

CHATS WITH YOUNG MEN

DICKENS' ADVICE TO HIS SON

When Charles Dickens' son went to Cambridge, the great novelist wrote: "As your brothers have gone away one by one I have written to each of them what I am now going to write to you." You know that you have never been hampered with religious forms of restraint, and that with the mere unmeaning forms I have no sympathy. But I most strongly and affectionately impress upon you the priceless value of the New Testament and the study of that book as the one unfailing guide in life.

"Deeply respecting it, and bowing down before the character of our Saviour, as separated from the vain constructions and inventions of men, you cannot go very wrong, and will always preserve at heart a true spirit of veneration and humanity."

"Similarly I impress upon you the habit of saying a Christian prayer every night and morning.

"These things have stood by me all through my life, and remember that I tried to render the New Testament intelligible to you and lovely by you when you were a mere baby."—Intermountain Catholic.

A KILLJOY

The man who worries kills in himself one of the greatest sources of happiness—that is the power of observation. He is like the person who, looking out of a window upon a glorious and inspiring view, sees only a speck on the pane of glass. He is so busy inspecting the mark he fails to see the beauty beyond. Are you going to shut out all the possible beauty of the future by fretting over the anxieties of the present? Don't allow yourself to become a victim to such a warped view; look out and over the disagreeable specks which may blot your present outlook into a beyond diffused with hopes, trust and cheer.

When we take it upon ourselves to worry over the future we are not distracting Providence which rules all things? Are we not showing dissatisfaction with our lot in life, attempting to regulate our lives rather than relying upon Divine guidance.

Take the lilies of the field. They toil not, neither do they spin, and yet they exist in exquisite splendor. This, however, does not mean that human beings who are put upon this earth to work out their salvation are to sit down and relinquish all efforts at doing the best they can for themselves, hoping to be taken care of in some miraculous way. But it does mean that after we have done our best, we are to rest content and to cease worrying.

If we have given the best that is in us to any task, if we have left no stone unturned in the attempt to make things go right, then we have done all of which we are capable and

it is time to rely on Divine help. This is a world of service. If we do not think one part of the work, if we are faithful in our endeavors, then we can rest content that reward will come our way. It may not be in the form we most desire, but often the things we want most are the most dangerous for us. It often happens that could we look into the future we would not desire the things which seem best for us at the time we want them so ardently.—St. Paul Bulletin.

BOYS ARE WATCHED

When we see boys and young men standing on the street corners and in public places, we often wonder if they know that business men are watching them. Some time ago the writer was visiting a family in the city of M—. The mother has been a widow for many years and had brought up a large family of children, all of whom were succeeding in business. We listened with no little interest to her story how one of the boys obtained a good position in a bank. Within a few days after this son had finished his schooling the president of a bank, a stranger really to her, called at her home and inquired concerning the future of her son. Learning that he had no special place yet in view, the banker told her he wanted him for a certain position in his bank. She was much surprised at this, and wondered who had been so kind to recommend her son for this position. She finally inquired of the banker who had spoken about her boy. He replied that no one had done so, but that he had been watching the boy for three or four years, noticing the good company he kept, his regular attendance at church, his freedom from bad habits, the energy he put into what he had to do, and his manly bearing among men. The position was accepted, and to-day the young man stands well to the front in that banking institution. Had his conduct been different, he would not have been chosen for so responsible a position.

In every bank, store, and office there will be a place for a boy to fill. Those who have the management of the affairs of the business will select one of the boys; they will not select him for his ability to swear, smoke cigarettes or tap a keg of beer. Business men are looking for boys who are as near gentlemen, in every sense of the word as they can find. They are not looking for rowdies. When a boy applies for one of these places and is refused, they may not tell him the reason why they do not want him, but the boy can depend on it that he's been rated according to his behavior. Boys cannot afford to adopt the habits and conversation of the loafers and rowdies if they ever want to be called to responsible positions.—The Friend.

Some one reported to Socrates that a certain man was in no wise improved by travel. Socrates replied: "I can well believe it; he took himself along."—Montaigne.

OUR BOYS AND GIRLS

THE YOUNG PATROL

A TRUE STORY OF THE PRESENT WAR IN A RECENT NUMBER OF THE French Messenger of the Sacred Heart Pere Lenoir, military chaplain to the Colonial troops, tells the following touching story. This priest made the acquaintance in one of the French trenches of a young patrol, who was the son of a free-thinking father and of a Jewish mother. His childhood had been an unhappy one, and his only recollections of it were the endurance of heavy punishments and a display on the part of his drunken parents of a greed for gold and worldly profit. One day, when the boy Raymond was still a little young, he happened to see some of his youthful companions with white rosettes pinned on their breasts entering a church. These little lads were making their First Communion. Raymond stood outside the sacred edifice in order to listen to the exquisite music. After some time he went inside, and the splendor of the ceremonies impressed him in such a marked and forcible way that his father and mother, having learned of this fact, treated their son with more severity and urged him to change his religion, until he had attained his majority.

During his boyhood, Raymond had many occupations. He had to work hard to satisfy the needs of his intemperate parents, consequently he was in turn mechanic, engineer, waiter, and even aviator. All his efforts failed to satisfy his father and mother, so in the end he decided to enlist in the Colonial infantry. When war was proclaimed, he determined to do something brave. He was very courageous and of strong physique, so he was always ready to undertake the most perilous duties. After the victory at Marne, his battalion was stationed among the hills in the locality of the Aisne, and Raymond was appointed patrol in most dangerous position, where he remained for three days and three nights, hidden behind a large bundle of straw, as his superior officer brought to relieve him. However, this did not dismay the young soldier. He was glad to suffer for his country, and moreover, he had occupied all his time well. In the ruins of one of the villages he had found a Catholic prayer book, and whilst lying behind the pile of straw he had read and re-read the prayers and instructions contained within its pages, until the desire of serving the Sovereign God filled his heart. At last, Raymond was recalled and sent as patrol to another post, where a terrible fire broke out in an adjoining barn, in which fifty soldiers were buried underneath the burning ruins. Raymond was heroic in trying to relieve the men. He rushed in without hesitation amongst the flames to extricate those who were still alive. When the danger was over the captain took him by the hand and said:

"Raymond, you have done well; if you are not recompensed here below God will reward you."

"Raymond, dwell long and often upon those words; they seemed to act as an inspiration of grace upon his mind and brain. The instructions which he had read in the prayer book became clearer, and he cried, almost aloud, "My God, teach me to know Thee." Raymond continued his brave action, his greatest delight was to go out on patrol duty and to go very close to the enemy in order to watch their movements. Many times he might easily have been shot, but God seemed to protect him. On the night that Pere Lenoir met him for the first time the very moment he recognized that he had a priest for his companion Raymond made manifest his desire to be baptized and also to receive his First Communion. "Give me baptism, mon Pere," he said, "as quickly as you can, and the Sacred Host; I would not wish to die until I have received them, and then mon Pere," he added, "will you not teach me to pray."

Pere Lenoir decided to baptize the soldier three days later, on the 21st of November, the Feast of our Blessed Lady, in order that the ceremony might be performed with more solemnity in a public church.

During the three days before the 21st of November, Raymond had a big scruple, which he later on made known to the priest in the following words: "Mon Pere," the brave fellow said, "I fear that I may have acted wrongly, but for the last three days I accepted, without detour, all the posts and missions entrusted to me, but I refrained from asking for any dangerous duty myself, as I had such a dread of being killed before baptism; but, I assure you, I shall do so again immediately when you have baptized me."

The ceremony was very touching. The soldier in his uniform, covered with mud and pierced with holes, answered the beautiful prayers of the liturgy, in French. By his side stood the officer, whose words had been such an inspiration of faith to him. He desired to be given the name of Mary at baptism. After having received Holy Communion, the newly-baptized soldier said to the priest, drawing himself up at attention as he spoke:

"Now that I feel so strengthened I hope to live a Christian life, until my death." Pere Lenoir tells us that henceforth the soldier received Holy Communion daily, in the trenches. He made a short preparation and thanksgiving with the priest, and he always added, as he thanked the chaplain for his kindness: "I feel stronger than before, mon Pere."

Raymond Marie had one earthly

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desire, and that was to win the medal for bravery. It was his only human dream. One night he saw the sentry on duty fly before a German patrol. Raymond bounded up, killed the aggressor, kept two other men at bay with his bayonet, and alone bore the fire from the enemy's trench. He escaped injury, and the following day his captain summoned him and said:

"Raymond, you now hold the medal, but I cannot send in my necessary report without compromising the sentry, who fled. He will, therefore, be shot immediately." Raymond made answer:

"Under the circumstances, captain, I would not wish that you should send in the report. I shall get the medal another time." He continued his duty as night patrol man, and so well did he fulfil it that he became known as the "Little Patrol." But all his soldierly ardor did not prevent him fulfilling another task which he had set out for himself, and that was to daily try to lead a soul heavenwards. Therefore, did he endeavor every day to help a companion spiritually. He was the means of converting one man, a free-thinker. Some of the men were inclined to mock at his zeal, but he said:

"I have no more fear of their jeers than I have of the enemy's bullets. I am a Christian, and I would like to fulfil my duty as such."

He often wrote to his parents, his conversion being his ardent desire. He had another great wish, and that was that he might yet be a priest. His devotion to the Blessed Sacrament increased daily. Pere Lenoir tells us. One evening that this priest met him in the trenches at the moment that he was about starting on military duty, he cried out as he saw the chaplain:

"Quick, Father! Our Lord!" and then, standing in water, he received Holy Communion, and Pere Lenoir says that the brave soldier then set out radiantly happy and full of life. He often wrote to his parents, that he had another great wish, and that was that he might yet be a priest. His devotion to the Blessed Sacrament increased daily. Pere Lenoir tells us. One evening that this priest met him in the trenches at the moment that he was about starting on military duty, he cried out as he saw the chaplain:

"You may depend upon me to do my duty, but give me Our Lord."

The action was terrible, but fruitless, and that evening Pere Lenoir found Raymond lying dead, his neck having been broken by a bullet, but on his face there rested a smile, as if he were glad to die for France, having Jesus with him.

That evening Pere Lenoir and some soldiers buried the holy, valiant Raymond. The Germans did not fire on the men, as if they respected in death the boy who, for three months, had been their most dangerous adversary.—Canadian Freeman.

A GOOD WORK

Parents and teachers, who do not hesitate to incline the minds of children to a professional career, should have no fear also to direct their thoughts to higher things. To praise in the family circle the priestly or religious life, to express the hope and desire that one or more of the children may have the great happiness of such a profession, to offer them daily in prayer to God, to train them to piety and devotion; these are all praiseworthy in a father or mother, and if faithfully practiced in all families would doubtless greatly increase the number of God's chosen servants.—Rev. Francis Cassiv, S. J.

The chains of sin will be harder to break to-morrow than they are today. "Now is the appointed time."

PRINCIPAL HERESIES CONDEMNED BY CHURCH

It not frequently happens that theories are advanced, and considered novel and up to date, which bring their exponents into conflict with the authority of the Church. As a matter of fact most of them are heretical preachings as old as Christianity, but dressed out in modern garb. Of such, for instance, was Modernism. Its advocates imagined they had discovered an advanced theology when they were but repeating the errors of former days.

As a safeguard against such doctrines it is both fitting and useful to consider the principal heresies which the Church had to condemn. Among them are the following:

The Arians, founded by Arius, an ambitious priest of Alexandria, who denied the divinity of our Lord and said that He was not born of the Father, but made by Him; that He was not equal to, but inferior to the Father. These heresies were condemned at the Council of Nice, a town in Bithynia, A. D. 325, under Pope St. Sylvester I. The Nicene Creed was drawn up at this Council.

The Manicheans, who taught that our Lord did not take to Himself a real body, but only the appearance of a body, something similar to what the angels assumed when they visited holy persons, as mentioned in Scripture. They also said that there was two Gods, a good one and a bad one. These heresies commanded about A. D. 280, and were finally condemned in the fourth Lateran Council by Pope Innocent III., A. D. 1215.

The Macedonians, founded by Macedonius, who had usurped the See of Constantinople. He denied the Godhead of the Holy Ghost, and said that He was only a creature like the angels, but of a higher order. This heresy was condemned at the First Council of Constantinople, A. D. 381, under Pope St. Damasus I.

The Pelagians, founded by Pelagius, a native of Britain. He denied the existence of original sin in the soul of man, and taught that without the aid of grace man is perfectly able to fulfil the law of God. This heresy was condemned at a council of African Bishops held at Carthage, A. D. 418, the decision of the council being confirmed by Pope St. Innocent I.

The Nestorians, founded by Nestorius, Bishop of Constantinople. He taught that there were two separate persons in our Lord, one the Son of God, and the other the Son of man; and that the Blessed Virgin was not Mother of God, but only of the man Christ. This heresy was condemned at the Council of Ephesus, A. D. 431, under Pope St. Celestine I.

The latter part of the "Hail Mary" was added—"Holy Mary, Mother of God," etc.

The Eutychians, founded by Eutyches, who taught that there was only one nature, the divine, in our Lord. He said that at the moment of the Incarnation the human nature was absorbed by, or changed into, the divine. This heresy was condemned at the Council of Chalcedon, A. D. 451, under Pope St. Leo the Great.

The Semi-Pelagians taught that the beginning of faith and first desire of virtue came from the powers of man alone, unassisted by divine grace. They also said that the grace of final perseverance can be merited by our own efforts, and is not a free gift of God. This heresy was first taught by some priests of Marseilles. It was condemned at the Second Council of Orange, A. D. 529, the decrees of the council being confirmed by Pope Boniface II.

The Monothelites said that Jesus Christ had no separate human will, but only a divine one. They were condemned at the Third Council of Constantinople, A. D. 680 under Pope St. Agatho.

The Iconoclasts, or breakers of holy images, rejected the use of holy images and pictures, and the practice of paying them due respect. They were condemned at the Second Council of Nice, A. D. 787, under Pope Adrian I.

The Greek Heresy and Schism was commenced by Photius, who, though not a priest, took unjust possession of the See of Constantinople. This schism was consummated in A. D. 1054, by Michael Cerularius, who

broke entirely away from the supremacy of the Pope, and established what is called the "Greek Church." The Greeks say that the Holy Ghost proceeds from the Father alone, instead of from the Father and the Son as taught by the Catholic Church from the beginning. Photius was deposed and condemned at the Fourth Council of Constantinople, A. D. 879, under Pope Adrian II., and St. Ignatius was restored to his See.

Heresy of Berengarius, who was Archbishop of Angers. He said that the body and blood of our Lord are not really present in the Holy Eucharist, but only in figure. He was condemned at Rome, A. D. 1078.

The Albigenses taught that there were two Gods and two Christ's; they condemned marriage; denied all the sacraments and the resurrection of the body. It was whilst preaching to these heretics that the devotion of the Blessed Virgin to St. Dominic.

The Waldenses taught that it was a heinous sin for a magistrate to condemn to death for any crime; that it was a mortal sin to take an oath; and that the clergy became reprobat by holding one another's worth of property. The Albigenses and Waldenses were condemned at the Third Lateran Council, under Pope Alexander III., A. D. 1179.—Northwest Review.

"HOW WOULD YOU LIKE IT?"

Suppose you believed that your church was the only true church, and that in it alone you could find salvation. Suppose you believed it to be the official representative of God on earth.

And suppose that some person should publish a paper, the sole object of which was to disparage your church, and that week after week the said paper should be filled with all sorts of accusations against your church, calculated to give its readers the impression that your church was the concrete embodiment of evil, and that all its teachings were false, and all its influences were evil, how would you like that?

Jesus said, "Whosoever ye would that men should do to you, do ye even so to them." Are you trying to obey that command, or do you think there are exceptions to it?

The paper which is excoriating the Church of Rome, week by week, is doing these very harmful things. It is playing into the hands of the Roman hierarchy by omitting Romanists against Protestantism. Any person who knows anything of human nature, will see at once that this must be so. And anyone who will read the Roman Catholic papers, will see that it is so. Every intelligent Christian should wish to see Roman Catholics converted to the true religion of Christ and every man who knows his own heart, must know that if he were a Romanist, the persistent publication of what he believed to be slanders against his church, would turn him against the church from which these attacks emanated.

The paper in question is injuring greatly its Protestant readers by teaching them to think unjustly and uncharitably, and to look upon their Roman Catholic fellow-citizens as enemies; or as foes of the free institutions of this country, and therefore to be looked upon with distrust and suspicion.

The tendency of this fierce crusade against the Roman Church is to stir up religious strife, and that is the bitterest kind of strife, and the most un-Christian. The development of a spirit of enmity between Protestants and Romanists generally would be one of the very worst evils that could be introduced into the country.

We have received a number of letters criticizing our attitude in this matter, and we are not surprised at receiving them, for persons who have been feeding on such teaching as that of the Menace, could scarcely be expected to listen with patience at first to a warning of the evil effects of such a publication. They have received a distorted impression with reading habitually all that can be said against it and never reading, or at all events, never believing any-

thing that can be said in favor of that church.—New York Witness (Protestant).

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