

ous responsibility resting upon her for the souls of the millions in her custody...

FOR WHAT SHE IS TO BE Finally, then, I love the Catholic Church for what she is to be...

"If ever the world is to be won for Christ, there is need of a united Christendom. At present less than one-third of the population of the earth is even nominally Christian."

"Let us judge the Catholic Church by the Catholics we know or may know in our midst; we shall find them as neighbors and as Christians to be worthy of our Christian love; and if we ever discover some frail soul who is not all the Christian he might be, let us remember our own frailty and pray God for grace to be some help to him, not merely a harsh and un-Christian-like censor."

"Love has magic in it and is able to do more than we dream. By this shall all men know that ye are My disciples if ye love one another."

OUR LADY IN LITERATURE

Since the blessed day, nearly two thousand years ago, when "the angel of the Lord declared unto Mary," she has been the ideal of virginity, the ideal of motherhood, the model spouse, loving and obedient; ever since that day she has been the Refuge of Sinners, the delight of saints, a mother to both; ever since, the Seat of Wisdom, the Gate of Heaven, the Cause of Our Joy, the Comforter of the Afflicted.

A CONTRAST IN CATHOLIC FAMILIES

There is undoubtedly a striking contrast between true Catholic families and those that are not truly Catholic. The very atmospheres of the two kinds are different, and it strikes you almost immediately. One smacks of the world and worldly things—worldly interests and worldly pursuits.

How different is the truly Catholic family! The moment you enter the room you say, "This is certainly a Catholic household." The pictures, the works of art, the books, the current literature are Catholic. Not exclusively, indeed, but you will find there literature of a doubtful character, however popular.

The Middle Ages grew old with the best of their life yet to be. Jacopone da Todi and Dante voiced the feelings of the great century in which they lived. With the exception of the Dies Irae, no hymn finer than the

Stabat Mater was ever written. In stanzas of rare beauty of form it sings the sweet but bitter sorrow that pierced the heart of the Mother of God on Calvary.

The glories of the thirteenth century passed. The Renaissance and later the Reformation—lukewarmness, sin, and then heresy—chilled and hardened many hearts, many but not all. The children of the Church continued to sound Mary's praises constantly and ardently, as they had done in the Ages of Faith.

As Poe could make a sad failure of life and yet write his truly Catholic hymn in our Blessed Mother's honor; so Ruskin could carp at things Catholic, but laud her; so Wordsworth could breathe hatred of Catholicity, and afterward write the immortal sonnet beginning:

"Mother, whose virgin bosom was uncrossed With the least shade of thought to sin allied."

It was much the same with Sir Walter Scott. About much that we reverse he said bitter words that make our blood boil; but he, too, sang his hymn to our Mother in "The Lady of the Lake," thereby atoning to his Catholic readers for many an unwarranted thrust.

"All's Well that Ends Well" has Shakespeare's one passage in her honor, a passage that has given rise to much controversy. When the countless learns of her son's wickedness she says:

"He cannot thrive Unless her prayers, whom Heaven delights to hear And loves to grant, relieve him from the wrath Of greatest justice."

But the subject of Our Lady's place in the realm of letters is inexhaustible. One principle, however, is latent everywhere, in every age. Literature, pure and high, beauty-loving and beauty-seeking, literature worthy of Christians, flourishes only in the shadow of her mantle; and whoever takes a step away from her takes a step in the direction of barbarism.

WHERE WILL YOU SEND HIM?

I mean that eighteen-year old boy of yours, who is bothering you this week with his rehearsals for the high school commencement? Your devout Aunt Evelyn prescribes a Catholic college for George Henry. But you know, and everybody knows, that Catholic colleges are so inferior; and it is for that reason that you never cared to visit them. You could, of course, just pack him off to the most flourishing secular college in your neighborhood, and leave the rest—well, to evolution.

You will probably demand first some sort of intellectual influence. You know that George Henry is not a dull boy, but he certainly needs a good strong daily discipline for his callow mind. What mental influence will stimulate him at our large universities? If he aspires after the Goddess Wisdom, he will not positively be prevented from courting her, provided that, by isolation from engagements in town and a hundred and one vanities of "college activities," musical, athletic, artistic, dramatic and scenic, mostly social—leave that to the rest of the world.

George Henry, of course, has learned his catechism and prayers, and has been going to Communion every month, and is really such a sensible lad, that you doubt if any shadow of turning will cross his mind when he hears that Pope Gregory VII was a tyrant; that Cavour and Mazzini were the noblest of patriots; that we are all evolved from the absolute ego, that the idea of art is aesthetic paganism, that Abraham was a sun-god; Joseph of Egypt the first capitalist, and Christ Himself the first Socialist; that marriage is an archaic humbug, and morality a failure.

Best of all, if you could yourself live for a time in one of our university towns, and study the matters at close range, as did recently the

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mother of one of our most gifted and lovable Catholic young men! She had sent her boy to one of the most eminently proper of our eastern universities, hoping for his brilliant success, socially and intellectually.

Such people are not only well fortified for the troubles and trials of life, but, what is of far greater consequence, they are prepared to meet the grim messenger, death, with calmness and composure, and with a good hope of eternal happiness in the world to come.—Providence Visitor.

KEEP RIGHT WITH GOD

"Never lose heart because you are sinners. Just go to Our Lord and have tremendous confidence, for it is because you are a sinner He will help you," says Father Bernard Vaughan, S. J. "Sometimes I am asked by people well set up for a pitance. I looked at a man the other day who asked me for his fare down the country, and I said: 'My friend, I was going to ask you to give me something.' I was not impressed. But a poor woman with a baby in her arms and a basket of shankbone, with an apple here and there, comes and begs me to help her. And how could I refuse. She wants it. She is really in need. Well, perhaps a friend will say to me, 'She will only misuse it, and I say, 'That is not my business; that is hers. If I made use of that argument, and went to Our Lord and said: 'Never give me anything but what I am going to make the best use of, I am afraid I should not get much. So I say I must give help to my supplicant, and as to what she does with it is her business, not mine. So with Our Lord. Tell Him of your spiritual poverty. Say to Him, 'I am addicted to drink, I am unkind at home, or I slander my neighbors, and so help me.' Why, He would leap, if necessary, from His throne and help you. The greater your misery the more worthy an object you are of His help and generosity. In dealing with Our Lord you are dealing not only with a God, but with a Man. Who is intensely human. You can disarm Him by your appeals, and put Him at a disadvantage. If you will but throw yourself in all your misery at His feet He will bend towards you, and open to you His Heart. My brethren, one thing is necessary, keep right with God, and He will make use of you for others.'—True Voice.

Either George Henry will make his club or he will not. If he does not, or if he makes a club low in the social grade, he may as well stay at home if he is looking for social advancement. In your belief, and in the belief of countless unthinking Catholics, the thing that counts socially is the fact that George Henry is the member of such a university or such a class. In point of fact George Henry will soon realize full well, though he may be ashamed to acknowledge it, at home, and will flaunt proudly in the home circle the college (not club) color, which counts for nothing at the university—that his college or class affiliations count socially for very little. They count for nothing now; he is ostracized by the youthful Catholics, and the rest are either like himself. They are not all poor boys either. Wealth does not always unlock the magic door, and the college has plenty of "upholstered nonentities." They will count for nothing after graduation; for in the social world he will be known merely as a past member, or not a member, of Q. E. D. Club or the Pachyderman. He will have obtained precisely the opposite of what you had planned for him. He will be hall marked definitely and permanently as a social failure; and that is the stamp attached by the malignant irony of fate, and by sharp boyish insight, upon just those young Catholic students, who have sacrificed their mental and moral training for a social prestige that vanishes mockingly as they attempt to grasp it.

It is not likely that he will make his club, unless he has been registered at birth on the waiting list of some fashionable preparatory school, and has pulled his carefully laid wires from earliest years up. But if the all-potent influence of the club does treat him benignly, he will enjoy the very narrow society of the chosen few at the expense of the make-up; strength and independence of character. It is not the management of the clubs themselves that is chiefly at fault. Despite their secrecy, there is often fairly clean living within their walls. The evil is in the imposition of an absolute conformity to a fashionable pagan and certainly immoral, if not immoral, standard. There are occasionally young men who, by great social gifts and strength of character, can retain their popularity and "clubbiness" while avoiding the evident pitfalls; and these are often pointed to by apologists of the secular universities, but they are, and will remain, striking exceptions.

HELP OF CHRISTIANS

In the Litany of the Blessed Virgin, among the titles with which we greet the Queen of Heaven, is that of Help of Christians. Veritably was Mary that through all the ages of Christendom. Even before the dark days of Luther, Calvin and Knox, Mary had demonstrated her prowess as intercessor at the Heavenly Throne. It therefore becomes unintelligible, why, if these men really meant that their followers were to raise their voices to the true God and be heard, they should have barred from their tenets the veneration of the Blessed Virgin. Surely it is not superstition to believe that Christ would heed the petition of His beloved mother. It can not be called idolatry, to take recourse to her who was given by the Crucified Christ to all mankind as mother.—New World.

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One who comes to a Catholic college from one of the secular universities, is surprised beyond anything else, at finding in them just what he had expected to find, and was disappointed in, elsewhere; the real college spirit, a distinctly refining and taste-building educational influence, and the unrestrained, open-hearted, society of gentlemen. These features are the glory of the Catholic college; and should be proclaimed as such. The breeze of faith and Christian democracy has, so far, blown away the miasma of toadyism. For a Catholic college-man, the college is a true and vivifying Alma Mater, the real source of his culture and the theatre of his social development. It is time to annihilate the erroneous notion that our Catholic colleges lack gentlemen as cultivated as courteous and manly and socially well-equipped as the most exclusive clubs of Harvard or Princeton; and if they are less prominent now,—because of their instinctive modesty—they will be better known in later life. Perhaps if you weigh these pros and cons you may look in more kindly manner upon Aunt Evelyn's counsel.—John Lafarge, S. J., in America.

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