MARCH 21, 1914

CHATS WITH YOUNG MEN

THE MAKING OF A GENTLEMAN

One of the first principles con-uctive to a happy life is, in fact, o be ready to take every man with ductive to a happy life is, in fact, to be ready to take every man with a discount—to count up the points that please us and set them against the points that displease us; and if, the good points predominate to be satisfied. If you get 60 or 75 per cent. of what you would like to have in a man, it is time to thank God for it. And justice requires that you should credit him with all that you should credit him with all that you should credit him with all that you should put up with the rest without repining—still more without encroaching on his liberty and trying to make him miserable just because he is not in all respects what you would like him to be. A great help to this philosophy is to reflect that while you are painfully conscious of the faults of others, others are also painfully conscious of your faults, which are just as distressful to them as theirs are to you.

which are just as distressful to them as theirs are to you. And so it comes to this. One of the elemental parts of a gentleman under the heading of justice is to have a good humored tolerance of others; a kindly concession to them of the liberty which you claim for yourself, a spirit of give and take and of fellowabin in infirmity which and of fellowship in infirmity which prevents you from imposing yourself upon others, just as you would not like others to impose themselves. upon you.

ENCROACHMENTS ON REPUTA-TION

Such is one of the points of ele-mental justice to which a gentleman must aspire-namely, to respect the personal rights of others in points where they differ from yourself. Another elemental point is to respect other people's reputation. Those who abstain from external interference with the ways of others, with out being actuated by the spirit of tolerance, are very liable to compen-sate for their self restraint in one way by giving way to license, in another by the more indirect way of injuring their neighbor's reputation.

Actuated by dislike, we get our netaphorical knife into a man, and stab him with the dagger of the tongue. We slander him, and beslime him with insinuations of evil ns, or evil motives; we embitter his friends and relations against him, and deprive him of his good name. What is the difference? Murder and burglary and embezzlement are vulgar, and slander is not! Morally the one is just as criminal as the other; only our social code, our public con science is too course to recognize the parity.

Good name in man and woman Is the immediate jewel of the soul. Who steals my purse steals trash-

thing, nothing. 'Twas mine, 'tis his, and has been slave to thousands :

But he who filches from me my good name,

Robs me of that which not enriches him.

And makes me poor, indeed."

Slander, calumny, detraction, back-biting, are essentially criminal be cause they are as essentially unjust ; therefore, they are no less ungentlemanly than burglarly and murder. Any man who wishes to attain the first and most radical degree of gentlemanliness will think seriously

PLAVING THE FAIR GAME

Thus under justice as the quality of a civilized being, we include everything which concerns due respect for | in it. At night the stars shone down

need requires, but playing the game fairly, and not trying to bluff or bully or domineer over him — yielding or domineer over him — yielding graciously to his superiority where this manifests itself, prepared to suffer defeat with equanimity and without malicious resistance, and without trying to take advantage some other way in the spirit of re-

venge. A good illustration of this point is found in the department of sport. The chief educational value of games The chief educational value of games is precisely to give exercise to this spirit of justice and fair play. The rules of the game are laid down, and it is a point of honor for every player to observe them; while foul play of any kind is considered a disgrace be-

any kind is considered a disgrace be-fore the whole field. The game is a contest of sterling merit, not of cunning or trickery or violence; and the spirit of a good sportsman is to take victory without offensive exultation, and to take de-feat without gloom or resentment— to take discredit to himself and to give credit to another with even-minded impartiality; to play a win-ning game with sobriety and moder-ation, and above all to play a losing game in good humor and persever-ance—content to take second place with honor rather than first place with dishonor. The football field is in this way a

The football field is in this way s complete epitome of life, and is a re markable test of a man's character as to whether he plays the game of life fairly or unfairly—whether he is actuated by impulse and passion and selfish interests without consideration for others, or whether he is actuated by principle and reason and justice with full consideration for others—in short, whether he is a civilized gentleman or a savage.— The Bombay Examiner.

OUR BOYS AND GIRLS

THE STAR THAT BECAME A BEAUTIFUL LILY

Once a beautiful star came down to earth. For a long time it had watched the children at play in the green fields, and the star said : "I love those little Red children : I-would

like to go down and live with them.' So one night the star shot down, down, till at last it stood out upon a big plain. The people in the wig-wam village saw it, and ran to look

'I have come, O good people." said the star, " to dwell with you on the earth. I love to watch you in your wig-wams. I love to see you make your birch canoes, I love to watch your children at their play. Tell me, then, where I may dwell. It must be where I can see you all, and where at night I can look up at my home in the

Then one chief said : " Dwell here upon the mountain top, where you can overlook the plain. The clouds will come down and rest upon the high peaks, and each morning you will greet the sun."

"Dwell here upon the hillside," said another chief, "for there the flowers grow brightest and the sun is warmest.

Dwell in the forest," said a third chief, "for there the sweet violets grow, and the air is cool and the smell of spruce is in the air." But the star thought the mountain was too far away, as it could not see the children from such a height, and it was they it wanted to be near. The hillside, too, the star thought,

was far away, and the forest, it was sure, was too dark and dreary. But one day the star saw a beautiful lake. The water was very clear-one could see the sky and the clouds

The children loved the lake, too

often paddled out upon it with their litile cances. "I will dwell right here," the star said, "for then I can be near the chil-dren."

And so when the sun had set the star floated down upon the waters. It sent its rays away down beneath the waters; and the Red children thought these rays took root, for the very next morning there was a beau-tiful lily upon the waters. Its roots tiful lily upon the waters. Its roots reached away down into the rich earth, its petals were pure white, and it had a heart of rich yellow gold. "No flower has a perfume so sweet," the children cried. Then they rowed out to look at it. " It is the star," the children said; " it will dwell with us forever, and we will call it the Lily Star. Then the children rowed back to the shore. They did not pluck the lily, but each morning they went to see it.

eee it. "Dear beautiful lily !" they would

say. By and by it opened wide its petals, and the air was filled with sweet

Then other lilies grew up around it, and after a time these Water Lilies, or Lily Stars, as the children called them, were floating on the waters of the lakes everywhere. —Selected.

GOLDEN DEEDS

GOLDEN DEEDS One day not long ago a young woman was reading a book in which there were set forth long and stirring accounts of the golden deeds of brave men and women of the past. Some of them had given up their lives for others, and some had preferred death rather than to be untrue to their own sense of duty. The young woman had been reading about "The Shep-herd Girl of Nanterre," and when she laid down the book she said : laid down the book she said :

"It must have been fine to have done all that Genevieve, the Shep-herd Girl of Nanterre, did. Nowa-days girls have no chance to do such things."

"I don't know about that," I said. "It seems to me that there are plenty of opportunities of doing golden deeds in our day." "Oh, of course there are lots of

nice little things one can do, but one can't do the great things that were done by Joan of Arc and this Gene-vieve of whom I have been reading.

They did such really great things, such wonderful things." "My dear," I said, "one does not need to do great and wonderful things

in order to do truly golden deeds. The simplest act of kindness is, I believe, as truly a golden deed in the eyes of the Master as anything that your Shepherd Girl of Nanterre did. The golden deeds of which you have been reading have been associated with war and bloodshed and fearful cruelties and flerce contentions and strife such as I am glad that we do

strife such as I am great that we to not have in our day. The common, everyday life of the world affords plenty of opportunity for heroism just as great as that which prompted the famous martyrs of history to do all that they did. Hundreds of the little things of life are just as golden in their value as the deeds of the great men and women of old. Don't

you think so ?" She said that it had never seemed that way to her, and I suppose that it does not seem just that way to most young people, for they are apt to associate great and golden deeds with the notoriety that such deeds sometimes evoke. This is a mistake, and it is taking away from the true value of a golden deed.

-True Voice. GREATEST BLUNDER IN MY · LIFE!

The boys and girls will be inter-

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Surely this Methodist clergyman UMBRELLAS' a reason why so many were absen on that rainy Sunday, and unwitting PROCESSION OF THEM ON A ly he has given a reason why the should be absent the next fine Sun RAINY SUNDAY GIVES A PROday; why they should be absent ine Stin-definitely. He could not do other-wise, unless he would be guilty of a "repudiation of one of the cardinal TESTANT MINISTER FOOD FOR he Rev. William P. Cantwell, LL, D., in th rinciples for which Protestantism

Not long since, on a rainy Sunday, a census was taken up in a prosper-ous little New Jersey town of all those who attended divine service stands ! His logic, his necessary logic, has eaten its way into the souls of his lock long since. He states what they have long since realized. His reason for their absence from divine throughout 'the community. The result was startling, and drew from a Methodist clergyman a sermon on service is their reason — only they are living up or down, if you will, to What is the matter with Protestant ism in Red Bank ?" It was found

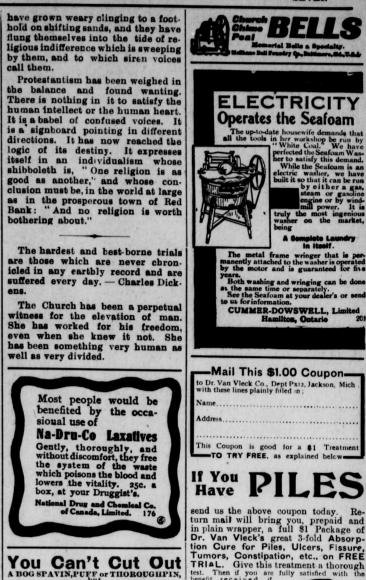
that in one Protestant church there were only 18 worshippers that Sunday, whilst in another there were The frank Methodist clergyman continues his reasons, and let us fol low him :

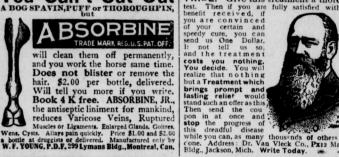
'It should be remembered in this natter of comparative church attend "There are at least 10 Protestant churches," said the Methodist minisance, especially on rainy Sundays that we have no saving ordinances ter, "within the arena of St. James parish (not including Colored,) and a in our worship. No forgiveness of sins by the ministers ; no Holy Com conservative estimate would give their combined attendance on that munion in which the communi eats the literal body of Christ. ican norning at close to 400. That looks have no altars, or shrines, or relics invested with divine efficacy. We On the Sunday specified the Catho claim no authority to anathematize anybody, or exclude from the kinglic church of the town had an attend dom of grace and glory those who refuse to keep their Church vows. "From the parsonage window I saw the procession of umbrellas So that the mere physical act of going to church cannot possibly moving towards Broad street. It nean as much to a Protestant as to was an impressive sight. Old men, Catholic. To the Protestant it is a young men, matrons and maidens boys and girls, under those umbrellas duty and a privilege. To the Catho lic it is virtually a sacrament involv And they were not Protestant um-brellas. Then I could see the cars ing most solemn and vital ceremon ials which can be neglected only a stop at the corner, where dozen alighted to join the umbrella regi the peril of the soul. So not having these ceremonial, sacramenta reasons for being at church ; in other "They must have a good many words, not being really required to attend, it must be that Protestants ambrella racks around the corne there. They certainly need them. do not go because they do not wish A Sunday or two ago a brother com

plained that we were lacking here in that respect. I was glad to hear that kind of complaint. All our Protestant churches ought to need Alas, it is all true ! There is nothing in the Protestant service adequate to draw men to the wor-ship of God. Just a hymn or two; more. We ought to be doing a bigger just a string of opinions on matters more or less religious. Nothing rainy day business. Something is the matter with the Protestants of Red Bank. He has done us a service

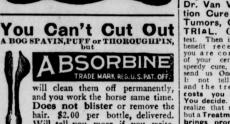
Alone, among all the religion in directing attention to it. We do which have appeared on earth, Pro-testantism is without a sacrifice. If need, for one thing, a better showing of umbrellas on rainy Sundays and fewer empty pews when skies are has no distinctive rite by which to worship God. It has no altar, because it has no sacrifice. And where wa Naturally enough, alter giving God ever worshiped without an altar? Even our Protestant friends comparison and so disquieting, the have told us how empty, how unsatisfactory a Protestant church edifice is. Empty and cold and be-wildering. As meaningless in the chancel as in the choir loft. Methodist clergyman sought to give some reasons for the difference, a soothing apology for what could not be denied or concealed. And the reasons came with a ven-

How vastly different the feeling geance. The frank clergyman, of course, did not appreciate the force The silence, the reverence, the altar

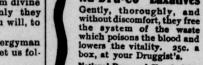












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THE CATHOLIC RECORD

TAINS NO ALU

"CATHOLIC

THOUGHT

but 45.

a little better.'

We quote the sermon :

ance of 700.

ment.

SEVEN

rights others, consideration for their feelings and interests, tolerance for their defects, and a general spirit of good will and of fair play for all, giving to light glimmer on the waters. every man his due chance in lifeentering into fair competition where they played all day on its banks, and



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ested in a few of the "Blunders The water was soft and warm, and the star was pleased to see it ripple written down by five hundred men. and to be found in the Crera and dance. It liked to see the sun-

"Reading worthless books." "Did not stick to any trade." Did not stick to anything."

Did not take care of money. Beating some one out of money." Careless about my religious

duties. When I left my church and nother.' "Not saving money when I was

young." "Refused a steady position with a to church?

good firm." "The greatest blunder of my life was gambling." "Was to fool away my time when was at school."

Thinking that my boss could not do without me. Would not hearken to the advice

of older people." "Not keeping my position but grew slack in my work." "When I left school before I was past the fourth grade.' " My greatest blunder was when i first learned to smoke."

VATICAN DENIES RIDICULOUS STORY

The story which has been put in circulation to the effect that the Pope during an audience that he recently accorded to two members of a royal family, requested them to give an ex-hibition of the tango dance, and that he expressed surprise at the popular-ity of such a vulgar dance while numerous excellent national dances exist, such as, for instance, the "furlana," is utterly without foundation. It originated with a correspondent of the Paris "Temps." As a rule, little notice is taken in the Vatican of such notice is taken in the vatican of such ridiculous reports, but this one has deeply annoyed the people in the big palace and has grieved the Holy Father himself, who is surprised that so many newspapers should print such frivolous items concerning him.

of his own re id its ta beyond question that no Protestant is ever bound to attend service, rain or shine. We have read his reasons, and we confess our surprise that any Protestant church should have the attendance it does. If the reasons were not an invitation for logical men to remain at home Sunday, we

men to remain at nome Sunday, we are unable to fathom their meaning. They proved not only why it did happen, but why it should happen every Sunday. Let us listen to the

sermon "Why do not more Protestants go

these statistics so damaging in their

"In the first place, they are not compelled to. That suggests one difference between our Church and the Catholic. We cannot coerce our mbers into church attendance And if we ministers had the power to compel every one of our members to attend service next Sunday we would attend service next sunday we would not use it. Why? That would be a repudiation of one of the cardinal principles for which Protestantism stands. Ours is a voluntary service. We may exhort, admonish and even

We may exhort, admonish and even drop from our membership roll those who wilfully neglect the means of grace, yet, after all, church attend-ance with us is a purely voluntary act.'

How sad the confession ! Protestantism is without a divine commission. It has no credentials and no authority. It cannot command its own communicants, and it would not command them if it could. It has command them it is could. It has no right to order any one to listen to its doctrines, no right to order them to come that they may hear. It is founded on a rejection of authority; it is merely, as its name indicates, a protest. Rejecting authority, it dares not exercise it. It has reduced religion to a mere individualism, to a matter of opinion. Its fundamental tenet is the private interpretation of Scripture. And if each is to seek and to find for him-self, what need of a guide? What need of pulpit? What need of a minister? What a plight for a

sciousness of an abiding Presenc even to those who are not of the household of the faith. There is a mysterious something which awes the visitor; he feels himself touch-

ing the hem of His garment. The priest, clad in his vestments, enters the sanctuary; he ascends the altar steps ; he proceeds with the Holy Sacrifice of the Mass ; he raises aloft the Eucharistic God, and as the tiny bell tinkles in silvery accents worshippers bow low their heads in adoration.

A peace comes into the heart of the stranger. He is a stranger no longer He is in his Father's house. It is a church, not a mere meeting house. Who has not felt these emotions Yes, there is something in the Cath olic Church worth coming out on a rainy Sunday morning for. We can hardly explain such frankness in s minister from whose eyes the scales have not dropped. "To the Protestant it is a duty and

a privilege " to attend his Sunday service. A duty? But have you not declared already that it is not a duty? There is no obligation, and you would have none even if you could.

A privilege? Pray, where is the privilege? What have you in your church services that you might by any stretch call a privilege? The privilege of a hymn or two. The privilege of a more or less sensation-al sermon. Men seek privileges, but even you admit that they avoid your Sunday services. It is no privilege to receive a stone instead of bread. The simple truth is that earnest Protestants have lost faith in their church. Therefore they have ceased from their pulpit worldly subjects or frothy denunciations or sensational frothy denunciations or sensational discourses. They are just as likely to find a vaudeville performance as not when they go bent to worship their Maker. Some still go to serv-ices, brought there by varying motives, but the great bulk of Pro-testants are now churchless. They

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