

VALUE OF SELF-RESPECT.

The following address was delivered by Rev. P. F. Scott before the Alumni Association of St. Joseph's High School, Manchester, N.H., on the occasion of their recent annual banquet.

"And this above all—to thine own self be true; And it must follow, as the night the day, Thou canst not then be false to any man."

Not all of the many who so glibly quote this advice of the worldly-wise Polonius realize the full force of its meaning, for the true motive of self-consistency is a fact far higher and holier than the dictates of policy or the conclusions of mere human prudence, and that fact is the inborn dignity of the individual.

Man's greatest good in this world is self and his supreme duty in life is his individual development and perfection. This statement contains no irreverence, because the life and faculties with which we are born are the highest gifts of an omnipotent Creator, are in a certain sense a participation in the divine perfections, and the right direction of this life and the proper exercise of these faculties constitute the highest acknowledgment of God's supreme mastery and the most perfect compliance with His eternal will.

On the other hand, who are the men whose actions have left lasting impressions upon the world's history, and whose lives have been the inspiration of posterity? Are they not those who, rising to the full height of manly dignity, felt within them a power to do and who labored earnestly to accomplish their aim? Do we not find this same truth exemplified in our own limited experience?

If cannot in the nature of things be otherwise, for "to thine own self be true, and it will follow as the night the day, thou canst not then be false to any man." Current writers and speakers are constantly pointing out the qualities that achieve success. Underlying them all is self-respect. It is the spur of ambition, the companion of labor, the light in the dark hour of trial, the soul of perseverance, the ripe fruition of final achievement. No loftier motive can shape the designs or regulate the life of man in any career.

CHRISTIAN EDUCATION A NECESSITY.

When Notre Dame University presented Bourke Cockran with the Laetare Medal, the eminent orator made a reply worthy the occasion and his own great reputation. Every line of that speech deserves to be preserved.

"It is not for me to undertake a definition of a Catholic's spiritual duty. That is not a subject of human speculation, but a matter of divine revelation. But while matters of belief are not to be debated on platforms, but must be expounded from Catholic pulpits, whence no error ever has been or ever can be preached, it is permissible and fitting for laymen to inquire what lessons of civic patriotism are conveyed by Catholic faith. How does

loyalty to the Church affect loyalty to the State? What influence on citizenship has the divine law of which the Catholic Church is the depository and the infallible exponent?"

Here we have, at once, the real Catholic layman taking up some of the most important questions that affect religion in its connection with the human race, yet avoiding, in a most distinct manner, intruding upon the domain of the pulpit. In speaking of the authority of the Church as necessary for the Preservation of the Faith, the orator delivers himself of these striking words:

"By the preservation of the faith we mean not a mere nominal attendance at Catholic worship with mental reservations of hesitations

to our fellow-men, we must first be true to ourselves, for we are made to the image of God and the real likeness must always approach the original. Yet despite all this is it not true that as a class we fail to reach the heights for which our education has fitted us? And why is this? In plain words it is mainly because we are lacking in self-respect. We do not esteem at their true value the gifts bestowed upon us. We are too prone to sit in admiration of our neighbor's qualities and achievements when with a like amount of effort and perseverance we could and would show far greater results. These results will never be attained by the young man who is satisfied with any chance position in which circumstances may have placed him when he left school. Great results will never come to him who is content with "well enough."

"Well enough" is a funeral wail over the grave of buried ambitions, a maxim that has ruined more bright careers than even the vice of intemperance. The man who pauses at "well enough" and ends in worse, while the man with ambition makes of the present victory a stepping stone to future success. He is ever

With a heart for my fate, Still achieving, still pursuing, Learns to labor and to wait."

What does it matter to him if thoughtless companions sneer at his ambition and mock his honest efforts? He is right and he knows it! To be something and to do something is a part of his religion whose full inspiration is to be the noblest and to do the best.

I have no patience with the young man who on account of his religion is willing to be considered as belonging to an inferior class. The young man who feels that because he is a Catholic he may not on that account aspire to the highest positions of trust and responsibility in the commercial or industrial world, who tamely submits to the insinuation that the higher dignities of public office are reserved to those not of his faith, is false to Catholic principle and tradition, a traitor to his training and to Catholic manhood. For Catholic manhood only rejoices in obstacles as the more enhancing ornaments which crown success. Race prejudice and religious bigotry there may be in the local atmosphere we breathe, but the world of progress and the paths of honor open wide and vast beyond the narrow cradle of Puritan traditions and religious intolerance. The gigantic march of progress to-day calls for the very best in human skill and talents, and the highest places are opened to the most efficient. The qualities demanded are efficiency, honesty, and conscientious labor, and the man who can show these qualities to the most perfect degree is bound to reach the highest place of trust and emolument, no matter if his name give forth a rich Celtic ring and he bows the knee before that altar whose defense has won for his countrymen the admiration of the world.

about any feature of Catholic doctrine, but a loyal acceptance of every line by the divine revelation was conveyed to man, and full recognition of the authority of the Church to interpret every word of it. This may seem easy in our day when freedom of conscience is almost universally acknowledged; but in every age the most valuable of our possessions is the most difficult to guard. If there is no longer reason to apprehend attempts to drive men from the faith by furious persecution there is reason to guard against insidious attempts to seduce them from it by appeals to their self-love and to prevent flattery from proving a more dangerous weapon than fear."

In speaking of true and false Liberalism we are treated to a splendid definition, with a pointed distinction drawn. He says that every Catholic should be liberal in the true sense. "He who is liberal with what belongs to him is generous; he who is liberal with what does not belong to him, is dishonest." This is followed by one of the clearest definitions of the attitude of Catholicity towards error that we have ever read. Mr. Cockran says—

"Neither Church nor Pope can be liberal with the faith of which they are the custodians. Their sole duty is to guard and protect it as a precious deposit for the salvation of men. But while Catholics cannot be liberal in matters of faith they can be liberal in their attitude to those who differ with them. The Church cannot compromise with error, nor tolerate it; but for those who reject the truth as she expounds it she has nothing but charity and prayers."

What a world of false impressions does not this short paragraph dispel? On the question of education, and especially that section of the subject that deals with religious and non-religious institutions, the speaker has delivered a series of remarks that we feel bound to reproduce in full. He said:—

"The history of civil institutions for nineteen centuries is the record of a gradual but constant assumption by the State of enterprises originally assumed by the Church as works of charity for the sick and the care of the needy, which the Church assumed in rade ages when the man who was unable to bear arms sank beneath the range of human sympathy, and was abandoned to die on the roadside in misery and suffering, the State now acknowledges as an obligation of civil society, and everywhere the support of hospitals and almshouses is imposed on the community through the power to taxation. During the warlike and violent period, when physical prowess was the sole method of attaining distinction, when learning was held in contempt and distrust, the education of youth as a precaution essential to its own safety, and everywhere schools are maintained at public expense to prepare youth for the duties of manhood. The Church, believing the education furnished by the State to be inadequate and insufficient, has established at her own expense schools in which moral instruction is added to intellectual training. She does not believe that Catholics should be taxed twice for educational purposes—once by the law of the State for the support of the public schools, and again at their own sense of duty for the support of Christian schools; but while refraining on the one hand from encouraging what she regards as injustice by approval or acquiescence, and on the other from seeking justice through disloyalty or disorder, she pursues her work of morality, civilization and patriotism, relying upon time, circumstance and above all on truth, to convince the highly intelligent people that the education which embraces moral and secular instruction is a powerful influence for the maintenance of order and law, and therefore a force to be encouraged by every supporter of Republican Government."

Our space will not allow of any further quotations, but this splendid effort of a gifted and conscientious Catholic orator, will stand as one of the great Catholic speeches of the nineteenth century.

THE POPE'S HEALTH.

So frequently have we sought to impress upon our readers the unreliability of all the periodical reports concerning the Pope's health that we are pleased to be able to quote this week, a very clear statement made by a correspondent from Rome who signs "Don Alessandro," in the Montreal "Semaine Religieuse." After mentioning the frequency of these sensational and baseless reports, the writer above named, says:—

"In Rome we are accustomed to these stories; they are made up periodically, and no attention is paid to them. It is a certain thing that each succeeding year weighs heavily on the Sovereign Pontiff. God does not seem to wish a perpetual miracle; and if He accords to the Supreme Head of His Church an old age exempt from the infirmities that ordinarily constitute its companions, He does not, dispense him from the grand law of depression of physical strength."

"It is an undeniable fact that the Sovereign Pontiff's strength wanes, which is but natural in a man who has reached his ninety-second year. For over a year the Pope scarcely

ever says Mass in public, and when he says it in private, which he never fails to do each day, except in case of illness, he celebrates it seated. Pius VI. did the same, and sometimes popes have accorded this favor to some aged Bishop, whose weaknesses bound them to their chairs and who, notwithstanding, ardently desired for their own consolation and the good of the Church, to celebrate the Holy Sacrifice."

"This sinking of his strength is manifested in a great difficulty to walk and to remain standing. But when the Pope is seated no person can perceive his weakness. His voice is clear and strong, his eye is brilliant, his language flowing, above all when he makes use of the Italian language. In a word, he appears as an old man, whose condition would be the dream and hope of many an individual of eighty years."

This seems to us to be a fair and correct statement of the Holy Father's condition. According to medical report he is in a condition, physically, that could possibly continue for several years yet, still one that might, at any moment, terminate suddenly and fatally.

PAPAL ORDERS AND DECORATIONS.

It is a well-known fact that the Pope, in spite of the occupation of Rome, is still acknowledged by all governments to be a sovereign, and as such he has the right to confer orders, decorations, and titles which are officially recognized everywhere as equal to the decorations of any other State, and considering them, we must distinguish between orders properly so called, and decorations, service-crosses, etc.

There are five orders conferred by the Holy See, viz., the Order of Christ, of St. Sylvester, of St. Gregory, to which we may add that of the Holy Sepulchre, although it is entirely different from the rest historically and in the manner of conferring it.

The highest in rank is the Order of Christ. It originated in Portugal, where it was founded in 1318 by King Dionysius as an ecclesiastical military order to defend the boundaries against the Moors. Pope John XXII. approved it April 14th, 1333, but reserved the right to confer it himself. The Portuguese order retained its ecclesiastical character until it was secularized and changed into an order of merit in 1797, but the papal soon became one of the latter class exclusively, and the highest of its kind. It is conferred very rarely. It has only one class, but as a special mark of distinction a star of brilliants is sometimes given with it. The real badge of the order is an oblong enamel cross of red with an inner cross of white, and is worn around the neck with a red ribbon, whilst the splendid star ornaments the left breast. Like every papal order, the Order of Christ has a special gorgeous court uniform, consisting of a red dress-coat with white gold-embroidered facings and cuffs, gold epaulets, white trousers with gold trimmings, sword and two-pointed hat with white feathers.

Next comes the Order of Pius, which was instituted in 1847 by Pius IX., who thus resuscitated the order of the Cavalieri Pii, founded by Pius IV. in 1550. Originally this order had only two classes, but now it has four, viz., the Grand Cross, commander of the first class (with star), commander of the second class, and Knight's Cross. According to the Bull of June 26th, 1849, the first three grades bestow hereditary, the last one only personal nobility, on the recipient. The decoration of this order consists of a dark blue star with eight rays surrounding a white round shield, which bears the inscription of Pius IX. encircled by a gold band with the words: "Virtuti et merito." On the reverse is the date of institution, 1847. The ribbon of this order is dark blue with two red stripes. The gala uniform consists of a dark-blue dress coat with red, gold-embroidered cuffs, white pantaloons with gold stripes, epaulets with the insignia of a colonel in gold, two-pointed hat with white plumes and sword with mother-of-pearl hilt.

The Order of St. Sylvester, according to tradition, is the most ancient of all papal orders. It is also called the Order of the Golden Spur, and is said to have been instituted by the Emperor Constantine and confirmed by Pope Sylvester I. In the Middle Ages this order was not only conferred by the popes, but also by other sovereigns, and the title "Eques aureus" or "aureus" was considered one of the greatest titles of honor. Under Gregory XVI. the constitution of the order was amended, and it was determined that it should consist of two classes, commanders and knights. Its decoration is an eight-pointed white enamel cross with a gold border. Below the cross is a golden spur. In the centre is the picture of St. Sylvester, and on the reverse the inscription: "Gregorius XVI. restituit." The uniform for both classes is a red dress-coat with two rows of buttons, a green collar, and gold-embroidered cuffs, together with white trousers with gold stripes, and a two-pointed chapeau with plumes, sword, and the epaulets of a colonel. The decoration is worn by a red ribbon striped with black. A special distinction for both classes is the golden chain which is worn over the shoulders and on the breast. Of this order only 150 Commanders and 300 Knight crosses can be given away; besides all papal chamberlains are born Knights of the Golden Spur.

Of the orders of the Holy See the one most frequently conferred is that of St. Gregory, founded in 1831 by Gregory XVI. It comprises two classes, namely for military and civil services, and each division has four classes, viz., the grand cross of the first and second class, commanders and knights. The knights of the military division wear the decoration, which consists of a red, indented enamel cross, in the centre of which is a picture of Gregory the Great and on the reverse the inscription "Pro Deo et Principe" with a trophy, and those of the civil division with a green enamelled laurel-wreath. The gala uniform consists of a dark green open dress-coat with silver-embroidered cuffs, without epaulets, white pantaloons, sword and two-pointed chapeau with black plume.

The Order of Christ holds precedence over all other papal orders. Next follows that of Pius, but in regard to the other two it is not certain which one takes precedence, but it is obvious that the grand crosses precede all those of commanders and knights, and commanders the knights of all other orders.

Properly speaking, the Order of the Holy Sepulchre of Jerusalem does not belong to this series, but forms a division by itself. Its history dates back to the time of the Crusades, when it was considered a special honor to be knighted at the Holy Sepulchre, and great privileges were bestowed on these knights since that time. Alexander VI. granted the Franciscans, the custodians of the Holy Sepulchre, the power to confer knighthood there. Benedict XIV. reformed the statutes in 1746 and after having lapsed into desuetude, they were revived by Pius IX. in 1837. Since then the Patriarch of Jerusalem is the representative of the Pope in all affairs of this Order, and he has the power to grant it independently. In Rome he is represented by a bailiff of the order, at present the Papal Chamberlain, Count Fani. This decoration is intended for those that have deserved well of the missions in the Holy Land. It has four classes, and consists of the so-called five-fold cross of Jerusalem, surmounted by a golden royal crown and attached to a black ribbon. The court uniform consists of a white, buttoned coat with black, gold-embroidered collar, facings, and cuffs, gold epaulets, white trousers with gold stripes, two-pointed hat with white feathers and sword.

These are the only papal orders that are conferred at the present time, as the rest have been suspended since 1870. Now a word about other decorations, viz., crosses of honor and medals. Of these we have the cross for military services rendered before the occupation of Rome ("Pro Petri Sede," for the campaign of 1860, the Mentana cross of 1867, etc. Then we have the gold and silver medals "di Benemeranza." These bear the portrait of the reigning pope, and are worn with a white and yellow ribbon. The cross "Pro Pontifice et Ecclesia," founded by Leo XIII. in 1888, is the one most frequently conferred at present. It is in gold, silver, and nickel, and is attached to a red and white ribbon.—T— in the Review, St. Louis, Mo.

Through in the summer time church work runs at a low ebb, yet it is a fruitful season for convert-making. Many converts attribute their knowledge of things Catholic to chance acquaintance made in the summer time at a seaside resort or at a country hotel. A well-known convert in the West, who had been brought up in a small town, during his youth in that town or during his early manhood at a Methodist college never saw a Catholic until he had returned to the Catholic Church that would lead him to think that it was anything but a mediaeval institution living beyond its years of usefulness. When he came to New York and saw the many places of worship and the crowded churches it was a revelation to him. It led him to study the question of Catholicism and while he had many prejudices of birth and education to overcome, still he convinced himself that after all the only Church that was doing active and effective work among the people was the Catholic Church.

He said when he became a Catholic, "I marvel that I was ever able to cast aside the training I received when I was a boy. I was taught to consider the Catholic Church an institution fostered by priests, whose only purpose in life was to dupe a few ignorant adherents. What they feared most of all was the spirit of progress. I had studied the question from a historical point of view in such histories as came to my hand, but I realize now that English histories have been a conspiracy against the truth. Catholicism seemed to me to be destined to disappear before the keen spirit of inquiry that was abroad in this country, like the winter snow before the warm spring-time sun. It was a relic of the past, while the people of this country lived in the present and turned an eager gaze into the age of enlightenment and progress that was surely to come. I argued this way: Catholicism wrests from the people the right to choose their own ministers, and the right of election is the very essence of our institutions. It establishes an aristocratic priesthood, while the whole people are steeped in republicanism. It aims to impose restraints on thought; but the printing press is now an active factor in modern life, and people will brook no interference with free thought and eager inquiry.

"I lived and spoke and taught these opinions till I was thirty years of age. Then for the first time I took a vacation. The Columbian Exposition was the first thing that opened my eyes. I met there for the first time an intelligent body of Catholic men, and I wondered

greatly how they could pin their faith to a defunct institution or bind their hopes of salvation to a grave-yard. My visit to New York on a following summer disillusioned me. I stayed a week at the home of a body of devoted religious men. It was only after repeated conversations with these worthy priests that I thoroughly realized what a fool's paradise I was brought up in. I now see that whatever the world possesses of learning, art, or civilization is due entirely to the old Catholic Church that had been the best exponent of Christian ideas through the centuries. It dawned on me with wonderful force that Protestants, who value the Holy Scriptures, are entirely indebted to the Catholic Church for the Bible. Needless to say, when I saw the truth I lost no time in repudiating the errors of my early training."

There are not a few intelligent converts to-day whose conversion has come about in the same way. They travel and broaden one's mind, and there is no better way of dissipating prejudices than to exchange thought with men brought up in another environment and in circumstances different from our own.

On the piazzas of summer hotels there goes on a constant non-Catholic mission. There is no thought nearer the hearts of the people than the thoughts of religion. It is one's highest relation in life. So little wonder in the conversion that passes in the idle moments religion has a large share. So strongly have these considerations about the possibility of non-Catholic mission work being carried on at the summer watering places impressed a zealous Catholic layman that he is about to start a seaside apostolate. His purpose is to induce every Catholic to put a copy of some manual of Catholic teaching, like "Plain Facts," into his grip when he goes off on his vacation; to urge them not to neglect the opportunity when it presents itself of driving home an explanation of Catholic doctrine; to endeavor to induce the priests at the summer resorts to have a few lectures for non-Catholics.

There is no doubt about the willingness on the part of non-Catholics to attend. They are curious to know what the teachings of the Catholic Church are, and while they might not go to the Catholic Church in their own town for fear of being talked about, when they are away from these social restraints they will go. They will listen with a much more open mind than they do at home. There is no telling how much good work may be done under just such circumstances as these.

A. P. DOYLE, Secretary of the Catholic Missionary Union.

FATHER MARION WELCOMED HOME

Rev. Father Marion, P.P. Douglas, who has been absent in California for the past eight months, for the benefit of his health, returned home on Saturday, May 18th, and was heartily welcomed by his devoted parishioners.

On Sunday, after his return, in presence of a very large congregation, the following address of welcome was read by Mr. John McEachern, while Mr. Patrick M. Conway presented Rev. Father Marion, with a beautiful set of gold vestments and a handsome purse, on behalf of the parish.

To Rev. H. S. Marion, P.P., "St. Michael's," Douglas. Rev. and Dear Father,—When, after a long and faithful service amongst us, you were forced through serious illness to temporarily relinquish the arduous labors of the parish and seek a change of climate for the restoration of your shattered health, the members of this congregation were deeply grieved, and earnest prayers were offered for your speedy recovery.

We are, therefore, greatly pleased to know that you return to us with renewed vigor and strength; and with grateful hearts we thank Almighty God that He has also guarded and protected you from the perils and dangers of such a long and fatiguing journey.

It is then with much joy and pleasure we embrace the present auspicious occasion to tender you a most sincere and cordial welcome; and as within a few days you will celebrate the fiftieth anniversary of your birth, we also wish to offer you our most hearty congratulations, and pray you to accept this set of gold vestments and the accompanying purse as a slight token of our love and esteem.

We cannot close without publicly acknowledging our indebtedness to Rev. Father French, for his many acts of kindness, and the faithful and acceptable manner in which he directed the affairs of the parish during your absence. Hoping you may be long spared to continue the many good works you so happily inaugurated in our midst, and assuring you of our fervent prayers and best wishes for your future health and happiness, we are your devoted parishioners.

Signed on behalf of the parish, JOHN McEACHERN, PATRICK M. CONWAY, MICHAEL BULGER, PATRICK HELFERTY, MICHAEL T. BREEN, JOHN O'NEIL, JOHN CARTY, Jr., PATRICK P. ENRIGHT.

Rev. Father Marion feelingly replied, thanking all for their kindness and generosity, and expressing his joy to be home again.

We are pleased to know that Rev. Father Marion returns in good health, and we join our good wishes to those of his devoted people in welcoming him home, and in wishing him many years of health and happiness to continue his good work in the vineyard of the Lord.—The Visitor, Egauville, Ont.

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