NOVEMBER 18, 92

### CHATS WITH YOUNG MEN

"AT LEAST YOU MY FRIENDS" Do you hear the loved ones calling,

oh, my brothers, from God's prison house of flame? They are lifting up their hands in silent pleading; they are call-ing yop hy norms

ing you by name. The hand of God has touched them,

and the hand of God is strong. long will they be crying to How

their brothers, oh, how long ? The days and years go turning in a

long unending round, The grass has grown and withered on the little lonely mound ; Your loved ones long are silent and

their last sweet word is said, Listen, oh my brothers, are you praying for the dead?

And who are they that call you, oh

my brothers, from God's prison house of flame?

Surely they must know you-they are calling you by name; Some you know in playtime of the half forgotten years,

And other some stood by you in your day of bitter tears;

And some are more than playmate - more than friend of the days gone by-They heard your heart's first throb-

bing and your babyhood's first

Their tired hands were tired for you and raised your drooping

head. Listen, oh my brothers, are you praying for the dead ?

Are you praying, oh my brothers. for the loved ones laid to rest

You may help these plaintive plead-ers to the mansions of the

blest, the music and the laughter 'Mid

and the joy of passing years, Are you thinking of their wailing

and the torrent of their tears ?

Oh, the days are not long passing till the joys of life are done, When the battle's roar is silent and the field is lost or won.

Your day is not far distant. Oh, my brothers, when your spirit

shall have fled, May you find some faithful watchers praying-praying for the

dead! -JOSEPH S. HOGAN, S. J.

THE OPEN SHOP

the papers about the open shop?" asked Mr. Hennessy.

"Why, don't you know?" said Mr. Dooley. "Really, I'm sur-prised at yer ignorance, Hennessy. What's th' open shop? Sure, 'tis a shop where they keep the door open t' accommodate the constant stream of min comin' in t' take the jobs chaper than th' min that has the jobs. 'Tis like this, Hennessy. Suppose one of these freeborn Amerycan citizens is wurkin in an onen shop for the princely warge of open shop for the princely wages of wan large iron dollar a day of tin hours. Along comes another free-born son-o-a-gun, and he sez to th' boss, 'I think I can handle th' job for ninety cints.' 'Sure,' sez the boss, and the dollar man gets the merry jinglin can, and goes out Alerry jinghin can, and goes out into the crool world to exercise his inalienable rights of a freeborn Amerycan citizen t' scab on some other poor devil. An' so it goes on, Hennessy. An' who gets the bene-fit? Thrue, it saves the boss, money, but he don't care no more for money than he does for his right for money than he does for his right call at his residence at her earliest

thetic views to attract me : but I should take some book, such as describes a character that appears to me real, living, and, though to me real, living, and, though immensely above my own, of some immensely above my own, of some kindred significance. Taking such a biography or any other work that depicts the spiritual side of life, that talks of the soul and God and the things of God, let me think over it and follow it. It will at least give me a chance. Novels, papers, etc. may be necessary at times but etc., may be necessary at times, but they cannot be necessary all the time.—The Sentinel of the Blessed

OUR BOYS AND GIRLS

MISERERE DOMINE

Sacrament

moonbeams flit through the The

graves at night, Like shafts from Eternity's mystic light,

Or wandering souls in an aimless

flight. Miserere, Domine

And afar, in their desolate homes,

they weep-The sorrowing ones-for the loved

who sleep : In anguish their lonely vigils keep. Miserere, Domine.

For who has not laid-with one's

heart away, Some cherished form, in the cold,

damp clay-Ah me ! Can our dead hear us plead

and pray ? Miserere, Domine.

Yes, they hear; and the loved ones

lying there Sleep calmer because of that soul-

ful prayer, Which breaks from the heart, on the

evening air. Miserere, Domine.

Aye! "Out of the depths," the

echoes roll plaintive cry of a suffering The

Our God its theme, and Heaven its

Miserere, Domine.

Have mercy, oh Lord! the wide world o'er, On wings of Faith, the Requiem

soar From earth's poor strand, to Eden's

shore. Miserere, Domine.

THE LESSON OF THE WATER-DROPS

A little Spanish boy, wearied with the drudgery of learning, ran away "What is all this talk that's in

from school. As the sun grew hot, he sat down to rest beside a spring that gushed from a rock. While reclining in the shade, he noticed that the constant dropping of the water had worn a hole in a stone beneath. "If the light drops can, by continual falling, accomplish so hard a task," he thought. "surely by constant effort I can overcome my unwillingness to learn." Accordingly he returned to school, persevered in his studies, and became famous in after years as a

great saint and doctor of the Spanish Church. BEETHOVEN'S TENDER HEART The great musician's outer conception of his duties to his The great musician's outer appearance was rather rugged; nevertheless, a kind heart beat within his breast. Once a child of his friend Madame Ertmann died, and she was surprised that Beethoven did not pay her a visit of condolence. Finally she received a message from him asking her to

Whenever the saints speak of the cessity of prayer they make use of the strongest expressions and

comparisons. St. Augustine: "As our body cannot live without nourishment, so our soul cannot be kept spiritually alive without prayer." St. Chrysostom: "A fish taken out of water cannot live; in a yery short time it dies. Neither can the soul of man subsist without prayer;

it will gradually grow languid and die."-The Sentinel of The Blessed Sacrament. TEACHING VERSUS

## TRAINING

Admiral William S. Benson was recently requested by the editor of the Baltimore Catholic Review to the Baltimore Catholic Keview to answer the following query: "If it were possible for you to live your life over again and be a boy again, would you as a boy, knowing what you know now, want to go to a parochial school?" The distin-guished convert graciously returned the following reply.

the following reply: "The Review in asking me the question had in mind that I was brought up a Methodist. It requested me to answer the question from the standpoint of an American, who loves his country and who has only contempt and indignation for him who would attempt to propa-gate un-American doctrines. Here is my answer : I would want to go to a paro-

chial school. I would want to get a thorough Catholic education There are many reasons why I would want to, but there is space to give only a few. "In the first place, the teachers in

our Catholic Parochial schools in practically all instances, are people who have consecrated their lives and energies to the best interests of their fellow-beings for the honor and glory of God. They certainly would not make this sacrifice if they were not sincere and did not have an intelligent comprehension of their obligations. This being the case, every effort that makes for the child's welfare—morally, mater-ially and physically—must be made

in a sincere manner and must demand the best there is in the teacher.

"These teachers are fully imbued with the fundamental principle that for the complete development of the child into a good citizen and a responsible member of society, he must have a proper conception of his relations to his Maker. In other words, the underlying principle of his education must be religion. All history teaches that the nation with

out faith and without God eventually yields to self-indulgence, and ecays. "The records in our own country, particularly in recent years, show very conclusively that the children of the Parochial schools are quite

equal-in fact, the results show are even better instructed than those taught in the Public schools. In the Parochial school a child is taught his duties and obligations to Almighty

fellow-man and is a better citizen and member of society. In other words, the child is trained as well as taught.

The happy distinction which the Admiral draws between teaching and training the child is a sound and important one. Training signi-fies more than teaching, as it con-notes the idea of practice and tends to the formation of character. Who was guillotined on January 21, Objectively, the education which is

### THE CATHOLIC RECORD

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quently, during recent times, been the subject of the serious thought of non Catholic educators. We present the written reflections of two of them. In the North American Review, of January, 1898, the Honorable Amasa Thornton, of New York York, wrote :

"I am a Protestant of the firmest kind... The Catholic Church has insisted that it is its duty to educate its children in such a way as to fix religious truths in the youthful mind. For this it has been assailed by the non-Catholic population; and Catholics have even been charged with being enemies of the people and of the flag. Any careful observer in the city of New York can see that the only people, as a class, who are teaching the children in the way that will secure the future of the best civilization are the Catholics; and although a Protestant of the firmest kind. I believe the time has come to by the non-Catholic population ; and believe the time has come to recognize this fact, and for us to lay aside prejudices and patriotic-ally meet this question. The children and youth of today must be given such instruction in the truths of the Bible and Christian precepts as will prevent them in maturer years from swinging from their moorings and being swept into the maelstrom of social and religious depravity, which threatens to engulf the religion of the future. Such instruction can be given successfully by an almost entire change of policy and practice on the question of religious teaching in the Public schools, and the encouragement of private schools in which sound religious teaching is given."

And the noted President Harper of Chicago University, deploring the results of Public school education, once wrote :

"It is difficult to foretell the outome of another fifty years of our ducational system-a system which trains the mind, but, for the most part, leaves the moral side side untouched; no religion, no ethics, merely a sharpening of the intellect. The Roman Catholics meet the difficulty; our Protestant churches

utterly ignore it. . ." We commend these several quoted passages to the serious consider-ation of Catholic parents who are recreant to their duty in this regard.—Catholic Union and Times

### KING LOUIS XVI. OF FRANCE

Msgr. Delassus, director of the Semaine Religieuse de Cambrai, has again started a movement in favor of a petition to be sent to the



# If you are in doubt

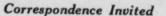
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for money than he does for his right eye. It's all principle wid him. He hates to see th' min robbed of their independence. They must have their independence, regardless of spething ilse."

ducted

properly conducted. An' there we are. An' how would they have thim conducted? No strikes, no rules, no conthracts, no scales, hardly any wages and few mimbers."—Catholic Columbian.

#### NO RELISH FOR THINGS SPIRITUAL

Worldly souls who curl their lips in amusement or scorn at the suggestion that some little time be spent in spiritual reading might profitably make a brief meditation

with the following considerations. Perhaps I feel inclined to cry out ing, or at least have much to occupy my time, various little duties and cares that absorb my energy and more and more immersed in things that are merely earthly, and I find ti increasingly different to life merely are now and the more and more immersed in things that are merely earthly, and I find the merely earthly are merely earthly and the merely earthly and the merely earthly are merely and the merely earthly are merely earthly and the merely earthly are merely earthly and the merely earthly are merely earthly and the merely earthly and the merely earthly are merely earthly earth are merely earth are merely earthly earth are merely earthare earth are merely earth are merely earth are merely earth are

that are merely earthly, and I find it increasingly difficult to lift myself out of the clinging embrace of these necessary but lower interests Now the very fact that I experience this difficulty makes all the more essen-tial my attention to the spiritual life; for if I am wholly steeped in things temporal, there can be little wonder that I lose my relish tan appropriate word) for things eter-nal. I must, therefore, seriously nal. I must, therefore, seriously consider how much of my time is

force myself to peruse volumes that world, I would continually cry out: make no appeal and have no sympa- Pray, pray, pray !"

"But," said Hennessy, "these open shop min ye minshur say they are fur the unions if properly con-theted" Shure," said Mr. Dooley, "if poperly conducted. An' there we An' how would they have thim

greatly strengthened and consoled.

THE SUBLIMITY OF PRAYER

What an hour for us to speak to God, wherever and whenever we wish, if we but do so with reverence. "This is a privilege that is denied even to the angels." says St. Chrysostom, and he declares: "Prayer transforms hearts of flesh into gnittal hearts to denied hearts.

into spiritual hearts, tepid hearts into zealous hearts, human hearts into divine hearts."

St. Francis de Sales on one between the right and the wrong that spiritual reading is dull and uninteresting. It is so because I so rarely indulge in it. The whole tendency of my day is towards things that are material. I have very probably to work for my liv-ing or thest have multical between the right and the wrong the happiness of our first parents in the said, "was this, that Adam and Eve were permitted to speak to Him as to a loving Father."

In prayer we associate with Him;

writer here emphasizes has fre- ideas he represented.

Objectively, the education which is imparted in the Parochial school com-prehends, as far as it goes, all the knowledge that is requisite to fit "We know that our feelings are imparted in the Parochial school com-

the child for both his temporal and his eternal destiny. Subjectively, it aims at the gradual and harmonious development of all the powers of his soul. Intellectual develop-ment is only one phase of it, and "Every day we see philosophers.

Every day we see philosophers any one who has a proper conception university men, representatives of of the purpose of human life must the people, remarkable writers in dmit that this is the minor phase. the daily press and many others, join with us in a same sentiment of Without moral and spirtual develop-ment the will power and conscience of the child become atrophied. By intellectual training alone he may grow into a man of sharpened wits, but he may easily become a men of yearton lusts and a menage veneration for the unfortunate king, worthy son of Saint Louis, whose merits, virtues and heroism they ignored. "But the reason for his canoniza-

man of wanton lusts and a menace tion is, above all, his martyrdom for to society. The difference between the Faith, and the certainty that the education imparted in the this martyrdom has for him the education imparted in the this martyrdom has for him Parochial school and that provided supports worthy of the highest conin the Public school is the difference between the right and the wrong "Seriou

"Serious historians have, clearly established it; grave theologians have demonstrated its conformity with the rules laid down on the Bird S. Coler, a Protestant, brings this out admirably in his book entitled "Two and Two Make Four": "It has been the experience of the human race that mere intellectual colume does not in the moniplete. have demonstrated its conformity with the rules laid down on the subject by Benedict XIV., and this historical and theological testimony is found no less clearly in his panegyric of Pope Pius VI.

culture does not vivify a conscience. It must be inspired—breathed into. And only God can breathe life into the cond only God can breathe life into it, as God only can breathe life into anything that lives. Behind morals, therefore, there must be inspiration.

"Whatever the political opinions one to animate and make beneficial the other. So many are the one cannot but bow before the noble in prayer we associate with Him; consider how much of my time is given to taking in a store of spir-itual thoughts, the solid and sublime principles to which I can cling in all my perplexities of thought or action. Do I have by me a book that I find helpful? I should not force myself to peruse volumes that is not an addition to the state that I shall name where I could be heard by the whole the state that I shall name where I could be heard by the whole the state that I shall name where I could be heard by the whole the state that I shall name where I could be heard by the whole the state that I shall name where I could be heard by the whole the state that I shall name the state that I shall Isewhere." his memory is sympathetic, even to those who are most hostile to the



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are — and I told John that all we needed was a practice piano.'

John Knew

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