BEPTEMBER 3, 1808

(For the CATHOLIC RECORD.) Saint Philip Neri. BY BROTHER REMIGIUS.

To Brother Paul, of the Cross, C. S. C.-R. I. P.

Saint Philip Neri, lover of the young, Whom if thou didst not spoil, the fault not Thy pockets, crammed with sweets, were like a mine That yielded nuggets. toothsome, freely flung Mong boys of Rome, where yet thy praise is

sung-A daisy saint, in that thou didst combine Not too much prayer with sport galore. In fine A saint revered, all other saints among.

A same reference of the second second

Parkhill, August 22, 1898, PASSING BY CHARITY'S CALLS.

The New World

"Which of these three in thy opinion was neighbor to him that fell among the robbers? But he said : He that shewed mercy to him. And Jesus said to him : Go, and do thou in like manner."—Gospel.

One of the most difficult lessons to learn in the school of Christian virtue is the lesson of love. It is difficult because of its application. It is easier for us to love one who is infinitely above us. It is natural to love those who are amiable and winsome; who are thoroughly respectable, who are congenial spirits, giving in return quite as much as we gave them. And though at times we may find it diffito love our personal friends in that deep, rich, constant and unselfish way demanded of us, and hard even in the tenderest relations to be kind, tender, patient, thoughtful, gentle, free from envy and jealousy, more difficult and harder is the larger application of loving our neighbor as ourself. We would like to determine for ourself who our neighbor is ; we would like to fix upon the manner of showing our love to him. But we have no liberty of selection. We may not choose whom we shall love, or how we shall love, if we claim to be Chris-

tians. Other people may not be beautiful in their character, nor congenial in their habits, manners, modes of life, disposition, they may be unkind to us, unjust, unreasonable, or inflict injury, or hardships upon us; yet we owe them the love "that thinketh no evil, that seeketh not its own, that beareth all things, endureth all things, and never faileth." It is not so hard to refrain from doing our neighbor an injury as it is to reach out our hand to help him. With a strong effort at self-control we may resist the impulse to return blow for blow, to demand a tooth for a tooth, to repay unkindness with kindness, but to love them, to give a kiss for a blow, to return kindness for unkindness, to repay wrong and injury with mercy and meekness, that is indeed a sore test. Our part is pictured for us in the example of the good Samaritan, who is the true ideal of loving by doing good and serving, and set over against it we have an example of loving by not doing harm. Neither the priest nor the Levite did the wounded man any harm. It was robbers who hurt him almost to death. They who passed by were good men ; they felt sorry for his plight, they would have done him no injury for the world ; but the story reads as if they had done something not right, as if they had injured and wounded the man in some way. Pondering over the matter we feel our Lord means to teach us that we may do sore wrong to others by not doing love's duties to them.

We hardly ever think of such things as sinful. When we examine our

sins. To declare interest in those who are suffering, telling how sorry we are, is cheap sympathy and as valueless as it is cheap. Love costs. To love our neighbor requires self denial and sacrifice. In this regard to save our life is to lose it. To save our life let us give it out as the good Samaritan gave out his life. It may seem a waste, a failure, but nothing emptied out in love is wasted, for Christ in dying out of love for man gave the world ' gift that will outlast eternities."

INFLUENCE OF WOMEN.

(The New World.)

If you take up one of the great his-tories you will find that where famous teachers have been forgotten, famous scientists summed up in one line, the wise mother and the companionable wife have tributes paid to them by the great men whom they assisted or taught. When I say taught I mean as mother teaches her children. Is there a finer tribute to women and to religion than that given by a famous

statesman to his mother? "I should have been an atheist if it had not been for one recollection, and that was the memory of the time when my mother used to take my little hands in hers, and caused me on my knees to say, 'Our Father who are in Heaven.'" Countless are the opportunities which women possess of influencing men, and the pity of it is that in so many cases the influence exercised is dangerous instead of profitable, for a bad woman never scruples to use her power, while a good one sometimes hesitates and fails. There are so many really good women in the world who might, as the author of "Idle Thoughts" says, "roll this earth nearer heaven," and yet these good qualities tend sometimes to narrow their minds and hearts, and their goodness concentrated upon them selves personally sheds no reflected light on the paths of others. They wrap themselves round in the cloak of their own virtues, and are quite content with being angelic specimens of woman-hood, without troubling their less perfect sisters, or brothers, as the case may be. There is something wanting in them, some chord in their nature which fails to vibrate in sympathy with the feelings of others, and so it follows that though they may be as near per-fection as is possible to frail humanity, pattern daughters, wives, mothers, still they lack that indefinable magnetic power of attraction which enables those who possess it to influence others,

BY GENTLE MEANS.

either for good or ill.

Kindly Correction Accomplishes More Than Harshness.

Catholic Columbian.

Coercion is a most pernicious means of exacting obedience from children, except in rare cases; and there is another practice in vogue which is equally destructive in its results-the wholesale condemnation of each and every act which may not be just what those in authority would have done themselves under the circumstances. Growing boys and girls and, indeed, men and women subjected to such discipline do not show the good results that a kind though firm manner of correction is bound to give. It has a tendency to make the strong minded defiant if submission is necessary, and often the weaker minded lapse into alsehood rather than face the censure of an unjust criticism which may result from a probably innocent act.

There may seem to be little excuse for such weak conduct if we look upon it from the point of view of a

being penitent, the absolution and re- Christian life, if men do not keep their mission of their sins. This need of minds constantly set on heaven and its absolution and remission is a deeper attainment. They will begin comneed and is felt more urgently than the need of better clothes, better food, better sanitary conditions and all the rest which institutional philanthropy is rightly busy in providing.'

This is a remarkable expression coming from a Protestant source, for almost since the days of the so called reformation Protestantism, with few exceptions, has denied to the Church the absolving power. "God alone forgives sin," has been its cry. It was superstition to think that God could delegate this power ; it was a myth of the middle ages to say that He had. Protestantism took this stand, too, in spite of the clear words of Christ to His apostles : "Receive ye the Holy Ghost: whose sins you shall forgive they are forgiven them, and whose sins vou shall retain they are retained." (Jno. 20 21) What right, then, has a so-called Church to retain its authority over a people when it no longer teaches the doctrine of Christ? Is religion of man or of God ?

Well does the writer in the Oatlook say that " this need of absolution and remission is a deeper need and is felt more urgently than the need of better clothes, etc." It is one of the longings of the human heart to receive assurances of pardon when it has trans-gressed. We see this perhaps more clearly manifest in the little child that has by disobedience or some other will ful act brought upon itself the displeasure of its parents. It knows that it will be forgiven-for it has been for given before. But it is not content with this, it must have an expression of forgiveness. It asks for it, it begs for it and not until it gets it by word of mouth or by some other equally expressive way is the load of sorrow lifted from its heart.

So it is with man when he offends his Creator. He may feel that he will be forgiven; he may call up to his mind the mercy and love of the Saviour, and he may excite himself to acts of sorrow, but not until he has received some definite assurance of forgiveness can he feel perfect composure and contentment.

It was partly to meet this longing of human nature that Christ instituted the sacrament of absolution or of penance. Are Protestants awakening to the fact? This expression of opinion in the Outlook, while it does not stand for the thought of all, yet represents the yearning of a few. It is a step forward, and every step forward brings nearer the truth.—Detroit Wit-

THE SUFFERING SOULS.

The Catholic Columbian. Faith and charity make it a duty to pray for the souls in Purgatory. Faith teaches that there is such a plac and that the souls in it are aided by our prayers. Charity bids us love our neighbors there as we love ourselves. If we were in Purgatory and could shorten the time of our stay by prayer, how persistently and clamorously we would beseech the Almighty to deliver us from it ! Shall we have no sym pathy with those actually suffering its pains? Have we no love for them Do we want to be deserted when it comes our turn to be purified in those By the measure that we meas flames? ure to others, shall we not have help measured to us?

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THE CATHOLIC RECORD

mitting little venial sins deliberately,

going down, down, and before they

know where they are, mortal sin has taken them. They have fallen into

the hands of the robber chief, Satan,

and he has despoiled them of their

treasure and has left them in the hope

There is but one way to avoid this

that they may die before help comes

fate, and that is keeping one's self free from sin; by preserving ever a high standard of right and sticking to it.

Don't get started on the downward

track, for it is too easy to go on it, and

the end is disastrous if you are not stopped. By the aid of prayer with the help of the sacraments, and all the other assistances which the

Church provides and suggests, climb

to the top of the mountain of perfection

and reach heaven as your everlasting

reward. Never turn your back on heaven to go down hill, lest when ac-

counts are squared up at the last day your lot may fall with the unsuccess-

THE MOST ABANDONED.

The Missionary.

we find "the most abandoned souls

named as the special objects of apostolic

curse their lot at the last day because

they lived beside the waters of life

without knowing it, and there was no

ye that thirst ! come to the waters and drink." Lazarus was only in worse

plight for being within sight and sound and smell of abundant feasting,

and yet dying of hunger. Unbeliev-ers who pass our church doors sunk in

sin and their souls famishing for God

and yet unconscious of confessional

and altar and Communion-rail, are bu

in deeper woe for the nearness of God'

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Nor are these all. Other very valuable

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one who cried out to them :

Who are these most abandoned

Those who will

" Ho all

Often in the rules of religious orders

ful ones.

zsal.

souls in our times?

pardon and love.

conscience we remember the hasty word we spoke, our self indulgence, our unkind feelings, our selfish acts, our envyings and jealousies, our impatience and anger, as for not doing the things we ought to, and our failure to do deeds of kindness we neglect to confess these among the day's sins. Love, then, is not doing others no harm; it is doing them all the good we can, or is in our power to do. We are love's debtors to our neighbors, but too often most of our days leave unpaid debts of love ; of kindnesses and services due to others, but not paid, cer-tainly not paid in full. The priest the Levite did not hurt the wounded man, they failed to pay him the debt they owed him, which was the difference be-tween their passing by in harmless neglect of love's call, and the noble service rendered by the good Samaritan

We may press the application of the lesson more closely to ourselves. All along life's dusty way lie wounded men and women. Which role are we playing—the priest's and Levite's or the good Samaritan's ? Yesterday we learned of a neighbor in trouble. It was in our thought to go to him to offer help. The day closed, and the good thought found no expression in action; the brotherly kindness was withheld. He might have rejoiced had it not been for our sin of omission. People con-tinually stand before us with their appealing to us for love's ser needs. vices which we may render to them. It may be only ordinary courtesy, the gentle kindness of the home circle, the patient treatment of neighbors, or customers in business, and many other tokens which are the requirements of Christian love. Failure in these duties does them a grevious wrong, a debt withheld.

The priest when he came near the wounded man kept his face turned away so that he could not see him. follow that example.

firm character; but it is a fact that a person otherwise truthful, but weak in their ability to bear a "nagging," will become panic stricken in the face of a harsh rebuke, especially if they are peace-loving, and in order to avoid such a scene, they resort to equivoca-tion, if not to uhtruth. Indeed, even the strongest of us are given to making excuses for our actions, even when we know we are in the wrong.

So it is not well to condemn sternly and unforgivingly. Remember al-ways that because you see flaws in the conduct of those over whom you have authority, that is no reason why they exist. Whether they are real or only apparent defects, have a sensible talk with the delinquent, make plain your view of the case and give them a chance to defend their conduct, which may have been innocent ; then, if you may have been innicent; then, if you you are a just-minded person, you will congratulate yourself for hav-ing followed this policy. If the offense proves to be real and grave, don't try to convince the culprit of his or her eternal condemna-Nine times out of ten you will tion. be ridiculed as soon as your back is turned. Talk kindly, point out the error and the way to overcome it ; show that a fall is not necessarily irreparable ; give encouragement ; use gentle means all through ; and any one but a conscienceless criminal will succumb.

A STEP FORWARD.

In the sectarian press, as in the political press, we seldom find a frankness about those things that seem to make against the peculiar set of tenets which it upholds. We are delighted, therefore, to see that in the Outlook there was an article headed "The Ministry of Absolution," in which it says: "Whatever may be one's views of priesthood, it is certain no Church Allowing ourselves to be ignorant of will long retain its power in the com-human needs will not excuse those who munity which does not believe that We are bound to Almighty God, the Father of our Lord know the misery and sorrow about us and try to offer relief. Expressions of sympathy do not cover a multitude of clare and pronounce to His people,

a type of mankind. Suppose any one had determined to climb a mountain, and had made all his preparations and had made all his preparations, were to say, after he had gone for a few hundred feet, "Oh! this is too hard work; I will go back." Do you not think his neighbors would laugh at him? "Surely," they would say, "here is one who has no energy; he will never amount to much !" So it is with the world. The man who surely mounts to the pinnacle tame or wealth or honor to which he aspires is called great, has the respect and admiration of the Success is the measure of the world. world's estimate of man's efforts in this age, and he who does not succeed must so far as this world is concerned, go to how much more in the Christian life ! the wall. If this is so in the world Who is the successful Christian ? who is sober, pious and good, or he who is intemperate, profane and wicked? Who is the successful Christian ? He who is constantly climbing the ladder of well-doing, or he who falls back as soon as he sets his foot on the first rung ? The first thing we notice in the par-

able in the gospel about this man is, that he had turned his back on Jerusalem and was going down. It is evi dent that one must go either up or down on the road to heaven; one can not stand still.

But notice the consequences of this backward journey, as he went farther and farther away; at last he fell among robbers. So it will be in the

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