**DECEMBER** 12. 1914

## CHATS WITH YOUNG MEN

GOOD ADVICE FROM A GREAT MAN

A friend of Thomas Jefferson, third A reference of the United States, ad-mired the statesman so deeply that he named his young son after him. Furthermore he asked Mr. Jefferson to write a letter of advice to his namesake, and the following beauti-ful letter was the answer to his re-quest. The letter was to be kept until the child would reach the age of intelligence.

TO THOMAS JEFFERSON SMITH

This letter will, to you, be as one from the dead. The writer will be in the grave before you can weigh its counsels. Your affection-ate and excellent father has renested that I would address to you mething which might possibly have a favorable influence on the course of life you have to run; and I too, as a namesake, feel an interest in that course. New words will be necessary with good dispositions on your part. Adore God. Reverence and cherish Adore God. Reverence and cherism your parents. Love pour neighbor as yourself; and your country more than yourself. Be just. Be true. Murmur not at the ways of Provi-dence. So shall the life into which you have entered, be the portal to one of eternal and ineffable bliss. And if to the dead it is permitted to care for the things of this world, every action of your life will be under my regard. Farewell. Monticello, Feb. 21, 1825.

To this personal advice, Mr. Jeffer-son appended the following:

THE PORTRAIT OF A GOOD MAN BY THE MOST SUBLIME OF POETS FOR YOUR IMITATION

Lord, who's the happy man that may to Thy blest courts repair; Not stranger-like te visit them, but

to inhabit there?

'Tis he whose every thought and deed by rules of virtue moves; Whose generous tongue disdains to speak the thing his heart dis-

proves Who never did a slander forge, his neighbor's fame to wound; Nor hearken to a false report by

malice whisnered round.

Who vice in all its pomp and power, can treat with just neglect; And piety, though clothed in rags, religiously respect.

True Voice.

little gray lamb.

nake me white ?"

heep

W88.

THE LITTLE GRAY LAMB

Long, long ago there was a flock of eautiful white sheep, except one

He wished so much to be white.

"No, little gray lamb." It asked the clouds. At begged the rain to wash it white, but it was

urned to the field to care for their

The shepherds were filled with wonder. They talked and talked and

alked about the Christ-Child. The

little gray lamb heard and longed to

Who to his plighted vows and trust has ever firmly stood; And though he promise to his loss, he makes his promise good.

Whose soul in usury disdains his treasure to employ; Whom no rewards can ever bribe the

He wished so much to be write. He asked the wind : "Can you make me white ?" "No, little gray lamb." It asked the earth. "Can you ailtless to destroy. The man who, by this steady course. has happiness ensured, When earth's foundations shake

just as gray after the storm. One night, while the shepherds were watching their flocks, a glorious shall stand by Providence secured

WHY IS TIME SO SHORT

star shone in the sky. Angel voices were heard like sweetest music. Have you ever met a man, be he a The shepherds arose and went into Bethlehem, where the Christ-Child tudent, an artist, a merchant or prostudent, an artist, a merchant or pro-fessional man who did not complain of want of time to read all that he desired, to put the finishing touches to his work, to fulfil all his engage-ments? It is the common cry from the busy world. Time it so short and there is so much to do. Those, lay in a manger. When they had bowed down to worship Him they reperhaps, who take a little of this pre tions time to reflect on the manner use will, doubtless, grant you that they sometimes, even often, waste time. Upon this humble admission they will be less disposed to be angry with the day for closing its round with twenty four short hours and become indignant at themselves making these hours shorter. for hey who waste the minutes of the hours by vain sighs and com-plaints because of the shortness thereof will never learn that it is not time that they lack, but the experience and disposition to use it rightly. How many idle, useless things we do in one day, in one hour? How many things we do merely to undo perhaps with greater expendi-ture of time and patiencel One fruitless repentance treads so close on the heels of another as to give good resolution no walking room be-And so our precious minutes hurry one and another into oblivion, unle we check them by resolutely reining in sloth, worry and vain regrets.-Buffalo Union and Times.

born one hundred and thirty-two years ago—on June 9, 1781, to be ex-act. His birth-place was a hovel, with a clay floor, and walls and bare rafters. When he was five years old he began to work for his living by herding cows in the daytime, and hearing up the gates at night. out to them, laughing or making rude remarks about them. Do not stare at visitors. 8. In passing a pen, pencil, knife or pointer, hand the blunt end to-ward the one who receives it.

BLOSSOMS THAT NEVER FADE

herding cows in the daytime, and barring up the gates at night. As he grew older he was set to picking stones from the coal, and after that to driving a horse which drew coal from the pit. He went half-fed and half clothed. Of late years Catholics in many places have begun to copy the pagan custom of decorating the dead. Flower wagons seem to form a neces-When he called at the school-When he called at the school-house he was plugman of a pumping engine, and, though he knew nothing of reading or writing, he had studied the engine until he had a complete knowledge of the machine. He was sary part of most funerals. The non Catholic has no Mass, and purgatory is a place unknown to him. He may mean to express his sympathy and sorrow in the flower he places able to take it apart, and make any able to take it apart, and make any ordinary repairs. Not discouraged by the advice given him by the schoolmaster, he made application and attended the evening school. At the end of about two years he had learned all this school could teach him. He con-

and sorrow in the flower he places on the coffin of the dead. It may speak for him the last farewell of a loving heart to a cherished friend. loving heart to a cherished friend. But flowers are not for the dead, they take away the thought of death. The sacredness of that sol-emn moment is lost amid the fragceived the plan of constructing a steam engine. It took him a long rance of flowers. The casket hides an awful mystery. "Thou shalt die an awful mystery. "Thou shalt die the death," and immortality, God's time, but at the age of forty he made several engines, and was known as a gift to man, put on mortality. God's deceased friend has paid his share of Adam's debt, the living must be re-minded of the debt that is still unseveral engines, and was known as a successful and energetic engineer, and was called upon to build long and difficult lines of railroad. But his locomotives were too slow; he wanted them to run faster. He

paid—their own. Gay flowers and handsome wreaths disturb the majesty of that thought. The burial of our dead is a religious proposed to build one which would run at the rate of twelve miles an hour. Everybody laughed at him. Some thought he was crazy. One gentleman, who considered himself very wise, said to him : "Suppose ceremony ; not a vain and worldly pageant. The rubrics of the Church forbid flowers on the altar at funeral Masses; the altar is draped in mourn you invent an engine capable of running nine or ten miles an hour,

ing; the priest wears black vestments all in keeping with the great and sol and suppose, while it is running, a cow should stray upon the track. Will not that be a very awkward cir-cumstance?" "I should think it emn mystery of death. Many dio-ceses have strict rulings forbidding flowers in Church at funerals. What comfort will it be to you, kind reader. to have flowers lavished

might be very awkward-for the well, he succeeded in making his on your remains ? Your poor soul ocomotive, and at a trial which took will be craving in the cleansing fires place near Liverpool, it attained to the unprecedented speed of fourteen miles an hour! By making certain improvements this same engine, the of purgatary, not for flowers, but for prayers, for the Precions Blood in the Holy Sacrifice of the Mass. "Have pity on me, at least you my friends," will ring your pleading cry, and your dearest friends will hasten to answer improvements this same engine, the Rocket, was made to go at the speed of thirty miles an hour. People laughed not longer, but admired. He was invited as a consulting en. your piteous plea by strewing flow-ers on your coffin. Does it not seem

gineer to foreign countries, and a mockery? wealth flowed upon him. Philos-ophers sought his friendship, and his king offered him knighthood, but he Flowers for the living! Prayers and Masses for the dead! Some one has said : "One rose in a sick man's preferred to remain plain George Stephenson. That is the name of this "awkward laddie," who became the inventor of the locomotive. room is worth more to him than a hundred on his coffin." The living can appreciate the beauty and fra

ger.

grance of flowers; the dead cannot. But the soul of the dead man cries out from the depths of purgatory "Oh, give me prayers, give me Masses —the eternal blossoms that will never fade !!"—St. Anthony's Messen-

> THE CHURCH AND LABOR

Very Rev. John P. Chidwick, D. D. in the course of his address to four In the course of the address to four thousand men and women, members of about forty different labor unions in the City of New York, assembled in St. Patrick's Cathedral, Manhattan for the annual "Labor Sunday"

services, said: "The Church of which you are members is not responsible for the hard conditions under which labor groaned and grieved despairingly. The present capitalistic system by which the masses have been eswhich the masses have been exploited and pauperized for the en-richment of the few was not a develo opment of her spirit nor her history. In the Catholic days of Europe before In the Catholic days of Europe before go see the wondrous babe, too. One day when they were near the town there were three Wise Men rid-ing upon camels. The little gray





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has ever known. She has filled every age and every hand with hos pitals, asylums, homes, refugees of every kind for the unfortunate, weak, injured, impoverished and even out-cast of society.—St. Paul Bulletin.

THE K. OF C. OATH AND THE CONGRESSIONAL RECORD

Many people who read the alleged oath of the Fourth Degree, Knights of Columbus, which has been so in-dustriously circulated in many quarters, are inclined to believe that it is true because the leaflet containing it states that it is copied from the Congressional Record, of Feb. 15, 1918 As a matter of fact, this "oath" is

found in the Congressional Record : but that does not establish its authenticity. How did it get into this official publication which records the proceedings in Congress ? And what does the Congressional Record itself say in regard to the truth of this oath ?

An examination of the Congression-al Record of Feb. 15, 1913, shows that this "oath" is filed as an exhibit by Eugene C. Bonniwell of Pennsylvania, who charges that the supporters of Thomas S. Butler circulated it in the district in which he and Mr. Butler ran for office and that, as a result of this, he was defeated.

In his protest, printed in the Con-ressional Record, Mr. Bonniwell gressional says : " Messengers in the employ of supporters of Thomas S. Butler travlled the district, having in their possession and circulating a blasphemous and infamous libel, a copy of which is hereto attached, pretend ed to be an oath of the Knights of Columbus, of which body the contestant is a member. So revolting are the terms of this document and so nauseating its pledges that the injury it did, not merely gether to the best advantages of each and with a view to the dignity testant, but also to the Knights of Columbus and to Catholics in general, can hardly be measured in terms. (Congressional Record, Vol. 49, Pt. 4, Feb. 15, 1918, P. 3,216.) Feb. 15, 1918, F. 3,216.) Mr. Butler, in his defence, as printed in the Congressional Record, says: "I apprehended with alarm the use of such a document in a political campaign, or at any other time. I did not believe in its truthfulness and so stated my judgment concern-ing it on November 4th, 1912, as soon as complaint was made to me of its the world, she blessed your organization as a necessary protection against the greed of human nature which under other circumstances might have manifested itself at that general circulation. Inasmuch as I did not wish to give this document, which I judged to be spurious, any

and libelous article referred to in the paper of Mr. Bonniwell and which was the spurious Knights of Colum-bus cath, a copy of which is appended to the paper" ( Congressional to the paper." (Congressional Record, Vol. 49, Pt. 4, Feb. 15, 1918, P.

This shows very clearly what the Congressional Record itself is the best refutation of the assertion that

the Knights of Columbus "oath" printed in its pages is true. Of course, the bigots who use this "oath" to stir up sectarian strife state only one-half the truth and, by mplication, would have their duper believe that the presence of the 'oath" in the Congressional Record is undeniable evidence of its truth.-St. Paul Bulletin.

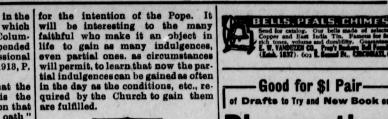
### INHERITED RESPECTABILITY

We sometimes meet with person who affirm that one can live as cor rect a life without religion as it, and they point to concrete ex-amples which seem to bear out the statement. We might reply to such in these words of a dignitary of the Episcopalian church: "Do you real-ize that they are living on an inheritance of morality and respectability handed down from previous generations? There is in the world a great deal of this left-over piety, bequeathed by godly ancestors. earned by fathers and grand-fathers and easily squandered." It is true. We often wonder whence comes that sense or instinct of moral-ity which renders the lives of unbaptized persons comparatively exem

olary Brownson touches on this subject when he says: "The natural elevation of the soul comes of the interior tradition common, in some degree to all persons brought up in Christian countries, even though not bap tized. Reason in Christian lands has an elevation, a Christian 'sense, which brings it in some degree into relation with the 'teachings of the Church,' and enable it to fore-feel them as the compliment of itself, and the natural response to its wants and its aspirations. In some sense, rea in Christian lands, even in who regard themselves as unbeliev-ers, is Christianized, and tends to Christian truths. You cannot con-verse five minutes with a non-Catholic, whether Protestant or infidel, without detecting in him the ele-ments of Catholic thought; and whenever he speaks spontaneously, without reference to his heresy or his unbelief, he talks like a Catholic. It is thus that in a Christian community, that natural reason becomes infused, as it were, with Catholic light and the elements of Christian morality become instilled into his heart."—Intermountain Catholic.

### CATHOLIC BELGIANS IN ENGLAND

At the time of the French Revolution, England, then much more in tensely Protestant than now, wel-comed the Catholic refugees, many of them priests and nuns, driven out of France. At first, we have no doubt, there was some suspicion of the newcomers ; but as time went on and the Protestant English people came to know their guests better, they began to change their opinions about the Catholic Church. To day England is again sheltering thou-sands of homeless Catholics from Belgium ; and if we may judge from what we read, the contact with these good people is removing from many misunderstanding and prejudice that is such a barrier to mutual good will. Even in Glasgow, whose people are not noted for sentiment of any kind, particularly sentiment for Cat Belgium refugees are being cared for with enthusiasm. The arrival of a large number of nuns was the occa-sion of scenes which could not have been deemed possible three months ago. Where in July there might have been opposition, there was now every sign of welcome, and the people of Glasgow vied with one another in showing their anxiety to help in every possible way to succor the needy.



AN IMPOSITION

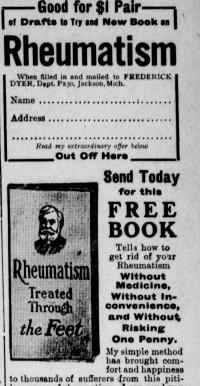
'For some time," writes a correspondent of America. "I have been annoyed by receiving through the mails copies of The Menace. My complaint to the post office author-ities, so far from mending matters, has only made them worse. The sheet still comes to our office, enclosed in envelopes with postage due. As we cannot afford to neglect letters we are forced to pay the extra charges, but only to find that we have been deceived again into pay-ing to receive a sheet that we would

gladly pay money to have suppressed. The matter has angered me greatly, but so far I have been able to get no redress. There must be some means of obtaining protection from such an imposition, and I intend to discover it, cost what it may."

## HEROISM OF A SPANISH SISTER OF CHARITY

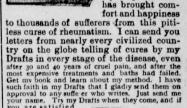
The following facts speak for themselves; not to chronicle them would be culpable negligence, writes the Madrid correspondent of the Irish Catholic : To the hospital of

Pontevedra, in the north west of Spain there was brought a little girl of fourteen years, Juana Abejson, suffering from such extensive burns on the right arm that it was deemed necessary to amputate in order to save the life of the child. Touched by the state of the child, who would thus have to go through life in a maimed condition, a de-voted nun, Sister Gertrude, of the Order of Charity, offered to allow the necessary pieces of skin to be cut from her arm, and so saved the child from a dangerous operation and from the loss of such an important member. May God reward such unselfish Christian heroism.



SEVEN

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# HE CATHOLIC RECORD

## OUR BOYS AND GIRLS

### HE WANTED TO LEARN

More than a hundred years ago stout, freckle-faced awkward boy o boy of eighteen years, dressed in a ragged waistcoat and short breeches, without stockings or shoes, rapped one evening at the door of a humble cottage in northern England, and asked see the village sch When that person appeared the boy said, very modestly : " I would like attend your evening school, sir." And what do you wish to study?" to attend

asked the teacher roughly. "I want to learn to read and write,

sir," answered the lad. The schoolmaster glanced at the boy's homely face and rough clothes scornfully, and said : "Very well, you may attend, but an awkward, bare-legged laddie like you would

better be doing something else than learning his letters." Then he closed the door in the lad's face.

The boy was the son of the fire. man of a pumping station in a Northumberland coal-mine and was rudeness to strangers, such as calling gave labor the happiest days that it

amb followed them and they led workingman and master, worked him where the Christ-Child lay. Kneeling down, the Wise Men offered precious gifts of gold, jewels, incense and myrrh, but the Christ-incense and myrrh his hands to the of or ur Church caused both to be of or ur church caused both to be him where the Christ Child lay. Units stretched forth His hands to the little gray lamb looking in at the doorway. He could not resist the little bands, his heart was filled with love, and he trotted over toward the

love, and he trotted over toward the Mother and the Babe, forgetting all about himself and how unworthy he The Christ Child touched not the when she ruled the civilization of

jewels, but patted the gray lamb's He made the sign of the cross-

and lo! the gray lamb became as white as snow.

Across the ocean in one of the time, she blesses you doubly and trebly now when religion was waned in its influence over man and comgreat, beautiful churches you may see this pictured in a lovely stained mercial greed and lustful passion glass window.

glass window. The Three Kings are kneeling there with their precious gifts upon the ground, but the Christ-Child makes the sign of the cross on the and luxurious extravagance are characteristic of the day. She haracteristic of the blesses you in the name of religion, society and humanity. She tells you to struggle for every legitimate right of body, mind and soul. She warns you not to be deceived and begray lamb's head.-Sunday Compan-

GOOD RULES FOR SCHOOL GIRLS

A teacher in one of the schools in Baltimore dictated the following to and two thousand years. She pleads with you not to sacrifice your faith,

her pupils : "Scholarship without good breeding is but half an education." 1. To be polite is to have a kind

with you not to sacrince your fatth, your virtue, the virtue of and care of your children, your personal rights and liberties. She found you when she first came forth upon her mission slaves of the State, and she warns you not to sell regard for the feelings and rights of others. 2. Be as polite to your parents, brothers, sisters and schoolmates as your freedom to become the State's wards and dependents again. She appeals to you as free men and strong men. She appeals for God's sake, for the sake of those who will

you are to strangers. 3. Look people fairly in the eyes when you speak to them or when

they speak to you. 4. Do not bluntly contradict any

sake, for the sake of those who will come after you and for your own. "She is said to be the enemy of the workingman, to be in alliance with capitalism, to be opposed to the pro-gress and aspirations of the working-classes. What a hold reach and slap. one. 5. It is not discourteous to refuse

to do wrong. 6. Whispering, laughing, chewing gum or eating at lectures, in school lasses. What a bold, rash and slan derous charge in the face of history. The Catholic Church has at all times or at places of amusement, is rude

been the friend of the poor, the weak, the laborer, the oppressed She

notoriety whatsoever, I refrained from its public condemnation until the time when a general complaint was made to me and I thought it my duty to publicly condemn it." gressional Record, Vol. 49, Pt. 4, Feb. 1913, P. 3219)

The congressional committee, to which the matter was referred re-ported in parts as follows : "The ommittee can not condemn strongly the publication of the false guiled by an evil whose spirit she has often fought in her long course

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#### NOBLE BELGIAN PRIESTS

Another phase of the matter worth recording in our pages is referred to in a letter which appeared recently in a Nottingham English daily paper. The writer, Mr. E. C. Price, who has just returned from Belgium is a member of a well-known local Non-Conformist family. Mr. Price wrote If it had not been for the very great number of priests, who have indeed been God's good messengers far beyond what will ever be known in this world, the misery would have been much intenser than it has been and though, as many of your readers will know, my early days were spent will know, my sarly days were spent in Nonconformist circles, when I: re-turn to Belgium I shall never, to my dying day, pass a priest without the very humble lifting of my hat.—Spc-red Heart Review.

## DECREE ON INDULGENCES

The clergy and laity will find much consolation in a decree of the Sacred Congregation of the Holy Office, Congregation of the Holy Office, which has just been issued conceding a plenary indulgence to be applied to the Holy Souls as often as the faithful visit a church or public or semi-public oratory on the Feast of the Holy Souls, in November. The usual conditions are to be fulfilled-confession, Communion, and prayers

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