#### CHATS WITH YOUNG MEN

WHAT PERSEVERANCE CAN ACCOMPLISH

A striking example of what cour age and perseverance can do is alone, and there is for us a life afforded in the person of the Hon. David Moylan, elected Judge of the The true end for which man is to Municipal Court, Clevelaud, Ohio. live is the supernatural end to which A picture of Judge Moylan shows a we are appointed, the beatitude man of middle age, writing on a which God hath promised to all that sheet of paper on a table. "Nothing love and serve Him here. His true unusual about that," comments some end is not the fulfillment of nature, one. Yes indeed—something very but what the sacred Scriptures term one. Yes indeed-something very inusual as you will notice in the first glance at the writer. He holds the life, that they know the only true pen not in his right hand, as is usual, nor in his left, which is not so usual, but in his mouth! Judge Moylan was a switchman on a western road say, the end of man is to know and eighteen years ago. He had lost his love God.—Catholic Columbian. right arm, but he clung to the job, until a second accident deprived him of the left arm. An armless man could not operate a switch, so Moylan looked around for something he could do. He decided to study and made such progress that he was prepared in due time to take the ex aminations. But in order to write the answers, he must find a substitate for his right arm. On examination day, he held the pen between his teeth. Before long he was able to write well. He passed the examinations and took up practise of law, appearing in the courts for years, and establishing a reputation for sound he was not able to take part in the legal knowledge. Twice elected to exciting game. Indeed, he seemed the City Council, Moylan next set his to lose sight of the fact of how much mind on becoming a judge (judges in his infirmity unfitted him to join in Ohio being elected, not appointed as in Massachusetts) and again succeed ed, being returned with a good showing of votes —Sacred Heart Review.

TWENTY GOLDEN MAXIMS

1. He does not really believe who doss not live according to his bali f might get burt. Tell not all you know, believe all you hear, judge not all you see, do not all you can.

Chasing an ideal is better than

are not compatible.
4. Men cannot learn what they are not prepared for; to force the

teaching avails nothing.
5. He is not good himself who speaks well of everybody alike. Good manners are made up of

petty sacrifices. The man who never makes any blunders seldom makes any good

To be thoroughly good natured

to others without letting them know 10. He that will not be ruled by

We have not failed until we 11. cease trying. Defeat is nothing but education, the first steps to some-

denying our desires when reason does not authorize them.

13. He grieves more than is necessary who grieves beforedit is neces-

14. The reward of a thing well done is to have done it.

15. Never go out of your depth in outlook from the windows.

Even the heat swimmer may Even the house doctor and the

The better thou be the more

careful must thou be. Have more than thou showest;

he can afford to say that another is wholly wrong.

19. The diminutive chains of they might have gone on and said

20. If you learn from a loss you through the dark building.

have not lost.

TRUE GREATNESS

can one be said in truth to approach them. In order to determine then in what true greatness consists, we must determine what is the true end of man; that is, what is the end to swered the doctor, with a tender which Almighty God has appointed softness in his voice. "That's our which Almighty God has appointed softness in his man, and which he is, while here, to Little Soldier." labor to secure. What, then, is the end of man

For what has God placed him here? To what has He bidden us aspire? To what has He bidden us aspire? "Well, you know there are two Were we placed here merely to be kinds of soldiers," said the doctor. born and to die-to live for a "One kind wear bright uniforms with moment, continue our species, toil, gold lace and shining swords and go born and to die-to live for a suffer, drop into the grave to rot, and be no mare forever? If this he our end, true greatness will consist stay at home and face their duty in living for this life only and in be ing great in that which pertains to Little Soldier is one of this kind." this life. The greatest man will be the who succeeds best in amazeing where a small bey with a thin white the goods of this world, in securing face sat by an open window. One its honors and luxuries, or simply in leg was all bound up in an iron multiplying for himself the means of br ce and little twinges of pain now

The Tea of all Teas.

Black, Green

or Mixed

greatest man will be he who most abounds in wealth and luxury.

But this life is not our only life, and our destiny is not accomplished here. The grave is not our final doom; this world is not our home; we were not created for this world and touching him gently on the arm alone, and there is for us a life said, "How do you do it, my lad?"

"eternal life"-"and that is eternal God and Jesus Christ whom Thou hast sent." We can not love God without knowing Him. Hence we

## OUR BOYS AND GIRLS

BE HELPFUL

Look out for others. It you are strong, so much the more should you keep an eye out to see where and when you can help one less favoured than yourself.

A number of robust, active boys were busy in playing baseball, while a little lame fellow, about twelve, pale and sickly, stood leaning on his crutches, evidently very sorry that the sport of his stout and healthy companions. The other boys good-naturedly tried to persuade him to stand on one side, and let another take his place, but they were thoughtful enough to put it on the ground that they were afraid he

Why, Jimmy," said one, at last, forgesting himself for a moment, "you can't run, you know."

3. Chasing an ideal is better than chasing a dollar; and the two things are not compatible.

4. Men cannot learn what than count it for him."

So saying the noble fellow took his place by Jimme's side, saying to the other, in a lower tone, 'It you were like him, you wouldn't like to be told of it all the time."-Catholic Bulletin.

### A BRAVE LITTLE SOLDIER

A great surgeon from across the sea was visiting in a small scuthern and yet avoid being imposed upon city, and because he knew so much shows great strength of character.

9. It is a great art to be superior the hospitals and doctors within the hospitals and doctors within reach wanted his help.

One morning he was visiting, with doctor, the different wards of a the rudder must be ruled by the children's hospital. The morning was close and warm and the sky out side was heavy and gray, as it s storm might break any minute.

ducation, the first steps to some-ning better.

12. All virtue lies in the power of crippled ones complained of everything and soon grew tired of books and pictures.

The hospital was not out in the green fields or down by the seashors, but right in the heart of the city,

nurses looked fagged out and tired and the great surgeon seemed depressed by it all.
"You've no business with a hospi-

speak less than thou knowest; spend | tal down here in the city," he said less than thou owest. sharply, "and especially a hospital for 18. No man is so wholly right that children!" "Well, you mustn's blame me for

habit are seldom heavy enough to be more that was quite as useless, only ment in the Cabholic Church—anfelt until they are too strong to be just then a wonderful mocking bird mounced himself as the leader of a
fallen away Catholic, or the descend-

The surgeon stopped short and listened, and soft lights came into his steely blue eyes and little tender No man is truly great who smiles began settling down on his neglects life's great ends, says Bishop Ward, of Leavenworth, Kansas, nor in this country?" he said wondering in this country? "No, it must be your southern mocking bird that I ve read so much about. How wonderful it is! It

makes one believe in angels ! "It's a little human bird," an-

"A soldier in a children's hospi-tal?" asked the surgeon. "I don't understand that."

marching off to war; and the others wear no uniforms at all, but just every day as it comes along. Our

Then the doctor led the way to

sensual enjoyment. In a word, the and then flew over his sensitive face. but a brave light shone out of his true blue eyes, and the most beautiful bird music came out of his little whistling throat.

The great surgeon tiptoed softly over to where the Little Soldier sat

"Oh," said the boy, smiling as best he could, "it's the pain that makes me do it so much. You know when you are hurting very, very much you just can't be quiet, and if you don't whistle you have to groad, and whistling seems much braver, and then it's much nicer for other people who have to listen to you. On days when the leg doesn's hurt so much can read to the other fellows in here or I can paint pictures, but when the pain is too bad I can't do anything but whistle or groan, and whistling seems better !"

Then the great surgeon from over seas threw his head back to keep some tears from spilling out of his steely blue eyes, and taking a small iron cross from the inside of coat he stooped over and pinned it on the shabby little coat of the brave

Little Soldier.

"There, my boy," he said tenderly,
"there's the Cross of the Legion of Honor from my country. My king gave it to me for a trifling service and I thought I was proud of it; but to-day I have met a man who shames my courage and deserves it more than I.'

The Little Soldier said, "Thank you!" very sweetly, and then as the two men left the building they noticed the other children had quit freiting, and the house doctors and nurses were smiling or chatting good naturedly together, while the golden music filled the place with

"It's always that way," said the doctor, with a little choke in his voice. "We are doing what we can for the little chap and hoping and praying for him to get well, but all we can do isn't half what he does for us."-Francis McKinnon Morton, in

#### "INTER-CHURCH CONVERSIONS"

A few weeks ago an Episcopalian weekly printed a leader under this heading. Its purpose was to con-trast the difference "between the Anglican and the Reman spirit in the treatment of converts." It seems that "the Roman plan is to herald each one by name and to make a great ado over it. The Anglican plan is to say nothing out of deference to the individual." With this leader in mind, we opened with some surprise the annual calendar printed by this same weekly; almost the first thing to attract our notice was a paragraph entitled "Ministers Received." This gave the names and particulars of twenty-six clergymen who lett other denominations for the Episcopal Church during the past We were able in almost every year. case, by consulting our flies, to flud a full notice of each of these conversions, in the pages of the very week ly which has coolly stated that "the inglican plan is to say nothing! To give instances, it will surely not be denied that the Italian ex prest -no longer in the Anglican clergy the Protestant Bishop of Missouri, received a volume of advertising? Then again, there is the case of that clerical "nobleman," who after trying several religions, and being "consecrated" a Villattist Bishopthere being no prospect of employment in the Catholic Church—anpoured ont his rich whistling song all great Hungarian movement towards Anglicanism. He received for many weeks a remarkable amount of publicity through the favor of the self-same weekly, until it was discovered that he did not have a Catholic following, por even a church building. We could multiply in-stances. Will it be denied that the decision of Mr. Campball, the author of the "New Theology" and the minister of the City Temple, London, to renounce Non-Conformity for the Established Church, has not re-ceived due notice? The truth is, there is no paper in the United States more eager to publish conversions than the one in question. It only suppresses information when the case is not creditable. We convict it, from its own pages, of making a most glaring misstatement of fact.

There is more than this. The

portance of any inter church conver-"Religious affiliations rest all too lightly upon American Christians." There is a great deal of drift going on, we are told. We think this is true to a certain extent, but there is an error in such a sweep ing generalization. All conver are not due to drift. The twenty six clergymen mentioned above can scarcely be said to have drifted into the Episcopalian Church. The eighty six ministers who have left the Anglican Church in England during the past five years—we have a complete list of their names—can scarcely be said to have drifted into the Catholic Church. There are some conversions which are signifi-cant. The conversion of one who exercises the pastoral office in any Church must have some notable

advertising they have severally received. In the first place, we can

show that a conversion to the Catho lic Church is radically different from

a defection from it. In the second place, we can point out that the feel ing that Catholics have about their converts is generically different from that which Anglicans have about theirs. We instance the Anglican Church, because it is always harping on the convert question. For the other denominations the drifting process is more the obvious one. A conversion to Catholicity is totally different from a conversion to Pro

testantism. The difference is not only contradictory; it is also contrary. One who enters the Catholic Church must make a confession of faith; he must undergo a course of instruction : he must hind himself to a stricter discipline; he must encounter the opposition of the world in nearly every case he must make sacrifices. In a word, he deliber-ately chooses a harder road for an easier one. The change of faith hinges on the spiritual. The convert must at least profess that he ecomes a Catholic because he wishes to save his soul. But a convert to Protestantism has merely to drop out of his previous allegiance. He has to renounce rather than affirm. He proclaims his disbelief, not his belief. He throws off one yoke without accepting another. He needs no con victions, except that he does not wish any longer to live as a Catholic. undergoes no instructions. He merely ceases to be a Catholic, and by the force of gravitation he finds himself a Protestant. His attachment to any particular denomination is the result of environment rather than certitude He doesn't even have to climb down he mersly falls down, and some Church picks him up. There may be unworthy conversions to Catholicity, but there are no worthy defections from it. No one ever lest the Catho lic Church for a high motive. No saint ever became a Protestant, whils? many Protestants have become Catholic saints. No fallen away Catho lic ever became even a Protest ant saint, it there are such people. They tell us King Charles I. of England was one. A man who renounces the Catholic Church may be idolized for a time, but posterity tells the truth, and the idol tumbles from its pedestal. In a certain sense a fallen away Catholic is even more a witness to the truth of Catholicity than is a convert to the faith. The latter may be unworthy, but the former is never worthy. He goes out of the Church in proof that his soul is not of it. He has either lost his faith his morals or else his vital interest in religion. No Catholic ever became an Anglican in order to sava his soul; the very notion of such a the marital relation is just coarse thing is ludicrous. Whatever his immorality, no matter who has ad motives were, they were at least of a vised the use of contraceptive less high character. It he has been methods. a priest, maybe he wants to marry, to enter "society," to assent his independence, to spite his superiors, but tion of human life and property, yet not to save his soul. He leaves that few there are outside the Catholic matter for his deathbed, where he

Then again, the feeling about conversions is different. We do not advertise them in order to humilate Protestants. We do not herald them in order to reassure waverers. The academic presentation it will, where-catholic Church would remain if it never made another convert. Pro-testantism, on the other hand, feeds on what falls away from us. What after all, is a Protestant if he is not s ant of one? One denomination lives on another, but the Catholic Church, with its superior birth rate, lives on its own inherent power. We make an "ado" over the returning exile as the good father did over his prodigal but repentant son. We do believe that our Church is the Church. give the convert a homecoming. Oar happiness is like that of the angels in heaven. We are glad at tae repentance of a sinner. together our friends and neighbors and say, "Rejoice with me because I have found that which was lost.' The very word that we use for the process of receiving any wanderer back into the Church describes our feelings. They are not so much converted as reconciled. We reconcile them to their home and their breth-We don't regard them as drift-There is more than this. The leader goes on to minimize the imare children of the Church who have at last recognized their paternity We are not ashamed of them, dirty and dejected though they may be. We recognize beneath their alien vesture, the family likeness. We acknowledge, in spite of their pass errors, the good faith and single purpose that led them home.—Philadelphia Catholic Standard and Times.

that a Catholic priest will be near

him. This is a verdict of experi-

ence. Those who hold the branch theory of the Church should surely

where his salvation is secure for

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ATTACK ON EUGENICS AND BIRTH CONTROL

BISHOP DOWLING STRIPS RU PHEMISM FROM MODERN SINFUL FADS

Birth control, anganics and other odern fads, which are leading people through their euphemism to a disregard for human life and a contempt for the commandments, were vigorously denounced in a sermon in the Cathedral by Right Rev. Austin Dowling, Bishop of Des Moines, Iowa. Bishop Dowling stripped these fads of their elegant phraseology and plainly characterized them as crimes

against God and man. reaching principles. The Ten Com-mandments bind in their spirit as well as in their letter. 'Thou shalt not kill,' is a specific prohibition based upon the principle that God is the author and the arbiter of life. The heinousness of murder, made heinous by every code of constructive morality, is not derived from the gruesome accessories of some deed of violence. Murder is just as truly murder if it is procured by painless and imperceptible methods. It is the unjustifiable taking of life by private authority that constitutes the offense and not the shocking savagery of the murder.

COMMUNITY VIEW CHANGING

"I linger on these obvious observations because of the rapidly chang ing point of view of our community There is a great horror of indecency everywhere—a general hysterical willingness to throw over what are called the traditions and conventions of the past in the interest of liberty and to establish a code of ethics on

the ground of personal comfort. "At such a time, when the long accepted standards are being rapidly rejected, when vague and shadowy formulas like conversation, race betterment, eugenics, are being sub-stituted for the definite sanctions of revealed religion, when individual responsibility is being volatized away and determinism, instinct and sub conscious processes are theoretically nullifying the man in men, it is not wonderful that we should hear strange new voices advocating new ways and decrying old and venerated

WHAT'S IN A NAME?

"The Christian must be on his guard against such novelties. The taking of human life is just plain murder though it may be called birth control. Sensual indulgence even in

"While every voice is raised against the present world war for its destruc-Church to denounce that far more in still hopes, deep down in his heart, sidious attack on human life which is being prepared against the bonor of maternity and the integrity of the home. The old reticences which a Christian instinct prompted are now agree with us. Why should a man abandoned and a propaganda of death leave one branch of the Church enjoined, for while the euphemism of birth control is used and the betanother branch where it could not be terment of the race is advocated, experience has shown that this doctrine inevitably leads to what has been accurately described as race suicide. As the motives for birth control in practice will almost always be person-al, no matter how high sounding its

than to race betterment.
'We might indeed be silent were What, this vicious teaching allowed to remain among the few, highly nervous. self appointed conservators of the human race who have long since dispensed with the need of a personal God in their system of philosophy But to day we are in the presence of a movement that is taking on the form of organization which has for it; object the popularizing of contraceptive information. Poverty being the worst thing in the world, in the language of the new philanthropy, the children of the poor are therefor most to be pitied-and therefore to he exterminated !

'I hesitate to characterize as I feel this monstrous and disgusting teach ing. It is sufficient for Christians to know that it is against their prin ciples and that it may not be heeded without grave sin." - Brooklyn

## ANGLICANS AND CATHOLICITY

There appeared in a recent issue of the London Church Times an article, signed "Walter J. Carey," which affords an ineight into Anglican ideas of Catholicity and is enlightening as to the present condition of the Church of Eagland. The writer of the article is evidently dissatisfied with the divisions in that church,

"It has to be faced," he says, "that we have ever with us those differen-tiations of High Church, Low Church, Evangelical and Catholic, which, in spite of much in common, have a way of sharp collision when practical things have to be done. Even among Catholic-minded people there are cleavages." So that Catholicity, which means universality signifies in the Church of England one of four sections often in sharp collision with one another, and even amonget the "Catholic minded people" of the Catholic section there

is nothing like complete unity.
Obviously Catholicity in the
Caurch of England is something very
difficult to find, and this appears to

that the Anglicans who are not "Catholic minded" should be taught that the Church of England that the Church of England and its Prayer Book are, af er all, only local, that there is a wider thing of which they are parts, that is, the Catholic Church of Christ; that she has custome, usages, institutions, and a mind of her own; that she has her traditions and her sauctions: "and,"

be the view of the contributor to the her intuitions and using her cus-

The Catholicity of the Catholic section of the Church of England then amounts to this-that, whilst a man may be a Catholic if he likes, he is not bound to be one at all!-Church Progress.

Friendliness is, after all, but little continues the writer. "though we cannot say that they are necessary be courteous without much effort, for salvation, yet we do say that by getting inside her mind and trusting two.

their elegant phraseology and lainly characterized them as crimes gainst God and man.

The Bishop said in part:

"Christian morality is based on fareaching principles. The Ten Commandments bind in their spirit as well as in their letter. 'Thou shalt not kill,' is a specific probibition based upon the principle that God is based upon the principle that God is

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