

CHATS WITH YOUNG MEN

SYMPATHY

It wouldn't be much of a world down here If nobody cared when we shed a tear; With all of its roses and dimpled cheeks, And its mountains high and its rippling creeks, With all of its sunshine and skies of blue, And the laughter of children that cheers us through, A sorrowful place would this old world be If it weren't for the heaven of sympathy. Life would grow barren and cold and drear, Though the roses blossomed year after year, And the sun came out with the birth of day, And the children romped in the yard at play, If we in times of trial and hurt and woe We could get no help from the friends we know; We should hate the world and the joys we own If we had to stand to our griefs alone. The rose grows lovely because it lends Its tender charms to the love of friends; The precious jewel of great or wise Is the power they have to sympathize, To feel the sorrows that others bear, To sense the touch of another's care; For there's never a man whose'er he be, Who could get along without sympathy. It's the balm we need when our hearts are sore, It's the sweetest touch that we longer for; Without it life were a struggle vain And few would master their hours of pain, For we're all sustained in our times of care By the gentle hands of the friends who care; It's the kindly word and the tender smile And the hearts that feel that make life worth while. —EDGAR A. GUEST

OUR BOYS AND GIRLS

CHRISTMAS ISN'T OVER

Christmas isn't over in hearts that touch and glow, The beauty of its spirit, the magic of its glow, In them forever burning, Its lights the rolling year With beauty of the living love, That fills the world with cheer. Christmas isn't over; let's make believe it keeps Its glory still, its magic thrill, upon the glowing sleeps. Let's fancy it forever In dwelling from the start With such a joy as can not ebb, Deep in the human heart. Christmas isn't over—we need it still each day, To light the path of power and toil, to lift shadows gray. The fine old friendly feeling, Unselfish, broad and true, That helps us dream the golden dream That love makes ever new. Christmas isn't over, as long as we can bless With tenderness and lovingness life's suffering and distress. As long as we can follow In journeyings near and far The glory of the constant light Of Bethlehem's woodens star. —FOLKER MCKINSEY

METHODIST CHAPLAIN ON THE CROSS

The following interesting plea for a freer display of the Sign of the Cross on Protestant churches and in Protestant worship and ceremony is taken from a communication sent to a Methodist Church organ by the Rev. Leonard C. Harris, a Methodist minister and chaplain. It indicates here, in this regard too, Protestantism is returning to what was once looked upon as the idolatry of Rome. He says: "Wearing my uniform as a navy chaplain, I entered the shop in the vicinity of the Brooklyn Navy Yard. A bright, intelligent appearing Irishman, noticing the cross on my business card, greeted me with the reverent salutation of 'Father.' I immediately assured him that he was mistaken in my ecclesiastical title and that I was a Protestant clergyman of the Methodist Episcopal Church. He eyed me with considerable surprise and revealed the startling ignorance that it had always been his understanding that none but Catholic clergy ever wore the cross. "A deaconess of our denomination recently told me that whenever she wore the cross in the course of her visitations she was repeatedly mistaken for one of the 'veiled sisterhood.' "I have observed carefully the church buildings of our denomination and other evangelical bodies also. I have examined the pictures of saints and of what places were affording the cross in our Church architecture. Thus far I have failed to find much prominence either in the external or internal construction given to this supreme symbol of our faith. "It is generally known how a Roman Catholic communicant identifies his church. We know the small but significant act of reverential respect he pays when passing his church. We do not agree with the extreme to which symbolism is carried in the life of that body. Not for a moment would we plead for a religion so dependent upon emblematic representation. Yet I am led to wonder which is the greater evil, making too much or too little of the sacred emblems, particularly the symbol of the cross. "We symbolize what our nation is by a flag we reverence. Proudly, even defiantly, we flaunt it from the institutions of our Government. Its very presence stirs the patriotic feelings and sentiments of all who gaze upon its significant Stars and Stripes. Must it not be so when the eyes of men fall upon a sacred emblem: When they survey the wondrous cross, On which the Prince of Glory died, Appropriately displayed on and in our church structures, not the crucifix, but the empty cross, that their religious feelings will be stirred in like manner? "He regrets that 'so many of our newer churches resemble business or industrial institutions,' and suggests that some regulation be made providing for the fitting embodiment of the cross in Methodist church structures. "The place of the Cross in Christianity is unquestioned. It has been and ever must be central. . . . Why should we hesitate for the fraction of a moment to give this

FROM A NON-CATHOLIC WRITER

The Journal of Education, a non-Catholic publication, published at Boston, prints with approval a paragraph from James Oliver Curwood, the novelist, which contains this sentence: "I think the reason the Catholic Church is the only Church which is growing to any extent in the world, the only Church which is holding on its feet as a mother and giving a hand when a breast on which to lean is being when he is in trouble." To show that this verdict in favor of the Catholic Church is not the result of any special leaning toward its dogmas, Mr. Curwood goes on to state his absolute indifference toward all forms of belief and his ability to sympathize with the world, whom he sees good in all of them. The Journal of Education, which quotes Mr. Curwood's saying, hopes that no one will read it whose Christian faith (meaning more exactly "denominational preference," no doubt) is easily shaken; but the editor continues: "We think there are many who should read it today. We have a growing conviction that the most un-Christian people in the world, whom we know are those who think they most measure their Christian love by their violent hatred of other people who think they love the Lord also." The Catholic Church appears to so many outsiders through the distorting medium of prejudices that it is pleasant to find at least one phase of it—its mercy and kindness—showing itself to Mr. Curwood as it really is. Of course, no Catholic can believe in Mr. Curwood's "idea, but it is a good as another." idea, but it is a step away from crass bigotry when a man believes that the Catholic Church is at least as good as others and in some ways better.—The Missionary.

RECONSTRUCTION

Philosophical speculation on the lessons of the War are appearing from varied sources. Church Congresses devote much time to them, business executives state their views in industrial magazines, labor gives her view, and the man on the street bewildered by the multiplicity of opinions gives up the problem of how the evil happened and is interested only in how his condition may be ameliorated. The average man sees only the facts—an unequal distribution of wealth and power, and the contrast between the careless enjoyment of the pleasures of life on the part of some, and the grim struggle for existence on the part of others. Men of broad vision are searching for causes and providing remedies. The increased ability to organize, to plan, and to execute in any direction that may lead to success complicates the present situation. For its restoration of civilization is attempted by self-appointed reformers without true principle is the cure will be worse than the disease. Reform after reform has failed in the past not through lack of earnestness on the part of reformers themselves, but because they failed to attack the heart of the evil, content to cover it up with a thin veneer of respectability, leaving the source of corruption untouched. The illustrious Pope Benedict with crystal clearness declared that our people "retaining a most firm hold on the principles of reasonable liberty and of Christian civilization, are destined to have the chief role in the restoration of peace and order on the basis of those same principles, when the violence of our contemporary days shall have passed." We do not accept the moral leadership of the world. We battled for right and justice and asked nothing but that the world should follow our leadership. This was America's pledge to the world, and the world is awaiting its fulfillment. To rear our structure not on the shifting sands of expediency but on the rock bottom of fixed principles is the only practical conclusion which the present situation forces upon us. What these principles are, and how they can be applied to our present situation is clearly outlined in the following words of the Bishops' Pastoral: "One true reform the world has known. It was effected not by force, agitation, or theory, but by a life in which the perfect ideal was visibly realized, becoming 'the light of men.' That light has not grown dim with the passing of time. Men have turned their eyes away from it; even His followers have strayed from its pathway; but the truth and the life of Jesus Christ are real and clear today for all who are willing to see. There is no other name under heaven whereby the world can be saved. Through the Gospel of Jesus and His living example, mankind learned the meaning, and received the blessing of liberty. In His person was shown

AFTER WAR RELIGION

A recent article in the Dublin Review is of strikingly pertinent interest. It is entitled, "After War Religion." It shows how definite and vital is Catholicism in the world, how strong is the grip it shows by vast numbers of Catholics. The article includes a tribute to the majesty of Catholicism from a non-Catholic source. "It used constantly to be asked," writes Father Martindale, S. J., "whether the War was making men worse or better. That was an idle question till it was ascertained what they were before it. It was sufficient to say, of the country (England) rose as sharply at the beginning of the War, then soared even higher, then dipped quite low; then it rose again under the impact of American idealism; then sank once more until the armistice drove it lower down than ever. "Not only it looked as if we had learned no war-taught lessons, but it looked as if in many quarters we were forgetting the War itself. However, the chaos is an anxious chaos and men are beginning to ask, not so much what the War has achieved, as what is revealed. "Everyone agrees," continues Father Martindale, "that the men believe in God. Very few, that is, would deny Him. The report truly and impressively points out that the whole materialistic and anti-religious propaganda, which made so much noise, and apparently had so much vogue among our laboring classes a few years ago, seems to have simply withered away in the fire of the Line. This means that it is hard, because unnatural, to be an atheist. The human soul cannot do it. It knows quite well there is an unseen Power, inaccessible to the senses, which is mightier than high explosives, which knows all and which hears prayer. But what it can do to answer to those crisis-prayers (as they mostly are) is left doubtful. That is St. Thomas' view. The soul springs at once to a true 'confused' idea of God's existence; but as to His character it has 999 ways of making wrong deductions to the one true way. On the whole, I consider that the Englishmen believe in God, have no realization of His fatherhood, and do not believe He is concerned with the practical business of life. In practice, 'believers' still do not—or think they do not—regulate their behavior—still less, expect society or State regulate theirs—according to any dictate of God. Prudence, convention, decency, perhaps Law of God, no. "In this country, I believe, the average man has a belief in God as the savage has. There is, indeed, in ordinary life, too much comfort, or discomfort, or just monotonous hard work, for men to attend much even to their materialistic faith; but because the Englishman anyway is never inclined to think out anything (as the Latins, with their history of consistent culture to discipline and also to stimulate their brain, can do), he does not become an atheist." Referring to religion as affected by the War, Father Martindale says: "What is already in the blood, as faith in God is in the Catholic, remains unaffected, at least substantially; Catholic chaplains reiterate that they have not known one man who 'lost his faith' owing to the War. "One thing which seems to Father Martindale very threatening is the virtual lack in Englishmen's minds of any definite idea about Christ. He points out that after all God, since the Christian Revelation, need not be contemplated except in Christ. "I know," he says, "that there are mystical ways in which His love and works undergo all sentiment and thought in souls; you can see His control of men who would deny Him. And much, in our make-up is due to our Christian past, and would not

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