

CHATS WITH YOUNG MEN

THE QUITTER

The man who quits has a brain and hand. As good as next; but he lacks the sand. That would make him stick, with a courage stout, To whatever he tackles, and fight it out.

He starts with a rush, and a solemn vow, That he'll soon be showing the others how; Then something new strikes his roving eye, And his task is left for the bye and bye.

It's up to each man what becomes of him; He must find in himself the grit and vim. That brings success; he can get the skill, If he brings to the task a steadfast will.

No man is beaten till he gives in; Hard luck can't stand for a cheerful grin; The man who fails needs a better excuse Than a quitter's whining: "What's the use?"

For the man who quits lets his chances slip. Just because he's too lazy to keep his grip. The man who sticks goes ahead with a shout. While the man who quits joins the "down and out."

—Author Unknown

THE MONTH OF THE SACRED HEART

The month of June is dedicated by Mother Church to the Sacred Heart, symbol of the Redeemer's love. This devotion really dates back to Calvary's Cross, where a spear pierced the Saviour's Heart, and the last drop of His precious Blood was allowed to incarnadine the hill of man's shame. "Having loved His own, He loved them to the end."

Centuries rolled by after that tragic scene, when our Saviour suddenly appeared to a poor, weak woman and uttered that cry of unrequited love: "Behold the Heart that has so loved men and is so little loved by them." That was a terrible indictment: "Is so little loved by them?"

After hundreds of years of love, waiting on the world's lonely shores to relieve the needs and console the hearts of men, hastening to strengthen the dying, to cheer the sick, to fortify the wavering, the Sacred Heart was so little loved by them as to feel that ingratitude like a knife thrust. Wherever sin is, wherever hatred is, wherever contention, there the sweet Redeemer still complains: "Behold the Heart that is so little loved by men," and every sin since Calvary adds force to the condemnation.

However, not all are insensible to the claims of God. Margaret Mary, whose warm sympathy and responsive affection gave birth to the world encircling devotion of the First Friday and the Holy Hour; all the millions who make her devotion their own; a universal Church spending the month of June at the shrine of the Sacred Heart, are striving to blot out the shameful charge that the Sacred Heart is "little loved by men." Their countless Communion of reparation for those who should love the Prisoner of the Tabernacle and do not, are like so much soothing balm poured into the bleeding side of Calvary's loving Victim.

During this month, at least, Catholics who love the Sacred Heart should be able to say what the Blessed Elzearius used to write at the close of his letters home, "If you seek me you will find me in the Sacred Heart of Jesus. There I abide."

The Sacred Heart will always be "the Heart that has so loved men." Every act of generosity, every prayer, every Holy Communion, every Holy Hour, every Mass in its honor, every kneeling congregation sending up a chorus of praise and prayer at the altars of June, lightens the sad burden of the closing plaint: "Behold the Heart that is so little loved by men."

—The Catholic Mirror.

LOVERS OF WHITE COLLAR JOBS

A man of some experience informs us that the "White Collar" notion is injuring industry more than the general public thinks. The "white collar" is a term used to indicate the places in life for making a living where the hands need not be soiled or the collar wilted. One authority claims that 90% of American youth are fit only for "white collar" jobs, which can provide for only 10%. Secretary Davis, Secretary of Labor, said the other day, and he has worked in both stations of life—at a "no collar" job as well as at a "white collar" job. "The soundness of our whole economic structure depends upon the man who works with his hands." The trend of most young men is to the "white collar" job at perhaps a 75 or 100 dollar a month job, while some mechanic is earning that much in a week. The high wages paid to mechanics may be in some degree traced to the lack of trained and experienced men. As one writer put it:

"The average youth doesn't want to be forced to tell his friends that

he is engaged in a manual occupation. He feels far more at least in the office of a large corporation. This seeming triviality merits serious consideration."

While it also must be added: "Even in instances where he is willing to enter some form of manual work, the unwillingness of the labor organization in that particular trade to increase its membership discourages him."

Discussing this subject, one banker who evidently knew considerable concerning this trend of the day, relates that there seems to be a sort of a craze among young people to find employment in banks. He employed a young man not long ago at a salary of \$100 per month and it was not long until he complained that this was not enough.

I told him that this was all his services were worth to our bank and that he could expect no immediate advance. He had a relative in the Middle West who was a prosperous contracting carpenter and who was willing to have the boy work for him at a good wage to begin with and held out a promise of rapid advancement. I advised the boy to accept this offer, but after scarcely any thought, he decided that \$100 a month was sufficient to cover his modest requirements."

The natural query comes, what is the remedy? Answer, teach young people that labor is no disgrace and that in the history of the world and above all in our own history, the majority of those who have left their mark have been those whose early days were given to manual work. The old monastic rule divided the day into three parts of eight hours each. One for labor, one for meals, prayers and recreation, the other for rest. The democracy of the monastic orders was manifested in the part that each and every one took in manual labor. Our Catholic youth are not free from this spirit of the age and too many of them scorn the "blue-shirt-no-collar job" and want the "white collar," one, or in failure of securing this become hangers on to relatives or adorn the street corners and become "statuary."

—R. C. Gleason in Catholic Columnian.

OUR BOYS AND GIRLS

A CHILD OF THE SACRED HEART

Alone in the silent chapel, With flowers perfuming the air, Where the scent of the incense still lingered, A maiden knelt rapt in prayer.

"What can I do, sweet Jesus, To prove my love for You, To show by an act of denial My love for You is true?"

"I'd like to do something glorious, A martyr's crown to win. But oh! sweet Heart of Jesus, How shall I ever begin?"

Then forth came a loving message Out of that burning Heart, And to the pleading maiden This counsel it seemed to impart:

"My child, in order to prove your love Choose other ways than these; You need not win a martyr's crown My Sacred Heart to please."

"But keep your dear immortal soul From sin's foul stain as free; Guard well that queen of virtues, Your holy purity."

"As through this weary world you go, Try sunshine to impart; This done for Me, you'll surely be A child of the Sacred Heart."

—Selected

PENTECOST

The feast of Pentecost fifty days after Easter commemorates the descent of the Holy Ghost upon the Apostles. We are told by St. Luke, that "when the days of Pentecost were accomplished, they were all together in one place. And suddenly there came a sound from Heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost and they began to speak with divers tongues, according as the Holy Ghost gave them to speak."

Thus was fulfilled the oft repeated promise of Our Lord to His Apostles, that after His departure He would send them another Comforter, the Spirit of Truth, Who would abide with them forever. The Holy Spirit is the principle and life of the Church. On His coming the constitution of the Church became complete. From the beginning there was a gradual preparation of the Church for the coming of the Holy Ghost, and a preparation of the human mind for the fullness of Divine Revelation.

The monotheistic idea of the ancient world contemplated God the Creator. The Messianic idea gradually unfolded through the prophets inspired of God, until it was realized in the birth of the Incarnate Son of God. As the whole history of Judaism was a preparation for Christianity and an indispensable basis for the very existence of Christianity, so the ministry of Jesus Christ, the Son of God, was a preparation for the fullness of revelation that came with the coming of the Holy Ghost on Pentecost.

The Holy Ghost is the living, energizing principle of the Church. In a certain sense it may be said that the advent of the Holy Ghost in the plenitude of His being on the day of Pentecost was for the constitution of the Church what the inspiration of the breath of life was in the beginning of creation for the constitution of humanity. To the body of the Church was thus infused its animating soul.

Such is the theological basis for the great feast which we commemorate tomorrow. It preaches to us the part that the Three Divine Persons have in the preparation, constitution, and sanctification of God's Church. It instills the sustaining hope that with the presence of the Holy Spirit forever in the Church as its energizing principle, the Church is secure in its possession of truth, protected against error, and assured of its sanctification.

Pentecost also recalls to our minds the mission of the Holy Ghost, which is to sanctify the Church and its individual members, by His outward and visible mission in the Church and His indwelling in the souls of the just. We should therefore often pray and invoke the Holy Spirit, for every one of us needs His help and protection. He is the never failing fountain of light, strength, consolation and holiness. He is the pledge of our inheritance. He is the giver of gifts, the Light of our hearts, the best of consolers, the sweet Guest of our soul. May He illumine our minds with His Divine light, enkindle in our hearts the fire of His love, that by His help we may renew the face of the earth.—The Pilot.

CENTERED IN THE BLESSED SACRAMENT

It was, indeed, a happy thought—and a truly Catholic one—that first suggested a blending of devotion to the Sacred Heart with devotion to our Lord in the Blessed Sacrament. The latter devotion has, of course, always implicitly included the former, for the Blessed Sacrament is the Sacrament of Love; but a more definite union of both, as expressed in a late decree of the Sacred Congregation of Rites, can not fail to result in a great increase of devotion to our Sacramental God. In this decree of the Sacred Congregation, dated Nov. 9, 1921, Pope Benedict XV. granted to the secular clergy of the diocese of Rome—and to any other diocese that might ask for it—a special feast in honor of the Eucharistic Heart of Jesus, to be celebrated on the Thursday following the octave of Corpus Christi.

This devotion cannot possibly meet with the opposition which the devotion to the Sacred Heart encountered during the initial period of its growth in the Church; and the reason is obvious. The Blessed Sacrament contains the real heart of Christ—the bodily organ of both His human and His divine love. Hence a writer in the latest issue of Emmanuel could well exclaim, the faithful to adopt the devotion, in the following fervent language:

"As we kneel before the Blessed Sacrament during this month of June month of the Blessed Sacrament, let us unite or blend these two devotions into one, and adore in the Sacred Host the loving Heart of our Redeemer, throbbing with ecstasies of love for each one of us, yearning with tenderest desire for our love, pleading for it in piteous accents that must melt the hardest heart of flint. Devotion to the Eucharistic Heart of Jesus, though practised implicitly for ages, is, as a distinct devotion, of recent origin. All lovers of the Sacred Heart and of the Blessed Sacrament will rejoice to hear that Holy Mother Church has set her seal of approval on this devotion, and that this year, for the first time, a special feast in honor of the Eucharistic Heart will be celebrated throughout the Catholic world. This devotion is one of which we can truthfully assert that it was founded by Our Divine Lord Himself when, in a revelation to His handmaid, St. Margaret Mary, He gave utterance to these plaintive words: 'I feel a burning thirst to be honored by men in the Sacrament of My love, and I find but few who endeavor to slake My thirst.' The Sacred Heart wishes to be honored in the Blessed Sacrament because there, and there only on earth, do we find that Adorable Heart throbbing with a love at once human and divine. It is a blessed dogma of our Faith that the Holy Eucharist contains Christ Our Lord, whole and entire, in His human and divine reality, complete in every way. His Sacred Heart is there, as it was in the mortal body pierced by the soldier's spear-point, and in the immortal body that St. Thomas handled on the eighth day after the Resurrection, and it is still the source and seat, as well as the sign and symbol, of the twofold love of the God-Man for us. Let us not confine our devotion to the Sacred Heart to pictures and lifeless representations of that glorious reality, but let us honor this Heart of flesh and blood, human in its natural elements, divine by its hypostatic union with the Godhead, in the perpetual abode of its life and love, the Blessed Sacrament."—Catholic Union and Times.

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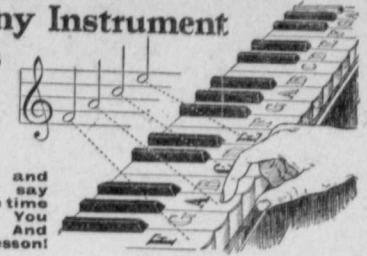
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