

every parish some who because they give \$5 or \$10 a year to the Church are always talking of the "money man." Let me repeat, it is not those who do their duty who complain and say unkind things invariably those who should have the least to say.

Friends, are priests for money? Do they work among you for the personal gain? Friends allow me to assure you, emphatically, without a question, almost any other profession would be a preferable one. The young student goes away to college to prepare for the holy priesthood. He spends ten, twelve, fifteen long years in hard study. You know, the Catholic Church is very jealous of her priesthood, she only wants the best and the brainiest men. After all these years spent in preparation and at great expense, the young man is finally ordained and becomes a priest of God. His work is of the most sacred kind; among you no one else can fill his place. Now what is his provision? What is his remuneration?—for he also must live. St. Paul says: "The laborer is worthy of his hire." "They who live by the altar shall also take of the altar." Usually that young man parish priest. He may receive the munificent sum of \$300 (in Canada \$200) a year. Think of it! This is his salary and he is allowed no more. Less than you pay a third grade help. And there are some who, actually, think that young man spent all those years in college, at great expense, to draw this little pittance that is paid to him. But finally, that young man is appointed to a parish by his Bishop. He is given a charge of his own. The parish may be a good one, it may be very poor. In some dioceses the poor ones far exceed the good. Good or bad, large or small, rich or poor, as parish priest he is allowed the princely salary of from \$700 to \$1,000 a year, and sometimes he cannot even collect that.

Now, my friends, compare the income of any other professional man, lawyer, doctor, professor, and you will realize that a priest is not a priest, God knows, for the money there is in it, for the personal gain. You pay your lawyer handsomely for whatever he does for you—your physician for every visit he makes. Why? Because he has studied long years to prepare himself. The Catholic priest studies five years for every one of theirs. They go only when they are called. Your priest is devoted to you night and day. They own fine houses and run bank accounts. Your priest lives from day to day, and invariably dies poor. And yet there are some in every parish so little, so small, so inconsiderate as to begrudge even a little stipend, donated by the way of a gift. They will not give a priest's time, they will ask his service—they know in the hour of trouble he is always their best friend—but they never think of showing their appreciation. Aye, aye, sometimes, even say most unkind things! Friends, it is this that hurts. I know a young priest even now dying with consumption in a charity ward of the Infirm Priests' Fund, who was called "close and miserly" by an ingrate who had literally supported for over three years, and to day, dying, that poor priest waits, in a distant state, for the little charity to keep body and soul together. Friends, believe me, whatever you give to a priest, invariably goes back again to the poor and the needy. He but distributes your generosity where it will do the most good. Be this as it may, let me impress you once and for all, a Catholic priest is entitled to every cent that he gets, even from the abundance of your generosity. And small, indeed, is that mind, miserly that heart, which will withhold a generous hand.

Young Tobias said to his father: "Father, what wages shall we give this holy man? what, indeed, is worthy of all his benefits? He has conducted me on my long journey to Rages and brought me safely home again. He caused me to have a wife and he gave joy to her parents. Myself he delivered from being devoured. Thou, also, he has made to see the light of heaven and we are filled with all good things through him. What, indeed, can we give him sufficient for all these things, what is worthy of all his benefits?" Now, my friends, I know, you need not tell me, that there are some who do not appreciate the gifts of God, the holy sacraments, the ministrations of the priest. This is their misfortune, not their assurance. There are some, even Catholics, who scoff and deride the priests of God and call them "drotes," "jaggards" and "impositions." I know all that—you need not tell me. Our Divine Lord calls them "His Ambassadors," "Messengers," "Representatives." "His anointed ones." The very salt of the earth. Friends, how often do you leave the holy confessional, thrilled with emotion, a better woman, a better man? Did you kneel at the altar of God in holy wedlock, "he caused you to have a wife," but in the name of God, a holy, a sacred thing. In a life-time, oh, how many souls he makes "to see the light of heaven," how many converts to God.

How many "good things" that last forever. First at your cradle and last at your grave," he has conducted you to the city of Rages and brought you safely home again. You are at rest now. You have ended your long journey. He has sung the last solemn Requiem over your mortal remains. Through his ministrations you are now happy and forever a child of God. My friends, with Tobias, if you have a spark of faith left, a spark of gratitude in your hearts, what wonder that you love your priests and that you are generous with them. "What, indeed, can we give him sufficient for all these things, what is worthy of all his benefits?" Be grateful to your pastors. Small that mind, ungrateful that heart which will withhold a generous hand.

Now, my friends, why did I preach this sermon this morning? For any personal motive? God bless you, no! I am pleased to say, as a great rule, you are very generous with me, some are exceptionally kind. I preached this sermon this morning that you may never depreciate the holy priesthood, that you may always remember "the laborer is worthy of his hire." If you give \$5 or \$10 a year to the Church, do not think that you have done your duty. Remember your pastors and be grateful to them. God knows they get little enough! Believe me, my friends, this is my wish, and I express the wish of nearly every priest. Not that I leave great legacies behind—great wealth. If I had then they would go to charity. I only say one thing, that I will honor the long list of Christ's holy priesthood. Honor it by a good, self-sacrificing life. I ask only one thing, that I will be rich in good works, in saving souls, rich only in the grace and mercy of God.

THE SPREAD OF THE FAITH.

THE GENERAL INTENTION FOR AUGUST. For August the general intention is announced to be "the spread of the faith." Says the Messenger of the Sacred Heart: The spread of the faith is something that can never stop. It must be carried to all the dimensions which Christ laid out for it. It must be continued in obedience to His command. His words were directly addressed to His Apostles, but they had a meaning and a force for the others who stood around the eleven. They, too, were to engage in apostolic work. On all of us, therefore, according to our calling and capacity, lies the obligation of spreading the faith; we all must be apostles; we must all go.

APOSTLES OF THE PURSE. We all can and should spread the faith by being apostles of the purse. There are many organizations in the Church which justly lay claim to our generosity. There is the great Society of the Propagation of the Faith, which within the last few years has received such an impetus in this country that America is among the first upon its list. It should never be lower. . . . There is again the beautiful Association of the Holy Childhood, which enlists the little ones in the great work of saving souls and spreading the faith. There are the other organizations of recent origin but of great promise and worth—the Catholic Missionary Union, the Marquette League, the Church Extension Society. These and others are all engaged in Christ's work, widening the boundaries of His kingdom; they are all His light bearers; they are all Christian imperialists. We must help them; we must be apostles of the purse.

APOSTLES OF PRACTICE. Our obligation does not cease when our hands have opened our purse and poured its contents out in Christ's cause. He said "all," and He said "Go," and those two words allow no rest and no limits. To the apostleship of the purse we must add the apostleship of practice. One of the most striking factors in the spread of the faith in our times has been the new transmigration of the nations. Our country, Australia, South Africa, and other nations to a lesser extent, have been benefited by Catholic immigrants. But we would not have had so splendid a Church in this country had not arrivals on our shores been apostles of practice. Indeed, had all been true to the practices of their faith, had all been the proper examples of its teaching, who can calculate the intensity of splendor that the Church would have had among us. If our country is to be annexed to the Kingdom of Christ and see the full glory of His sunlight it will be due in no small measure to the apostles of practice, to those who have learned their faith in a Catholic home and a Catholic school, who have made it more intelligent and solid by good reading and study, who have not exposed themselves or their children to the disastrous consequences of mixed marriages, who have not permitted money or position or honor to serve them in the least from the full performance of their faith and its duties. They will be staunch exponents of Christ's imperialism; they will be torch-bearers to those who are in the darkness of heresy or unbelief; they will be the great apostles of practice.

TEACHING APOSTLES. Every one of us can and should be apostles of the purse and apostles of practice, but it is not given to all to be apostles of preaching in its strict sense, and yet for the spread of the faith this third apostleship must be added. Here might be mentioned the devoted Sisters and Brothers and lay who teach in our Sunday schools or our every day schools. They are engaged more immediately than all others except the priests in the work of spreading the faith. Were their work to cease in our country, imagine the change that would occur in the geography of Christ's Kingdom. Its boundaries would shrink, and straightway thousands would be plunged in darkness or into that unhappy twilight which sometimes possesses those who have not had the blessings of a Catholic education—that twilight, where the sun is all too ready, where criticism spells culture, where to be skeptical is to be broad, where a little learning and much conceit makes advanced

thinkers so sensitive to the charge of superstition that they scarcely ever go to church. To avoid such an unhappy condition of affairs and to increase Christ's light to its full intensity, we must have Catholic schools with Catholic children to fill them and Catholic teachers to conduct them.

APOSTLES OF PREACHING. Finally there must be apostles of preaching in the strict sense of the term. We must have direct descendants of the eleven to whom Christ's ideal and command were first made known. It will scarcely be believed that as late as 1890 experienced observers were of the opinion that the Church in this country would always have to depend upon Europe for its priests. Happily we have lived to see so narrow a judgment completely falsified. There have been, and there are new priests from our own country in great numbers. They are not yet as numerous especially in the South and West, as they should be. There the white light of Christ needs radiation by the apostles of preaching. But greatly undoubtedly as are our needs, has not the time come in this country when we can take up more extensively the work of foreign missions? France and Germany and Belgium have made the apostolic nations of the nineteenth century as Spain and Portugal were for earlier centuries, and Ireland and other countries were in still earlier days. Has not the time come for America to be an apostolic nation and give to others the light so bountifully given to it? Protestant America has long been prominent in that matter. It has expended immense sums in striving to bring nations over to Christianity. Catholic America has not yet the wealth to give, but it has more now, and better than wealth—it has the influence of great examples, the inspiration of truth and the command of Christ. "All nations and all truth," declares Christ, and Catholic America must go forth to the apostleship of preaching.

APOSTLES OF PRAYER. Those who have no purses, those who are hidden away by sickness or suffering and cannot give example except to a few, those who cannot teach or preach, those who cannot be apostles in any other way, can be apostles of prayer and thus obey Christ and help to bring to reality the vision that was in His mind. Did He see the time when all nations would become His disciples and observe all things He had commanded? Did He behold as a future prospect the whole world won over from darkness and resting in the sunlight of His faith; did He see that there would always be conflict of light and darkness, and always shifting borders to His Kingdom? We do not know clearly, but this we know—that apostolicity cannot cease. Christ's command, "Go," still echoes and will always echo in the ears of the world, that there must always be apostles of the purse, of practice of preaching, united in the Apostleship of Prayer, and helped by it to spread the faith.

FINE CHARACTER OF THE PRIESTHOOD.

Of all practical problems with which the Catholic Church has to deal, perhaps the most serious is that involved in the training of secular priesthood. It is the most serious, because it affects wider issues than any other: "like priest, like people." The character of her children—their methods of thought, their attitude, interior and exterior, towards life and faith—all depends under God upon the character, method and attitude of their pastors. It is almost the most intricate of all problems since to the making of the ideal priest there must go as many elements as there are needs of the flock to which he has to minister. He must be a spiritual man, able to deal with every conceivable spiritual requirement (and the interior life is after all far more intricate because far more subtle and elusive than the natural order); he must possess a large number of natural virtues—geniality, humor, alertness, discretion and the rest—all and all at least touched by grace; he must be to some extent a man of business; he must be able to preserve cheerfulness in solitude, and dignity among the crowd; he must know how to hold the ancient faith without displaying either ignorance or contempt towards modern thought; he must be ready to adapt himself to the standpoint of each member of his flock; he must not truckle to the rich nor patronize the poor; he must be slow with the stupid, and quick with the talented and sympathetic with all. And above all he is never done.

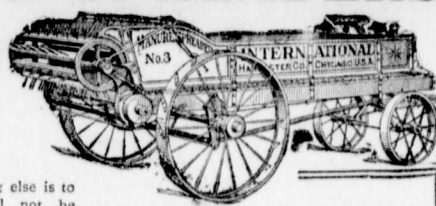
Now, it may be confessed, without undue complacency, that, considering the elaborateness of the problem, the Church's practical solution is surprisingly brilliant. The very accusations of her enemies are the greatest testimonies in her favor. Her priests, it is said, are both superstitious, seminary-bred visionaries and brisk men of the world; both flippant and solemn; given to sharp practices and utterly unbusinesslike; medieval and fond of novelties; pliable and unbending; with all the faults of the professional and the traits of the amateur. In other words, priests at their best are very much what they ought to be.

It is noticeable, too, how the type has persisted from earliest times to the present. Saint Augustine, for example is a kind of apotheosis of the modern pastor; and the tales that have come down to us of the character and methods of our ancient priestly fathers have a strange family likeness to the histories of more recent priests.—Dablin Review.

The Christianity which will make man a true and loyal follower of the principles laid down by the Man of Galilee consists in the little lumps of heaven which he works into the mass of his daily baking, seen or unseen of others as the case may be, but most surely seen of that just Father Who judges by the heart more than by the hand.

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POPE PIUS X. ON WOMAN'S SPHERE.

WOMEN SHOULD ENTER ALL THE LIBERAL PROFESSIONS, SAYS THE HOLY FATHER. The views of Pope Pius X. on the position of woman in modern progress, expressed recently in an interview with Mme. Camille Theimer, the famous Viennese novelist and feminist, have been widely quoted and commented upon. The full text of this interview, which shows the Pope to have very broad ideas of woman's sphere, believing it to extend to every pursuit followed by man except active participation in politics, is of general interest.

"Does Your Holiness approve the pursuit of liberal professions by women?" asked Mme. Theimer, when breaking old traditions, Pius X. was gracious enough to accede to her request for a newspaper interview. In answering, he went diametrically contrary to the views generally accredited to him and in no wise declared himself the enemy of feminine liberation, "which," he declared, "can but ennoble her soul, in developing in her the taste for work and study, and in banishing from her mind her atavistic leaning toward idle pleasures. The Church approves the woman who is forced by her labor to become the veritable associate of man, to contribute everything to the domestic while remaining the true companion of her husband, the vigilant and tender mother, the indulgent consoler."

"Everything that tends to elevate the moral and intellectual level of humanity is worthy of our encouragement, always on condition that it does not infringe upon the Christian laws. It is well that women are freeing themselves from the heavy yoke under which society has bowed for hundreds of years."

"It is well that they know how to conquer the means of subsistence. They can study everything—save theology. I do not see for my part any disadvantage accruing from their being lawyers or physicians, especially in order that they may lend their assistance to their own sex and to their children, which through all time has in a way been their natural avocation. Teaching also is one of the careers which best suit them. Are not they the first educators of the little ones, and, accordingly, of all humanity? It is through the mothers that the world will be regenerated; it is through them that Catholicism will triumph."

"Do you believe with the sacred authors that the celibate state of woman-kind is more pleasing to God than that of wife and mother?" "I believe that under all conditions woman can work out her salvation. As wife and mother she has more merits in so doing, having more temptations, and the responsibility of souls. Action is the best of prayers; to work is to pray. In the world woman can exercise charity, for which she shows special aptitude. Public beneficence should be directed everywhere by women."

"Does the Church authorize us to occupy places in politics?" "That, never." And the white old man emphasized the last word with an energetic wave of his pale hand. "Women should not be intermingled in public affairs. Of course men have their own difficulties in understanding each other. Public beneficence should be directed everywhere by women." As these words were uttered, a smile full of finesse and irony, outlined itself on the pontifical lips. "You ought to limit yourself to rearing your sons in sounds ideas, to chastening their hearts; of ambition and duplicity in order to habituate them to fulfill their civic duties with conscience. Indirectly you will thus influence the politics of your own country by your gentleness, your goodness, your farsightedness."—Catholic Universe.

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CONFESSION.

A recent work on "The Catholic Church: Her Faith, Works and Triumphs," quotes the following letter sent some years ago to the London Times by the late Lord Chief Justice (Lord Russell of Killowen). The great lawyer wrote: "During over sixty years I have made certainly more than 1,700 confessions, to hundreds of different confessors, and in various countries, and I have never discovered therein any trace of wrong or harm. In addition to my belief in a priest's power of absolution, which as a Catholic I hold, I have found that the duties incident to every confession, of making a careful examination of my conscience, and express vigorous mental act of sorrow, and a firm resolution to avoid sin, most useful; and though these mental acts may be made without intending Confession, the habit of Confession certainly causes many of them, which would otherwise not be made. My experiences of Confession have, so far as man can judge, been those of my mother, sisters, wife and daughters, and many female friends, and I have always noticed in myself and others that devoutness and regular attendance at Confession and at Holy Communion which it ordinarily precedes, ebb, and flow together."

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