

CHATS WITH YOUNG MEN

THE MAN WITH THE SMILE

It isn't the fellow who has a smile because of the smile of others. But the fellow who counts is the fellow who smiles.

REGULAR READING

By systematic reading, a little at a time, but done regularly, a library can be easily gone through.

men may be a source of edification to themselves as well as to others.

Extravagance, pomp, and extremes of fashion, never appeal to real men.

The privilege of dressing well is common to all, whether rich or poor.

A well-dressed poor man displays by far more dignity, common sense, and refinement, than an extravagantly "overdressed" millionaire.

The neatly done patch on the trousers of a poor man is just as much of an index to his sense of self respect, dignity, and refinement as the "shabby" coat on the rich man is a public confession of his "tightness"; of course, the latter may be excused on the plea of "economy."

There are exceptions to every rule, of course, but generally speaking, the well-dressed man is taken for what he represents—a little more than "par value."

OUR BOYS AND GIRLS

BROTHER MAN

Brother Man, sold to thy heart thy brother. Where pity dwells, the peace of God is there.

To worship rightly is to love each other. Each smile a hymn, each kindly deed a prayer.

For he whom Jesus loved has truly spoken—The holier worship which he deigns to bless Restores the lost, and binds the spirit broken.

Follow with reverent steps the great example Of Him whose holy work was "doing good."

So shall the wide earth seem our Father's temple, Each loving life a psalm of gratitude.

Only one Mass may be said in the same church on Holy Thursday. The celebrant wears white vestments, because on this day is joyfully commemorated the institution of the Holy Eucharist; but the Church also presents certain signs of mourning, as the time is almost at hand when our Blessed Lord suffered and died for us.

Instead of bells, wooden clappers are used at the Mass. The celebrant consecrates an additional Host on this day; which is placed in a chalice and borne in procession, often led by the children strewing flowers. Many early writers say that the procession on Holy Thursday commemorates our Lord's journey to the Mount of Olives after the Last Supper.

All the altars—except the Altar of Repose (Repository) which is decked with flowers and candles—are stripped bare. This is to remind the faithful of the way in which our Lord was stripped of His garments.

Another custom which has come down to us from Jesus, and is observed by the Holy Father and many priests, is the washing of the feet of twelve men. (See Saint John 13:4-10.)

The holy oils used for Baptism and Extreme Unction are blessed by the Bishop on this day, and also the holy chrism.

This is the most sad and solemn of all the days of Holy Week, for today the Church commemorates the death of Jesus. It is the only day in all the year when Mass is not celebrated, but the ceremonies usually observed are called the Mass of the Presanctified. The priests, clothed in black vestments, approach the altar and prostrate themselves on the steps. The altar, which has remained stripped, is covered with a white cloth, but no candles are lighted.

The principal ceremonies for Good Friday are the Mass of the Presanctified and the adoration of the cross by both clergy and people.

The ceremonies on Holy Saturday begin with the blessing of the new fire at the door of the church. This fire is struck from a flint, and from it a candle is lighted, which is carried up the aisle of the church by a deacon or acolyte. The words "Lumen Christi" are chanted three times. The paschal candle is blessed, and five grains of incense are placed in the candle in the form of a cross

to commemorate the five wounds of Christ, and the precious species with which He was anointed in the tomb.

The Easter water is blessed on Holy Saturday.

THE CHILDREN'S EASTER GIFT

Easter Sunday dawned at last. Such a bright, beautiful day that it seemed as if everybody must be glad just to be alive.

But there were three little children whose hearts were more than glad, and this was the reason: Early in the fall Aunt Helen had planted three lily bulbs, one for Irene, another for Marion, and the third for Donald, and very tenderly the little plants were nourished, and very eager eyes watched for the first showing of blossoms.

And today the beauty and fragrance of the perfect flowers answered their dearest hopes. You see, the children were to give them their Easter offering to make beautiful the church altar, and then the reason: Early in the fall Aunt Helen had planted three lily bulbs, one for Irene, another for Marion, and the third for Donald, and very tenderly the little plants were nourished, and very eager eyes watched for the first showing of blossoms.

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READING AS A LENTEN PENANCE

Verily when the Day of Judgment comes," observes Thomas à Kempis, discarding with his wonted unctious "On the Doctrine of Truth," "we shall not be asked what we read, but what we have done."

It was the men of his time who seemed to be impelling their soul's salvation through an over-weening love for empty learning but who had "little concern for the service of God" that the great ascetic had in mind. Were he writing today, however, and knew what a quantity of worthless, and worse than worthless, stuff many Catholics read, perhaps à Kempis would have additional counsel to give regarding the nature of the examination at the Last Judgment. For it is safe to aver that most Catholics could make a highly profitable Lenten meditation on the contents of their "handy bookshelves" and on the periodicals that cover the sitting-room table.

The first books, no doubt, that would have to go are certain unsavory novels that "everybody is reading." Why should ladies and gentlemen welcome to their fire-sides, as fictitious characters in the best-sellers, wantons and libertines whom in real life they would carefully exclude from their homes? And how will parents, who leave about for the perusal of their girls and boys the cheap and noisome periodicals of the day, avoid responsibility for the harm that is thereby done? After the home has been well rid of books and periodicals that are worthless and harmful, let good and attractive substitutes for them be provided. Perhaps members of the family who have seldom opened a spiritual book would now make it a daily practice to read thoughtfully a few chapters from the New Testament or the "Following of Christ" or some pages from a standard ascetical writer. Or perhaps a course in Shakespeare, Newman, English Catholic literature, Scripture, commentary, Church history or Catholic biography could be begun.

But our Lenten penance, but if faithfully pursued for a fixed time every day, no doubt Easter would find the steadfast experimenter actually enjoying their newly discovered books and slowly rising to pleasant intellectual companionship with authors whom they had always considered dull and abstruse or too far above them to be interesting.

For in this country, the generality of Catholics, it must be owned, are not much given to serious reading. Public library records show that few of the books that should be of special interest to Catholics are taken out by them. We seem quite as much addicted, as are our non-Catholic neighbors, to devouring the best-selling novel and the frothy magazine. The proportion even of our college graduates who bear from their alma mater to their work in the world a disconcerting love for books and a real enthusiasm for the things of the mind is not at all as large as it should be. But our Catholic youths and maidens, if they mean to play a fitting part in furthering the progress of the Church in this country and in safeguarding all that is best in our institutions, must be well-read, keen-minded and thoroughly familiar with the consistent Catholic position regarding important economic, social or educational questions that come up for solution.

But as the intellectual depth and the general culture that Catholics should now be acquiring is not to be gained merely by perusing light novels and secular periodicals, perhaps undertaking a course of solid reading would be the most salutary Lenten practice many of us could adopt.—America.

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