

FRATERNAL CHARITY

In faith and hope the world will disagree
But all mankind's concern is charity.

—Pope.

If we are charitable in our thoughts, we shall also be charitable in our words and in our actions. For a thought is like a living plant, and plantlike it will grow.

As a gardener cultivates beautiful blossoms by choosing the proper seeds and roots, and putting them in nourishing soil, so men and women can cultivate charity by planting in their minds the germ of humility and an understanding of the brotherhood of man, and by carefully eradicating the weeds of selfishness and pride.

True charity is satisfied to give and never to look for a return. With it personal feelings do not interfere. It consists in doing for others regardless of our own inclinations. If a person we dislike needs help that we can give, we should not hesitate to give it; and, where we alone can give help, it is wrong to withhold it.

He who gives a helping hand only when and where he feels like doing so is not worthy of the name of Catholic. Charity is friendship to all the world, a friendship that expands like the face of the sun when it mounts above the eastern horizon. Charity is not a thing of colour, race, or creed; it concerns itself with human beings. It touches on every phase of our daily existence, and is the very soul of our Faith. Yet, we often forget God's divine command to love our neighbor.

It seems to be human nature to attempt to keep down a person who is down, to refuse to give another chance to one who has made a grave mistake. This is one of the unkindest things that man can do. Mistakes often teach bitter, though never-to-be-forgotten, lessons, provided, of course, that trust goes hand in hand with that second chance. For distrust is fatal and has sent many a man to perdition. Just let a person feel that you don't trust him and he will shrug his shoulders and say, "What's the use?" Then from one thing to another he will drift, gradually losing all initiative, until at last his morale is completely broken and his soul jeopardized.

As distrust tends to destroy, so the passing on of unkind remarks breeds trouble. When one has nothing good to tell, silence is the part of wisdom and charity. The least that unkind repetitions do is hurt. And more often than not, they do far greater damage. Some natures will dwell on such things as have been said about them and, perhaps in a fit of anger, will forget that vengeance belongs to God, not to man. Then the sometimes thoughtless carrier of such tales becomes a party to a greater sin.

Most of us delude ourselves into thinking that we are morally better than our neighbour. We listen to a sermon and, instead of taking its lesson to ourselves, we apply it to others. When things go wrong in our everyday lives, we do not look into our own conscience, but we put all the blame on others, while the real fault probably is with ourselves.

Most people dread far more the social frown that follows the doing of something conventionally wrong than they do the qualms of conscience that follow the doing of something intrinsically wrong. They think first of what people will say, of whether a certain thing is "done" or "not done" according to the custom of the times. And they will even offer, as hostages to the world's opinion, the peace and happiness of their neighbour. To those who let the world set their standards charity means little, and the breaking of God's law is of less importance than the transgressing of a social convention.

There will come a day, however, when what the world thinks will be of no account, but what God knows will be everything. It is the inner life that paves the way to eternal bliss or damnation.

"He that is without sin among you, let him first cast a stone at her," said the Saviour to the crowd who jeered at the hapless woman. And one by one those whited sepulchres silently slunk away, for to God their hearts were bare.

There are those also who condemn without knowing whereof they speak, forgetting that circumstantial evidence has sent many an innocent man to his doom. Let us not do likewise, lest by our false condemnation we may cause untold pain and suffering to others, and not find

out our mistake until it is too late to make amends.

It is well to remember that we are all made in the same mould, subject to the same feelings and temptations, dreaming the same dreams, going toward the same goal, and, in the dawn of eternity, will be judged by the same God.

When a man has lost the sentiment of pity out of his heart, he is not fit to live in such a world as this. Hard words are like hailstones in summer, beating down and destroying what they would nourish were they melted into raindrops. If we were to seek out the good points in those about us, to let their failings fade into the shadow of our charity, to emphasize their best and appeal to it, life would seem very different both to ourselves and to them. A word of kindness and of understanding will accomplish wonders. Affection is a remedy for diseased souls and warped characters. Many have died in impenitence who might have been saints had they encountered, in their path, someone who pitied them, who loved them, and had let them know it.

If we would always do unto others as we would be done by, there would be a great deal more peace and happiness in the world. Charity is kind, humble, tolerant, patient, and generous. It does not meddle, nor envy, nor deal in petty jealousies. It does not sacrifice others to pride. Where there is charity, there also is God. For "God is charity." (1 John IV, 16).

—*Charles MacIvor*, '46.

BASIC ENGLISH

On every side today we hear much about universal post-war reconstruction and its prerequisite, national unity. In a negative way all the barriers to these aims are criticized and decried. As such a barrier to both universal post-war reconstruction and national unity the difficulty of difference of language has been pointed out and lamented. But heretofore lamentation was as far as things went, for no one had any worthy suggestions