JUNE 22, 1912

CHATS WITH YOUNG MEN

YOUNG MEN AND OLD

Prefacing a lecture on " Catholics and Social Action" which is recently delivered in Dublin under the auspices of the Sacred Heart Conference of St. Vincent de Paul attached to the Nation-al University in that eity, the Rev. Charles Plater, S. J., expressed his great pleasure at speaking before a number of men—young man—engaged in charitable work. " Young men are the most important section of the com-munity," declared Father Plater, " and it is the young men that matter, because they represent the coming generation ; they are the hope of the Okurech ; they have the future in their hands." But it is not altogether for his potent-islity in shaping the future that the young man is important, went on Fäther Plater. The young man is important also because he can shape the present " I write to you young men because you are strong," says St. John, and the with the strength that comes from en-

This point made so strikingly by the

This point made so strikingly by the learned Jeauit is very convincingly and inspiringly developed by him. The most of us are inslined to think and speak of the years of youth as the dan-gerous age, and it is indeed the danger-ous age in some respects; but Father Plater with keen insight beholds other and perhaps greater dangers later on, and he sets the dangerous age farther back in life. He says: The fact is that the young men of eighteen or twenty or twenty-five or thirty-five have not yet reached the dangerous age. The dangerous age generally sets in about forty of forty-five, and often Insts till sixty. By the dangerous age I mean the age at which a man is commonly inaccessible to ffesh ideas and impervious to enthusiasm. By the dangerous age I mean the age at which ankes a truce with the world; the age at which he accepts things as in-evitable accepts the world's evils as incurable, and just ave his own soul, or feather his nest, as the save and be, and One day I was taken dreadfully ill and being alone in the world—for both of my parents were now dead—I had no one to take any special interest in me or my illness. The friends I had when healthy, well, and financially fixed, could be found no more, and everything showed the result of an evil life, so I contented myself to circumstances as they were. The doctor came and ordered me to be taken to a hospital, and I, not caring what hospital, groove trying to save his own soil, or feather his nest, as the case may be, and perhaps pick up a few pieces out of the

At the dangerous age a man will say to his nephew: "Ah, my dear boy, I thought the same when I was young. I had ambitions and a crusading spirit. But it was no use. Crime and injustice and class hatred and destitution and degrading poverty and commercial dishonesty-they're sli rampant and can't be slain. I'm twice your age; now, which of us ought to know better ?" And the young man answers demure-

"Well, uncle, you ought to." You "Well, uncle, you sught to." You see, the young man is trankly optimis-tic. And the young man is generally right. "What' he says, "acres of disgraceful slums in our great cities where people can't live decent human lives. Let's do away with them !" or sgain, "What I young children being robbed of their faith under the guise of philanthropy ? Let's stop it !" "Men and women being ground down by desti-tution ? Let's raise them up !" "The Church misunderstood and calumni-ated ? Let's vindicate her, defend her, spread her light !" spread her light !" Young men and men who are no longer

Young men and men who are no longer young, in years at least, can draw a leason from the foregoing passage from Father Plater's address. Life to the Catholic young man of strong faith and generous sympathies is not a weary battle with insuperable focs, but a stirring orusade sgainst evils which can be converd. The young map is strong be conquered. The young man is strong because he borrows strength from God. All through the history of the Church we encounter the young man with his sling and a few pebbles from the brook, going out, amid much shaking of heads, going out, and interview in the second secon

A visitor in a family of young p began a story three times, then ga in despair. After lunch her bu careful to point out later on in his ad-dress is not inevitable. It is not, said he, a man matter of years, but of mind, Just as a man may be sufdeniy remembered she had not beard the end of the rate and exced why is had not been inished. of mind. Justices has not be a cyclo and a pessimist at twenty-one, so a man may be a youth and an epilmist at thirty: It is largely a matter of will. We can not avoid middle age but we can resolve to been from the renerosity and hopefulness of youth. "What is a great life ?" asks a Franch writer. "A great life is a thought of youth carried out in mature years."—Sacred Heart Review. had not been finished. The friend, irritated to the plain-sphen point, replied : "Because you have never taught your children that it is ill-bred to interrupt !". In that case, as in many others, it was less lack of training than lack of inter-est. The young people were self-centered and impatient of all but their self. less lack of training that have of inter-est. The young people were self-centered and impatient of all but their own special copies. When they broke into their guest story with information about a ball game or a joke in their set,

OUR BOYS AND GIRLS

A BOOR SUFFERING SOUL

about a ball game or a joke in their set, they were unconscious of rudeness. They simply had not been listening. Sometimes this habit is acquired at home, where all the family talk so much that none gets a chance as a soloist. Interruption becomes a matter of course in the home life, but strangers do not take to it so amiably, and the reputa-tion of the family for good manners autons. A POOR SUFFERING SOUL My parents had raised me a good Oatbolie, thoroughly taught me my prayers, and above all impressed upon my mind the necessity of praying for the suffering souls in purgatory. As I grew older I gradually became careless about my church dutles, and, I rather shamefully admit, through my associat-ing with bad company, I was com-pletely weaned away from my church-away from the dear priest's voice echo-ing those beautiful words of the holy Mana way/from conference, Communica,

tion of the family for good manners suffers. Again, one is given to breaking in on, conversation because she has been closely associated with a taiker who would drone on indefinitely unless some-one else forsibly takes the floor. The excase is plausible, but one doesn't excase her when the habit follows her into other circles. and all that my heart yearned for and the medicine for which my soul daily the medicine for which my soul daily cried-the Church and its cousoling sacraments. Even in my life of sin, the TACT MAKES FRIENDS

If you wish to gain social success you must oultivate the things that will bring you success. You cannot go through life doing only what you want to do. You must cultivate tact. You must forget yourself and think of others. You must learn to say the right thing at the right moment. You must have gracious ways and pretty manners, and one must listen to other neople's on thoughts of the souls suffering in purgathoughts of the souls suffering in purga-tory would almost haunt me, and at times I would awske from my sleep with my lips circled with a prayer for them, but evil thoughts and words would soon take its place and the grace I might have gained, had I breatbed a prayer, would be a stain upon my soul, the re-sult of sin. One day I was taken dreadfully ill and being alone in the world—for both

ou must listen to other people's opin ons with courtesy, even if you do not gree with them.

agree with them. You must also show great courtesy to older people and put yourself out to be agreeable to other girls. If you have poise and a trank engag-ing manner, you will find that you will make friends easily. But it all requires self-control and un-coldences

and I, not caring what happened readily consented, and soon found my LESSONS IN CONVERSIONS

readily consented, and soon hourd my self in St. Hospital, a beautiful place, conducted by the Sisters of Mercy. Naturally the first question of the Upon the authority even of non-Catf olic statement the one most striking fact in the religious trend among the Ameridear Sisters was : "Are you a Catholic ?" I answered, "I was -once." in the religious trend among the Ameri-can people is the supprising growth of the Catholic Church. The stream of conversions that is carrying thousands into the fold every year is broad and deep in its flow. While the greater portion of the faith-boats quietly glide into the port out of the storm of religious unrest and uncertainty unnoticed, yet occasionally the arrival of one of more commanding importance attracts the So sweetly, yet severely, did she try to persuade me to go to confession be-fore being operated upon. The doctor had said nothing to me about an operahad said nothing to me about an opera-tion, and this was the first intimation I had of it, but unshaken, as I cared little, I politely thanked the Sisters and refused confension, saying, "No; I have done wrong until now and if health was still mine I would continue as I had been living, so I won't try to sneak into heaven at the last minute.

unrest and uncertainty innocided, yet occasionally the arrival of one of more commanding importance attracts the attention of accular press publicity. Instances of the latter may be re-called in the cases of the Episcopalian communities of men and women at Graymoor, N. Y., and of the Episco-palian ministers who preceded and fol-lowed. More recently was that of Miss Monroe, of Tacoma, Wash., a great-granddaughter of James Mouroe, fifth President of the United States. Then that of Mrs. Henry W. Taft, sister-in-law of the President, and latest that of Mrs. William Post, sister of Mrs. Frederick W. Vanderbilt. But adde from their previous rela-tions religiously in the one case and their prominence socially in the other, particular mention of their change of convictions has its proper merits, and is been living, so I won't try to sneak into heaven at the last minute. In a few minutes I was placed on the operating table ready to be "cut," and while I was succumbing to the effects of the ether a dear, angelic face bent over me and whispersed in my ear a beautiful story of heaven. I cannot remember it exactly, but the last words I never shall forget and here they are : " If nothing

story of heaven. I cannot remember it eracity, but the last words I never shall forget, and here they are: " If nothing clee you can be persuaded to say an Our Father for the suffering souls—its results will be wonderful." Not this went to sleep, complying with her re-numb and I was no longer myself the most horrible sight came before my server the one to which I shall now relate, and the source of the light shall the shall foring terribly, and in their suffering they seemed to be pleading or, rather begging for some one to help them otti of their misery, and it was some time before I could make out what they were asying. Finally I understood their words, which were, "Pray for me i" at least yon, my friend." The soene changed, and all the form

THE CATHOLIC RECORD

THE STANDARD AND FAVORITE BRAND, CONTAINS NO ALUM MADE IN CANADA Piano Value

ROTESTANT CO-OPERATION AGAINST DIRTY READING

The New Zealand Tablet tells us that the Catholic Federation recently so successfully launched in Melbourne has begun its career in a most auspicious and practical way by inaugurating a crussed against immoral literature, on much the same lines as those which have lately proved so effective in Ireland. We gather from our esteemed contem-porary's remains that there was grave need of such effort, and that the Feder-ation will find amplescope for its energy

ation will find ample scope for its energy in the work to which it has put its hand. In order to make the campaign concerted vited representatives of the Protestant bodies to meet them in conference on the matter, with a view to arranging fo their co-operation ; and it is interesting their co-operation; and to is interesting and gratifying to Oatholics to note the very cordial way in which their invita-tion has been received. Representa-tives of nearly all the Protestant de-cominations converse their pleasure at nominations express their pleasure at the Federation's movement, and their willingness to join with the Catholic body. In combation

willingness to join with the Ostholic body in combating evil literature. Writing of this, the Tablet says: We think this idea of seeking the co-operation of non-Catholic bodies in such

a matter is entitled to the warmest com-mendation. There are some excellent Catholics who view all proposals for any Catholics who view all proposals for any such alliance with suspicion and dis-trust, from a vague feeling, that by such co-operation the position of the Church as the one sole depositury and exponent of the true Faith is in some way comto each other, and an of his book sgainst Pusey was full of his book sgainst Manning "full of polemics and hope," but Kebie was "as delightful as ever." The three friends took dinner together, and when the bell chimed at 4 o'clock of the true Faith is in some way com-promised. In the present case, however, it is clear that points of doctrine are not in the remotest degree involved, the whole thing being, as one clergyman ex-pressed it, a practical matter of good ditizenship. It is hardly necessary to point out that there is ample precedent for such an alliance. In Catholic Ire-land, where, if anywhere, Protestant aid could be dispensed with, the co opera-tion of the Protestant bodies has been sought in a precisely similar campaign. In England, Catholic and Protestant co-operate on the Sunday Observance Soclety, and the official deliverances of the association bear the signature of His Society, and the official deliverances of the association bear the signature of His Eminence Cardinal Bourne, as well as those of the Archbishop of Canterbury. and the President of the Council of Churches. The precedent is, we believe, destined to be more and more widely followed.

CLEMENCEAU, FACING OPERATION, DEMANDED SISTER NURSES

counter to each other—though neither of them, of course would quite allow it. ... Keble has since written to me: "When shall we three meet again ? soon—when the hurly burly's over." Keble is deaf but wast is worse, his speech is much impaired—and I think he thinks more slowly. Pasey was full of plans, full of meetings." Keble died the following year, early on the morning of Holy Thursday—"he ended with the prayer he had first said on his knees as a little chlid." And in 1882 Newman wrote with sainess, "dear Pusey is gone."—Sacred Heart Review. The growing influence and import-ance of the militant Catholics in France ware emphasized by the result of the municipal elections, which took place throughout France on Sun ay, May 5, writes a correspondent of the May 5, writes a correspondent of the London Catholic Times. This result was especially satisfactory in Paris, where the Convervative and Cath lic where the Conservative and Cath Ho candidates not only kept possession of their seats, but triumphed with a much larger majority than at the elections in 1908. Another proof of the increas-ing popularity of the party is the com-parative moderation displayed in their speeches by the Radical candidates, who seemed to realize that it is now better policy to avoid demonstrations of rabid anti-dericalism. They no longer appeal as they once did to the popular appeal as they once did to the popu mind. The leading French papers, after noticing these favorable symptoms, point out that the growing strength of the Conservative party influences not only the elections, but also the private conduct of certain leading politicians, who now do not consider it expedient to flaunt their irreligion abroad. M. Clemencean, when brought face to face with a serious angleal operation, elected to be nursed in a convent. "I don't care what may be said about 16," noticing these favorable symptoms, point out that the growing strength of the Conservative party influences not only the elections, but also the private conduct of certain leading politicians, who now do not consider it expedient to flaunt their irreligion abroad. M. Glemenceeu, when brought face to face with a iserious surgical operation. elected to be nursed in a convent. "I don't care what may be said about it," said the former Premier ; "I want good nursing." The man who contributed to drive the nursing Sisters from the Pariso hospitals has thus condemned his own policy. Again M. Loubet, formerly President of the Republic, who when in office are though it safe to be present at the First Communion. "These two agts are, at his grandson's First Communion. bindle date of the context is the context of the section of the context is the section of the section of the context is the section of the section of the section of the context is the section of the context is the section of the section "These two sots are a result of the conversion of Paris," says the Gaulois. They certainly do not prove the con-version of the politicians in question, but rather their cowardice.

To the work of conducting the out influence of such men, not in France but right here in America wherever they are, Federation, by a true and loyal Catholic stand, by Adelity to the Church's divine constitution; which re-veres and respects and glady follows the guidance of Pope, bishops and priests in their spiritual life which covers with sweet charity defects pres-ent in all things human, while it helps on to better conditions by cheerful obedience and co-operation, by such a truly Catholic spirit. Federation works for the strengthening of the Church's divine organization." There are a few Catholics who train in the ranks described by Boston's great Cardinal. Their numbers, however, are limited and are growing less. The Catholic man who will speak slightlogly of his pastor or his bishop is not a Catholic man st all in the true sense of the word. All of which may appear to the word. All of which may appear to be a "bull" but it isn't.-Catholic Sun MEETING OLD FRIENDS WHAT THE PRIEST IS When Newman and his Oxford friends

We recognize the priest as one chose from among men to serve men in the conciliation with God, the teacher of the truth, and one who offers the sacri ice, who administers the secraments,

When Newman and his Oxford friends, Keble and Pusey, went their separate ways they were destined not to meet again for twenty years. In a letter to Ambrose St. John, Father Newman gives the following graphic account of their reunion at Keble's house: "Keble was at the door; he did not know me, nor I him. How mysterious that first sight of friends is, for, when I oame to contemplate him, it was the old face and manner; but the first effect or impression was different. He then said, "Pusey is here, I must go and prepare Pusey." He did so, and then took me into the room where Pusey was. I went who prays for the people. We distinguish in him that double character of man and priest; we recog-nize the divine character of the priesthood which forces us to bend the knee to him for the forgiveness of sins and to receive from his hands the holy sacrifice f the Eucharist. His ordination has Pusey.' He did so, and then took me into the room where Pusey was. I went in rapidly, and it is strange how action overcomes pain. Pusey, being passive, was evidently shrinking back into the corner of the room, as I should have done, tad he rushed in upon me. He conferred upon the man the character of the priesthood of Jesus Christ. In the parish he is the ambassador of God, the administrator of the sacraments, the guardian of the sacred de-posit of faith, the defender of the posit of faith, the defender of the people's rights, and the unselfish friend of every one. From the cradle to the grave he touches intimately the lives of his people and brings to them in all the circumstances of life the blessings of dote, tad he rushed in upon me. He could not help contemplating the lock of me narrowly and long. "Ab," I thought, "you are thinking how old I am grown, and I see myself in you-though you, I do think, are more aitered than I. Indeed the alteration in, him startled, I will add pained and grieved the Divine Saviour of Whom he is the

mmissioned minister. The people icel that in the true priest there is no taint of selfishness, and that he is willing to sacrifice his life in order "As we three sat together at table, I "As we three sat together at table, I had a painful thought, not scute pain, but heavy. There were three oil men, who had worked together vigorously in their prime. After twenty years they meet together at a round table, but without a common cause, or free out-spoken thought; kind indeed, but sub-dued and antagonistic in their language to each other, and all of them with broken prospects." that the spiritual interests of his people may not suffer.—Bishop Conaty.

WHAT THE CATHOLIC PAPER DID

A good Catholic paper is a powerful aid to every kind of Catholic activity. The story is told of a pious Catholic in

Germany, who, some years ago, went to a German Bishop, offering him 20,000 marks for the reconstruction of the ancient church in the birthplace of the and when the bell chimed at 4 o clock for service, Newman climbed into his gig 'and so from Bishop-stoke to Ryde." The dreaded meeting was over. It iurnished material for very interesting letters to other friends. A letter to Mrs. Froude is characteristic of Newformer. At the same time he suggested that the money should be invested and the interest allowed to accumulate until the sum had become large enough to begin the work. The prelate asked, " Is there a Cath-

Mrs. Froude is characteristic of New man's power to depict scenes: "When we got to Keble's door he happened to be at it, but we did not know each other, and I was obliged to show him my card. Is not this strange? olie hospital in your town?" "No, Monsignor." "A Catholic daily news-paper?" "Nothing of the kind." "No paper?" "Nothing of the kind." "No workingmen's clubs, I suppose. Very weil, then, if you agree, I will engage so to use your money, that within ten years a church shall be built, a hospital but when he began to talk, the old Keble, that is, the young, came out from his eyes and his features, and I dare say, if I say him to be the set of the s founded, a club established and a daily paper in circulation. Invest your money in a Catholic periodical which dare say, if I saw him once or twice I should be unable to see much difference between his present face and his face of past days. Vanity of vanities, all is vanity, was the sad burden of the whole

money in a Catholic periodical which will begin in its very first issue to pro-mote all these interests." This was done. The periodical start-ed as a semi-weekly. In its second year it was issued three times a week, and in the fourth year it had grown to be a daily, with a goodly number of sub-scribers. Shortly atterwards the workingmen started a club. Its condition was soon so thriving that it purchased was soon so carriving that it purchased a house. A hospital, started on a small scale, began so to impress its usefulness on the community as to receive general and generous support. A church was built and paid for and was consecrated on the tarth architecture of the onsecrated on the tenth anniversary of the pa tion of the paper.-Intermountain Cath-

The Crucifix

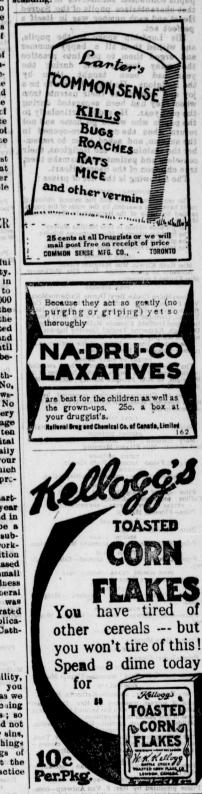
olic.

The Catholic Waif and the Protestan " To the work of combatting the evil Bishop

In a London charity achool a Protest-ant Bishop and several other Anglican biergymen were hearing the waits recite their prayers. Among them was a Cath-olic lad. This latter, having said the olic lad. This latter, having said the "Our Father," etc., began, as he had been taught to recite the "Hall Mary," but the Bishop interposed hastly, say-ing : "No, no! We want to hear noth-ing about her. Go on to the nexts" The lad then began the "Apostles" Creed :" but when he arrived at "was conceived of the Holy Ghost, born of the—" he stopoed and, looking up, said, " Now, what am I to do, sir, for here she comes again ?" And so it is, findeed, for the Virgin is as irrevocally bound up with our Redemption and our religion mains a loving mother with the existence and the fortunes of her children.

The Case of "Sister Candide "

"It would seem as if it was by de-sign," mays the Oatholic News, " that the daily papers in their scoounts of speculations of "Sister ' Candide in Paris failed to state that the woman its not attached to a Catholic Sisterhood. She was de-nounced a few years ago by the Arch-bishop of Paris, and the fact that the French Government that has been per-secuting real nuns gave her its aprench Government that has been per-secuting real nuns gave her its ap-proval ought to be proof conclusive that she is not a religious in good standing."



ers-the case of Frederic Ozanam, the founder of the St. Vincent de Paul So-

founder of the St. Vincent de Paul So-ciety: We meet him as a young law student of seventeen when in the year 1831 he came to Paris, poor, inexperienced and full of courage, to slay an uncommonly bulkly giant. Need I paint the picture of Paris in 1831? As you know, it was absolutely Godless. The Church was free, but it counted for nothing. Churches and schools were open, but they were empty. Napoleon's Godless education had done its work. Initiality had correded the soul of France. The intellect of Paris was ranged against the

Then, to the earnest and honest searchers after religious truth-after the precise preaching and teaching of Christ-how the triumphs of these noble and snewsful soulis anneal to the still

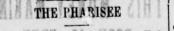
words, which were, "Pray for me ! Pray for me !" at least you, my friend." The scene changed, and all the forms were gone, save one. It stood staring at me, burning from all parts of the body, pleading, pleading, saying, "Just say one Oar Father, just one; it will take me from my pain ! Will you be so ungrateful as to refuse me?" With these words, such as the very demon could hardly refuse, I complied with the request, and whilst coming to my senses my lips formed the beautiful prayer of "Our Father." Just before opening my eyes to day-Christ-and su Christ—how the triumphs of these noble and successful scals appeal to the still wavering and light the pathway to the Lord's earthly citadel, where alone God's rule of religious peace and re-ligious contentment reigns. Compicu-ous chronicle of such conversions has its influence on the human side of men.

influence on the human side of men. There is no mistaking that fact. And touching tenderly the human side it often awakens latent spiritual embers that illuminate their minds, under the gift of grace, to see the truths and later to embrace it. Thus it appears that such chronicle is valuable in many directions and should be made use of for the various good purposes indicated..... Church Progress.

The Rev. Allen Fort, pastor of the Baptist Tabernacle, in Chattonogat, asked J. B. Capeheart, a railroad con-ductor, to take up the collection one day. It was Mr. Capeheart's first ex-perience as a taker of collections in church

He started down the centre and. There were several children in the first pew, and each put in a penny. The people in the next pew also contributed something each. A big, glum fellow sat alone in the third pew. Capeheart passed him the plate. The man shock

"Well



-once so united, now so broken up, so counter to each other-though neither

In an address before the Boston Fed-eration of Catholic Societies the other day, Cardinal O'Connell got right down to pay dirt when he said, speaking of the real enemies of religion : "For that enemy is not the weak sinner. It is not the man who, while

in its fall.

Do away with penance, humility, obedience, and self-denials, and you abolish the crucifix. But so long as we retain that symbol, constantly presching to us the story of God's sufferings; so long as we believe that He suffered not merely to make atonement for our sins, but to teach us to "fill up those things

in the Church that He founded.

that are wanting of the sufferings of Christ" in our flesh; so long must the spirit of self denial remain in practice

