

The Smile and the Sigh.

BY G. T. JOHNSON. A beautiful babe in her cradle bed lay; Her eyes might be reckoned by less than a day. Two little good watching her tiny dimpled fist, And rose-bud mouth that the angels had kissed.

Said one to the other, "What father abode Could Heaven, in its bounty, on us have bestowed?" And the other, "None father: I claim her my own. By right of discovery: I came here alone."

"Ab, no," said the first, "that cannot be true, Since no one denies I'm the shadow of you." "I can be alone," "Nay! I sood by your side."

"I'll dwell on her lips," "In her heart you'll hide."

The smile wreathed her lips, falling slightly apart, The high bank in sadness down into her part. This was ages ago; how long I forget, But the smile and the sigh strive for mastery.

ONE CHURCH FOR ALL.

ARCHBISHOP RIORDAN TELLS WHY HE BELIEVES THE CATHOLIC FAITH THE ONLY ONE IN ALL THE WORLD.

Plano, Ill., Oct. 10.—This pretty little town is on the main line of the Burlington Road, fifty-two miles west of Chicago. Three thousand two hundred are the figures set opposite it under the caption "population." It is the best known out-lying town of Kendall County at the site of a prosper and harvesting crop of corn, with-standingly its comparative oblivion, Plano is a flourishing town; it is steadily growing in population and wealth, and will one day undoubtedly be a manufacturing centre of some note. Drunkenness among its inhabitants is unheard of. There isn't a bar-room in the city, and no other place where liquor can be purchased.

To-day the new Church, St. Mary's, was formally dedicated with all the pomp and ceremonial that such a service implies.

The ceremony was conducted by no less a personage than Archbishop Riordan, of San Francisco, and he was assisted by Revs. Father Riordan, Dunn, and Henneberry, of Chicago, and Father Erhard, the worthy priest who presides over this parish, and to whom belongs the credit of securing for Plano its parish house of worship. Archbishop Riordan and Father Henneberry arrived here last night and were the guests of Father Erhard, but the other clergyman did not arrive until 10:20 o'clock this forenoon, when they came in on a special train from Chicago. They were accompanied by that veteran priest, Father Carroll, who, despite his advanced age and infirmities, insisted upon coming. The party was received at the depot by the Archbishop, a party of Foresters, and a large concourse of town folk, who accorded them a hearty welcome. Carriages were provided for the clergymen, and then a procession, headed by the Plano brass band, was formed. From the depot it marched to Main street, thence to Plain street, and thence north to the new church.

Plain street is a typical country highway, skirted by tall, wide-spreading shade trees and green fields which are covered with a profusion of wild flowers. In one of the most beautiful spots of this pastoral scenery the Catholics have erected their church. It is in keeping with its surroundings. It is an oblong, white frame structure, two stories high, and is surmounted only by a plain cross. Its exterior is severely plain, with the exception of a little tower on either side. When the clergy and their escort approached the sacred edifice fully five hundred persons were gathered about its doors. On either side of the road in a kneeling position were ten little girls, each arrayed in white robes. They belonged to the confirmation class that Father Erhard had prepared in anticipation of the visit of Archbishop Riordan. As soon as the latter and his train had passed the church the crowd followed, and the auditorium was soon filled to overflowing. The dedicatory services were conducted by the Archbishop, and when they were concluded high mass was celebrated by Father Henneberry, of St. Pius' Church, Chicago, assisted by Fathers Riordan and Dunn. Father Carroll occupied a seat on the altar during the mass.

Archbishop Riordan's sermon was a simple yet convincing argument in favor of the Catholic Church. He said: "This ceremony suggests different thoughts to those present, whether they are members of this or any other congregation. To the Catholic people this is a day of gratitude and joy. They are thankful to God because He has permitted them to see the completion of this work. Their hearts are also filled with joy at the thought that they have assisted in the celebration of Mass within its walls. To you who are not members of the Catholic Church the ceremony suggests other thoughts. You ask, perhaps, but the good of all that? What does it mean? Why should there be religion; cannot we serve God in our own homes? Why should there be any external manifestation of our love? These thoughts possess a large majority of those who are not members of the Catholic Church. There is this feature about this age: Although on the surface it appears to be an age of indifference to anything that is religious it is in reality one of deep and earnest religious discussion. No man is indifferent to it whether he be an enemy or friend of the Church. They take it to their minds and discuss it earnestly and carefully. No matter whether he belongs to a religious denomination or not every man is deeply affected toward religion. It is the subject most discussed in the family circle in the counting-room—everywhere. Therefore, when you open a place of worship it is natural that there are some who are not members of the Church who should have some thoughts about the ceremony.

There is no more important question than that of religion. Man has always been affected by it, and he cannot put it down. The subject appeals to their most tender memories. A man naturally asks himself, "Am I to be content with this little every day business? Will its little details occupy my whole life, and can I do nothing but buy and sell flour and sugar and soap?" It were better that we were were born if we were thus content. Most men there is something better to think about, something

above; that there is a God above us, and that He has established relations with us as His children. Again you may ask, "How are we to know what God thinks of us?" I will answer to all to turn to the divine truths he has left for the guidance of all men. A good many men are not able to form any fixed religious opinion account of the great confusion that exists in religious ideas. They cannot see their way clearly, and are not able to get past the meagre lights of their own intellects. Then they abandon religion entirely.

The Protestant religion says every man is his own guide, and can worship God as he chooses; that he can choose his own religion. That men have followed this teaching largely is evidenced by the innumerable religious bodies and sects that you see all around you. Therefore confusion exists in the minds of the men who follow them. How different it is with the Catholic religion. We do not say that each man is his own religious teacher; that men are enlightened sufficiently or possess reason enough to teach themselves their duty to God. He has revealed his truths to nobody in particular, but to a great organic body, over which he presides and controls. That living organic body, which we know as the spiritual society of the Church, all men must belong to if they would know the teachings of God. In ordinary every-day affairs we do not delegate men the right to follow their own instincts. In our domestic affairs we do not act in consonance with the teaching of the Protestant Church, but we do adopt the very principle which underlies the Catholic Church. We do not leave people to themselves. We do not say to our children, "Do as you see fit. You have intellect to guide you and you can act upon your own impulses." No, we want a direct result. We nurture and cherish our children's early sacrament. We send them to school and dictate what they shall study, and from this springs our great educational system with its practical training. As the child grows his mind is taken up with the immediate duties at hand then it is time to inculcate in him the religious principles you would have him follow. The same is true of government. We do not say to the people go and govern yourselves as you please. We know that there would be no government, but that anarchy and crime would result; hence we form our great governments and build around them bulwarks of laws alike for the protection of the people and the state.

God did not leave it to me or anybody else, no matter how learned, to follow our own instincts in the matter of religion; but He formed a great society that is perpetual, and left with it the divine truths for all who are to be born in this world. That society is the great historic Church. Man must either communicate with God through this great organic body or abandon himself to the little light left to his reason. Man scarcely knows what he believes when so many doctrines are being put forth as the revelations of the divine truths. If I did not feel what I believe comes to me from God through this society I would not take human reason for my guardian. I had rather live up to its teachings—rather than bow or stoop to the teachings of any man, who knows no more perhaps, than I do.

The Catholic view of the question is never right than any other. We are, each one of us, individually brought to bear the word of God. Man sinks into oblivion before it. The priest does not preach his own doctrine, his own ideas; he is merely a messenger who bears the divine truth. He may be eloquent, or he may be uneloquent, but behind his eloquence, behind his harsh tones, are ringing the words of our Lord, "As my Father sent me, so I send you. Go into the world and preach what I command you." The Catholic religion is the only rational one in existence. It appeals to practical, sensible business people, and it is the only one earnest minds are looking to to-day with the correct instinct that if there is a great Church in the future it must be modeled after the Catholic, this, whose presence to-day fills the world like a mighty mountain. Its service is the same the world over. Go where you will and you will find them exactly as they are in this church to-day. The holy water which you saw sprinkled about the vestments which the priests are wearing, these altar decorations have nothing to do with it. I might call them all matters of discipline, etiquette of the ceremony. They might all be changed, and the truths of the religion remain. They consist of the gospel, of knowing God, and knowing the soul of man. They are severer to the question which affects you and which affects me, What shall we do to be saved?

The Catholic Church had its beginning when the Lord said to St. Peter: "On this rock I will build my Church, and the gates of hell shall not prevail against it," and He sent His twelve apostles forth to teach His divine truths through the Church, and so it began to grow. It spread little by little all over the world in the face of much opposition. It soon became the Church of all the nations of the earth, and was called the Catholic, or universal, Church. We do not pretend to call it the Catholic Church of America, as I see the Episcopalians want to call their church, but the Catholic Church of the world. It is the same everywhere, and this is why the Catholic Church has been perpetuated until today. It is an endurance that it depends, not on human agencies, but on the divine power, the sustaining hand of the Lord, who founded it. Why is it that it lives under every form of government? Because it possesses a divine vitality, because it is heir to the divine promise the Lord made on the rock when He built His Church.

I want to say a word to the Catholics now, I want to say to you that you can preach the holy religion by leading exemplary lives, by sobriety, prudence and charity. Show your neighbors that you are guided by higher motives than they, that you are lifted on the table land of divine truth, and they will soon begin to follow your example. It behooves you to preach those truths by example, not by the star by word of mouth. You are not conscious of the great power that a layman exerts for good or evil. You are thrown into daily association with persons the minister never meets; you are constantly defending your principles by argument; therefore your power for good is almost beyond comprehension.

In conclusion the Archbishop said: "Thank God to-day that the day will come when you will have got through worshipping Him in these earthly tabernacles; when the curtain will be lifted and you will be ushered into a better world to worship Him with His angels forever."

At the conclusion of the Mass the Archbishop confided thirty-five boys and girls, preceding the ceremony with a clear explanation of its meaning. The congregation was then dismissed.

"TO YOUR TENTS, O ISRAEL."

To the Editor of the Times: Sir,—Foolishness presides in the office of the Hamilton Spectator. About a week ago I wrote the editor a letter quietly pointing out a number of mistakes he had previously made in a paragraph on Separate Schools. On my return yesterday, after a week's absence from home, I found that on the 11th inst. he replied to me in an article which was characterized throughout by perversion and inaccuracy. He starts off by saying that he is "glad to have his errors pointed out."

Yes, so that his friends write temperately.—Yes, in order that he may pervert their statements and abuse their moderation; and "glad to be given opportunity to make his meaning clear"—Yes, like Mark Twain's story of George Washington, which did not say one word about George from beginning to end. The Spectator's article of the 11th is similar in its spirit of perversion, except that it is clearly prejudiced. Next he says: "If (the law) should assume that every taxpayer is a supporter of public schools," that is, he would have Catholics put down as supporters of schools which, as a body, directly or indirectly, inculcate principles contrary to Catholic doctrine, and yet he would not have a non-Catholic support a school in which he believed the teachings were "untrue and dangerous." Again, he ignores the fact that while the law simply assumes that Catholics are supporters of Separate Schools, it compels all non-Catholics, without exception, to be supporters of Public Schools. Here is a paragraph where the law does not unduly favor Separate Schools; on the contrary, this is its chief source of weakness, as any unprejudiced mind will acknowledge. If the law were fixed to suit the ideas of the mighty pen tossing editor of the Spectator the Separate Schools would soon cease to exist. Perhaps this is a consummation for which he devoutly wishes. When the Spectator editor says "both male and female members of religious orders are considered qualified to teach, no matter what their education or training," he says what is positively untrue, because the ladies and gentlemen referred to are thoroughly educated, are well trained to teach, and are, at least as successful as their secular confederates. Moreover, as the public are permitted to have evidence of their qualifications, let any competent judge enter the schools that they teach, observe their work and how they do it, and he will leave with the impression that the Spectator editorial is a delusion and a snare, to say the least of it. As to the responsibility for payment of school tax, the Spectator's opinion is one-sided. All the landlords are not Catholic, neither are all landlords non-Catholic, so that if the Catholic tenant can require his non-Catholic landlord to pay the Separate Schools the tax assigned to the value of his occupancy, then also can the non-Catholic tenant compel his Catholic landlord to set similarly towards the Common Schools. In the city of Hamilton and many other parts of the Province this arrangement causes the Separate Schools to suffer; yet the Spectator editor says that it discriminates against the Common Schools. The boy in the fairy tale could here the grass grow; the Spectator's statement is apparently equally powerful. This article continues: "The Separate School Board may issue debentures." As a matter of fact the law gives no authority to Separate Schools to issue debentures, nor can they require the municipality to issue debentures for them, while the Common Schools can do this.

The leathery countenance of the Spectator's statement is worthy of the old canal horse. In my letter of the 11th to the Spectator I did not intimate that "the taxes of companies must go to the Public Schools." What I stated was this in effect: The Separate Schools cannot claim the taxes of such corporations as the Grand Trunk Railway, the insurance companies and the various banks, and these corporations are not members of the Common Schools of this city about \$4000, or a sum equal to the average annual tax received from the Separate School supporters, all told. I have long been acquainted with the contents of sec 63 of the Act of 1886. If these companies wish to give any portion of their taxes to the Separate Schools, they can only do so by resolution of their directors; otherwise they are assumed to be supporters of the Common Schools and must be entered as such. This is the true construction of the section referred to. In view of the fact that these corporations derive their revenues from the public at large, it would be both legal and just that they be required to pay, say, one fifth of their school tax to the Separate Schools.

All you who have exclamations prepare to utter them now, for the Spectator editor says: "Any man, no matter who he may be, may declare himself a supporter of Separate Schools"—and he refers to section 41 of the Act of 1886. No keener piece of deception was ever practised on a confiding public. Come, ladies and gentlemen, Christians, Jews, Pagans and infidels, come pay your taxes to the Separate Schools, but remember before you can be exempted from paying Public School rates you must "give to the clerk of the municipality notice in writing that you are Roman Catholics." This is how section 41 reads: "Concurrence with the Spectator's statement above given, and then agree with me that that copper plated statement of the Spectator editor would almost lead one to believe that he was first cousin to a brass foundry.—The Common Schools are denominational.—The Spectator is the regular notwithstanding; because the regulations require the use of non-Catholic religious exercises. Also, the schools of the minority in

Quebec have privileges not enjoyed by the schools of the minority in Ontario, for, according to the Quebec School Act, all schools are equal in the eyes of the law. Again, when we consider that the majority are to the minority as four to one, the fears of those kind men about the safety of the Public Schools of Ontario can exist no where except in the ink bottle of the Spectator editor. With the raising or lowering of rates I have nothing to do; the Spectator must know that my part is to pay a tax, not to levy one. In fine, my excellent friend of the Spectator has allowed some ulterior motive to run away with his old-time spirit of fair play. Those who know him also that he does not mean what he says in the editorial quoted; so that it is only for the benefit of the uninformed that I have here placed the whole matter in its true light. Thanking you for the space kindly allowed me, I am, sir, yours truly, CLAWGILL, Hamilton, Oct. 16.

RELIGIOUS VOCATIONS.

LIVING FOR GOD ALONE AND FOR HIS GLORY.

A convent of the Poor Clares was recently dedicated in England at which Very Rev. Fr. Vaughan, O. S. B., preached the following instructive discourse, taking for his text the following Scriptural passage: "Mind the things that are above, not the things of earth, for you are dead, and your life is hid with Christ in God. When Christ shall appear, who is your life, then shall you also appear with Him in glory." These words, said, are taken from Col. iii, 2, 3, and these three verses are the motive power, the method, and the hope for reward of the life of these devout and holy women who this day, in the name of St. Francis and St. Clare, are taking possession of this beautiful convent. And you may ask, How is it that ladies of education and refinement, persons who, perhaps, might have had at their disposal all that this world has to bestow, now is it they shut themselves up in a convent and lead a life there which is an extraordinary life, a life of mortification, contrary to flesh and blood; a life that is without change, one continual life of mortification. You will ask how is it that these ladies are impelled to forsake the world and bury themselves in the cloister? How is it that they can say, with St. Paul, "We are dead, and our life is hid with Christ in God?" I may ask you a question, and the question is this: "How can you account for the marvellous fatigues and labors, dangers and perils, which the Apostles went through for the love of Christ? How can you account for the life of the hermits who peopled the deserts of Egypt, those wonderful men who lived, some of them, on the tops of pillars, and came forth only now and then to take their food? What is it that impelled the martyrs, tender virgins, who gave themselves to have their limbs torn to pieces by the wild beasts? What was the power within them? It was the motive power, the energizing power; it was the Spirit of God that had taken possession of their souls; because the Spirit of God is higher, purer, nobler than the spirit of the world, and which is supernatural overcomes that which is natural; it is of a higher order, and therefore has the supremacy over the lower. So is it with this wonderful Order of St. Clare. Colletes that we have among us this day. The motive power is this first sentence of my text: "Mind the things that are above, not the things of earth."

IN THESE DAYS WE ARE SO MATERIAL men hardly will believe or reckon upon anything except that which they can see, feel, touch and measure. The things of the spirit are unknown to the eye of the flesh, and the more worldly-minded we are, the more our minds are taken up with the things of the world. We know more thoroughly we are in ignorance of this transcendent scene, so much the more are we engrossed in it and so much the more difficult it is to realize the things that are not seen; so much the harder to carry out these words of St. Paul, "Mind the things that are above, not the things of earth." The centre of the life of the Poor Clares, the pivot on which their existence turns, is the mystery of the Incarnation of Jesus Christ. By baptism the Holy Ghost comes and takes possession of the soul of the infant, the purifying waters of baptism makes the child free from sin, and the child is born into a new life. It is in this, that child is a Christian; it is the property of God, and His redeeming hand is strong with love upon it. The consequence is that the Christian has immediately, through the waters of baptism, a principal of dutiful and supernatural life, which remains and endures until by mortal sin he is destroyed. It is no fiction, it is no fancy, it is no creature of the imagination; but it is an actuality; it is something which pervades the entire being of a Christian, and renders him really the child of God. That principle is sustained by the grace of God, by the Sacraments of the Church, and when the Holy Spirit inspires the pure and holy soul to give herself to God entirely, that spirit takes greater and stronger possession of the soul. And this is what we mean by a vocation. If then you see the Poor Clares among us, it is because the spirit of God is in them; because God has selected them out of thousands to be His own Divine Persons. "Mind the things that are above, not the things of earth, for you are dead and your life is hid with Christ in God," I said that the central devotion of the life of the Poor Clares is the mystery of the Incarnation of Jesus Christ; it is that beautiful truth, "The Word was made Flesh, and dwelt amongst us." The aim of their life is to be the representation of the life of Christ. Now, what was the life of Christ? It was first of all a life of retirement. Out of the thirty-three years of our Lord's life you know that thirty He spent in seclusion, away from the business of the world, and apart in the house in Nazareth. It was a life of silence during these thirty long, delightful, fruitful years with His Mother and Joseph. I have said that the life of the Poor Clares is the counterpart of the life

of Christ. These devout women will leave the world, moved by that indwelling power of the Holy Spirit, that here, within these walls, they may bury themselves and begin to act in a practical manner the life of Christ. This, then, is the supernatural and extraordinary life that we led here, and all those who are Christians must be edified and amazed with the life which is to be led within these walls. It is a life of retirement. To-day we are not going to open this house, but to close it; close it against the world, to give these Sisters the privilege and the joy of being alone with God.

THEY BELIEVE FROM THE WORLD, NOT BE CAUSE THEY CONTRARY IT, but because they wish to live above it, to pray for it, sanctify it, and win it to the arms of Jesus Christ. Their life is one of silence, as was Christ's, but not merely human silence; a silence in the soul, where God loves to dwell, and in silence the voice of God is heard in the cells of the just. There that sweet, still voice of the Beloved is heard, filling the soul, overflowing the heart with joy and a contentment which the world cannot know; a silence where the heart can open itself and entertain itself with God. Is it not true? have we not all experienced this; that sometimes there is in our heart some sorrow, some anxiety, some sentiment so deep, so obscure, that we cannot communicate it even to our most dearly beloved one? To speak of it seems to degrade it; to try to express it in language would fail, and we have to remain with a secret; no one can get at it; we cannot communicate it to any one as we would. There is no one who could understand the perplexities but Jesus Christ Himself, Who is all-wise, all-loving, and full of compassion. It is to this One that the Poor Clares can go with their sorrows, their anxieties and their troubles, because where the flesh is, and the soul is, there must occasionally be such pains. To Christ they can go, and in the silence of the heart draw from the Fountain of Life the waters of comfort and strength. Their Divine Feast is one of the sweetest and the greatest duties that they have. In the early hours of the morning, in that church you will hear the voices of the nuns lifted up to God, the last thing AT NIGHT THEIR VOICES WILL ASCEND TO HEAVEN AS INCENSE.

Their whole life is one of prayer; it is the very sap and strength of their life. Prayer is that which makes them bring forth fruits in good season. Their life is a life of prayer and communion with Jesus Christ. It is a life of obedience. The nuns cannot even have so much as a word without permission. They cannot take a step except under obedience. Their whole day is mapped out by the voice of holy obedience. Whether they go to church or to their cells, whatever they do is through obedience, so that you may say their whole life is one continued act of holy obedience. They give up their own will. They came like Our Lord, "Not to do my will, but the will of Him who sent Me." And lastly, their life is a life of sacrifice. All the powers of their soul, all the senses of their bodies are sacrificed to the honor and glory of God. As Jesus Christ did not allow one limb or one member of His body to escape the agony of the Cross, so neither do the Poor Clares allow any to escape that same holy sacrifice. This entire, this generous, this noble and transcendent sacrifice is that which likens them to Our Blessed Lord hanging upon the Cross. What now is the result of this extraordinary, supernatural and marvellous life that is to be led within these cloisters? The result is that the old Adam in them is destroyed, and the new man according to the image of Jesus Christ takes its place, so that their characters, their tastes, their desires, their aspirations, their whole life, their entire being, soul and body, becomes transformed. With regard to their body, they may say, "I mean that my body is not to be taken up with regard to their souls, they may say with St. Paul: "I live now, not I, but it is Christ that liveth in me." Christ in their heart's mind moves the Christian throughout, and so the Kingdom of God comes within them. We are going, I may say His Lordship is going, to close this house which we call the House of Bethlehem, the house of bread, of spiritual and delightful food. He is going to close this Nazareth, where Jesus and Mary and Joseph will live and live and live. He is going to close this convent, which we may call the Garden of Gethsemane. He is going to close the Calvary, this Calvary where these human souls hope to lead a life of entire, pure, simple and perfect sacrifice. Human nature loves and admires sacrifice; it is noble. This house is to be this day closed, that the life of the sacrifice of the Poor Clares may be hidden from the world and the more entirely for God. He is going to close this SPEECHES WHERE THESE WOMEN ARE TO BE A LIFE dead to the world and live only to Christ. Such is the motive power, the method and the reward of the life of these holy nuns of this glorious Order of St. Clare which we have among us this day. It is not the joy, it is not the privilege, are not our hearts full with enthusiasm at the mercy of God in bringing this house of the Poor Clares among us? We have to rejoice this day, and the first that will rejoice is surely God and the angels of Heaven, because a life here is a life of worship to the Kingdom of Heaven. You will have seen outside on a slab that this house has been built pious resignation, let them wander into the rooms of the Young Men's Christian Association, where the "fishers of men" have provided instruction and amusement suitable to all tastes. No, answers Father Scully; and he founds a gymnasium.

Usually, a literary society is founded when the young men of a parish conclude to do something towards the elevating of themselves. A great begging of books for the library takes place throughout the parish, and a queer collection is usually the result. Then the pastor is induced to make an appeal in favor of the young men, who proceed to arrange for the performance of a drama, or something of the kind. This is the beginning of the end of the average literary society. The young men are let alone. The older men show no interest in their grouping efforts to help themselves. Some are careless and thought-

rejoice with her and thank her. Another class who have reason to rejoice are the thousands within and beyond the shores of the United Kingdom, who have prayed for the noble mother foundress when she was in sorrow and in trial. And, lastly, he may rejoice with as seventh birthday we are this day keeping. I mean that dear, pure and noble child, who is the hope of this glorious Catholic dual house. He may rejoice because methinks this house is a pledge that one day, and that perhaps not long off, the words of the angel will sound in his ears. Joy be to you all. Be of good courage, for God is at hand. He rejoices this day, and we all rejoice. It is a day of triumph; it is a day in which all our hearts are full. When Christ shall appear, Who is your life, may God grant that we may appear with Him in everlasting joy.

IN SPITE OF TALL HATS.

N. Y. Freeman's Journal. Father Scully, of Cambridgeport, Mass., has solved the problem of keeping young men employed during their times of leisure, and healthily employed. The literary institutes founded for this purpose have not been wholly satisfactory. Books, debating societies, and the exercises arranged by the literary committees have not always proved as attractive as was expected. The billiard-table, which became an indispensable feature of the literary society rooms, also ceased to keep the young men in rooms where they will meet others of their Faith. Father Scully has built a gymnasium for Catholic young men, well equipped with all the latest inventions affected by the athletic. He charges the small price of \$10 for a year's ticket, which entitles the buyer to all the privileges of a first class gymnasium.

Catholic young men in New York and Brooklyn have no such facilities for healthy exercise. The Young Men's Christian Association has been in these cities, quick to see the need that Father Scully has supplied in Cambridgeport. We commend the consideration of Father Scully's plan to the next convention of the Catholic Young Men's Societies.

These societies need more sympathy from older and wiser men than those that fill their ranks. They are composed of young men without much experience of life, anxious to make the most of themselves, and not knowing how to do it. They talk a great deal, and some of them talk much nonsense with a high flow of tongue. But, nevertheless, they are well-to-do. They are gathering together under the name "Catholic" shows a desire for something that may be gained by unity and organization. The young men's societies should not be treated now with indifference. The absurd and ridiculous pretensions that make it impossible to consider them without a grimace have been abated by common sense. The question now is: Shall they be permitted to disappear, or shall they be encouraged to gain the good that can be gained by organization?

A common and pitiable object in the large cities is the young man whose only "home" is a boarding-house or an hotel. He may be a good man, but he is lonely, cut off from his kind by the barrier of circumstances, thrust into acquaintanceships, which are more likely to be degrading than elevating, by the force of circumstances. He has the choice of spending his evenings in a desolate room, lounging in the "parlor" or reading room with a miscellaneous crowd, or sauntering through the streets. There is the theatre; but the influence of the theatre, as it is, is not a good influence.

Few of us are so strong in the faith of the Catholic Church and in the practices that spring from that living faith, that we cannot benefit by the example and conversation of other Catholics. Young men may be apparently careless, self-sufficient for themselves, self-reliant, and seemingly not in want of sympathy. Nevertheless, they do want it. A warning word, an honest protest against the opinions on faith and morals that fill the social atmosphere, uttered by one in sympathy with the struggles of these seemingly self-sufficient young men, has changed the whole course of lives from evil to good.

Because a young man wears a tall hat, leans into the street arrayed as gloriously as his tailor can make him, talks dogmatically on all subjects of which he knows least, shall we conclude that he does not need sympathy, that he is not worth the trouble of understanding, because he seems so easily understood?

These young human beings, with their tall hats and their tall talk, their cigars and cigarettes, their conceit and their themselves as they appear. They have vulnerable places; they are easily led towards God or devil, and they are the more easily led if they can be arranged in groups. They need, most of all, good leaders; not leaders chosen from among themselves, but leaders of firm and true faith, wide experience, and wider sympathy. Because they prefer exercise to books after a long day at desks or in workshops, and some more interesting entertainment than a drowsy "lecture" or lecture by some ambitious amateur, shall we cry out that these young men are hopeless—that it is useless to try to bring them together? Shall we, with gestures of pious resignation, let them wander into the rooms of the Young Men's Christian Association, where the "fishers of men" have provided instruction and amusement suitable to all tastes? No, answers Father Scully; and he founds a gymnasium.