CHATS WITH YOUNG MEN

"I HEARD"

The sins of the tongue are so prevalent and destructive that Redemp torist priests when preaching mis sions always give a sermon on them Calumny and backbiting—the utterance of the false and the utterance of the injurious truth that should not be uttered-these are the ways in which the sins of the tongue find Fortunate is the who curbs his tongue when criticizing his neighbor.

"I heard" are words that begin countless sentences spoken on the street, on the cars, in our homes. What follows these words reveals how the listener heard. The bird's song, the child's laugh, the vile oath, the hum of machinery, the bit of cruel gossip, the story of heroism and of unselfish kindness, all have been in the air, all have passed both door and vestibule of the car, but each hearer has sifted and held according to his character.

There are sweet, sunny souls that gather notes of cheer and comfort as naturally as the bee gathers honey. If there is good news, they hear it If there falls a word of praise or encouragement concerning anyone's work, they not only catch at it eagerly, but they make sure to speed it on its way to the tired laborer, to whom it will be not only music, but new strength. All hopeful sounds come to them, and they carry to others the harmonies they hear.

One wonders why anyone should choose to gather up unkind criticisms and to pour them upon sensitive souls already too heavily burdened; to repeat the half truth, the carelessly uttered disapproval, to to fellow to teacher or worker, whom it will only pain and dishearten; and yet there are those who do this very thing continually They are not intentionally bad or cruel, yet they steal away courage and make hearts sore with the pois they recklessly scatter "I heard." always is their excuse for the repe tition of unkind things. They live in the same world and walk the same streets with the other class of but the voices that are borne to their inner consciousness,

are very different.

This matter of hearing has not only to do with what of help or hindrance we carry to others, it has still more to do with what we build into our own lives. We grow by what we hear, for sounds thoughts, the spirit's food. And ever in among the earthly voices come the heavenly voices-God's call to service, to kindness, to Himself. "Take heed therefore how ve hear."

PLEASANT MANNERS

Do not flatter yourself because you have a good brain and a large stock of self confidence, that you do not need to be so particular about your manners. Merit does not always win in spite of bad manners. Superior talent, even genius, has starved to death in many a man who never tried to overcome their handicap of offensive manners.

No matter how much ability you have nobody will want you unless are pleasant and agreeable. you are pleasant and agreeable. Neither your services nor your company will be in demand. We all like to get away from disagreeable, offensive people. We are repelled by them just as naturally as we are attracted by the sunny face, the We gravitate attractive manner. toward agreeable, kindly people, as school inspector. He made a sorry material bodies gravitate toward the center of the earth. Business men, his teeth: "Let me alone little toward agreeable, kindly people, as no matter how absorbed in business, fellow; you are far too young to are no exception to the rule. However coarse and gruff an employer reading his newspaper, and never may be he appreciates refinement took his eyes from it until his unand gentle manners in others.

The law can touch us here and there now and then," said Burke, and disappeared from sight. 'but manners are of more importance than the laws. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine by a constant, steady, uniform, sensible operation like that of the

Suave, gracious manners will do more toward winning customers, patients, clients, friends, than twice the ability without these qualities. They oil the track, clear the road and wonderfully lighten the burdens of life.—Catholic Columbian.

OUR BOYS AND GIRLS

TO BOYS

ever saw it.

ragged clothes, don't talk rags in his tight nosegays. The houses and

some part in the game that doesn't field flowers. Two altars were being require running

start his lesson.

If a larger and stronger boy has

GOUNOD AS A SCHOLAR

Pierson, he was constantly scribbling One day the school master sent for him to come to his

Your parents complain," said They do not wish any musician in their family. You must be a professor.' 'Never!'

"Your only choice is between Greek and Latin." "But I will be a musician," Gounod

"You will? Give it up, I say; it is no profession at all. However, we will just see what you can do. Here's pen and paper. Compose for me a new air to St. Joseph's words, 'A peine au sortir de l'enfance.' "

It was the recitation hour. Before the bell sounded for the studies to begin again Gounod came back with the paper completely covered.

"Already!" cried Pierson. "Well, sing it, then.'

Gounod sang and accompanied himself and so deeply affected poor Papa Pierson that with tears he pressed him in his arms, and exclaimed: "Oh, my dear boy! hence forth they may say what they like, but a musician you shall be and nothing else."

AN ALTAR BOY'S RETORT The following interesting anecdote

related in the Transcript of Hartford

Not long ago a Catholic boy was traveling in a train between Brussels and Namur. In the same train was an infidel school inspector. On passing before a Catholic church the boy uncovered his head in honour of Blessed Sacrament, which he knew was kept in the church.

The inspector, who up to this time had been reading a newspaper, on seeing the reverence paid to the house of God, began to laugh, and the following dialogue ensued:

"To be sure, my little friend, you must be an altar-boy? "Yes, sir," replied the boy, "and I am just preparing for my First Com-

And would you please tell me what the curate teaches you? Well, he is just instructing me in

the mysteries of religion. And, please, what are those mysteries? I have forgotten all about those mysteries a long time ago, and in a couple of years it will be the same with you."

"No, sir; I will never forget the mysteries of the Holy Trinity, of the Incarnation and of the Redemption. "What do you mean by the Holy

"One God in three Persons." " Do you understand that now, my

little friend?" "Where there is a question of mysteries three things are to be distinguished; to know, to believe, to understand. I know and I believe but I do not understand. We will understand only in heaven.'

"These are idle stories; I believe only what I understand."
"Well, sir, if you believe only what you understand, will you tell me How is it that you can move

your finger at will?" "My finger is moved because my will impresses a motion to the muscles of my finger. "But do you understand how this

"Oh, yes, I understand it."

"Very well, if you understand it, then tell me why your will can move your finger and not, as in the case of a donkey, your ear?

That was too much for the learned teach me a lesson." He resumed asant little traveling companion had stepped off at the next station

A CORPUS CHRISTI MEMORY

From a pleasantly written account of a holdiday season at Gavarnie, in the Alps, contributed to Harper's Magazine, by Amy Oakley, we take the following description of a Corpus Christi celebration:

We were awakened on the 14th of sin. But, then, while admitting this June by eager voices under our failure to prevent sin, Christianity is windows and on looking out we saw that the peasants were bringing greens from the valley, branches of ash and poplar, for this was the Fete You are made to be kind boys, Dieu, and there was, of course, to be a procession. The fresh, woody smell generous and magnanimous, said of twigs and boughs and the grassy Horace Mann, the great teacher, to a fragrance of meadows come back to a clubfoot, don't let him know you since sunrise, and had gathered tall violets and buttercups and giant blue If there is ever a poor boy with columbines, which they carried in walls were being trimmed with If there is a lame boy, assign him branches, and the way strewn with had failed to act as a Christian. In erected, one near the church, another If there is a dull one, help him to outside our windows at the foot of the crucifix. We watched this one If there is a bright one, be not being draped, first with lace curtains, envious of him; for if one boy is borrowed from our host, then with a the school, which is an altogether proud of his talents and another is canopy of branches and masses of envious of them, there are two great alpen-roses, a cross of which stood on the part of the boy not respondwrongs, and no more talent than upon the altar between brass candle-

sticks. When the hour for Mass arrived injured you and is sorry for it, forgive him. All the school will show by their countenances how much only outsiders, slipped into the chairs of Christianity, and not an outcome of by their countenances how much only outsiders, supper into the chart better it is than to have a great fuss. offered us by the plump little dame it.

But you will argue that "it takes in white frilled cap. The church was in white-frilled cap. The church was crowded to the doors. On the first row of chairs were the children, the in a sense, but only in the sense When Gounod was at the school of little girls with gay red capulets which

tight Sunday homespun and best berets. The nave was filled with women, a few wearing the scarlet capulet, but most of them the allenveloping, medieval black capuchon covering the head and falling to the Some of the youths sat in the choir, but the rest of the males, with a clatter of sabots, mounted the the winding, worn steps, to gallery. Through clouds of incense high - pitched, melancholy came chants.

Miss Oakley then describes the

procession as follows: It was led by the children with fluttering banners; next came the priest, splendid in orange and gold, accompanied by four redrobed acolytes; then, the choir and congrega-tion. While the deep bell tolled, the processiou filed out from the cool church into the sunlight, where red and orange flashed against the snowy Cirque, then passed of self-defence war is unavoidable. into the shadows of walls and houses At each wayside altar the Host was while the knelt, and the bell paused, to renew its ringing as the procession wound

back into the church for benediction. Another day that was celebrated with due ceremony was the feast of St. John the Baptist:

The shepherds rarely come down from the plateaus during the summer months, but on June 24th they celebrated their special fete day, that of St. Jean Baptiste, the patron of Gavarnie. On the eve they lighted beacons, which we could see burning above us on the pastures. A bonfire of pine branches was kindled at the It was built at the foot of the crucifix and blessed by the priest. We watched it roar and crackle as the cones and needles caught, lighting up the faces of the villagers. As the blaze died down each house-holder rescued from the embers a charred stick. This he took home to throw on the fields, carrying with it a blessing for the coming year and the protection of his crops from hail. -Sacred Heart Review

THE FAILURE OF CHRISTIANITY

Examiner.)

People have been telling us "ad clusive evidence of the failure of Christianity. A correspondent sends us some cuttings from Ceylon dealwith the subject, otherwise we should have left it alone. Being stimulated to handle it, we shall try is a practice of Christian virtue, to be as brief and precise as pos-

We have already explained in mind, and so moderate in will, that everybody would be bound to agree with everybody else on all things where only one sound view is possible; and they would at least agree the world as it is constituted, war is altogether a natural contingency. Even if everybody were actuated by the spirit of justice and charity, there must always occur cases in which men will take different views as to where justice lies. When such a difference arises, and an agreement cannot be arrived at, neither can be expected to yield to the other whom he thinks wrong; and unless they deem it more profitable to come to a compromise, they must come to

Even Christianity could not pre- Of the two, the social act vent that; nor has Christianity ever claimed to prevent it. Hence if Christianity does not do what it man who helps to the punishment of never professed to do you cannot call it a failure

go to war, each conscientiously con- of meekness into practice. vinced of the rightness of its own side; it is also possible for two powers to go to war when either or ooth are blessed with no such conscientious conviction. In this case war is an act of malice and wickedness, the product of pride or ambition or avarice, on the side which is not in good faith. So far as there is bad faith or malice, so far is there sin; and the only failure of Christianity is the failure to prevent in itself is not to be blamed. Christianity possesses no coercive power over the wills of men. It can only deliver the mes-age and lay down the law of right, without having the slightest power to enforce it. If in spite of an over-bridge, and a notice that "passengers must not cross the line," someone gets under an engine, you cannot say that the company has failed. It is the stupid of obedient passenger who has failed. Similarly if a Christian falls deliberately into sin, it is not Christianity which has failed. It is the man that one sense we say that a boy's education is a failure if, after a sound training, he turns out a worthless fellow or a rotue. But the failure others. Thus a man with a bis even expectation of the political honors and dignities which were offered to him as a direct result of bis even expectation. does not reflect on the reputation of excellent institution. The failure is ing to his education, and not following out its lessons in later life. So with the members of the Church.

proves war inevitable. If one who was called the poor Papa covering their heads and shoulders, one side starts an aggression out tianity; whereas the counsels are a not need A. B. degrees.

a just cause is not a vice but a stands in the way.
virtue. It does not really matter If, in the case sion is there, and must be resisted. The aggressor may try to justify his any case the party which is genuinely on the defensive not only can but soon as a ruler comes to the conductive of the c must engage in war, without the given war both sides are from their own point of view right? Then both must be relieved of all blame. Are you convinced that both sides wrong? Then both must be are Are you convinced that one that case the wrong side is to blame for the war, but the right side is not to be blamed, because on grounds

THE CHRISTIAN COUNCIL

There is another bit of confusion of mind which needs eliminating. If it is a question of individual dealing with individual, then the full and perfect spirit of Christianity will put fighting and quarrelling out of the question. Christianity includes (not among its commandments but among its counsels) the maxim that "If one would smite thee on the one cheek, turn to him the other also; or if one would take away thy coat, give him thy cloak also." In other words, the higher Christianity includes the spirit of self-sacrifice and abnegation. have done such things on an heroic scale, and the edification they have given is stupendous. But no Christian exegete would tell us that they ought to be practised wholesale; and this for the following reason :

St. Augustine says, "Mali sunt in hoc mundo aut ut corrigantur, aut ut per eos boni exerceantur."—"The wicked are in the world either that they may be corrected, or that the good may be exercised by them in virtue." Now it is all very well now and then letting the wicked exercise the good by hitting them on one cheek and then by invitation, hitting them on the other. In some cases the wicked would be so astonished by the offer that they might get ashamed of themselves and use the example for the amendment of their evil lives. But there are numbers nauseam"that the present war is con- of wicked men who would hardly profit of the lesson. By the submission of the good, they would only grow more aggressive and would make the world intolerable.

What I am coming to is this. It when struck, to turn the other cheek. But it can also be a practice of Christian virtue, when struck, to "Civilization and Culture" how in an ideal world war would never occur. striker down. One of the spiritual People would be so reasonable in works of mercy is to convert the sinner. Again, as we have seen, the wicked are in this world "ut corrigantur;" and perhaps the most effective way of correcting and converting certain kinds of sinners is to prove to differ on all things where two sound views are possible. But in impunity. Therefore, however disposed a high-class Christian might be to turn the other cheek, as far as he personally is concerned, he will be doing an excellent work in abstaining from this, and taking drastic measures against aggression for the correction of the sinner would never do to let the wicked feel that they can trample on the good as much as they care to: and it is greatly for the general interests of the community to resist evil for that reason, rather than to yield to it for the sake of personal self-abnegation. man who helps to the punishment of It is a commonplace of theology

option. They are things which no evening they gathered their children and regardless of ulterior conserule showing when the counsels can legitimately and laudibly be put into | wavered. practice, and when they ought to be abstained from, the rule is this: Where the heroic act of self-abnegation is wholly good in its effect; when it will be good for me to perform it and good for others as well. or at least not harmful, then the as soon as the interests of others are practice of a counsel would encroach on the rights of others, or deprive of the word. them of some advantage general or particular, it becomes an act of even higher virtue to abstain from the great leader. He never boasted. practice of a counsel. In this case to abstain from an act of self-abnea religious vocation will and must world for their support.

the little boys conscious of their of malice, the other side is bound to sort of luxury, only to be indulged in defend itself; and a defensive war for when nothing more fundamental

> If, in the case of the individual, whether the aggressive party is in good faith or bad faith: the aggres- of the rulers of a country, who are not merely looking after themselves, but are looking after the well-being aggression by attributing tacit of a whole population. They are aggression to the other side: but in the defenders of the realm, and are soon as a ruler comes to the conclusion that the national well-being is least departure from Christian principles. Are you convinced that in a other power, he is bound to take a firm stand and resist that action He may even have to be the first to declare war, because the action of the other power constitutes in effect an aggression. A ruler under such circumstances, if he were imbued is right and the other wrong? In that case the wrong side is to blame essentially unChristian thing, would be unfit for his post. He would simply be betraying his trust. He must recognize that war is some times a necessity —a regrettable one of course, but still a necessity apply the cheek-turning principle in such an emergency would be to mis-apply it. It would be a fantastic misinterpretation of that principle to imagine that it should stand in his way where the vital well-being of the people under him is at stake. Under such circumstance nothing inconsistent with Christian principles to declare a war. Chris tianity only requires that the war should begin, continue and end in the cause and according to the modes and manner of justice, and that nothing should be done out of wantonness, but everything out of necessity, subject to the laws of

These are platitudes so stark staring that one feels ashamed of putting them in print. But it is precisely because these platitudes are ignored that people are writing of Christianity on account of the

THE CATHOLIC WORKING GIRL

Some months after I had been vorking for a firm, the president was dictating a letter, when he asked kindly: "Are you not feeling well, Miss M?" "I am quite well, thank Why?" tired." "Has my work been below par?" I asked, anxiously. "No, but you seem tired-not your active self. I then explained that I was attending a mission, and arose at 4.15 to get to 5 o'clock Mass, made a noon visit to the Blessed Sacrament in a church near by, and after office hours ate supper and hurried to church at o'clock or earlier, to secure a seat, for the crowds were great. Nothing further was said, but I noticed my work was made lighter; and Saturday I was called to the office and given a week's vacation with salarybecause we are glad to have conscientious girls in our employ. Was this a Catholic firm?" may ask. Not at all. Both gentle men were Masons.—Extension.

LAY APOSTLE CARRIES WORK INTO BIG INDUSTRY

Death recently took a Denver citizen who had won an odd sort of renown, writes Maximilian in the Catholic Register. Before co Denver he worked in an industrial establishment where several hundred men were employed. As in the case frequently in such places, there were many discussions about religion. And the controversalists often became stuck.

doing God a higher service than he us right," they then declared. And If it is possible for two powers to would by putting the Gospel counsels it is said that they never found him wanting.

He was the son of good Irish immithat the counsels of Christianity are things not of obligation but of free dearer to them than life itself. Every mediocre man will ever do; things around them and taught them the which only a choice and noble spirit attechism. The result was a family will do But even the choice and that gave one third of its members that gave one third of its members noble spirit will recognize that they are not to be done indiscriminately, those sons and daughters who did not hear the call of a religious voca quences. If, therefore, we want a tion were so firmly imbued with the faith that not a single one has ever wavered. The Denver son who recently died is said to have been se familiar with the renowned old Butler's Catechism that he was able to give almost every question and answer word for word. He could even tell in what chapter the various field for the counsels is open. But explanation than the one of Dr. Butler was needed, this Denver man involved, there comes a bar If the could give it without faltering. He was a lay apostle in the true sense

Yet he was only an ordinary workingman. He never claimed to be a could have pushed himself forward if he had wished to. But he pre-

The writer a few days ago heard a abandon it where the needs of the clever orator make a plea for an poverty - stricken family make it educated laity. The speaker showed necessary for him to remain in the the need of college-trained Catholics, Thus in order to offset the enemies of the again, a man must defend his Church who cannot be reached by again, a man must defend his property if the sustenence of his family or the claims of his relations require it. Similarly a man must resist evil and punish evil doers if yielding to them would make evil triumphant and rebound to the general detriment. The duties of the continuity of the claim of the property if the clergy. The life of this recently deceased Denver man, with the good her deceased Denver man, with the good her did despite the fact that he was not the possessor of a classical degree is proof, however, that even the general detriment. The duties of the clergy. general detriment. The duties of do tremendous good for his Church, justice and charity belong to the essentials and necessities of Chris deeper learning. All lay apostles do

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THE VALUE OF DEPTH

'The Schoolmaster," is discussed by John Jay Chapman in the Atlantic Monthly. The great defect in modern teaching, or in the results it secures, according to Mr. Chapman is the absence of depth. He says:

What we need is depth. Depth can be imparted through the teaching of anything. It can be imparted through Latin grammar, through hand-writing, through carpenterwork, through arithmetic or history. The one element required is time Depth can not be imparted quickly in many subjects at once. Leisure is necessary—a slowing down, a taking of things-not easily —but slowly, determinedly, patiently, as if there were plenty of time and nothing else counted. This is road to rapid and brilliant work, and there is no other. The smallest children should be set on this road, and guided and governed and helped and slaved over by the best of your One subject understood means the world mastered.

FITTING PUNISHMENT TO CRIME

Slander is a crime that seems to be lightly passed over in modern times. In more barbaric ages there was a keener appreciation of the evils wrought by the slanderer, if we may judge by penalties imposed for the offense. Truth recently printed the following item: "In the Kingdom of Poland there

formerly a law according to which any person found guilty of slander was compelled to walk on all fours through the streets of the town where he lived accompanied by a beadle, as a sign that he was dis graced and unworthy of the name of man. At the next public festival the delinquent was forced to appear and to crawl on bands and knees under the banquet table barking like a dog as he went. Every guest was at liberty to give him as many kicks as he chose; and the person who had been slandered, would towards the end of the banquet throw a picked oone to the culprit, who would pick it up with his mouth, and leave the room on all fours.

"A base punishment!" the fastidious reader will exclaim. But the offense too is base, and the person

guilty of it is not likely to be cured by mild penalties. the fair fame of an individual, and blasting his reputation and his prospects, is doing him an irrepar Many a life has been wrong. ruined by evil tongues.

On the whole there was something to be said in favor of those "atrocious" old laws, that rated the slanderer below the rank of man.— Sacred Heart Review

THE FRUITS OF LOVE

The following beautiful sentiments are translated from the French

You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"If you cannot bear with your brother, how will he bear with you? "Peace is the fruit of love ; for, in order to live in peace, we must bear

with a great many things. "None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light. 'It is written of the Son of Mary

that 'having loved His own which were in the world, He loved them unto the end.' For that reason love your brother.

who is in the world, and love him unto the end. "Love is indefatigable; it never grows weary.

"Love is inexhausticle; it lives and is born anew in the living; and the more it pours itself out, the fuller the fountain. — Catholic Columbian.



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