SEPTEMBER 29, 1928

CHATS WITH YOUNG MEN

I SHALL NOT DOUBT I shall not doubt, although my soul is torture

With cares of Earth that harry me all day; I shall not doubt, though health has hastened from me,

And every step is on a stony way.

I could not doubt Thy gracious Hand is guiding, I could not doubt, or reason would

depart ; I look to Thee, in Thy true love con-

fiding, lean with trust upon Thy Sacred Heart. And

Let come what will, if Thou with strength of the soul enduring to

the end-I shall not ask aught earthly to

defend me, Whatever pangs my suffering body

rend.

Thou, Thou art all,-the only Love

that liveth. The Friend of Friends that ne'er stood falsified.

When all were gone I felt Thee close beside me, And heard Thy voice when no one else replied.

Thou, Thou art all ! Why should I

fear or falter ? Thy staff hath comfort lent this

many a year. Smiling, I take the road beneath the

Shadow Let none who watched me shed one

bitter tear ! -Irish Catholio

GOODBYE TO SUMMER In his touching farewell to the beautiful season of flowers, Tosti pictures for us the fading of those charms which have delighted and consoled our hearts during a few fleeting months of the year. Fall-ing leaf and fading flowers, mellow scents of blossoms about to die, a fine purple haze over the land-scape and a sighing of gentle winds that seem to bemoan the departure

of the loveliest season of the year. it is nature's farewell to her

and fade before our eyes. But she will come again. Autumn brings the dissolution of her charms. Winter covers all the decay in a

favorite daughter. Summer is de-parting like fair hopes that wither

while covers all the decay in a spotless mantle. But beneath the ruins lie the germs of a new and more faithful life. The lengthen-ing sunbeams will shortly penetrate

the frozen earth and revivify all the delicate germs of life slumbering there. Herbs will spring forth anew, flowers take form and scent, and in the fuller life we shall again grow joyous and content.

The passing of summer leaves a regret in the heart. It typifies in striking manner the short passage of man through this world. The foliage turns from brilliant green to deeper hues of orange, purple and scarlet. The mountain tops are yeiled in a bluer haze at eventide. On the hillsides the grazing cattle turn homeward at the bidding of the farmer boy when the early shadows fall. The gentle lambs huddle together shielding them-selves from the sharper winds that sweep over the land. Gentle and neareful is the death

Gentle and peaceful is the death of nature. Even so is the dissolu-tion of great men. History tells us that those who were noble and strong have met the universal penalty with unwavering courage, even with a radiant happiness which is hardly understood by worldly It is the 26th of January of the year 1594. A world famous com-poser lies at the point of death. Giovanni Pier Luigi has enjoyed the reputation of being the greatest musician of his age and the reformer of sacred music whose harmonies or sacred music whose harmonies have lifted men's souls from earth to the eternal stars. Most pure harmonist, skilled contrapuntist, hardly had he completed his studies when he was named Master of the Children's Choir in the Julian Chapel. From here he passed to the Lateran Probasilica where he remained seven years. Another ten were spent in the Liberian Basilica. His Mass of Pope Marcellus was adjudged the most stupendous composition of its kind. Pier Luigi first performed in the Sistine Chapel in presence of Pope Pius IV. June 19, 1565. His fame was secured. All the world acclaimed him. He had lived to the zenith. Then came the decline of strength and hopes. But Pier Luigi met death valiant-ly. It is said that a man's great-ness best shows itself on his deathhed. How did the great composer compare with others in this respect On the 26th of January, 1594, Pier Luigi, attacked by pleurisy, realized that his forces were spent. He took to his bed never to arise-To approach the altar rail very days later Extreme Unction. He dispersed and to spend at least a few days later Extreme Unction. He dispersed and to spend at least a few minutes after Mass in thanksgiving reference to the proposed "control the congregationalists." Failt is a supernatural gift and the world cannot bring it about. Failt is given to those to whom God solution of the congregationalists. To remember that the church is frint the altar, and that you over the first act was to call for his beloved friend, St. Philip Néri, who hastened to his bedside to console the start and bessed in solution and ever marked his fruitful life. WHY IS IT? Why is it that practically all those who receive Holy Communion his fruitful life. Calling his little son, Igino, he pressed him to his heart and blessed him, suggesting sentiments worthy of a Christian father. Afterward set the sume managements to make such a will and the father and the set of the congregationalists. To remember that the church is from the altar, and that you over the sound set of the congregationalists. To remember that the church is from the altar, and that you over the altar and the set of the sound se On the 28th he received with tran-

on earth. St. Philip, edified by such devotion, suddenly asked : "Would on earth. St. Fhilip, edified by such devotion, suddenly asked: "Would you like to go today to enjoy the Feast of the Queen of Angels and Saints in Heaven?" The dying man considered the invitation, then acquiesced: "Yes. I embrace it most ardently. Mary, when there was a noise as of a stamher Divine Son." Hardly were the picus words completed when he placidly rendered his beautiful soul into the bosom of its Creater and into the the ordinary Sunday art for a source of the source of t my Advocate, will conduct me to pede in the pews and aisles back of her Divine Son." pede in the pews and aisles back of me. Every one seemed to be bosom of its Creator and left the church. world plunged in grief over his loss. The glorious Virgin heard the humble prayer of her faithful servant. That day he joined in the After removing the vestments, I returned to the sanctuary to make humble prayer of her faithful servant. That day he joined in the eternal Canticle. Falling leaf and fading flower. Decay and dissolution of men and nature. Death is the solution of fag. Man flowing a solution of men and nature. The solution of men and nature. Death is the solution of men and her flowing ther solution of men and her flowing ther solution nature. Death is the solution of life. Man flourishes today, says Solomon, like the grass of the field. The Pilot astonished when I saw only vacant benches in front of me. More ungrateful than the lepers of old who had received from God a miracle of Tomorrow he perishes .- The Pilot. love, not even one returned to thank OUR BOYS AND GIRLS MONTH OF THE ROSARY Say, dearest Mother Mary, can it be

That, having May, thou claim'st October, too? The flowers of spring we plucked and gave to thee. The flowers of there, and gave to thee, And these sad leaves of autumn wilt thou sue? When evenings first were lengthen-ing, calm and warm, We lit thy altars gay with lily-bloom t

Now falls the night full swift, with trials and our troubles and requestlowering storm,

And still thy tapers stay the advancing gloom.

'Tis thine, and ten times welcome,

Mother dear! This ripe and crisp October month

is thine. What though our flowers and leaves

be scant and sere ? The Calendar of Love knows no decline

Unity as a note or characteristic Accept these autumn wreaths-our by which the true Church is to be recognized is seldom or never understood by those who have the misfortune to be outside the Fold. chaplets bright With crimson-yellow-stained, like

sunset skies. O Star of Morn; be still our star at

night, And bless our fading years, as thou

didst bless their rise. —Father Ryan

NOBODY CAN HELP LIKING

test his church by the sanctifying power he believes it possesses; by his adherence to those things which have been taught and believed The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hands rest lovingly on the

"semper, ubique, et ab omnibus"; by his solicitude for Apostolic Order aged head. and continuity, he almost invariably assumes that unity-oneness-is a

aged head. The boy who never cheats or is un-fair in his play. Cheating is con-temptible anywhere and at any age. His play should strengthen, not weaken, his character. The boy who is never cruel. He has ne wight to hurt even a fur thing which may be visibly broken and yet the Church may continue to subsist with the true life in its var-ious parts, separated though they has no right to hurt even a fly, needlessly. Cruelty is the trait of a bully; kindliness is the mark of a be. It assumes a sort of growth by fission, after the manner of a star

fish, but this biological simile is a poor one, for the parts thus formed gentleman. The boy who never lies. Even white lies leave black spots on the become separate and distinct animals and are not "one" with the character. The boy who never makes fun of parent.

I have many times called atten-

When your tongue gets unruly, lock it in. The boy who never curses or calls bad names, no matter what anybody calls him. He cannot throw mud and keep his own hands clean. The boy who never forgets that God made him to be a joyous, lov-ing, lovable, helpful thing.—News-hors' Luvral boys' Journal. THINGS TO REMEMBER IN THE To genuflect reverently on enter-ing and leaving your seat. To make the sign of the cross reverently at all times. To keep your eyes fixed upon the altar while saying your rosary. To be in your seat when Mass be-gins and to remain until the priest leaves the altar. Intervence of the cross atter while saying your rosary. To be in your seat when Mass be-gins and to remain until the priest leaves the altar. To make the sign of the cross reverently at all times. To keep your eyes fixed upon the altar while saying your rosary. To be in your seat when Mass be-gins and to remain until the priest leaves the altar. To make the sign of the cross some of the latter-day errors would have been avoided but from hard-headed, matter-of-fact persons whose watchword was "efficiency" and the moded only a glance to tell the moded only a glance to tell the intervence of the search of CHURCH leaves the altar. To have a prayer book and use it during Mass. To listen carefully to the words of the priest while he reads the epistle and gospel, makes announce-ments and circuit priest is economic advantages, whose watchword was "efficiency" and who needed only a glance to tell them that a "church" (as they use the expression to denote that con-geries of Christian sects which we epistic and gospel, makes anounce-ments and gives instructions or preaches a sermon. To rest your eyes upon the "Stations of the Cross," the statues of the saints or their pictures, rather than on the fashions of those present present.

THE CATHOLIC RECORD

he said : "I leave you the com-mand that all my unedited works be directed to the Glory of the Most High God, and to the cult of His sacred temples." " Came the beautiful Feast of the Purification of Mary. Palestrina recorded his sentiments of joy that he had been able to celebrate her onearth. St. Philip, edified by such

respective ministries, each in the eyes of the other. The proposals met with a rather cold reception, however, in quarters where they were not ignored altogether. The Board of Bishops of the Methodist Episcopal Church politely rejected them with the remark that they had always been ready to recognize Episcopalian clergy as equal to their own, and they were unwilling to place an implied stigma upon their own ministers by accepting any sort of ordination at the hands of the Anglicans. Why should they be so solicitous to please others when they themselves were satisfied? Even before the Lambeth Conference above referred to, a number of prominent Congregational ministers had held informal meetings with Episcopal bishops and clergy on the general subject of mutual recogni-tion and a closer union, and later each body took official cognizance of these desires, a joint commission of the Protestant Episcopal General Convention having been created[®] while the National Council of Con-

gregational Churches appointed a "Commission on Comity, Federation and Unity" to consider whether in certain exceptional cases it might be désirable for a Congregational minister, serving, for instance, as chaplain in the navy, where he had to minister to Episcopalians as well as Congregationalists and men of other communions, to receive at the hands of a bishop of the Episcopal church a supplemental ordination in no wise setting aside or denying the validity of that which he already had, or breaking his relations with the Congregational church. A our existence. What we call desires appears to

ing Him to bless us. Too many of our Catholics look upon Holy Mass and Holy Communion as a duty that number of Congregational leaders, unofficially, indicated that they would be interested, not necessarily for themselves, but for the work of lie in a great measure at the foun-dation of character, and for a sound moral reason it is required that the desires be directed to worthy objects and that the degree or strength of the desires be accommo-dated to the true and relative value ministers in certain exceptional cases, in such a plan of supplemen-

tal ordination if it could meet the approval of the General Convention of the Episcopal church. This was the case succinctly stated by the Congregationalist, the principal organ of the denomination. Sut the mean of supplemen-strength of the desires be accommo-dated to the true and relative value of each of these objects. If the desires are thus directed, worthy are allowed to break from these are allowed to break from these restraints of reason and moral prin-But this was not at all the Protestant Episcopal conception of the ciples, man is left at the mercy of case as is shown by the legislation unhallowed passion and is liable to recently enacted which is now repudiated by the Congregational-ist, and realized to be futile or worse by most Episcopalians them-rein is given desire, if there be no one may recite the "Creed" and profess his belief in "One, Holy, Catholic, and Apostolic Church"; no matter how much he may try to selves. In trying to safeguard what they think they possess, they have succeeded only in giving offense to their Protestant brethren. offense to their Protestant pretition The net result seems to be what the Congregationalist considers it when time will bring home to us the sad

was finally adopted can have no interest for Congregationalists or viduals and nations.

It is the duty of parents to teach their children the need of self-restraint. Neglect on the part of parents to do so will endanger their we, therefore, have no regret for the needitions, which this actions the needition the need of self-restraint. Neglect on the part of parents to do so will endanger their children's happiness, for the selfish-ness of the world will find them we, therefore, have no regret for the negotiations which this action the negotiations which this action. The the negotiation a conclusion. The the negotiation a conclusion is a conclusion in the negotiation is a conclusion. The negotiation is a conclusion is a conclusion in the negotiation is a conclusion. The negotiation is a conclusion is a conclusion is a conclusion in the negotiation is a conclusion. The negotiation is a conclusion is a conclusion is a conclusion in the negotiation is a conclusion. The negotiation is a conclusion is a conclusion is a conclusion in the negotiation is a conclusion. The negotiation is a conclusion is a conclusion is a conclusion in the negotiation is a conclusit. The negot the negotiations which this action brings to a conclusion. The Episcopal church has not appointed commission to continue the sons of self-denial and sacrifice.

not a thing human, but is Divine in

origin, that it is not a future condi-tion dependent upon his own acceptance of the truth, but it is a

fact, present, and always has been

present in the true Church, a mark whereby one may know those who are of it and those who are not, not

negotiations, because it regards this action as final. We also accept it as final. Its passage registers the honest and earnest hope of a large number of Episcopalians for closer fellowship with other Christians. It registers also the deep interset of The boy who never makes tun of a companion because of a misfortune he could not help. The boy who never hesitates to say no, when asked to do a wrong thing. The boy who never quarrels. The boy man do the protestatism not only was the Divine idea of the der the low of the protest of the low o does not mark any important movement toward Church union. And lest repetition become tedious or seem trite let me observe that this will be the net result of all legislation directed by any one of the separated Christian bodies and looking towards anything that might be thought of as "unity." Federation there is already and upon the happiness of others, being satisfied with our own lot. We must cherish the virtue of content. ment, coupled with good will towards others. Covetousness is a violation of that divine ideal of mutual relations that should obtain more of it there will be. Mutual agreements as to the delimination between man and man. Love your fellowman and you will not covet his possessions.—The Missionary.



At all times covetousness has een one of the besetting sins of mankind, and in every generation it has cast its blight upon the happi-ness of thousands, impeding the moral growth of the world. It is a plant that grows wherever mer meet, it thrives in every clime, and once it has taken root it become almost impossible to stop its growth So disastrous is it that God had made its elimination the object of one of His commandments. We are one of His commandments. We are not forbidden, of course, legitimate desires and honest ambitions. Work, we know, is not a curse, but a blessing and he who through the employment of his God-given powers seeks to satisfy his ambition does his duty and achieves a full measure of contentment. The only measure of contentment. The only restrictions put upon man is to do his work honestly and not to infringe upon the rights of his fellow man, but to do this we must guard against covetousness, which

is the object of the commandment "thou shalt not covet." As a vice covetousness is most debasing in its effects upon ourselves and it creates a suffering out of all proportion to the thing desired. Foolishly we imagine-that our happiness cannot be complete unless we add to our posses sion that which someone else else happens to have. Unable to realize our desire we begrudge our neighbor not only his possessions but his happiness. In time this leads to hate, and the poison of hatred fills our whole being and embitters



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To be dressed modestly, neatly, and to be very clean. If you receive Holy Communion,

to approach the altar rail very quietly with head bowed and hands

day. But when centuries had passed and most of the original causes of schism had long since been forgotten, the obvious inconveni-ences of having Christendom cut up separate sect, be he the highest of High Church Episcopalians, or the most "orthodox" of Congregational-ists, recognizes that "unity" is conception that occasioned the abortive legislation enacted at the recent General Convention of the Protestant Episcopal Church, with reference to the proposed "con-cordat" between that Church and

oming Him and in telling Him our

UNITY, NOT DIVINE

BUT HUMAN

Floyd Keeler in America

No matter how sincerely such a

Behind that dark sorrow of yours there may be the anthem of angels and the peace of God.



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Terente Globe

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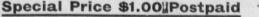
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The Catholic Record, London, Ont.

Marie Conway Cemier, author of "Slippy Mothee." Like a whiff of clover and a cool breeze on a hot day. I am sure Father de Rance would have adored Abbe Pierre. Eleanor, Gates Author: of "The Rich Little Poor Boy." After many books which have been trum-peted as "works of art," "Impiration," Abbe Pierre comes as a relief, a bouquet.