CHATS WITH YOUNG MEN

LENT

young men hate to go Because it is a restrain to confession? Because it is a restraint on their sins. Why do they not receive Holy Communion every Sunday? Because, to do so properly they would have to keep in the state of grace? Why do they not observe the fast of Lent? Because they are slaves to their stomachs. Why do they not practice their religion faithfully? Because holiness requires self-denial and they prefer self-indulgence.

MADE TO SERVE GOD

When we understand the nature of our own minds, heed the promptings of our hearts, and interpret the capacity of our own reason, we value the leason we learned when first we opened our minds to understanding, that we are made to know God and to love Him. Whatever else man is, he must be religious; whatever engages his activities, his first and all-absorbing aim must be divine adoration, worship, respect obedience and love. And howsoever great may be his rise in other lines, his development in his relations to God must be the greatest.

eatest. we forget this, the claims of when we lorget this, the claims of business distract us, the attractions of pleasure lure us, the lust for power enthralls us, the passion of sin controls us, and we lose sight of the fact which we us, and we lose sight of the lact which we should constantly recognize, that unless we join in praise and prayer to the Most High and unite in adoration of His Supreme Majesty we are an anomaly on the face of the earth. For all things that exist render praise to Him. What we need is more reflection; deep pon-dering will reveal to us the necessity dering will reveal to us the necessity of religion to give proper dignity to our lives, impulse to our endeavors, strength to our weakness and support in our sorrows. A little knowledge may lead from God, but more knowledge drives us back to Him. When the thought of His sovereignty takes possession of us and we realize our dependence on Him, we shall appreciate religion's claims and acquit ourselves of its duties.

duties.

Some refuse to accept and abide by the teaching of the supernatural, alleging that they are beyond the scope of human attainment, and therefore should have no binding force. But the foundhave no binding force. But the found-ation on which those teachings rest is as sound and solid as human reason or human judgment; and faith gives play to a perfectly legitimate function or operation of the human mind. And no student of natural philosophy or earthly science proclaims the conclusions of his study or the feats of his reals with an study or the facts of his realm with any more confidence than the man of faith. viction of the truth and actuality of

Conviction of the treth and actuality of the supernatural is possible, obligatory, indispensable and not so very difficult, and will direct and impel to earnest and loving practice of religious virtues.

Unwillingness, too, keeps many away from the Church and God—unwillingness to accept and fulfill the obligations which religion imposes. For religion is a system of duties and laws as well as of inspiration and hope. It comes to us and says emphatically: Thou shalt not. It declares some human actions unlawful and some desires illegitimate. It puts us under restraint and would uniawidi and some desires illegitimate. It puts us under restraint and would have us exercise self-control. We have to check our passions and overcome evil tendencies. And there are standor check our passions and overcome ovil tendencies. And there are standards—exact, strict and positive—scoording to which our conduct must be ruled. We are not allowed to think as we please or to do as we like. And we must one day render an account of our stewardship. We do not relish anything that puts us under restraint or makes it hard for us. We do not read "Rules and Regulations" with pleasure, and do not spontaneously place ourselves in the way of laws and their action. We observe laws under protest. Therefore as religion may not have any immediate and present sanction for its laws and cannot secure by earthly penalties the observance of its commands and injunctions, mankind takes advantage of the case with which it can advantage of the case with which it can woid the obligations, and with perfect composure and indiffer ence. Only they who are possessed by the importance and filled with the spirit of devetion will obey when religion calls and do what it directs.

If all men would remember the second and third verses of the book of Ecclesi asticus—"A wise man hateth not the commandments and justices and he shall not be dashed in pieces as a ship in a storm; a man of understanding is faithstorm; a man of understanding is faithful to the law of God and the law is faithful to him"—they will see that obedience and constancy in all that religion requires will redound to their glory, peace and happiness; that the grace which the Lord infuses and the joy which He imparts to the soul will amply repay them for the self-denial they precise and they practice and compensate them for the sacrifices they make in leaving all things and following Him.—Rev. C. F.

HOW TO BE A MAN

In one sense, very young persons are apt to think too much of themselves—in another, not enough. When they think they know more than their parents and they think too much of themselves. It they think too much of themselves. It used to he said, when I was a boy, that "Young folks think old folks are fools; but old folks know young folks are fools." Although you should not be called fools. because you have already acquired much knowledge, and have the capacity of acquiring much more, yet with reference to such knowledge as is acquired by experience, and in comparison with what there is to be known, there is, "more truth than poetry," in the old

But when young people suppose it is of no consequence what they do, or how they behave, because they are young, then they do not think enough of them-

Should you see a man riding with a think his stick for a whip, you would not think his stick worth your notice at all; but the biggest tree that ever I saw grew from a little willow stick that a man rode home with, and then planted

in his garden.
You have sat under the beautiful shade of the great elm-tree; and when you have looked upon its tall, majestic trunk, and its great and strong branches,

with their ten thousand little limbs waving gracefully before the wind, you have been filled with admiration and delight.

"What a mighty tree!" you say; "I wonder how long it has been growing."
But the seed of that tree, when it was planted, many years ago, was no bigger than a mustard-seed; and if you had seen a tiny sprout that your grandfather was tying up with so much care, when it was a few years old, you would have wondered that a man should think so much of such an insignificant twig. But, if he had let it grow up as it began, without any care, it never would have been the stately tree it is now. That was the most important period in its life, when it was a little twig it began to lean over, and grow crooked and ugly. If it had not been trimmed up then, it would have continued to grow worse and worse; and, after it had grown to be a tree, it could not have been straightened at all.

Now, you are, in some respects, like this little twig. You, too, have just begun to be; and now your character is pliable, like the young tree. But, unlike it, your being is to have no end. Instead of growing a few hundred years, like a great tree, you are to live forever. And everything that you do now must have an influence in forming your character for your whole being. In this latter sense, you cannot think too much of yourself; for you are the germ of an immortat being.

Did you ever stand up by the shore of

latter sense, you cannot think too much of yourself; for you are the germ of an immortal being.

Did you ever stand up by the shore of a placid lake or pond, in a calm, sunny day, and throw a little stone into its smooth, silvery waters? Did you observe now, first, a little ripple was formed around the place where it struck, and this was followed by a wave, and then, beyond, another, and another, till the whole surface of the water was disturbed? It was a very little thing that you did; and yet it agitated a great body of water. So it is with childhood and youth; the most insignificant action you perform, in its influence upon your character, will reach through the whole period of your existence.

It will not do for you to say, "It is no matter how I behave now; I shall do differently when I am a man." "But would you have a little boy act like a man?" Not exactly. I would not have him affect the man, and appear as though the thought himself a full-grown gentlement. I would not have him affect the man, and appear as though the thought himself a full-grown gentlement. I would not have him affect the man, and appear as though the thought himself a full-grown gentlement. I would not have him affect the man, and appear as though the thought himself a full-grown gentlement. I would not have him affect the man, and appear as though the thought himself a full-grown gentlement. I would not have him affect the man, and appear as though the thought himself a full-grown gentlement. I would not have him affect the man, and appear as though the thought himself a full-grown gentlement.

he thought himself a full-grown gentle man. I would not have him imitate th tond which undertook to swell to the size of an ox, and in the operation burst open. But I would have him manly in his childishness. I would have him courageous, to meet difficulties, noble and generous in his feelings and actions, and courteous in his manners, always, in all companies, and in all places, behaving in a manner becoming to a person of his age. A well-bred boy, who knows what is becoming and proper, and carries it out in his behaviour, is already carries it out in his behaviour, is already a gentleman. But the mischievous, rude, unmannerly lad, who pays no regard for propriety of conduct, will never be a gentleman. And a boy who has the courage to face difficulties, and the energy and perseverance to accomplish what he undertakes, is already a man; while the indolent, cowardly, "I can't" boy, will never be a man. — Catholic Columbian.

OUR BOYS AND GIRLS

TWO INVENTIONS OF BOYS

The invention of the valve motion and the steam engine, was made by a mere lad. Newcome's engine was in a very incom-plete state, owing to the fact that there plete state, owing to the fact that there was no way to open or close the valves except by means of levers operated by hand. He set up a large engine at a mine, and a boy, Humphrey Potter, was hired to work those valve levers. Although this was not hard work, it

faction of seeing the engine move with perfect regularity of motion. A short time after the foreman came around and saw the boy playing marbles at the door. saw the boy playing marbles at the door.
Looking at the engine, he at once perceived the ingenuity of the boy, as well as the advantage of so clever an invention. The idea suggested by the boy's inventive genius was put into a practical form, and made the steam engine an account of the steam of the stea

cal form, and made the steam engine an automatic working machine.

The power loom was the invention of a farmer's boy, who never had seen or heard of such a thing. He whittled one out with his jackknile, and after he had finished it, he exhibited his device to his father, who at once kicked it into pieces, saying he would not have about him a boy who would spend his time in such foolish ways. Accordingly, the boy was sent to a blacksmith to learn the boy was sent to a blacksmith to learn the trade. His master took a lively interest in the lad. He made a loom of what was left of the one his father had broken, and showed it to the black-smith. The latter saw he had no common boy as apprentice, and that the invention ayaluable one. A loom was constructed under the supervision of the boy. It worked to perfection, and the black smith furnished the means to manufac-ture the looms, the boy receiving half

the profits. In about a year the blacksmith wrote to the boy's father that he would bring with him on a visit a wealthy gentleman, who was the inventor of the celebrated power loom. One may, therefore, con-ceive of the astonishment of the father when his own son was presented to him as the inventor of a loom based upon the principle of that which the father had kicked to pieces only a year before. —Catholic Columbian.

FOR THE MOTHER

What does the girl "owe" To manifest an interest in whatever

ffects or amuses her.

To seek the mother's comfort and pleasure in all things before one's own.
Not to forget, though she may be old
and wrinkled, she still loves pretty

and wrinkled, she still loves pretty things.

Frequently to make her simple gifts, and be sure that they are appropriate and tasteful.

To remember she is still a girl at heart, so far as delicate little attentions are concerned.

BOY SAVED FROM

BEING A CRIPPLE By Douglas' Egyptian Liniment

By Douglas' Egyptian Liniment
Mr. W. B. Perry, Tamworth, Ont., has
as my who owes a good deal to Douglas
Egyptian Liniment, for without it he
would certainly have been partially
crippled for life. His father writes:
"My son Marshall had his foot so
badly frozen that the doctor said he
would have to amputate the toes. The
boy cried so funch that we declined
to allow the doctor to amputate.
"A friend hearing of the case sent
us a bottle of Egyptian Liniment and
strongly advised us to try it before
consenting to amputation. We wished
if possible to save our son from being a
cripple and used the Liniment.
"Three days after the first application the frozen flesh dropped off and
the boy's foot began to improve and was
saved.

The way Egyptian Liniment removes unhealthy matter from frost bites, scalds, burns and festering wounds and restores sound, healthy flesh, is simply wonderful.

25c at all druggists. Free sample on request. Douglas & Co., Napanee, Ont.

To lift the many burdens from shoulders that have grown stooped, perhaps in waiting upon her girls and in work-ing for them.

happen to be at variance with one's own advance views.

To introduce to her one's friends and enlist her sympathies in one's projects, hopes and plans, that once again she may revive her own youth.

If she be no longer able to take her accustomed parts in the household duties, never allow her to feel she is superfluous or has lost her importance as the central factor of the home.

To remember her life is monotonous

as the central factor of the home.

To remember her life is monotonous compared to one's own, and to take her to places of amusement or for an outing in the country as frequently as is con-

The girl who endeavors to repay in The girl who endeavors to repsy in alight measure what she owes her mother will be most popular with those who are worth considering, and, ten to one, her tife will be a successful one.—True

WATCHED BY A PICTURE

A little girl, not ten years old, was in a drawing room by herself. She saw a string of gold beads and a beautiful ivory fan lying on a table. She put the beads on, and walking the length of the room stood before a mirror gazing at herself. She held the fan in her hand and waved it to and fro, fancying her-self a beautiful princess of the older

There was no harm in her doing this, except that the beads and the fan were the property of a lady whom she was visiting, and that she had been taught not to meddle with articles that did not

belong to her.
She started at the thought that some Although this was not hard work, it called for constant attention.

As the Potter lad was working the levers he saw that parts of the engine moved in the right direction, and at the same time he had to open or close the walves. He procured a strong cord, and made one end fast to the proper part of the engine and the other end to the valve lever. The boy had then the satisfaction of seeing the engine move with a look of reproof. Everywhere she turned, the eyes of the lady in the portrait a lady with dark brown eyes, one might come and see what she was doing before she had time to restore the beads and the fan to the table from which she had taken them. Walking rtrait a lady with dark brown eyes, soft brown hair and smiling lips, seemed to follow her. She felt uncomfortable, and turning to the portrait she said:
"You need not look at me so. I am

not doing wrong." *
Still she felt uncomfortable, and she did not lose the feeling until she had left the room, found the owner of the beads and told her all about it.

When one has done even a little thing that seems not to be right, the best possible thing to do is to make a confession and get it off one's mind.—True

ROSES AND THE ROSARY It would be a long story to tell how and when and why the rose, the queen and when and why the rose, the queen of flowers, becomes by Christian attribution, the special flower of Mary, the queen of the children of men—queen also of the saints and apostles and every angel including princely Gabriel who had royally saluted her when she was

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remarkably easy on the eyes

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Acetylene?
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still a simple Galilean maid espoused to
Joseph the carpenter.

Sufficeth to say that the rose in its bud
is the emblem of maidenly modesty so
pre-eminently Mary's. The rose in its
thorns represents the bitterness of
Mary's lifelong sorrows that won for her
the title of "Lady of Sorrows," her
queendom of the martyrs. The rose in
its full fragrance and glory of blossom
typifies the fruitful motherhood of Mary
that gave us Christ, the rose of the
world, first in Galilee, bone of her bone
and fiesh of her fiesh, and again and
again gave us Jesus in our hearts—as
often as by her powerful and pleading
and piety we are helped, and never has
it been known that say one has had in
vain recourse to her. The Rosary, her
wreath of roses, is a beautiful sacrament
meekly God's and her's who is "Exalted
as a rose plant in Jericho."
THEY DID NOT SEE IT

THEY DID NOT SEE IT

"It was absurd. The thing was as plain as could be; but I could not make them see it as I saw it," exclaimed Helen. There was something of contempt in her tone for those too blind to see what was so plain to her own clear vision. She was rather disconcerted by the lack of sympathy in her hearer.

"Too bad that all cannot see things int allie." was the mocking comment.

just alike," was the mocking comment.
"But just think, my dear Helen, what a sameness there would be if no one ever ventured to have a different opinion

ventured to have a different opinion from your own."

Helen looked hurt, then thought better of it and joined in the laugh. To her had come a swift picture of the situation. As in a flash she saw how small she herself and her opinion were besides the rest of the world. The mockery did her good, and the lesson of toleration smoothed many a rough spot out of her future path. If we would live comfortably with others, we must allow them the same of opinion that we claim for ourselves.

Father Coleman, O. P., of Dublin, in one of his "conferences" recently on "The Aims and Works of the Religious Orders," spoke of those known under the generic name of Clerics Regular. The success of Martin Luther's revolt The success of Martin Luther's revolt against the Church, he said, took her by surprise, and seemed for a short time to paralyze her energies. He had torn haif of Europe from her grasp by the middle of the sixteenth century, and heresy was already beginning to affect the other half. All the Northern countries had gone hopelessly astray, and even Austria, the Rhine Provinces and Poland were all but lost. Men began to doubt if the Church would outlive the storm. It was at this critical the storm. It was at this critical juncture that God raised a man after His own Heart, and inspired him to found a religious order that would render untold service to the Church in the conflict she was then engaged in.

IGNATIUS THE SPANISH SOLDIER This was St. Ignatius, the Spanish soldier. The religious life might be pursued under many forms; the essence of it was the vows of poverty, chastity, and obedience, those counsels of perfection, given by Our Lord Himself, Who thereby founded the religious life, which under one form or other had always been in the Church. Some theolegians held that the twelve Apostles legians held that the twelve Apostles themselves were the first exponents of the life of Religious Orders. That life might be either contemplative or active. Ignatius determined on the latter. He felt that there was wanting a spiritual army trained specially to fight the battle for the Church against the forces of Protestantism. And so he deter-mined on forming a Society of Clerics mined on forming a Society of Clerics Regular. There were several movements of the kind going on at the time, and the Barnabites, Theotines and Somaschans, Societies of Clerics Regular, were already doing good work. The difference between them and the Friars was that they took only simple vows, wore the simple eccleiastical dress, lived in colleges, not convents, and did not keep colleges, not convents, and did not keep up the choral office lin their churches. The Society of Jesus, founded by St. Ignatius, and confirmed by Pope Paul III., in 1540, leaped at once into prominence and acquired a world-wide fame. The alarming course of Protestantism was stopped, the tide of conquest began to roll back, the world was astonished at the rapidity of the conquests of the new Order and the completeness of its victories. Its members were found

DRINK CURE A MIRACLE

No. Just Sound Science

Many drunkards are sent to jail when what they need is medicine. Drink has undermined their constitutions, inflamed undermined their constitutions, inflamed their stomach and nerves, until the craving must be satisfied, if it is not re-moved by a scientific prescription like Sameric

Samaria.

Samaria Prescription stops the craving, restores the shaking nerves, builds up the health and appetite and renders drink distasteful, even nauseous. It is odorless and tasteless and dissolves instantly in tea, coffee or food. It can be given with or without the patient's Read what it did for Mrs. G. of

Vancouver.

Vancouver.

"I was so anxious to get my husband cured that I went up to Harrison Drug Store, and got your remedy there. I had no trouble giving it without his knowledge. I greatly thank you for all the peace and happiness that it brought already into my home. The cost was nothing according to what he would spend in drinking. The curse of drink was putting me into my grave, but now I feel so happy, and everything seems so different and bright. May the Lord be with you and help you in curing the evil. I don't want my name published."

Now, if you know of any unfortunate needing Samaria Treatment, tell him or his family or friends about it. If you have any friend or relative who is forming the drink habit, help him to release himself from its clutches. Write to-



within the life-time of the founder in every part of Europe, and before he died the Order possessed fifty-two large colleges and twenty-four smaller ones. He himself founded at Rome the German, English, Scotch, and Irish Colleges to serve as nurseries for missionaries. St. Francis Xavier at the same time was bringing the Faith to India, Malabar, and Japan, and instructing and baptising thousands of the heathens.

ABSOLUTISM IN GOVERNMENT

What was the secret of this great success? In the first place, the genius of Ignatius had foreseen that a change to Absolutism in Government was a necessity of the times. The authority of the Jesuit-General in Rome was made greater than ever before attempted in greater than ever before attempted in any Religious Order. He was in con-stant touch with all the members in for ourselves.

FROM A WORLDLY SOLDIER TO
A SPIRITUAL ONE

stant touch with all the members in a moment to strengthen a post in danger and to make the abundance of one province to supply the necessities of another. That Absolutism was the first other. That Absolutism was the first reason of the marvellous success of the operations of the Society. Another reason was the zeal displayed in the education of youth by the founding of colleges wherever the society took up its abode. The college idea, as conceived by Ignatius, giving a full course of study, from elementary classes to lectures on theology, was an entirely new one. No Order had hitherto taken up the training of youth as its sneeial ip the training of youth as its special up the training of youth as its special aim. The very constitutions of the other Orders, the regulations of their houses, in which everything was subordinated to the liturgy, were in opposition to this idea. The erection of colleges, and the direction of many of the new seminaries, direction of many of the new seminaries, gave the Jesuits enormous influence among the higher classes of laymen, and also with the bishops. They began to produce a galaxy of writers on sacred and profane subjects. The rule that they were obliged to do scholastic work to the contract of they were colleged to accommend work for several years, after their own studies, and before their ordination, helped immensely in the formation of learned men in the Society.

INCESSANT ACTIVITY

Their policy was one of incessant activity, a policy inculcated on their manner by Ignatius and the succeeding generals. Their obedience was to be generals. Their obecience was to be absolute, and was made a special feature of their Institute. They took a fourth vow to go to any part of the world as missionaries which the Pope might in-dicate to them. Thus it was that the Society of Jesus, in the sixteenth and following centuries, seemed to permeate every part of the Church, to dominate every interest, to absorb every service, and outshine every other Order. On their first centenary they had eight hundred colleges and seminaries, and seventeen thousand members, and just before their suppression they were nearly twenty-three thousand in num-ber. Their zeal and success in the foreign mission field was not less than what they had showed at home. Side by side with the Dominicans and Franciscans, who had gone before them, they worked among the savage tribes in North and South America. They penetrated the virgin forests, got the savages together, learnt their language, built rude chapels aed schools, and in the course of time, a once savage and warlike people were cultivating the soil, living in well-ordered villages, well instructed in reading and writing and the mechanical arts. In Mexico, Peru, and other countries of the same save and other countries. tries, churches, cathedrals, colleges, libraries, and asylums, testified to the devoted work of the missioner and the power of the Church in promoting civil-ization among the most backward colored

SUPPRESSION

It was the very success of the Jesuits in Paraguay that was the first occasion of their downfall. They were accused by the Prime Minister of Portugal, Pombal, of desiring to set up an independent kingdom, and were banished from Portugal and all her foreign possessions. That France and Spain followed suit shortly after, banishing the Jesuits, and confiscating their property, was due to the untiring efforts of the Jansenites, their inveterate enemies, and to the infidel and Freemason party then growing into power. One of the most remarkable events in the history of the Religious Orders was the entire suppression of the Society by Pope Clement XIV., in 1773. The Pope yielded to the clamor that had been going on for years, simply, as he took care to express in the Bull, for the sake of the peace of the Church. But the suppression meant only a temporary suspension of the Society, and they were restored by Pius VII. to all their rights and privileges, in 1814.

IS14.

In modern times a large part of the work of preaching and teaching had been shared by the Religious Congregations, such as the Redemptorists, Passionists, the Oblates of Mary Immaculate, the Marisas, the Marianists, the Fathers of the Holy Ghost and the Salesians, to whom should be added the reference of the Franciscan A FREE TRIAL PACKAGE of Samaria Prescription with booklet, giving full particulars, teatimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence sacredly confidential. Write to-day. The Samaria Remedy Co. Dept. 11, 49 Colborne St. Toronto Canada.

and from that time by the Jesuits till their suppression in the eighteenth

MIXED MARRIAGES

entury.

At the root of all the agitation engineered in these islands against the recent marriage legislation of the Church is, of course, the repudiation, by Erastians and adherents of "National" Churches of the claim of the Church Catholic to be what her title signifies. That is the plain and simple issue, however obsoured by political rancour of religious fanaticism, and in all fairness it is on that point, if any, that the Church should be attacked, not on any logically consistent application of her claim. There is absolutely nothing new in this claim of the Church to universal jurisdiction in spiritual matters; it is part of her original charter, voiced and acted upon from the beginning. The revolt of her original charter, voiced and acted upon from the beginning. The revolt of the sixteenth century did not invalidate it, but only de facto lessened the scope of its application. The Church has jurisdiction over her baptized members only, and regard to the baptized, who constituting which constitutions are the satisfactors. bers only, and regard to the baptized, who conscientiously reject her authority, she asserts no rights. This legislation of hers, therefore, which is just on par with her legislation concerning, for example, Sunday observance, or the celibacy of the clergy, based on the same grounds and enforced by the same moral sanctions, affects those outside her fold only indirectly inasmuch as matrimony is a bilateral contract requiring valid consent on both sides. Having made, to prevent the union of those inhabilitated from matrimony Having made, to prevent the union of those inhabilitated from matrimony on account of various impedimen certain conditions for validi affecting the marriage of two Catholic validity the Church could not waive these con ditions in the case of a mixed marriage without putting a premium upon unions which she is exerting herself to discour-

Amongst the protests which her action has called forth many are founded on ignorance of the actual scope of her decree, and few make any attempt to realize her standpoint. Nearly all take for granted what is not the case, viz., that the Church, in the case of an installed in the ca valid mixed marriage, aims at making void, those civil effects which alone are the concern of the State. And all

ignore the fact that not only a spiritual power like the Holy See, but many foreign countries make conditions for the validity of the marriages of their subjects whether at home and abroad, quite irrespective of the rights of free-born Britons of which we have heard so much. On December 15th a blue-book [Cd. 5993] was issued giving the latest information about the marriage laws of foreign countries with the express object of enabling "British subjects desiring to contract marriage in one of the countries mentioned therein or to marry a foreigner in any country" to marry a foreigner in any country" to ensure validity. These laws make by secular States interfere with the liberty of British subjects precisely in the same way as do those of the Church, yet we have heard of no meetings to protest against them!—London Tablet.

THE COWARDICE OF CATHOLICS

The following, from the pen of Margaret Meitzler Hoffman, in Extension Magazine, is well worth reproducing in our editorial columns:

"Cast a slur upon Catholicism in the abstract, and the average Catholic will rush to its defense. He will defend the priesthood; he will defend Catholic dogma and the history of the Church; he will defend Catholic nations and Catholic individuals. But faith, hope, the olic individuals. But faith, hope, the love of God and the love of one's neighbor, secetic purity of thought, word and deed, a prayerful spirit, meekness, humility and obedience—these are Catholicism in the concrete. These are Catholicism put into practice. And our good Catholic is very inconsistent, indeed, if he does not believe in the necessity of striving after these virtues. Yet, almost without exception, we Cath-Yet, almost without exception, we Cath-olics who rub elbows with our fellows in cosmopolitan city life, are too cowardly to defend virtue in the face of smiling skepticism. The average man will face a blow unflinch-ingly, but he will turn most any kind of a mental or moral somersault if the threatened chastisement is a smile of amusement or contempt. And many of us have Irish blood in our veins, and German blood in our veins, and Polish and Italian blood in our veins. Where now is our pugnacious German obstinacy, where the flery Italian tem-perament, where the dauntless Polish spirit, where the fighting Irish blood? Have they all vanished into thin air at the bidding of a supercilious tongue or

Do I try to put a favorable construc-tion on painful words or acts, and do I abstain from repeating what would work further mischief? — Mother Mary Loyola.

If I listen to angry words, is it with the view of relieving an overcharged heart, and of saying a soothing and helpful word later?

On the feast of Our Lady's Visitation, let us ask our Lord to make us kind in let us ask our Lord to make us kind in our visits, in our intercourse with others, in our words, in our looks, in our listening, in the tone of our voice, in our offers of help; ask that we may live by Him, speak by Him work through Him, and may be, in our little measure, His instrument as Mary was.



