#### CHATS WITH YOUNG MEN

THE OLD STORY

'To-morrow," he promised his contomorrow I mean to

to morrow I'll do as I should ; Te-morrow I'll conquer the habits that hold me from heaven

away. But ever his conscience repeated one word, and one only, 'To day."

To-morrow, to-morrow, to-morrow thus day after day went on ;. Te-morrow, to morrow, to-morrow, -till youth like a vision was

e and his passion had written the message of fate on his

brow, And forth from the shadows came Death, with the pitiless syllable, "Now."

#### CHARACTER

Character, says Father Vaughan, is the one thing God wants, the one thing we can grow, and the only thing we must grow. Politically, man is a vote; socially, he is a card; financially, he is a check; when he travels he is a ticket, and when he stays in a hotel he is only a number. Peor affair when all is said and done; but before God, man is so much char acter. He is, furthermore, sent into this world by his Master, to write up a character by force of which he will claim his right place in the kingdon of God.

And what do we mean by character? Character is a Greek word, implying impress left by a seal of wax. It is that which sets us apart from our fellows, gives us our note of distinction, our individuality, and our personality before God and man. And so we have pressed on our characters the image and likeness of God. Our mission in life is to complete and to finish to perfection with the last artistic touches that likeness started so well when we entered the world, which became more clearly defined when we left the baptismal font, and which ever since, let us hope, has been growing in clearness and likeness to Him Who made us to His own image and likeness.

Now, let us speak of the man who has seriously built up his character. You will never get him to shift his centre of gravity. He will push his way through. He will be true to his own line of conduct. You will never get him to go to the right or left. He will press onward and up-ward—up through the heights which the himself is building by his noble actions—right up to the throne of God. And as a Catholic he will build He was misused at first. Big boys his character on Christ-like lines. For to be a Catholic means to be Christ-like, Christ-thought, Christword, Christ action, Christ character.

There are three strong engravers of character: heredity, environment, and education. Heredity cannot be stopped. If the fountain is poisoned, the whole stream will be. If the tree is foul, how sour and bitter the fruit is to the taste. How often we see the highways and even the by-ways of life strewn with wreckage

ecause of heredity.

Then there is environment. How often do we enter a Catholic home and see not a picture of our Lord or His Blessed Mother—not even a cruciffx? What an environment for a Catholic child! Let us fashion our homes after the little one in Nazareth that they may be fitting shelters for

God's little ones. Besides heredity and environment there is another engraver yet-education. And where does education

Truly the most important school in the whole world is the mother's lap, the mother's arms. School begins here; but it never ends. We are al-ways learning, always educating our-selves. And the most important thing we can give our Catholic children is a thorough Catholic educa-tion. The boy or girl who is a thorough going Catholic will be a thorough going citizen on whom we can reply—the citizen who will go forth on the broad platform of life armed with his country's flag

surmounted by the cross of Christ. Yes, we have to go on building character until the life is done, until the crown is won. Life does not consist in getting, but in giving. We are not judged by what we have nor even by what we can do. We are what we are before God, giving all that we can to make "this world a little brighter and a little happier for

our having passed through it."

Let us then go forth and win our prize of eternal life, ready at any moment with our character in hand to meet Him Who shall say to us, "Well done, well done."—Boston

#### OUR BOYS AND GIRLS

ONLY A NEWSBOY

It was a very small funeral procession that wended its way slowly from the King's County Hospital to the Holy Cross Cemetery at Flatbush, the other day. There were no handsome carriages : only the hearse containing a small, plain coffin, followed by a solitary coach. But the mourn-ing was just as sincere as at the largest and most imposing funeral. And it was not confined to the four boys who accompanied the body of their dearest friend to its last restingplace; a hundred hearts were touched by grief, a hundred faces were wet

It's only a newsboy!" said s policeman. True, only a newsboy, a waif from the streets of the great But no philanthropist was ever kinder, no friend more true, no soldier braver than little Jce Flaniga Every newsboy about the offices of York's great journals knew and loved him. All owed him a debt of gratitude for the many good deeds he

had done in his humble way.

Little Joe first appeared on the streets of New York two years ago. He was small and slight, with great brown eyes, and pinched lips that always wore a smile. Where he came from nobody knew, and few cared. His parents, he said, were dead, and he had no friends. It was a hard life. Up at 4 o'clock in the morning, after sleeping in a drygoods box, or stole his papers, or crowded him out of a warm place at night; but he never complained. The tears would well up in his eyes, but were quickly brushed away, and a new start bravely made. Such conduct won him friends, and after a while no one dared play tricks upon little Joe. His friends he remembered, and his enemies he for gave. Some days he had especially good luck. Kind hearted people pitied the little fellow, and bought papers whether they wanted them or not. But he was too generous to save money enough even for a line lodging. Every boy who "got stuck" knew he was sure to get enough to money enough even for a night's buy a supper as long as Joe had a

But the hard work and exposure began to tell on his weak constitution. He kept growing thinner and thinner, till there was scarcely an ounce of flesh on his little body. The skin of his face was drawn closer and closer, but the pleasant look never start? It starts when the child first faded away. He was uncomplaining the target of the auti Catholic forces stands with its little feet on its | till the clast. Two weeks ago he | in this country. It has been held up mother's lap, with its pearly hands awoke one morning, after working around her neck; and she is teaching hard selling "extras," to find himit by her smile, her touch, her fondself too weak to move. He tried his ling and her sweet utterances. best to get upon his feet, but it was

Brimful of sustenance

-PURE.



vain attempt: the vital force was

Where is little Joe?" was the universal inquiry. Nobody had seen him since the previous night. Finally he was found in a secluded corner, and a good natured hackman took him to the hospital in Flatbush, where he said he once lived. Every day one of the boys went to see him. On Saturday a newsboy, who had abused him at first, and learned to up in his cot, his little blue-veined hand stretched out upon the cover stretched out upon the cover

let.
"I was atraid you wasn't coming Jerry," said the sick boy, with some difficulty; " and I wanted to see you once more so much. I guess it will e the last time, Jerry; for I feel awfully weak to day. Now, Jerry, when I die I want you to be good for my sake. Tell the boys-"

But his message never was com-pleted. Little Jos was dead. His sleep was calm and beautiful; the trouble and anxiety on his wan face had disappeared; but the expression was still there : even in death he

It was sad news that Jerry bore back to his friends on that day. They feared the end was near, and were waiting for him with anxious hearts. When they saw his tear-stained face they knew that little Joe was dead Not a word was said; they felt as if they were in the presence of death itself; their hearts were too full to

speak. That night a hundred boys met in front of the City Hall. They felt that they must express their sense of loss in some way, but how they did not know. A collection was taken up to send delegates to the funeral, little Joe to the hospital again kindly offered the use of his carriage. The burial took place the other day. On the coffin was a plate purchased by the boys, whose language was ex from its very simplicity. This was the inscription :

LITTLE JOE Aged 14 The Best Newsboy in New York WE ALL LIKED HIM

Each boy sent a flower to be place

apon the coffin of his friend.

He was only a newsboy! This is not a fancy sketch : every word of the above story is true.-New York World.

#### DEFICIENCIES

IN PUBLIC SCHOOL EQUIPMENT

NEW YORK UNABLE TO EDUCATE THOUSANDS OF CHILDREN

PROPERLY The blindly prejudiced mind must necessarily be illogical. It does not examine into facts, but widely proclaims to be as its passion and imagination dictate. In no case is this more clearly shown than in that of Catholic education. For long the parochial school has been as proof of the desire of Catholicism to destroy the American ideal, supposedly represented in the Public

And yet, it is at last beginning to be realized that if the much denounced parochial schools, maintained by the private generosity of Catholic layfolk and the sacrifice of the religious orders, were not now in existence, the Public school systems of our cities would be utterly unable to cope with the demands for the education of thousands of children made upon them. The parochial schools are thus in reality performing a great service to the people of

this city.

The experience of New York City is splendid evidence of that fact. In the New York Call of September 14th. we read that 800,000 children re-turned to the city schools at the close of the late vacation season. "So much were the schools too small to commodate the vast numbers that at least 40 000 children will be placed on part time. This is because the new modern schools which the Board Education asked for were not built this year because the city administration was bent on giving a business administration and did not dare to spend money that might raise taxes. Nine new buildings have indeed been erected for this year "and the school board has sent in requests for eighteen more buildings at the expense of \$6 000,000 to the city, but so far this request has been ignored. If the construction is started at once, the overcrowding may be somewhat relieved three years from now, it is said. The chances are slim, however, that anything will

come of the request." come of the request.

An example of the defects in the
Public school equipment is given in
the case of the Erasmus High school of Brooklyn, which was ordered closed at the last minute by the Fire Department. It had been a place of instruction for 129 years.

Over 1,400 boys and girls were turned away," reports the Call, "when the doors were locked by

orders of the Fire Department. And it is not merely in the buildings that the trouble of meeting present day conditions is found. teaching staff is short of the number necessary for proper work. "Because funds were lacking, the teaching corps was found to be short 300 elementary teachers, 150 special teachers and High school teachers. This places the schools under a greater handicap than in any other year."

What a much greater handicap would these schools experience, if it were not for the fact that the paro-chial school are educating thousands of Catholic children, with sistance whatsoever from the State It is a matter over which some of our high-minded "patriots" might ponder before ranting on the evils of the parochial schools and proposing a special taxation for these institu tions. It is a fact which empha sized as it has been from time to time is deserving of continual re-emphasis

#### THE BISHOP OF OXFORD AND "RESERVATION"

That the Bishop of Oxford (Dr. Charles Gore) is a decided, and even an advanced High Churchman (writes "Alfonsus") is well enough known, and so we are not surprised to find him expressing high Eucharistic doctrine in his October Diocesan Magazine. He makes it plain, in-deed, that his own views are in advance of what the Anglican Bishop as a body will at present allow in the way of Eucharistic doctrine and practice. Under a note entitled, Reservation of the Blessed Sacra ment in the Church of England." he For my own part, I deeply deplore the abandonment of Reserva ion, at least for more than a time, under the stress of necessity. As far as my own feelings go, I recognise its attractiveness to the full "-i. e. of Reservation of the Blessed Sacrament—" as an object and centre of devotion." He speaks of what " he thinks would be the immense gain of restoration of Reservation in the Church of England to day by synodical authority. Yet this is precisely what the Anglican Hierarchy will not tolerate. In connection with communicating the sick and dying, they hold to the prayer book, which provides only for a celebration of the Communion in the sick man's room, "except so far as shall be ordered by lawful authority;" and what this exception may amount to has been defined by the Bishops of the Province. In certain cases the celebrant at the open Communion in the church may ed bread and wine as shall serve the same day and with as little delay as may be, go and minister the same. Another paragraph of the proposal not yet, of course, the law of the Church) means, in Bishop Gore's its force in a forced revivalism, words, that " in large towns the dis- which would have been unnecessary cretion of the Bishop extends to had we paid wise allowing the reservation to be conligious education. stant, but it must be in my judgment in a strictly secluded chapel "-for the bread and wine are to be reserved. if at all, purely for the sick, and "not for any other purpose whatsoever." for many of these centuries she was it is all a very curious and illogical the great agency of enlightenment situation. Presumably those who believe in the Real Presence are afraid of the "Roman" devotions which might arise in connection with it, Exposition, Benediction. Visits,



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Processions, and the rest, which many even now have hankering after. In our opinion all these are bound sooner or later to follow on a belief in the Real Presence. The sad thing, of course, is that there is no Real Presence in the Anglican churches at all, because there is no priestho Yet doubtless the people are in good faith.—Edinburgh Catholic Herald.

#### CONVERT PRELATES

It may interest our separated brethren to have the names of former Protestants who reached high place in the government of the Catholic Church in America. These include the following names:

Archbishop James Roosevelt Bay-ley, Archbishop of Baltimore, and Papal Delegate.
Archbishop Samuel Eccleston of

Archbishop James Whitfield of Archbishop James Hubert Blenk of

Archbishop Christie of Oregon. Archbishop James Frederic Wood of Philadelphia.

Bishop Andrew Allen Curtis, Vicar General to Cardinal Gibbons Bishop Josus M. Moody, first

Bishop of Erie, Pa.
Bishop Edgar P. Wadhams of Ogdensburg, N. Y. Bishop Thomas A. Becker of Savannah.

Bishop Sylvester Horton Rosecrans of Columbus, Ohio. Bishop Richard Gilmour of Cleveand, Ohio.

Rt. Rev. Monsignor George Hobart Doans, Vicar General of the diocese of Newark, N. J., son and brother of Protestant Episcopal bishops. Rt. Rev. Monsignor Nevin Fisher,

the present rector of the Church of St. John the Evangelist, Philadelphia; prelate of the Papal Household. Rt. Rev. Monsignor Thomas Preston, Vicar General and Chancellor

of the archdiocese of New York: Prothonotary Apostolic and founder of the Sisterhood of the Divine Com-The late Rt. Rev. Monsignor Edward R. Chase, army chaplain, Domestic Prelats to the Pope; nephew

of Chief Justice Chase of the U.S.

#### AS OTHERS SEE THE CATHOLIC CHURCH

Supreme Court .- The Tablet.

A Protestant minister of Chicago the Rev. T. B. Thompson, pastor of the Plymouth Congregational Church of that city, has a keen and clear vision when he looks at the Catholic Church, for he said in a late sermon

oncerning it:
One cannot help but feel that the enthronment of the Virgin Mary has softened the heart of the world toward womanhood; that it has done much to give woman the place of honor she occupies to day; that it has put the whole Catholic Church behind the sanctity of the home In the respect given to Mary the Roman Church has paid the world's finest and most delicate compliment to the grace, sweetness and beauty of

motherhood. Nor do I discover any difficulty in understanding the basis of the confessional. The confessional appears everywhere in life. The erring child infesses to its mother, the patient confesses to the physician, the accused confesses to his lawyer, the penitent confesses to his priest. It is most natural for the penitent, burdened, doubting soul to confide in its spiritual leader.

Protestantism has wasted much of against the parochial school system as being un American. But the Roman Church existed centuries before there was a United States, and for many of these centuries she was education and culture. The par ochial school is the most serious and successful attempt to hold people for the religious life. Our country has a magnificent system of Public schools. She will teach the children history, science, art, languages but they will not let the world's greatest literature be taught under their guidance, nor will they help to develop the noblest capacity of the human soul, the capacity for God. This task is assigned to the Church. So be it, and let the Church choose that method which in her wisdom

seems the best. And so we stand in the presence of her history, her majestic worship, her universal ministry, and we con-fess that God must have moved mightily in all this. We think of her Loyolas, her Xaviers, her Fenelons, and her Marquettes; we look at her hospitals, orphanages schools, colleges, monasteries, mis-sions,—and we see a Church ministering to the body, mind and soul of humanity. Her weakness is the common lot of every human organization; her strength is of God.—The Missionary.

#### HAS PRODUCED ITS EFFECT

"Has the war produced a revival of the spirit of religion in England?" the London Universe asks. Admitting that such has been the case in France and Germany, it fails to see similar apparent evidence of a spiritual revival in England. The presence of danger, save for occasional Zeppelin raids, it believes, is still too remote. Despite this, the same paper elsewhere points out that the great European struggle

has produced its effect. "Before the War people used to seek mysterious notives in the priority given to the Holy Father's name in the toast Pope and King.' All that suspicion is gone, and Catholic soldiers have, as it were, won their spurs in the confidence of the Englishmen." Up to the present about one hundred Victoria Crosses for conspicuous bravery in the War have been awarded, and of these at least twelve are worn by Catholic soldiers. Thus on their country's list of bono Catholics are more than proportionately represented."—America.

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