

CHATS WITH YOUNG MEN

NEW YEAR'S REFLECTIONS

The bells ring out the passing year. The bells ring in the new; My wish is what it ever is—God's blessing be on you!

The coming new year, the passing of the days, should beget in every one of us the thought that time is given us for use in fitting ourselves for other and higher conditions. Life for many only serves to reveal their inaptitudes and incapacities, so that they are unable either to value or enjoy those higher things which earth often presents. It is very humiliating to acknowledge that time makes no changes in us for the better, that we never nerve ourselves to a process of progress, and that the only results of the years as they pass, is the increasing bitterness of the reflection on our weaknesses or on the loss of time. There are men who, by whatever happens, are able to appreciate the strength and affluence of their soul, while many see nothing else than its straightness and poverty. The former are always forging ahead, the latter lag ever still further behind.

The true conception which ought to be brought home to everyone is that man should be constantly increasing in the higher elements of personality. The faculties which man possesses, must be ever fashioned, and thus lead him to the top of his possibilities. The trouble is that most people stand and wait for some outside influence or influence to drag them up to larger life or higher sphere or greater privileges, without laboring to develop what lies latent and inactive within them. They will not take advantage of the divers happenings around them to bring out their mental and moral aptitudes and qualities. They pass through many phases of existence, positive, negative, and neutral, without suffering their true inwardness to be unfolded. The consequence is that when the higher is at hand or the possibility offers, they have not been fitted to accept the one or profit by the other. He is the choice and favored who when the opportunities come, is able to rise to the emergency because he has seen to it that every fact and moment has been allowed to affect his mind and soul and to test and strengthen their fibre and hardihood which make him equal to the demands of new responsibilities.

If the past has not found us, the new year should find us prepared to accept responsibilities and embrace opportunities, because we have let every occurrence work its way into our interior and develop our powers, qualities, talents and disposition. Providential events, the force of circumstances must and are intended to reveal us, explore us, expound us, tell us what we are fit for, and wherein we are unfit. These events and circumstances will confer character, strength, poise, balance, what men call fitness, inward capacity. Without these the coveted will not be achieved; the gifts of fortune will be bestowed elsewhere. Do not blame anybody but yourself if in the future you advance not to higher realms or fail to attain progress in any line, be it of virtue, or wisdom, or physical and material possessions; for if a man permits not the days' experiences to broaden him, to perfect his characteristics, to increase his mental power and moral qualities, he will necessarily be lacking in the force, energy and persistence which, in the ordained laws of success in the world, are requisite for elevation and supremacy.—The Echo.

LOVE

I have met many people of many races in many parts of the world. I have learned that if you scowl at men they generally return the scowl. If you smile on them they respond in kind. If you are impatient with them they will resent it. If you fear them they will fear you. If you meet them with genuine frankness they will reply with open hearts. I have seen that as we do unto others so they do unto us. I have witnessed the wonderful rewards accruing to Christians when they obey the law of love that Jesus taught.

Love is the fulcrum supporting the hope of this world. Love is the one great untiring factor in human relationships. Love is in the song of the birds and the thunder of the sea. Love is at the center of the heart of God. Love proclaims kinship with Jesus Christ.

There are millions of homes in civilization today where lightness of heart and the joy of life would reign if husbands in the midst of their anxieties would use the old-time gentleness with their wives, if the wives would speak forgivingly to their husbands, if the parents sympathized with their children and the children with their parents. If any of my readers doubt this let them with infinite patience, try to the very full, the beautiful and satisfying power of domestic love.

When love shall become more generously the motive of our lives, conservatives and radicals alike will find that the mutual forbearance and justice which it creates will constitute the only solvent of the hard problems we are all compelled to face. Love does away with exploitation and oppression—love is the cure for envy and strife. Love is not softness—it is strength—it often takes supreme courage to love.

There are hundreds of thousands of offices and stores, there are gigantic mills and humble shops where the use of the perfectly practical sentiment of love will neutralize the restlessness and greed that so cruelly

threatens the foundations on human relationships today. As a one-time active business man I know that such sentiments are far more serviceable in affairs even among men of the largest business culture than many think. Human interest will cheer, disputes will arise, irritations will unnerve, but those who have faith to look beyond the present stress are able to meet opponents with courtesy and poise and exemplify the healing and tremendously winning power of love. It pays!—Wm. C. Allen, in Living Church.

OUR BOYS AND GIRLS

DON'T TROUBLE

There is a saying old and rusty (But good as any new):
"Tis 'Never trouble trouble Till trouble troubles you."

Don't you borrow sorrow—
You'll surely have your share;
He who dreams of sorrow
Will find that sorrow's there.

If care you've got to carry,
Wait till 'tis at the door;
For he who runs to meet it
Takes up the load before.

If minding will not mend it
Then better not to mind;
The best thing is to end it—
Just leave it all behind.

Then don't you trouble trouble
Till trouble troubles you;
You'll only double trouble,
And trouble others too.

THE PRIEST'S VESTMENTS

There are six vestments worn by the priest celebrating Mass—

1. The Amice is a white linen veil, which the priest puts over his head and shoulders. It represents the veil with which the Jews covered the face of Jesus when they struck Him.
2. The Alb is a long white linen garment which reaches to the feet of the priest. It represents the white robe that Herod, in mockery, put upon our Lord.

3. The Cincture, or Girdle, is the cord tied around the waist to hold up the Alb. It represents the cords with which Jesus was bound.

4. The Maniple, worn on the left arm, represents the chains put upon our Lord, and also the handkerchief with which Veronica wiped His face.
5. The Stole is a narrow band which hangs down from the neck and is crossed on the priest's breast. It represents the cords with which our Lord's neck was bound after His condemnation. It is also the distinct sign of the priestly office and is used in many ceremonies and blessings.

6. The Chasuble, or outer vestment, covers the body of the celebrant, and represents the garment with which Christ was clothed in Pilate's court. The large cross upon the Chasuble reminds us of the cross placed on Christ's shoulders. At solemn Mass the deacon and sub-deacon wear vestments called Dalmatics which resemble the Chasuble worn by the celebrant of the Mass.—Church Progress.

TASSO'S DEVOTION TO THE BLESSED VIRGIN

The great Italian poet, Tasso, was, like Dante, profoundly devoted to the Blessed Virgin, and sang her praises in some of the most beautiful verses ever written. It happened that he was once journeying from Mantua to Rome, and although weary and without money, he having made a vow to our Lady of Loreto, turned out of his way to her shrine. He might have fared badly if it had not been for a friend—one of the princes of the Gonzaga—who happened to be visiting Loreto at the same time, and who ministered to the poet's simple wants, and enabled him to fulfil all the duties of his pilgrimage. That done, and body and soul refreshed, he wrote an immortal eclogue in honor of our Lady, and then proceeded on his way to Rome.

When the poet was about to die, he called young Rubens, son of the great painter, to his bedside.
"I once gave your father a little silver statue of the Blessed Virgin," he said with much difficulty.

"And I have it with me now," exclaimed Rubens.

A look of happiness came into the face of the dying man, and he held out his hand into which the young man reverently placed the precious little statue.
"Take it back when I am dead," whispered Tasso. And then, clasping the sacred image tightly in his hands which were fast growing cold, he prayed fervently until the end came. Young Rubens was profoundly affected by the scene, and while the body of his father's friend was being borne to its last resting place, he, instead of occupying an honorable position in the procession of mourners, which followed it, was prostrate before an altar of the Blessed Virgin in a quiet corner of St. Peter's in Rome holding the little silver statue and praying for the soul of Tasso.—Sacred Heart Review.

IN CONVERSATION

It is not the Correct Thing:
To keep one's tongue in constant use.

To forget that a good listener is appreciated quite as much as a good conversationalist.

To be an animated newspaper.

To talk of private affairs in public places.

To laugh at coarse jests, and to take part or to listen to indelicate conversations.

To repeat scandal.

To make thoughtless remarks as to the age, past history, social position, family skeletons, financial embarrass-

ments, absurdity in dress, peculiarity in speech or behavior, or anything which would wound the feelings of another.

To argue in society.

To meekly acquiesce, for fear of giving offense, to a slander or misstatement in regard to the Church.

To speak in a loud tone.

To get unduly excited over an argument.

To discuss religious questions flippantly.

To attempt to explain to an opponent what one does not thoroughly understand one's self.

To "pump" children and servants in order to find out the private affairs of one's neighbors.

To forget that a piece of scandal put in circulation at a sewing society or an afternoon tea is harder to recall than a bag of feathers scattered to the four winds in a Kansas cyclone.

To damn a rival with faint praise.

To use slang.

To speak disrespectfully of the religious convictions of anyone in his presence.

To criticize clergymen and religious. In the first place, there is danger of giving scandal; and in the second, it is a want of Christian charity to hold up the faults of those who have sacrificed their lives for the salvation of the souls.

To forget that it is only vulgar, ill-bred people who talk scandal, gossip, unkind personalities, on indelicate topics, slang, in a loud voice, are careless of the feelings of others, and bore people with arguments and bluster.

To forget that cultivated and Christian people are affable, considerate, elegant, refined, delicate, considerate, and pleasing in conversation.

To forget that books, music, art, social happenings, political complications, ethical questions, scientific researches, fashions, household decoration, travel projects and plans, sanitary improvements, charitable institutions, literary and social clubs, fads, fancies, and foibles afford plenty of material for harmless and instructive conversation.

To forget that an account will have to be one day rendered of every idle word.—"Correct thing for Catholics."

CORRECT HISTORICAL PERSPECTIVE

AUTHOR WAS CONVERTED

That there are very few circumstances connected with the Spanish Armada which have not been misrepresented and distorted for sectarian and party purposes is the conclusion that the thoughtful reader of Father Hull's valuable little book on "The Spanish Armada" can scarcely escape reaching. In the course of his argumentation he shows that the most fertile source of the popular errors regarding the true character of the Elizabethan age is the inability of the average Protestant writer and reader to obtain the proper historical perspective for those turbulent times. In this connection the author well says:

"The difficulty is, of course, for any modern mind to dissociate itself from present environment and project itself back four centuries, and begin to see and think things as men of that remote age saw and thought them."

"Catholics, on account of their doctrinal and disciplinary continuity with the Middle Ages, possess in themselves the key for the interpretation of the past; whereas Protestants, as a rule, are so traditionally alienated from everything Catholic as well as anything medieval, that they cannot even approach towards interpreting the policies and actions of the medieval Popes in terms of medieval principles, conventions, habits or customs. Hence the utter hopelessness of trying to deal with those attacks on past Popes which personally disgrace our secular papers—disfigure, I say, because even though the aggressor happens to have got hold of the true facts (which more often than otherwise he has not) the interpretation he puts on them is something so wanting in historical perspective that it would be enough to make those Popes aforesaid, and their contemporaries as a whole, turn in their graves in frightened astonishment at seeing affairs, which to them had the familiarity of daily life, interpreted in a way which it would never have entered into the horizon of their minds to conceive."

"The fact is, no history can profitably be discussed on an absolute ethical basis. Always must the relative element come in, always, must be taken into account the prevailing standpoint, the prevailing principles, customs and usages, the prevailing psychology. For it is only then that the events and actions and policies of any age can be placed in their true perspective, as concrete human occurrences to be measured and judged in their whole environment, and by the whole mentality out of which they have sprung."

"If intrigue, conspiracy and rebellion have an ugly sound in themselves, it is remarkable how differently they are regarded according to the sympathy or otherwise which is felt for the cause under which they are enlisted. Protestants who read of the intrigues and tricks and deep thins of Mazzini and Cavour, with admiration, because they were directed to putting Pius IX. off his throne, will howl with execration when they read of sixteenth-century Popes encouraging the Catholics of England and the King of Spain in their plans of putting Elizabeth off the throne. Those who look with complacency on Elizabeth sending expeditions to aid the Protestant

rebels against Spain in Holland will turn with indignation against Gregory XIII, sending an embassy to help the Catholic rebels in Ireland against Elizabeth."

The mental attitude of most Protestants who discuss the religious upheaval of the sixteenth century, so accurately described in the foregoing paragraphs, is the very one they take, unfortunately, whenever questions come up regarding the Church's policy or position in ages long past. They seem hopelessly blind to the fact that the Catholicism of today, in all its essentials of belief, government and practice, is precisely the same as the Catholicism of the second, the fifth, the thirteenth or the sixteenth century. The average non-Catholic text-book of medieval history, for instance, adroitly teaches the unsophisticated boys and girls who study it, that the religion that universally prevailed in Europe, say, in the twelfth century, is now quite obsolete, is professed today by no nation of intelligence and education, is of interest only to history scholars, whereas the truth is that some 500,000,000 people, who are indeed the "salt of the earth," now believe the creed, keep the Commandments and obey the Pope, just as their Catholic forefathers did in the twelfth century.

There is no doubt that the average non-Catholic's inability to place in their proper setting the policy and conduct of the Church in each of the centuries that have preceded our own is a great obstacle to his conversion. For the powerful Protestant tradition, so diligently fostered by pulpit, press and platform, these 300 years and more, has given such an utterly false conception of historic Catholicism, that the wide diffusion of convincing books like Father Hull's account of "The Spanish Armada" will first be needed in order to correct the Protestant's historical perspective of Catholicism.

"To be deep in history," says Cardinal Newman, "is to cease to be a Protestant." But nothing, surely, will better secure that highly desirable depth than the art of finding the right historical perspective when studying the Church's past ages.—America.

daily in the papers, indicate a deplorable lack of self-restraint among children. Until the so-called social ethics which are the standard of morality for the world are replaced by the moral sanctions so repeatedly urged by Our Lord, there will be no effective stay against temptation, and consequently no moral restraint.

In dealing with the problems that confront us in these perilous times of reconstruction, we must take cognizance of the principles of morality and the dictates of religion. In them lies our only hope of relief from the moral bankruptcy that is threatening the world. There must be laws and there must be lawgivers, but unless there is a sufficient sanction, there can be no lasting order, or respect for law.

What is needed today more than laws is the realization that there

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SOCIAL QUESTION NOT PURELY ECONOMIC

"It is the opinion of some and the error is already very common, that the social question is merely an economic one, whereas in point of fact it is a moral and religious matter, and for that matter must be settled by the principles of morality and the dictates of religion."

These wise words of Pope Leo XIII. should be taken seriously to heart by our legislators.

The conviction is being forced upon us that the lawmakers of the world seriously believe that the cure for the evils of the day is in more law. The huge bundles of statutes that are piling up in the legislative halls of the world prove that statesmen are obsessed with the delusion that industrial and social evils can be corrected without the aid of religion.

Man cannot be dragged into virtue. We may make laws until doomsday. We may fill our statute books with new enactments. We may provide heavy penalties for their infringement, but unless the heart of man is moved by religious sanction they will not be observed.

It is the heart of man that is the great influence in enforcing law, not the mandate of the lawgiver or the sentence of the judge. The evils that we call social problems all turn around sin. In the moral restraint that comes from religion lies their only solution.

Moral restraint has been held in too little esteem by the world. Precept and example have taught the ethics of the easier way. Any thing that savors of pain or struggle is excluded from the modern concept of life.

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is in the universe a Supreme Law giver who has made laws for men must obey under pain of eternal reprobation. Until statesmen recognize this simple fact and place more insistence upon moral training through religion, our social problems, our industrial problems, and our economic problems will remain unsolved.—The Pilot.



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