

A CATHOLIC CHAMPION.

Count de Mun and His Services to the Church.

In these days when France stands so sorely in need of wise, prudent and Christian leaders, it is a source of gratification to all who regard "the eldest daughter of the Church" with affectionate esteem, and who wish the republic well, to know that the Count de Mun, who has so often in past years proven his devotion to his native land and exhibited traits that render him not only a safe, but also an admirable leader, is to return again to public life. For the past two years this distinguished Frenchman has been prevented by the condition of his health from taking that active part in French affairs which he formerly did, but it would now appear that he has regained his strength, since it is announced that he is about to resume the place which he filled so acceptably in the past and proposes to make his voice heard again on French public questions. As leader of the Catholic deputies, Count de Mun, under former administrations, was instrumental in effecting not a little good for the French people, and for one of his addresses on the subject of education he was personally thanked by the Sovereign Pontiff.

Albert de Mun was born fifty-five years ago in the Chateau de Lumigny, a possession of his family situated in the department of Seine and Marne. His father, Adrian, Marquis de Mun, who was born in 1817, married Mile. de la Ferronnays, a daughter of Mrs. Craven, who did not long survive the birth of the subject of this sketch. Albert, the son, during his boyhood, was noted for his studious habits and his love of books, and had been left free to choose his future career he would probably have selected a different one than that upon which he entered in his first manhood. From time immemorial, though, the De Muns had entered the army, and no exception was to be made in his regard. In 1860 he was, accordingly, sent to Paris, where he entered the military academy at St. Cyr, and there he spent the usual term in study, graduating at the expiration of that period with the rank of sub-lieutenant. His first

FIELD OF ACTIVE DUTY was in Africa, thither he was ordered and bidden to join one of the cavalry regiments then serving under McMahon, who held the post of governor of Algiers. The young lieutenant remained on the northern African coast—having occasional encounters, in which he displayed his skill, with the Algerine tribes—up to the time of the outbreak of the Franco-Prussian war. Then France called home all her available forces, in order to give battle to the advancing Prussians, and Lieutenant de Mun found plenty of active service awaiting him. He commanded bravely upon successive fields, won the cross of the Legion of Honor, and then, unfortunately for his future advancement, found himself shut up in Metz with Bazaine. That general, as is well known, without making any ostensible endeavor to raise the siege of Metz or to withdraw his immense force from the beleaguered town, tamely surrendered to the Germans, and the garrison placed upon parole could take no part in the subsequent battles of the war. This mattered but little, though, for the victorious Prussians were already at the gates of Paris, and Lieutenant de Mun had hardly regained his release from Metz before the war was at an end.

It was in March, 1871, that Count de Mun reached Paris, and then the Commune was in control of that unfortunate city. He still remained a loyalist at heart and hoped that some lucky turn in affairs would put the Emperor again at the head of France. In the meantime, though, he was not content to remain idle. "Always a loyal son of the Church," he deplored the un-Christian spirit which was spreading among his countrymen, and set himself at once to the task of counteracting it to the best of his abilities. After looking over the ground carefully, he came to the conclusion that the most efficacious means he could employ to keep the French artisans

ALONG FROM COMMUNISM, was to organize workmen's clubs and invite them to join those associations, which he took good care to establish upon a thoroughly Catholic basis. With that purpose in view, he travelled extensively throughout France, and in the addresses which he then delivered may be found the first indications of those great oratorical powers which he has since displayed. His success was phenomenal, and a very large number of Christian workmen's associations came into being, the annual conventions of which constitute one of the most important phases and influences of French national life at the present day. Count de Mun was quick to perceive that in the work in which he was then engaged he had found a more congenial occupation than the pursuit of military glory, and he, therefore, resigned from the army and resolved to devote his energies and subsequent years to a nobler warfare, that of combating the spirit of communism and infidelity, with a view of keeping his countrymen true to the principles and practice of their Catholic faith.

Naturally, Paris, where the malign influence of such men as Gambetta, Floquet and their colleagues was asserting itself in legislation inimical to the Church, attracted the attention of the count, and he felt impelled to seek an election to the Chamber of Deputies, in order that he might the more effectively combat the enemies of religion. He had little difficulty in finding a constituency willing to accept him as its

representative, and in 1875 he presented himself as a candidate to the electors of Pontivy. His splendid oratory won him a signal triumph over his opponent, but when he went to Paris he was unseated on the ground that his election had been won by undue clerical influence. Nothing daunted, he stood again the next year, when he was again triumphant, and then his voice began to make itself heard in the chamber, where he became noted as

A STANCH DEFENDER

of the Church, and angered his opponents to such an extent that, after his re-election in 1878, he was again unseated, it being again falsely alleged against him that the priests had interfered to procure his election. Three years later, however, he was returned by so decisive a majority that his enemies did not dare to question his right to his seat, and then he began anew his stalwart championship of the Church and religion. "Thoroughly convinced as I am," he said on one occasion, "that the Catholic faith is the sole indispensable basis of natural laws and institutions, of social and political order; that this faith alone is capable of counteracting the poison of revolution, averting the evils that its principles bring in their train, and of securing the welfare of my country, I am firmly resolved, in whatever position I may be placed, to devote myself unreservedly to the defence of religion. Open war is now declared against the Church, and the hour has come for all Catholics to rally around her, to protest against the projects of her adversaries, to defend her rights and liberties, to secure for their children a Christian education, and thus restore to France the peace and prosperity she has lost."

These words may be said to contain the whole of Count de Mun's programme. To the tasks which he outlined in the foregoing sentences he has devoted himself assiduously since he uttered them, and they formed the chief aims of his efforts, even before he publicly announced his purposes. He did not confine his labors, though, to the Chamber of Deputies. He recognized that that body depended for its composition and character upon the electors, and hence he determined to address himself as often as he could to the latter individuals, in the hope of inducing them to choose as their representatives men who should not be hostile to religion. His success would undoubtedly have been greater had he been

ABLE TO LAY ASIDE

his Monarchical principles and come out as a Republican. But old traditions die hard with such families as the Count de Mun's, and he clung tenaciously, like many another Frenchman, to royalty, and dreamt of a day when the empire might again come back to his native land. Yet so grand was his advocacy of religion and right, the French electors, Republicans though many of them were, gallantly forgot his Royalist proclivities and supported the count, and listened attentively to him whenever he appeared before them to advocate any measure or to urge upon them the duty of organizing for the defence of their faith against its enemies. And not less loyal than he was to the empire—in fact, far more loyal—did the count show himself to the Holy See and its illustrious incumbent, Leo XIII. He never wearied of praising the sublime character and lofty purposes of the Pope, and several years ago he personally headed an immense delegation of French workmen who went to Rome to pay their respects to the Prisoner of the Vatican and to assure him of their unswerving fidelity to the Church.

When the lamented Cardinal Lavergie, acting upon the advice of Leo XIII., appealed, in that celebrated address which he made at Algiers, to the old French nobility to abandon their Monarchical ideas and come out loyally in support of the republic and its institutions, Count de Mun was still a Royalist. Knowing how great was his influence in France, and how influential his example would be the Cardinal appealed to him in a special manner by letter to follow the advice which he had given the French nobility. The count having in the meantime learned that Monsignor Lavergie spoke upon the suggestion of the Sovereign Pontiff, consented to lay aside his long cherished notions and dreams, and from that day forward he has shown himself a loyal adherent of the existing regime. He had previously retired from

THE CHAMBER OF DEPUTIES, but now he deemed it his duty to seek re-election as a Republican, in order that all his countrymen might know that he accepted the situation and had acted upon the advice of Cardinal Lavergie. He easily secured a seat in the chamber, where he was at once recognized as the leader of the Catholic-Republican members, and his activity doubtless impaired his health to the extent that a couple of years ago he was constrained to forego his work and recuperate his powers. Now he is again to return to the field, and as he is still in the prime of life he can be counted upon to render the Church and religion many signal services yet in addition to those that he has already performed. France needs such men as Count de Mun, and had she more of them she might have escaped not a few of the ills that have befallen her in the last quarter of a century.

The Count de Mun is the father of two boys, now well out of their teens. His eldest son died while he was quite young. It was the count's wish to have his children educated in their native land, and he entrusted the boys to the Jesuits, by whom he had himself been instructed. When the law was enacted which banished the followers of St. Ignatius from France, he took his boys over to England and placed

them in a Jesuit college there, thereby emphasizing his condemnation of the law which expelled the Jesuits and his appreciation of the Jesuit system of education. Things are not as bad in France now as they were in the days when Jules Ferry and his allies were waging open, undisguised warfare on the Church—a reaction was sure to follow that era of fanaticism and madness—there are still plenty of things that call for better adjustment in the relations of Church and state, and Count de Mun will not lack opportunities for the exercise of his abilities and the display of his loyalty to State and Church alike now that he has entered public life and re-assumed the work to which he has practically given the last twenty-five years of his own life.—Boston Republic.

KEEP HIM AT SCHOOL.

Parents, Give Your Boy Every Proper Chance.

The hopes of his parents are always set upon the future of their son, and, in every rank of life, the outlook of the home from his infancy is towards that entrance into life to which the man child is born. What "John" will do and how he will do it; what "Thomas" will learn and how he will spend it; what "Joseph" will make of his good points, and the comfort he will bring to their old age—such topics are foremost subjects of thought and matter for conversation under the major part of the roofs covering diverse homes; and it is singular that, with it all, John and Thomas and Joseph and their brethren are thought of too seldom in the most unselfish, sensible and considerate light. Parents are in too great a hurry to give their son "a chance," are too anxious for present effects to allow time for bringing into force the causes that shall work the greatest good. Anxious as Catholic parents are to have their children grow into the full sunlight of success, and keeping pace with the leaders of our nation, they are not generous enough to our boys in the gift of time when it is golden. They shorten the years of struggle, and when every moment is capital upon which they may draw throughout life for unflinching interest, they put them to digging, delving and gathering in a short and meagre harvest of the poorest character of labor.

A boy without an education cannot take his place as a man among educated men. He is handicapped from the start and must lag behind. The difference of even one year in a boy's mental growth will tell upon his whole future; the difference of two years or three years may not be counted. All the study and thought of a hampered boyhood and over weighted youth cannot give to him that wide, swift, keen and ready view of the many difficulties he must encounter which he gains from a few years of study when study alone is the business of the days and the weeks. As the time of vacation draws to a close the vision of benches filled with eager, mischievous, interested faces is marred by the thought of the faces that will be missing.

Boys who have done well and reached the level on which they would rapidly advance; boys who have lost time, to whom another year would open a hundred gates instead of one; boys who have done ill at their books, and, leaving school now, must inevitably sink lower and lower in the scale of citizenship, if not of manhood and virtue—how many of these will fall to appear when the schools open because they will begin to work? There is no counting them in a vision, but there will be a small army, no doubt, unless this plea for them should reach far and wide.

Give the boys all the schooling possible. At the cost of a little longer waiting for relief, of a harder struggle on the parents' part, of darker hours and heavier burdens, keep them at school as long as it is possible. Make them go and make them mind their teachers. It will be worth untold gold to them if used aright, and with a boy there is always reason to hope for the best use of a good thing.

As "it is the exception which proves the rule," there are, of course, some among our readers to whom the following of our suggestion is indeed impossible. There are homes to which the earnings of the small boy mean far more than seems possible, and to their need and his efforts we pay all respect.

But, if possible, free him from the too heavy burden, and give him a chance for all time. Another year, at least. A year is a long time under such circumstances, but it will pass, and, if self denial can be carried any further, practise it for the boy's sake. If it cannot be patient and hope under the trial, but do not shrink from the question, do not slur it over, do not use that wily self-deceit which sees a barrier that would vanish if the will were set against it courageously. We know that Catholic girls are spared from labor and sent to school long after Catholic boys are out of all reach of school influences, hardening and dulling (if nothing worse) in workshop, factory, clerkship or trade. It is the son who must grow into the wage-earner, the home-maker and the family-keeper. The higher place to which his years of schooling lifts him will mean better living, better loving, better old age and an easier passage out of life for all who depend upon him.

It is a most serious matter to which we call attention, says the *Standard and Times*. Never before was an education of such paramount importance. Every pursuit opens a field for investigation, the questions of the day are in-

deed "live issues;" the ways and means of earning and spending, of saving and keeping, are more and more intricate and complex with each year. The little fellow who is taken from school at twelve years of age (or even earlier) does not know that he is being marked for an inferior position and, perhaps, shut out from comforts and a position necessary to the development of his best powers. It is taking a mean advantage of him, and he will learn that sooner or later. Therefore keep him at it in spite of himself. The parochial schools improve with every year. The pupils they send out prove this in many a contest. They look to the highest and aim to do the best with all Catholic children, considering Catholic boys no less than Catholic girls. If every Catholic parent will do the best that can be done for the children with the advantages within reach, the result, being in the hands of the All-wise Father of parents and children, teachers and pupils, cannot but lead to success and a growth upwards.

HIS DEAREST FRIEND.

In the year 1894 a wealthy American gentleman who was making a tour through the chief cities of the Western World, strolled one day from his hotel in Dublin into a poor part of the suburbs. As he passed along the dark and narrow lanes, he saw through the open door of a Catholic church the glimmering sanctuary lamp, and turning in he paid a visit to the Blessed Sacrament.

Shortly after, there entered a poor aged woman. She passed up the centre aisle, and turning to the right looked longingly at the altar and statue of Our Lady. Before she knelt down she lit a candle and placed it on a stand beside the shrine, and in so doing attracted the attention of the American gentleman. He prayed a little longer, then rose, and quietly walking up to the poor woman, touched her gently on the shoulder.

"Would you be so good," said he, "as to tell me why you lit that candle?"

"To honor the Holy Mother of God, and get an answer to my prayer," was the simple reply.

The gentleman knelt down and said a few prayers to Our Lady, but long after his prayer was ended he still knelt watching the deep fervor of the poor old woman, till his curiosity again led him to approach and ask:

"Do you think your prayer will be heard?"

"Do I think my prayer will be heard? I am sure of it! I always get what I ask from the Blessed Virgin."

The visitor was deeply struck by her faith, and retiring, sat and again watched her as she knelt in earnest prayer, till a third time he went up to her.

"My good woman," he said, "I hope you won't be offended if I ask another question, but really I should like to know the favor you are asking of Our Lady?"

"I had a son," she answered, "as good a lad as a mother could wish to have, but many years ago he went to seek his fortune in America. I have long lost sight of him; but I am sure if my boy only knew the great wants of his dear old mother he would come and help me. So I daily ask the Blessed Virgin to tell him where and how poor I am. That she will grant my prayer I am sure, but I suppose it will be in her own good time."

"And what is the name of your son?" She told him, and, full of surprise, he exclaimed:

"I know your son! He is my dearest and best friend. He is now a wealthy man, and before I left America he begged me to spare no expense if I saw any means of finding or hearing anything of his dear old mother."

They left the church, and before parting all needs were supplied.

"And," said the gentleman, "when I go to my hotel to night I shall write to your son and say I have found his dear old mother, and tell him where you are."

The Blessed Virgin cannot neglect the prayer of faith and constancy, and will obtain from God all that we ask.—Poor Souls' Friend.

The Ideal Catholic Mother.

There is the mother of the family, whose life is one unbroken record of acts of affection. The spirit of sacrifice, the craving to bear others' burdens, is her spirit. You know how a good mother watches at a sick bed the living night, passing back and forth through the dark rooms, listening to the breathing, answering every sigh with a comforting word or a cool drink or a soft caress. The accents, the tones of the voice, the very silence, the manners, the ways, of a good mother, diffuse what Scripture calls the fragrance of ointments around her household.

You know, too, how she saves and pinches to keep off debt, to dress the children neatly, to save a penny to give them a holiday, to save a dollar for hard times or a spell of sickness. And all this sacrifice is a matter of course with her.

But the true glory of a mother is her patience. The patient mother is the valiant woman of the scripture. She is the woman who smothers her anger; who will suffer the impertinence of an unruly child in silence; who forgets as well as forgives; whose admonition or correction is the reluctant tribute of a tender heart to the child's well-being. Do you want to know how she is able to do this? The

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secret of it is that she finds time—in the heavy duty of being everybody's servant—to attend to religion; to make her monthly Communion; to give alms to the poor from her hard savings; to visit and watch with sick or afflicted neighbors. It is, in a word, because she ever gazes in spirit upon that Holy Family where Mary was mother that she is able to be a good Christian mother.—Sacred Heart Review.

DON BOSCO AND THE PREVENTIVE SYSTEM.

Salisian Bulletin.
The plan of education adopted by our beloved Father Don Bosco was founded entirely on Christian charity. The short admirable treatise he wrote on the preventive system bears ample testimony to his tenderness of heart and perfect knowledge of children. His express instructions regarding punishments are: "As far as possible avoid punishing; when absolutely necessary, try to gain love before inspiring fear; the suppression of a token of kindness is disapproval, but a disapproval which incites emulation, revives courage, and never degrades. To children punishment is what is meant as punishment: with some pupils a cold glance is more effective than a blow. Praise when merited, blame when deserved, are recompense and punishment. Except in rare instances, correction should be privately given with patience and prudence; so that, with the aid of reason and religion, the culprit may fully understand his fault. Some pupils do not feel spite, nor nurse revenge for punishment; but the masters who observe the boys closely, know what bitter resentment is felt, above all, for punishment wounding self-love; they forget chastisement from their parents, but never that inflicted by the professors; and many instances are known of brutal revenge in old age for some justifiable chastisement incurred in school. On the contrary, the master who discreetly and kindly admonishes, awakens gratitude; is no longer a master, but a friend wishing to improve and preserve his pupil from punishment and dishonor. To strike, to place in a painful position, etc., should be absolutely forbidden, both because disapproved by law, and that it irritates and lowers the children's character. The master should clearly teach the rules, as well as rewards and penalties instituted as safeguards, so that the child cannot excuse himself from the plea of 'I did not know.' During the many years in which I endeavored to practise this system, I do not remember to have used formal punishment; and with God's grace I have always obtained, and from apparently hopeless children, not alone what duty exacted, but what my wish simply expressed."

Many well meaning people never seem to realize that, no matter how deep an attachment may exist between relatives or friends, there are times when solitude is desirable. We wonder that so many friendships are broken; very often it is because each sees too much of the other. The little time spent alone gives one an opportunity to think of the kindnesses possible, the delights of a friend; and then, too, it is the time for one to take out one's soul and see what sort of condition it is in; think over whether one's tongue has been too quick; think over the sins of omission and of commission; think over every day life, and how it can be made to go easier. One can never do this when surrounded by others.

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The blush of morn is on the clouds have caught the dawn's first light. Shall see their first Who made the dawn's And bade the shades Will give these dear Our Lady of the

The sun is at its mid The tide of life now We glance on faces seen On scenes on mirth While sounds of toll are In crowded streets Look down to pity, gu Our Lady of the

The parting glory in Has crowned the hills God grant the souls Let leave their earth And they will find When they shall see Oh! bring them to Our Lady of the —A. A. E., in Ann

"Young women life is to do something. You, very formed the idea that enjoyments are th This is a great ment, in the broad highest direction, Life. Ease is not Joyment is not for to be made better got to suffer and be a spark of th words. The time shall see that all and pain, and sympathy for othe into a strength of will despise ease pity those who are hended and receiv creations of life

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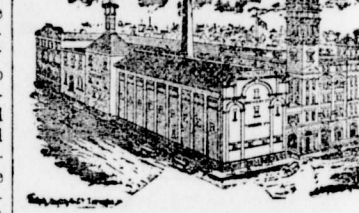
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Should be used, if it is desired to make the finest class of Cakes, Rolls, Biscuits, Pancakes, Johnny Cakes, Pie crusts, etc. Baking Powder, etc. Light, sweet, snow-white and of flexible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McNamee's Cook's Friend.

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