OUR BOYS AND GIRLS.

An Armental Hero of the Long Ago.

BY FATHER CHEERHEART. Likely all our young folks have heard during the past few months frequent talks on the subject of Arnia and the Armenians; and while they may not have any very definite knowledge as to the geo graphical limits of the country or the history of its inhabitants, they do know that Armenia is in Asia, and that its people have recently been the victims of frightful massacres at the hands of the treacherous and bloodthirsty Turks. One of the immens districts of which mention is often made in the newspapers when treating the "Armenian question" is Auatolia once called Asia Minor. The young Armenian hero that I am going to talk about was born, a good many hun-dred years before America was ever heard of in that part of Anatolia which used to be called Phrygia. Pancratius was the son of a wealthy

pagan named Etton, who, unfortun-ately, died while the boy was still young—leaving the little fellow a full orphan, as the mother also was dead. Elion's brother Danys was charged with the care of Paneratius, and looked after him with great diligence. He was especially zealous in procuring for him a thorough education.

Providence seconded the uncle's designs. Denys himself became a Christian, and at once concluded that it was his duty to have his nephew fully instructed in the doctrines of Christianity. In order to carry out he took Paneratius to his project intending to entrust his edu cation to a Christian priest. Just at that time, however, it was not very easy to find priests ; for those who had escaped the clutches of Docletian's executioners were forced to remain in concealment. Danys did not lose confidence, however, and he eventually verified the truth of Oar Lord's words Seek and you shall find." Having gained the confidence of some of the Christians, he was at length intro-

duced to Pope Cornelius, who had retired to a cavern near Mount Celius. This holy Pont ff received the two strangers with much kindness structed Pancratius in matters of reli gion for three weeks, and then baptized him. Shortly afterward Danys died, and the boy found himself alone in the world; although not abandoned, as in those days all Christians were brothers in deed and truth as well as

Although only fourteen years of age Pancratius displayed all the ardor and courage of a full-grown man. He be came noted for the zeal he manifested for the true faith; a zeal that he did not or could not always suppress even in the presence of pagans. One day, when he was dilating upon the beauty of Christianity, he was arrested by some pagan bystanders and led before the Proconsul Turpilius. This magis-trate asked him how he had come to Rome and who had taught him the re

ligion of the Christians.
"The grace of God," sald Panera "brought me to Rome by the hand of an uncle, whom I have had the misfortune to lose. As for him who instructed me in the religion which you affect to consider false, his name is no concern of yours. It is enough for you to know that I am a Christian, and that I have a perfect horror of paganism

Irritated at such bold language coming from a mere boy, the Proconsul angril

"What !" he exclaimed, "you dare to despise what Casar honors! I'll you tortured to death, you young villain! Pancratius thought of our Saviour's

promise: "Blessed are ye when men shall revile you and persecute you, and speak all that is evil against you, untruly, for My sake. Be glad and re-joice; for your reward is very great in Recalling these consoling

words, he rejoined:
"I am not afraid of your threats,
nor am I afraid either of the death to which you can condemn me. You may as well understand that we Christians have so great an idea of the true God whom we adore, and He gives us such strength and courage, that our perse-cutors don't frighten us a bit more than those pictures painted on your

Turpilius grew so furious at this that he ordered Pancratius to be be headed forthwith. The young hero heard his sentence with great jay. Beheading was, perhaps, the easiest of the deaths to which the early Christian martyrs were subjected. It was the least painful and the soonest done with. Pancratius was at once led out on the Solana road, and at one stroke his head was severed from his body. His exe cutioner left the corpse as a prey for wild beasts; but no sconer was h of sight than Octavilla, a Christian maiden of Rome, had the body of the holy martyr taken up, scented with fragrant perfumes, wrapped in a fine shroud and buried in Calepodius ceme-

Pancratius' memory was held in high honor among the early Christians, and a church was built over his Pope Gregory the Great spoke of his relics with the greatest venera tion. St. Gregory of Tours says that punished miraculously and invisibly any one who swore falsely on the relics of St. Pancratius. In 656 the reigning Pope sent some of these relies to the King of England. In France, in Spain, in Italy, in Ger-many—all over Christendom, in fact, churches have been dedicated to this Armenian saint. Thus are verified in his case also the psalmist's words:
"The memory of the just shall live

The boys of our day are not likely to be called on for such manifestations of courage as was St. Pancratius. No persecuting proconsul will ever threaten them with death unless they deny their faith; but there are other and more insidious dangers to which they are exposed, and which it requires genuine courage to withstand. To dare to say "No" when tempted by companions to take part in any wrong doing, to put up with the sneers and laughter of schoolmates be cause one will not join in sinful pas times, to be called a coward because one will not fight—these and scores of rimilar instances furnish abundant op-portunities for boys to show themselves truly brave and courageous. And whenever any of our young folks on such trying occasions feel that they need assistance to stand firmly for the

CHATS WITH YOUNG MEN.

St. Pancratius.

right, I trust they will think of and in-

voke the noble boy martyr of Armenia,

Catholic Columbian.

Now, in the holidays, when many temptations to drink will be spread be fore young men, they may remember from this story the price that was paid to redeem one drunkard from his sin :

How Arthur Won.

When Arthur Robertson grew up and looked out on life for a career to follow, he chose the path of sacrifice that is trodden by the priest. He wanted to be of use in the world, to make his life tell, to do good to his fel-

After his ordination he was sent to a town where there was much poverty, with misery, ignorance, vice, drun-kenness, debauchery and despair. But even there, in that lowly commu nity, there were some chosen souls some lilies among thorns, some nobl hearts filled with the spirit of self-

Even they were rather a rough lot whom he called his people; there was work to be done among them which appealed to Father Robertson's heart vet he longed to do more for them. began to have some conception of that "greater love," which can lay down life for friends; he often felt that if the choice were his to die for the saving of these sinful souls, he would

accept it thankfully.

But, practically, he had to live for them. To bear with their brief efforts to do better, and struggle to get them from each relapse. seemed the curse of that town as it is of many another, and it was especially against this evil that Father Robert-

son waged constant war.

This made him many enemies, but then he had many friends among his poor parishioners. Perhaps none of the men were more truly attached to their young priest than was a certain Andrew Johnson, voted by general opinion one of the most confirmed

drunkards of the place.

"Make another try for it; fight the enemy like a man, till you conquer,' would Father Robertson urge when, after some terrible relapse, Johnson would declare "nothing was of no use." "I tell you that God can, that God does forgive all; and God will help you to a better life—I know He will

And then there would come both hope and contrition into that dulled brutalized nature and, with his face buried in his hands and many a sob breaking from him, the man sob breaking from him, the mail to cantes the world make his confession with full quiet, horrified, almost respectful now, would make his confession with full stood back while the helpless figure purpose of amendment. Nevertheless under temptation he fell again and again with lamentable frequency durng the first two years Robertson's acquaintance with him.

"You will never reform Johnson some of the young priest's friends would assure him. "He is an incurwould assure him.

able. Even Father Daane, the old priest who had been for years in charge of the msssion, shook his head despond ently when this particular case was

talked of in his hearing.
Yet the younger man hoped on; he was firmly resolved to see Johnson a changed character, if prayer and changed effort could accomplish it. Gradually moved more and more by the "greater love," which was one of his favorite subjects of meditation, he began to offer to heaven his life for the rescue of this poor friend of his from the power of the demon which seemed to hold him

bound. One winter evening, a clear, cold, star lit evening of December, Father Robertson had a sick call to one of the poorest streets of the town.

It was not a case of very severe illness; rather the need of nourishing food than of medical treatment. Bestowing a little help and promising a visit early on the next morning, the young priest started homewards, thinking much of the people who lived in those close, crowded streets; thinking of their souls, and remen bering how the great mission of Christ was the calling of sinners to repent

Suddenly the door of a small saloon he was passing, swung open, and two men evidently in fierce dispute—came out, bringing a penetrating smell of spirits into the cold air.

One of them was Andrew Johnson Recognizing him in such a condition and in such company, a look of sorrow swept over the face of the priest, as he laid his hand on the man's arm as though to draw him away. But others were now crowding out, and a " row seemed imminent, the majority taking sides against Johnson and muttering

to last.

against the priest, who did not relax his grasp.
"Come away from here, come home with me," he urged; but Johnson,

half-maddened by anger and by drink, seemed scarcely to recognize

him · " We've nothing to do with you, sir and we don't want to harm you," said one of the more sober of the party which had surged through the bar

room door. "But Johnson's got to stand by what he's been saying, and fight it

out."
"We won't have any cursed priests meddling with us," shouted another.
"Clear off, mister! if you don't want your head broke."

In the light of the street lamp, Father Robertson looked upon those angry faces, half-crazed with drink, and he was filled with compassion for them all.

For these ; for such as these, Christ "In the name of God," he cried, "I entreat, I call upon you one and all to listen to what I have to say." lived and Christ died

But his words were drowned in a derisive shout, as Johnson and his fierce assailant fell upon each other.

The priest knew his weakness with the energy of one who would save a fellow creature from drowning, he was in the thick of the growd; and clutching anew the arm of the man whom, physically and spiritually, he meant to save if he could. A shower of stones followed, there was a gathering mob from all the narrow streets in the neighborhood; men-and women, too-who without knowing or caring very much what might be going on, were ready to help whole heartedly in anything which savored of disturb-

Suddenly from out of the window of an upper room in one of the houses an arm appeared, brandishing a heavy Chancing to look that way bottle. Father Robertson saw it, and saw that it was aimed at the head of Andrew Johnson; he started forward to intercept it but it struck him violently on the forehead, and he fell to the ground just as two policemen appeared upon the scene.

"You've done for the priest, now, cried some voice—a statement which seemed partially to sober the crowd, and wholly to sober Johnson.

"Who done it?" he cried. "Only let me know who's killed the best friend ever I had, and the best man ever I knew, and I'll "-but then, with a great sob, he knelt down by the prostrate figure which one of the policemen was trying to support.
"Father! Father! tell me you're

only in a big faint; tell me you're not dead!" he groaned.

The priest's eyes opened and a smile over his lips, but he could not answer.

"You'll be better presently, won't you, Father?" continued Johnson, now himself—his best self—again. "It were an ugly blow, that it were! But it wasn't meant for you; it was meant for me, and if it'd killed you I'd never had held up my head again, through feeling you'd died for me, and all by my fault. Can't you give me just a word to say as you're feeling better, Father? Can't you tell me if you hear when I promise you—and promise Al-mighty God here and now—that this shall be a lesson, and I'll touch no more of the drink that's ruining my soul?" Again the slowly opening eyes which expressed such full understanding, such infinite love; again a smile, but not the words for which

Andrew Johnson begged so piteously.
"Stand back," said the policeman,
as the conveyance which had been sent for came up to the spot; and the crowd, was lifted to the cushions inside the carriage. Then, headed by Johnson, who by this time was crying like a child the motley gathering followed to

Father Robertson died early on the next morning, but he had railied enough to beg for Andrew Johnson to remain with him for a part of the

night. What he found strength to say, what passed between them, was never made

But from that date, the once incurable drunkard became a sober and a Christian - living man; and if eyer temptation assails him, he goes for a

quiet hour to kneel and pray beside a humble, grass grown grave — the grave of the priest whose death was his rescue from the power of sin.

A DISPUTED TEXT.

When criticising the teachings and practices of the Church on the subject of the honor and veneration due the Mother of God non-Catholics frequently seek to justify their position by quot-ing the words addressed to Mary by lesus at the marriage in Cana. Right Rev. Mgr. de Harlez, of the University of Louvain, recently wrote an ex planation of the text, Quid mihi et ibi, which was published in the Ave Maria. The distinguished Monsignor's article is strengthened by information recently received from the East, and upon which he writes as follows :

A Dominican religious in Palestine informs me that this expression (Quid ihi et tibi) is still used in daily speech, and that it is often one of respect or of modesty. Mgr. Amanton, delegate in Mosu', was one day mak ing some advantageous propositions to a schismatic Bishop to induce him to enter into the true fold. The Bishop replied with astonishment: "Quid mihi et tibi? Mah lak in lak," manifeeting his surprise that so much should be done to win him over. These words often have the meaning, Why do you address yourself to me?
Why do you do me this honor? The
second meaning is certainly not that
which our Lord had in mind at the wedding in Cana, but the first approximates very closely to the sense of the words as we have explained it. In any case, it is entirely out of the question that Jesus used the expression in a sense deprecatory of His Mother, or that He wished to say there was nothing common between Him and her.

The once-a-week religion of the sects is thus happily hit off by the

Pious lady, on prayer intent, addressing the old sexion of a lovely Gothic church: "Do people ever enter the church on weekdays to

Sexton, interrupting his sweeping : "They do, mum. Only last week ketched two of 'em at it!"

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L. K. JONES,

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