CHATS WITH YOUNG MEN

THE PASSIONS

Self repression is rendered neces sary by the passions of human nature, which everyone of us inherits at his birth. Our natural tendencies to pride, sensuality, sloth, temper and other kinds of selfgratification, are called "passions. In themselves the passions are not sin, nor sinful; they become sinful only when the human will delibera-tely indulges them, yields to them, or puts occasions in their way. Luther and Calvin taught that human nature and its passions were, formally and essentially sinful. This doctrine, which widely infects Protest antism at the present day, leads naturally to the idea that a man can-not help his sins; that it is no use to strive against your nature seeing that you cannot get rid of it, and that if you only trust in Christ it does not matter how much you in dulge yourself, provided you do not come into collision with human law nor with your neighbors. The Catholic teaching is that the passions are one thing, and the will another; and that, whatever a man may feel, there the will consents: whatever tempta tions may trouble his senses or intelligence, moral guilt begins only when the rational human will freely yields to them, either in act or in de

Hence every Christian has a twofold duty with regard to the sinful propensities of nature—namely, resistance and mastery. He must resist; and, when the passions rise up against a grave precept of Almighty God, he must resist under pain of mortal sin. But he must go further; he must strive to obtain such a mastery over his passions that not only may the danger of mortal sin be far removed, but that even in lesser conflicts and in the ordinary occasions of life he may be able to rule them, and may keep himself entirely faithful to the grace of his Heavenly Father.

A FATAL FAULT

"One fatal fault of the average listener," writes "The Pastor" in the Catholic Transcript, "is a ten-dency to shunt the application of a sermon upon someone else. 'I'm sorry,' you'll hear them say; 'that so and so were not at Mass last Sunday to hear what the pastor said, for the cap fitted them to perfection.' If would try it on their own head they might be surprised to find that it was as if made to order."-True Voice.

YOU WILL BE GLAD

When the years have slipped by and memory runs back over the path you have trod, you will be glad that you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts because you did so. You will be glad that you were happy when doing the small everyday things of life; that you served the best you could in life's lowly round. You will be glad that men have said all along your way; "I know that I can trust him. as true as steel." You will be glad there have been some rainy days in your life. If there were no storms, the fountains would dry up; the sky would be filled with poison ous vapors, and life would cease You will be glad that you stopped long enough every day to read carefully, and with a prayer in your heart, some part of God's message to loves. You will be glad that you shut your ears tight against the evil things men said about one another, and tried the best you could to stay the words winged with ison. You will be glad that you brought smiles to men, and not sor-You will be glad that you have met with a hearty bandshake all the hard things which have come to you, never dodging out of them, but turning them all to the best possible account .- True Voice.

HIS NEW RECORD

"I've made a new record," announced the boy who had done well in the examination. "It's fine, of course. The worst of it is, though, I'll have to live up to it now," and he laughed as if he did not fear the His friendly hearer laughed with him.

Oh, well, the new record will serve as a rock to stand on while you are reaching for others to match it," he said.

Good records are indeed solid foundations for better things in the future. One success inspires and leads to others. One temptation overcome makes the next one easier to conquer. One good habit fixed calls upon other virtues to come and keep it company. So don't be afraid of the new record, wherever you make it. You will not find it so hard to live up to as it was to win : for the winning opened and smoothed the way for future victories.

WELCOME, THOUGH WITHOUT BEAUTY OR WEALTH OR GENIUS

There are some characters who carry their wealth with them, who are rich without money. They do not need palatial homes or a large bank account. They do not need to buy admission to society,—every-body loves them. They are welcome everywhere because they have that which money can not buy—a geniai,

helpful, sunny, cheerful disposition. Of course, everybody wants them, because it is a joy to be with them. Everybody loves the sunshine and

sunny heart, an ability to radiate

bellpfulness and sweetness.

But such graces and charms never live with selfishness or self-seeking. It is the people who have something to give, not who are trying to get something, that are wanted everywhere.

DON'T WABBLE

There is one sort of man that there is no place for in the universe, and that is the wabbler, the man on the fence, who never knows where he stands, who is always slipping about, dreaming, apologizing never daring to take a firm step on anything. Everybody despises him. He is a weakling. Better a thousand times have the reputation of being eccentric, peculiar and cranky even, than never to stand for anything.

OUR BOYS AND GIRLS

THE BOY'S READING

A little incident that serves point out a moral happened the other day in this city. Three young men who were arrested for burglary declared that the cause of their downfall was the reading of dime novels.
"I learned," said one of them, "how to find the combinations of old-fashioned safes by reading a novel about a detective, and after I practised a while I found it easy."

Now it would be a gross exaggera tion to say that because a boy reads dime novels, or because he sees in the moving pictures the reproduction of clever acts of burglarly, he is necessarily fated to become a housebreaker and a murderer. But it is certain that a book is bound to have an influence upon a boy, and that influence will be either good or bad The boy is impressionable. He is imitative. Cleverness, smartness, appeal to him. He wants action in is literature. And there is the great danger of many of the books that are produced to please the young. There is action, action lways; there is the smart hero, who is strong and manly, who overcomes all opposition, who becomes rich and famous even by methods that are often openly criminal. And these methods, glorified by the author, are bound to have their impression on the youthful admirer of heroism True, the lad may not be tempted by admiration for his hero to try, as the youths above mentioned, to break open a safe, but there is no question that, by being led to have such ideals of manliness and success, he is get-ting false notions of life.

The danger is not confined to the

dime novel, to the literature where murder and robbery are the sum and substance of life. There is a greater danger still from the books that are written for grownups. Boys have been morally wrecked by reading a book they found about the house. They argued that as long as it was in the house, as long as father and mother could read it, it must be all right. Nowadays it is hard for a cleanminded grown person to avoid the filth of much of the current fiction. Yet go into some houses, and thrown about carelessly, where anyone may pick them up and read them are magazines that reek with sensuality, novels whose one aim seem to be to condone impurity. And if a boy or girl gets the opportunity those books and magazines will be devoured. It is nonsense for parents to pretend that their children are above such things, that they will not see the harm that they themselves ing or any other matter is fatal. Parents should not let them have the sensational newspaper on the plea that they will look only at the tunny pictures. Youthful curiosity is strong. The parents will never know, for the child will not tell them the harm they have caused his soul by exposing him to danger. But the harm is done nevertheless, and they are to blame for it.

How to avoid it? By watchfulness. Parents try to keep a boy from evil companions; they are horrified if he picks up with the boy that has the reputation of being a rowdy. They should be as careful in regard to the books that he makes his companions. They should read his book and pass on it before it gets into his hands. In a word they should make sure that the book he is reading is all right. It is a care, trying though it be at times, that will repay both the parents and the boy.-Boston Pilot.

A CHINESE HERO

A little Chinese boy only ten years of age went to the Bishop and begged for confirmation, for which he had been considered too young. The Bishop hesitated. The eagerness of the child touched him, but he was so young! The boy continued to supplicate for the sacrament.

But after you are confirmed, if the mandarin put you in prison and questions you about your faith," said the prelate, "what will you answer him'?"

'Monsignor, I will tell him that I am a Christian by the grace of God." "And if he commands you to deny your faith, what will you do ?"

"I shall answer 'Never!""
"And if he should say that you must not go to church or keep holy the Sunday and festivals of obliga-

tions? "I shall tell him that I must first

these men shall cut off your head.' FAITH

What will you say then?"
"I will say, 'cut it off.'"
The little hero was confi Selected.

THE VALUE OF "THANK YOU' These two words are among the gems of our language; spoken or written they are sweet and full of meaning. What, then, is the reason for so many people forgetting to use hem on occasions when they would valuable? Whenever any one has done us a kindness, however small, when we have received a gift of any kind, whether large or small, when a friend has shown us a cour-

when a friend has shown us a courtesy of any kind, then certainly it should be acknowledged by us.

Possibly presents have been sent on some joyful occasions, flowers have been ordered for us, to mark joy or sympathy, or books have been ordered to be sent to help in whiling away a tedious journey. If no ac knowledgment has been received from us when the bills come in, what are our friends to do?"
"Thank you" should be said or written in return for any and every kindness, and the neglect of such trifling acknowledgment of courtesy goes far towards marring our char cters.-True Voice.

MISTRESS OF ARTS

The Girl's World suggests fifteen things which every girl can learn before she is fifteen. Not every one can learn to play or sing or paint well enough to give pleasure to her friends but the following "accomplishments" are within every girl's reach:

Never fuss or fret or fidget. Never keep anybody waiting. Shut the door and shut it softly. Have an hour for rising, and rise Always know where your things

Learn to make bread, as well as Keep your own room in tasteful

Never come to breakfast without a ollar. Never go about with your shoes

order

unbuttoned. Never let a button stay off twentyfour hours.

Speak clearly enough for everybody to understand. Be patient with the little ones, a

wish your mother to be with Never let the day pass without doing something to make somebody

omfortable. The girl who thoroughly learned all this might be called a "mistress of arts."

RECEIVED INTO THE CHURCH

LIEUTENANT COLONEL GERLACH BECOMES A CATHOLIC

Recently Lieutenant Colonei Wil liam Gerlach, of Minneapolis, was received into the Catholic Church by the Right Reverend Bishop Lawler Colonels Gerlach, though a German Lutheran, has always been very fav

orably disposed towards the Church.

Mr. Gerlach was born in the Prov ince of Upper Hessen, Germany, No vember 15, 1835. He landed in Amer ica in 1852, and four years later be came a private in the Fourth U. S Artillery. During the Civil War he served as a hospital steward, and in 1867 was commissioned Second Lieu-tenant in the Thirty-Seventh Infantry. Two years later he was transferred to the Third Infantry. He was made nave noticed, that they are too innocent to be defiled by what they themselves cannot read without a blush. Too much confidence in children in the matter of their read. Five years later he tenant Colonel. At the request of Governor Van Sant, the War Department detailed him as a military instructor in the Minnesota National Guard, and at the urgent solicitation of Government Johnson the commission was renewed indefinitely.

field against the Indians along the Santa Fe route. On one occasion with a calvary escort of twenty soldiers and fifty infantry men in wagons he went to the rescue of the paymaster Rodney Smith who, with an escort of forty men, had been coralled by the Indians on his way from Fort Dodge to Fort Lyon. On his return after escorting Major Smith beyond the danger line, he met Bishop Lamy and a number of Sisters whom he was taking to Santa Fe to teach in the schools. They were accompanied by a number of Mexicans. On the way they were surrounded by Indians and when Lieutenant Gerlach came to their rescue the Bishop was encouraging his Mexican followers in their gallant fight against the Indians, w tne Sisters crouched in fear and trembling in the caravan. The soldiers put the Indians to flight and escorted the Bishop and his party for some distance on their homeward journey. Years afterwards Lieuten-ant Gerlach visited Santa Fe on business and was most kindly received by the Bishop and Sisters who tried in every possible way to show their appreciation of the assistance which gave them in their hour of need.

Colonel Gerlach rose from the ranks and all his promotions were due to merit. He is a gallant soldier with as enviable record for fidelity to the best traditions of the United States army and to the highest duties of American citizenship. Despite his age he is still vigorous and bids fair to enjoy for many years the blessings of the true faith which have hates the shadows and the gloom.

There is no bank account that can balance a sweet, gracious personality: no material wealth can match a

SEANCES AND OUR

One of the incredible things at the present day of the world's progress is that scientific authorities, such as Sir Oliver Lodge of England and a few others, should publicly profess their belief in the so-called manifestations of spirit mediums. It can-not be doubted that such manifestations are either fraudulent or the work of evil spirits, whether Mr. Lodge and his associates believe in the devil or not. At a meeting on December 14 of the English Psychic Research society in a suburb of Lonon the task set before the members in attendance seems to have been to evoke the spirit of William T. Stead the journalist and author, who perished in the Titanic disaster, and promised before his tragic fate to reveal himself after death to his most intimate friends. There was no witch of Endor, who called up the spirit of Saul, to make the necromantic performance easy and plausible, but an old man of seventy, Cecil Husk, described as the most perfect medium in the world, was selected as the conjuror, to make the passage of Stead's spirit from the other world to our mundane sphere possible. Participants in the seance were Sir Oliver Lodge, Maj. Gen. Alfred Turner, Lady Mackenzie and Lady Duff Gordon. In order to establish some degree of veracity for the occurrences at the seance, and to give them publicity, a member of the staff of the International News Service's London bureau was invited to be present, and he graciously accepted the invitation. This newspaper man reported his impressions as follows:

'Unquestionably there were a number of closely defined visions and lights which passed before the circle, but the most thrilling incident of the evening was a meeting be tween Lady Duff Gordon and the spirit of William T. Stead, the English writer, who met his death in the Titanic disaster. Lady Duff-Gordon was one of those rescued from the Titanic by the Carpathia.

"The spirit of Mr. Stead appeared to float across the circle and then drift slowly about from person to person. The spirit seemed to be holding a luminous slate in front of its face. Finally, when it reached Lady Duff Gordon, the slate lowered

and the spirit said :
"'I believe we were passengers on that fatal night.

"This was Lady Duff-Gordon's first seance and she was naturally be-wildered and unable to reply to the question. The spirit then said: Don't you remember that after we struck the iceberg the band started to play ragtime and I told you a re-ligious anthem would be more appropriate? I remember it well, for we met in the companionway."
"Lady Duff Gordon was still too

profoundly impressed to speak and Stead's spirit turned to the Inter-national News Service reporter and said : 'As an American you should be told that John Jacob Astor had keen psychic leanings and that he died heroically. I often communicate with his spirit, but he has not advanced sufficiently so that I can summon him here. However, I wish the world to know he died heroically and that he is progressing in this science.

'Stead's spirit then passed around within two or three inches of those in the circle and then vanished."

The remarkable circumstances in this alleged interview of Stead's spirit with his erstwhile friend, Lady Duff Gordon, is that he revealed nothing but the most commonplace facts with which she was already acquainted. How indescribably puerile must have been to her the question about her remembering the band playing ragtime music? Not only are all the surviving passengers of the Titanic aware of this fact, but the whole reading public knows all about it. Why didn't the spirit of As an officer in the Thirty seventh
Infantry Colonel, then Lieutenant
Gerlach, saw active service in the
field against the Indians along the knowledge, have told her something new or startling, something to inform and instruct her, or possibly to set her wits on end about the other world. But for his spirit to rehash an event, which a school boy at a searce could have told just as well and as truthful, is not only surpris ingly commonplace, but it hardly removes doubt of the genuineness of the performance from the minds of those who have made up their minds that all seances are frauds.

Then the soul of Stead is reported to have commented upon John Jacob Astor's spiritual existence as endeavoring to communicate with his friends, but prevented from doing so as yet, because he had not yet progressed sufficiently in spiritualisprogressed sunctionity in spiritualis-tic science. Could there be any greater twaddle, any ranker non-sense? Does it not look very much like a premeditated bid for an inrease of membership for the Society of Psychic Research?" To crease hold that one spirit can communicate with men on earth, and that another cannot, is proposterous.

But the ancient medium, after he got through with Mr. Stead's spirit dived into the depths of the dim past, and brought up before the astonished coterie the nebulous substance of Sir William De Morgan English buccaneer, who devastated the seas during the reign of Charles II. He is said to have answered several questions put to him, but

gave no information of value. A third spirit is alleged to have naterialized, but the manifestation was very dim, owing, it is represented, to the luminous cross which he

carried, and he could not be induced to talk at all. The spirit thus decribed is no less than that of the illustrious Cardinal Newman. haps with all the deviltry in this seance God did not permit His serv-

ant to be mocked.

At the close of the performance Sir Alfred Turner, who is president of the Psychic league, assured the International News Service correspondent that all the proceedings bad peen absolutely honest and straight-

forward. But granting that the manifestations were honest, we have only to say that the devil himself can be nonest when it suits his purpose to work thereby a greater evil. know from Scripture that he some times appears as an angel of light. A scientist becomes degraded by lending himself a tool to such trick ery and arrant nonsense. As for a Catholic, he is forbidden, under pain of mortal sin, to be present at seances, and a very grievous offense it would be for him to offer himself as a medium-for he would thereby make himself guilty of the sins of

All such things are sins against the First Commandment of The Church believes in spirits-in good and bad ones-but as to seances and mediums she believes they are either frauds or else agencies of the devil, who has not forgotten his art of deceiving since he tempted Adam and Eve into the sin, which entailed suffering on all posterity, and called forth the mercies and expiation of the Son of God. — Intermountain Catholic.

HEAVEN AND HELL ARE BOTH ETERNAL

Living in a very soft age, men easily persuade themselves that, as they putit, "if God is love ther ecannot be a hell." Yet the language of scripture is unmistakable. It is clear the punishment of mortal sin will last forever. "The worm dieth not last and the fire will not be extinguished." The same duration is ascribed to heaven and to hell, and there is no difficulty in accepting the words literally with regard to heaven. When we remember that "God will not be wanting to one who does what he can," that mortal sin, which alone merits eternal punishment, is not committed by accident, but requires full deliberation and consent, and the marvelous provision God has made for the effacement of sin, we must admit that hell is of man's making, not of God's. Undoubtedly there are difficulties about the justice of eternal punishment, but these come from our very limited vision, which cannot adequately perceive the gravity of mortal sin.

On the other hand, eternal punish. ment is a great mercy, furnishing us as it does with an overwhelming motive for avoiding sin, because some could never be deterred if there were any prospect of release held out. Whether we see the justice of such a punishment or not, matters little. We know that the sentence passed on the angels who rebelled with Lucifer, and the sentence passed on our first parents, in both cases for a single sin, came from a Judge who is all holy, all just, all merciful, and could not possibly err on the side of severity. We see, too, every day about us instances of God's unbounded mercy.

If people would not throw dust in their own eyes, if they would admit eternal punishment as a reality, there would be much less of this indifference so prevalent in our day, and men would realize that it would be worth while to embrace, or live up to, the religion which is so hard Should we have the misfortune to offend God grievously we have the means of reconciliation at hand. Ve should accustom ourselves in life to make acts of contrition, acts, as perfect as we are capable of, such as, in case of need, alone can save our soul. Let us do what we can by the example of our lives to lead others on, that in God's good time there may be once more in this land, dedicated this night to the Queen of Heaven, "One fold and one Shepherd." -Rev. John Moran, S. J.

THE VENERATION OF RELICS

To honor the relics of the saints is one of the pious practices, and is at the same time conformable to reason nd authorized by the Church. The relics may consist of the entire body or any portion of it. Either the dust that remains of the body of the dead. or the ashes from the relics that may have been burned, are regarded worthy of veneration. Of course the body of a saint or the important parts of that body are placed in the church in reliquaries of gold and silver and precious stones, to mark the honor paid to the mortal remains of God's saints. But it is only when there is moral certainty of the genuineness of the relics that the Church permits honor to be paid to them or count of the sanctity of the life of the one who is marked by the Church as a saint of God. The recognized sanctity of a life is not sufficient to warrant public veneration until the Church publicly declares the canon-ization or beatification of a saint. There is a second class of relics which the Church permits us to venerate, and this consists of the garments which the saints have worn or the things which they have used. Then again we honor the holy places—Jer-usalem, Calvary, Bethlehem and Rome—made illustrious by the saints who passed their lives there, or by

the fact that they are resting places of their holy bodies. Hence we honor with veneration and respect the spots made holy by Christ, Divine Saviour, as also those whose sands have been sanctified by the blood of His martyrs, and the sacri-

To honor the relics of the saints is perfectly conformable to reason and authorized by the Church. We know the respect we have for the things made sacred by the touch of a be-loved parent. The antiquarian goes far to find the tombs of illustrious men, their writings, or perhaps the urns which contained their ashes, and our museums are filled with these antiquities toward which the people have more or less veneration and respect because of their association with men whose names are prominent in the history of the world. If then it is natural in us to honor the bodies of the dead, who, while on earth, were a nation's heroes, why should we not honor those heroes of God, who by the conquest of self, have honored our humanity and have won for themselves a place near the whom they have served. It is not surprising, then, to find the Church authorizing a practice of honoring the relics of the saints. The Council of Trent tells us that the faithful should have respect for the holy bodies of the martyrs, and the other saints who are in heaven with Christ and it condemns those who opposed the honor and veneration paid to the relics of the saints. It is strange now people go into ecstacies over the homes of illustrious men and women, the clothing which they have worn, the letters they have written, and consider it perfectly natural to pay respect to their memories in this way, yet these same people will find fault with the Christian who loves the spots made sacred by the humble and saintly lives of God's servants. They accuse us of idolatry for reverently kissing the sacred relics of the saints and martyrs, forgetful that in doing this, we are paying tribute to Christ, Our Divine Redeemer, through E. G. WEST & CO., 80 GEORGE ST. whose Precious Blood, the saints have

sanctified their bodies and made it proper for us to venerate them because of their fidelity to the Holy Will of God. These relics are not idols, they are simply what remains of bodies that have been sanctified by the Precious Blood of Jesus Christ, and in honoring them we honor the saint whose remains they are, and we honor God through whose grace they have been sanctified.

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