

OUR COUNTRY
OBSERVER.

On HEROISM

O my mind, and according to all my past observations, there seems to be no quality more admired by men in general, and the possession of which men most covet, than that of bravery. We all admire and love to read about the heroes of old, their great exploits, their daring, their coolness in the hour of peril and all the splendid traits that characterize their lives. The hero of a special occasion, the leader of a great army, the victor on some field of battle, is acclaimed by the nation, the people go wild in their enthusiasm; this is simply an illustration of the same sentiment in the mass of the people. It is easy to understand how the heroic is always a subject of admiration. But I have found that few people, in ordinary life, distinguish properly between heroism and bravery. A man may be exceedingly brave, and yet not be a hero; and there are men capable of heroic action under the influence of certain stimulating circumstances, who, in the ordinary affairs of life are not only wanting in bravery, but even might be classed as cowards. Heroism means the possession of valor, especially in warlike achievements; bravery means courage, fearlessness, magnanimity, especially in the more common place incidents of life. While a woman who suffers in silence a long persecution for the sake of her child may be called brave, we cannot exactly say that she is a heroine. Yet the same woman may be heroic, in rushing upon a wild beast about to devour her infant, and yet not be sufficiently brave to resist a continuous aggression of petty injustices. The heroic are few, because the occasions for the display of real heroism are not many in any life. But the brave, the forbearing, the magnanimous, the morally courageous, are very numerous in the world, and we meet them daily, and yet are not aware of the sacrifices they are making or the sufferings, for the sake of others, that they are silently undergoing.

REAL TRIALS.—Much seems to me to depend upon the nerve as well as upon the spirit of the person. The leader, rushing to the conflict at the head of a company of soldiers, may be actually intoxicated with the fearful excitement of the hour, and be impelled onward regardless of all the dangers that surround him. He has no time for reflection, he has not the leisure to study the probabilities of the future, he is swayed by only one thought and that one thought never his arm and enlivens and fires his spirit. In a recent article, from a London paper, I found a fair statement of the opposite side of the picture. It said: "There are the lonely, helpless perils, the falling from dizzy cliffs, the being swept away on irresistible torrents, and one horror that once overtaken a man doomed to torture before death, that of having a foot jammed in the points, with an express train due, and no one nigh to help. I once saw a brave man frightened by something such as these; he was snipe shooting, and had walked into one of those bottomless bogs which quiver all over their acres at the mere tap of the foot like the breasts of a laughing girl. We got him out when he had sunk to his chest, but the morass did not shudder more than he. But when he died on Spion Kop he died like the fearless soldier he was; the great rock on which he fell was as likely to fly from its firm base."

Cured at Lourdes.

Your readers who have never had the opportunity of spending any considerable time in France have no conception of the important part played by Lourdes and its sacred grotto in the life of this country. Judging from the ministerial attacks made upon the Church in these latter days, the average American would possibly be led into the error of imagining that there exists in France to-day little or no spiritual life. Perhaps it was because God

THE GREAT DIFFERENCE.—The above quotation gives us a good example of the difference between bravery and heroism. The soldier mentioned therein was a hero at Spion Kop, and died heroically; but in the bag he was not a brave man, his heart failed him, his nerves gave out, his courage failed; he saw death and had ample time to contemplate the grim phantom. On the hill of battle he had neither the time nor the inclination to reflect upon death. Besides, in the latter instance there was a something to be gained, even if death came—there was glory, fame, and a feeling of having rendered service to some one, to a country, to a cause; but in the former instance there was no prize, nothing but a blank, a vast abyss of destruction, a sinking out of human sight into the Hands of God, without even the merit of a grand deed. The prospect of such a death would be sufficient to unnerve the bravest, to turn the hero into a coward, and to make the man, who under other circumstances would be capable of deeds of daring, shrink from the horrors of the situation.

REFLECTIONS.—My purpose in going over all this kind of philosophizing on heroism and bravery, is simply to draw attention to the lack of judgment, and often of justice, displayed by people in their expressions of opinion concerning the conduct of their neighbors. They can see very easily the heroic, whenever, on rare occasions, it is displayed—and the very rarity of the occasions makes it the more noteworthy; but they fail to perceive the real bravery that is in the hearts of many of their next-door neighbors. Two weeks ago I stood by the death-bed of a man who had never, in his life, performed any action that even resembled the heroic. He had a large family, but left them fairly well provided for. He had received the last sacraments of the Church, and was perfectly resigned to the inevitable. In the few words of conversation I had with him he said, amongst other things, "I expect my time is nearly over; it cannot now last more than a day. The greatest strain on me is not the approach of death, but the necessity of keeping a pleasant face. You see, if I looked sad or dejected it would add terrible to the grief of my wife and children; but when they see me smiling they are buoyed up. So I think I can stand it till the end, but the sooner it comes now the better." There was bravery. That man, had he been on a field of battle might not have displayed any special heroism, nor have performed any great heroic feat; but what a calm, silent, noble, Christian bravery he exhibited on the couch of death. He had no fear of dying, he did not tremble at the thought of going before God, (for his conscience was clear), he simply feared that his relatives would suffer too great a sorrow, and, forgetting of himself, he wished to assuage, as far as he could, that great grief and draw the sting from the bereavement. He had a brave heart, a brave soul; he was not, in the exact meaning of the word, a hero, but there was no bravado about his bravery. It was, to my mind, the best evidence I ever had of the really brave in the presence of death. And the conclusion I came to was that the real coward is the one who is morally so, and who has a reproaching conscience. When the conscience is clear, there is always room for bravery, and if needs be, for heroism—as in the case of the martyr, or of a Damien.

fore saw the crisis through which we are passing that Mary Immaculate chose for herself this sacred shrine whence might radiate faith and devotion throughout our country. Should any of your readers or their friends entertain doubts as to the occurrence of true miracles at the famous grotto, I would advise them to read the work on Lourdes published a few years ago by Dr. Bois-saris. This physician of acknowledged standing held a conference last month at Limoges. The immense crowd which gathered to hear him was clear proof of the interest of our people in the shrine with which his name is so intimately identified. In listening to him one might fancy one's self actually assisting at the scenes so common in and around the grotto. As an able physician he might be relied upon to possess the critical faculty of distin-

guishing between the true and the false, the natural and the supernatural, and yet for the space of almost two hours he testified to having seen the paralyzed limbs regain life and vigor, the eyes blind for many years re-opened and hearing restored to those who had suffered from congenital deafness.

One of the clear cases of recent miraculous cures at the grotto was that of Madam Marie Marche, of St. Romans-lex-Melle, who on the fourth day of last September was cured of total blindness. Since facts are what count in these cases, permit me to give a few details. She was stricken with partial blindness in the left eye in January, 1902; the physician whom she consulted, Doctor Dourif, of Melle, believed the affliction at first to be a light form of cataract, but when the sight had completely departed he recognized the seriousness of the case and the patient was sent to the hospice of Quinze-vingts, where she might be treated by the specialist Chevalereau. At the second consultation in July the doctor pierced the eye with a needle without provoking the slightest pain or impression of any kind. Considering consequently this eye as absolutely lost, he directed his efforts towards saving the right eye, but notwithstanding his solicitude, within a short time Madam Marche was unable to see at all except with great effort and they very inadequately. On the 1st of September she started for Lourdes, and when addressed the following morning at 10 o'clock by Monsieur le Cure of St. Vincent la-Chatre, she declared her inability to see him. According to instructions then given her she received Holy Communion on the mornings of the 3rd and 4th of September, and after having bathed her eyes in the waters for the fifth time she experienced a feeling of perfect general health, but no improvement in sight. Guided by her husband, she was returning to the village, and when informed that a group of pilgrims by the wayside were there receiving the blessing of her own Bishop, Mgr. the Bishop of Poitiers, this pair of humble peasants likewise knelt upon the ground. Scarcely had the Bishop spoken a few kindly words ere she cried out with voice choked with emotion: "Monseigneur! Monseigneur! I see you; I am cured!"

This poor woman is unable to read, but readily distinguishes figures, pictures, etc., and when, having been brought to the physician, the erstwhile sightless orb was touched with the needle she experienced sharp pain. The cure was unquestionable and complete, and to-day she goes about discharging the duties of her humble station with perfect sight and excellent general health.

While God is thus giving proof of his solicitude for our patrie, adverse powers are continuing the sad havoc of robbing France of that which is more precious than gold—devoted, self-sacrificing sons and daughters. Other lands will benefit by this strange, mad persecution. One of the most cultured of Frenchmen, M. Homolle, director of the French school in Athens, has recently testified in public to the splendid character and remarkable success of the French priests and Sisters in Greece; particularly does he refer in glowing terms to the Lazarists and Oblates of St. Francis de Sales, the Sisters of Charity, the Sisters of St. Joseph and the Ursulines. Nothing, he declares, but solid faith in God could have enabled these people to produce the results that we witness to-day, starting, as they did, practically without a dollar and with absolutely no revenue guaranteed for the future. He gives as an illustration the Ursulines of Tinoe, who began their work a few years ago with a capital of \$120 and to-day possess a splendid school and orphan asylum wherein they care for, educate, clothe and nourish about 200 children.

France's loss will surely be the gain of other parts of the world, particularly those lands wherein the Cross and Crescent are still disputing for the souls of men.

CATHOLIC AGITATION AND CREMATION.

To Catholics who are inclined to regard a peaceful policy at all times to be the best the following item may contain a lesson:—

"Catholic agitation in Switzerland has resulted in a rejection by popular vote of the Masonic free thinkers' proposition that government crematories be established. A crowd during the campaign threatened violence to Mgr. Molo, Vicar Apostolic."

In judging others, a man labors to no purpose, commonly errs, and easily sins; but, in examining and judging himself, he is always wisely and usefully employed.

A Montrealer in Rome

Mr. Dugald MacDonald writing to a friend in this city, from Rome, under date of March 3rd, says:—

"Imagine a church which would contain as many people as the Cathedral, the French Church, the Jesuits and St. Patrick's of Montreal, and you can form some idea of the number of people who were in St. Peter's Church to-day, on the occasion of the 25th anniversary of the coronation of His Holiness Leo XIII. When the aged Pontiff entered seated on his throne, carried on the shoulders of the Pontifical Guards, he was greeted with applause, such as I never heard in my life. He arose several times giving his blessing to the assembled multitude. The scene in St. Peter's is one ever to be remembered. For five hours I had to stand, and when I left the Church I could scarcely walk; I never felt so tired."

I will sail from Naples for Boston on the S.S. Commonwealth on the 10th of March, and will most likely arrive in Boston on the 25th. Since my arrival in Rome I had the good luck of seeing the Pope three times. To-day I had two tickets, one which was given to me by Bishop Hoburn, of Scranton, Pa., and the other was sent to me by the Librarian of the Vatican library. I drove around the city to-night for the purpose of forming an opinion how the Pope is liked in Rome. The illuminations were grand. Public opinion in Rome in favor of Papal Government appears to be growing steadily.

The Social Side of Catholic Societies.

More and more the usefulness of the social side of our Catholic societies is coming to the front; its influence in bringing together, making acquainted and cementing the friendships of the parish is being recognized. Only a few seasons ago Branch 232 of the C.M.B.A. of Montreal commenced holding a series of eucharistic parties. So successful were they that this year the Committee of Management deserted the small hall of meeting heretofore used and went to the large Windsor Hall. The affair was a great success; over 400 persons participating. The "True Witness" devotes nearly a page of its last issue in giving an account of the function, the participants and the prize winners. It is also embellished with twelve half-tone pictures of the leading spirits in the movement.—"The New Freeman." St. John, N.B.

Strange Restrictions on Property of an Asylum.

The Catholic Orphan Asylum of New York City has obtained permission from Justice MacLean, in the Supreme Court, to sell to St. Joseph's Seminary for \$350,000 the premises on Madison Avenue, between 51st and 52nd streets, now occupied by the asylum. St. Joseph's Seminary is restricted for fifty years from allowing nuisances on the property, from erecting any building for a period of thirty-five years higher than the ridge of St. Patrick's Cathedral, which is 135 feet high, and from obstructing the light in the adjoining buildings for a period of fifteen years. The asylum gives its real property as valued at \$1,634,500; its personal property is valued at \$1,523,900, and its liabilities at less than \$2,000.

SULPICIAN AT WASHINGTON.

St. Mary's Seminary of Baltimore, has bought a valuable tract of land adjoining the grounds of the Catholic University of America. The property is situated about 250 feet east of the lot on which the Dominicans are building the magnificent house and which it is expected will be one of the finest specimens of architecture in the group of the Catholic University and its affiliated institutions. The tract contains four and a half acres, and \$17,000 was paid for it. In the fall of 1901 the Society of St. Sulpice opened St. Austin's College in a house leased for that purpose. It is intended to erect a building for St. Austin's on the newly acquired land.

Behave liberally, but say no more about it.

IN REMEMBRANCE

—OF—

THE MISSION



GIVEN BY THE

PASSIONIST FATHERS

ST. PATRICK'S CHURCH, MONTREAL, Que.

March 1st to 22nd, 1903.

"He that shall persevere to the end, he shall be saved."—St. Matt. xxiv. 13.

To Persevere to the End in God's Grace.

I. Never omit your Morning and Evening Prayers, since prayer is necessary for salvation.

II. Remember the presence of God—He sees you at all times and places.

III. Attend Mass devoutly on Sundays and Holy-days. It is a mortal sin wilfully to lose Mass on days of obligation. Remember the same Jesus who once offered Himself for our sins on Mount Calvary, again offers Himself on the altar as on a new Calvary for our salvation. If possible hear Mass week days also.

IV. Try to go to Confession and Communion once a month. By confession your soul is washed in the Precious Blood of Jesus. By Holy Communion you are united to Jesus. The Sacraments are fountains of grace, and without grace we can do nothing.

V. Avoid the occasion of sin. "He that loveth the danger shall perish in it."—Eccl. i. 17.

VI. Visit frequently the Blessed Sacrament. Pray for the conversion of sinners, for those in their agony, and for the souls in purgatory. Meditate every day for at least a quarter of an hour on the eternal truths.

Remember thy latter end and thou shalt not sin." Think often on the bitter passion of Jesus. People sin because they do not meditate.

Points of Meditation on Eternal Truths

I. O Christian! thou hast but one soul: if that be lost, all is lost; there is but one death; if had, it is eternal.

II. Thou hast only one Judge: from Him there is no appeal.

III. Thou hast only one sentence to hear: it will be either, "Come ye blessed," or, "Depart ye cursed."

IV. Thou hast but one eternity awaiting thee: it is to be happy, then thou shalt be unhappy forever.

V. There is but one Haven: excluded from that, thou wilt be thy inevitable doom.

Points of Meditation on the Passion of our Lord.

Reflect, that Jesus agonized and sweat blood in the Garden at the sight of your sins, and the torments He was about to endure for them.

Reflect, that for sins of impurity the sacred body of Jesus was terribly scourged. How many lashes did you give?

Reflect, that the sacred head of Jesus was pierced with thorns to atone for bad thoughts.

Reflect again, on His being mocked and spit upon and a robber preferred to him. Have you ever done this, by despising the blessings of religion, and by choosing the robbers, the devil and sin, in preference to your loving Jesus?

Reflect, that He carried the heavy Cross, with all your sins on it, for love of you. Did you patiently carry the crosses which your sins deserve, for the love of Him?

He received cald drink, to atone for drunkenness. Oh, think on this. On the Cross He forgives His enemies, and prays for them. Do you imitate Him in this? If you forgive not, neither will you be forgiven. "Forgive, and you will be forgiven."

ACT OF FAITH.

My God, I believe in Thee, and all Thou hast revealed to Holy Church, because Thou art infallible truth.

ACT OF HOPE.

My God, I hope in Thee for grace and glory, because of Thy promise, Thy mercy, and Thy power.

ACT OF CHARITY.

My God, because Thou art infinitely good, I love Thee with all my heart; and for Thy sake, I love my neighbor as myself.

ACT OF CONTRITION.

O my God, I am very sorry that I have sinned against Thee, because Thou art so good, and I will sin no more.

SPECIAL ADMONITIONS.

1. To THE HEADS OF FAMILIES.—Instruct, correct, watch over your children; above all, give them good example, and have prayer in common.

2. To SERVANTS.—Be obedient to your masters, and faithful in all things under your charge.

3. To HUSBANDS AND WIVES.—Observe mutual affection, forbearance, union and peace.

4. To THE CHILDREN.—Love, respect and obey your parents; do not quarrel among yourselves.

5. To MEN.—Have a horror of blaspheming, cursing, swearing, gambling, drunkenness, pardon injuries.

6. To WOMEN.—Be weak, patient, charitable, and diligent in your household duties.

7. To YOUNG PEOPLE.—Avoid dangerous occasions, dances, company keeping, and anything contrary to modesty and good morals. Join the Sodality of the Blessed Virgin Mary.

8. To ALL.—Never speak against your Pastor, but always assist and uphold him to the extent of your power.

HEAVENLY TREASURES.

Repeat these ejaculations frequently, with the intention of gaining all the indulgences attached to them.

I. O my Jesus, I thank Thee for having died on the Cross for my sins.

II. My Jesus, have mercy on me and save my soul.

III. Eternal Father, I offer thee the Precious Blood of Jesus for my sins; for the wants of the Church, for the conversion of sinners, and for the suffering souls in purgatory.

IV. Holy Mary, Mother of God, pray to Jesus for me.

V. O sweetest Heart of Jesus, I implore that I may never love thee more than now.

VI. Jesus, Mary and Joseph, assist me in my last moments.

VII. My God, give me the grace rather to do as to amuse and divert me.

The feelings which accompany growing intimacy with the girl resembled those of one deavored by a feeble light, or the graces of a landscape, he knows to be beautiful, he is unable to appreciate morning light streams in picture, and brings it forth exquisite reality before him.

The remainder of the content not so interesting as to equal portion of the reader. Mr. Barnaby Cregan, a booted old gentleman, with that told tales of many a night, was seated close by, and deeply engaged in a question upon cocks, and sparring, setting, impounding law, the short law, the other law that had any to do with his reigning passion. and red-coated Captain G was a person of talent and in his profession, was listed much interest to Doctor Leake, who possessed some tiquarian skill in Irish men who was at this moment the difference which existed the tactics of King Lugh-L and those issued from his gracious Majesty's war of between one of King Malach biers and a life-guardsmen an English halberd and headed gai-bulg; and between own commission of lieutenant the Fear Comhlan Caogui Fion Erin.

Mr. Hyland Cregagh, was mentioned, notwithstanding fact maturity of his years, tended to affect the man of ory, was standing near Miss and looking with a half-puzzled smile over a drawing she had placed in his hand, and then, as he held the light, he looked askance, a forbidding expression, at E was carelessly sauntering the fair object of his attention yet endeavoring to give him imitation rather than the appearance of design. Mr. Cregagh's experience in society had made him aware that you quality which contributed to success with the ladies, consequence of this discovery hearty detestation—a qualification would not express ing)—of every gentleman younger than himself. "Pur would exclaim, "they assured and port of men they should find to bibs and frills, and a blood-horse, when their corvet should be made in on their grandfather's cane." But he had the tion to find that his senti this head were adopted by married ladies except those wisdom and experience were his own; and about the unhappy Mr. Cregagh was ferent as the young coxcomb he censured.

"I profess my ignorance, after contemplating the picture several minutes. "The drawing is admirable; the coloring has and softness of tone that seem rarely produced by or; and the whole design stamp of reality upon it; I confess my ignorance of the picture, you say it is intended for sent."

"Indeed!" said Anne, at disappointed tone, and placed the old gentleman's gaze the torture; "then I must be a sad failure, for the scene he quite familiar to you."

"I am the worst person world at tracing a resemblance! What a wronger you must think me! well to say meant for—the son indicates so exactly of relation between my sketch and the originals."

"For my honor, M. pon my honor, as a great