

The Master's Questions.

Have ye looked for sleep in the desert,
For those who have missed their way?
Have ye been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The fowl and the darkness stray?
It may be ye'd see in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling, neglected, and old,
And taught to the little lost one
The sound of the shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay His head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Jesus Christ make thee whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footstep
To the shore of the "golden land?"

Have ye stood by the sad and weary
To soothe the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt when the glory
Has streamed through the open door
And fitted across the shadowy
That there I had been before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear me whispering beside you
"Fit the pathway I often go!"
My brethren, my friends, my disciples,
Can ye dare to follow Me?
Then, wherever the Master dwelleth,
There shall the servant be!

FIVE-MINUTE SERMONS

FOR EARLY MASSES.

BY THE PAULIST FATHERS.

Preached in the Church of St. Paul, the Apostle, Fifty-ninth street and Ninth Avenue, New York City.

New York Catholic Review.

NINTH SUNDAY AFTER PENTECOST.

"My house is a house of prayer."

Brethren, every society of men has its

code of laws governing the deportment of

its members. The Church, being pre-

eminently a society, has decreed laws

governing the conduct of her worshippers

while in the house of God. In to-day's

Gospel our Lord's own words are: "My

house is a house of prayer." So that it

behooves us, brethren, to consider our-

selves, while in the house of God, in a

manner becoming Christians and specially

Catholics. As every well ordered society

has its customs, traditions and etiquette so

has the Church.

It is customary then upon entering the

house of God to be filled with sentiments

proper to the place. Every one should

say: "Now I am standing in the presence

of my God, and must conduct myself ac-

cordingly." "Can't do it," would not en-

ter church with the proper disposition will

impel us to observe the customs, tradi-

tions and etiquette of the Church. We

will then take holy water, sign ourselves

reverently and take our seats, taking care

to make a genuflection beforehand. We

are not a little shocked sometimes to see

people march into church as though they

were going into a ball room or theatre.

They seem to be totally oblivious of their

surroundings; strut down the aisle in a

haughty manner and plant themselves in

a way that would make one imagine they

paid the taxes of the whole place.

Church etiquette, too, requires us to

kneel, stand, etc., at the proper times. Of

course it would be highly improper to

stand up at the Consecration; similarly,

for one to sit down at the last Gospel

would be considered a breach.

Tradition, not of the place

and time, prescribes that while assisting

at the Holy Sacrifice of the Mass one should

be employed in reading one's prayer-book,

or saying one's beads. From the moment

the priest appears at the altar till he leaves

it, it should be our earnest endeavor to

accompany him in offering to our heav-

enly Father the greatest and most

sacred of sacrifices. How often are non-

Catholics disappointed and deterred

from entering the Church because of the

cold, indifferent and scandalous way in

which Catholics act and assist at Mass

and at the services of the Church? "Is a sad

and shocking sight to see one spread out

over one's own pew and the one in front,

absolutely forgetful of where one is, and

recalled to one's senses only at the sound

of the bell rung by the server. Consider-

ation for one's neighbor, if a Catholic, he

should make one carry oneself as becomes

a person of good breeding, for nothing is

more distracting than to have one's neigh-

bor persist in doing things different from

everybody else.

But what words can we get to express

our indignation at the conduct of those

who come into the House of God in a

spirit of levity, and who by their actions

make of it, as our Lord says, "A den of

thieves?" Now we know or certain,

because we have witnessed it with our

eyes, that a certain class of young boys

and girls come to the services with ap-

parently no other intention than passing

away the time, flirting and cutting up in

general. They are a disgrace to the

parents that brought them up; to the

Church, of which they profess to be

members; and it is to be regretted that

Lord does not appear personally in the

midst of them and, like the traffickers of

old, cast them out of His temple.

We would say, then, that there is an

obligation upon parents and those who

OUR BOYS AND GIRLS.

Governor Prince of New Mexico, in writing a letter of apology to the Sisters, in charge of Loretto Academy, Santa Fe, for being unable to attend the closing exercises, took occasion to make the following observations: "When one reads '37th annual commencement,' what a history that number tells of long continued and successful effort for the education of the people of New Mexico. Thirty seven years means more than one whole generation; and so the influences which have gone out from your academy and its daughters have done much to elevate and ennoble those who are now the mothers among our people. It would be difficult, even in imagination, to measure the good which has thus been done." Catholic parents and guardians throughout the land should not fail to take the point here. They should use their utmost endeavors to uphold this system of Catholic education. If they fail, or turn over to "our friend, the enemy," then they sink their character simply to the renegade's level.

Don't be whining about not having a fair chance. Throw a sensible man out of a window, he'll fall on his feet and ask the nearest way to his work. The more you have to begin with, the less you will have in the end. Money you earn yourself is much brighter than any you can get out of dead men's wallets. A scant breakfast in the morning of life whets the appetite for a feast later in the day. He who has tasted a sour apple will have the more relish for a sweet one. Your present want will make prosperity all the sweeter. Eighteen pence has set up many a peddler in business, and he has turned it over until he has kept his carriage. As for the place you are cast in, don't find fault with that; you need not be a horse because you were born in a stable. If a bull tossed a man of mettle sky high, he would drop down in a good place. A hardworking young man with his wits about him, will make money while others will do nothing but lose it.

Who loves his work, and knows how to spare,

May live and flourish everywhere.

As to a little trouble, who expects to find cherries without stones, or roses with-

out thorns? Who would win most learn to bear. Idleness lies in bed, sick of the mulberry, while industry finds health and wealth. The dog in the kennel barks at flies; the hunting dog does not even know that they are there. Laziness waits till the river is dry and never gets to the water. "Can't do it" would not enter church with the proper disposition will

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tions and etiquette of the Church. We

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We would say, then, that there is an

obligation upon parents and those who

have charge of children to teach them the

customs, traditions and etiquette of the

Church, and in no other way can this be

done better than by example. If a child

or young person sees one older than him-

self stand church without a prayer-book

or beads, or carelessly loiter about in a

pew instead of paying strict attention, or

rush frantically out of the church before the

priest has finished the last prayers or left

the altar, it is convinced that that is the

proper thing to do. Now then, brethren,

see to it that you carry out those time-

hired. "Two hundred children!" cried the queen, astounded. "How can you possibly maintain such a number?" "Easily enough, please Your Majesty," replied the hyperborean prelate with a cheerful smile. "In the summer I turn them out upon the hills to graze, and when winter comes I kill and eat them."

ANGLICAN MONKS.

A CHAT WITH REV. LUKE RIVINGTON, FORMERLY A MEMBER.

From the Liverpool Catholic Times: After the service on Sunday evening at St. Francis, West Gorton, Manchester, the Times' representative had an interview with Rev. Luke Rivington of London. The reverend gentleman apparently evinced a little shyness at the ordeal, but, nevertheless, candidly expressed himself on several matters of religious interest. He appeared to be very unwilling to talk about himself, but during a lengthy conversation he gave unmistakable evidence that he was thoroughly well versed in every subject introduced by the interviewer.

"I suppose, Father Rivington," commenced our representative, "you have read the recent remarks of the Bishop of Litchfield with reference to the Protestant brotherhoods?"

"Oh, yes," replied the reverend gentleman, "I read the report with interest. But I say that I think the formation of brotherhoods in the Protestant Church will be a hopeless and useless task."

"Evidently the Anglicans do not think so, or the idea would not be mooted?"

"There are a great many who are responsible for the idea," continued Father Rivington, "but if the Protestant 'monks' are to become a fact it will be necessary to do something as an example. For instance, if it is seriously intended to establish such an organization, the Bishops should set the example. But it will be a long time before an example is set by the Protestant Bishops, and they are to blame more than any one else, perhaps, for the disorganized condition of their Church to-day. We have in England Bishops who have married wives, and that is contrary to the teaching of Holy Scriptures. The Bishops would set the example, then, there might be a little hope for the Protestant brotherhood."

"What is your opinion of a Protestant brotherhood, and would it, think you, be possessed of stability?"

"The English Church is only following on the lines of the Catholic Church, or I may say, endeavoring to do. It is a good thing to try and follow the example of Our Lord by practicing obedience, charity and poverty. But brotherhoods cannot be made to order, nor can they be established on a firm basis, except in the Catholic Church. The real difference to be found in establishing brotherhoods in the English Church is that there is no authority in that Church. Individually the bishop can point to nothing but himself. One bishop may be in favor of the brotherhood, another may be against it. A brotherhood might be allowed in one particular diocese, but in the neighboring See the thing would not be tolerated. But even were any amount of these brotherhoods, as contemplated by convocation, established, they would no more resemble Catholic brotherhoods than the clothes of a man resemble the owner."

But what about the Cowley Brother-hood, Father Rivington?"

"Well, this is an institution in which I know there are good and zealous men. The members are of the opinion they are doing a good work. The brotherhood is bound by life long vows, and are weak in number at present. It was, as everyone knows, established by Mr. Benson, near Oxford, about twenty years ago, but, like everything connected with the Church of England, there have been divisions and dissensions therein. In India, especially, the members have worked hard, but a great number of Protestant bishops are much averse to them. The Cowley Sister-hood is also a zealous and energetic body. The Church of England takes to itself the credit of missionary work performed by the Cowley Brotherhood when it suits its purpose to do so, but carefully avoids to recognize the organization as a missionary body."

"What is your opinion of the present condition of the English Church?"

"It is as far as ever from the true faith, and consequently can never be a united body. As an instance, look how some are in favor of these brotherhoods being established, and others are bitterly opposed to the idea. There is dissension; consequently everything in that Church, be it a church or anything else, will end a complete failure."

"I presume, Father, that you read the statement made by the Bishop of Lichfield to the effect that he had refused to ordain candidates who were married unless they had a considerable private income?"

"I did," replied Father Rivington, "and I think the bishop acted very unfairly in the matter—indeed, he may have exceeded his power in so doing. Why should the bishop refuse to ordain a man because he is an unfortunately poor man? The poor man has as much right to be ordained as the rich one. But," continued Father Rivington, "the bishops of the Protestant Church have strange notions, and that, along with the Protestant Brotherhood scheme, is one of them."

The reporter then withdrew, after thanking the reverend gentleman for his cordiality and courtesy.

AN IRISHMAN'S RETORT.

I overheard a curious dialogue in Beauchamp chapel, St. Mary's cathedral, in Warwick, writes E. Perkins. Irishman. After looking at the bronze effigy of the Earl of Leicester, he turned to the priest and devoutly made the sign of the cross.

"Look here," said an Englishman, who stood behind him, "what are you doing? This is not a Catholic church."

"It is a Catholic church," said the Irishman. "It was built by Thomas de Beauchamp, a Catholic, built with Catholic money, when Richard II., a Catholic, was King, and when every cathedral in England was owned by the Catholics. You can steal our churches, but by the Holy Mother, you can't keep us from making the sign of the cross in them."

Minard's Linctment relieves Neuralgia.

MORE FACTS ABOUT CATHOLICISM IN SCOTLAND.

London Universe, July 12.

The restoration of the Scottish hierarchy in 1878 is a fact which speaks volumes of the progress, moral and material, which the Church has made of late years in Scotland. What is particularly gratifying to Scotch Catholics is the fact that the ancient Sees existing before the Reformation have been revived under the new hierarchy, and the six Bishops appointed by the Pope in 1878, bear to-day, as was impossible in the erection of the English hierarchy, the titles of the ancient Sees, thus even out the modern Church of Scotland. It is also strangely interesting to note the fact—

inconceivable outside of the Catholic Church—that the first plenary Council of the new hierarchy, which was held at Fort Augustus in 1886, completed the work of the last Council of Edinburgh, and the Council of Fort Augustus showed no break of continuity in the creed or practice or procedure of the Catholic Church.

According to the latest returns the number of Catholics in Scotland is set down as about 340,000. There are 332 churches, including under that term stations where Mass is celebrated; 288 priests, 60 monks or members of religious communities, and 34 convents or nunneries. The religious orders in Scotland include the Benedictines, the Franciscans, the Jesuits, the Redemptorists, the Oblates of Mary Immaculate, the Passionists, the Vincentians, and the Premonstratensians, who, in 1889, returned to their habitation at St. Ninians, from which they were driven away by the three accused Reformers.

Of nuns in Scotland there are the Ursulines, the Sisters of Mercy, who, since they established the mother house in Glasgow in 1849, have founded nine other houses; the Franciscan Tertiaries with a very large and most flourishing convent in Glasgow—it is intended, if the hideousness of hopeless calamity it is the flashing remembrance of former on the convent—and five dependent branch houses; the Sisters of the Good Shepherd at Dalkeith and the Sisters of Charity at Lanark, the Little Sisters of the Poor and the Sisters of Nazareth, the Sisters of St. Joseph, the Servants of the Sacred Heart, the Benedictines of the Perpetual Adoration founded by Lady Heriot in 1854, and the last of these pilgrims of the faith, as we may fully call all those who are praying and working to revive the ancient faith in Scotland—are the Faithful Companions of Jesus, who came to Paisley as late as 1889.

The Church in Scotland, as a matter of course, devotes its first care to the work of education; for higher education it has no fewer than 5 colleges, and the lay schools of every description number 316, with an attendance of 60,000 children. The needs of the poor, the sick, of the aged, and of orphans are supplied by no fewer than 23 public charitable institutions, including reformatory schools for those who have fallen from the paths of virtue.

The progress which has been made in Scotland by the Church is due, in the first place, to immigrants from Ireland—the standard-bearers of the faith in every land where the English tongue is spoken. The immigration from Ireland naturally set in towards the great cities where labor was in demand and wealth was produced. In Glasgow are to be found two thirds of the Catholic population of Scotland, and at least three-fourths of the Catholics of Glasgow are of Irish descent, the remaining fourth being made up of Catholic immigrants from the Highlands and of converts to the Catholic faith.

The Oxford Movement, under the leadership of the illustrious Cardinal Newman, which brought such a rich harvest of converts to the Church in England, reached even to Scotland, the very stronghold of Protestantism. In the list of converts in Scotland, in the Highlands as in the Lowlands, are to be found such names as Hume, Buchanan, Athol, Douglas, Kerr, Lindsay, Monteth, Hope, Scott, Lamsden and Gordon—men who have founded or helped to found churches and missions, convents and monasteries, centres of the Catholic faith in the North as well as in the South of Scotland.

What a magnificent stronghold and centre of the Catholic faith is not the Monastery of Port Augustus, a mitred abbey, with a community of forty, including fifteen priests, carrying out the full Benedictine tradition in regard to ecclesiastical architecture. Its new seminary and fine chapel is to be opened in the autumn. Scotch reverence for antiquity is shown by their love for the glorious architecture of the middle ages, so much neglected, at any rate in the South of England. Not only Benedictines and Franciscans, but secular priests as well are erecting noble Gothic buildings, glorious churches like that at Fort Augustus (by Peter Paul Pugin)—the foundation-stone of which is to be laid in September. Monasteries of simple and severe beauty, like the Franciscan Monastery at Glasgow, not altogether unworthy of the ancient glories of the Church of Scotland, at Dumfermline.

In conclusion, we need but recall in evidence of the growth of Catholicism in Scotland, the public pilgrimage two years ago to the shrine of St. Columba at Iona, in celebration of his fourteenth centenary. That a public pilgrimage, consisting of Bishops, priests, monks and laymen, to the number of six hundred, should have been allowed, without comment or criticism, to have gone publicly to Iona, the private property of the Duke of Argyll, and celebrate, of course with the Duke's consent, Pontifical High Mass at the shrine of the saint, shows once more that fanatical bigotry has died out, or is fast dying out, to-day in Scotland, even among the followers of John Knox.

No medicine in the world is in better repute or more widely known than Ayer's Sarsaparilla. As a safe and certain remedy for all manner of blood disorders, leading physicians and druggists everywhere recommend it in preference to any other.

MILBURN'S AROMATIC QUININE WINE is distinctly superior to any other as an appetizing tonic and fortifier.

WORDS OF WISDOM.

Money and time are the heaviest burdens of life, and the happiest of all mortals are those who have no more of either than they know how to use.

The sublime mystery of Providence goes on in silence, and gives no explanation of itself.—no answer to our impatient questionings.—Longfellow.

We never know the true value of friends while they live, we are too sensible of their faults; when we have lost them we only see their virtues.

Who would not prefer the longings for eternal life to a whole luberland of sensual delights? Nay is not the dream of heaven better than the things we see and touch?

Let us remember those that want necessities, as we ourselves should have desired to be remembered had it been our lot to subvert on other men's charity.

Bear your witness for the sanctity of God in the world which is around you. Fear nothing but to be found on the world's side when He who redeemed us from it shall appear.

In the service of God nothing is small; true love is faithful, and never contents itself with the least circumstance of duty in which the will of God is pointed out.—Rev. Alban Butler.

In all that we do we have right to consider the effect it will have on our characters, or upon the upbuilding and development of our higher natures. No man is required to do what will belittle him.