SEPTEMBER 4. 1915

CHATS WITH YOUNG MEN

IN BUSINESS

It is not the correct thing : For a man to think that he can be gentleman in the drawing room

a boor in his office. To consider ignorance in another as a warrant for one's own imposition

upon him. To question without good reason the business integrity of a man who grew suddenly rich, or to think that poverty is always a mark of upright. ness and honesty and never of stupidity and want of business train-

habits ?

times ?"-Ambition.

thatched roof.

English.

THE BARON AND THE

LITTLE GIRL

To forget that in these days of gigantic investments, silver mines, railroads, western booms, and Yankee pluck, there is always an opportunity for the "hundredth man" to become rich.

To forget that fortune knocks once at every man's door, and sometimes

only once. To think that a fortune is necessary to happiness. To forget that many of the world's

greatest men died poor.

To forget that prudence as well as courtesy demands that one be punc-

tusl in keeping engagements. To form irregular business habits.

To talk "shop" in society. To devote one's whole life to busi-

ness, to the neglect of spiritual and To forget that employees when

tempted into dishonesty sometimes salve their conscience with the thought of the bad example set by their employers.

To forget that money paid in salaries to deserving men is always

a good investment. To be a Shylock in demanding the whole of one's bond.

To think that misrepresentation in business transaction is not a first

cousin to stealing. To have one code of manners for the rich and another for the poor.

To think that one's good manners which are only veneered will not break some day when least expected

or desired. To act as it might made right. For a man in scciety to imagine

that the girl he may desire to marry is not perfectly familiar with his business reputation.

To think that a loud reproct in public is ever productive of any good.

To imagine that frigidity and in-

tellect are synonymous terms. To forget that quack doctors and pettilogging lawyers are known by a lack of honor, honesty, and integrity more than by a lack of ability.

For business and professional men to imitate gamblers, jockeys, and dudes in the matter of dress.

To think that antiquity in clothes adds dignity to one's profession. To forget that agents sometimes carry articles that are worth pur-

chasing. To make use of technicalities to escape from one's just obligations. To forget that one's shady trans. ns have an unfortunate habit of

getting into the newspapers. To imagine that a crime ever escapes uppunished.

To forget that ill gotten gains will

an old ruined hut that had been built years before in a nearby wood been abandoned by its and had owners. Her husband and her only

son had been killed by a wandering turn the downiest couch into a bed band of soldiers such as desolated in of thorns at the hour of death. those days many provinces of France.

ing little maid of six years.

To forget that everybody admires a NO ALUM manly man.—"Correct Thing For Catholics."

PRINTED ON THE AND IS IT WORTH WHILE ? AKES THE WHITEST, LIGHTEST After all, what real satisfaction do you get out of the "good times" for which you are sacrificing so much Don't you sometimes find yourself thinking of other things than nights on the street corner, or at the park or in some stifling pool parlor on MAGIC card room ? And doesn't the thought -and the half formed purpose born of it-give you a deeper and keener BAKING joy than you ever get from the time wasting pastimes that have become POWDER There is no genuine pleasure in anything indulged in to excess, noth ing but disappointment in trying to satisfy an abnormal appetite by yielding to its tyrannical demands.

Beside you in the shop, perhaps, it a young man whose pleasures are downright delights because he is not It was said that since their death her a slave to them. He is as fond of fun as you are-but he will not lay

It was said that since their death her reason had been affacted. "Good many," said the old beggar. "I am very hungry. The pillagers have taken my cow and set fire to my hut. Now I am wandering through the country, and no-one takes pity on a poor old woman." down a career on the altar of folly. He is no more a slave to books than to billiards-but he will study enough to make himself master of his trade. He glories in the feelings common to youth—but he will not yield the nobility of self restraint. There was nothing in the pantry at the time save a single loaf of bar-You have heard of Esau, who sold ley bread. Yves broke it in two and

MADE IN CANADA

his birthright for a mess of pottage gave one half, with a bottle of cider, Are you not bartering your preciou to the suppliant. birthright of independence for the miserable pottage of overdone "good The beggar thanked him and went

out. On a step of the porch was seated little Yvonne. She was not thinking either of the cruel war or of the poverty of her home. She was OUR BOYS AND GIRLS

playing with a bit of wood wrapped up in a rag, to her eyes a perfectly beautiful doll. The beggar woman approached the

child, knelt softly down beside her In the depths of a narrow and pic and took ber band. "Little girl," she said, "they call me crazy, and I have suffered so turesque Breton Valley, Yves Ker-madeuc laboriously tilled the few poor acres of land that supplied a living to himself and his six mother much that perhaps my mind is clouded. But I have sense enough

yet to know that a good action never goes unrewarded. Mark my word ess children. Yves was poor, and his cottage seemed ashamed of see-God will reward your father bless you for this deed of charity. ing the clear waters of the adjacent r and olic Universe. river reflecting its mud walls and

And the old woman left so quickly The times were bad. It was the that she appeared to dissolve into period when Charles de Blois and the fog that covered the valley The next day the Battle of Auray Jean de Montfort were disputing the took place. The armies of De Blois sovereignty of the Duchy of Brittany.

King Charles V. had declared for and De Montfort came together on a Charles de Blois, and had sent him vast plain. All day long distant the brave Bertrand Duguesclin, with a large band of hardy knights. Jean clamor, the noise of the arms and the groans of the wounded terrified de Montfort had as his allies the the people of the valley. Dead bodies

began to pile upon the banks of the Every week there were brave pas river. And, despite the efforts of Duguesclin, the troops of Charles de sages at arms and instances of heroic prowess, but the soldiery tramped Blois faltered, then gave way. The knights fled at the full speed of their

down the crops, ate up the provisions of the farmers and drank their cider. chargers. Hidden in his cottage, Yves Ker-Poor Kermadeuc looked with concern madeuc watched from a window the fugitives going by. Some dragged on the half starved countenances of his children. Still he did not despair hemselves to the river to wash their of seeing better times; and he wounds; some threw themselves on dreamed of a happier period, when the ground, utterly worn out; while others ran breathlessly on and were his boys would be grown up strong and hearty and life would smile on

his daughter Yvonne, now a charm. lost in the shadows of approaching night. One day a beggar, a bent and wrinkled old woman, slowly ap-One, however, came staggering towards the cottage, and fell on his proached the cottage door. Yves knew her well. She lived alone in knees before its door. His face was pale as that of a corpse; his armor was soiled with blood and mud. But on his head was a helmet, the crest

of which appeared to be gold, so brightly did it shine in the rays of the setting sun. Yves had pity on the wounded

> nan. "Sir," he said, "what can I do for you ?' The man did not reply. His head

leaned over on his shoulder, and blocd was flowing from his breast. Sir !" repeated Yves, touching him

on the arm. The wounded man opened his eyes. "Hide me," he murmured -"hide

me! I have no longer any strength

atoned for past sins in penitential deeds. "The fire shall try every "The fire shall man's work." "I am He that search eth the reins and the heart, and I

will give to every one of you accord. ing to your works." (Apoc. ii : 23) While the Church doss not teach ing to your works."

Knowledge and a clear idea of faith constitute the foundation of **Our Home Library** true devotion. What is needed is solid and constant and not spasmodic devotion. The doctrine of purgatory should be clearly and strongly held. It is of faith. It is reasonable and it Novels and Religious Books by the Best Catholic Authors

Justice demande proportion be tween the crime and the penalty. A thief who steals a dime is not pun-ished by human law and by fallible judges as is the criminal who com-mits deliberate murder. Were there no purgatory, no middle place, all souls defiled, in little or in much, would necessarily go to hell, sinc nothing defiled can enter heaven. Gad will render to every on Why? according to his works. God is just. From these premises anyone can make those deductions which logical ly demand a place of purgation

The holy scriptures are quite explicit concerning a place where some souls will be savad, "yet so as by fire." We read in I Cor. iii: 2, "Other foundation no man can lay, but that which is laid, which is Christ Jesus. Now if any man build upon her to the great castle she called her this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be manifest: for the

> cause it shall be revealed in fire, and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon he shall receive a reward ; if any man's work burn, he shall suffer loss; but he himself shall be saved yet as

Then we know that praying for the lead was in vogue among the people of God before the coming of the Messiah. Judas Machabeus sent silver to Jerusalem to have sacrifice offered up in the temple for the soldiers who had fallen in battle. Why? "Because he considered that they who had fallen aslesp with god. liness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the

the pillar and ground of truth. often pray. They turn to us for help jadgment of reason. Since even the just man falleth seven times, others 'Have pity on me, have pity on me at least you my friends, for the hand

FOR CHRIST

the justice and the mercy of God are How save the world? The exer conspicuously displayed. While He demands that "the last farthing be tions now made for the purpose do not suffice, as is quite evident; for paid." He does not exclude His the world is going down rapidly and headlong to hell. Its fatal steps can children forever from heaven for mere venial faults. The inhabitants be arrested only by following heroic. of purgatory are numerous and are of all nations and tribes and peoples ally like the holy Apostles the foot steps of Jesus Christ crucified. It is and tongues." We are told by the words of revelation that "the fire thus the world has ever been stopped in the work of its own destruction. St. Gregory the Great, St. Gregory shall try every man's work" and "he VII., Sts. Bernard, Francis, Dominic The souls in purgatory are called Ignatius, Alphonsus, such as these Holy Souls, because they are forever hanged the course of the moral to be favorites of God. They have world and gave to it a newer and fought the good fight on earth, and igher impetus towards its true cenare detained in the purifying fires be ter and great destiny. Give me ten men, said St. Philip Neri, detached fore they receive the crown of justice. They contracted some stains from all things like the Apostles, and in the battle for heaven, or they were i will convert the world. Behold then the remedy. Nothing can or will be done for the salvation of the called away before they had fully world or the true well being of man without sanctity. It is only such as the saints, filled with the folly of

nd save the world. Med

mundi sunt sancti. O my God! make me. in spite of myself, holy, a saint!

When St. Francis and St. Dominic

hugged each other for the first time,

divine wiedom and the power of Almighty God, who change, reform THE MYSTERY OF CLEVERLY. By George

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CONTAINS NO ALUM

THE CATHOLIC RECORD

alier.

in Ave Maria.

PURGATORY

Purgatory may be considered as the realm of darkness and of suffer-

ing, and at the same time a place of

patience, hope and love. There both

shall be saved, yet so as by fire.

have found that helmet on the road. "Malediction !' exclaimed the cay "Our companions have fore stalled us, and they will get the thou-sand guiceas. Know, fellow, that your daughter is playing with the helmet of the high and mighty Baron

is scriptural. of Roche Aymon." The cavaliers rode away. Soon there was no other sound than the rippling of the water over the pebbles, and the occasional groans of the wounded lying rear. 'No others of the enemy came to the cottage that evening or during the following days. The Baron soon regained enough strength to resume his flight, and he could do so without danger ; De Montfort's troops had left that When peace was declared he did not forget his peasant protector, so

Yves had no reason to fear either where some souls may be saved. famine or discomfort. The knight whom he had saved returned to the cottage with the Baroness Roch Aymon. And the latter was so struck with little Yvonne's prettiness and charm that she, with Kermadeuc's consent, adopted the child and took

Shortly afterward Yves was put in day of the Lord shall declare it, bepossession of a smiling farm near the astle, with a farmhouse that rejoiced in a root of red tiles, and all sorts of conveniences. Yvonne often went to see him, and sometimes she recalled the old beggar woman who predicted her good fortune because of her father's charity.—Father Cheerheart,

by fire." St. Paul here is obviously speaking of purgatory, of those who have built on the foundation Jesus Christ. He is also speaking not of our day, but of "the day of the Lord,"

The faithful in large numbers when defects will be purged by fire wend their way to the cemeteries to pray for the dead. While loving hands lay garlands of flowers, wreaths and crosses on the graves to honor those who are gone, the love of the mourners with Catholic faith takes the more reasonable form cf praying for the souls departed, says the Cath-Purgatory is one of the three great divisions of the Universal Church. The faithful on earth constitute the Church militant, those in purgatory

This practice was not condemned by Christ. It has been cherished and continued in the Church, which is For the suffering sculs we should

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dead, that they may be loosed from sin." (II Mach. xxxiv: 46.) the Church suffering, and the blessed in heaven the Church triumphant.

Many go to purgatory. We may be sure that few adults entirely escape its cleansing fires. That nothing de filed can enter heaven is the declara tion of the scriptures as it is the

who will not presume to lay claim to that title fall more frequently. of the Lord hath touched me."

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with which to defend myself. and I don't want my enemies to take me alive." "Well, I'll try," said Yves. "I'll

put you on the floor behind our bed. But if your enemies visit my cottage, they'll surely kill me for helping

yon." Then placing his hands in the other's armpite, the hardy peasant half-carried, half-helped the knight into the cottage, the belmet falling God."

off and resting on the threshold. Some time passed, and once again distant noises troubled the silence of the valley. They drew nearer, and the galloping of horses was distinctly heard. Mounted cavaliers soon appeared, and a score of them rode up to the cottage. Their joyous mien and their blocd stained swords apprised Yves that they were victors in pursuit of the vanquished. "Hello, there, peasant! cried one of them, riding up to the docr.

"Haven't you seen passing by here a knight whose helmet has a golden crest? He fled from the battlefield, and our brave Lord de Montfort has promised a thousand guineas to who-ever captures him. Answer, and on your life speak truly!"

Yves, all a tremble, was just going to reply that he had seen nothing of the knight, when he checked him-self, stupefied. Near the door, little Yvonne, tired of staying indoors, was seated on the ground holding in her arms a substitute for her doll, the helmet with the shining crest. "There's his helmet," cried one of

the troop; "there's his helmet, and the head can't be far away! Answer, fellow! Where's the knight ?"

And Yves, despite the apguish that made him shiver in every limb, and despite his fear of death that he uessed was very near, replied : "The man you're looking for must

be a good way off by this time; some horsemen dressed like you rode by here about half or three-quarters of an hour ago. My little girl must

47-]

us anything very explicit about either the nature or the duration of the

pains of purgatory, we can easily deduce that the punishment of sin in purgatory is more severe than any thing we are called upon to endure in this world. In God's sight "a thousand years is as one day, and one

day as a thousand years," and we know that "it is a fearful thing to fall into the hands of the Living

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at Rome, in their coarse and ragged garments, and divided the great world to conquer it, they had no more to do with it than we have now. But they were other than we. They had faith in Almighty God; a sincere love for their fellow men; and, above all, a burning desire to follow the blessed footsteps of their Saviour, our Lord Jesus Christ, whose limbs for them were nailed upon the cursed tree. — Father Hecker. PATRON SAINT OF SHOEMAKERS to wash woollens,

> ST. CRISPIN, MARTYRED AT SOISSONS, WAS A SHOEMAKER BY TRADE

Those who follow the ancient and honorable calling of the shoemaker have a special interest in Soissons, for it was in the early days of the fourth century the scene of the martyrdom of St. Crispin and his brother Roman Crispianis. Under the iron rule of Diocletian, both found it desirable to leave Rome, and they set tled in Soissons, which was then known as Noviodunum, where they began to spread the Christian faith. In order not to be a burden on their neighbors they took up the trade of shoemaking, which enabled them to support themselves and devote a great deal to charitable purposes. Their gospel did not please the for ernor of Solssons, and he had them both plunged into boiling lead—al-though other accounts say they were placed in boiling tar and afterwards placed in boiling tar and afterwards decapitated. Both accounts agree, however, that the process of justifi-cation terminated fatally. Some authorities regard St. Crispin as apocryphal: but that cannot be—he has been canonized, and that re-moves doubt as to his existence and martyrdom.-St. Paul Bulletin.

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