AUGUST 15, 1914

CHATS WITH YOUNG MEN

INFLUENCE OF LITTLE THINGS ON EVERY DAY LIFE

Little things influence the lives of people more than the big things, bar-ring the three great personal things we call birth, marriage and death. Even wars, great catas-trophes like earthquakes, and the large national things such as elections and government policies, do not influence the individual to any-thing like the extent of the comparatively minor and trivial everday experiences he undergoes. Great events attract our instant attention and often our enthusiastic interest for a time, but they are nearly always a thing apart from our lives which we enjoy or deplore as an outsider. They get no real hold on us and we come to receive them as facts which the world brings forth without our aid, and therefore things which should not disturb us and which make little if any difference in our lives.

But the little everyday happenings of our own wield a tremendour power over us. Indeed by them the great majority of us are absolutely ruled. The work we do, the associa tions we have, our environment, the pleasant room, the congenial fellows we meet, the little personal triumpha we meet, the little personal triumpla of the day, or hour, together with the occasional disappointment, the loss of temper, the unkind words, the drudgery in our various occupations, all unite to make our days what they are. We cannot live alone, so we are constantly subjected to the moods and manners and con-duct of those about us. If we meet with pleasant smiles, friendly words, helpful suggestions and genuine in-terest, our days are brightened and we usturally become as those ex-periences make us.

On the other hand, if the day greets us with quarrels, harsh words, petty insults and aggravating mean ness, few of us can remain serence and pleasant under such a fire. Us-ually we "rise to the situation " in exactly the temper in which we are met. and while we know we should not allow ourselves to be led along by others, but should always remain the captains of our own souls, the everlasting force of those about us has its effect, happy or unhappy, on our lives, and we cannot shake off the power of the little things which go o make up so much of our lives.

In this view, it is up to each of us. as the saying goes, not only in self-defense, but as intelligent beings who understand the value of co.operation, to make our personal strength count for the happiness of all with whom we come in contact-our families, our friends, our business associates, our fellow-citizens-by maintaining the kindly attitude so far as possible, and by exerting ourselves to be pleasant and agreeable. In this way only can society get through life happily. Every grown man was born a savage, and would be one as an adult but for the influence of love, school, church and society. They slowly and gradually society. They slowly and gradually train us to master our natural sel-fishness and lawlessness, to hold in check our passions, and to adopt the wise policies of civilization.—Catholic Columbian

A PURE MIND AND SIMPLE

INTENTION

1. With two wings a man is lifted up above earthly things; that is, with simplicity and purity. Simplicity must be in the intention,

purity in the affection. Simplicity aims at God, purity

No good action will hinder thee if he free from inordinate affec-If thou intend and seek nothing but the will of God and the profit of

thy neighbor, thou shalt enjoy eter-nal liberty. If thy heart were right, then every creature would be to thee a mirror of life and a book of holy doctrine.

There is no creature so little and contemptible as not to manifest the goodness of God.

2. If thou wert good and pure within, then wouldst thou discern all things without impediment and understand them rightly. A pure heart penetrates heaven and hell.

If there be joy in the world, cer-tainly the man whose heart is pure

enjoys it. And if there be anywhere tribulation and anguish, an evil conscience feels the most of it. (Rom. ii, 9.) As iron put into the fire loses the rust and becomes all glowing, so a

man that turns himself wholly to God puts off his sluggishness and is changed into a new man. 3. When a man begins to grow

lukewarm, he is afraid of a little labor and willingly takes external

But when a man begins to per fectly overcome himself and to walk manfully in the way of God, then he makes less account of those things which before he considered burdensome to him.-Thomas A Kempis.

DO THE HARD THINGS FIRST It is said that a successful banker when asked how he had managed to climb the ladder so fast," pointed to a motto over his desk reading : "Do the Hard things First," and

said : "I had been conscious that I was not getting on as quickly as I should. I was not keeping up with my work : it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of work to be done during the day, I became discouraged. There were always plenty of comparatively easy things to do, and these I did first, putting off the disagreeable duties as long as possible. Result, I became mentally lazy. I felt an increasing incapacity for my work. But one morning I woke up. I took stock of myself to find out the trouble. Memoranda of several matters that had long needed attention stared at me from my calendar. I had been carrying them along from day to day. Enclosed in a rubber band was a number of unanswered letters which necessitated the look-ing up of certain information before the replies could be sent. I had tried for days to ignore their presence. Suddenly the thought came to me. 'I have been doing only the me. I have been doing only the easy things. By postponing the disagreeable tasks my mental muscles have grown flabby. They must get some exercise. I took off my coat and proceeded to 'clean house.' It wasn't half so hard as I had expected. Then I took a card and wrote on it: 'Do the hard

things first,' and put it where I could see it every morning. Ever since I've been doing the hard things first.'

FAKE PRIEST FORGER CONVICTED AGAIN

John J. Hayes, who masqueraded in Denver, Col., and in Syracuse two years ago as a priest, is again em-broiled with the police, this time in New York, where he was arrested for forgery and sentenced to one year in

Sing Sing prison. Hayes worked the same game in ty New York as he did in Syracuse. He tated, and then, as if led by an un-disguised himself in clerical costume seen hand, he followed the children



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and called upon various persons iden-tified with the Catholic Church, with the request that they cash his checks. He secured more than \$100 on worth less paper before he was apprehended. He was convicted in Syracuse and lately released from state prison on parole.—Buffalo Union and Times.

OUR BOYS AND GIRLS

TWO LITTLE MASS SERVERS Father Arnold Damen, a Jesuit, whose unflagging zeal and success in bringing converts into the Church is testified by many flourishing missions in North America, once had an extraordinary experience. One evening he had been longer in the confessional than usual. After the last person had left, he knelt down in a side chapel in order to

offer his last greetings to his Lord. The church doors were already closed and the lamps put out. Only before the tabernacle burnt the everlasting light and threw its trembling glimmer over the marble of the high ltar. As Father Damen rose from his de votions and was about to leave by way of the sacristy, he noticed in the

sanctuary, close under the altar, two kneeling figures. In astonishment he stepped nearer, for he could not imagine how, in spite of the sacristan's careful final survey, there could be someone praying there at such a

late hour. The figures were those of two little boys in white surplices, with lighted candles in their hands. Absorbed in prayer, they had apparently not noticed the approach of the priest. Father Damen was amazed at the fearlessness of the children who were not afraid of praying so late in the dark empty church. He was just about to ask them the reason of their delay, when light footsteps turned away from the altar and went down he nave towards the door. Evidently they were atraid of the priest, whose unexpected appearance had frightened them.

In vain he sought by kind words to calm their fears; they did not listen to him but hastened further away still, right to the end of the church.

still, right to the end of the church. Then they stood before the big door and Father Damen was close behind them. But before he had got quite up to the children, the two halves of the door gently, and apparently of themselves, opened wide. Through them both the small figures passed out into the dark night.

A sudden inspiration came to the astonished priest. He recognized that heaven had sent him a wonderful sign through these messen-gers — had given him a hint what to do. For a moment he hesi-

receive the Blessed Sacrament for the last time, the old man, with the help of some other inmates of the house, got the room ready for the entrance of the Divine Visitor. When the priest returned, the old

woman was rapidly nearing her end. With every sign of inward longing and joy she received the Holy Viatium. A sudden idea occurred to the pious

priest, and he asked the old man if "Yes, indeed," was the answer

two dear little boys, whose greatest delight was to serve Mass; but the good God took them away from us in their childhood." The dying woman also heard and understood the quesalso heard and understood the duss tion. A glimmering of the actual truth then dawned on the priest's mind. He bent over her and said Would you like to know who softly, brought me to you to night ?" And as she nodded affirmatively, he con-tinued, "It was your two little sons. who came from heaven and showed me the way here, in order that you might not die without the Last Sacra-

ments." A glorious happiness showed itself in her face ; she whis pered some words of thanksgiving, and a few momente afterwards drew her last breath-Southern Messen ger.

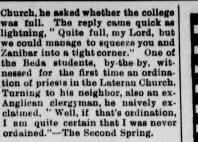
DISAPPROVES OF MODERN DANCES

According to a statement in a recent issue of the New York Sun, Miss Joan Sawyer, the first dancer of grace and distinction to give authority to the new ballroom steps, has now declared against these modern dances and has introduced the "old" dances, among them the minuet, into her program for the future.

"When folks dance as most Americans danced during the last year and a half," said Miss Sawyer, in announcing this change, "the man is not going to retain much wholesome respect for his woman partner. There isn't a dance that cannot be made a thing of grace and beauty and pure rythm, but, unfortunately, the new dances lent themselves too easily to the other sort of thing. That is why we are going back to the old dances. The minuet, the varsouvienne, the gavotte and the scores of beautiful folk dances will come more and more into favor.

The new dances, she declared, 'have been overworked" and "have been degenerated." Anyone who knows the real facts of the dancing mania knows that it bred thousands upon thousands of tragedies."

Further expressions of this matter are unnecessary. This dancer knows well of what she speaks. It would be well if our young people would civilization from mistreeses whose teaching and watchful kindness begat give up these dances, which have produced such a "mania" and have



HARD TIMES AND DIVORCE

Just at present some of our leading papers are calling attention to the increase in the number of divorces during the past year. As usual, editorial writers are casting about for the cause of this lamentable dis regard of the marriage bond. The reason most often given is "the hard times." Such an explanation is not only false, but it is, moreover, an indictment of our moral and re'igious state. Hard times can not part husband and wife who believe in the sanctity of marriage. Did men and women but enter matrimony in the spirit of Christ, they would die of starvation rather than seek relief in a sordid court. Their privation would make them the more deter mined to stand or fall together, shar ing each others trials and sorrows, soothing each others cares. Our divorce mills are not grinding furiously because stomachs are empty

but because souls are barren. Hearts are untouched of heaven. Faith and self sacrifice and pure love have gone. The marriage bond is a sand of rope, whose grains are held together by animal passion. Weaken that passion, set a stronger passion in opposition to it, change its object, and the divorce court is one of the results. Herein lies the root of the wretched evil that threatens our ivilization.

There is but one remedy for it, God. Marriage must be reinstated in the lofty place where Christ put it. It must be brought back to the primitive condition in which the Reformers found it ; a sacrament of the New Law instituted by Christ, sanctified in His Blood, a holy, life-long union between one man and one woman, whose chiefest justification is a home into which children are born for the glory of God and the good of the State. This accomplished the mills of the demon will cease to grind. Man and wife will remain wo in one flesh, to be parted not by edict, but by death alone. This neg lected, the country will continue to harbor throngs of unfaithful wives and husbands, and armies of home lass children.—America.

THE CATHOLIC CHURCH

ONLY CAN SOLVE THE NEGRO PROBLEM

There is a side to the picture of the present status of the colored people that the Negro Business League does not disclose. Despite the success of those negroes who cling to the farm; the one place where they can compete with their white neighbor without serious danger of discrimination, the vast majority are fleeing from it to the cities, where they are prone to learn the vices of the whites rather than their virtues. And in town and coun-try the lesson of vice is nearest to hem. In slavery days they learned courtesy and respect for authority and usefulness of service, and much of the higher qualities of Christian

a type of faithful and courteous negro

that is now, as a rule, either old or

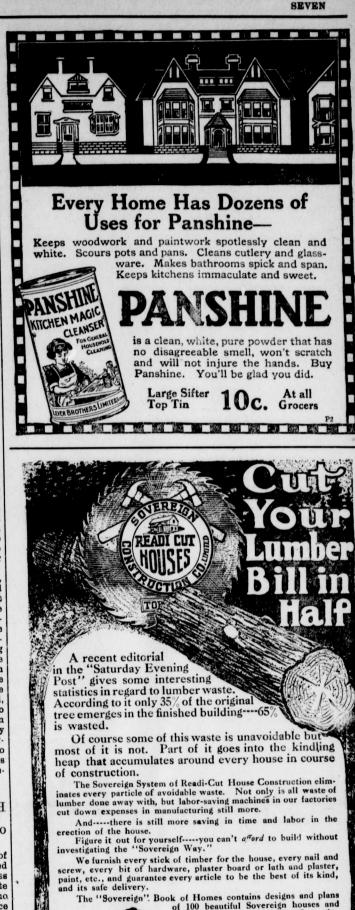
ing these qualifies is not altogether

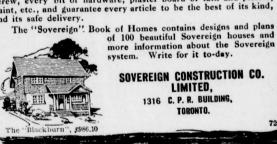
his fault. Emancipation set up a wall between him and those who were capable of guiding and control-

ling him, and left him free to associ-

dead.

That the young negro is lack







and heard the church door close softly again behind him.

All around, the noisy traffic of the day was stilled, the streets were empty, and everything lay in the solemn quietude of night. Father Damen followed the boys through the Jamen followed the obystatough the lonely streets of the city. Their candles lighted his way, and he thanked God inwardly for the grace which had been vonchsafed him. At last the two stopped before a wretched little house in the suburbs, and allowed the priest to precede them. Then they again hurried ahead of

been responsible for so much suffer-ing and sin.—Intermountain Catho-

THE ROMEWARD DRIFT

Since this time last year, when the wholesale conversions of the Caldey monks and the Milford Haven nuns caused a sensation, close upon twenty five Anglican rectors, vicars and curates have been received into the Catholic Church in this country. him up a staircase, and behind their steps was shed a beautiful clear light. Father Damen never for one moment lost sight of his little guides, With two or three exceptions all are celibates, and are, therefore, hoping to become priests. The Venerable Bede's College, attached to the Eng-lish College at Rome, is already full and, praying earnestly, waited for of these ex Anglican ministers, who what was to come.

Suddenly the two children disap-peared and left him groping in the dark, their task evidently fulfilled. At length he found the latch of the are pursuing their theological studies under Bisbop McIntyre, late of the Birmingham archdiocese. A good story reaches me in this connection, for which I can vouch. Dr. Gore, of Oxford, was lately in the door. He knocked, and after a voice from within had answered, he en tered a miserable little room. An old_white haired man came towards Eternal City, and meeting one of the Beda students, whom he had formerly known as a clergyman of his own him and pointed sadly to a straw bed

in the corner. The priest went over to it and found a poor wasted figure in a deep swoon. "Thank God you have come," said

the old man, kissing the priest's hand.

" My wife has been sick and ailing for a long time, but to night she seems to me to be weaker than ever. Her end must surely be near. While these words were spoken the sick woman opened her eyes.

Father Damen took her thin hand and bent over her. There was no

and bent over left. Increase ho time to be lost. "You should have sent for me earlier, my good man," said he to the husband, "still I hope to God I am

husband, "still I hope to God I am not too late." He heard the poor woman's con-fession, then hurried back to the church as quickly as he could to bring the Holy Viaticum to the sick room. While the dying woman with the deepest devotion prepared herself to

ate only with those whites who are the most vicious of their race. He went to school and learned to read and write and aspire to the pleasures of an easy life, but not to work; and hence his increase in literacy too often spells a decrease in character. His religious guidance is now mono-polized by the colored preacher, who has usually very little of religion or morality to impart, either by word or example. The negro birth rate is decreasing, while infant mortality is not, and vices are rampant that were unknown under slavery. By natural increase there ought to be much more than ten million negroes, and

the fact that a large proportion of these is not negro, but merely more or less colored, is eloquent of many evils which their present education is not calculated to eradicate or lessen. We know that the true religion is

the one effective remedy, and many of the negro leaders are also aware of it. The Catholic Church alone welcomes the negro to her bosom as warmly as those of other races and colors. Catholic apostleship makes the negro in fact as in name a Chris-tian. When he hearkens to the Church's call he seems to leave behind him the vices which are commonly considered echaracteristic of his race. The Catholic negroes of Louisiana are chaste, honest, indus. trious and reliable. There are West Indian Catholic negroes in New York who are employed by preference, for their trustworthiness, steadiness, and respectful and moral behaviour. The sacraments of the Catholic Church subdue the passions and develop the virtues of all races and peoples, and there is no substitute outside of it.— St. Paul Bulletir.



