

CHATS WITH YOUNG MEN

MANNERS AND RELIGION

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.

Another element of good manners is the power of making yourself at home among all classes, and making all classes feel at home with you—but without loss of dignity on the one side or the other.

Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.

By all means begin your folks. Even if the doctor does not give you a year, even if he hesitates about a month, make one brave push and see what can be accomplished in a week.

Elizabeth 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 became the head of the house, taking care of her blind father and seven brothers and sisters.

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OUR BOYS AND GIRLS

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.

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 pilgrimage from Ireland to Lourdes. Helped were badly needed to look after the blind, the sick, and the lame, and a call went out for volunteers.

WHY ELIZABETH GOT THE PRIZE

Every one thought for certain that 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 by the girl who discovered a fire and put it out promptly.

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By all means begin your folks. Even if the doctor does not give you a year, even if he hesitates about a month, make one brave push and see what can be accomplished in a week.

Don't you think that little Elizabeth deserved the prize? There must be times when her little body just aches with weariness, and she must feel like crying now and again when other girls go on a good time while she is mixing bread or mending yawning tears.

AS TO SPIRITISM

Doctor Godefroy 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 students.

At the close of the lecture Doctor Raupert delivered himself of the following 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.

Those who without investigation dismiss the phenomena which are admittedly as marvelous as they are inexplicable, are as much to be censured as those who rush in and accept the view that the growth of man's mental powers is gradually showing itself in the knowledge he is obtaining over the unknown in nature.

Let the good Catholic always remember that Our Saviour Himself suffered the devil to tempt Him. And St. Paul says: "Put ye on the armor of God that you may be able to stand against the deceits of the devil, for our wrestling is not against flesh and blood but against the

Father Hugh Pope, a Dominican, tells us in the Ecclesiastical Review (Philadelphia), 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 the instruments of God Who works His will and carries out the government of the universe through His good angels. In His all-wise Providence, permitting the powers of evil to strive for the mastery with Him over the souls of men.

"For God created man incorruptible and to the image of His own likeness He made him. But by the envy of the devil, death came into the world; and they follow him that are of his side."

"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 look 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 the imagination of him who sees it and hence is not seen by everybody indiscriminately."

In order to explain these apparitions St. Thomas suggests that probably 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 explain many so called apparitions; that thought transference and telepathy will explain certain others; and that fraud undoubtedly plays an important part in many instances.

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

If we once grant the existence of a body of evil spirits, so well known to St. Peter (I Peter, 5, 8), and if we recollect the craving of the human mind for contact with the world beyond the veil, a craving which insists on being satisfied whether by true or false religion, it is easy to go a step further and allow the possibility, nay, the probability that when man unduly craves such knowledge, the evil may know he is only too willing to help him. For he has marvelous power over the elements and the forces of nature, and why should he not use them for the seduction of foolish man, as he did of old in Pharaoh'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; he may know the conditions of the other and the sensitiveness of the brain cells to various impressions may be no mystery to him.

Treating of the question of Spiritism, 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 invariably 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 forbids 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.

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Let the good Catholic always remember that Our Saviour Himself suffered the devil to tempt Him. And St. Paul says: "Put ye on the armor of God that you may be able to stand against the deceits of the devil, for our wrestling is not against flesh and blood but against the

principalties and powers, against the rulers of the world of darkness, 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 magazine who offers his readers excellent advice on the advantages of economy aroused, by so doing, the wrath of a woman who has to maintain a family on \$800 a year. "Has it ever occurred to you," she asked, "born with the proverbial silver spoon in your mouth, that the practical writing is pretty cold and facile 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 believes in poverty, and the article he wrote has lately been published in book form. He came to this country, he was told, at the age of six without knowing a word of English, and his parents were so destitute that he and his brother had to go hunting at night for pieces of coal. At ten he got his first job, and some years later "became a reporter during the evenings, an office boy daytimes, and learned stenography at midnight," thus succeeding in supporting a family of three on \$6.25 a week. He 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 through the same experiences. . . . I know the value of money as I could have learned it or known it in no other way. . . . I used every rung in the ladder as a rung to the one above. It meant effort, of course, and it meant work, hard and unsparring. But out of the effort and the work came the experience, the upbuilding, the development, the capacity to understand and sympathize; the greatest heritage that can come to a boy.

The foregoing testimony to the value of poverty, "always as a condition to work out of, not to stay in," will doubtless be corroborated by many a man and woman among our readers who realize that they would hardly be the steadfast characters they are today, if stern poverty had not attended their earlier years. The spineless, unambitious, luxury loving representatives of the "third generation" that are being so severely criticized nowadays, cannot be held wholly to blame because those epithets describe them so well. For a large share of the responsibility falls upon their over-indulgent parents who forgot too readily the value of work, privations and self-denial as moulders of character.—America.

WHAT ANGLICANISM TOLERATES

"Alfonso" 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 as a common celebration of the Lord's Supper took place at Kikuyu, in the African mission field, between Anglicans and all sorts of Nonconformists; that the Archbishop of Canterbury sanctions dissenting ministers preaching in Anglican pulpits, and dissenters receiving the Anglican communion; and that there are three distinct "schools of thought" in the Anglican Church, holding diametrically opposite doctrines on the most 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 Church. The Rev. Mr. Fuller, a "Cowley Father," and one of the principal High Church controversialists, has been trying to soothe the Anglican minds among his brethren by adding historical examples to show that such a state of things has existed before, even in the Catholic Church. In his lecture (reported in last week's Church Times) to the Society for the Propagation of the Gospel at St. Leonard's, the reverend gentleman instanced the case of the Gallican section of the Church in France, which notoriously rejected the doctrine of the infallibility of the Pope, holding that a General Council was necessary to define a doctrine as of faith; and yet was

allowed to remain in peace and communion with the Pope, and the rest of the Catholic world, which held and taught the doctrine of Papal infallibility. The Kikuyu situation, therefore, he argues is no worse. But who does not see at a glance that the cases are not parallel at all? The Gallican clergy and people were not formal heretics, for Papal infallibility had not then been declared an article of faith. They were Catholics still, and they all knew and held at least that union with Rome was a necessary part of Catholicity, and that separation from the See of Peter involved schism; their opposition to the Pope's claim to infallibility was more political than theological. 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 certainly have accepted it. Only after 1870 did the rejection of infallibility become formal heresy.

WHAT ANGLICANISM TOLERATES

But look at Anglicanism—its clergy and members holding joint communion with dissenters of all kinds, who assuredly are heretics and schismatics in the eyes of Father Puller, and yet are admitted to Anglican pulpits and altar rails; clergymen, not to mention lay people, denying 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 un-Christian. Did ever one see or read or hear of such a thing in the Catholic Church? Such a phenomenon not only never happened, but it is absolutely unthinkable and impossible; for on the day that the Catholic Church tolerated, knowingly and deliberately such a state of belief she would forfeit her claim to be God's Church and to speak with Divine authority as the Teacher and Guardian of the Deposit of Revelation committed to her keeping. Only in Protestantism is it permitted to hold any opinion you like on any subject you like, and to let others do the same, within the same sect. There is no authority except one's own judgment. Now Anglicanism is Protestantism. Father Puller can defend it as such. But he must not confound it with its opposite.

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