

CHATS WITH YOUNG MEN

NEW YEAR'S THOUGHTS

With feet the threshold of the New Year pressing, I turn to look upon the path o'er-trod.

So filled with sadness, sweetness, fear and blessing; I joy to trace in all the hand of God.

His hand I see in friendships' precious keeping, In trials braved, in tearful eyes made bright,

In life prolonged, in smiles of heavenly greeting, In sins outlived, in conquests thro' His might.

What shall this year, before mine eyes now holden, Bring unto me as swift its moments fly?

What shall I bear from all its treasures golden Unto that life unseen beyond the sky?

NEW YEAR'S THOUGHT

A thought worth pondering over at the present season is that the end of our life will very likely find us in much the same spiritual condition as does the close of each successive year.

MISTAKES

If you made mistakes yesterday, forget them. No strength was ever built upon continued regret. Today is the result of yesterday, but it is more important to remember that tomorrow is the result of today.

Every day is a fresh beginning, Every day is the world made new; You who are weary of sorrow and sinning,

Here is a beautiful hope for you, A hope for me and a hope for you. All the past things are done and over,

SOME RESOLUTIONS

It was one of the commendable customs of our forefathers to start the New Year with a number of good resolutions. Of late this healthful and hopeful practice has largely fallen into innocuous desuetude.

1. To make the New Year the best year in our life. 2. To begin the New Year in friendship with God and all men.

3. To be faithful to our religious and civic obligations. Religion is spiritual life insurance. 4. Pay debts promptly and cheerfully.

5. To live within our means and buy nothing for which we cannot pay. To carry a life insurance and provide for those who are depending on us.

11. To be a gentleman at all times and at all places. 12. To so live that when the sun goes down each night we can look into the dark and say, I have tried to play the man and I believe this day, which brings me nearer to the grave, also brings me nearer to God.—Intermountain Catholic.

NEW YEAR'S RESOLUTIONS

The old and the young experience different feelings as the New Year comes in. The young with a sort of abandon give scarcely a thought to the dying year and turn with joyous expectancy to welcome the stranger.

No one, indeed, wishes the new year to be quite like the old. There have been slips and mistakes and weakness and the abandonment of ideals and the closing of the eyes to the better things and the following of the worse.

The most obvious benefit of taking resolutions is that they pin us down to some definite line of endeavor; some cherished weakness to be overcome, some favorite or neglected virtue to be acquired, some petted form of selfishness to be uprooted, some inspiration to charity to be heeded.

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Yesterday's wounds which smarted and bled Are healed with the healing which night has spread.

OUR BOYS AND GIRLS

MY NEW YEAR'S WISH FOR YOU, DEAR FRIEND

From morn till noon, from noon till night, From night till hours of waking light;

Through rain and shine, through smiles and tears; God Bless You!

When friends are nigh to aid and cheer; When those unkind to you are near; When all goes well with what you do;

When life is dark and lonely, too; God Bless You!

NEW YEAR'S REFLECTIONS

New Year's Day again! And indeed we wish you a Happy New Year, the happiest one you have had yet.

prefer a repetition of the thing we know rather than to take chances with the unfamiliar. When you begin to feel that way it's a sure sign of accumulating years and experience. You are lucky if each new year finds you with a little more of the clear vision and the quiet mind. These, after all, are the important possessions. What happens to you during the years does not matter so much. It's how you look at it and what you think about it that are vital.

The young are always enthusiastic over the new year. They are sure a little door opens somewhere at midnight and a gorgeous procession of wonderful happy events starts. The young live fairy tales, not life. That's why the generations find it so hard to get along together without fussing. Their values are not the same. It is quite impossible for a girl of twenty to understand that her mother was also twenty once upon a time, that she valued the same illusions, fought as hard for them and had them turned inside out by the year.

Chicago, Ill.—Announcement is made here that the Right Rev. Alexander J. McGavick, auxiliary bishop of the Chicago archdiocese since May 1899, who has been appointed as Bishop of the Diocese of LaCrosse, Wis., will go to the west about the middle of January. With his leaving, Bishop McGavick will have rounded out a work for the Holy Name Society and of welfare work, particularly among the boys in the "Big Brother" movement that is probably unsurpassed.

The bishop was assigned to this department of the archdiocese by Archbishop Mundelein, shortly after the latter took charge of this see six years ago. The task of caring for the wayward boys in whom the archbishop is deeply interested was put in the hands of the Holy Name society and Bishop McGavick was made spiritual director of the society. A record of achievement since includes:

(1) Increasing of the Holy Name Society from some thirty-three branches, unorganized and scattered in 1915, with a small and loosely knit membership to some 200 well organized branches with a total membership of more than 90,000 and some twenty junior branches, all working in close organization and with effective results.

(2) Development of the Big Brother Movement, so that each parish has now a Big Brother Committee to watch over the boys of that parish. In this work more than 2,000 Catholic boys have been advised and assisted and some 1,200 from other sections of the country cared for and frequently taken back to the shelter of their homes and relatives.

(3) The organization of an employment bureau through which thousands of men and youths have been given work, and made self-sustaining.

(4) The organization of a legal aid society whose members numbering scores of prominent and able lawyers have looked after the boys in the courts, helped them get another chance, and watched over them back to the shelter of their physical welfare of the boys.

(5) A lecture bureau composed of priests, professional and business men, which furnishes a speaker, often with illustrating slides, free for parish and other meetings. These men lecture on interesting subjects, and invariably tell also of the work of the Holy Name and Big Brother movement.

(6) Advancement of the interest in the Catholic press and in Catholic reading. One feature of this latter work was the devoting to Holy Name activities of a whole page of the New World, the diocesan paper, which has set a standard adopted by the Catholic press in several other cities.

Bishop McGavick's new work entails a wide range of activities. The diocese of LaCrosse includes 22 counties. There are 189 secular priests, and 156 religious, 156 churches with resident priests and 78 missions. The 90 parish schools have an attendance of 13,911 pupils. The total Catholic population is approximately 116,000.

held in the Mansion House under the presidency of the Lord Mayor in support of the Society. Judge Wylie, a Protestant, moved the principal resolution declaring the St. Vincent de Paul Society worthy of support. He had, he said, made himself acquainted with the charitable work of the Society and he was convinced that its case for public support was unanswerable. He also observed:

"The principle on which the society acts is that the title of the poor to its consideration is their poverty and that neither class, politics nor creed should exclude anyone." A second Protestant speaker described the Society as a wonderful piece of machinery. Not a penny of its funds was wasted. He further expressed the opinion that there was no better Society, working for the poor.

BISHOP'S NOTABLE WELFARE WORK

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ACCEPT LAMBETH DECLARATION

For many years the Episcopalians have been striving to bring about a union between themselves and other religious organizations. They have made very little headway because they have persisted in requiring that some form of episcopal ordination be received from them by the ministers, who might be willing to accept their proposals.

At the last meeting of all their bishops, from every part of the English-speaking world, an attempt was made to represent their program of amalgamation in the most favorable light. They offered an interpretation of the required re-ordination. It was to mean absolutely nothing to the minister who was willing to submit to it. He was at liberty to consider himself as such a minister of the Gospel before the added ceremony as he might afterwards. He was asked to accept nothing. He was simply requested to go through a form of ordination passively; that would be a concession to Episcopalians, prejudices. To make this seeming submission more easy, the bishops offered to do the same thing themselves, and to allow ministers of other denominations to re-ordain them according to the manner of the Baptist, Congregationalist, Methodist, or any other Christian sect.

To most people the proposal looked like a solemn farce. But to the non-Episcopal denominations, who had never set any value in ordination as a necessary inauguration to the ministry, it was clearly evident that such a proceeding would only end in the final acceptance of some sort of hierarchical system which they cordially hated.

The Lambeth proposals have so far fallen upon deaf ears. Bishop Rhinelander, however, now announces the fact that twelve congregations of the Hungarian Reformed Church in America have agreed to affiliate with the Episcopal Church on the terms of the Lambeth Conference. It will be interesting to await the outcome of this movement.

The Reformed Hungarians are Calvinists; there are several millions of them in Hungary. This is one of the most Protestant sects in the world. It is true that these American congregations may be desirous of becoming ritualistic High Churchmen like Bishop Rhinelander. To do so it will be necessary for them to undergo a complete change of belief. They will have to become reconciled to the use of mitres, chasubles, candles and incense. They will have to proclaim their belief in "Seven Sacraments," in "Confession," and in the "Sacrifice of the Mass." Bishop Rhinelander is presumably a believer in all these things. At least, he considers them necessary when he inaugurates archaic chapels for Italian Catholics, or when he takes part in High Church "Masses" in England. We say that the Hungarians may be desirous of being like him. But this is not required of them.

It is more likely that they will become Episcopalians like Bishop Garland, and be Low Church. Even then they will have to provide themselves with prayer books and renounce their practice of ex tempore praying. Their ministers will have to give up their Geneva gowns, and wear surplices; but they will not have to believe that there is any such thing as the Real Presence.

But it is still more likely and far more in agreement with the Lambeth proposals if they make no change in their services whatever. Their ministers will simply present themselves privately at the Episcopal residence, and openly declare that they do not believe in any such thing as the priesthood, but that they are willing in the interests of religious harmony to go through a ceremony that will bestow nothing upon them that they do not already possess.

It is even possible that they may ask the bishop to be as good as his word, and in the interests of fraternal charity to kneel down and accept the rite of ordination himself from a fully qualified presbyter of Calvinistic ministers.—Catholic Standard and Times.

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PRUSSIAN MINISTER PLEASURES CATHOLICS

By Rev. Dr. Wilhelm Baron von Capitaine Cologne, Germany, Nov. 30.—German Catholics, somewhat relieved, if not wholly reassured, by the public statements of Dr. Boelitz, new Minister of Cults of Prussia with regard to his attitude toward education. A "kultur-kampf," he declares, would be a crime against the people. While Dr. Boelitz's utterances were not designed and have not been received as a program, they are nevertheless somewhat programmatic.

Speaking before the Landtag, Dr. Boelitz said that while he could not commit himself at the moment to a definite course of policy and procedure, the stability of the school program was certain. He regarded himself as the minister of the Coalition and not of a party, he said and would address himself primarily and principally to bridging the social contrasts. Text books of history would have to be changed, Dr. Boelitz said, and he recommends a well written collection of facts and a book of sources. With reference to the train-

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