The Catholic Record.

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A PLEA FOR OUR BOYS.

Some time ago we referred to the advisability of organizing clubs for boys in every section of the country. We are perfectly aware of the fact that societies of this nature exist and are doing good work, but we are convinced also that they could be extended and multiplied and made to produce fruit a hundredfold.

It seems to us that the care of our boys is one of the most serious undertakings that can engage our attention. If we let them drift and become impregnated with the spirit of the world we have failed in a duty that is obligatory on every Catholic layman-that of extending God's kingdom on earth. Few words are necessary to convince us that it is duty. The Christian who considers his neighbor as something better than mere "surroundings" will have his lips frame a nobler utterance than the thoughless "don't care." He will love them in a real way; he will interest himself in their welfare and will do what he can; to protect them from

danger. No one with any experience will deny that our "boys" are subjected to influences that are calculated to weaken their faith and moral character. We do not speak now of the boys of wealthy parents, who are so liberal betimes that one questions their Catholicity, and who never, because of their sickly social pretensions, enter the doors of a Catholic Club - but of the boys that come from the average household. They make their First Communion-and then they drift, unnoticed and uncared for. They seem to have finished their religious education when they have gone through a series of instructions and they take a post graduate course on the streets or in one of the small clubs that infest every city and make inviting the downward path. But it awakens no alarm. One must fight alone-and the survival of the fittest is the rule: and

our boys fight and are defeated. We have seen it so many times that it makes every nerve tingle with shame for our apathy. We have seen generous hearted lads develop into corner loafers-and worse. We have heard their remarks to passers by, and stern rebukes addressed to them by those who would not move hand or foot to save them.

"There is a class," says a writer, "of young men who go seldom to Mass and never to the sacraments, who as boys gave promise of unswerving fidelity to their religious duties, but the guardians of their souls lost sight of them for a few precious years, and when next they met them were surprised to discover that so many of them had strayed away far from the fold."

We do not imagine that even the hearing of a sermon now and then will counteract the influences of the week, and that attendance at Mass will give anyone the right to claim the title of " practical Catholic." We cannot, therefore, understand why so little is done in some quarters for the boys.

The girls, we may remark incidentally, are favored with much attention. They have their schalities, etc.-but the boys seem to live without that charmed circle.

Is it, then, a cause of legitimate wonder that Catholics have been and are to-day hewers of wood and carriers of water? May we blame the boy who leaves school at an early age, for work in shop or factory, and is permitted to mingle with evil companions and to pick up the principles and jargon of the street?

the street?

"The period that elapses between the age of thirteen—when the average boy leaves school—and the attainment of his majority, is unquestionably a most important one in the formation of his character. During these years the imitative faculty which is universally characteristic of childhood, becomes a dangerous element if unrestained and not diverted into wholesome channels. Now, it is a lamentable fact, the result presumably of our natural proneness to evil, that bad example is more readily followed than good, and owing to the same inherited tendency, bad habits are more easily acquired and tenaciously adhered to than good ones. The early use of tabacco familiarly illustrates this inclination for what is forbidden among boys, and we know that the greater vices have a similiar iasination, and are proudly adopted by the boy who is physically almost a man in the same spirit of manhood mimicry. Habits of crime and carelessness among boys and young men are the logical consequences of this condition of things, and our retormatories, and penal institutions contain emphatic evidence of youthful depravity—the words, taken from the Ecclesias-

These words, taken from the Ecclesias a fairer record in the future.

tical Review, quoted by Father Heffernan, will meet with the approval of our thoughtful readers. The year or two that elapse after school days are over fashion the character for life. We are willing to admit of exceptions to this rule, but it is in the main always verified.

The saving of their boys, the bringing them together into a moral atmosphere, the direction of their minds and hearts, must certainly appeal to those who believe they are in some measure their brother's keeper. How to do this is sometimes a task accompanied by no little difficulty. It requires tact and kindness, and, above all, hard, persevering labor. Rules are, of course, necessary for the proper guidance and success of the club, but they need not be many or drafted by individuals who imagine that a Boys' club should be like a religious community. The coming into contact with one

another will inspire them with a noble ambition to be something better than mere serfs in a free land. There is a noble heart in many a gamin whom you meet on the street if you would take the care to find and to educate it. Give up some of your social pastimes and go out into the lanes and byways and bring in the boys who are bartering their energies, their lives, their soul's salvation in the marts of idleness and dissipation. You remember that pitiful poem of Mrs. Browning entitled "Cry of the Children." We think of it always when we see the bands of the young on the streets after nightfall, and we seem to hear the souls crying out for help. When we think of the future, and that if safeguarded their lives could be made a blessing to themselves and a source of joy to their holy religion, we are astonished at the lack of systematic organization. We know that many things engross the attention of cur people. There are fairs and picnics and costly churches that must be attende i to, but all these seem insignificant when compared with the work of

protecting our boys. A "Club" would, in our opinion, be the means of bringing the boys to acquire the habit of monthly confession. Nowadays the men seem to imagine that they can have life in them without partaking of the Bread from heaven. But what a blessed thing it would be, what a renewal of fervor would take place in every parish if monthly Communion were in fashion! It would elevate the standard of thought and action and awaken a sense of pride in the faith and stimulate them to know it in such a way that they may be able to explain it and to instruct those who question us.

If, however, we do not persuade the boys to frequent the cannot reasonably hope to persuade them to do it when they have attained their majority. There are always a few in a parish, like oases in a desert, but too many content themselves with once a year, or wait for the mission.

We do not speak now on the instructions that might be given at the meetings of the Club, and to which the boys will always listen. Here is an opportunity for the men and women of leisure who may, by the exercise of this Christ-like work, thank God for the good things which He has bestowed upon them.

There are some good people who will look upon them with a fine disdain and relegate them amidst the individuals who are styled cranks. Dom Bosco was ridiculed when he started his boy saving scheme, and his name is not writ in water on the pages of the world's history. He saw the grandeur of the work and its far-reaching influence: he was persuaded that it would be a refuge and a guide to the young, and he gave it the unwearied service of a lifetime. We know the result. The boys who had the benefit of his training became men and some of them were to be found in the forefront of the leaders of the people. We are convinced that there are Dom Boscos in our midst. They may not build a work of a magnitude like unto that of the Apostle of Turin, but they may be sure that their efforts will have

the benediction of Heaven. Just as the withered and unsightly leaves trodden into the soil help to form new beauty in the coming spring, so even the past that we regret may, if used aright, help to form a better and TEMPERANCE.

Much harm is done to the cause of Temperance by the misguided zeal of Exaggerated assertion its friends. and wild declamation produce but ephemeral effect, create an aversion and repugnance to its interests and alienate the support of moderate individuals. Again some of the methods employed are, so far as practical resuits are concerned, far from being satisfactory. Tirades against the saloon are of doubtful value. We must get at the cause that creates the saloon. Stringent laws against Sunday drinking, and the creation of a powerful public opinion are as barriers to the ever encroaching tide of intemperance, but the surest way to eradicate the evil, as a great prelate has said, " is to go to the foundation of the heart and there drop in the sweetening word of religious influence." Tell a man that intemperance steals the health from his body, blasts his intelligence, weakens his will, blights his memory, unfits him for social and civil duties, bars heaven's door against him; ap peal to the religious element within him, awaken its restraining and uplifting forces and you do more than

any drastic measure can effect. This is the aim of the Total Abstinence Society of the Catholic Church. It preaches no doctrine save that of self-denial preached by the crucified God. It does not say that drink used according to the dictates of right reason is a thing unlawful and forbidden by the virtue of temperance; but it does say that for many it is a proximate occasion of sin and must by them be abandoned altogether. It does not say that all are bound to become members of a Total Abstinence Society, but it does say that the man who to save some poor unfortunate and to do what lies within him to combat the drink plague, resolves to abstain from intoxicating liquor, is showing in a practical manner his love for his neighbor and his God.

It is vain to say that temperatice men are fanatics and are inclined to magnify the consequences of an evil that every thinking man admits to exist. They have at least some knowledge of the ravages of intemperance: they remember that Cardinal Manning declared that as pastor of souls he had before him the wrecks of men, women and children, home and all the sanctities of life; and they are assured by the immortal Leo XIII. that, "Total Abstinence is a proper and truly efficacious remedy for this great evil."

The first man who organized the movement for Catholic Total Abstinence was decried as a visionary and a madman. But the Irish friar, secure in his sense of right and strong enough not to sway or bend before each breeze of oppositson, preached the doctrine of Total Abstinence, made its white banner the rallying-point of thousands of his countrymen and earned for himself, says Dr. Channing, a place far above the heroes and statesmen of his time. Before he died he had ample proof that he was not mistaken in his estimate of the efficiency of Total Ab stinence. His spirit lives in such so cieties and his motive is their legacy. And what a noble and unselfish motive! Speaking to his friends at the inception of the movement he said,

"If only one poor soil could be rescued from destruction by what we are now attempt-ing it would be giving glory to God and well worth the trouble we take." He then signed the pledge: "Here goes in the name of God." Theobald Matthew.

Begotten of the spirit of self denial, devoted to the sacred interests of man and society, shielded by the blessings of wife and mother, the temperance cause goes onward. We are making progress and we confidently expect the dawning of the day when every man will consider it not only an honor but a duty to have his name in the membership roll of a Temperance So-

CONDEMNS A SYSTEM, BUT RE-SPECTS ITS HEAD.

The Congregationalist records its pleasure at hearing the Pope say in his recent letters to the Catholic Bishops in Scotland: "We know that many of the Scottish people who do not agree with us in faith sincerely love the name of Christ and strive to ascertain His doctrine and to imitate His most holy example." It adds: "For our part, we are sure that sacerdotalism is the

respect for the personal charac ter of the present Pope.'

IRISH LABORERS AS EVANGEL-

The Coadjutor Bishop of Glasgow, Rt. Rev. Dr. Maguire, has drawn down upon his devoted head the hostile criticism of the Scottish Presbyterian press on account of a sermon preached by him at the opening of St. Patrick's church in Edinburg on a recent Sun day. The Bishop is one of the most eloquent preachers in Scotland. Lordship has a racy, forcible style of rhetoric, which is attractive, and when speaking on controversial subjects he nvariably calls a spade a spade. his sermon on Sunday he made reference to the remarkable progress of the Catholic Church in Scotland during the past fifty years, and attributed said pro ress "not to any great preacher-no to any great literary genuis, but to the object lesson in religion given by the Irish navvy and Irish laborer, who believed not in a merciless God, but in a God who could reward as well as

Proceeding, His Lordship said there were times in the history of nations when the desire for revenge became overpowering, but in the case of the Irish, God had not willed them to take that revenge. God had taken His revenge in His own way, and the Irish people who would not be allowed to practice their religion at home carried it to the uttermost ends of the earth, and had given an object lesson to the natives of the various lands they settled in as to what practical religion is and should be. To the Irish laborer and the Irish navvy His Lordship attrib uted the religious change that had recently come over Scotland where the descendants of Calvin's disciples would no longer tolerate the Calvinistic docpreached fifty years ago, nor could there be found ministers to preach them.

His Lordship's congregation knew that what he stated was correct, and outsiders knew it just as well, but by bigoted Scotchmen it was not considered intolerable that this change of religious feeling in a hard-headed nation should be attributed to the "ignorant" Irish navvy; and so the newspaper organs of the "unco guid" have taken up the cudgels to save the country, if possible, from the degrading imputa One high class and ordinarily respectable journal spends almost a column of its valuable space in dia tribes against the Irish laborer simply because a good word was said for him, from the pulpit of a Catholic church As a correspondent of the paper in question points out, the Irish laborer who migrated to England or Scotland fifty years ago was of quite a different stamp from his English co temporary.

Famine had driven the Irishman from Ireland, and on landing in a strange country he had to take the work that first came to his hand. That was moral, thrifty and religious, the progress of the Catholic religion the better status enjoyed by Irish Catholics at the present day, and the great increase in the number of Catholic churches, schools, colleges, etc., amply testify. Had he been, as a rule, the drunken, fighting, shiftless sot the Scottish papers make him out to be his descendents in Scotland would not be as they are at the present day, members of her principal town councils and public boards, nor would the Church of which they are such faithful members be so powerful, and so influential as she admittedly is. If the blood of the martyrs is the seed of the Church, surely the prayers, sufferings and tears of the ex-patriotic Irish have not een altogether in vain. The Bishop of Glasgow evidently thinks they have not, and when he speaks he knows what he is talking about.—Ex.

THE MANNER OF SAYING THE

ROSARY. There are different manners of say

ing this prayer well. The first is to attach ourselves to the sense of the words, such as we have explained them, to enjoy them, to penetrate into them : the mind tires and is wearied, the heart never. A second manner is to propose to ourselves, before commencing each decade, a special inten tion, which by occupying the mind and the heart whilst reciting it, obviates the weariness of repetition by means of the particular interest attached to each For example : One decade may be said for some fault which needs to be corrected. Another for such or such a virtue to be acquired the third for such or such a grace which we desire; a fourth for the conversion of sinners or some particular sinner, and a fifth for the souls in purgatory. A third manner is to occupy ourselves with the mysteries of the Rosary; one day with the mysteries - the Annunciation, the Visitation, Christmas, the Purification, and the finding of Jesus in the Temple; the second day a meditation be made on the sorrowful mysteries-Jesus in the Garden of Olives, scourged, crowned with thorns, bearing His cross, crucified ; the third day it will be the glorious mysteries-the Resurrection, the Ascension, Pentewe are sure that sacerdotalism is the cost, the Assumption. and the coronation fatally corrupting and divisive tion of the Blessed Virgin in heaven.

heresy of the ages, but we have a Is there not abundant and varied cated also expressly denied the yarn. great respect for the personal character for our meditation in We presume that the story will regumatter for our meditation in We presume that the story will regu-all these great mysteries. And larly reappear with vexatious changes shall we still dare to speak of mon-otony? A fourth manner of reciting Los Angeles or Los Vegas taking the the Rosary is to consider the Blessed place of Matamoros. Virgin in the first decade as daughter a great satirist as saying : of the Father; in the second, as the mother of the Son; in the third, as spouse of the Holy Ghost; in the fourth, as Queen of the Church triumphan. as Queen of the Church triumphant in the fifth, as Queen of the Church Suffering; in the sixth, as Queen of the Church Militant. These are new points of view eminently suited to sus tain piety during the recitation of each Have we recourse to these decade. different means for saying the Rosary well ?-St. Boniface Calendar.

GROWING UNITY IN IRELAND.

cannot but regard with the greatest rather a disgusted frame of mind satisfaction what appears to be at this yesterday, but a few questions on the distance a genuine coalition of all sec- subject in which he is so much intertions of Irish Nationalists at home through the medium of the United "I did not say," he remar League. The Pilot has already published accounts of several great anything that sounded like it. Mayo and elsewhere, at the establish philosophers over two thousand years ment of branches of the League. The ago said it could never fail. It is the most noteworthy feature of the speeches and the sentiments of these occasions antism which are making a failure of was the enthusiastic spirit and desire our efforts for the Church. I am not in for unity expressed by the leaders and despair. I look for a revival of the for unity expressed by the leaders and despair.

Parnellite and anti-Parnellite have met both on the platform and among present day is something awful, and the auditors, and while there was an what are we doing to check it? The avoidance of all old scores of the Roman Catholics are doing much more. divided past, there was a decided and The more intensely Protestant a people gratifying coming together for mutual are the less religion is brought to help and united work, not only for the present purposes of the League, but There is no class of women in the looking beyond that to future single world, I believe, so pure as the Cathness of object and labor in the Nation- olic Irish in Ireland, as the Blue Books al cause itself. The League is of Parliament, quoted by Mr. Stead, branching out beyond its first confines prove, and in highly Protestant, strict It is flourishing in Roscomin Mayo. mon and other counties, and there has already been an expressed desire for its establishment in Dublin County.

That the American friends of Home Rule are interested in this new depart- clergyman in one thousand ure, and are eagerly watching its results, is shown by the letters they are sending to its founder, Mr. William O'Brien, and by more substantial Church are the efficient means for contokens also, judging from the acknowl-trolling vice which we have not. edgment by that gentleman in the 'Instead of Instead of that this League, together with the '98 spending our energencement of the centenary celebrations throughout the ational differences. such seems to be the welcome prospect of an editorial in the Freeman's Journal of Sept. 20:

mal of Sept. 20:

The signs are everywhere of a revival of a united National agritation in Ireland. The hot fit of recrimination and the cold fit of apathy are at an end. Once more the people are in motion, and all obstacles to unity must go down before their power. The great meeting at Elphin was as free from all trace of discord as the gatherings of the old days, when Parnell led a united party with a united people at their back. There was no trace of bitter feeling among the old comrades, long separated, who met on that platform to work together in the common cause. The wounds of the last lamentable struggle of Nationalist against Nationlist are healed. The United League has offered a common platform to all, an oblivion of past disputes, a prospect of future victories, and it has been hailed with acclamation. Every freind of Ireland in America

and the world over will devoutly hope and pray that these words are true in their fullest meaning, and that their fruit will continue to be apparent in the conduct of the people and their parliamentary representatives - Boston

THE "RAFFLE FOR SOULS."

Milwaukee Catholic Citizen

Several months ago the story of a raffle for souls in Mexico was current in some of the Protestant papers. matter was investigated at the time and refutations were published in the Catholic press. The Citizen, among other papers, alluding to the matter. Two correspondents, this week, send us in a clipping containing a revamp of the story, "a raille for souls." The clipping appears to be taken from the Milwankee Sentinel.

"raffle-for-souls" story was originally put in circulation some ten months ago through The Christian Rev. F. S. Borton, Endeavor World. a missionary in Puebla, Mexico, said that he had seen the following notice in a Roman Catholic church in Mexico:

"Raffle for souls—At the last raffle for souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are out of purgatory: "Ticket \$11—The soul of the lawyer James Vasquez is released from purgatory and ushered into heavenly joys, etc."

Mr. Borton being pressed to say where he saw the notice, declared that he made the translation on the spot from a written notice on the door of a church in the little town of Matamoras. The pastor of the church, Father S. C. de Leon, in a letter over his own signature in The Southern Messenger of San Antonio, Texas, asserted that the charge was false.

Moreover, the Bishop of the diocese in which the church in question is lo. snow.

REV. F. B. DE COSTA.

He Preaches Another Sermon Which Has Caused a Sensation.

New York, October 4 Owing to numerous misunderstandings of his meaning in his sermon on Sunday, Rev. Dr. Benjamin F. De Costa, rector of the Episcopal Church of St. John the Evangelist, at Waverly The friends of Home Rule in America place and West Eleventh street, was in

"I did not say," he remarked, " that was a failure or religion demonstrations in various places in ligion is divine, and the old Greek emphasized by the response of the true Christian spirit, which is above

all such littlenesses. "But I say the immorality of the

LACKS THE MACHINERY. "The Protestant Church has not the machinery for dealing with the vices of the world in these times. Not one preach a sermon on the Seventh Commandment. The confessional and the refusal of the sacrament in the Roman

"Instead of putting our shoulder to fighting against the for \$100 towards the objects of the awful spread of social vice and drunk-League from a prominent citizen in enness and Sabbath breaking we are New York. It is fervently to be hoped squabbling among ourselves and that this League, together with the '98 spending our energies on denominspending our energies on denomin-There are sevencountry, will wipe out every vestige of teen sects of Methodists and thirteen dissension that has lasted already too sects of Baptists, and almost as many long, and that has been deplorable and distinct varieties in each other religious less from every standpoint. That such seems to be the welcome prospect sentiment or work to be got out of that is evident from the following abstract state of affairs? It is shockingly immoral, I say, to be squabbling fifty million persons in this land are are not even nominal Christians.

SUGGESTS LAMBETH PLAN.
"What would I suggest as a remedy The plan which was first advocated at the Lambeth Conference about six years ago and again at the last triennial convention, which was held in Chicago three years ago. This plan was that all Protestants should unite on one broad platform, keeping only as our base four points—the apostolic priesthood, the two creeds and the sacrament of baptism and This seems broad Lord's Supper. enough for all to unite on and to give a chance for concerted action.

GREAT EXCURSION TO KINGS TON.

In order to get the benefit of the remarkably cheap railway rates to Kingston for the consecration of Arch-bishop Gauthier, October 18th, intending passengers would do well to go to Sadlier's Bookstore, 127 Church street, Toronto, for their tickets. Return tickets from Toronto can be purchased there at single fare to Peterborough on the C. P. R. or Port Hope on the G. T. R., and at the same time and place, excursion tickets may be bought from Peterborough or Port Hope. this they will effect a great saving, as excursion tickets will not be sold at any nd us railway station west of Peterborough on the C. P. R. or Port Hope on the G. T. R. At Sadlier's Bookstore return tickets for the entire trip from Coronto to Kingston can be had for three dollars. Tickets are good to go by any regular a. m. or p. m. train on either line on the 17th October, and valid to return till the 20th.

Passengers to Kingston for Archwell to purchase their tickets from their stations to Toronto, only, in order to get the benefit of cheap rates from latter city to Kingston. And those living at intermediate stations east of Toronto, between latter city and Peterborough andPortHope, are reminded to purchase their tickets from their stations to Peterborough or PortHope, so as to avail themselves of remarkably low excursion rates from latter named points to Kingston and return.

He who is without energy when young will never have it. Grit is not a winter fruit: it never grows in the