

been made the victims of death, finds in Mary the loving and tender mother of whom it has been deprived.

The sinner whose soul is burdened with crime, and is weary and afflicted finds in Mary comfort and consolation. Mary's help is universal, because she comes to the aid of all who seek it.

Thus in the office of our Lady "Help of Christians," we read "More than once Christian nations, when oppressed by hostile enemies, have seen the powerful Virgin descend from Heaven and come to their relief. The ancient monuments of our fathers tell us this, and the trophies that adorn our temples attest it, as well as the feasts which religion renews every year.

We have had recourse to Mary, our "hope;" she has succored us, and we have been delivered.

Mary is a help to all.

No one, saint or sinner, invokes Mary's aid without receiving her assistance.

"Show me a man," says St. Bernard, "upon whom the rays of the sun do not shine, and then, perhaps, you will be able to show me one who is not the object of Mary's protection."

Let us thank our dear Saviour, who, when dying on the cross, the victim of our sins, appointed Mary the "Help of Christians."

Now, dear reader, resolve to invoke Mary in all your trials and temptations. "When the devils," says St. Thomas of Villanova, "come like birds of prey to pounce upon us, let us imitate the chickens, which, at the sight of the vulture, run for protection under the wings of their mother. Let us not stop to reason with the thoughts they suggest, let us make haste to put ourselves in safety under the mantle of Mary."

"When the sea is stormy," says St. Liguori, "and the waves of temptation run high, let us call upon Mary, and say to her, as the Disciples said to Jesus: "Save us, we perish."

How are we to merit the assistance of Mary, the "Help of Christians?"

We must strive to merit her help by faithfully obeying her, and endeavoring, according to our state of life, to follow her example. We must implore her aid with fervor and confidence, always remembering that she has all power over

the Heart of Jesus. And since the treasury from which she draws her gifts is infinite, and her liberality as great as the favors she has at her disposal, when we invoke her we can rest assured that she can and always will grant our requests.

By taking Mary as our model, we shall always lead virtuous lives and merit to enter that abode of bliss and repose which Jesus has prepared for all those that serve him faithfully. T. O.

#### CARDINAL GIBBONS' SALARY.

The Baltimore Sun recently produced portions of an outspoken essay from a Protestant source on the reasons why the Church is losing its hold on the masses. Considerable feeling has been aroused by some statements made by the writer and a public discussion has been precipitated. Though the original article was written solely from a Protestant standpoint, the Rev. John T. Whelan, pastor of the church of St. Mary Star of the Sea, Baltimore, has been induced to give an expression of his views. The following passage is of universal interest:

"As to the charge of ambition and avarice being the ruling vices of the clergy, that, too, does not hold good in the Catholic church.

"In many Protestant denominations, I understand, if a congregation is not pleased with the ministrations of a man or with his teaching he is invited to take his departure. In the Catholic church a priest is assigned to his position by the Bishop. The question of salary has no place in the appointment. Salaries of two, three, four or five thousand dollars are not uncommon among the Protestant clergy. I wonder how many people are aware that the salary of the head of the primatial see in the United States—Cardinal Gibbons—is exactly \$1,000 a year?

"Thousands of the Catholics in our own city—not to speak of those elsewhere—are under the care of Redemptorists, Passionists, Benedictines or Jesuits. The members of these orders receive no salary at all for their services."

Delay of justice is injustice.