed? One of the Angli-
can bishops told the Synod that
Catholic addition is like a bran
and that you take what you like out
of it. The same of course is true of
the Bible and would be true of any
conflicting sects may join. When
each body had made the sacrifices
demanded by the others there would
not be a shred of positive doctrine
left. The Lambeth Conference of
1920 in its appeal to all Christian
people states: "The causes of
division lie deep in the past and are
by no means simple or wholly
blameworthy. Yet none can doubt
that ambition, self-will and lack of
charity among Christians have been
principal factors in the mingled
process and that these, with blind-
ness to the sin of disunion, are
all mainly responsible for the
breaches of Christendom." The
Anglican prelates have acknowl-
edged the sin of disunion. Their
Church is such a mixture of con-
tradictions in belief that any cor-
porate action is quite impossible.
It remains then for the honest
individual member to free himself
at least from this taint of recog-
nized sin and find Christian unity
where it alone exists in submission
to the See of Peter. There are of
course many obstacles to be over-
come and the prejudice of a life-
time to be uprooted; but the
reward of faithful souls who make

the crossing is peace and unclouded
faith.—Southern Cross.



Answers for last week: Stilling
of tempest was Gospel last Sunday.
Left figure below has on Surplice
over a Cassock (also a Biretta on
head.) Middle figure has on a
Cassock over an Alb. Right hand
figure has Stole around neck and
crossed in front of him. Maniple
around his left arm, Cincture
around waist and an Alb around his
whole body (the long white gar-
ment.)



Churches away out in Greece and
further East call Feb. 22 (last
Monday) the feast of the Presenta-
tion. The top one of these pictures
shows the event. What do we call
this feast? The old English name
for it is Candlemas Day. Why?
The lower picture is the Gospel for
Septuagesima Sunday. What is the
story, and what does that long word
mean anyway?

JUBILEE INDULGENCE

The Holy Year of Jubilee in the
mind of the Church is a time ap-
pointed for a great spiritual awak-
ening, a gathering together and a
commingling of the widely scat-
tered children of the Church, at the
very center of Christendom, around
the tombs of the Apostles, a reviv-
ifying of faith in Christ and in His
Church, in His Vicar on earth, and
in the ample powers for binding and
loosing which Christ has committed
to him. This last aim of the Jubilee
is so important that it needs to be
frequently insisted upon and care-
fully explained.

The gaining of the indulgence of
the Jubilee should be the param-
ount intention of every pilgrim to
Rome this year. This was what the
Holy Father meant, when he invited
all the faithful of the world to take
advantage of the extraordinary
privilege of the Holy Year of Jubi-
lee.

The indulgence of the Jubilee, as
it is carefully explained by a writer
in the Irish Ecclesiastical Record
"is a plenary indulgence of the
most ample kind, a full and com-
plete remission of all the temporal
punishment due to sins forgiven.
It is not a remission of guilt, but a
remission of the penalty; the guilt
is remitted only through sacramen-
tal confession and the sorrow of the
penitent. Moreover this indulgence
is the principal and most solemn of
all plenary indulgences, not so
much that it brings with it an
entire remission of the penalty due
to sin, for this is of the essence of a
plenary indulgence, as on account
of the special circumstances accom-
panying it."

It is published, celebrated and
brought to a close with a display of
 pomp and ceremony, calculated to
inspire and excite devotion; while
it lasts the whole Church is in an
attitude of prayer and supplica-
tion, and it brings in its train
special privileges not associated
with the granting of other indul-
gences. For example, during the
time of the jubilee, in order to
facilitate the gaining of the indul-
gence, ordinary confessors at Rome
are granted special faculties to
commute simple vows, to absolve
from reserved cases and censures,
normally reserved to Bishops or the
Holy See.

The conditions prescribed for
gaining this indulgence have varied
from time to time. The conditions
of the present Jubilee are Confes-
sion and Communion; visits during
a specified period to the four Roman
Basilicas, St. Peter's, St. Paul's,
St. John Lateran's, and St. Mary
Major's; prayers for the intentions
of the Pope.

Confession and Communion are
absolutely essential for the gaining
of the Jubilee indulgence. The
visits to the churches prescribed for
residents of Rome are a visit to each
of the four Basilicas once a day for
twenty days, and for non-residents
a visit once a day for ten days.
These visits can be reduced to a
smaller number by confessors for
those who for any grave reason
cannot remain the full ten days in
Rome.

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The prayers for the Pope should
be vocal prayers, for instance five
Our Fathers, five Hail Marys, and
five Glorias for each visit will
suffice, with the general intention
of praying for the Pope's intentions,
which are fully set forth in the
Jubilee Bull. Exemption from
visits does not carry with it exemp-
tion from the prayers for the Pope.
Special concessions for those who
cannot make the pilgrimage to
Rome or complete the prescriptions
are generally conceded by a special

Bull of the Holy Father. A Bull
'Apostolici Munere' issued by His
Holiness in July, 1924 extended
these concessions to nuns, prisoners,
and invalids, and others permanent-
ly impeded from visiting Rome.
Each and every one Pope Pius ear-
nestly exhorts "to avail themselves
of the opportunity and occasion,
which Christ Our Redeemer in His
mercy offers them through the
Church, of cleansing their souls in
this year of atonement, and advanc-
ing to a holier life."—The Pilot.

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