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at St. Paul's school, is baptism took place.
a officiated at the bapw—as will be seen all mes, to which saints' d : Edna Magdalene, ssie Deborah Isabel, rian, Frances Gurney ar Risdon Paul, Lyell Mr. D. P. Murray and Clifford were the . Clifford were the and Mrs. Grewer and n. Mr. Murray and roll were sponsors for

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BROTHER REMIGIUS, C. S. C. This is indeed the Blessed Mother's home, Dear Notre Dame-too obvious to deny, The eye must blinded be that can't discry The hand of God, outstretched to rear that dome.

Thy pedestal on high. Yet they that own Thee, mother, know that builded hid from Are other temples beautiful, that lie Resplendent in thy sight – to self unknown.

For youth that love thee, mother, here a field Wnere zeal may prove itself, in service where Zea may sweet, what end more noble than from sin to shield The little ones of Christ-lo guide their feet. The barvest ripe; Oh soul whom Jesus calls, Work while 'tis light; e're night's dark shadow falls.

FIVE-MINUTE SERMOR'S.

The Epiphany.

SHOWING FORTH OUR FAITH. The manifestation of our Lord to the nations in the persons of the three wise men is what holy Church bids us consider to day. We think this a fit occasion to remind you that the laity have a duty to make manifest our Lord and His doctrines as well as the clergy. It is the will of God that all who acknowledged Jesus Christ and believe His doctrine should preach Him and it to others. We pass by the divenly - given office of teaching which parents enjoy and which others who share their dignity must partake of, including those who assist in the household, and teachers and guardians; of such the honor and duty is to train children in the doctrine and discipline and correction of the Lord.

What we wish more particularly to insist upon is the missionary office of every Catholic, especially in these days of error and inquiry. Now, it is a characteristic of all spiritual good that it is in some sense communicable. The priest cannot, indeed, give his office to another, but he holds it to give the truth and the grace of Christ. Freely [that is to say, gratis] you eve received, freely give." So with have received, freely give. the layman; every grace he has has been received not only for himself but also for others. The Christian heritage is the common property of all the sons of God; it is the destiny to which all mankind has been called. The Infant King of man is enthroned in the arms of Mary, the second Eve and the mother of all living, and His arms are stretched out to embrace and make sons of God of all the children of men. He who claims to be the brother of Jesus Christ is unworthy the title unless in mind and act he assist Him to establish His kingdom in every heart of man. The Catholic who hugs the truth up to himself alone is not worthy of it: he is selfish. He will be condemned for hiding his talent.
But somebody might answer:

"Father, what you say is plain enough theoretically; but, to come down to actual fact, can you tell me how I can practically show people the truth? First, by word of mouth. Scarcely a day passes but that you can say a plain, strong word for the cause of The air is full of objections to religion, and every objection should be met on the spot and refuted. If anyone denies, in your hearing, the existence of God, the immortality of the soul, the divinity of Christ, the inspiration of Scripture, or any other truth of religion, it is your duty to affirm these fundamental truths at once, and it is a great honor to do so. If you say you have no learning, I answer, that the highest learning is to let you die of hunger, I will give not so good a quality as sincere conviction; and I answer again that can live on ten cents a day; moreover, those who assail the truth in common conversation are generally the reverse | you can come and dine with us." of learned. The enemies of religion are, for the most part, as ignorant as not sufficient to buy food, and the they are bold. Learning is good, but it is not learning we need most. We need to have sincere convictions, and francs, went about from dealer to we need to have the courage of them. 'I believed," says the Psalmist, "and therefore did I speak." Truth sounds so well that its bare mention is a powerful argument. Furthermore, the honest Christian who defends his religion will not be without the divine assistance to do it well.

But we should not only defend the truth; we should attack error. If you have friends who are in error, you can do them no better service than to set them right. This must be done with discretion, to be sure. But do not be too anxious about discretion. When you see error attack it : in such cases kindliness is the chief rule for securing a hearing. It is amazing that men and women can piously love the truths and practices of religion, and live along from day to day without vigor ously attacking the error and vice everywhere about them. What coward is so mean as the pious coward?

Finally, a good life is a manifest-ation of our Lord and His doctrine of wonderful force and attractiveness. Be chaste, temperate, charitable, kindly mannered; be industrious, neat, truthful-these simple virtues will be like a pulpit from which you can preach your supernatural faith.

As a tippling, lying, loafing Catholic is a hinderance to his religion, so is the contrary character the recommendation of religion.

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"Keep Thyself Pare."

At the confidential talks to young men by General Secretary King, of Newport, Ky., the following pledge was signed by a vast number of young asked a kind voice behind him.

"I can be loyal and true to anybody who will giver oil or any of the emulsions of this agent, weight yourself, use Maltine for two weeks and observe the results. You will have gained both weight and strength, and relief from cough, boronchial irritation, and the distress these of martyrs, good is to be done, but by the daily and quiet virtue of life.

"Keep Thyself Pare."

At the confidential talks to young men by General Secretary King, of Newport, Ky., the following pledge was signed by a vast number of young men:

"I can be loyal and true to anybody who will give me something to do," was the quick response.

A well known laywer, whose experience with applicants for celerkship in his office had been unfavorable, had taken a stroll down Broadway to ascertain whether he could find a boy to his of purity as equally binding on men characterial images.

OUR BOYS AND GIRLS.

Don't Forget.

That women are made out of girls, and that men are made out of boys. That if you are a worthless girl, you will be a worthless woman; and if you are a worthless boy, you will be a worthless man.

That the best educated men and women once did not know the "A B

That all the things which you are earning now had to be learned by That the efforts spent in making

others happy will in some way add to our own happiness.
That a life of usefulness and helpfulness is worth many times more than a life of pleasure.—Sunday School Times.

Stories of Artists. We have told our young readers be-fore about the filial affection of Millet, the French artist, whose "Angelus has made his name known the world over. Since his death his paintings have commanded immense prices, but this great artist was suffered to bear the pangs of the most distressing poverty during his lifetime. A letter to a friend reveals the painter's misery :

"We have not forty cents in the house, and during this terrible winter we were without firewood. It is always the same-nothing!'

To another friend Millet wrote: "With our wretched passion for art we are doomed to perpetual torment. We are forever running after a thing that always escapes us. What a posi tion! Ceaselessly struggling with the exigencies of positive life! What moral torture! And when we think that all that is ridiculous and laughable for the greater number of people!" A writer in a French journal says that one day Millet had a bill of 180 f. ancs to pay. The painter Lavieille was paying him a visit. Millet said to

him:
"Take in my studio everything that you like and try, my dear friend, to bring me back the money of which I stand so much in need.'

Lavieille took seven or eight sketches and a package of drawings, about thirty works in all. He took them to dealers whom he knew, giving to one a sketch for twenty francs and some drawings for a few cents. He performed his duty so well that the next evening he brought back the 180 francs to Millet, who was waiting with the anxiety of an honest man for a chance to pay his debts. When the great artist received that ridiculous

little sum he wept with joy.
One hundred and eighty francs is but \$36, and for this paltry amount were sold thirty of Millet's works. Yet one little charcoal sketch of his brought 20,000 francs last month, and his ori-ginal "Angelus" sold for half a million. The poet says that glory is the sunshine of the dead, but it seems pitiful that it so seldom comes to the living.

The great Meissonier's father was a shop keeper. When the youth had declared his choice of vocation his father said to him: "You don't want to help me in my business; you want to be an artist. Well, I won't oppose you, but the thing is at your own risk and peril. However, as I don't want when you cannot pay for your dinner

Of course the ten cents a day was dealer selling for ten francs and five francs pen and pencil sketches, some of which have recently been discovered At that time, as he himself said, he often dined on a little one cent loaf, after which he visited his parents, but always at the time of the dessert and

coffee.
"Have you dined?" his father would

ask.
"Sumptuously," Meissonier would reply, with a smile. "I have just come to take coffee with you."

If the stomach was empty honor was

saved. At this time Meissonier came very near falling into what is called "commercial painting." A chapter in Parisian life that is little known is the one in regard to the disinherited in art. These are artists who, when ambition and dreams of glory vanish, become resigned and consider them selves lucky when they make a few francs a day by working for dealers who only employ obscure workers who are satisfied with little pay.

Fearless and Honest.

A Scotch lad landed at Castle Garden, the brighest, yet the lonelist passenger of an emigrant ship. He was barely fourteen and had not a friend in America, and only a sovereign in

his pocket.
"Well, Sandy," said a fellow pas-senger, who had befriended him dursenger, who had berrended him during their voyage from Glasgow, "don't
you wish you were safe now with your
mother in the old country?"
"No," said the boy: "I promised
her when I left that I would be fearless

he had noticed the arrival of a Glasgow steamer, and fancied that he might be able to get a trustworthy clerk from his own country. Sandy's fearless face caught his eye. The honest ring in Sandy's voice touched his faithful Scotch heart. "Tell me your story,"

he said kindly.

It was soon told. Sandy's mother had been left a widow with little money and a child to bring up. She had worked for him as long as she could, but when her health failed, she had bought his passage to America and given him what little money she could spare.

"Go and make your fortune," she had said. "Be fearless and honest, and don't forget your mother, who can-"Be fearless and honest, not work for you any longer. Sandy's patron engaged him as an

"I'll give you a chance," he said,

"to show what there is in you. Write to your mother to day that you have found a friend who will stand by you as long as you are fearless and honest. Sandy became a favorite at once in the office. Clients seldom left the office without pausing to have a word with him. He attended night school and became an expert penman and accountant. He was rapidly promoted until he was his patron's confidential

After sharing his earnings with his mother, he went back to Scotland and brought her back with him. "You have made my fortune," he

said, "and I cannot have luck without you.' He was right. When he had studied

law and began to practice at the bar, his fearlessness commanded respect and his honesty inspired confidence. Juries liked to hear him speak. They instinctively trusted him. His mother had impressed her high courage and sincerity upon him. His success was mainly her work.

CHATS WITH YOUNG MEN.

He who does the best he can is always improving. His best of yesterday is outdone to day, and his best of to day will be outdone tomorrow. It is this steady progress, no matter from what point it starts, that forms the chief element of all greatness and goodness.

The New World.

He is successful who does well what he has in hand. The highest forms of success are shown in the lives of the wise, dutiful and honorable.

There is no such a thing as fate in

life. We are just what we make ourselves to be. True, the world is full of evil drawbacks and reverses, but as a rule we do construct our own for-tunes. Life is gloomy to the gloomy, bright to the bright, and pleasant to the pleasant. It is like a mirror that reflects a perfect image. Too many are unacquainted with this truth, or will not admit its force.

After the safeguards of religion, the best restraint against a criminal course is self-denial—the conquest of the passions through which the will is weakened, the moral sense blunted, and the victory of sensuality and the pride of ife made complete. Self-denial will make the young man stick at his hard job, stint himself to hoard the beginning of a competence, avoid stimulants, keep away from dissipated persons, and master poverty, loneliness, and the greed for sudden unearned

Look up, be brave, frequent the sac raments, and conquer the lower selfthen you may visit penitenataries but never occupy one of their cells.

Men of business are accustomed to quote the maxim that "Time is mony," but it is much more; the proper improvement of it is self-culture, selfimprovement, and growth of character. An hour wasted daily on trifles

or in indolence, would, if devoted to self-improvement, make an ignorant man wise in a few years, and employ ed in good works, would make his life fruitful, and death a harvest of worthy deeds. Fifteen minutes a day devoted to self-improvement, will be felt at the end of the year. Good thoughts and carefully gathered experience take up no room, and are carried about with us as companions everywhere, without cost or incumbrance.

The Small Act.
It is the bubbling stream that flows gently, the little rivilet that runs night and day by the farm house that is useful, rather than the swollen flood or warring cataract. Niagara ex cites our wonder, and we stand amazed at the powerful greatness of God there as He pours it forth from the hollow of His hand. But one Niagara is enough for the continent of the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets that water every farm and garden, and shall flow on every day and night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of martyrs, good is to be done, but by the daily and quiet virtue of life.

liking. A canny Scotchman himself, and women. 4. To endeavor to spread these principles among my companions and to try and help my younger brothers. 5. To abstain from reading trashy printed matter and des troy all indecent photographs or pict ures in my possession and to use my influence against all such evils. 6 To abstain from the use of cigarettes in any and every form. 7. To abstain from the use of beer, wine and liquor in'any case and every form, except in case of sickness. 8. To use every possible means to fulfill the command,

keep thyself pure." Young people are apt to fancy that life should be crowded with enjoyment for them; that duties are but irksome blocks to be stumbled over in some fashion, merely in order to reach the oveted pleasures. When we grow older we find that duties cannot be slighted ; that unearned pleasures can not please. Unhappy indeed are they whose lives bear no duty, whose days are one long surfeit of worldly pleasure. Their wholesome sense of simple enjoyment is lost; they know not the delights of "labor's sweet, brief recreation.

A long time ago a traveler in South America brought to his home in Florida a curious Brazilian plant. It had porous roots and violet colored flowers. The traveler placed his floral foreigner in a tub of water in the greenhouse, where it flourished and spread until the tub was one mass of bloom. Then the owner threw some of the roots into the river, with the idea of forming a water garden. He was but too successful. Within a few months the river for several yards showed a rippling surface of violet blossoms. People traveled miles to see this curious and very proud of his river garden.

Now, a few years after the first roots of the water hyacinth were thrown into St. John's river, the flowers have become a plague. They choke the stream and several of its tributaries, impeding the rafting of lumber, delay ing steamers and causing a stoppage of all kinds of river traffic. an almost impenetrable net. Cut down one day, they spring up the next a barricade to the usefulness of the in government cemeteries. In this waterway. Thus, what in little was case some earth is blessed and depos pleasant, in over much is a ban to enoyment. It is a striking example of

too much of a good thing. of the Florida stream, is in its excess fatal to all real enjoyment, a deadly net for the strangulation of progress. Pleasure-seeking is not the business

of life; only as a brief interruption is it delightful. Daty well done gives zest to pastime, and in return reason able pastime deprives duty of its wear

It is not well to begin life with a craving for pleasure rather than a desire to do well the work assigned to us by Providence. Such a craving is sure to meet bitter disappointment. At its best-and few are so fortunate as to experience that best-worldly pleasure satisfies none of the higher yearnings of the soul.

At the end of his career the disillusioned worldling may truly say, with the author of "The Sign of the Cross:"

"Pleasure is of this world; True happiness comes from God."

-Catholic Standard and Times.

QUESTION BOX.

Some Inquiries on the Real Presence Questions Answered by Father O'Connor. Philadelphia Catholic Standard and Times. Evidently a number of the non-Catholics who have been attending

Hours there, as at least a few of them placed in the box questions regarding the Real Presence.

Julia (1) asked why the Church re-

fuses the cup to the laity, when Christ said, "Drink ye all of this?"

The Council of Trent defined that Christ is contained whole and entire under either species. All clerics, from the Pope down, when communicating at other times than when celebrating Mass, receive the species of bread That such was the discipline even in Apostolic times may be inferred from Luke xxiv., 30; Acts ii., 42,

and xx., 7. An essay in the little work entitled "Catholic Belief" goes into this question fully.

Julia (2). If our senses deceive us in telling us that the sacrament is bread and not Christ, what are we to trust? Does not the proof of our Lord's resurrection depend on the testimony

of the senses of the Apostles?" Our senses do not deceive us in the Eucharist. They represent to us only the external qualities of objects, not their essence and substance. Reason and faith frequently contradict the senses. A square tower at a distance seems round; an oar under water seems to be broken. The strongest Scriptural evidence in favor of the Real Presence is in John vi., where our Lord allowed those who refused to believe in it to leave Him rather than abate what they in common with non Catholics consider a "hard saying."

Julia (3). "When was the cross

and statues; in more they have stainedglass windows and on most of them ome form of a cross appears some where.

M. F. " Can a Catholic lady marry a Mason?

She can, but it is not advisable. If a non-Catholic, the usual ocjections hold; and if a Catholic, his member-Catholic.

A. C. (1). "Can a Catholic get a dispensation to marry a Jew or un-baptized person?" (2). "What has a person's age and looks got to do with it? I heard a priest say that if the party was over twenty eight and not attractive, the dispensation might be had.

The issuance of a dispensation depends very much on the circumstances. The chances are very small when the other party is a Jew, because convers ions from among them are few indeed. and the Catholic party usually loses the faith, not to speak of the children of such a marriage being brought up as Jews. While marriage with others than Catholics is always inadvisable, there is less objection to marrying an unbaptized Protestant than a Jew.

What the priest probably meant was that a person at twenty-eight, if not attractive, would be more likely to receive a dispensation, because they might not readily get another chance to marry. A girl sixteen or eighteen has yet plenty of time. It seems strange, considering the number of eligible persons of both sexes within the Church, that Catholics should desire to marry outside of it, considering how it occurs at times that the non-Catholic party refuses to let the Catholic have the consolations of religion even on the beautiful sight, and the owner was death bed. The right time to consider this question is when beginning to 'keep company," as it is called.

> R. J. M .: "Why does the Catholic Church allow some Catholics to be buried in Protestant cemeteries?"

This privilege is granted mainly to converts having family vaults or lots in a Protestant cemetery. The Bishop may give consent to a priest to bless a grave in unconsecrated ground. Europe Catholics are sometimes buried case some earth is blessed and depos-

women are forbidden to enter Catholic Worldly pleasure, like the hyacinth churches with their heads uncovered. The questioner was referred to St Paul's Epistle to the Corinthians, chap-

ter ii., verse 10. J. C. wanted to know whether the 'Greek or Catholic" Church is the true one. He is evidently a member of the former and believes that the atter come from it and is only eight

hundred years old.
In 858 Photius, an uncanonically consecrated Patriarch of Constantinople, usurped the place of Ignatius, who was banished by the sinful Emperor Michael III., and Pope Nicholas . refused to give his approbation at at the Emperor's solicitation. The succeeding Emperor Basil removed Photius and reinstated Ignatius. Greeks and Latins were again united in 863, again separated later, and again the breach healed in 891. In 1054, under Patriarch Michael Cerularius, the last schism took place. The Russian Church even to this day uses in its liturgical books, written in old Slavonic, phrases which assert the supremacy of the See of Rome. Pope Sylvester is called "Divine head of the holy Bishops;" Pope Leo I., "the successor on the highest throne of St. Peter, the heir of the invincible rock and the successor in His Kingdom." Martin III. and Leo III. are spoken of Catholics who have been attending in the same manner, the latter being Rev. Joseph V. O'Connor's lectures at St. Teresa's also attended the Forty Church." The final separation of Church." The final separation of Russia took place in 1113.

Among the questions asked were some relating to the Holy Sacrifice of the Mass and its application to departed souls, which have been previously answered in these columns.

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