THE SPIRIT OF FATHER DAMIEN.

It is said that, owing to some peculiar hidden influence in our modern life, the terrible disease of cancer is on the increase, while as yet no infallible remedy has been discovered to cure it. Moreover it is a disease of a very loathsome nature and very few have the courage to nurse a cancer patient. A strange custom, too, prevails in can cer hospitals of dismissing the patient after six months. The result is that persons often in the last stages of the disease are cared for, if cared for at all, in the bosom of the family, where sur-roundings are little conducive to either cure or relief. Rose Hawthorne Lath-rop, with a noble devotion characteristic of her spirit of faith and deep piety, has consecrated her life to the relief of this class of sick poor. She hopes to build a commodious cancer home, where she and the devoted women associated with her will provide not simply the necessities but some of the comforts of life for these forlorn objects of sympathy. In a cheery spirit she writes of her work in the February issue of the Catholic World Magazine in the following strain:

'I was informed about a French charity which takes care in a number of hospitals, both in France and Eng land, of incurable cancer cases. I was told that in America these incurable cases, when destitute, are terribly neglected; and, if attended to at all, are dismissed from hospitals after six months, whether death steps in as a relief or years of suffering must ensue I felt that, as I had time to give to charity, this was the charity I would take up, in the hope of assisting to re peat here the success of the charity in Doctors told me there was France. great need of the work, as a large number of cases existed among the poor and were increasing constantly Most of my friends begged me not to enter into such a loathsome occupation I persisted; took a few rooms in the poorest district; immediately found they cry out: "Behold we come! myself appealed to by persons afflicted The weaker and tenderer her with the disease; soon had several patients living with me in my little rooms, and was joined by a few women as interested as myself in the At the end of two years and a haif I find myself more strenuously encouraged by the sympathy of others than at the beginning of my work Once in awhile I fortify my finances by appeals in the daily press for money, clothing, and medicines for the poor sick I care for, and immediately there is a moderate response from charitable persons, sufficient to keep me at my post."

Mrs. Lathrop's new home is located at 668 Water street, New York, in one of the poorest sections of the city.

THE DEPARTURE OF THE MIS-SIONARIES.

Sacred Heart Review.

There is in Paris a community of young ecclesiastics who attract universal attention, when taking the walk which is the only outdoor re creation to be had by such in a large They attract attention, not be cause of any pecularity in their dress, which is that of all ecclesiastics in Catholic countries, but because they dash along the streets, as if it were a case of life and death to reach some They are the students, andin some cases—the priests of the Sem inary of the Society for Foreign Mis Their rapid pace is one of the preparations for their tuture apostolate for they are going where their strength of physique and power of en-

This Society for Foreign Missions is altogether unique. Unlike societies of religious, it can scarcely lay claim to any one person as its founder and father. It is the result of the zeal of different persons in different places for the spread of the Catholic faith. It dates from the middle of the seven teenth century, when the efforts of the pious missionaries who had labored in the far East combined with the ardor of some young Parisian priests to estab lish on a firm basis the results already obtained in the Orient. At first, vicars apostolic were chosen and ap pointed, and then, thanks to the pe cuniary assistance of some devout wo men, and of Louis XIV. of France, a college was founded to train young men desirous of consecrating them-selves to labor in this new vineyard of Those who offer themselves for this field of labor do not form a relig ious community in any sense of that . They are secular priests without religious obligations of any kind - save right, there must also be a correspond indeed, the premise to lead the liver of ing duty. It is God's right to com ecclesiastics and to live, labor and the mand the service of every one; it is under the authority of the bishops and the duty of every one to obey. and the Supreme Pontiff, for the conversion of the people of the Orient to

whom they may be sent. These brave, young hearts enter the Seminary of the Foreign Missionsfilled with the burning zeal of the first apostles, and pass their days there pre paring themselves for the hardslips in store for them. From the day they enter the seminary they never lave it till the day on which they bid good bye forever to family, hore and country, and go to verify theirsolemn promise to consume themselve in the conversion of the heathen.

The ceremony of his addu to all that the natural man can hol deares is one of the most touching wer wit-It takes place the evening The pung mis before the departure. sionaries enter the chapel and kneel on the steps of the altar. Bhind them kneel their confreres, and then come their friends and relaties. A sol-

strengthens the stomach. Its queets are in. In the end note honored by the mediate and procuraged.

emn silence reigns in the holy place and every one experiences that indescribable clutching at the heart and swelling in the throat which pre cedes the performance of all touching ceremonies Night-prayers are re-cited, and the subject of the next day's meditation is read. The travelers of to-morrow remain standing, while the others sit down A venerable missionary advances and delivers a discourse befitting the occasion. When he has finished, the new apostles ascend the steps of the altar and there, not two feet from the tabernacle, they turn and face their breth-The young aspirants to the same mission leave their places, and, followed by the friends and relatives of the departing missionaries, fall upon their knees and in turn kiss the feet of the young heroes, who tenderly raise them up and embrace them affec tionately - the choir all the while chanting the words of the Holy Spirit :

"Quam speciosi pedes evangelizantium pacem, evangelizantium bona!" It is a scene that touches the most hardened heart. To see those brave young confessors of Christ bid good-bye to all that our human nature holds most dear; to see them with un-wavering firmness clasp to their hearts, companions of their studies, and then the friends of their youth, nay. at times, a beloved parent, and to know that the human anguish of the moment is lost in a feeling far higher, a feeling of joy coming from the prospect of a life of labor for the Master's sake, a life to be closed, per haps, by the reception of the martyr's crown; all this must needs bring tears to the most rejuctant eye, and rejoice the Christian heart that such love of God still burns on our earth. Over and above the sobs rising from the breasts of affectionate relatives, they hear the sighs and the groans of those who are walking in the valley of the shadow of death; the divine conquers the human, and with joy and desire

The weaker and tenderer hearts hose that loved most strongly a son or a brother, have not dared to take part in this trying ordeal - or at least have not ventured any nearer than the gallery. How could a dear mother, at whose knee the future martyr learned to lisp his infant prayers, or a tender sister, the innocent pearl he, as an eld er brother, watched developing, and who loves him with an unspeakable love; how could such as these witness a scene like this-much less take part in it-and survive! And yet-with all honor to the nation that can give the Church such children, be it said -there have been and are such par ents, rivals of the mother of the Maccabees, who falter not in making such a sacrifice. Such a one must have been that French mother who, when the news of her son's martyrdom was broken to her, exclaimed: "God be praised! The fear is now passed that y child might yield to the temptation to fly so much suffering !

As the leave-taking finishes, the song of farewell to the missionaries bursts forth. The ceremony is over those who participated in or it, retire; on the morrow there is an other dispersion of apostles, and their friends at home await with Christian resignation and joy the re-union which will take place only in heaven.
Rev. T. J. Mulvey

St. Joseph's Seminary, Dunwoodie,

WORKING FOR GOD.

"Why stand you here all the day idle?"

We are called by God to labor in His salvation of souls that burns within their breasts and supplies the motive power to their physical exercises. and to do the good He prescribes And we are not only called, but we are strictly bound to fulfil all that cluded in this service of God. We are bound in justice, we are bound by gratitude to labor in God's vineyard for His honor and glory, for the salva tion of our souls.

God has a supreme right to our service. We are His creatures. It is God Who created us, Who called us out of nothing. To God we owe our life; to Him we owe the preservation of that life during every moment of existence And therefore does St. Paul say. 'In Him we live and move and have Thus we are entirely de our being. pendent on God: we belong to Him and He has supreme jurisdiction over us; He has the right to prescribe how we should an be no we should live, how serve Him. There can exception to this law; He has the right to require every one to labor Where there is a in His vineyard. right, there must also be a correspond mand the service of every one; it is

vineyard; no man can offer the excuse that he has not been hired. Every act of neglect of God's service, ever evasion of His law, is always an act of injustice. Every sin has, beside its specific malice, the malice of injustice. Every idler in the vineyard Lord is in a state of sin; if he says that he has not been hired, he is a liar. God hires every man who comes into

Besides the claim God has on us in justice, He has also a claim on our ervice by reason of the Redemption. We belong to Him because of the price He has paid for our salvation has redeemed us a the price of His Precious Blood." Justice makes us serve Him, but higher than justice is the claim of love. And His love constrains us to obey Him Love makes

Him Whose love for us has moved Him to buy us with His blood. And so it is that every act of rebellion against God's law is always an act of ingratitude as well as injustice; every sin, besides its special malice, has the mal

lice of injustice and ingratitude. What pitiful, what hardened creatures we are when we forget these plain truths: when we act as though we were a law unto ourselves, and practically act as though we are responsible to no one. How dull is our sense of justice, how hardened is our heart when we can forget or ignore God and the claims He has upon us. We let the devil rule us, we make passion our master, we lift up self in place of God .

You who have wasted the morning. the noon, perhaps the evening of life in idleness, in sin; "go you into My vineyard" there is still a chance for you to redeem the wasted time. Wake up out of your lethargy. Break the chains that have bound you to the service of the devil, the slavery that has mothered within you every instinct of justice, every worthy prompting of the heart, every noble aim in life. "Why heart, every noble aim in life. "Why stand you here idle?" This is the call of God to you. Go you into the vine-yard of His service. What though for years you have neglected His call, His mercy is still near you, and He will pay you what is just-will pay you with life eternal.

We are now on the threshold of Lent - the special season of prayer and pen-ance. Be no longer idle. Enter upon God's services with courage, with honest zeal, with firm hope in God's mercy. Begin at once-begin with a good confession. God is now calling you; for many of you it is even now the eleventh hour; for many of you this call may be the last. -Sacred Heart Review.

MAN'S THREE FRIENDS.

Trust no friend if you have no proved him; they are oftener found at the banqueting table than at the door of the prison. A man had three triends two of them he loved greatly ; to th third he was indifferent, although this one was the most honored and sincere He was once summoned before the tribunal, where, although he was innocent, he was harshly accused. "Who of you," he said, "will go with me and te-tify for me?" The first of his friends excused himself and said that he could not go with him on account of other business. The second accompanied him to the door of the court-house, and turned and went back, for he was afraid of The third, upon whom he had least depended, went in with him and spoke in his defense, and testified so readily in his innocence that the judge dismissed him with rich gifts. Man has three friends in this world; how do they conduct themselves at the hour of death when heaven summons the soul before its tribunal? Money, his dearest friend, leaves him first, and does not go with His relatives and friends attend him to the door of his grave, and return again to their homes The third whom he has oftenest forgot in life, the works of benevolence; these alone accompany him to the Judge; they go before, speak in his defence, and find mercy and favor for him. - Sacred

GUARDIAN ANGELS.

Heart Review.

One sultry day, during the long holidays, when I was making a tour through South Wales, I flung myself on the soft turf at the foot of an old oak tree. The beautiful river Wye lay at my feet, and through the trees, tinged with the rich hue of autumn, glimpse of the ancient ruins of Tin tern Abbey conjured up ghosts of the past, when the good Cistercian monks inhabited it, and tilled the rich soil in the lovely valley; for the monks were Their days were spent in bodily labor, in study, or in visiting the sick.

The sound of Vesper chants floated past me, and as the Gloria Patri swelled louder and louder, and was echoed by the rocks above me. I was carried in spirit to other-far other scenes.

In a dark, dirty court in a vast city two boys were picking up old bones old shoes, bits of rusty iron, and al sorts of refuse that they could find. tor treasures they evidently were to them-in an old bag; when full, the conveyed it to a shop, and sold the contents for a small sum. If each little worker could have seen his angelguardian tracing his steps, all day and all night bearing him company, his monotonous task would have been Hence there can be no idlers in God's lighter. I observed that the angel of

one of the boys often shed tears.
"Why do you weep?" I said, "while your angel companion often smiles as

he follows his charge?" "The boy I watch over," replied the weeping angel, "worships a god who will lead him to perdition if he contin-He worships mammon, ues to do so. the god of this world. He hoards the money he gets instead of helping his mother, who works hard by day, and sometimes through the night, to support him. He heard that a man who as a bone picker made his fortune, and he hopes to do the same.

"And why," said I to the other angel, "do you so often smile?"

"Hugh, the boy whose steps I trace," replied the angel, "worships the God of heaven; he goes to Mass regularly, never forgets his prayers, and works

devil, nor to curselves; we owe nothing to them; we owe everything to mother whom it helps to support. Him Whose love for us has moved Him Hugh has one great wish: he longs to be a priest of the great God Whom he loves and worships."

The little tollers worked on, the angels-whose golden wings and white robes never became suilied by the filth through which they passed-ever fol lowing them, and protecting them in danger, sometimes stooping to whisper words of encouragement, counsel, and warning. All night, too, they watched them as they slept.

The scene changed. I found myself in a brilliantly lighted hall. Richlydressed ladies and gentlemen were seated at a rich banquet, addressing flattering speeches to their host. Each had an angel guardian.

"Happy man !" I said to the angelguardian of the host.

"Nay," replied the angel, " this is Jasper; he has forsaken the true God he never goes to Mass; never prays The idol he worships can not give quiet conscience-can not make him And the memory of the mother whom he neglected, and who died in the work-house, continually haunts him; and the cry of starving multitudes is ever ringing in his ear, al though he tries to turn a deaf ear to it.

The brilliant scene vanished, and I found myself in the chamber of death. Jasper lay dying, and a priest was ad ministering the last rites of Holy Church. His angel-guardian-faith ful to the last-stood there.
"Dear angel," I said, "you are still

with him, and you are smiling now. "I have never left him for an in stant," replied the angel, "and the priest- who is his old companion, Hugh-has never ceased to pray for his conversion. Jasper made his peac with God before his illness, and to Him he gives the immense wealth he has amassed. Hugh still treads the courts and lanes, where, in their childhood he and Jasper toiled together; but now

it is as the priest of God, and to do His

work "There is joy among the angels in heaven over one sinner doing penance, and "they who convert many to justice shall shine as the stars for ever and ever," sang the angels, as the scene vanished, and I awoke as the sun was setting — brilliantly illuminating the beautiful ruin. As I walked home in the twilight, I felt the presence of my angel guardian more sensibly than I had ever done in my life, and I re solved to be more devout in future to him, "whose office will last beyond the grave, until at length it merges into a still sweeter tie of something like equality, when on the morning of the Resurrection we pledge each other, in those first moments, to an endless, blessed love."-Sacred Heart Review.

Two Important Conversions.

The Rev. A W. Bennett, M. A., until recently curate in charge of St. Gabriel's Church, Bromley by Bow was recently received into the Cath olic Church by Father Eskrigge, at Notting Hill, and has been confirmed by Cardinal Vaughan at the Arch by Cardinal Vaugnan at the bishop's House, says our contemporary the Liverpool Catholic Times. Bennett has decided to become a priest and join the Oblates of St. Charles. The Rev. A. W. Milton, M. A, for merly vicar of Stowmarket, Suffolk, and more recently of Markyate, Dun stable, has also been received into the Church by Father Humphrey, S. J.

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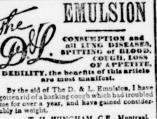
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