JANUARY 21, 1922

#### CHATS WITH YOUNG MEN

MISUNDERSTANDING

They seem as very trifles, yet they have a pow'r malign; They enter, oft unnoticed—as it were

-without design ; They creep, like Eden's serpent,

pushing beauteous buds aside; poison Friendship's flower which the strongest blast They defied !

A barrier forever puts some heart far from our own; Along life's dismal highway now one soul plods on alone;

AMADEUS, O. S. F.

LOOKING BACKWARD

At the midnight hour the solemn voices of churchbelis all over the land tell of the closing of the Old Year and the opening of the New. Lights gleam in friendly fashion from many windows usually somber in darkness. Men watch instead of slumbering through the silence as on the other nights of the year.

For some men the advent of the New Year is ushered in with jollification, with feasting and story, in some quarters, unfortunately, with riotous song and with the sparkle of gay lights. For others, the coming of the New Year brings a hush; they watch through the twilight and the dusk of night with heads bowed in reverie, with hopes and with regrets. It is a time " when the burged places of marrow give up

bowed in reverie, with hopes and with regrets. It is a time " when the burial places of memory give up their dead." Events of the past twelve month pass in slow procession through the brain which has been active, through which millions of thoughts have coursed with rapid pulse during the coursed with rapid pulse during the past year. Thoughts that seemed done. at times to burn into fever the rest-less mind and to set the head on fire, thoughts of ambition, of desire, of feverish hope, of regret for things which may not be undone. Millions of actions have been registered by the timepiece of the Old Year. Buried deep below the earth of the everyday activities in the hush of the coming New Year's Day they rise like pale ghosts and stand before their makers. Some of them are awful spectres, others seem to be like comforting angels stilling I have roamed and read their the fevered soul to peace. Like the vision of the Prophet of

that fearsome field where the bones of dead men were strewn, and which, at a breath, stood up and weres clothed in their flesh once more, the ghosts of the past Year weres clothed in their flesh once more, the ghosts of the past Year rise to confront those who wrought them for good or for ill. With a minstrel streamlet flowing Down below the verdant brae;

them for good or for ill. Who can estimate the value of the good ghosts of our past? In the solemn hush of midnight, they reassure us with gentle insinuations of the little good that we may have reassure us with gentle institutions of the little good that we may have effected through them. The kindly thought or word or deed, the high ideals followed even at the price of hardships and which ruled our private and public deeds. Ah, these are consoling ghosts and bring no pain but peace. Thing close to us in our daily

Things close to us in our daily life now seem far away. We wonder how it was that, in the sober realities of the future life, they ever entwined themselves so closely to our hearts. In the hush of the New Year we see the futility of those acts which so haunted us with

There are vacant places that we know since last New Year's Day. There are once familiar figures missing. In life we did not think much about them. They came and went beside us, dull, gray uninteresting figures, and disappeared suddenly from the paths that we knew. Now that they are gone, in the hush of the New Year we recall them. They are strangely distinct in our path. We see them, clothed as the Prophet saw the dead men on the plain,—clothed in different We wonder that we passed aspects. them by as unworthy of a thought : And some of these walked not in monastery or convent, but amidst the busy hauts of men. Saints they were of the lowly fireside, hidden martyrs that bore their cross and died upon it. Blameless in the sight of Heaven and their fellows, they walked faithfully in the path of humble duties, and never dreamed ow blessed before the angels was the life they led.' They have disappeared from this earthly scene, but we think of them centration. tonight. And our thought resolves itself into something like this: It is the pure intention and the will to love and serve which make the

mission to withdraw from a public career, the monarch inquired if his desire sprang from disgust of the world. Whereupon Valdesso replied that it was his sober conviction that there should be time for reflection between the life of a soldier and his death. The New Year is the best time for such reflection on the part of every man. "Life," says one who had tasted deeply of its wells, "as we view it in our retrospect of the past, lays no flattering unction to our vanity, for it sets before us many blunders and much that we owe to be verita-ble meanness and cowardice." It is anderight the term of the past of the past, lays the meanness and cowardice." It is anderight the term of the past of the past. As the reputation of the past of the past. The meanness and cowardice." It is anderight the term of the past of the past. The meanness and cowardice."

and much that we owe to be verter ble meanness and cowardice." It is undeniably true that all men lose some time, and most men a great deal of time. Forgetfulness of the Divine, says a sacred writer, is a much more common sin than is a much more common sin than And a loving heart is broken upon And a loving heart is broken upon And a loving heart is broken upon open revolt against it. While there is life there is hope,-Truer words were never spoken. There is nothing that brings sun-

a homely adage, but invaluable as a motive to help us on our journey ourselves, and makes life really a nomely adage, but invaluable as a motive to help us on our journey through another year. The great Cardinal Newman who knew so well the pains and doubts and anxieties of the souls of men, has painted a striking picture for our consideration : beautiful and worth the living, like

consideration :

ourd

a friend. A true friend is heaven's choicest gift. And when we have such, let nothing separate us. Let us love them and cherish them, and, above all, let us trust them. There may be actions and words that we do not un-Not more different is the miniature we have of the man as a boy, when every feature spoke of hope, put side by side with the large por-trait painted to his honor when his derstand and that pain us, but let our faith be stronger than these,

and nothing will separate us. Let us cultivate in ourselves what limbs are shrunk, his eye dim, his brow furrowed, than differs the moral grace of that boyhood from the repulsive aspect of his we long for in our friends ; sweet-

moral grace of that boyhood from the repulsive aspect of his soul now that he has lived to the age of man. For moroseness and cynic-ism and selfishness is the ordinary winter of that spring." We foug for in our friends, sweet-ness of character, evenness of temper, confidence, loyalty, pati-ence, sympathy and love. Let us be kind, courteous and true to all we meet, but let it be only the few—the choice ones—who come close to our hearts sharing come close to our hearts, sharing our deepest thought and inmost feelings, entering into the inner sanctuary of our lives. — True

ally know him to be. But not having genuine gold, he loves to play with

tinsel. Perhaps it is just as well, since tinsel is his natural element.

Darkey's words :

Jes' be what you is.

Then you am not what you is.

Don't try to wag the dog, You can always pass the plate,

If you can't exhort and preach.

Jes' be what you is. —Catholic Bulletin

Voice JES' BE WHAT YOU IS

The bells have ceased. The Old Year has passed by, and the New Year has begun.—The Pilot. person to pretend a superiority which he does not possess. Each man stands forth with certain natural and acquired qualities; his pretense cannot add one iota to his certual worth although he strive

OUR BOYS AND GIRLS

IRISH HEART OF MINE

have strayed through every nation

Far away from friends and home, And have paused in admiration

Where the Grecian ruins lie, And have marvelled at the glories Of the blue Italian sky.

And a thatched roof cot appearing Where the wild moss-roses twine,

Glorious dreams are in the pealing As the broken sunlight dances On a shaded woodland stream.

But the harp of Erin breathing Tender strains that sorrow sings, While a stranger hand is wreathing Cypress leaves around the strings ; And the blue eye's modest bearing When it beams with love divine, images of an unattempted For this Irish heart of mine. Have a charm beyond comparing

-REV. WILLIAM LIVINGSTON

## THE CATHOLIC RECORD

# **Did You Ever Try**



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been given us, and the star is shin- is the permanent refusal to submit been given us, and the star is shin-ing. We know the way, the truth, and the life. The riches of the East are not ours to garner and give. But we have, the humblest of us, and can give, that which the Child came to seek: our hearts and their unswerving loyalty. This is indeed more than an offering once made. It means to keep ourselves in this twentieth century unswotted from It means to keep ourselves in this twentieth century unspotted from the world; to be just, and more than this, to be loving; to be faith-ful to the little daily obligations which forgotten, can bring dark-than this, to be loving in this ful to the little daily obligations which forgotten, can bring dark-than this, to be loving in this weither Church submits to a com-mon visible Church. "Therefore, if either the Church of forme or the Church of England is in schism, either the Church of

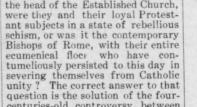
ness to the lives of those nearest us; to obey all whom God has given Rome or the Church of England is world which knows us, better for our presence. This is no small gift. It is far above gold and frankin-cense and myrrh. But it is ours to give, and only in the giving shall we find rest for our souls. For the Love that is incarnate in the child Love that is incarnate in the Child at Bethlehem has taught us that in

unciation is found love's choicest JES' BE WHAT YOU IS One of the peculiar kinks in human nature is that which leads a person to pretend a superiority which he does not preserve Face rich. But it is a merriment which passes. None know so well as all who seek the pleasures of a passing world that in the end these are as dust and ashes. There is a peace to which we can all attain, a peace that actual worth, although he strive ever so hard to appear greater or of more importance than he really is. The very effort itself indicates a lack of solid value. Usually it is amusing to watch the article of such a person Re is as light in tired eyes and as a song in hearts that mourn, and it is given by the Child in His Mother's arms by the Child in His Mother's arms at Bethlehem. The way is long, but the star is shining, and in its guidance we shall walk to Him, and find him.—America. the antics of such a person. Re-alizing his shortcomings, he endeavors to make up for them by assuming what neither God nor

REVERENCE

assuming what hether God hor nature ever intended for him. In this way at times he succeeds in deceiving the gullible and he revels in their approval. The judicious, however, never for a moment credit him with being other than they actu-There is no virtue more important for religious life than the virtue of reverence; and yet it is idle to suppose habitual reverence is attained without some effort. Many things work against it. The first element of danger to it lies in the habits of thoughtlessness. It is tincef. I reliance is a function of the second of the seco are the habits of God. But perhaps unto the rest of mankind. For his whole impressiveness consists in a mere outward appearance. in the things of the sense. Rever-ence demands recognition that we

There it is in a nutshell. The controversy between the Catholic and the Anglican is not fundaand the Anglican is not funda-mentally one regarding orders, sacraments, genuflections, incense or the "open Bible," but of juris-dictional authority pure and simple. When King Henry, of the many marriages, set up in England his own "Catholic" Church, was it he or Clement VII the rejoring Pers who fell into schism? And when Henry's successors, Edward, Elizabeth, James, Charles and all the rest down to King George V., styled themselves "Defender of the Faith" and were regarded as the head of the Established Church, were they and their loyal Protest-ant subjects in a state of rebellious



centuries-old controversy between Canterbury and Rome.—America.





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Many persuade themselves that a good penance who studies to they have no true sorrow for their please God alone at all times and in and great corporal austerities. Let us learn, nevertheless, that he does Francis de Sales.

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saints of the whole world. Ere the Old Year passes with the music of the bells, we ask ourse lves a few questions: Has the past year been one of peace with our own souls and those of our fellowmen?

GET THAT HABIT Get the habit of early rising.

Get the habit of retiring early. Get the habit of going to Mass daily Get the habit of eating slowly.

Get the habit of being grateful. Get the habit of being punctual. Get the habit of fearing nothing. Get the habit of speaking kindly. Get the habit of seeking the sun-Don't be what you ain't,

shine daily. Get the habit of speaking correct-If you is not what you am, If you're just a little tadpole, Don't try to be a frog, If you're just the tail,

Get the habit of closing doors gently Get the habit of neatness in

appearance. Get the habit of relying on self

If you're just a little pebble, Get the habit of being indus-Don't try to be the beach. Don't be what you ain't,

Get the habit of always being pro-

gressive. Get the habit of always paying as

you go. Get the habit of a quiescent con-FOLLOWING THE STAR

Get the habit of daily physical The Wise Men found the Saviour because they sought Him. They

exercise Get the habit of being accommodating.

Get the habit of economy, not of

stinginess. Get the habit of hoping on and hoping ever.

THE TOUCHY PERSON

alone can give man and the world, souls and those of our fellowmen? At this time the world cries for peace, and perhaps never before in history has there been such a good omen for the future years. The world to a great extent is at peace about the Crib of the New-Born Christ, and yet in comparatively few human hearts is there lasting and nefect peace. There are people — yes, many bights. They cannot carry on the daily intercourse of the family with-out finding that some offense is acquaintance who happens to be preoccupied with business they and perfect peace. The Wise Men brought gifts, gold, frankincense and myrrh. But they offered the Child infinitely more than these symbols of Oriental opulence and power. They gave Him the sacrifice of parting from home and country, the toil of long ant merfect peace. Him the sacrifice of parting from home and country, the toil of long days and nights in the desert, the weary hours of seeking and hope deferred, and in the end they gave themselves. They loved God and sought His face, not in words but by deeds. Therefore they found and perfect peace. The New Year smooths the fur-rowed brow of the Old. Now is the time to cast out all dark thoughts to cast out all dark thoughts in the furit of their time to cast out all dark thoughts of despair or of vain and useless regret. Every man in spite of the past feels that he has the right to the tritten in the set in the tritten in the set in the set

past feeds that he has the right to start all over again this Year. The story is told by Dr. Johnson in one of his essays that when Valdesso asked of Charles V. per-

So it is with many people whom we meet in daily life. Take away are living in a spiritual world. Bethe shako of their conceit and the gaudy uniform of pretense, and yond the range of our senses there is a vast spiritual reality, in the con-templation of which we may very their apparent glamor melts away like the waxen wings of Icarus well put the shoes from c.F our feet when he attempted to fly across the sea. After all, there is deep To recognize that we are spiritual beings in a spiritual world at once philosophy of conduct in the old humbles and exalts us. He who keeps this in mind is in a fair way to become reverent.

Another element of reverence is self-respect. To cower, to cringe and to creep is not reverence; it is servility. Self respect is the very basis of reverence. We bow the head and bend the knee not to signify our servility, but to salute the Divine and to admit our weakness in Its presence. When men are reverent, they are fearful and mind-ful of the things of God. — The Missionary.

CRUX OF ANGLICAN CONTROVERSY

Having long observed the fatal readiness with which our friends the "Anglo-Catholics" succeed in missing the essential point in the old controversy between the Church of England and the Catholic Church, Føther Vincent McNabb, O. P., in a short paper contributed to the December Blackfriars, puts the real crux of the question with did not consume the time in in-effectual desires. They studied the signs of the times, and God spoke to them. They heard the call, they accepted the vision, they followed the star, and they found Him, who such unescapable logic that it is very difficult to understand how any sincere Ritualist with a head on his shoulders can fail to see the force of the argument. "Who are force of the argument. "Who are members of the Church?" pertin-ently asks Father McNabb, and then reasons thus:

"A Church in schism is not a member of the True Church. A member of a Church in schism is not a member of the True Church. Two Churches, therefore, between

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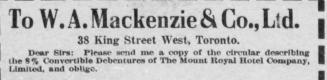
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