

A Prayer.

BY REV. P. J. BOWNE.

"But they constrained Him; saying: Stay with us, because it is towards evening, and the day is far spent." St. Luke XXIV: 29.

Pope Pius X. on Lay Activity.

From the publication of our first encyclical, addressed to the Bishops of the world, echoing what our glorious predecessors have laid down with regard to Catholic action by the laity, we have declared that movement laudable and even necessary in the present conditions of the Church and of civil society.

It causes us no little regret, however, that some disagreement arising amongst them excited too keen polemics which, if not opportunely repressed, might divide the Catholic forces and render them less powerful for good.

Leo XIII. of saintly memory, our illustrious predecessor, luminously traced the standards of popular Christian action in the famous encyclicals "Quod Apostolici Muneris" of the 28th of December, 1878; "Rerum Novarum," of the 15th of May, 1891, and "Graves de Communi," of the 18th of January, 1901; and again in a particular instruction given to the light through the Sacred Congregation of Extraordinary Ecclesiastical Affairs on the 27th of January, 1902.

And we, who not less than our predecessor see the great necessity there is that the popular Christian action should be rightly directed and conducted, desire that those wise standards should be fully and exactly observed and that no one should venture to depart from them in the least degree.

FUNDAMENTAL RULE OF POPULAR CHRISTIAN ACTION.

I. Human society as God has established it is composed of unequal elements, just as the members of the human body are unequal, to make them all equal is impossible and would mean the destruction of society itself (Encycl. "Quod Apostolici Muneris").

II. The equality of the various social members consists only in this, that all men derive their origin from God the Creator: have been redeemed by Jesus Christ and according to the exact standard of their merits and demerits: to be judged a rewarded or punished by God (Encycl. "Quod Apostolici Muneris").

should mutually aid one another to attain their ultimate end in heaven and their material and moral welfare here on earth and (Encycl. "Quod Apostolici Muneris").

Over the goods of this world man has not only the right of simple use, like the brutes, but also the right of fixed proprietorship; proprietorship on only over the things that are used and consumed, but also over those things that are used without being consumed (Encycl. "Rerum Novarum").

VI. In order to remove the differences between the wealthy and the working classes it is necessary to distinguish justice from charity. There is a right of redress only when justice has been violated (Encycl. "Rerum Novarum").

VII. As to the proletariat and the worker, the following are obligations of justice: to give wholly and faithfully the service that was agreed upon freely and according to equity; not to inflict damage on the property nor injury on the person of the employer, even in the defense of his own rights to abstain from acts of violence and never to convert that defense into revolt (Encycl. "Rerum Novarum").

VIII. As to the capitalists and employers, the following are obligations of justice: to give a fair wage to the workers; not to interfere prejudicially with their just savings either violently or by fraud or through usury open or concealed; to give them freedom to fulfill their religious duties; not to expose them to corrupting temptations or the danger of scandal; not to alienate them from the family spirit and the love of thrift; not to impose upon themselves work disproportionate to their strength or ill-suited to their age or their sex (Encycl. "Rerum Novarum").

IX. It is an obligation of charity for the rich and property owners to succor the poor and needy according to the Gospel precept; which precept is of such grave obligation that on the day of judgement account will be specially taken of its fulfillment, as Christ Himself has said (Matt. xxvi.) Encycl. "Rerum Novarum".

X. The poor need not be ashamed of their poverty nor disdain the charity of the rich, bearing in mind the action of Christ the Redeemer, who though He could have been born amidst riches became poor in order to enable poverty and to enrich it with incomparable merits for heaven (Encycl. "Rerum Novarum").

XI. To the solution of the labor question capitalists and workers themselves can contribute much by means of institutions designed to extend timely help to those in want and to bring together and unite the two classes. Amongst such institutions are the mutual aid societies, the many private insurance societies, the societies for the benefit of children, and above all the art and

XII. To this end and especially directed popular Christian action or Christian Democracy with its numerous and various works. This Christian Democracy then should be understood in the sense already authoritatively stated, which very far from being that of "Social Democracy" has for basis the principles of the Catholic faith and morals, especially the principle of not trespassing in any way upon the inviolable right of private property (Encycl. "Graves de Comuni").

XIII. Moreover, Christian Democracy should never mix itself in politics and should never serve political parties or objects; this is not its province; but it ought to be beneficial in its action in the interests of the people, founded on the right of nature and the precepts of the Gospel (Encycl. "Graves de Comuni"; Instr. of the S. C. of Extr. Eccl. Affairs).

XIV. The Christian Democracy in Italy should abstain altogether from participation in political action of any kind which, in present circumstances, for reasons of the highest order, is forbidden to every Catholic (Instr. of Extr. Eccl. Affairs).

XV. In accomplishing its purposes Christian Democracy should be most strictly dependant on ecclesiastical authority, showing complete submission and obedience to the Bishops and their representatives. It is not meritorious zeal or sincere piety to undertake work good and excellent in itself when it is not approved by one's own pastor (Encycl. "Graves de Comuni").

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XVI. In order that this Christian Democracy should have unity of direction in Italy it should be guided by the Opera dei Congressi and by the Catholic committees; which Opera has for so many years deserved as well of the Church, and to which Pius IX. and Leo XIII. of saintly memory, entrusted the duty of directing the general Catholic movement, always under the auspices and direction of the Bishops (Encycl. "Graves de Comuni").

XVII. In all that concerns religious interests and the action of the Church in society Catholic writers, like the rest of the faithful, should yield full submission of intellect and will to the Bishops and the Roman Pontiff. They should take care, above all, not to anticipate on any grave subject, the judgement of the Apostolic See (Instr. of the S. C. of Extr. Eccl. Affairs).

XVIII. Christian Democratic writers, like all Catholic writers, should before publication submit to the censorship of the Ordinary all writings respecting religion, Christian morals and natural ethics, by virtue of the Constitution "Officiorum et Munerum" (art. 41). In accordance with the same Constitution (art. 42), ecclesiastical writers before publishing writings of a merely technical character should previously obtain the consent of the Ordinary (Instr. as cited).

XIX. They should moreover make every effort and every sacrifice to ensure charity and harmony prevailing amongst them, avoiding every offense and reproach, before publishing anything in the newspaper, the Ecclesiastical Authority should be consulted, and it will take such steps as justice will suggest. Being set right by it, the disputants should promptly obey without shuffling and without making public complaint, the right of recourse to superior authority being reserved in the usual way and where the case demands it. (Instr. as cited).

XIX. Finally, let Catholic writers in championing the cause of the proletariat and the poor refrain from adopting language which might inspire amongst the people aversion to the higher classes of society. Let them not speak of redress and justice when the case is one merely of charity as explained above. Let them remember that Jesus Christ desires to unite all men by the bond of reciprocal love, which is the perfection of justice and which carries the obligation of adapting itself to mutual well-being. (Instr. as cited).

These fundamental rules we must proprio and with sure knowledge renew in every part by our apostolic authority, and we order that they be sent to all Catholic committees, associations and unions of every kind. These societies should keep them posted up at their premises and read them often at their meetings. We order also that the Catholic papers publish them in full, and declare that they intend to observe them; and let them observe them religiously, otherwise let them be seriously admonished. If, after admonition, they do not amend, they will be forbidden by the ecclesiastical authority.

As words and vigorous action are of no value unless they are constantly preceded, accompanied and followed by example, the necessary characteristic by which all the members of every Catholic society should be conspicuous is the open manifestation of the faith, with holiness of life, purity of manners and the

scrupulous observance of the laws of God and of the Church. And this because it is the duty of every Christian, and also "that he who is on the contrary part may be afraid, having no evil to say of us." (Tit. ii, 8.)

From this our solicitude for the common good of the Catholic movement, especially in Italy, we hope for abundant and happy fruit, with the Divine blessing.

Given at St. Peter's Rome, on the 18th December, 1903, the first year of our Pontificate.

PIUS X., POPE.

Religious Maxims.

SUNDAY. The name of Jesus is all-powerful to fill the heart with joy; it is compared to oil; as oil gives light, alleviates pain, and affords nourishment, so does the name of Jesus, when we call upon it. All graces are combined in this holy name: "There is no other name under heaven given to men, whereby we must be saved." (Acts iv. 12.)

Of all names cherished, earthly or divine; Not one is half so beautiful as Thine, And he who in his deep and dark distress Repeats it o'er with reverent tenderness, Needs not the crown of gold, the sceptre bright, Nor seraph's song. All power and strength and light Are his—his heart, a rose-embowered place, Meets for the dwelling of the Lord of Grace.

MONDAY. Come what may, hold fast to love, Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness.

Let me to-day do something that shall take A little sadness from the world's vast store, And may I be so favored as to make Of joy's too scanty sum a little more.

TUESDAY. O strive to enter into something of that large celestial charity which is meek, enduring, unrelenting, and which even the overbearing world can not withstand forever!

Let me not hurt by any foolish deed Or thoughtless word the heart of foe or friend; Nor would I pass, unseeing, worthy need, Or sin by silence when I should defend.

WEDNESDAY. Learn the new commandment of the Son of God. Not to love merely, but to love as He loved. Go forth in this spirit to your life's duties; go forth, children of the Cross, to carry everything before you, and win victories for God by the conquering power of a love like His.

However meagre be my worldly wealth, Let me give something that shall aid my kind, A word of courage or a thought of health

THURSDAY. Every kind word or act, if spoken or done to our neighbor because we see our Lord in him, is a meritorious work. Our Lord Himself said that a cup of cold water given in His name shall not go unrewarded. St. Francis was kind to the beasts and birds that God had made, and he even called them his brothers and sisters.

Let me to-night look back across the span 'Twixt dawn and dark, and to my conscience say— Because of some good act to best or man— "The world is better that I lived to-day."

FRIDAY. Wealth and power have this inevitable danger as their shadow, of forgetfulness of God and ingratitude; and when men are once sunk in ingratitude to God, as we know from St. Paul's account of heathendom in the Epistle to the Romans, they may soon find their way even to the abomination of idolatry, actual as well as moral.

SATURDAY. Ah! dearest Lord, tho' I depart, Hold fast my heart, my yearning heart; And should it ever come to stay From Thee away, from Thee away; Should'er I despair, or faithless quit The feast that were transported for it, Press Thou these gentle feet, dear Christ, Upon the rebel, sin-entosed, And that most tender touch will then Recall the wand'ring home again.

SUNDAY. The greater the tenderness and tact wherewith a reprimand is administered, the more effect it produces. If our admonition is to be of use, it must fall on the heart like a gentle rain upon the earth; for it is the still, quiet rain that sinks into and fertilizes the soil, whereas a violent, sudden downpour only breaks up the surface of the ground, and then rushes away.—Sacred Heart Review.

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Cured Mrs. Edmond Brown, Inwood, Ont., who she had almost given up hope of ever getting well again.

She writes: "I was so run down that I was not able to do my work, was short of breath, had a sour stomach every night and could scarcely eat. My heart palpitated, I had faint and dizzy spells and felt weak and nervous all the time. My husband got me a box of Milburn's Heart and Nerve Pills but I told him it was no use, that I had given up hope of ever being cured. He however persuaded me to take them and before I had used half the box I began to feel better. Two boxes made a new woman of me and I have been well and have been able to do my work ever since."

Milburn's Heart and Nerve Pills are 50 cts. box, or 3 for \$1.25, all dealers or THE T. MILBURN CO., Ltd. TORONTO, ONT.

MISCELLANEOUS.

It was at one of our Boston schools the other day that the word "catch" came up in a lesson. The little girl that was reciting did not recognize the word, and another small damsel was asked to define it. "Catch," she said. "Why, catch means just to catch."

Liver Troubles, biliousness, sallow complexion, yellow eyes, jaundice, etc, yield to the creative powers of Laxa-Liver Pills. They are sure to cure.

Minard's Liniment relieves neuralgia.

Mr. Stroodfront.—What! Ask me to serve on a jury! Me? Oh— Caller.—But this is for a jury at the pool show.

Mr. Stroodfront.—Oh, ah! Of course. The another matter! I'll serve with pleasure.

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Smithers.—Do you know anyone who has a horse to sell? She.—Yes, I expect old Brown has.

Smithers.—Why? She.—Well, papa sold him one yesterday.

Laxa Liver Pills are a positive cure for Sick Headache, Biliousness, Constipation, Dyspepsia, and all stomach and liver complaints. They neither gripe, weaken nor sicken. Price 25c. at all dealers.

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JOHN D. BOUTILLIER. French Village. I know MINARD'S LINIMENT will cure Croup.

J. F. CUNNINGHAM. Cape Island. I know MINARD'S LINIMENT is the best remedy on earth.

JOSEPH A. SNOW. Norway, Me. Intuition is the inability to find a reason for one's opinions.

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N, madam, we have very little honesty today, but we can show you candor, which looks just like it and is much less expensive.

HAD OVER 500 BOILS. This may seem an exaggeration to you, BUT IT IS TRUE.

All sufferers from Bad Blood should read about this marvelous cure by BURDOCK BLOOD BITTERS.

CURED IN 1886. Mr. David F. Mott wrote us from Spring Valley, Ont., in 1886. He said: "I suffered from impure blood and had over 500 boils, but since taking BURDOCK BLOOD BITTERS I am entirely cured, and can recommend it to any person troubled with bad blood."

CONFIRMED IN 1901. Mr. Mott writes us from 62 Broad St., Utica, N.Y., under date of Dec. 31st, 1901. He says: "Some time ago I received a letter from your firm, saying that some years ago you received a testimonial from me, stating that I had over 500 boils. Yes, sir, I had, and I must say that I have never had the re-appearance of one since I took the course of your BURDOCK BLOOD BITTERS. I thank God that I have had good health ever since, for I was a great sufferer. I wish B.B.B. a world of success, which is surely deserved."

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It's elegant—that's the only word that covers the territory and the only way we can describe our Christmas neckwear display. They are made to our special order for you. Every smart swagger shape, almost every

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June 25, 1902.—tf

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