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CHATS WITH YOUNG OUR BOYS AND GIRLS MEN

MANNERS AND RELIGION nnan, S. T. L. in f World.)

I think that a primary-shall I say the primary element-in manners is modesty, that virtue by which the great are great without being arrogant ; by which the good are good without sounding their deeds on a trumpet. Who was ever so great or did so many good deeds as Jesus ? But His greatness sat on Him as the sunshine rests on a hillside : His good deeds went out from Him as odor comes from the rose. His office hours ran from sunrise to sunrise, and His reception-room was the high ways of the city and the country. He had no publicity agent or cam-paign manager, or official biographer; when recognition was proffered. He hid Himself in the mountains ; when He had done one of His greatest miracles He said, "See that thou tell no man." He did not obtrude either His prayer or fasting on the public, but when abroad, leaving no studied indications of the self denial He bore

for our sakes. Another element of good manners is the power of making yourself at mong all classes, and making all classes feel at home with you but without loss of dignity on the one side or the other. This is based on the fundamental equality of men. The pompous man is consumed with the idea of his own superiority ; the fastidious man exaggerates the value of rules and formulas. The true gentleman sits down among publicans and sinners, forgetting accidental differences under the influence of the common bond of humanity. So it was with Jesus. He belies the old adage, "A man is known by his company." For, the trath is, a man is not known by his company, but his manner of acting with his company. Jesus was a con sorter with wine bibbers and sinners. but He was never convicted either of drunkenness or sin. He talks theology with the Master in Israel night. He quotes the law and the prophets among the Scribes; He speaks simple and homely parables to the peasantry. Hence the results : the little children crowd about His knees ; the common people hear Him Samaritan woman gladly the speaks of Him in glowing words to her fellow townspeople ; the woman who was a sinner anoints His feet with ointment and kisses tham ; the Beloved Disciple leans on His bosom at table ; even the "son of perdition" knows he will not be rudely pulsed when he approaches with the traitorous kiss. Thus to everybody and with everybody, He was always at home ; always drawing nigh unto His fellowmen, and willing that all before her shrine, holding a blind man by the hand." should draw nigh unto Him. How many, like the two on the way to Emmaus, must have said at close of an interview with Him : 'Did not our hearts burn within us as He spoke to us.'

Hence, in the family, in the school, and in the church, the importance of good manners should receive emphasis. The Church has developed a wonderfal system of rubrics to regulate the administra tion of the sacraments. Now, manners are the rubrics of social inter course, and if we regard social inter course as a gift of God then good manners are a divine obligation A man may be, technically speaking, a practical Catholic; but, if he is boorish or unsocial, who is going to profit by the Faith that is in him ? Tertullian says that a Christian is another Christ. But whatever our claims to such a title, we can never aspire to be considered such if we

A SOLDIER OF OUR LADY Is not that a beautiful title, dear children ? Uncle Jack in Sacred Heart Review read about a very brave soldier who won it. His name was Captain Roger Bellingham. When he was a boy he attended the Oratory School, London, and when he grew up he entered the Army. For two years preceding the war, Capitain Bellingham served in Ireland as aide de camp to the Marquis of Aberdeen, the Lord Lieutenant. And in his spare time he worked in th interests of poor boys, striving to ad vance them. When the war began the Captain went to the Front. After a heavy week's work in the trenches, in the spring, he was found dead in his bed. His commander spoke of Bellingham's fine courage and said that he had brought his

name forward for good work. But there is something very much better to tell about him-and that is, how he earned his title "Soldier of Our Lady.

It seems that he went on a pilgrim. age from Ireland to Lourdes. Help-ers ware badly needed to look after the blind, the sick, and the lame, and a call went out for volunteers. "May I help?" asked he Captain, and he was given charge of a blind man. This gentleman is A. D. C. to the Lord Lieutenant of Ireland," said the director, "he will be your aide de-camp now." Bellingham's duties were to call at the man's lodgings at 7 a. m. to take him to Mass in the Grotto, and to Holy Communion; then after thanksgiving bring him back to breakfast. It the blind man | meet the demands of the messagewished to return to the Grotto or to make the Stations of the Cross around the Mount of Calvary, the Captain led him; again, in the after any account of the highly remarkable noon, he was in attendance on his charge for the procession Blessed Sacrament and the blessing of the sick His day's work ended a 6 o'clock when he took his patient back to his boarding place for tha This was his routine for the length of his stay.

A friend when he heard of the both mind and belief as an over-Captain's death said ha had very precious memories of him climbing the exiguous results from which can slowly up the Calvary with his charge, reciting the prayers, bowing to the vances the cause of science or faith, ground bafore the sacred Host at the blessing of the sick, asswering the trained and an unscientific way. Rosary in the Grotno. Well he his heart ever burned with the love will remember him as a companion in arms, some as a friend ; bas for me h s name shall ever recall one picture —that of a soltier of Oar Lady, erect of reason, is likely to be the result

WHY ELIZABETH GOT THE PRIZE

Every one thought for certain that

You'll always have nice clean

pantry shelves if you go

over them occasionally with

Old Dutch

the prize for showing courage under difficult circumstances, given every year in a Brooklyn school, would be won for 1915 by the boy who had saved a comrade from drowning, or be the girl who discovered a fire and put it out promptly. But great was their surprise when the winner was announced, for thirteen - year old Eliz beth had not done anything wonderful, they said. Then, why was she the winner? The judges told why.

Elizabeth had showed courage, not only on one occasion, but on so many that they could not be reckoned. When her mother died Elizabeth His will and carries out the govern-

THE CATHOLIC RECORD

beth deserved the prize? There must be times when her little body just aches with weariness, and she E izabeth is braver than the boy who courage was commendable, but the act was quickly done. Elizabeth's be only too willing to help him. For courage is taxed every day the year courage is taxed every day the year elements and the forces of nature elements and the not use them for

AS TO SPIRITISM

Doctor Godfrey Raupert, a convert to the Church and a contributor to many Catholic publications abroad, has delivered many lectures on Spiritism, to audiences composed of Catholic priests, scientists and dalations of the other and the sensi-students, in the course of which he tiveness of the brain cells to varigave some of his experiences as an investigator of transliminal phenom-

At the close of the lecture Doctor Raupert delivered himself of the fol-lowing advice to Catholics, namely, to keep away from the study of the spirit world - because it involved a great injury to the medium-that is to say the cerebral system. He quoted scientists and statisti-

cians as having said that 10,000 persons were in insane asylums as the result of efforts to get in touch with the spirit world. He knew of a medium that took written messages who was called upon so constantly that he was wrecked by the effort to senders.

While it is not proposed to go into any account of the highly remarkable on his and authentic phenomena which of the have occurred within recent years blessing both in Europe and America, we think it is as well to specify what the Doctor Raupert that there is nothing so injurious to or so unsettling of lead to nothing that in any way ad-

when exerted in a haphazard, an un The casual investigator has never was ready to go," this friend told added anything to the particular dethose who mourned, "for his soul partment of human science in which was pure and white as a child's and he has happened to take a temporary or a perfunctory interest, and it is flesh and blood but against the boy. of the poor and the sfil cted. Some safe to say that in the case of the occasional seeker after truth which lives in purely psychic spheres much more harm, either in loss of faith or

> for the individual, than good to man kind. Father Hugh Pope, a Dominican tell us in the Ecclesiastical Review (Ph:ladelphia), what constitutes the Catholic view on the subject of modern Spiritism.

To the Catholic theologian, he tells us, the answer is very easy, and an amply adequate cause for all these phenomena may with confidence be assigned. There is a spirit world as the Scriptures teach us and as the Church has defined. This spirit world is divided into two hosts which are marshalled respectively under the banners of good and of evil-the angels of God who stood firm in the conflict, Satan and his hosts who rebelled.

These latter are mighty intelligences, even though fallen ; they are

Don't you think that little Eliza. If we once grant the existence of a principalities and powers, against body of evil spirits, so well known to St. Peter (I Pater, 5:8), and if we re-against the spirit of wickedness in just aches with weariness, and again must feel like crying now and again when other girls go by on a good when other girls go by on a step further and allow saved a friend from drowning or the possibility, nay, the probabilit girl who put out the fire. Their that when man unduly crave the saved a friend from growning that when man unutry that will girl who put out the fire. Their such knowledge, the evil spirit will such knowledge, the evil spirit will be only too willing to help him. For be one marvellous power over the

and why should he not use them for the seduction of foolish man, as he did of old in Pharaph's court? He may use those forces of

nature at whose existence we have only recently begun to guess, and of which wireless telegraphy has afforded us such an astounding revelation ; he may use telegraphy and thought transference ; he may know the secrets of brain waves ; the unous impressions may be no mystery to hin

Treating of the question of Spirit ism, Father Roure, S. J., in Etudes, (Paris), has the following pertinent remarks to make : 'The revival of the spiritistic corresponds usually with unsettled periods in which society seeks some diversion from the monotony of its miseries or troubles.

It is certain that Spiritism becomes all the more acceptable as faith grows colder. Protestant or non Catholic countries are invari ably more affected than Catholic. As for the Church, while she is far from encouraging the use of magnetism by all sorts of persons, she by no means forbide it absolutely. According to the Church, the very possibility of setting the activities of evil spirits in motion is the worst of the whole matter and is always to be condemned.

Those who without investigation dismiss the phenomena which are attitude of the Church is in regard to Spiritualism, fully agreeing with censured as those who rush in and accept the view that the growth of

Let the good Catholic always remember that Our Saviour Himself and it meant work, hard as nails suffered the devil to tempt Him. And St. Paul says : "Put ye on the armor of God that you may be able the development, the capacity to the doctrine of the infallibility of canism is Protestantism. Father to stand against the deceits of the understand and sympathize; the the Pope, holding that a General Puller can defend it as such. But he devil, for our wrestling is not against greatest heritage that can come to a Council was necessary to define a must not confound it with its oppo

against the spirit of wickedness in high places.' Yet how does he work his marvels, this spirit of darkness ? It is not for us to seek out his methods, but rather to be always ready to oppose him with Faith .- N. Y. Freeman's Journal. POVERTY AND

CHARACTER

The editor of a certain prosperous agazine who offers his readers excellent advice on the advantages of conomy aroused, by so doing, the wrath of a woman who has to main tain a family on \$800 a year. 'Has it ever occurred to you," she asked, born with the proverbial silver spoon in your mouth, that theoretical writing is presty cold and fatile compared to the actual hand to mouth struggle that so many of us live, day

by day and year in and year out-an experience that you know not of ?" Apparently that was just the kind of letter the editor wanted, for it gave him the opportunity to show from his own life's story why he be lieves in poverty, and the article he wrote has lately been published in book form. He came to this country, we are told, at the age of six without knowing a word of English, and his came a reporter during the even ings, an office boy daytimes, and learned stenography at midnight," writes

There is not a single step, not an inch, on the road of direct poverty that I do not know or have not experienced. And having experienced every thought, every feeling, and every hardship that come to those who travel that road, I say today that I rejoice with every boy who is going I know the value of money as I could that such a state of things has ex-it know the value of money as I could that such a state of things has exman's mental powers is gradually have learned it or known it in no isted before, even in the Catholic Teacher and Guardian of the Deposit showing itself in the knowledge he other way. . . . I used every is obtaining over the unknown in rung in the ladder as a rung to the

untiring, ceaseless and unsparing, But out of the effort and the work came the experience, the upbuilding.

value of poverty, "always as a condi-tion to work out of, not to stay in," will doubtless be corroborated by many a man and woman among our hardly be the steadfast charasters notattended their earlier years. The spineless, unambitious, luxury loving representatives of the "third generation" that are bsing so severely criti sized nowadays, cannot be held epithete describe them so well. For value of work, privations and selfdenial as molders of character.-America.



"Alfonsus" in Edinburgh Catholic Herald It is amazing to read the kind of excuses and pretexts that Anglicans of a certain school are driven to make for the present chaotic condition of Anglicanism. The fact that common celebration of the Lord's

cans and all sorts of Nonconformists : that the Archbishop of Canterbury parents were so destitute that he and sanctions under certain circum his brother had to go hunting at stances dissenting ministers preach his brother had to go hunting at stances dissenting ministers preach-night for pieces of coal. At ten he ing in Anglican pulpits, and disgot his first job, and some years later senters receiving the Anglican com munion : and that there are three distinct "schools of thoughts" in the Anglican Church, holding diametrithus succeeding in supporting a cally opposite doctrines on the most family of three on \$6.25 a week. He fundamental points of the Christian religion-these facts naturally have to be faced by those who hold that the Church of England is a part of the One Holy, Catholic and Apostolic principal High Church controversial. ists, has been trying to soothe anxious minds among his brethren by one above. It meant effort, of course, Society for the Propagation of the Gospel at St. Leonard's, the reverend doctrine as of faith ; and yet was site.

The foregoing testimony to the allowed to remain in peace and com manion with the Pope and the rest of the Catholic world, which held and taught the doctrine of Papal infallibilisy. The Kikuyu situation. readers who realize that they would therefore, he argues is no worse. But who does not see at a glance they are today, if stern poverty had that the cases are not parallel at all ? The Gallican clergy and people were not formal heretics, for Papal infalli-bility had not then been declared an article of faith. They were Catholics still, and they all knew and held wholly to blame because those at least that union with Rome was a a large share of the responsibility that separation from the See of Peter falls upon their over indulgent involved schiam; their opposition to parents who forgot too readily the the Pope's claim to infallibility was necessary part of Catholicity more political than the logical. They were Catholics then ; they had denied no defined article of the faith ; and if the whole Catholic episcopate assembled in Council had decreed Papal infallibility (as happened in fact in 1870) the Gallicans would cer-tainly have accepted it. Only after 1870 did the rejection of infallibility

WHAT ANGLICANISM TOLERATES

scome formal heresy.

But look at Anglicanism-its clergy and members holding joint munion with dissenters of all kinds. a who assuredly are heretics and d's schismatics in the syss of Father Supper tock place at Kikuyu, in the African mission field, between Angli can pulpits and altar rails ; clergycan pulpits and altar rails ; clergymen, not to mention lay people, deny-ing point blank the Divinity of Our Lord, the Resurrection, His Miracles, His Birth of a Virgin, and we know not what other cardinal articles of the Catholic faith ; yet all without excommunication or interference from their authorities, and peaceably enjoying communion in the Anglican Church along with High Churchmen and Low Churchmen, to whom their views are repugnant and unChristian. Did ever one see or read or hear of such a thing in the Catholic Church? Such a phenomenon not only never Church. The Rev. Mr. Puller, a happened, but it is absolutely un 'Cowley Father," and one of the thinkable and impossible ; for on the day that the Catholic Church tolersted. knowingly and deliberately such a state of belief she would forfeither claim to be God's Church and Church. In his lecture (reported in of Revelation committed to her keep-last week's Church Times) to the ing. Only in Protestantism is it permitted to hold any opinion you on any subject you like, and to let gentleman instanced the case of the others do the same, within the same Gallican section of the Church in sect. There is no authority except France, which notoriously rejected one's own judgment. Now Angli-the doctrine of the infallibility of canism is Protestantism. Father



SEVEN

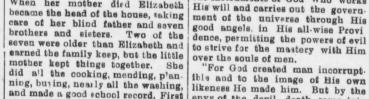
are boorish, or cranky, or uncivil, in our social dealings ; if we are unthoughtful of the comforts and hap. piness of others ; if our religion does not show itself in courtesy and refinement and joy, making our friends glad to see us, as the disciples were glad when they saw the Lord.

Life is made up, not of great sacriobligations, given habitually, are what win and preserve the heart and secure comfort.

By all means begin your folio By all means begin your folio Even if the doctor does not give you a year, even if he hesitates about a month make one here a begin and a solution that is the inducer of was ready for the breadwinners. It was often late when the little worker month, make one brave push and see got to bed herself, with everything what can be accomplished in a week. prepared for the morning in her tidy - Stevenson. kitchen.

Dutch

anser



and made a good echool record. First she got the breadwinners off to work, envy of the devil, death came into the world ; and they follow him that then she d d up the housework with then she d d up the housework with are of his side." . . . And that the aid of the other children, made these angels appear to men and talk the school children and herself ready and welk with them not merely in for the morning session, and hurried off, leaving the little ones in their they behold them but also as objectfices or duties, but of little things in which smiles and kindness and small father's care, and he in theirs for ive realities is proved by St. Thomas guidance. After school her tasks were too numerous to mention-all in an argument which may be applied again and again to show the the duties that fall to the mother of insufficiency of the explanation of

spiritualistic apparition by mere thought transference. "There are some," says St. Thomas who declare that the angels never assume bodies and that all we read

in the Bible about apparitions of angels took place in prophetic vision, that is, were merely in the imagination of the beholder. But this view is opposed to the evident sense of the Scriptures. For what is seen by an imaginary apparition is only in the imagination of him who sees it and hence is not seen by everybody

indiscriminately." But the Bible tells us sometimes of angels as appearing as to be seen by all alike. "Thus the angels, who appeared to Abraham were seen by him and by his whole household ; the angel who appeared to Tobias was seen by all."

In order to explain these apparitions St. Thomas suggests that prob ably these bodies were formed of air which, when condensed, is capable of being moulded into shape and also of receiving color, as is clear from the case of the clouds.

We may argue then, continues Father Pope that illusion will ex-plain many so called apparitions; that thought transference and telepathy will explain certain others and that fraud undoubtedly plays an important part in many seances

Nevertheless none of these causes is adequate to explain persistent phenomena visible to many at once.