

CHATS WITH YOUNG MEN

THEIR DUTIES AND RESPONSIBILITIES IN EVERY WALK OF LIFE

Extract from Bishop Casanovi's Sermon at the Catholic Young Men's Convention in Pittsburgh.

"The Catholic young man is not expected to be a trained theologian or controversialist, but every young man of ordinary intelligence should know the catechism and be able to give a clear account of the doctrines of his faith and of the principal disputed question of Church history. In discussing any important moral problem of the day there is some aspect of doctrine of religion to be considered and some basic principles of Catholic faith or practice to be explained. Take the question of education, of war or peace, of neutrality, of the perplexing problems of marriage and divorce, of capital and labor, of Socialism, of civil allegiance, of respect for authority and the sacred obligation of reverence and obedience to law, divine and human. If men hope to combat the evil influences which assail religion and society, they must be solidly educated in the fundamental truths of Christian doctrine. If it were politics, or baseball, or tennis, or basketball, or bowling, or other form of recreation and amusement, the average man would let his neighbor know what he had to say. Why not try him on a religious theme? Why not get the start of the non-Catholic in religious inquiry? Your neighbor wishes to know something about the belief of Catholics. Questions of the soul are the supreme things of life. The knowledge of them is more important than the knowledge of earthly affairs, and no Catholic should treat the truths of religion with cowardly silence when he can assert and defend them.

"What Church and country need is men, men of rugged faith and clean hearts, men instructed in their religion and brave in practicing it, ready to assert and defend it before the world, ready to obey its laws, and if the necessary arises ready to die for its doctrines. Such men are always the most faithful citizens and truest patriots, the most honest and most kind friends and neighbors to their fellow-men. Indeed, our nations need badly to-day a generation of stalwart Catholic young men, who will manfully strive to live up to the high ideals of truth, honesty, sobriety, purity, justice and charity, which their religion holds before them. They are needed to secure the home on the strong foundation of Christian marriage, of obedience and reverence, of respect for law, of mutual charity and forbearance.

CATHOLIC MEN IN PUBLIC LIFE

"The true Catholic young man is needed in the public service of his country, where the dictates of common morality and the commandments of God are too often set aside for private gain and to the detriment of the rights, progress and happiness of the people.

"Every Catholic young man should be trained to take an intelligent interest in all that concerns the welfare of the people. He ought to know the community he lives in and take an active part in all that pertains to its peace, happiness and prosperity. A deep sense of his duty as a Christian

and a citizen is to be fostered, for without this deep sense of responsibility no man can live either the life of a Christian or a citizen. To awaken and cultivate this sense of responsibility and teach man to recognize the duties he owes to God, his neighbor and himself is one of the aims of the Church and of Catholic societies. There is the duty of self-respect. No man can be expected to be respected by others unless he respects himself. Self-reverence is a primary law of our well-being. Hence impurity, obscenity, intemperance or any other sin that vitiates human character, degrades the Christian and tends to brutalize the man. Weakness or decay of faith inevitably leads to private and public corruption of morals. The shameful immoralities that are exhibited in theatres and under the name of art; the depraved naturalism and licentiousness of many papers, magazines, books, the social disorder, perversion of marriage, divorce, suicide, youthful crimes, even economic wrongs and injustices, are traceable to the rapid decline in faith in Christian dogmas concerning man and his relations to God, his Creator, and to Jesus Christ, his Redeemer.

DANGERS TO CATHOLIC MEN

"When men like not to have God in their knowledge, He delivers them up to a profane sense. Without religion, no morality. Gratification of the lowest passions, allurements to sins of the flesh are the chief motives of many stage performances, they form the chief attraction in many motion pictures, vaudeville sketches, musical comedies and various other forms of amusement. Vice and coarse indecency are the secret of success for hundreds of books, papers and magazines, while bill-boards, post-cards and pictures display representations that appeal to all that is sensual and corrupt in human nature. This pestilence of moral filth is epidemic; it casts into and poisons the hearts of men and women of every class who wilfully expose themselves to its contagion, robs them of all modesty, self-respect, refinement and grace. No Catholic who has proper self-respect and the grace of the sacraments will become the victim of the terrible sin of impurity, or drunkenness, or dishonesty, or lying. No self-respecting young man will frequent saloons or drinking clubs or any other place that men of honor and high moral character shun. Drink and drinking places, more than any other cause, are responsible for the failure of so many Catholic men. I repeat the warning: Shun all societies and associations that do not rise above the low level of the saloon and drinking club.

"When we consider the duties a man owes his neighbor, the Christian home and society rise before us. The moral life of men can be measured with fair exactitude by the reverence in which they hold women, marriage and domestic life. Men who respect the virtue of women, who regard the marriage vow as sacred, and value the sanctity of the relations of husband and wife, of parent and child, are almost sure to be morally sound.

EQUAL RIGHTS FOR CATHOLICS

There is among a large number of our fellow-citizens an undeniable and apparently an incurable antipathy and hostility to a Catholic because of his religion. Many signs and occurrences of the present day indicate

GILLET'S LYE EATS DIRT. KEEPS A HOME CLEAN AND HEALTHY. LIGHTENS THE HOUSEKEEPERS BURDENS. REFUSE SUBSTITUTES. MADE IN CANADA.

that there is an organized, well devised and strongly financed campaign of slander, abuse and calumny against us. The anti-Catholic press, pulpit and lecture platform are pouring out a flood of vilification, insult and calumny against the Church and Catholics that delight the ignorant and malignant bigots who still survive one hundred and thirty-nine years of civil and religious freedom. It was the fond hope of the patriots who framed the noble charter of American rights and liberty that Providence has decreed this land to be the home of religious tolerance and civil liberty. Multitudes have yet to learn that Catholics are in the United States not by Protestant tolerance, but by equal rights of citizenship; that the Constitution under which we live is not an instrument drawn by Protestants as the liberators and benefactors of Catholics, but a sacred compact between freemen, under which all are equal in religious and civil rights. Therefore it is proper for us to be vigilant and resolved to have no body of misguided and evil-minded men impeach our patriotism, asperses the purity and sincerity of our motives, rob us of the least of our civil rights and privileges, or limit the opportunities of wealth and advancement that should be equally open and guaranteed to all equally worthy citizens of the Republic.

"It cannot be denied that a Catholic sometimes requires the courage of a soldier and the will of a martyr in the battle. The world says to him: 'All these will I give to thee, if falling down thou wilt adore me.' The bride of worldly advantage is ever offered the purity and sincerity of men who will outwardly deny the faith in which he believes, in politics, in business, in social life. The Catholic must often contend with great odds and secret foes as he struggles onward and upward on the paths that lead to the higher positions of trust and honor; to opportunities of just and fair competition in commercial enterprise; to equal and impartial advancement and reward of merit, and to that decent regard and consideration to which honest men are entitled by the canons of civilized society and the distinguished and noble principles of free institutions."—St. Paul Bulletin.

"SMILE AND BE HAPPY" Scowling with children is a habit, a very bad one. It requires perseverance, patience and tact to break a child of it, but it can and should be done. Recently the writer overheard a brief conversation between a mother and daughter which indicates that one woman at least was on the right track.

"The mother was sitting at the open window and the daughter was standing on the walk outside, with her books strapped together and tucked under her arm, in readiness to start out for school. On her face was a scowl, the awful scowl of a stage villain.

"Evelyn," her mother called to her, "I don't think you'd better start just now."

"Why not, mamma? I'm all ready," and the young lady stamped her foot impatiently.

"Oh, no, you're not," responded her mother, pleasantly. "You won't be ready for school until you get rid of that dreadful scowl you've got on your face."

"O, I forgot!" And the scowl vanished as if by magic.

"Now smile. That's right; that looks much better, too. Good bye. And with a smiling face and a light heart back of it Evelyn ran to join her companions on their way to school.

A dozen words tactfully spoken had dispersed the clouds and caused the sunshine of good nature to brighten

her pathway and the pathway of others with whom she came in contact during the day.

Children should be trained to smile instead of scowl. The smiling habit is as easy to cultivate as the other, and the child who smiles at his or her work or play will enjoy life better and accomplish far more than the one who goes about with a perpetual scowl. Smile, and keep on smiling until it becomes a fixed habit, a sort of second nature.

The old proverb says: "Laugh and grow fat." But nowadays no one cares to be fat, while everybody, we take it, wants to be happy. There is a whole lot in philosophy for you condensed into four words, "Smile and be happy."

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A GIRL'S TEMPTATIONS Many young girls in their love for what they call a good time are led down into the forbidden way, and before they are hardly aware of it they awake to find that there is only a step to ruin. "It was only for fun, and I did not think it was wrong," many a young girl says too late for her good.

The books you read are shaping your life and thought, and for this reason you must be very wise in your choice. Books that make you want to be better, and that point you the way, are the only safe ones. Books that deal with a questionable side of life and that make you desire what you should not have, and that give you mistaken notions of life, must be carefully avoided, if you would not get on dangerous ground.

Your love of dress may be a snare to you. If you have not a wise mother to warn and guide you, this may be one great influence which leads you downward. Many of our girls in business places are assailed this way, by a gentleman friend (but an enemy in the guise of friend) who makes fine presents in return for liberties which no self-respecting girl can grant, and which leads to the greatest liberties when once a girl is under his power.

Among your own set there are those whom you should shun, as you would the most evil thing. You know the reputation of these men; it is not good, but they are attractive and captivating to a class of girls who are innocent of their devices and they easily engage the affections of the unsuspecting. Very pleasant attentions are shown you, and you are led step by step away from your highest ideals, until things that once seemed wrong and far from the path which you would tread are covered with a false attractiveness. Cherish your high ideals, dear girls, for they are your beacons, and if lowered will inevitably lead you down.—The Casket.

"HOW MUCH DO YOU WISH IT?"

Have you ever said: "I wish I had a more cheerful disposition?" How much do you wish it? Enough to dispose yourself so as to be in the way of getting it? Your words are idle and sinful unless you will to have it, instead of wishing to have it. You are not responsible for the disposition you are born with, but you are responsible for the one you have today. And you have no business to bewail your "bad disposition" while doing nothing to improve it.

Everything you carelessly or seriously purpose to do affects what you are disposed to do. You are disposed to look on the dark side, borrow trouble, and say discouraging things. Suppose you earnestly purpose for one week to look for pleasant things, and speak of them, and never speak of what you dread or do not like. You will be more cheerfully and hopefully disposed at the end of the week, and you know it. "If ye know these things, happy are ye if ye do them." It is your duty—your business in life—to work up out of your evil environments, whatever they may chance to be.—True Voice.

THE METHODIST AND HIS MOTHER CHURCH

"Though the Catholic will not recognize us, nor learn anything from us respecting the varied gifts of the spirit, we are free and willing, or ought to be, to recognize the parent body and learn much from her wide and wondrous experience of the things of the spirit." This quotation is not from a high church newspaper, but from a striking article entitled, "Musings of a Methodist in a Catholic Chapel," which appeared in the last issue of a virile organ of nonconformity, the Methodist Recorder. The writer states that in his visiting he had occasion to call upon a man living some distance out. He was informed that he would be home in an hour, and he spent the hour in a little Catholic chapel hard by. After prayer for priest, and people, and our common work," he adds, "sat back and mused with a notebook." And his musings breathe a spirit of kindness and even affection towards the Catholic Church, which we gladly recognize. We wish we had space to quote largely from this broad minded Methodist writer. His article is a sign of the times. It indicates that the old hatred and prejudice and much of the old ignorance that is the root of both, is not only on the wane, but is being dispatched by a distinctly sympathetic spirit which, while not a ground for assuming that the Church is on the eve of a great spiritual triumph, shows plainly that in this country the people are becoming more and more ready and willing to hear the message of the Church. We have repeatedly expressed the opinion that it is outside the Anglican fold, among the English

folk who are not obsessed with questions of Continuity and Validity or Orders, that the Church will find her most fruitful field. Our Methodist friend closes thus: "The hour was up. I bowed and prayed for my Mother Church, Rome, and went out." We, too, pray that he and others like minded, will be long, and find their way back to that Mother Church for he is not from the threshold.—Ez.

A MODERN "INDEX"

Pittsburgh has slipped back into the Middle Ages. It has opened up an institution which has met with the stoutest kind of opposition and the deepest opprobrium from twentieth century Americans. Pittsburgh has started an Index of forbidden books. But the inquisitorial judges are not priests or professors, but four simple policemen. Hereafter, no magazine or periodical is to be displayed on the news-stands until it has been passed upon by the four policemen.

It remains to be seen whether this idea will work out effectually, and whether the judges on the board will be alive to their responsibilities. It proves one thing, however, and that is that a great deal of the current literature on our stands is of such a nature as to call forth the fears of men whose business it is to look after the public safety. It is only too true that a great many of our secular magazines are out-and-out Socialistic, and therefore creatures of dynamite and violence. Nearly all the big secular magazines carry articles that are flagrantly objectionable on account of their unbridled sex appeal. Whether the Pittsburgh inquisition will take it upon itself to censor magazines that print stories which are objectionable on moral grounds has not been made known. But unless it does so its usefulness will not only be greatly lessened, but it will be rendered ridiculous in the sight of serious-minded men.

Right here is the place to applaud the authorities of Pittsburgh for the same course of conduct which they have begun to follow. We need censoring, and a great deal of it. We need strict, serious censoring, and the more of it the better. Pittsburgh has had the courage to set its face against the lewd, the violent and the immoral.

That is what the Catholic Church has been doing with her Index of forbidden books for well-nigh three hundred years. And for three hundred years the Index of forbidden books has been the butt for every cheap, glib talker. After all, Pittsburgh's conduct is a proof to the American mind that the Church was at least patriotic and wise in instituting the Congregation of the Inquisition, of which the Index forms a part. The Index, like the Church herself, has only one thing in view—the safeguarding and salvation of immortal souls.—Rosary Magazine.

A PATHETIC APPEAL

Jared S. Moors, an Episcopalian clergyman, writes to America (July 17): "The difference between us is one not of intelligence or of sincerity, but of convictions: on your part, that acknowledgment of the sovereignty of the Bishop of Rome is of the essence of Catholicism; on our part, that it is not essential; nothing else than this, or what necessarily follows from this. But common to us also are certain tremendous convictions, such as the necessity of Apostolic succession, the Real Presence of Christ in the Blessed Sacrament, the Eucharistic Sacrifice, the Perpetual Virginity of the Mother of God, the Invocation of Saints, Prayers for the Dead and innumerable others. You may say that only one party of Anglicans accepts these essential Catholic principles, you probably will say, as Father Woods has already said of fasting Communion, that 'the true (sic) Church of England has looked upon these doctrines as superstitious.' As to the latter statement I might be tempted to remind the writer that he can hardly be more capable than we Anglo-Catholics of determining what 'the true Church of England' teaches, but I refrain! As to the former statement, we plead guilty: some of us, 'glory in our comprehensiveness,' others of us are not so sure that such 'comprehensiveness' is a virtue to be rightly gloried in; for myself I am ashamed of it, and not ashamed to admit that I am, frankly. However that may be, the convictions of Anglo-Catholics are as firm and as sincere as the convictions of Roman Catholics, and all we ask of our brethren of the Roman allegiance is that they grant us that. Call us mistaken if you like, pray for us if you like, even pity us if you like, but please grant us the sincerity of our convictions! What we Anglo-Catholics are fighting for first of all, is the Catholic faith against both Protestantism and infidelity, not Anglicanism against Romanism. Can not you, without the slightest degree compromising the Roman Supremacy you hold vital rejoice with us in whatever we may do toward the advancement of the Catholic faith among the English-speaking peoples while the rest of the world is asleep? This is a few dollars now and the rest in small monthly payments. Any one can afford our terms.

Mr. Moore's plea is quite right. We can never be too generous in our belief in people. Taking into consideration the influence of education and environment there is no reason why we should be skeptical in regard to the religious convictions of our separated brethren. It won't do to all to call them hypocrites because

they cannot see as we see. We think that they are mistaken and we pray for them that the full light of faith may shine upon them, but in the meanwhile trust that their sincerity is acceptable to God as it certainly ought to be to us who have not penetrating insight to judge the heart.

As to the High Church Anglicans we ought to be especially thankful for their championship of nearly the whole Catholic Creed. Not only is their concurrence in our belief a strong factor in mitigating the prevailing prejudice against us, but experience proves that Catholic truth, when it has taken root in a soul, has a tendency to attain to full growth. Whether they know it or not our friends among the High-Church Anglicans are on the road to Roman Catholicism which in our persuasion is the only Catholicism. Let us not hinder their journey, which is in the right direction, by placing stumbling-blocks on their road as we do if we call their religion a sham and its professors hypocrites.—The Guardian.

"PARLIAMENT SAINTS"

Observing that "The Lower House of the (Protestant) Convocation of Canterbury is getting very bold," and noting in proof that "it has taken upon itself to canonize a Saint, and to add the name of King Charles I. to the Church of England Calendar of Saints," the (London) Tablet remarks that, "Before the new Saint can find a place in the Prayer-book, the consent of Parliament is necessary"—which is to say, that the British Parliament may make and proclaim a saint for the Protestant Church.

Truly, a fitting body for such work. A number of them are probably non-Christian. Many are infidels, atheists, agnostics. It would be interesting to know what are the qualifications such persons would require in a candidate for the Church of England Calendar of Saints?—New Jersey Monitor.

Recipe to Darken Gray Hair

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To a half pint of water add: Bay Rum 1 oz. Olex Compound a small box Glycerine 1 oz. These are all simple ingredients that you can buy from any druggist at very little cost, and mix them yourself. Apply to the scalp once a day for two weeks, then once every other week until all the mixture is used. A half pint should be enough to darken the gray hair, rid the head of dandruff and kill the dandruff germs. It stops the hair from falling out, and relieves itching and scalp diseases. It promotes the growth of the hair and makes harsh hair soft and glossy.

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