

stant churches best not send at country. The people are sent to a rest, but not to a—S. H. Review.

# MY EXPER.

more interesting of action than of the Catholic people, three of these than they. If some ones down as told the most sena- to be more inter- was told in a journey of a little town of n of the morning. confessions of at this place I for them on the little home, then ing palfrey" and call case, stole, (chisms), I started from a passing thistles, autumn in the hills, milles the moun- s found. He was his wife was not a that when a reg- was appointed for man, an Irishman, regularly, after s sixty years.

s-roads store the ined that though e family next ay, yet "knew an ice in the hills, "eye talian" By mountain- h this man was to his house I e's Creek to have own "Bear Tree" which is carved a Bar on this ed the two-roomed ed my horse and poor. "Yes, John come in!" On the ng an old man in his nap he re- John Reggio, Signor! Are you a Catholic priest! the feeble fingers and gazing search- ing said, "You no priest!" "Yes, a Catholic priest," he said to you." e old man clasped ly drew me out er to the little eeked down by nings said: "Father! I am in a stable! I fession. For years ring for confession e priest to come." ed forth from my self and heard the sion of that lonely ore, not even at the Confessional of ed before our Himself, had the n Redeemer, "Re- Ghost, whose sins ere forgiven ent. Rising after d the priest and again into my face, streaming eyes said: y good to me; for have prayed daily that He would not a priest." The two d with him were all over-hung heart. and her grownap all non-Catholics, never before seen. y the missionary re other sheep wait- to come again in y Mass. The lights ere twinkling as the early in that night, active five Catholics, of the Church ad souls, not a dozen er seen a Catholic onary.

# OF IRISH CATH.

comes to light

lance against the of Ireland. One of ver that Irish Catho- and that they por- tant neighbors who verty, is a Protestant answered, almost at another Protestant, l Warburton, who London Chronicle, being an "intolerant ublished by a correspond- of Friday last, the re the most tolerant ver seen. For forty- father was dean of idist of a population olies were twenty to no any of my family anything but respect; result were unheard of the same for my een's County for 250 ce and insult I regres from the Protestant quartered in Belfast uly. Both times the e commenced by the Enniskillen, where i was the same. The f Irish Protestants is no longer bully their or; that the latter al; that the Catholic eant over their flocks, tant clergy have none

# NOT TO KNOW BUT TO DO.

On Wednesday, November 30, in Sacred Heart Cathedral, Davenport, Ia., in the presence of two Archbishops, thirteen Bishops, a mitred Abbot, a Monsignor, the Right Rev. Bishop-elect of Helena, Mont., and two hundred and twenty priests, Rev. James Davis, D. D., was consecrated Coadjutor-Bishop of Davenport. Archbishop Keane was consecrator, assisted by Bishop Cosgrove, and Bishop Spalding, of Peoria preached the sermon.

Bishop Davis is the logical incumbent of the new office. He has been pastor of the Sacred Heart Cathedral, Davenport, for fifteen years, and was the unanimous first choice of Bishops and priests. He is a native of Knocktopher, County Kilkenny, Ireland, and is a member of a family which has given three sons and three daughters to the Church. He was born in 1852 and celebrated the silver jubilee of his ordination last year. The unprecedented gathering of clergy at his consecration is eloquent evidence of his great popularity among his priestly brethren.

Bishop Spalding preached a characteristically strong and suggestive sermon at the consecration. He took for his text the words: "Now this is eternal life; that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent. I have come that they may have life and have it more abundantly." After speaking of the material struggle for life, he said: "Had we sufficiently clear vision we could see in addition to the domain of sense a spiritual realm of forces working for our weal. Even now we live and move and have our being in God. The kingdom of heaven is building here and now, and those who labor faithfully and well will enter that everlasting kingdom. This is what our Lord aims at, to fit us for that kingdom without end."

Now how does our Lord enable us to prepare for that spiritual realm? The first essential is union, communion, with God. He and the Father are one, of one substance. He took for his text the words: "Now this is eternal life; that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent. I have come that they may have life and have it more abundantly." After speaking of the material struggle for life, he said: "Had we sufficiently clear vision we could see in addition to the domain of sense a spiritual realm of forces working for our weal. Even now we live and move and have our being in God. The kingdom of heaven is building here and now, and those who labor faithfully and well will enter that everlasting kingdom. This is what our Lord aims at, to fit us for that kingdom without end."

Since God is so good, so helpful, so amiable, shall we not love Him and love Him mightily, with all our heart and all our strength? Christ goes on to tell us another inspiring truth—that we find ourselves in deeds of charity. "He who seeks his life shall lose it." If we make ourselves our only consideration, our only seeking, we shall lose. We must go out of ourselves to acquire real peace. The student, for instance, is not content with his own personal thoughts. He acquires books, he enters libraries, he takes up the record of the past, he reads what great thinkers have thought and placed in writing. His individual notions he goes out from to come in touch with those of others. He leaves from his own country to seek better. Another within, is the process of self-immolation. If you would truly be satisfied, you should aid others. What are Christ's miracles but examples of ministry to others, miracles of compassion, like making cripples whole, restoring sight to the blind, illumining minds with the light of faith and enabling them.

This is the meaning of Christianity. This is the root, the heart, the core, to know the only true God and Jesus Christ, Whom He sent, to have life and have it more abundantly, and to use our knowledge for the service of our fellow-man, in deeds of kindness, peace and charity.

Brethren, when we take this larger view, it is easy to see that here we have the absolute, the permanent, the abiding religion. To turn away from it is to turn away from hope, away from the enlightenment and enlightenment of life. When men turn from knowing to doing they attain the only real understanding, for in fact we understand nothing except by doing—by ceaseless doing and striving. It is only by constant practice, by repeated efforts alone that the workman, the artist, acquires that thorough grasp, mastery of his vocation that constitutes his knowledge of it; and where there is question of religions, vital truth, we do not understand except by making it part of our being—not by critical inquiry, not by historic research, not by theorizing or dissecting, but by doing! Not every man who professes but he who "does" the will of the Father, he shall enter the Kingdom, his faith shall never be destroyed. Now, my brethren, we are gathered here to-day on an occasion intimately connected with this great problem of life. Christ appointed twelve apostles to teach His doctrines. On these apostles He built His Church, which spread throughout the world, an apostolic institution. Had Christ not organized His Church, it would not have played an important part in history. If you are to act on masses of men, on nations and peoples, you must act on the platform of religion, on the platform of the Christian faith. Languages, dialects, styles of houses and temples, clothing, laws, customs, manners—all are the slow growth of efforts of men in social contact. The individual man is insignificant in union with others.

Hence with the wisdom of Divinity, Christ established a Church nineteen hundred years ago and that Church has played the chief part in the history of mankind for these nineteen hundred years. To it we owe our faith to-day. To it we owe our knowledge of the Father; of the equality of men in His sight, of the sanctity of marriage and the family life. To it we owe the domestic virtues, the idea of the state, the limits to the power of the state, the right to appeal to God from the unjust decrees of senates and kings and mobs; the discovery of America, the elevation of the masses. Despite the fact that things have not always been right, despite scandals and sporadic ills, that Church has held parliaments showing men how to make laws and establish forms of government. More, that Church was the first to bring the university to the people, for its pulpit was the first popular university. The Church brought to that university the people—men, women and children—to be instructed there in practically everything in the range of human knowledge, till thus there was created a public conscience, a Christian conscience, the foundation of all law and order, of all government and true civilization.

The pulpit—Oh if its voice were silenced, what a misfortune, what a calamity! It is still a cry against sordid materialism, the dominance of the senses. Here to-day is the Church itself on the beautiful banks of the Mississippi, in the heart of the greatest republic in the world has ever known, and an aggregation of people of noble characteristics in a time of peace and prosperity—here it is, that great and historic Church. Torn or rent by disension stricken down here or superceded there, exulting or sorrowing, the Church that thrust back the Mahometan power that threatened Europe with fire and sword, survives, indestructible. She exists, that mighty Mother, despite scandals and trials and rebuffs, rising superior to them all advancing ever.

Look back a hundred years in our national history, to the time when the minds of our forefathers were just awakening to the idea, though they realized it but imperfectly, of the possibilities of our land. They were then at a turning point in the world's history, the inauguration of a change in the affairs of men. Change is the law of things mundane. The summer bears fruits and autumn brings the harvest which is gathered. The leaves fall, the flowers wither, the air grows chill, the earth yielding to the touch of wintry death. The same phenomena of growth and decay appear in cities and nations, with human institutions. Babylon and Nineveh and Tyre—their glory has vanished. Kingdoms and empires arise and flourish and pass away. Now, why should the Church be the exception? Because it is a Kingdom not made with human hands.

Though a century ago no one deemed it possible for the Church in the United States to reach a stage of development like the present, we have accomplished the task. We have grown from from a handful on the Atlantic Coast to a Catholic population of 14,000,000. We have nearly 100,000 pupils in our parochial schools. The children of Catholics to the second and third generations are as loyal as their fathers and mothers. Even outside the Church we are respected, and many say we have a great mission and can reach thousands whom no others can reach. In this connection, let me say, that every effort, within or without the Church, to do good, should be looked upon with kindly eye. Christ gave us the parable of the priest and the Levite to warn us against drawing the line in doing good between those in and those outside our Church. Ah, brethren, let us draw no lines in deeds of mercy and love. Whenever there is want, or sickness or suffering, wherever there is sin or sorrow, there we are called to the duty of helpfulness, of alleviation. That is the field for our labors.

Those who benefit most the Church are those who bear within themselves the life of Jesus Christ. It is only when that life is exalted that men and nations can make real progress. What avails it if we have millions of us who are all to Mammon, to materialism? If we would be truly great let us be thought of, not as rich in cities and fields, nor as mighty in armies and navies, nor as replete with power and more intellectual glory. No! let us instead be thought of as possessors of the imperishable grace of the inner soul that makes great a man and makes great a people.

The National Egoism. From the Ave Marie. Spain is striving to abolish bullfights and to secure also a better observation of the Lord's Day. We, who deride Spain, have been unable to abolish lynching or the prize-fight, and have now introduced another cruel diversion in the automobile matches, which seem to regard men's lives and limbs as of no account. It is only another instance of the national egoism upon which we recently commented—the tendency to "Compound with sin we are inclined to By damning those who have no mind to."

If we believe with an active, positive, loving faith that God is in the tabernacle would we pass Him by without a visit when we go to our work in the morning every day, and again when we return home at night. If we could see Him, would we neglect Him? And must we see Him, to believe?

The quiet activity of mind required to adjust ourselves to difficult surroundings gives a zest and interest to life which we can find in no other way, and adds a certain strength to the character which cannot be found elsewhere.

It is said here that Mr. Charles J. Bonaparte of Baltimore, will probably be tendered the cabinet portfolio of Secretary of the Interior. While nothing definite has been done in this direction the matter is under discussion in a quarter which indicates its probability.

# THE CHURCH IN AMERICA.

The civilized world may be drifting back into paganism, as some people say, but Catholics can not afford to drift. They have in their keeping a deposit of Divine faith. Their charge is a precious one. They possess the one gift in all the world which avails to preserve the world from its own wickedness and forgetfulness. It is incumbent upon Catholics not only to preserve the Divine gift of faith for their own sake but for the sake of those outside the Church. Catholics must not be afraid to let their light shine before men. The day of the timid Catholic in America is gone by. Catholics have nothing to be afraid of, nothing to apologize for. The Church and its work is open to the view of all men. Its humanitarian work alone compels the admiration even of those who are not given to admiring Catholic development of any kind. Its work of saving souls may be more difficult for the outsider to appreciate than its work of saving bodies; but those who have eyes to see this, the first and most important work of the Church, may see it also.

The charge that the Church is a foreign body, has fallen to the ground. There is no need any longer for Catholics to protest vehemently and excitedly their loyalty to the flag. Americans of all kinds—unless the hopelessly narrow-minded—recognize this without being reminded of it all the time.

It is for Catholics nowadays to move serenely on doing the work of God in this country in the Church's own time and way, without any need of wondering what their non-Catholic neighbors will think about it. Their non-Catholic neighbors, in most cases, will only rejoice to see in this word of doubt and infidelity the grand body of the Catholic Church, actuated by the old time faith in God and in His word marching steadily forward under the banner of the Cross, upholding Christian Doctrine and Christian morality untouched and untroubled by the up-to-date philosophy of Godlessness and despair.—Sacred Heart Review.

Just as the providence of God orders and arranges everything in the exterior world for our benefit and advantage, so in our inner hearts the Holy Spirit is constantly dwelling and arranging by His providence the events of our interior life. Let us not disappoint Him, but let Him lead us where He will and how He will; all He wants is our correspondence.—Rev. Father Dignam, S.J.

# LEGENDS OF THE MAGI.

Many legends have grown up around the beautiful story of the Three Kings of the East who followed the Star and found the Messiah, a new-born Babe, in the lowly Stable of Bethlehem.

One tradition says that the Three Wise Men were representatives of the three great races descended from Noah's sons, and that starting from different points and following the guiding star, they met near the gate of Jerusalem, and only then learned that they were all bent on the same quest. On account of this belief, and because they were also supposed to represent the three stages of manhood, the first, Caspar, or Jasper, is generally represented as a very old man, with a long white beard and with a Japhetic cast of features. The second, Balthazar, is middle-aged and black-haired, and evidently belongs to a Semitic race; while the third, Melchior, is very young. He is represented either as a Moor or Negro, or is attended by a swarthy slave to designate his belonging to the third or Hamitic race and to show that all the Gentiles also were to have a share in the promised redemption.

The version exemplified in General Wallace's "Ben Hur" forms a most poetic story of the Three Wise Men and the Star:

"By and by the moon came up. And as the three tall, white figures sped with soft feet tread through the night, they appeared like specters flying from hateful shadows. Suddenly in the air before them, not farther up than a low hilltop, flared a lambent flame; as they looked at it the apparition contracted into a focus of dazzling lustre. Their hearts beat fast, their souls thrilled and they shouted as with one voice: 'The Star! God is with us!'"

"On the Twelfth Night as they came up out of Hinnom, on the plain of Rephaim, a light appeared, at first widespread and faint. Their pulses fluttered fast. The light intensified rapidly; they closed their eyes against its burning brilliance; when they dared look again, lo! the Star, perfect as any in the heavens, but low down and moving slowly before them. And they folded their hands and shouted and rejoiced with exceeding great joy."

"God is with us! God is with us!" they repeated, in frequent cheer, all the way, until the Star, rising out of the valley beyond Mar Elias, stood still over a house up on the slope of the hill near the town.

"It was now the beginning of the third watch, and at Bethlehem the morning was breaking over the mountains in the east, but so feebly that it was yet night in the valley. The watchman on the roof of the old khan, shivering in the chilly air, was listening for the first distinguishable sounds with which life, awakening, greets the dawn, when a light came moving up the hill towards the house. He thought it a torch in some one's hand; next moment he thought it a meteor; the brilliance grew, however, until it became a star. Some said, he cried out and brought everybody within the walls to the roof. 'The phenomenon, in eccentric motion, continued to approach; the rocks, trees and roadway under it shone as in a glare of lightning; directly its brightness became blinding. The more timid of the beholders fell upon their knees and prayed with their faces hidden; the boldest, covering their eyes, crouched, and now and then snatched glimpses fearfully. After a while the khan and everything thereabout lay

under the intolerable radiance. Such as dared look beheld the Star standing still directly over the house in front of the Cave where the Child had been born."

"In the height of this scene the Three Wise Men came up, and at the gate dismounted from their camels and shouted for admission. When the steward so far mastered his terror as to give them heed, he drew the bars and opened to them. The camels looked spectral in the unnatural light, and besides their outlandishness, there were in the faces and manner of the three visitors an eagerness and exaltation which still further excited the keeper's fears and fancy; he fell back and for a time could not answer the question they put to him."

"Is not this Bethlehem of Judea?" "The people from the roof came down and followed the strangers as they were taken through the court and out into the enclosure; at sight of the Star yet above the cave, though less cadenced than before, some turned back afraid; the greater part went on. As the strangers neared the house the orb arose; when they were at the door, it was high up overhead, vanishing; when they entered, it went out, lost to sight. And to the witnesses of what then took place came a conviction that there was a divine relation between the Star and the strangers, which extended also to at least some of the occupants of the cave of Bethlehem."

What are the garden's chief lessons? Surely the first is a lesson of faith. He who so watches His world that the seasons come round in their order will never forget His people and their needs. Wind may blow, storms may rave, frosts chill, and the sun is marching on, and life ever revives after apparent death. The garden teaches us to believe in the sleepless providence of our God.—The Angels.

# A REMARKABLE CURE.

SISTER AT ST. MARY OF THE WOODS LAYS ASIDE HER CRUTCHES.

A very remarkable cure, apparently the result of prayer, is recorded from St. Mary of the Woods, Wy. county, Indiana. The happy beneficiary is Sister Clementine, a member of the Order of the Sisters of Providence. Sister Clementine, who has been an invalid for years, is quoted as follows concerning her cure:

On the anniversary of the birth of the Blessed Mother of God I went to the chapel with the assistance of my crutches and prayed our Lord in honor of His Mother's birth to restore my health. Before leaving the chapel I felt a strange feeling as of some mighty change come over me. I began to feel a little stronger, but could not make myself believe that my strength was returning. But it was, and I found I could kneel and rise without any great effort. I also found that I could walk without the aid of crutches.

Fearing a commotion if I left the chapel without my crutches, I left as I came, carrying my wooden supports under my arms, but not bearing on them. I went to the Mother Superior's room and told her of what had happened. My presence shocked her as she supposed I was unable to leave my room. I told her the result of my prayers and of the wonderful change I had felt.—New World, Chicago.

# AN ENCOURAGING SIGN OF THE TIMES.

FATHER FIDELIS, C. P., ANSWERS AN OLD FABLE.

The first speaker, at the quarterly meeting of the Federation of Catholic Societies, Philadelphia, was the noted convert-artist Rev. Father Fidelis, C. P. (James Kent Stone), who made a brief but impassioned plea for united effort in furtherance of this new improvement, which is a sign of the times—a sign full of encouragement.

The movement in itself, said Father Fidelis, is a practical answer to one of the objections that Protestants in their ignorance bring against the Mother Church, namely, the old, old fable that Catholics are priest-ridden; that they take their religion from their priests. "You know, and it is not necessary for me to tell you," said the speaker, "that you do not take your religion from your priests, but that Pope, Cardinals, Bishops, priests and people all go to the one unerring source—their mother, the Church—for the laws and regulations that are to guide them in the all important work of saving their immortal souls."

Father Fidelis said that he had often wished that the Catholic laity would do just as it has done in the Federation movement, unite and exercise its rightful influence and power in dealing with the many social problems that vex our age.

"God be praised!" he exclaimed, "that enthusiasm in this direction has begun to take hold on the Catholic laity. God prosper you, and may your achievements in this great western country prove to those outside the Church that she is not what they think she is, but what we know her to be—the spouse of Jesus Christ."

All that the Church asks, said Father Fidelis, in conclusion, is liberty, not the "liberty" of the French Republic, but true liberty, with true respect for the conscientious convictions of all—a fair field and no favor.

One can sometimes love that which we do not understand, but it is impossible clearly to understand what we do not love.—Grindon's Life and Nature.

Two graces need to be learned by every Christian—patience and submission under defeat and modesty in victory.

We are God's own creatures, and God is our own God. All else will fail us, but He never will. All is love with Him, love in light and love in darkness, love always and everywhere.—Father Faber.

Family ties are not severed in heaven, and Jesus, in raising His Blessed Mother above the saints and angels, teaches us that filial piety is a virtue of eternity.—Laodolore.

# SEEKING THE CAUSE.

A matter of serious complaint frequently found in our non-Catholic exchanges is the discouragingly small attendance of men at Sunday services. In spite of urgent appeals and ingenious plans to attract Protestant congregations continue conspicuous for the absence of the men. Recent statistics, bearing the stamp of accuracy, inform us that not more than 3 per cent. of Protestant men are church goers.

Those laboring to correct this condition seem to be seeking the cause without results. To our mind the trouble lies in the fact that they are not looking in the right direction. Perhaps the search might be speedily ended were they to give serious consideration to the admonition expressed by Pope Leo XIII. in one of his letters: "Men," he said, "must not allow themselves to be easily persuaded that instruction and piety can be kept separate with impunity." Protestantism is paying the penalty for having done so.

Herein lies the secret. This is the reason why the Protestant churches have so few men in attendance at their services. To-day is the future of thirty years ago. The Protestant men of to-day were the children of that time. They were pupils of the public system. Instruction and religious training were kept separate. The mind was expanded at the expense of the soul. A knowledge of God was suppressed, and when the boy developed into manhood he wandered away from the duty of religious worship as taught him by that very weak authority, the Sunday school.

Untaught and untrained, therefore, in childhood to this very necessary duty, why expect to find him following it rigidly in manhood? As a child, his religious training is neglected, both in the school and in the home. Is it not illogical to expect to find him a man of religious temperament? Here, then, is the reason why the Protestant church on Sunday.

In strong contrast stands the man who received his training under the influence of the Catholic system, which keeps instruction and religion in close companionship. Figure the results and draw the comparisons. Boldly do these speak the praises of the parochial and the condemnation of the public system. Conclusively do they prove that the perpetuation of the Christian spirit in the nation is almost wholly dependent upon the Catholic system of education.—Church Progress.

If we judge them by their expressions there are some people who almost doubt the efficacy of prayer because God does not give immediate answer to their petitions. Seldom do they count the fault their own. But they should remember that prayer does not consist in the utterance of pious expressions. Something else is required.

# THE SACRAMENT OF EXTREME UNCTION.

This is the sacrament administered to those whom, through sickness, are in imminent danger of death. Its purpose is to give them strength in their struggle with death and to prepare them for eternal life. As the name clearly indicates it is the last anointing. It is well to note carefully the words of the definition. By so doing it becomes evident at once to whom the sacrament may be administered.

Many occasions may present themselves where there is imminent danger of death; yet in none can the sacrament of Extreme Unction be given. Therefore, the danger results from sickness. Therefore, the real occasion for administering it is made quite plain. Perhaps it might also be well to remember that the sacrament can not be given to infants and to imbeciles. Not to these because not having attained the use of reason they have no need for the sacrament.

In the fifth chapter of St. James, verses 14 and 15, we find not only the warrant for the sacrament, but also its minister, its matter, its form and its effects. "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with the oil, in the name of the Lord; and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him."

Understand plainly, therefore, we are here informed that the effect of the sacrament is to comfort the soul in its last agony, to strengthen it against despair, to remit sin and even restore health. A few further words, some of them of a practical character reserved for a second review, will conclude our consideration of the sacrament.—Church Progress.

Wisdom consists in the knowledge of little things, and we get best insight into our own character when we give heed to the minor and often unworthy motives by which our conduct is influenced.—Bishop Spalding.

# Monks of St. Bernard.

At the celebrated Hospice of St. Bernard, in Switzerland, there arrived lately a splendid piano, the gift of King Edward.

The King, accompanied by General Codrington, visited the hospice in 1898, and then presented a piano to the monks. It has stood since in the principal room, protected by a cover bearing the inscription, "Fideliter, fortiter, feliciter."

Monks and numerous travelers had there found musical amusement in the midst of the icy mountains. This year the King learned that the old piano was worn out, and so he sent a new one through the British Legation at Berne.

This was, with great difficulty taken from Martigny by sledge over the snow-covered mountain roads.

The monks received the gift joyously and thankfully.

Every fresh act of contrition brings a fresh ray of light and sunshine into our souls.

# ADMISSION OF WEAKNESS.

ALL OVER THE WORLD THE NUMBER OF YOUNG MEN STUDYING FOR THE PROTESTANT MINISTRY IS GROWING SMALLER.

Perhaps one of the strongest admissions of internal weakness that has been made by the religious denominations appears in the Standard, a prominent Baptist organ published in Chicago. Professor Shaller Matthews asks the question: "Are our children to have an educated ministry?" His reason for the question is found in the following statement:

"All over the world the number of young men who are being educated as clergymen is growing smaller. In America the situation has become acute among Northern Baptists. In eleven Baptist colleges east of the Mississippi and north of the Ohio, there were precisely twenty-six men studying for the ministry who graduated in the last senior classes. Out of twelve hundred students in Harvard, Yale, Columbia and Princeton, graduating this year, who have indicated their life work, only twenty-eight of all denominations are reported as intending to enter the ministry."

To this gloomy condition of affairs the professor above makes various explanations, but the New York Sun places the blame just where it belongs in the following very expressive paragraph:

"Is not the real reason the loss of religious faith and the substitution for it of a spirit of criticism? Would men abandon the ministry, no matter how great their trials in it, if they believed that the eternal salvation of souls depended on their preaching the truths of the Gospel as they conceived them to be?"

However true the statements of Prof. Matthews may be concerning other denominations, they fall painfully short when they are applied to the Catholic youth of this or any other country. Our seminaries, both here and abroad, are crowded with an earnest and ambitious host of noble young men who are fired with that zeal for souls which the discouragements and trials of life in the ministry cannot deter. In Ohio alone there are more than three hundred young men studying for the Catholic ministry, and however this may compare with the past it tells plainly enough that the ranks of the Catholic clergy are not threatened to become extinct. But after all, it is the power of truth that conquers all things. When one believes firmly and feels deeply the truths which he possesses, the conviction which follows bears fruits in other hearts and other minds. And when one places God, the Power and Inspirer of all good, back of all this we have the full reason why there is no falling off in the ranks of those who enter the long and arduous course of training necessary to make the Catholic priest.—Rosary Magazine.

# "A SPOILED PRIEST," by Rev. Father Sheehan.

This, the latest work of the celebrated Irish literature, is now on sale at the Catholic Record Office. Mailed to any address on receipt of one dollar.

# NON-CATHOLIC MISSION.

Catholic Standard and Times.

Salisbury, Md., December 1.—This thriving and beautiful town on the Eastern Shore may well be said to belong to the "Protestant Belt of Maryland." There are over six thousand inhabitants, and of that number only twelve are Catholics. Rev. E. Mickle is pastor and resides at Cape Charles, ninety miles away. Through his zeal and energy a church was erected here some years ago, yet, despite the fact that there have been several non-Catholic missions in Salisbury, the congregation does not grow. Converts have been made—two were baptized during this last mission—but even the old-time Catholics find it hard to live in a place where they can hear Mass only once a month or less and with the priest no nearer than ninety miles, hence they move away. The few Catholics who have been born and raised here cannot realize the fact that Catholics are in great numbers elsewhere. A young girl from here went to Baltimore, and the first Sunday she attended Mass she was "scared most to death," as she said, at the crowd. She had not thought there were so many Catholics in the whole world!

When Father Sutton, the Passionist, opened a mission at Mass on Sunday, the 14th of December, there were only fifteen people in the church, and three of these were non-Catholics. On the 8th of December he had nine present at Mass and seven for Holy Communion.

Monday night rain fell and froze, so that walking was difficult. Three small boys, one young man and a woman put in an appearance. Father Sutton addressed them for a short time on "What Are the Commandments of God?" Every other night, however, the Church was crowded. Strange to say, very few attend more than one lecture. With the exception of six or seven persons there was a new audience every night. Some nights all men, then again all women. The little boot, "Clearing the Way," was much in demand, and by Friday night the supply was exhausted. Some day when a priest can be located here in the midst of these faithful few the harvest will be gathered in. Some of the present remarked to their Catholic friends: "If Father Sutton stays much longer we will become Catholics." It takes heroic courage to break away from Protestant environments and join the little band of Catholics here. But in God's good time the labors of Bishop Curtis, Fathers Mickle, Temple and others will be crowned with success. "The Word of God will not return void."

Father Sutton closed his labors on Friday night, thanking the non-Catholics for their attendance and begging them for the sake of their souls to weigh well what he had said to them.

Many a man lays the foundation of his misfortune by knowing too many things that are none of his business.