

CHATS WITH YOUNG MEN

THE SOULS IN PURGATORY

They lived with us on earth, they loved the sun and the moon, the golden mountain peaks; the shining sea sang them its olden music merrily. Mayhap they were our loved ones and had won our hearts by deeds unselfish nobly done. Parents who toiled and milled that we might be from pain and sorrow and ill-fortune free. To shelter us, Fate's blows they did not shun!

Now are their souls immersed in cleansing fire. They cry to us, "O friends, our groanings hear. Pray for us that the Heaven of our desire Be not denied for long. Assuage our fear. Here where we tremble 'neath Jehovah's ire—And bring the day of our deliverance near."

—REV. JAMES R. DOLAN, L.L.D.

WHEN THERE COMES A DAY

It may be there comes a day when the forms that walk by our side are strange; that, lacking the old familiar faces in the midst of multitudes, we are alone. Then, indeed, we are in sorry plight if, turning to our knapsack for the aid it might afford us in this our time of need, we find it empty.

But if in it we packed Faith, Hope, Love and Humour and have throughout the journey guarded these well, we are not so badly off after all.

The appreciation and encouragement of those who know us best are sweet, but faith—in ourselves, in ideals, in our fellow-men—is a sturdy staff to lean upon when all else fails. With faith in our knapsack we may walk unflinching and assured.

Love is the most important thing in the universe, the strongest force of flesh and of spirit, the quality that makes life not only worth living, but affords the real reason for living at all! Like the milk in the miraculous pitcher, the more we pour out love the more love we have in store. With love in our knapsack we have understanding and contentment.—The Pilot.

ON FREE WILL

Start a discussion with practically any young man who really cares to exercise his brains, and in determining the moral responsibility for certain acts, note how quickly he will defend himself or the act with the argument that "it couldn't help it." In the following article, the learned editor of the Bombay Examiner puts the matter neatly and surely before the reader. Try this on the young fellow who demands immunity for his deeds because of the failure of the will.

This is a matter which can be tested at any moment: Thus the question before me now is whether after finishing this note I should go out or stop in my room. I can employ myself quite usefully either going out, or stopping in, and I don't feel any impulse or inclination either way. The only thing is, I cannot do both, and have to make up my mind (that is my will) which to do. At one moment the idea predominates to go out; at another moment the idea to stop in takes its place. At last I say, "I will go out" and so I go. Here I have made a deliberate choice between two alternatives by an act of free-will. The determinist will probably step in and whisper: "No, you are wrong. The idea to go out happened to be more vivid than the idea to stop in, and that is what determined you." To this I answer: "Even if the idea of going out was stronger than the idea to stop in, still in making my choice I was conscious of being able to reverse my decision, and to stop in if only just for the sake of proving my free will."

It is the consciousness of the power to choose the other alternative, even when I actually choose this alternative, that constitutes the evidence of free will. This consciousness, being an intuition, is conclusive without any syllogism. Moreover, suppose it had been my duty to stop in. In that case in choosing to go out I should know that I was shirking my duty, and that I was responsible for shirking it. Being a perfectly cool choice, should never dream of saying: "I couldn't help it." I should be quite ready to accept the consequences, namely, the blame which falls on me for shirking my duty. My sense of responsibility for such an act is just as clear, and intuitive as my sense of freedom, and is only another aspect and corollary of it.

That is the case for free-will in a nutshell. In common life as we said before no one would dream of questioning it. Such a perversion is only possible in the foggy atmosphere of an unventilated philosopher's closet. One of the subjects which is always cropping up is that of free will: whether we have it or not? The practical man finds no disposition to doubt the fact. The whole of our life and social system is based on the supposition that we are free agents; and that if we do what is right we deserve praise for it, and if we do what is wrong we deserve

blame for it. Moreover everybody recognizes that there is a distinction between actions which are free and actions which are not free. Thus if a man loses his temper and suddenly hits me in the face, and then apologizes and says: "I couldn't help it," I am quite ready to believe that in such a state of sudden passion he could not help it. But if the same man, instead of hitting me in the face, goes and buys poison, and administers it to me next day in a friendly way, it is quite useless his saying: "I couldn't help it." The different parts of the action are far too deliberately planned and carried out to admit of such a plea.

Still, though this distinction is obvious to everybody in practical life, as soon as people begin philosophical discussion they forget all about it. By the reading of determinist literature they have been overcome by the number of instances in which philosophers try to show that we act simply under any impulse without exercising any choice; and they seem to argue therefrom, that if it can be proved that we are mechanically determined in some acts, we must be mechanically determined in all acts. In other words, they argue that unless we are free in every act we are not free at all.

Just the contrary is the case. It does not matter how many of our acts are determined by impulse or passion, or by the prevalence of the stronger motive. What we want is to find any one simple act in which we exercise self-determination by free choice. Even if we only perform such an act once in our lives, that is an absolutely conclusive proof that we possess the faculty of free will; and if we can exercise it once we can exercise it many times; given the occasion and material on which to work.—Catholic Columbian.

OUR BOYS AND GIRLS

WHEN THE PAPER DOESN'T COME

My father says the paper that he reads ain't put up right. He finds a lot of fault, he does, pursuing it at night. He says there ain't a single thing in it worth while to read. And that it doesn't print the kind of stuff that people need. He tosses it aside and says, it's strictly on the bum—

But you ought to hear him holler when the paper doesn't come!

He reads about the wedding and he shorts like all get out; He reads the social doin's with a most derisive shout.

He says they make the paper for women folks alone. He'll read about the parties and he'll fume and fret and groan;

He says of information it doesn't have a crumb—

But you ought to hear him holler when the paper doesn't come!

He's always first to grab it and he reads it plumb clean through; He doesn't miss an item or a want ad that is true.

He says they don't know what we want, the "blamed newspaper guys; I'm going to take a day sometime and go an' put 'em wise.

Sometimes it seems as tho' they must be deaf and blind and dumb—

But you ought to hear him holler when the paper doesn't come!

LEAD, KINDLY LIGHT

The first man to sing the immortal hymn, "Lead, Kindly Light," was a boatman; the place, an orange-boat becalmed on the Mediterranean, off the island of Capraia, the time, June 16, 1898. John Henry Newman, afterward the great Cardinal, was a passenger on the boat. Ill in body and mind he hoped to recover his health. He was especially depressed on that day when the orange-boat was becalmed, and he sought to soothe his spirits by composing a hymn. The result was "Lead, Kindly Light." The composition occupied but a few hours, and the boatman, who spoke English and possessed a fine voice, was asked to sing it. As the day melted into darkness a breeze sprang up, and the becalmed voyagers were guided by the "kindly lights" along the Capraia shore into a safe harbor.

After Newman regained his health he returned to England and became a leader in the Oxford movement until 1845, when he came into the Holy Catholic Church, which later regarded his ability and devotion by the bestowal of the red hat.—Western World.

LITTLE KINDNESSES

Very small kindnesses help so much that it is a thousand pities that more of them are not shown in all of our lives. Thousands of them are shown, and they add a great deal to the sum total of human helpfulness. But being kind is one of the beautiful things of the world that everyone can cultivate.

No rare gift of genius is needed to bring it to the highest degree of perfection. Often it reaches its most beautiful form of expression among the poor. A look, a word, a touch, a little bit of human helpfulness that has a fixed abiding place in the heart. When we hear of a person who has "no heart" we are hearing of one who is not likely to be very kind to anyone or to any-

thing. Being kind includes in its highest perfection kindness to all living things, and there are no class distinctions when it reaches out to the people.—The Universe.

HOW THE GUARDIAN ANGEL KEEPS WATCH

Pius IX. as a boy served Holy Mass in the family oratory. One day when kneeling on the lowest altar step, a sudden fear overpowered him, his heart beat violently and, involuntarily his eyes turned to the opposite side of the altar. There he seemed to see an angel who beckoned him to come. The boy, quite confused by the apparition, did not stir from his position, for he knew that, as acolyte, he must remain at his post. However, he grows more and more uneasy, he still sees the angel beckoning to him and yet the little one remains kneeling on the same spot. He is about to fall into a swoon, when again he beholds the angel who looks at him so sorrowfully that, involuntarily, the boy jumps up and hastens toward him. Almost at the same instant a heavy statue of metal fell down from the altar upon the exact spot which the boy had just left, a manifest proof of the protection of his holy guardian angel. Pope Pius IX., whose life was complete with miraculous interventions, often related this incident of his childhood.—Catholic Universe.

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"CHRIST OR CHAOS"

London, Oct. 15.—Nationalism run mad and acting so as to produce chaos, is the verdict on certain present-day conditions in parts of Europe, according to the Oxford Jesuit, Father Cyril Martindale, who spoke at the Scottish Catholic Truth Society Conference on his recent tour of the Southern Balkans and Central Europe. "Christ or Chaos" was the subject of Father Martindale's address, in which he told how he travelled through six different countries, and made the acquaintance of eight separate nationalities. Everywhere he saw two forces at work. The first of these was Nationalism; the second Internationalism, manifesting itself under four phases—Bolshevism, anti-Christian Socialism, the "ism" of the Y. M. C. A., and the international activity of the Catholic Church, and except for the last two, particularly the Church, the action of these various forces was in the direction of chaos.

In one of the countries visited by him, Father Martindale described how there were three distinct nationalities, all of whom wished to be united. But one predominating party, which was Orthodox by religion and centralist in policy, could not keep its persecuting hands off the others, which happened to be Catholic.

How would the Catholics of Scotland feel—asked the speaker—if they were told that their sodalities, the Third Order of St. Francis, must be suppressed, because, having headquarters in Rome, they were anti-national? That Latin must not be used at Mass for the same reason? That the bishops must correspond with the Pope only through a non-Catholic Minister of Public Worship? In another Catholic country that had recently passed under the domination of an Orthodox Power, Father Martindale declared most solemnly that Government stenographers were present at every sermon to see that the priest made no allusion to obedience to the Pope or to the world-wide nature of the Catholic Church.

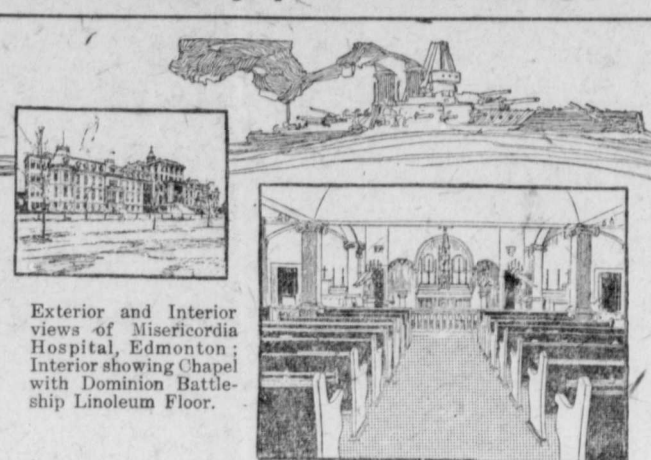
HOPE TO RECOVER TREASURES HIDDEN IN ANCIENT ABBEY

London, Eng.—Father McDonnell, the Catholic priest who recently acquired a portion of the pre-Reformation Cistercian abbey of Whalley, which is being converted into a Catholic church, expects to make some interesting finds as a result of a discovery made below the ancient abbey.

A wall has been found in the foundation, which is not shown in the plans, and behind this Father McDonnell believes a secret chamber exists, and he has called in the services of a metal diviner, who declares that precious metal exists under the earth. Whalley Abbey played a famous part in the Pilgrimage of Grace, which was the effort of the English Catholics to have the Old Religion restored in the reign of Henry VIII. and to have the monks brought back. It is well known that from the surrounding abbeys the monks sent their precious altar vessels and other treasures to Whalley for safety. These are believed to be buried in the secret vault, and the priest has hopes that excavations will bring to light these sacred treasures that have lain hidden for centuries.

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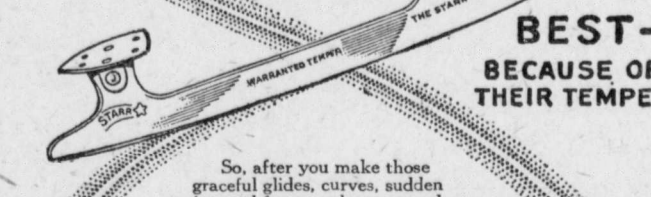
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