

CHATS WITH YOUNG MEN

DR. BROWNSON TO YOUNG MEN

Men will never succeed in ameliorating the wretched condition till they learn to live for heaven alone, till they see all things in the light of God as their Supreme Good, and seek to modify them only at the bidding of divine charity.

You, young men, even some of you who call yourselves Catholics, forget this. You have suffered yourselves to be seduced by the tempter.

Protestantism and infidelity have no power over you when they attack directly your Church or her dogmas; there you are on your guard and are firm; but you have not been equally on your guard against their indirect attacks, their attacks through your social affections and sentiments, your love of political liberty, intensified by long ages of Protestant miracle and oppression in the countries of your birth or descent—and your desire of worldly prosperity and social position.

There is everything in holding a high ideal of your work. Hold the idea of excellence constantly in your mind for whatever model the mind holds, the life copies.

What we think, that we become. Never allow yourself for an instant to harbor the thought of deficiency or inferiority.

Reach to the highest, cling to it. Take no chances with anything that is inferior. Whatever your vocation, let quality be your life-slogan.

You are caught, you are led on from step to step, till you find yourselves from the home of your fathers, far from the affectionate embrace of your mother, in arms against your Church, false to all your vows to God, false to yourselves, a grief to all good men and angels, and a joy only to the enemies of religion, who, while accepting the trason, despise the traitor.

The very devils despise those that are able to seduce, and so do their children and servants, infidels, heretics and schismatics.

Nay, my young friends, if you would be free and noble, and honored even, listen never to the siren voice of the charmer. The entrance of the career into which he would seduce you may be bright and showery, but his progress grows darker and rougher at every step, till it finally ends abruptly in the darkness of eternal despair.

I know that career which you are tempted to believe, opens into life. I entered it as innocent and as full of hope as myself, and as fondly trusted, with motives pure and holy. Alas, how I deceived!

I lost my innocence, my virtue, everything that a man could hold dear and sacred, found myself the companion of scoffers and blasphemers, a chief among the revilers of God's truth and God's law, and had gained only a stock of bitter experience, and a source of continual regret.

Fear God, my young friends, and keep His commandments, for this is the whole of a man. Be true to God, and He will never abandon you; serve Him as He commands, with promptitude and alacrity, and fear not, for He will give you earthly prosperity, or for the spread and maintenance of liberty.

GOOD MANNERS

A high standard of decorous manners is essential to the success of every young man, and the earlier in life that he understands and appreciates this the better for his prospects.

At the time of adolescence, when he has ceased to be a child but not yet reached the maturity of manhood, he feels out of place with children and equally so with mature men. Bold and sometimes insolent in ways that are not for his welfare, he is shy and timid in matters of ceremony, which he considers a sign of effeminacy.

He is so anxious to be regarded as manly that he is ready to repudiate the gentle courtesies of real refinement.

This disposition is particularly apparent in his behavior in the church. He is very apt to be late at Mass, to alight into one of the rear pews, sometimes without making a genuflection, or, if he should desire to be in the front, it is a travesty. It frequently happens that he prefers to stand as a support to the rear walls of the auditorium, or even in the vestibule, because he dreads to go down the aisle to some pew further from the exit than he has previously dared to venture.

It would be far more to his credit if he should stand by his mother or his sister to a pew near the altar as possible, and thus show the proper kind of courage.

After entrance into the pew young men should at once kneel upright and say one or more real prayers of adoration and reverence in the Blessed Sacrament. They should pay no attention to other men in the same or the adjacent pews, but should realize the purpose of their own presence in church. It often happens that young men bring their rosary of their prayer book to church, and are too cowardly to use them publicly, rather men use them equally and might, or might not quietly ridicule the one who tempted to act like a real Christian.

So, through youthful fear, unduly impressed by the bad example of others, many young men acquire habits of irreverence or insufficient devotion in church. One should always carry his beads, and should recite them at least once every day, and Sunday at Mass should not be the exception. Never forget your prayer book; it contains most admirable suggestions for you and attention to its contents will keep before your mind the reason for your presence in church. If your prayer-book has become too familiar to you get another one. Have several of them and then you will always find one when you are in a rush to avoid being late for Mass.

In church whether you are sitting, kneeling or standing your posture should always be reverent.

There are two especially exasperating nuisances, those who come late and those who rush out before the services are concluded. In most churches there are several Masses. No matter how early these may be, some people rush out before the end of Mass, and no matter how late the Mass is some others never get to church in time.

It is hard to find words strong enough to condemn people who unnecessarily are guilty of such intolerable conduct of either kind. Any man young or old, who regards attendance at divine

worship as of sufficient importance to require his presence should have enough respect for the congregation, for the long-suffering priests and above all for the Blessed Sacrament, not to outrage every sentiment of decency and of devotion by culpable tardiness or by scandalously hasty exit.

People of sincere and sturdy Catholic faith, joined with the refinement of religious courtesy, are never guilty of such boisterous or offensive conduct. Their example should be the guidance of young men. It is impossible to have too much dignity of the proper kind in God's Church, in which every Catholic should be a model of courageous, devout nobility.—The Pilot.

HIGH IDEALS

A famous artist said he would never allow himself to look at an inferior drawing or painting, to do anything that was low or demoralizing, least familiarly with it should taint his own ideal, and thus be communicated to his brush.

There is everything in holding a high ideal of your work. Hold the idea of excellence constantly in your mind for whatever model the mind holds, the life copies.

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OUR BOYS AND GIRLS

THE HARM DONE

"Yes, I know I am a regular splitter, when my temper runs away with me, but I stay angry only a moment, so there's no harm done."

That was the argument advanced the other day by a girl who thinks she is privileged to fly into a passion at the slightest provocation.

No harm done? Ah, she little realizes how those outbursts of temper wound all about her, and how unlovely they render her, or she would never thus express herself. But if she does not see the folly of acting the "splitter" and curb that temper of hers, the result may be so serious that instead of saying indifferently, "I'm made that way, and can't help it," she may be brought to realize that her temper has left her the legacy of a lifelong sorrow.

Going through a city hospital, recently, I saw a patient whose condition sent a pang to my heart. The door of the room where she was lying stood open, and I was about to enter—not out of curiosity, but as a "hospital visitor" for the month—but at the sight of the closed eyes, the face drawn with pain, and the little wasted hands working convulsively, I passed on.

"What a sad case!" said the nurse having the patient in charge, as I met her in the hall.

When I replied that I knew nothing of it, she called my sympathies by telling how the little sufferer came to be there, and that not instead of being so happy, healthy child she had been a few weeks before.

It was all the result of an uncurbed temper, the outcome of an uplifted foot, and a kick—not from a dumb animal not responsible for its acts, but from a girl who at a slight provocation had kicked his schoolmate, the act resulting in a diseased bone. No wonder that her face was drawn with pain.

Just think of it! That innocent child not only endures untold suffering, but she must go through life a cripple, just because a boy let his temper master him.

I listened to the sad story, and then with deepened interest in the little patient, retraced my steps. Halting again at the door, I gazed on the sweet, pinched face of the innocent sufferer, and I heartily wished every one with an uncontrolled temper might stand where she stood and hear what I heard.

If you ever feel inclined to say, "I have a dreadful temper, but I'm soon over it, so there's no harm done," think of this sad story. And remember her, too, that you can curb your temper, instead of being controlled by it, if you ask Jesus to help you.

BROTHERLY LOVE

Such a pretty little sight as I saw recently. The little boy who lives across the way and his little sister were riding up and down the sidewalk on their velocipedes. There is a rough place where two sidewalks join. The little boy was ahead. Having crossed this place, instead of merely calling out a warning to his little sister or more boylike, whizzing on quite unheeding, he brought his steed to a standstill, gravely dismounted and guided his sister's velocipede across the unevenness with all the care and gentle courtesy of a youthful Sir Walter Raleigh.

There is nothing pleases me more than to see a grown-up brother and sister who are truly friends as these two will probably be.

It seems to me that either stands well recommended for matrimony by such a friendly pair.

The girl whose little brother finds her good company, amusing and game, her husband will surely find a good comrade.

The big brother who is thoughtful and considerate of his little sister, when actuated by that greater impulse, sex love, is apt to come mighty near being a model husband.

One of my correspondents asked me to write on this subject of the beauty of brother and sister friendship.

"I have in mind," he said, "a young man (twenty-six) of fine habits, and good nature, who is devoted to his little sister (nineteen), spending his earnings upon her as freely—or more so—as he does upon other girls. When absent from her, he writes always as often as twice a week. They have all their interests, private and otherwise, in common and are mutually helpful, one to the other. It is a pleasure to see them together."

I also know of one or two such friendships, and I certainly agree with my friend that they are most pleasant to contemplate.

I only wish there were more of them. Mothers can help inaugurate such good feeling between brother and sister by teaching the boy to show courtesy

and consideration and chivalry toward his little sister and the girl to take the same kind of interest in her big brother's affairs as she does in her other boy friend's activities; but the perpetuation of friendship rests with the children themselves, of course.

I know there is a tang of unpleasant truth in the old saying, "God gave us our relatives. Thank God we can choose our friends," but truly I seem to me as if people might do better to be friendly among their relatives than they usually do.

How is it with you? Are you missing any opportunities in this direction.—Ruth Cameron.

A BOY HERO

During the South African war, ten years ago, the Boers—a mere handful of farmers arrayed against the power of a great empire—astonished the world by the dauntless courage which rendered one of those patriotic home defenders equal to four of the displaced English invaders. The hero of the children was heros, as the following story, told by a British officer, will serve to show:

"I was asked," said Major Seely, "to get some volunteers and try to capture a commandant at a place some twenty miles away. I got the men readily, and we set out. I was with them all right, but I can see the little place yet, the valley and the farmhouse, and I can hear the clatter of the horses' hoofs. The Boer general had got away, but where had he gone? It was even a question of a general catching up, and not we catching the general."

"I remember the look in the boy's face—a look such as I have never seen but once. He was transfixed before me. Something greater almost than anything human shone from his eyes. He threw back his head and said in Dutch: 'I will not say.' There was nothing for it but to shake hands with the boy and go away.—Intermountain Catholic.

THE PRIEST'S VESTMENTS

All boys and girls who do not know the names of the vestments which the priest wears at Mass, and the special significance of each one, should commit this to memory:

There are six vestments worn by the priest celebrating Mass.

1. The Amice is a white linen veil, which the priest puts over his head and shoulders. It represents the veil which the Jews covered the face of Jesus when they struck Him.

2. The Alb is a long white linen garment which reaches to the feet of the priest. It represents the white robe that Herod in mockery put upon our Lord.

3. The Cincture, or Girdle, is the cord tied around the waist to hold up the Alb. It represents the cords with which Christ was bound.

4. The Maniple, worn on the left arm, represents the chains put upon our Lord, and also the handkerchief with which Veronica wiped His face.

5. The stole is a narrow band which hangs down from the neck, and is crossed on the priest's breast. It represents the cords with which our Lord's neck was bound after His condemnation. It is also the distinct sign of the priestly office, and is used in many ceremonies and blessings.

6. The Chasuble, or outer vestment, covers the body and arms, and represents the garment with which Christ was clothed in Pilate's court. The large cross upon the Chasuble reminds us of the cross placed upon Christ's shoulders. At solemn Mass the deacon and subdeacon wear vestments called Dalmatics, which resemble the Chasuble worn by the celebrant of the Mass.

JACK THE KNIGHT

"Can't do it. It's against orders. I'm a Knight of the Cross," said one newboy to another.

"Yes, you look like a Knight!" was the mocking reply.

"I am, though, all the same," and Jack straightened himself and looked steadily into Jim's eyes. "Jesus is my Captain, and I'm going to do everything on the square after this, 'cause He says so."

"That won't last long," said Jim. "Just wait till you're in bed tucked and awful hungry, and you'll look something fast enough."

"No; my Captain says, 'Don't steal, and I won't. What I can't earn I'll go without, and if I'm likely to steal any time, I'll just ask to Him. He's always watching to see if any of His soldiers need help, and He's ready with it as soon as they ask for it. He'll help me to do anything He's told me to do.'"

Wise Jack! He had learned the secret of a happy, useful Christian life.

Ex-Protestant Ministers Study for Priesthood

During the past three weeks Rome has been so entirely absorbed by matters pertaining to the new cardinals that Roman letters have spoken of little else. And yet many things there were which could not be omitted without regret.

One of these is the ordination of the Order of Deaconship of the five clergymen who left the Anglican Church some two years ago in a body and resolved straight off to study for the priesthood.

The names of these are the Rev. Mr. Cooks, the Rev. Mr. Hinde, the Rev. Mr. Hendley, the Rev. Mr. Prince, the Rev. Mr. Shabbal, all of whom are studying in the College of Noble Ecclesiastics,

Rome. To the list must be added that of Rev. Mr. Steele, of Ulster, who served as chaplain for twenty-three years to the labor of the Orange party in that bigoted part of Ireland.

All these gentlemen, the first five of whom are graduates of Cambridge University, sacrificed great worldly interests on being converted to the True Fold. Probably within twelve months they may be ordained priests and sent to labor for the return of that country to its old allegiance.

THE FEAST OF THE PURIFICATION

This feast observed by the Church today reveals to us two great virtues of the Blessed Virgin, her obedience and her humility. As the Immaculate Mother of God she was not subject to the usual law of purification after childbirth, which contemplated a state of original sin and guilt inherited from Adam, and yet most willingly did she observe every detail of the Jewish law, just as she had done some weeks previous in the circumcision of our Lord.

Moreover, the Church has brought into the world was the Creator and Lord of the universe, yet she humbles herself to ransom him as if he were a slave.

The Mosaic law as laid down in the 12th chapter of Leviticus prescribed that women after childbirth should not enter the temple until after the ceremony of their purification, a period fixed forty days after the birth of a male child and eighty days after the birth of a female. Then the mother was to go to the temple at Jerusalem, and there offer to the priest a lamb as an act of gratitude for the gift of the child, and a pigeon or a dove for sin. In the case of poor persons such as the Blessed Virgin and St. Joseph, the offering of a lamb was not enjoined, but another dove was substituted. Then after the signal visitation of God, when all the first born of the Egyptians were killed in one night, and all the first born of the Israelites saved, the law required in remembrance of this fact that the first born boy in each family belonged to God and should be redeemed by the payment of a few pieces of money to the priests in the temple. Out of their great poverty the Blessed Virgin and St. Joseph were obliged to offer a pair of turtledoves. But, trying as was this journey to Jerusalem, it was also full of joy to the Blessed Virgin, who carried the Saviour of the World in her arms; for it brought forth the spontaneous acknowledgment of Christ as the promised Messiah, by the aged priest Simeon, who had known her in the day of her childhood in the temple. Holding the child Jesus in his arms, he cried out: "Now dost thou dismiss thy servant, O Lord, according to Thy word, in peace, because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light to the revelation of the Gentiles, and the signification of Christ as the light of the Gentiles so much in harmony with the glorious preface of St. John's gospel, where he speaks of the word made flesh as "That was the true light which enlighteth every man that cometh into the world," gives meaning to that liturgical ceremony, the blessing of the candles, the light used in the church,—for which reason the feast is more popularly known as Candlemas Day. With the coming of the gospel, this Mosaic law of purification lost its binding force, but the Church has provided a similar ceremony, known as churching, and this rite, observed primarily as an act of gratitude to God while not of positive command under pain of sin, should not be thoughtlessly disregarded. In this ceremony the priest places on her hand the end of the stole as a symbol of her reception into the Church, and then recites the 26th Psalm in the words: "Blessed be the belief is prevalent that it would bring bad luck upon any house for the mother to visit it before she had been churching. Needless to say, this is a superstition, and has never been countenanced by the Church. From year to year, so it seems to the pastor there is an inappreciable decrease in the number of infants baptized in this church and the mothers who participate in the ceremony of churching. Out of the 101 children baptized at the font last year, it is probable that not more than half of the mothers of these infants came back to the altar rail to give thanks for the gift of their children, and the meaning of this ceremony, or so ungrateful that they are to be commended to the lepers of whom our Lord complained that only one out of ten returned to give thanks for so signal a favor. At all events Christian mothers should keep before their minds the high duty of thanksgiving to God for the gift of their children, and their obedience even to a law that is not of strict obligation, by repaying to God's church, there to thank Him for His blessings and to implore His continued protection over their children as well as themselves.—The Augustinian.

ST. BLAISE

Saturday February 3, is the feast of St. Blaise, and Catholics, generally avail themselves of the opportunity ask the intercession of the saint to preserve them from afflictions of the throat. The custom of having the throat blessed on the feast of St. Blaise is an old one, but it is likely that but few, even of the saint's clients, know anything about him, or the origin of the custom of blessing throats in his honor.

Alban Butler, in his "Lives of the Saints," tells us that St. Blaise lived in Armenia, towards the close of the third century, and was made a bishop, and won the affection of his people by his shining virtues and the many miracles he performed in behalf of the ill.

Persecutions of the Christians being renewed around him, he was finally apprehended and conducted to prison. On his way thither he was besought by a poor mother to save her only child, who was at death's door with throat

trouble. The saint could not refuse. He offered up prayers to God, and the mother, returning home, found her child well. Blaise that sinner has been customary to invoke his intercession in similar ailments, which are usually thereby cured.

Shortly after this occurrence the holy bishop, after suffering many cruel tortures, died at the hands of his executioners, and is honored by the Church as a martyr, his feast being celebrated February 3.

The candles used in the ceremony on this day are specially blessed for the purpose, the formula translated into English being as follows:

"Almighty and most merciful God, who by a single word didst create all the various things in the world; and who didst wish that that same Word should become incarnate for the restoration of mankind; who art great and immense, terrible, and deserving of all praise, and the Master of wonderful things, for the confession of whose faith the glorious martyr and bishop St. Blaise despatched different kinds of tortures, didst happily attain the palm of martyrdom; and who, among other graces, didst bestow upon him the special gift of curing by Thy power all ills of the throat, we humbly beseech Thy Majesty that, regarding our guilt but rather appeased by his merits and prayers, Thou wouldst deign to bless and sanctify this wax candle, imparting to it Thy grace, in order that all whose throats are touched by it in the spirit of faith, may be delivered, by the merits of his sufferings, from all ills of the throat; and restored to health, may with joyful hearts give thanks to Thee in Thy Holy Church and praise Thy glorious Name which is blessed forever and ever. Through Our Lord Jesus Christ, Thy Son, who livest and reignest with Thee in the unity of the Holy Ghost, God, world without end. Amen."

All who wish to receive the benefit of the blessing assemble in the church at an appointed hour; when the priest bearing two of these candles, lighted, and fastened together in the form of a cross, places them under the chin of the child or person to be blessed, pronouncing in Latin the following invocation:

"By the intercession of St. Blaise bishop and martyr, may God deliver thee from disease of the throat, and from every other ill. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

GENERAL INTENTION FOR FEBRUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

HORROR OF SIN

An unflinching test of a man's real attitude towards religion is his view of sin. He who has a constant horror of sin is in a fair way to become a saint.

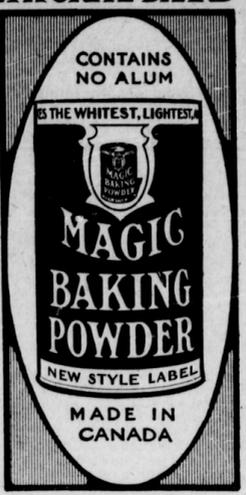
The worldling who affects not to know what sin is, and the philosopher who denies its existence are both making straight for the place where they shall receive the everlasting wages of sin.

A favorite theme with the sensational novelist or play-wright is the innocent girl who discovers too late that the man she has wedded is not the amiable companion she had dreamed of, but a horrible monster. After the gruesome revelation, so intolerable becomes the thought of being bound to him for life that she does not hesitate to break God's commandment in order to escape from her earthly prison. In point of fact she merely exchanges a temporary for an eternal dungeon, and the blameless endurance of another's sin for the perpetration of her own. But her case has seized upon the imagination of the modern world, blinding it to the inexorable justice of God, stifling the voice of calm reason which proclaims that the occasional hardships of a universal law cannot outweigh the world-wide blessings of that law, still less militate in favor of its abrogation. So the modern world denies the permanence of the marriage tie and opens upon mankind the sluiceways of legalized and ever-increasing lust. This torrent of sin sweeps away not only all the honored exclusively Hebraic and Christian horror of sin but the very notion of sin.

Now, as it is almost a definition of the true Catholic that he professes the unchangeableness of truth as against the unreasonableness and foundationless theory that the unchanging and immortal majority of mankind can alter objective truth at will; it behooves us to examine ourselves as to this horror of sin which is an exclusive characteristic of the true religion, whether we consider it in its gradual development under the old Hebrew covenant or its marvellous diffusion under the New. It was real horror of sin that impelled Joseph to expose himself to the hatred of his brothers by accusing them to his father of a most wicked crime, and that later on brought to his pure lips those beautiful words: "How can I do this thing to my father? For I have seen the genuine horror of sin that served Eleazar to choose rather a most glorious death than a hateful life" and go forward voluntarily to martyrdom (2 Mach., vi, 19). It was the same motive that made the mother of the Machabees and her seven sons die in awful torments rather than eat the forbidden food. Horror of heathen sin is writ large in the history of Christian martyrs, who might generally have saved their lives by some word or deed which they alone knew to be sinful. Horror of sin committed by professing Christians still more abundantly and thus paves the way for high perfection.

Next to the knowledge of God there is nothing so important as a realization of the heinousness of sin. That is the unavowed reason why the enemies of Christianity, inspired as they are by Satan, the arch-enemy of the human race, who is father of lies, strive to per-

MAGIC BAKING POWDER THE STANDARD AND FAVORITE BRAND



suade their fellow men that there is no such thing as sin. They know that this false first principle, once accepted, leads logically to the denial of God. St. Augustine is supremely right when he couples the knowledge of God with the knowledge of ourselves: *noverim Te, noverim me.* If we have any honest and sincere self-knowledge, we are aware that sin is the only thing we can claim as utterly and absolutely our own. All else we have received from Him. Sin only have we, by a sort of imitation of the creative act, made our exclusive property.

Horror of sin, being a supernatural gift, can, generally speaking, be obtained only by prayer and meditation. The exceeding wickedness of sin is one of those matters that depend entirely on the light of faith. This light grows by prayerful reflection upon the infinite purity of our loving Creator. Without this it is impossible for the merely natural man to understand, however faintly, the peculiar horror which there is in a creature falling away from its Creator. Nothing else in the apparently limitless field of human knowledge is parallel to this. Nothing else supplies us with principles and standards for forming a judgment. From a purely human point of view we do not at all understand what it is to create, and we understand but very imperfectly what it is to be created. So we must needs turn to God Himself and beg Him earnestly, with our whole heart, to teach us, by secret supernatural enlightenment, the unfathomable love which was His motive in creating, and the consequent sacredness and intimacy of the tie that should bind the creature to the Creator.

Of course, in order to a full realization of what sin means, we may help ourselves with considerations based solely on reason, apart from the revelations of the faith. Assuming as an axiom that any sincere person can acquire a natural knowledge of God, we cannot help seeing that lying, robbery, impurity, cruelty, murder and blasphemy are things wrong and detestable in themselves, forbidden because they are wrong, not wrong merely because they are forbidden. So far, so good; but natural contempt and hatred of wrongdoing does not sink deeply enough into the soul to be compared with the horror of sin which the Holy Father proposes to us this month as the object of our united prayer. Horror means more than contempt or hatred, for it magnifies contempt into loathing and hatred into shuddering avoidance. Nothing but a supernatural evil can fully justify the sense of horror, in a well balanced mind. Unforgiveness is the only supernatural therefore the only eternally real evil in this world, the only thing that can excite habitual horror in a Christian. All other so-called evils, such as bodily and mental pain, disease and death, nay, even sin itself, when forgiven, may cease into occasions of merit, and are continually earning heaven for those who bear these ills for the love of God. This amounts to saying that, if we wish to realize in ourselves a true horror of sin, we must take God's view of it. He is infinitely just, though His judgments are often inscrutable to us and must be accepted with adoring trust. For one sin, doubtless a most grievous one owing to the mighty penetration and self-poise of angelic minds, but still only one sin, He condemned Lucifer and his willful followers, to an everlasting hell, created for their punishment. For the one sin of our first parents He condemned them and all posterity to death and to all the woes that precede that dread passage into eternity. "In a certain sense, every lost soul and spirit in hell is lost for one mortal sin, that sin whereby for the last time that spirit went out of sanctifying grace and never afterwards recovered it." The lifelong sacrifice and bitter Passion of a Godman was not deemed too high a price to pay for the blotting out the handwriting of the decree that was against us." How horrible, then, must be the reality of sin!

Therefore, loathing our past sins with supernatural shame and contrition, and shudderingly resolving to avoid them in future, let us pray to the Divine Heart of Jesus that we may be filled with horror of all sins, especially our own, so that we may be able to instill that salutary feeling into others and thus help to the spread of sanctifying grace throughout the world. Let our habit-

ual, inward, heartfelt cry be: "Wash me yet more from my iniquity and cleanse me from my sin."

LAWY DRUMMOND, S. J.

THE LESSON OF CONVERSION STORIES

It is not every Catholic that has had the happiness to help a convert into the Church but that every Catholic may some day be the means under God of a non-Catholic accepting the true faith is evident from recitals by converts of the influences brought to bear on them on their road to Rome, says the editor of St. Peter's Net.

The smallest things sometimes turn the hearts of men and women towards the Church. A learned jurist in Washington became a convert through hearing sung the preface at a High Mass in one of the city's churches; another gentleman in the same city became so indignant and disgusted at the unmerited abuse heaped upon the Church of his wife by a Freethinker's minister that he seized his hat, left the church, and some time afterward entered the Church. A young lawyer in Ohio was converted by a discussion between an over zealous Protestant and a Catholic in a railway train; a candidate for the Protestant ministry in Baltimore, bought by mistake a Catholic book at a second-hand book store, and through its instrumentality became a Catholic; a priest, accompanied by a seminarian, on a missionary journey in Indiana, sought lodgings for a night at a house in which a woman lay dying, praying God to enlighten her as to the true religion in the midst of so many conflicting sects, and before morning she died in peace of soul a member of the true faith. One of our best known American priests was in his boyhood converted by reading a scrap from a Catholic paper, picked up from some waste paper; the first that came to his mind was a Catholic Archbishop Hughes in a newspaper that came upon a road around some goods, and who not only himself became a Catholic but was the means of converting the entire village.

A list of this nature might be continued indefinitely. Among any collection of conversion stories we are sure to note that many of the converts were brought into the Church either directly or indirectly through the influence of some Catholic. Sometimes an intelligent answer to an inquiry concerning a Catholic doctrine will start the searcher on an investigation that leads him to lead him into the Church. Again, the lending of a Catholic book to a Protestant may be the means of presenting the truth to him.

The lesson of all conversion stories is, that the Catholic laity should be well versed in the doctrines of the faith, so that they will be ever ready to give the honest inquirer a clear statement of the reasons for their belief. "Being ready always to satisfy everyone that asketh you a reason of that hope which is in you," is good advice from the prince of the apostles.

SOURCE OF CONVERTS

MANY ENTER CHURCH ON LEAVING PROTESTANT SEMINARY

The conversion of Rev. James Small, adds one more to the many recruits the Protestant Episcopal seminary at Nashotah, Wisconsin, has given to Rome. It may be interesting if we recall the names of a few of these recruits. Scannell O'Neill in the October of 1897, was so far as the writer has been able to learn the following converts were at one time connected with that institution.

William Markoe, the venerable convert of White Bear Lake, Minn., is almost the only member of the little band who sat at the feet of James Lloyd Brock. He was a clergyman for some years before making his submission.

Other early converts were: John Robinson, later rector of the Catholic Church of the Holy Name, Chicago, Mass.; Father McCurry, of the diocese of Albany, and one other gentleman whose name has escaped the writer's memory. Jones, who taught Hebrew there and who later was connected with the University of Notre Dame, was another early convert.

Two fathers of the Society of Jesus, Father John Robertson, S. J., and Father William B. Huson, S. J., were also graduates of this seminary.

Then, our friend, J. A. M. Richey, later rector of the Church of the Good Shepherd, Quincy, graduated there, and is now, we are glad to say, studying for Holy Orders in Kenrick Seminary, St. Louis.

Father Stephen Wilson, of the diocese of Cleveland; Father William Hayward, Fathers Hawkes and Bourne, all three of the archdiocese of Philadelphia; Father William Parke, of the diocese of Dallas. Father Sigourney Fay, late "William Adams" Professor of Theology there (though not a graduate); Benjamin Musser, of the Franciscans, Frederick James of the Society of the Atonement, George S. Goldberry, are others connected with Nashotah who have found peace in the Church of the Living God.

ASHAMED OF OUR RELIGION

From time to time we find persons who make a foolish attempt to conceal their religion. This happened more frequently among Catholics than among non-Catholics, especially among a certain type of Catholic. Now why should they act thus? They are mere hypocrites who instead of gaining any