

CATHOLIC YOUNG MEN

and the Catholic Press.

[BY E. M'GRADY, CHICAGO, ILL., U. S.]

The days we live in, gentlemen, are epoch-marking. The last few decades of the 19th century are revealing new conditions and lines of thought and action in every branch of energy: in religion, literature and science. We stand on the threshold of the past, ready to realize the glorious gifts of the future, looking backward, we can review but a century of hierarchical Catholicity; but what a century of prodigious prosperity and progress, in the years that make up the annals of our Church in this country. The diffusion of Catholicity has been accomplished by the means peculiar to the conditions presented. We have only to peruse the writings of the late lamented John Gilmary Shea (whose lifework is our proud heritage) to pay tribute to the apostolic spirit of the multitude of missionaries who, cross in hand, preached the "Faith of our fathers" in the forests and on the prairies, and who laid the foundations (often watered by their blood) of the glorious young Church in which we take pride to-day.

Thus the growth of our Church, in the past is the practical illustration of the missionary enthusiasm so ever strongly identified with the propagation of the Faith in all lands and ages; across the continent has Catholicity been borne, until now our hierarchy is spread from the distant shores of Vancouver's Island to the first Catholic settlement of St. Augustine: from Puritan New England to the boundaries of Catholic Mexico. Such, Mr. President, is a brief epitome of the conditions and results of the past. What must the future bring, and what means will be employed? Our presence here to-day is an answer. The future growth of the Church will be governed by new conditions, which she will meet with the same wonderful adaptability, which has enabled her, in all times, to exist and prosper among all peoples. "Catholic organization" is a marked feature of late years. Everywhere Catholics have associated under the shadow of the Church, for religious, beneficent and other purposes, endorsed by ecclesiastical authority. The laity and their associations will play a most important part in the future. Catholic societies are the safeguard of the present and the hope of the future. One element must not be laggard, and that is our Catholic young men who can only obtain it through thorough organization, by well equipped associations, calculated to promote Catholic interests while serving to relax body and mind. And all these societies blended in one common aim and purpose in the Catholic Young Men's National Union of America. And now, gentlemen, how must we maintain our associations and help to realize some of the grand results of the future? Surely by utilizing every legitimate means possible. I will not presume, gentlemen, to point out these means, but one, and that is a more hearty application of the possibilities and mission of the Catholic press. Catholic literature in our country no longer lurks in the by-ways and sneaks humbly for encouragement and recognition. It has become bold and aggressive. It forces itself upon our time and attention, and through many vicissitudes has become a mighty power and agency for religion. The Catholic of to-day, in order to keep abreast of the times, to be cognizant of the doings of his Church, and to be fully informed of the great questions under discussion, must read a Catholic journal. The secular press will not, and cannot, in the nature of things, devote enough consideration and comment to Catholic affairs, or when it does, often does so in a manner calculated to mislead and provoke irritation. Our Catholic journalism, gentlemen, is not yet at its maturity. It would be unfair, therefore, to make comparisons or assert that it is not abreast of the secular press, but the time is most assuredly coming when the Catholic press will receive the recognition it deserves, and all be in every way worthy representatives of Catholicity. Mighty changes are already taking place. Recent improvements have been made which cause much rejoicing. In my city even now, the establishment of a great Catholic journal will soon, by its name, mark the great Catholic Columbian Centenary of 1893. Gentlemen, support the Catholic press. The Church has few more devoted servants and champions than our Catholic journalists. Their pens are always at the service of religion; never at the

beck of infidelity, agnosticism, or of that pernicious, liberal spirit which permeates so disastrously the atmosphere of the 19th century. Why should not we Catholic young men, through our societies and otherwise, extend our support and influence? Let us in our zeal for Catholic interest not forget the Catholic press. Even individually we could do much towards this laudable object. The Catholic press is another "Propaganda Fide." When we take up a tract of that energetic Catholic Truth Society of St. Paul, or a pamphlet of that equally laudable association, the Paulist Fathers, the Apostolate of the Press, and reflect how much good these little things do, how much power for good must a progressive Catholic journal be to ourselves, or in the hands of our Protestant or non-Catholic friends.

When you return to your homes, among the things you feel will accomplish much for your society and the Church, do not forget the Catholic press. Your support will be welcomed, and in return you will keep informed of the great Church which is such a power in the world. And now a word to our esteemed Catholic editors. Why cannot our journals devote a little more space, especially in the editorial column, to the Catholic young men's organizations, their doings and aspirations? Nothing is of so much assistance to an association as its advocacy through the public print. This convention will undoubtedly give the work a powerful impetus throughout the Universe.

Let our Catholic papers help by recognizing the importance of the movement, and make the young men feel that the columns of the journals are open to them. And in time this will bear fruit in the creation of a constituency that would not be insignificant in determining the future welfare of the Catholic press.

Gentlemen, we must realize these and other means to increase the scope and breadth of our influence as individuals, and in associated effort. The Catholic Y. M. N. U. can no longer confine the bulk of its influence to the East. It must reach out to the great West. Catholic organizations are everywhere advancing to more perfect unity and a higher conception of their dignity and importance. We must do likewise. Our National Union has received the most hearty approbation among the clergy and laity. What remains then to still further stimulate our zeal and encourage our hardest exertions in behalf of the cause? We are on the eve of one of the greatest centenaries of our time. All over this broad land of ours, across the Atlantic and even to the countries of the Orient, are thousands preparing to participate. A few months will elapse and the consummation of all this will be the grandest exposition devised and raised by human skill and energy.

The World's Fair of 1893, that magnificent occasion, will be marked by vast gatherings and conventions, but none more sublime than the great Catholic Congress. What an inspiration there is in two words! From many climes and races will be assembled there the flower and genius of Catholic thought. That Congress, gentlemen, will begin a new era of American Catholic. Let it not, be a mark of reproach that our societies can not take their place among the older and influential organizations. Let us from this time forward, bend every effort to make our cause prominent and successful. That when the time will come, when we may seek through our National Union for evidences of strength and progress, we need not be ashamed to do so. Let us still further utilize the press—the great medium of modern times. Patronize Catholic journalism! Use all these means, men and, combined with enthusiasm and ardor, they will redound to the glory and honor of our grand old National Union, and to the credit of the Church to which we are proud to owe allegiance and homage. In aspiring at all this, we only benefit ourselves, for Catholic effort will make us better men, worthier citizens, and patriotic Americans.

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LIST OF PREACHERS

At the Catholic Summer School.

By invitation of the Very Rev. Thomas E. Walsh, Vicar General of Ogdensburg, the religious services for those attending the Catholic Summer School will be held in the spacious new church under his charge.

Sunday, July 16.—Solemn Pontifical Mass by the Rt. Rev. Henry Gabriels, D. D., Bishop of the Diocese of Ogdensburg. Sermon by the Very Rev. William Byrne, D. D., Vicar General of Boston. Subject: "Conscience." Sermon at the evening service by the Rev. James F. Loughlin, D. D., Chancellor of Philadelphia. Subject: "The Bread of Life."

Sunday, July 23.—Rev. James H. Mitchell, Chancellor of Brooklyn. Subject: "Three Types of Christian Virtue." Rev. Denis F. McMahon, D. D., New York City. Subject: "Effects of Catholic Teaching on Character."

Sunday, July 30.—Rev. Michael P. Smith, C. S. P., New York City. Subject: "Lay Co-operation in Church Work." Rev. Edward J. Lefevre, C. M., Niagara University, N. Y. Subject: "Some Phases of Evil."

Sunday, August 6.—Rev. John Talbot Smith, Chaplain of Sisters of Mercy, New York City. Subject: "The Spiritual Life." Very Rev. John H. O'Rourke, Port Henry, N. Y. Subject: "Supernatural Faith."

Congregational singing will be introduced at the evening services, under the direction of a Paulist Father.

ST. PETER'S AT CHICAGO.

A few days ago the formal opening of the model of St. Peter's Cathedral at the World's Fair took place. The opening ceremonies, which were of an entirely informal nature, took place in the presence of an invited audience consisting of members of the press, the Exposition officials and prominent Catholics. The model itself is almost as beautiful, and is surrounded by nearly as many historic associations as its great prototype in Rome, of which it is an exact duplicate to the smallest detail, the material being wood which is covered with a substance that gives it the appearance of marble. The minutest details of the bas-relief of the facade, the stucco, and the statues and inscriptions are faithfully reproduced. It is built on a scale of one-sixtieth of the original and has been in the possession of several Popes, and, owing to the fact that it would not be practically impossible to replace it, the owners of the miniature cathedral value it at about half a million dollars. The model was begun in the sixteen century under the auspices of the Holy See, and was not completed until late in the last century, and soon after it passed out of possession of the Popes and became the property of the Borghese family. The structure is 30 feet long, 15 feet wide, and 15 feet high, and is enclosed in a Corinthian Greek hall, in the Midway Plaisance. The premises are guarded day and night by a score or more of guards, all of them giants in stature, and clad in uniforms which are exact duplicates to the smallest detail of those worn by the Vatican guards. There is also an exhibition, a throne similar to the one occupied by Pius IX., besides numerous other articles of historic interest, including portraits, coat of arms, and miniatures of various Popes.—*London Tablet, June 17.*

Straight from the East.

A Sultan of Turkey once said, As he groaned at the pain in his head, "Oh, my favorite wife, I am sick of this life, and I wish very much I were dead." But his wife who was wise answered "Fie! If you will Pierce's Pellets but try, You'll be well in a week— And then you will speak Of these Pellets with praise just as high." Dr. Pierce's Pellets cost only 25 cents and they are guaranteed to cure all the troubles which spring from constipation, indigestion, and bilious attacks. If you have any of these troubles, why don't you follow the example of the Sultan of Turkey?

\$500 Reward for an incurable case of chronic Nasal Catarrh offered by the manufacturers of Dr. Sage's Catarrh Remedy. 50 cents; by druggists.

The Archbishop of Canterbury is unhappy because not even in America can he get the Church of England spoken of as Catholic. While writing a very proper

letter of refusal to take part in a Parliament of Religions at Chicago, his Grace writes:—"Then, again, your general programme assumes that the Church of Rome is the Catholic Church, and treats the Protestant Episcopal Church of America as outside the Catholic Church. I presume that the Church of England would be similarly classified, and that view of our position is untenable." The world seems united in a conspiracy to refuse the title "Catholic" to the Protestant bodies.—*London Tablet, June 17.*

ONE FOR PAPA.—"I shant shave when I grow up." "No, you'd be afraid." "It isn't that, but I couldn't make the faces."

WELL DISGUISED.—"How do you like her rendering of your song, professor?" "Himmel! Was dot my song? I did not know him."—*Funny Folks.*

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