

CHATS WITH YOUNG MEN

JUNE

Sweetest Heart of Jesus! to Thy Shrine, In this dear month of June, Thy bounties have brought Their offerings of word and deed and thought, Like fairest blossoms blown in fields divine.

NECESSITY FOR YOUNG MEN

It is a very bad sign when a young man begins to shirk the duty of confession and Communion which, as a boy, he fulfilled as a matter of course. This generally happens when, having left school, he secures a position to rub elbows with the various kinds and conditions of men and women who go to make up the work-a-day world.

are we always care-driven and troubled? Why is ours the mien of one worried?

Were we to examine the heart of every individual who appeared to us wearied by care and toil as he passed us on life's highway, we would nearly always find that it was the storm that had passed, the future to be met, or the perspective of a detail of the present that harassed. Man is given to worrying over little things. These seem often completely to overshadow the really big things in life.

We make our lives, not casually, but studiously, and we can make them as we will. As we wander along a city street and are passed by a man or woman bent with age, and gaze intently into a countenance cold and unsmiling, lined with deep furrows, it is hard to appreciate that they ever possessed the blush of youth or felt the tingle of childlike enthusiasm.

Each day we live leaves an indelible impress on our lives. Each day softens or deepens the shadows. Each day of wasteful worry, each hour of useless hurry, each minute of unconquered little trouble hardens the lines and deepens the furrows.

If we could only learn to stifle and suppress the mounting worry over the little things that trouble us before they force themselves out of their little groove in our lives, many lines and wrinkles would never appear and in their places would be found laughing eyes and smiling lips—full evidences of a life well spent in peace and contentment.

OUR BOYS AND GIRLS

THE SACRED HEART PICTURE His hand is raised to bless the homes Wherein this pictured Heart may be.

That hand is raised to calm their strife, Which calmed the waves of Galilee. His sweet eyes look into your own, His soft lips speak to bless each one.

His finger points to thorn-crowned Head, Aglow with love for those devout, Whose name His love has written there.

With pledge they'll 'ne'er be blotted out." A wounded Heart with cross above To teach rebellious souls to bear The heavy cross of life for Him And thus with Him His glory share.

SYMBOL OF GOD'S LOVE

The entire month of June is dedicated to the Sacred Heart of Jesus, and the spread of devotion of the love of God enthroned in the Heart that bled in Gethsemane's garden and broke on Calvary's Cross. A month is all too short to consider, even briefly, the height and the depth and the breadth of the affection that would have enacted the drama of Golgotha, were there but one soul to be saved. The Son of God was in quest of His Father's image, stamped on every soul, being everywhere stained by sin, and tells lovingly of joy among the angels, a holiday in heaven, when one sinner does penance, when one image of His Father is restored to the stainless whiteness of its baptismal morn.

It was the last of the Apostles to leave the earth, St. John, who, in his declining years, preached only one sermon, but had himself, when it was necessary, carried to the church to preach it: "My children, love one another. Do this and all is done." How it must have rejoiced his apostolic heart to hear the pagans cry in reluctant admiration: "How these Christians love one another!"

When Our Lord wished to summarize the Ten Commandments, He did it by reducing them to two: "Thou shalt love the Lord, thy God, with thy whole heart." "Thou shalt love thy neighbor as thyself." Were these great commandments generally observed, the rights of God and our neighbor would be safe in human hands, and the need of prisons and armaments would be a thing of the past.

Mother Church, then, is emphasizing the central fact of the Redeemer's teaching in placing before us His Sacred Heart, sweet symbol of His inexhaustible love, and asking us to contemplate it during the month of June, that its love for us may win a return of love from us, that his complaint to Margaret Mary may soon find no justification in our souls: "Behold the Heart that has so loved men, and is so little loved by them."

"Behold the Heart that has so loved men," that the cold breezes of Bethlehem did not chill it, the forced flight to Egypt did not

embitter it, the long years of toil at Nazareth did not weary it; the culminating brutality on Calvary did not enrage it. Aye, all these but helped to prove man's need of God's love, and so, with man's finger pointing to Calvary and the Cross, God's love murmured: "My desire is to be with the children of men" and instituted the Sacrament of Love to keep Himself on our altars even to the end of time.

"Behold the Heart that is so little loved by men" that its love is questioned; its teachings are rejected; its offers are forgotten. By its own test of affection, "If ye love Me, keep My commandments," the world everywhere places guilty to betrayal of the Sacred Heart and suggests that the Decalogue be revoked because it cannot be everywhere enforced.

At least the Sacred Heart has unfurled a standard of love to which men of good will may aspire, toward which they may aim, and under which they may feel secure. Wars and dissensions, murder and rapine, crime waves and sin waves may sweep this foot-stool of God for those ungrateful inhabitants His Divine Son agonized and died, but they are no longer worshipped as gods, admired as meritorious, or justified as necessary.

A glance back across the ages shows how largely the victories of the Church have been the victories of God's love, the victories of His Sacred Heart. Men were converted by martyrs giving their lives for Christ. The brutal death of gladiators, torn in conflict with wild beasts, ceased when the monk, Telephachus, offered and gave his life in loving protest. Barbarian hearts were softened at the sight of men of prayer, living in defenseless monasteries, petitioning God for their conversion. The childlike love of the martyr, Agnes, hastened the conversion of the aristocracy of Rome.

So the golden story runs on, through every chapter of Church history. The love, which still appeals to the world from Calvary's Cross, appeals also from hearts whose only inspiration is Calvary's Cross. All this justifies the conclusion that God's Faith will ever spread most rapidly and benighted souls will be enlightened most readily when the unbeliever cries in admiration: "How these Christians love one another." When that cry of admiration rings out everywhere, the reign of the Sacred Heart will begin in our midst.—Catholic Mirror.

MAKE SURE YOU GET THE RIGHT MEDICINE

People who are suffering from constipation, biliousness or sick headache are sometimes at a loss to know what remedy to take to correct these ailments. Mr. Arthur Couzens of Smith Township, Ont., said that he tried several doctors and various remedies but got no relief until he was advised by a friend to take Dr. Norvall's Stomach and Tonic Tablets. When he had finished one bottle he felt like a different person and takes pleasure in recommending Dr. Norvall's Stomach and Tonic Tablets to anyone suffering from constipation or biliousness.

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LIMBURG CATHOLICS PROTEST

By Rev. J. Van der Heyden (Louvain Correspondent, N. C. W. C.)

In Dutch Limburg, which is one of the two overwhelmingly Catholic Provinces of the Netherlands, the natives are becoming aroused because of the ever-increasing number of Protestant State employees and officials sent thither from the northern provinces. They claim that for a century past the policy of the succeeding administrations has been to people their province with men from the North and of the Protestant faith and to ignore the claims of the native inhabitants. Limburgers have practically little in common with their countrymen from the North. They are Limburgers first and last and chafe at being called Hollanders. They are true to the country for all that, deeply attached to its institutions and to the dynasty.

Even the present administration, the first wherein Catholics have a share, which is a coalition of the conservative elements under the leadership of a Catholic Premier, is said to favor Protestants, for the sake of certain advantages accruing from a "bloc." Limburgers see therein a danger for their faith and for their language and time-honored, cherished customs as well. Wishing to maintain that faith, which their forebears kept unshaken through all the years of cruel persecution following upon the introduction of the Reformation in Holland, and to develop their province economically and intellectually along the lines of its own traditional

culture, they have just founded "The Limburg League." It is even now establishing branches in all the cities and villages of the Province.

The coal fields, of comparatively recent discovery in Limburg, which are being extended from year to year and bid fair to make the Province the richest in the country, bring hither many strangers. They buy up much of the land and oust the former occupants from it. The State, which works some of the collieries for its own profit, expropriates other sections. It all goes against the Limburgers' grain. However, as it brings them prosperity, they submit to the unavoidable without overmuch complaining. What they protest against and want by all means to avert is a demotion of the Catholic Faith, the loss of it, perhaps, in their descendants, and the consequent loss of the Province's loveliest characteristics and own culture. Hence their newly constituted league. Broadminded as they are and practical in their Christianity, they have founded it upon broad lines, on lines consistent with the laws of justice and the claims of charity. Its program explicitly states that the aim of the League is not and never shall be to depose a Protestant official of any acquired rights, to oust a single one now holding a government position in Limburg from his post. The League's demands concern present and future appointments. Its members mean to insist that now and henceforth preference be accorded natives, or at least Catholics; that the percentage of non-Catholic State officials in Limburg be not larger than the percentage of Catholic servants of the State in the Protestant Provinces of the North.

One of the most daring protagonists of "Limburg for the Limburgers" ends a series of articles in De Tyd, of Amsterdam, the oldest Catholic daily of the Netherlands, with the words: "We ask for no privileges, only for justice. We mean to be treated in the Netherlands as brothers, not as servants. High up upon our banner we display the motto: 'Limburg with the Netherlands!' But still higher up, 'Limburg to Christ!' When will Limburgers say with one accord: 'We will be true to the former, but claim respect for the latter!'"

JEWIS OPPOSE RELIGION IN PUBLIC SCHOOLS

Reaffirming its stand that no religious instruction excluded, the Synagogue of America, holding its annual convention at Atlantic City, nevertheless went on record as opposed to religious education in the Public schools. Religious training is essential, but it is the function of the parents, the United Synagogue declared. Its resolution was as follows: "The United Synagogue of America takes this opportunity to reaffirm the Jewish principle that no education is complete without religious education, and that it is the duty of all parents to provide their children with spiritual as well as secular training."

"We stand also within the American tradition which maintains the complete separation of Church and State as a means of safeguarding the liberty of its citizens, and according to which the secular training of the child and his preparation for citizenship remains the task of the parent and the church with which he is affiliated."

"We feel that any attempt to link up the Public school system with religious education is a departure from the American tradition which, however innocent in its beginning, may lead to grave consequences."

The resolution was passed after a discussion by Rabbi Samuel M. Cohen of New York, who conducted an extensive survey on the subject. "No amount of external pressure can strengthen real religious training," he said. "If religion is not sufficiently virile to attract and maintain the loyalty of humanity, no pressure brought by the State will help. Mere suasion on the part of the Public schools, equivalent to compulsion, can have no lasting effect. If anything, the ultimate tendency will be toward revolt from all religious influence."

CHINESE MISSION SCHOOLS

The recent action of the China Educational Conference at Kai feng in urging that mission schools be regarded as denationalizing agents and put under a strict curb, has caused widespread interest in China and abroad. The China Press and The China Weekly Review, as well as The Living Age of this country have given the conference prominent editorial space, all stressing the nationalist tenor of the resolutions.

Rev. William F. O'Shea, who has been in China for the past five years as Hong Kong procurator of the Maryknoll Missions, minimizes the importance of the conference and points out the difficulties in the way of substituting government schools for mission schools. He calls attention to a letter of a Chinese educator in The China Weekly Review stating that the number of pupils under missionary training in the primary and high school grades is well nigh half a million.

"Although," Father O'Shea adds, "this number is not large compared

to the number of pupils enrolled in all schools, yet the relative permanency of educational work must be considered. Throughout China the necessary money for supporting State schools has for years been so hard to get that these schools have frequently, and for long periods, suspended operations altogether, while the mission schools, being independent of taxation, have been able to keep going steadily.

"Another objection made against mission schools is that curricula are not up to the government standards, and that teachers are not adequately prepared for their work. This charge is equally misleading. There is no question that the government standard is high, especially in the matter of Chinese Classics and physical science, and difficult for the mission schools to attain. On the other hand, this standard becomes in practice a thing to be aimed at rather than achieved, and few will venture to say that the mission schools do not in effect attain it as well as the others. There can be no doubt that they are the closest approximation there is to Chinese government standard, and the best means of education that China has."

"As to the charge that foreigners, particularly Americans, finding themselves excluded from other means of influencing the Chinese, have chosen school building and the preaching of the Gospel, to conduct their propaganda, nothing can be more untrue. American missionaries in China whether Protestant or Catholic, are devoted to China's needs rather than to America's. They are in no sense government agents. As for the Catholic missionaries, they are striving manfully to reach in educational fields the same objective that the Church sets before them in matters purely ecclesiastical—the development of Christianity and Christian education as something native, aiming at the time when the Catholic Church cannot be no longer regarded by Chinese as a foreign cult, but as truly Chinese in China as it is American in the United States, or Dutch in the Netherlands, with its own native clergy and government, and its educational system in full accord with the legitimate national aspirations of the Chinese people."

"That time may seem distant, but it is actually at hand, as is shown by the appointment of native bishops, and it is the devout wish of every true Catholic missionary to hasten it."

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