

CHATS WITH YOUNG MEN

TOWN OF DON'T-YOU-WORRY

"There's a town called Don't You Worry On the banks of River Smile; Where the Cheer-Up and Be-Happy Blossom sweetly all the while, Where the Never-Grumble flower Blooms beside the Fragrant Try, And the Ne'er Give-Up and Patience Point their faces to the sky.

"In the Valley of Contentment, In the province of I-Will, You will find this lovely city, At the foot of No-Fret hill, There are thoroughfares delightful In this very charming town, And on every hand are shade trees Named the Very-Seldom-Frown.

"Rustic benches quite enticing You'll find scattered here and there And to each a vine is clinging Called the Frequent-Earnest-Prayer, Everybody there is happy, And is singing all the while, In the town of Don't You Worry, On the banks of River Smile."

SYMPATHY

The human heart by nature is sympathetic. In sympathy there is a tremendous force which is increased by use. In giving it comes back tenfold, for it is self-feeding and endless in resource.

The sympathy that is prompted by a generous and kind heart consists in the art or power of reducing oneself to the level of one less fortunate. It is the study of human nature from a different standpoint than mere self. It takes man to another horizon, where his eyes behold other scenes and his heart is open to the trials and tribulations of his fellowmen.

Sympathy is akin to love. It is the secret link which binds heart and soul in a noble endeavor to give a lifting hand, a cheery word and an intelligible something when it is needed. It is love defined and directed in a particular manner, for to be truly sympathetic there must be in man a sincere understanding.

Such an understanding will prompt an interest in the welfare of others, so that their pleasures will give man pleasure and their achievements are reckoned as his own; the interests have a mutual ground. Every day we witness signs of sympathy which prompt and sustain exertions toward humanity. The laws of the country are so made to include the masses of the people. The sympathetic heart has built homes and havens for the aged. There they may spend their last days without the worry and responsibility of their own home. Pension funds take care of their little wants.

The feeling of compassion which comes over the mind, when the eye beholds a tragic scene, seeks to remove the pain of the fellow sufferer, and interest in the welfare of this and is accomplished. This is continually evident by the promptness with which people answer an appeal for help. In times of disaster, when floods sweep over the land and with it go the homes and possessions of the people, man quickly unties the purse strings to help rebuild the ruined city and give his fellow man another start in his work.

Sympathy will always find room to house the poor and the unfortunate. Reading through the letters of Charles Lamb, the reader is constantly confronted with a man who had the greatest sympathy for those in trouble. Generous and kind hearted, he gave what little he had without requiring anything in return. His heart was crushed with the terrible affliction of his sister Mary, yet with her he was most patient and kind. Her madness robbed him of the companionship which was so helpful to him in his work. The tragic disaster in his household was a great trial and he fought to keep from growing mad. His friends were a comfort to him, and he in turn was the first to offer his sympathy when trouble overtook them.

Laboring long and steadily to produce a play, he at last put it on the stage for the approval of the public. What a lashing his poor sympathetic heart received which knew how to censure in a gentle way, when the audience hissed and cried, and in his own words were like "a congregation of mad geese, with roaring sometimes, like bears, snaws and apes, sometimes like snakes, that hissed me into madness. Mercy on us, that God should give his favorite children, men, mouths to speak with, to discourse rationally, to promise smoothly, to flatter agreeably, to encourage warmly, to counsel wisely, to sing with, to drink with, and to kiss with, and that they should turn them into mouths of adders, bears, wolves, hyenas, and whistle like tempests, and emit breath through their like distillations of aspic poison, to asperse and vilify the innocent labors of their fellow-creatures who are desirous to please them!"

Flaws and faults can be pointed out with sympathy. It does not mean that man must crush and kill with his criticism. How many good things have we kept from the world by such a cruel word, lacking in consideration. The good in anything is wholesome to dwell upon, and whether a man is in sympathy with the cause or the motive, he should rise above pettiness and personal jealousy, as the sun rises above the earth or his mouth will

be forever closed to gentle words of praise.

How often does the fear of public opinion still the words when they are but thoughts, lest the motive be misunderstood. Man in his heart has a great deal more sympathy for his brothers than he will ever show. His better self is ever urging him to do the best he can, to look around and offer a helping hand to those about him, but he withdraws to himself, and there is no reflection of the goodness within.

Is this a new system of egotism which characterizes sympathy as a vice? Must all feeling and consideration be done away with, so that no one is interested in another's work. Will there be no one to say that he is glad when you succeed, and that he is your friend in trial? How soon would hopes and ambitions turn to despair and desolation, if we had no earthly helper?

This type of sympathy does not ask for lavishness of consideration which is weakening, but a firm and gentle feeling which moves man to be manly—to give with his heart—to feel the joys and sorrows of others. The morrow may find us in need of this same sympathy of which we have deprived others. We shall be glad to have a friend in need, who can in his consideration counsel us in trial, rejoice with us in our achievements, and who is ever ready to put himself in our position and understand the working of the heart. No matter how dark the clouds may be, he can still catch a glimpse of the sun.

"Count each affliction, whether light or grave, God's message sent down to thee; do thou With courtesy receive him; rise and bow; And ere his shadow pass thy threshold, crave Then lay before him all thou hast; allow No cloud of passion to usurp thy brow, Or merr thy hospitality; no wave Of mortal tumult to obliterate The soul's marmoreal calmness: Grief shall be Like joy, majestic, equable, sedate; Confirming, cleansing, raising, making free; Strong to consume small troubles; to commend Great thought, grave thoughts, thoughts lasting to the end."

—The Pilot

OUR BOYS AND GIRLS FRIEND OF MINE - When you are smiling, friend of mine, With all your cares forgot; Though far away write me a line, And let me share your lot. Tell me the dreams that come to you, In silent, midnight hours; When souls like yours find work to do, To show the world God's powers.

But—when you're sad and hearts seem cold, And nowhere sings the lark; Confide in me, and I'll make bold, To steer your straying bark. Are we not friends for weal or woe? If not—a friendship true? Oh, tell me all that wounds you so, And let me grieve with you.

So when your steps grow tremulous, And all your courage fled, When one of us (pray both of us,) The lone path must tread; Then put your hand within my own, And let me come with you. Departing—leave me not alone. Bereft—what could I do?

—ISABELLE E. KREIER

THE GIRL WITH A SMILE On two occasions recently, we have been in business places where we have marked the charm of pleasant, smiling office girls. Just two there are who stand out in memory as being attractively obliging and cheerful. One, a slim, dark-eyed girl, gave us a winsome smile each time that her work caused her to pass where we were sitting. Such a little thing, it would seem, and yet it makes that girl stand out from the masses of girl workers. It would be well if girls who wish to be successful in the business world would realize what a valuable asset is that of a pleasing personality. In the rush and hurry of the day's work, in the drabness of mercantile surroundings, seeing the sweetness of a cheerful girl's face is like coming upon blossoms in an arid waste. The haughty type, the strictly business type, the independent type, all pale before the winsome type, the girl who wins with a smile.—Union and Times.

THE ALTAR The altar is the table on which the Mass is offered. Mass may be celebrated outside a church, but never without an altar, or at least an altar stone.

In most of our churches an altar stone is used. It is a flat piece of stone which is consecrated by a Bishop. It is placed on or let into the surface of the structure, that answers the purpose of an altar. Upon this stone the host and the chalice rest during Mass.

Altars are made of various materials. Some are of wood, others of stone (marble.) A few in the early ages were of precious metals. Many of these are magnificent specimens of workmanship.

The altar is erected above the floor of the church. This is done

that the priest may more easily be seen by those who assist at Mass; secondly, because it represents Mount Calvary; and, thirdly, to denote the elevation of the soul above earthly attractions, a disposition necessary to all who worship God in spirit and in truth.

The altar is covered with three linen cloths. The reason of using three cloths is that by accident the Precious Blood should be spilled it might be absorbed by the altar cloths before it reached the altar stone.

These altar cloths must be blessed by the Bishop or by one who has the faculty for such blessing, before they can be used for the celebration of Mass.

There is also a symbolical meaning attached to the cloths. They signify the faithful by whom Our Lord is surrounded, and also the purity which ought to adorn all who come to the Holy Sacrifice.—The Pilot.

THE FIRST FRIDAYS Our Lord told Saint Margaret Mary that He was longing for the love of men. Souls whom He had redeemed by His blood were turning coldly away from Him. Love for Christ was shriveling up in the heated passions of mankind. His love for man was not returned, and in His complaints to the Saint He bade her establish the devotion to His Sacred Heart. He would win back man's love by showering on him still greater love and giving him as the object of his adoration the Divine Heart, the symbol and reality of Christ's burning love for us all.

Now, the special manifestation of this devotion was the Communion of Reparation, especially on the First Friday of every month. For anyone making a novena of First Fridays our Lord made the most wonderful promise of all, the grace of final penitence. "They shall not die in My disgrace nor without receiving their Sacraments; My Divine Heart shall be their safe refuge in this last moment."

So, naturally, there has arisen among the members of the Apostleship of Prayer a great desire to promote the interests of the Sacred Heart by making the Nine First Fridays. All the associates are devoted to this practice, not only to foster the strongest devotion and love for Christ's Heart, but to share particularly in that Heart's bountiful promises.

Be sure you do not let a little laziness or an overweening desire for sleep prevent you from going to Holy Communion every First Friday. By receiving Him on these days you will be rewarded exceedingly at the grim hour of death.—Catholic Universe.

THE DAILY MASS During this year of Jubilee which witnesses so universal a manifestation of faith we should well reflect on a great means of holiness which lies open to so many and which, alas! is so much neglected, i. e., daily attendance at Holy Mass. Comparatively few can visit distant Rome but many could make this daily visit to holier Calvary and renew their faith and quicken charity. Every Catholic knows what the Mass is, that it is a daily renewal of the Sacrifice on the Cross and the only prayer worthy of God this poor world can offer. With tender longing was it first appointed, with mysterious craving for our poor love the Saviour, on the eve of His death, bade His Apostles: Do this in memory of Me. His orders are duly obeyed amid the nations, from the rising to the setting of the sun, is the great Sacrifice offered, but Jesus from His altar sees empty benches and a well-nigh deserted temple. How great is the loss to those who thus neglect this marvelous monument of Divine Charity! It is idle to say we believe in the holiness and the power of the Mass if we only attend it when compelled by law, and the average unbeliever must consider such absentees either foolish or insincere. No better way could there be for beginning our day than by joining afresh in the great action by which God's justice is appeased and our souls are enriched with grace. Then we may face our daily trials and work with confidence because God is with us. There was a time when daily attendance at Mass was a matter of course for all Christians and the much maligned ages of faith marked a real progress of humanity. Laws were broken, it is true, but law was recognized and criminals even of the highest rank did penance before again approaching the altar, a monument of God's rigorous justice as well as of His infinite love. The world foolishly and impudently thought it could do without God and the reign of law is ended for men to make room for violence and injustice. To safeguard the believer from this miserable degradation, to fortify him against the flood of temptation Our Lord left us the Holy Mass, but even His love cannot save us unless we do our part and make use of the means provided. If our faith is only on our lips, it is a talent barren and unfruitful. If we would analyze the causes of so woeful a neglect, we find the root in a want of solid reflection and of serious thought. The Master has warned us repeatedly and solemnly that life is full of danger to the soul, that we have spiritual enemies of redoubtable strength and sad experience reveals our own weakness. Yet we sunter onwards

without a care and when disaster overwhelms us, we, who have made no account of God, complain that He has forgotten us. We speak of our burden as being beyond our strength and the statement is true; but we have foolishly relied on ourselves and neglected the ever ready source of grace. As far as the Mass is concerned, there are manual workers for whom daily attendance is impossible and God's mercy will provide for them who are absent through no fault of their own. These, however, whose work begins about 9 a. m. could, with a little self-denial, be present at the Holy Sacrifice and give evidence of their living faith. There are some who do this and the fact makes the absence inexcusable. It means that they are able to do an act of self-denial, a worthy commencement of a Christian day and certainly favors bodily health. We are too apt to lengthen our days at the wrong end and make a profitless and prolonged evening an excuse for a drowsy morning. In the matters of daily life, idleness may become a deadly habit and ceasing to work to make ourselves incapable of working. In matters of the soul the same principle holds good and the danger is greater. The world holds the loafer in contempt, and justly, and fear of its scorn may brace up an indolent man. Of the spiritual loafer the world takes no cognizance, but a higher authority has placed such sloth among the deadly sins and will deal faithfully with those who after years of ceasing go empty-handed to face the Judge.—Southern Cross.

MORAL POISON STRAIGHT TALK BY AN IRISH PHYSICIAN Dublin, Ireland.—Not only in literary circles but in the ranks of the general public lively interest has been taken in the views expressed by the Anglo-Irish novelist, Dr. W. R. McKenna, in the pronouncement he made at Liverpool to the Associated Booksellers of Great Britain and Ireland. "The modern novel," he said, "contains considerable filth. Fiction of that sort is written mostly by young decadents for young decadents. The sad thing about it is that men who begin by writing clean books often come round to the conviction that it pays to dabble in filth. Greasy fiction has a tremendous vogue at present. It is not downright indecent. But it is unsavory and unwholesome, and not true to life. It exhibits just one corner of life, and by its insistence on that corner it is likely to produce a most deleterious effect on the mind of un instructed youth. The young are led to feel that the vicious and unclean aspects of existence are the usual aspects. The exception is put before them as being the rule."

Dr. McKenna then dropped his role as author and spoke to his book-selling audience in his capacity as a physician. "As a doctor," he stated, "it has always seemed to me a grotesque anomaly that while I am not allowed to prescribe, nor a chemist to dispense, an infinitesimal dose of morphia for a patient dying of cancer unless I comply with strict regulations, you booksellers are allowed to sell as much moral poison as you like to the public, and there is nobody to say you nay."

HOLY SEE AND LEAGUE By Dr. Frederic Funder (Vienna Correspondent, N. C. W. C.) The necessity of some sort of special arrangement for the participation of the Vatican in the affairs of the League of Nations was stressed in an address delivered by Monsignor Seipel, former Federal Chancellor of Austria, at the congress of Catholic statesmen from Switzerland, Germany and Austria, held recently at Locarno.

"The relations of the Holy See and the League of Nations are unsatisfactory," Monsignor Seipel said. "If we consider how, in practice, this position could be arranged properly, we find that accession of the Holy See to the League by simple declaration is an impossible thing, both because of the fact that in the Geneva Protocol of 1914 armed intervention by members of the League is contemplated, while the Church holds a position of absolute neutrality; and, particularly, because of the other fact that the Apostolic See cannot place itself beside the other members of the League as a Power of equal rank with them."

The decision which in all probability will have to be taken in the future, will have to take into consideration the character of the Holy See as a special spiritual and moral power which may enter into negotiations from time to time with the League of Nations as a body when cases involving moral problems are to be dealt with. Some plan to make this possible will have to be found.

Following his address at Constantine, Monsignor Seipel delivered a series of lectures in Switzerland and was received with great acclaim there. He was greeted as the apostle of European peace. One Swiss Catholic paper commented upon him as follows: "Seipel revealed to the world that true political reality is to be found not in bayonet but in the truthfulness of the hearts of men."

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