

THE CATHOLIC BOYS' BRIGADE.

Good That Has Resulted From the Movement in England.

Catholic Standard and Times.

One of the most interesting and timely papers read at the recent annual meeting of the Conference of the St. Vincent de Paul Society in England was on the subject of Catholic boys' brigades. Philadelphia Catholics will recall an effort made some years ago to organize the youth of the various parishes of this diocese. The movement was successful in some quarters, but the task of co-operation and united effort defeated the purpose to form a truly representative or diocesan body. The conditions that led to the organization of Catholic boys' brigades in the large cities of England are similar to those that obtain in the great centres of population in this country; the same evils are to be corrected and the same good results may be achieved here as in England by action along the lines indicated in the paper referred to above.

"The wonderful work which Catholicism has accomplished for the English youth, whilst at school," says the English writer, "serves only to emphasize the absence of any organized effort on their part of dealing with Catholic children when they leave school. Yet perhaps the most difficult period from a religious point of view in the lives of children is not whilst they are at school, but immediately they leave. It is not surprising then that Catholics who make sacrifices, their money, their time, all that they can possibly control towards securing the faith of their children whilst at school, should yet make no regular provision for them at the most vulnerable portion of their career in this world? Nobody will venture to deny that the leakage from the Church in this country is greatest among the children who have left school. Cannot something then be done to complete the work of our elementary schools, to prevent the many years of work for the children in the schools from being thrown away within the first few months of their leaving? In the opinion of those who have had experience in the matter, the Catholic boys' brigade is a material step in that direction, at any rate as far as boys are concerned.

"No other organization for Catholic boys has accomplished in a short period what the Catholic Boys' Brigade has done. Where club and confraternity have failed, the brigade has succeeded. As those two failures seem to be the result of over-enthusiasm, I may be permitted to state in short with what authority I claim to speak on this matter. For the past sixteen years I have taken part in work amongst Catholic boys. I have been the prefect of a boys' confraternity. I have been the manager of a boys' club, and for the past two years and a half I have been an officer of the Catholic Boys' Brigade. Moreover, since the formation of the South London Battalion, two years ago, I have been a member of its committee, which meets regularly once a month, and as such I have been brought in close contact with the different companies of the brigade that exist in London and in the country, and have consequently been able to ascertain the views of the priests and officers in charge. Every priest and every officer whom I have met in connection with the brigade are enthusiastic as to the good which the brigade has already accomplished and as to the possibilities for the future.

MILITARY FEATURES.

"The Catholic Boys' Brigade makes use of military drill, organization and discipline as a means of attracting and retaining Catholic boys when they leave school. It has been found advisable for obvious reasons to secure the boys if possible during their last year at school. For this reason boys are allowed to join when they are twelve years old. Perhaps the best way of explaining the method of work employed by the brigade will be to give an account of what is done during a week by the company of which I am one of the officers, and which is a very typical of the work of most companies. In the first place the company is divided into two half companies, the senior boys who have left school, the junior boys who are still at school. The brigade meets on five nights a week. On Tuesdays and Thursdays for drill, band practice, signaling and evening classes; on Wednesdays for gymnastics on Saturdays and Sundays for social club. The drill and gymnastics are taken in half companies. In addition to this, the company has a monthly church parade on the fourth Sunday of the month, and also takes part in the battalion arrangements, to which reference will be made again. The boys wear a full uniform or a half uniform on special parades, some companies have different local regulations, but in the company in question no boy is supplied with even partial uniform of cap, haversack and belt until he has done ten drills to the satisfaction of his officer and paid by instalments or otherwise the entrance fee of one shilling. No boy is allotted full uniform until he has satisfied his officer as far as drill, conduct and attendance are concerned and has paid five shillings by instalments towards the cost. In no case does the uniform become the property of the boy, but must be returned if he leaves the company.

"The existence of the brigade battalion is a wonderful help to the different companies. The battalion commander, which owes its origin to Father Segar, the founder of the Catholic Boys' Brigade in England, and the priest to whom its present hopeful condition is entirely due, endeavors to promote the formation of new companies and to assist in the extension of these already in existence by the arrangement of battalion excursions, competitions, church parades, inspections, and, last but by no means least, the annual summer camp, the greatest attraction of the brigade offers, in that it enables a boy for the modest sum of five shillings to obtain a week's holidays in the country. The battalion, which has only been in existence for two years, has already accomplished excellent work. At the last

quarterly battalion church parade at St. George's Cathedral nearly 500 boys in uniform were present at Mass and afterwards marched past His Lordship Bishop Bellor, who was preacher upon the occasion. At the last battalion excursion on Whit Monday at Eppingham 500 boys including representatives from thirteen companies, took part. But perhaps the most striking success which it has achieved was at the royal review in June, when 600 boys, including representatives from Dockhead, Rotherhithe, St. George's, The Borough, Rotherhithe, Croydon, Barking, Kilburn, Dulwich, Streatham, High Street, Kensington, Commercial Road, The Oratory, Arundel, Lesells, Sheffield and Bolton, were present at the Catholic Brigade, and compared so well with 10,000 non-Catholic boys on parade that the Times selected them in their report of the proceedings for a special note of praise.

"The benefit derived by the members of the brigade are numerous. The physical improvement in the boys, the taking part in the drill and gymnastics and the excursions and the camp are most noteworthy. By improving Catholic boys physically the brigade obviously gives them a better opportunity of battling for themselves in life in this world. The mental and moral benefits obtained from the practice in discipline and obedience, the authority and equality apparent in the boys. Here is a striking example of what can be effected in this direction. Last year there were 300 boys who took part in the annual summer camp at Eppingham, 250 of whom stayed during the whole week. Yet during that time not a single complaint was made against the boys by anybody residing in the district. For the brigade, through its uniform, has the effect of smartening the boys as far as their personal appearance is concerned and of bringing home to them the value of personal tidiness and cleanliness. The difference in these respects between the recruit and the brigade boy of some months' standing is very marked indeed.

"The advantages which the boys gain from a Catholic point of view are far more important. In the first place the brigade has been the means of attracting and bringing back to the Church boys who since leaving school had fallen away from the practice of their religious duties. Catholic boys who had left school and had made their first confessions have been placed under instruction through the brigade. By means of the church parades boys who were formerly noteworthy absentees from Mass on Sundays are now regular in their attendance. At the Easter Communion parade of my company this year there were 100 boys present, a number which has never before been approached by the confraternity or the club.

PREVENTS LEAKAGE.

"The brigade also seems to have the effect of causing the boys to select their companions from the other members of the company, more so than is the case with the confraternity or the club. This is undoubtedly a great gain, for a considerable proportion of the leakage amongst our boys is due to the influence of non-Catholic companions. One special benefit which it is hoped that the brigade will have in the future is that it will tend to break down the want of union which at present exists between Catholics living in different districts. The efforts which are being made by the Catholic Boys' Brigade to organize the different companies as one battalion, the experience which the boys have in inter-company drills, competitions, reviews and the like, will certainly tend to strengthen the bond of union between Catholics when the boys become men. What by way of illustration could be better example to Catholic boys of the value of unity, or what more effective proof could be given to them that Catholics can, if united, easily compete with organizations of other religious denominations than the recent review on the Horse Guards' parade, when Catholic boys from places as far apart as Arundel and Bolton, and Barking and Lesells stood side by side to form the Catholic brigade, to act not as a parish, but as one compact body, under one leader. At the one intention of doing their best to show that Catholic boys can be as smart, as well-drilled and as well-disciplined as any other boys in the country. At any rate, no other Catholic organization, as far as I know, has yet succeeded in uniting for a common purpose Catholic boys from different parts of the country in the way the Catholic Boys' Brigade has done. In addition to the above, when the boys in the brigade become men, they will trace all the pleasant associations of their youth to an organization which is Catholic in name, which has the Papal tiara as its badge and which is unmistakably Catholic in character.

"One of the best ways of starting a new company is to call together a meeting of the boys of the district and to arrange for them an exhibition drill, etc., by a team of boys from a neighboring company. * * *

"These, then, are some facts with regard to the work of the Catholic Boys' Brigade from which, it seems to me, it must be apparent that the organization has endless power for good. If in every mission where there is a Catholic school there existed also a company of the brigade the boys as they left school, working in the manner already indicated, what a difference there would be amongst Catholics in this country in a few years' time."

Dishonest employees, swindling business men, corrupt officials, lying witnesses, perpetrators of felonious outrages, etc., etc., the daily papers are full of stories about these. Integrity seems to be dying out. And the love of God, the hope of heaven and the fear of hell, no longer influence multitudes of men and women, nominally Christians.—Catholic Columbian.

Let us ask God the Holy Ghost to take out of us the languor, the irritability, the sensitiveness, the incapability, in which our souls lie, and to fill them with His fulness.—To breathe on us with that breath which infuses energy and kindles fervor.

CARDINAL GIBBONS AND AMOS CUMMINGS.

A pathetic incident, not hitherto published, in connection with the last days of the illness of Amos Cummings, the great newspaper correspondent and member of Congress from the City of New York, was related to the writer a few days ago by an intimate friend of Mr. Cummings.

A few days before Mr. Cummings' death this man paid a visit to the bedside and found Mr. Cummings' face all aglow with excitement. He could hardly restrain himself until his friend took a seat before he drew himself up on his pillow and said in eager tones: "Well, Charlie, who do you suppose called to see me to-day?"

Charlie answered: "Well, I don't know."

"Well, guess, Charlie. I want you to guess who called to see me to-day."

His eyes at the same time were beaming with the delight which the news he was going to impart gave him. "Charlie answered again: "Well, I don't know. Amos, I might guess all night, and then perhaps I would not guess right."

"Well," he said, "it was Cardinal Gibbons. I never spent happier moments in my life than the time when the Cardinal was here with me. He came over to my bed and said, 'Mr. Cummings, I am Cardinal Gibbons. I never met you, but I have known of you for a great many years, and I thought I would come to see you.'"

"Cardinal," I answered, "I am glad to see you, but I am not a Catholic."

"I know that," replied the Cardinal, "but you are a good man. You have done a lot of good work in the world. You have used the brains and energy which were given you by God for the betterment and uplifting of your fellowman."

"Thank you for that," I said. "I appreciate that compliment, coming from you, more than anything that has ever been said to me. I simply have done what I thought was right in the world and fought for the under dog, and what you say about my work pleases me better than any compliment I could receive."

"The world is better for men like you," Mr. Cummings, replied the Cardinal. "I have watched your career for a great many years, and I know the difficulties you had to contend with in your youth and how you struggled against them, and I have watched your career in public life and read your newspaper stories with the greatest interest, and in every sphere of life I noted that you have been a good man; that you have done good work and I hope God will bless you for it." Then the Cardinal left.

BUT THE RICH HE HATH SENT EMPTY AWAY.

The Earl of Arundel, just buried, when he was born was regarded almost as a "child of miracle." Great were the rejoicings. His uncle, Lord Edmund Talbot, M. P., now next in succession to the Dukedom of Norfolk, stood as the little Earl's godfather at the font at the expense of Cardinal Manning himself officiated. Saintly names were being not only a family name with the Howards but also that of the saint who founded the Oratorians in whose school at Birmingham the Duke of Norfolk was educated, and in whose church at Brompton he was married. The Duke's nephew, and the Duke himself made it his habit—on which business, however, would sometimes break—to reserve for his son the Saturday morning of each week. If the boy had not a son's full recognition of his father, he had at any rate always a welcome for his tender and tactful playfellow. At first it seemed, in the eyes of onlookers, as if the little Earl of Arundel might suddenly receive the motive power which his system and his senses lacked; and these hopes gave added fervor to the faith with which his parents took him to the shrine at Lourdes. On one such occasion a strangely affecting scene occurred. As the Duchess of Norfolk, accompanied by the Duke and others, carried her child to the shrine, she met, coming thence, a group of peasants whose voices were raised in thanksgiving. They sang the Magnificat, and precisely as they passed the Duchess and her burden they sang out the verse: "The poor hath He filled with good things, but the rich He hath sent empty away." The Duchess turned round to her friends with a sudden and uncontrollable outburst of emotion, her face streaming with tears. "You hear that?" she cried. "We are the rich, and for us there will be no miracle."

THE NEW AMBASSADOR.

The coming of the Hon. Michael Herbert as successor to the late Lord Parncliffe has a special interest for Catholics, as he is a son of the venerable Lady Herby, who followed the Duke of Devonshire to the grave.

He is a younger son of the great house of Pembroke, his brother being the present earl. Mr. Herbert is about forty-five, and has been a fortune man in diplomacy, having several times been appointed over the heads of his elders in years and seniors in service. He was for some time in Paris in charge of affairs at the British Embassy. Mr. Herbert did splendid work when he was at Constantinople during the Armenian troubles.

He was Secretary of Legation in Washington in 1888-89 and 1892-93, and married an American wife, Miss Leila

Wilson, daughter of R. T. Wilson, of New York, and sister of Mrs. Cornelius Vanderbilt, Jr.

MISSIONS TO NON-CATHOLICS.

We are informed by the head of a noble band of Catholic missionaries that the season of missions just closed has borne a rich harvest of converts to the Catholic Church. He assures us that Catholicism is making rapid strides, not only among those who have inherited the faith, but among conscientious non-Catholics. Many of the latter class, tired of being tossed by "every wind of doctrine," seek and find rest and happiness in the bosom of the one true Church.

Conversions are of daily occurrence. Catholicity is acquiring numerous accessions from the different sects, and is gathering within its fold the strongest and most gifted intellects from the ranks of its adversaries. Educated men who rise superior to the prejudices of early training see that Protestantism can lay no genuine claim to stability, and are painfully conscious that it can offer them no supernatural assistance in the salvation of their souls; and these thoughts are gradually working on the entire community and bringing their influence to bear on the current of general thought.

Still, tolerance of Catholicism has not yet become so great that there is required no moral courage to repudiate the religion in which they have been reared. It is a miracle of grace to make aristocratic Americans brave the force of social customs and associate their religious convictions with "the exiles of Erin," whose greatest treasure is their faith and whose only capital is the willing hand and quick intellect of the Celt. But cultured men, who are sincere in their search for the truth, regardless of consequences, will reject an unsatisfactory creed, however great may be the sacrifice. Many of them are doing this every day joining the true Church.

The accession of native intellect and genius going on from day to day will sooner or later break down the barriers of prejudice and social intolerance. Native Americans are becoming more observant of the beauties of Catholicity, and they are daily increasing its membership. The establishment of the Apostolic Delegation has opened non-Catholic eyes to the divine origin of the Pope's authority and made the future of Catholicity in the United States bright with the glorious promise of numberless conversions.—American Herald.

THE FATE OF SLANDERERS.

Those Who Slander the Church Invariably Receive their Dues.

It has ever been remarked that few men who slander or persecute the Church of God do not come to some visibly bad end. It is almost invariably the case. The curse of God rests upon them, and usually manifests itself in the same striking way. Another remarkable fact in this regard is that those who abet such men feel the evil effects—often visibly—in many ways.

Some years ago a slanderer of the Church made his appearance in North Carolina and was received with open arms by a number of people who thought it necessary to oppose "Romanism." Falsehood, obscene lectures and slander held riot till this obscure creature had delved considerably into the pockets of his dupes, and then, when they were cured of the anti-Catholic fever, his place is here no more. So, too, when the "Great Patriot" Diaz hailed from Cuba before the Cuban war, and tearfully related his "conversion" from "Romanism" to "Baptist faith" and the "persecution" he endured from "Catholic authorities," and with his slanderous tales was received with warm hosannas by the Baptist throughout the country, it took no prophet to tell of the outcome. The Baptist papers are now singing funeral dirges over the "Great Baptist," who has fallen from grace, instead of thanking God, as they should do for having got rid of the scamp. They are evidently freed from a great plague, who can, however, be re-converted, we have no doubt, if they so desire it, for a very small consideration. The following is Diaz's wail when thrown out by the Baptists after they had lost faith in him:

"Words are not sufficient to express my sorrow—how sad I feel. A tremendous persecution is at hand carried on by Catholic authorities; and I have no friends with me and my own Baptist people from the board are helping the plans for the destruction of the work of Christ in Cuba. Those from whom I have learned to be brave and to hold up the cross of Jesus abandon me, and I begin to feel weak and feeble; never discouraged nor to God, and while I pray the tears run down my face. At times I feel comforted after prayer, and at times I am prostrated, humiliated and so sad that I think am worse than any criminal."

We thought there was no persecution in Cuba freed from Spain and under the protection of this "Protestant Government," but it seems that in the case of Diaz the awful Catholics always manage to get in their diabolical work! We very much fear that Diaz, the quondam "Baptist Patriot," regards as persecution anything that opposes his deviltry.—Truth.

Death is not the end. The crown of life, the immortal glory which awaits the faithful, then, awaits the faithful man who shall surely be attained by all who love His appearing.

One thing only is necessary—the commitment of the soul to God. Look thou thyself art in order and leave to God the task of unravelling the skein of the world and of destiny.

Fools live in the future, dullards in the past, wise men in the present.—S. J.

Since Father Hendriex has been at work among the Mormons he has received 50 converts. Fifty-seven converts have been received by the Fathers of the New York Apostolate since Easter.

ISLE OF DEATH.

Thoughts Suggested to a Priest by a Passing View of Molokai.

Rev. H. W. Cleary in the New Zealand Tablet.

Away to the right of our path through the blue waters appeared the long back and sloping sides of lone Molokai, the land of the lepers, the isle of death, encircled by a thin white frill of sea foam. Somebody has described the island kingdom as "the sweetest and saddest in the world." It is indeed a paradise of the green and luscious things that are the gems of botanic life. But the trail of the serpent is over it, and in the physical order it has left no slither and feld mark than that most dreaded of all scourges, that "most ancient and most human of all diseases," Asiatic leprosy.

The melancholy settlement consists of 8,300 acres on the north side of the island bounded on one side by the sea, on the other by a great precipitous barrier which varies from 1,800 to 2,000 feet high. There are two chief villages, Balawan and Kalan-papa, 762 buildings of various kinds, 290 cottages owned by lepers, 196 houses erected at the expense of the government for those of the unfortunate who were unable to pay the cost of erecting their own dwellings. The administrative buildings consist of a superintendent's residence, an abattoir, dispensaries, a shop for the distribution of meat, ware houses, workshops and storehouses, all under government supervision. For the year 1900 the expenditure for the segregation, support and treatment of the lepers was \$81,359 (about £16,000); the pay roll amounted to \$17,837 (about £3,500). The Bishop Home, in charge of the Franciscan Sisters. Nearly all the girls of the settlement are there. All do regular routine work when able, attend school for short hours, and their lives are brightened as much as possible by the unselfish devotion of the Sisters connected with the home. At Kalawao the Baldwin Home for Boys is in charge of the Brothers of the Franciscan order. There is also a receiving house for lepers near Honolulu, likewise in charge of the Franciscan Sisters.

From various sources I learned that the Mormons and the Lutherans have each a salaried preacher in the leper land. In each case the preacher is a native Hawaiian. The only creed that has white representatives to tend the bodies and minister to the souls of the lepers is the Old Church of the Ages. And the afflicted ones and the public note the fact and duly appreciate it. I found it a subject of comment both on sea and shore, and on board the Moana there was for a few days after we passed the solitary, silent, mournful island of living death a great demand for my copy of Charles Warren Stoddard's fearful and fascinating story, "The Lepers of Molokai." To its pages I refer all who desire to know of the quiet but sublime heroism of Father Damien among the stumps and lag-ends of humanity that clustered so long in unrelieved and hopeless misery on that lone Pacific isle of desolation.

The repulsive character of leprosy greatly enhances the heroism of those noble hands of men and women who banish themselves forever from all the joys and comforts of ordinary human intercourse and devote their lives to the assuagement of the horrors of that fell disease which slowly crucifies the hapless dwellers of Molokai. Somebody has described man as by nature a quarrelling and fighting animal. It is, perhaps, for that reason that we bestow so much clamorous approval on the man in khaki uniform who bravely "faces the music" when the bugles blow and the eyes of his comrades are upon him and their encouraging shouts ringing in his ears and the war correspondent about and the world, by deputy, looking on. It is magnificent. But a thousand times more precious and heroic is the action of those men and women who, without any of the theatrical accompaniments and physical encouragement of "battle's magnificently stern array," and solely for love of God and fellow-man, step perhaps from bonidior and velvet-pile carpet, voluntarily bar the way back again, enter into a living charnel house, toil and endure on and on through the ceaseless sight and touch and smell and taste of long-drawn agony till death comes—and it.

Is beautiful as feet of friend Coming with welcome to our journey's end.

* * * What a Christ-like spirit it is that has led priest and brother and sister into that mournful land to soothe such woe and to teach these decomposing fragments of humanity how to live and how to die! That sunny but dismal spot on the coast of Molokai has indeed witnessed many an act of noble Catholic self-devotion.

A thousand glorious actions that might claim triumphal honours and immortal fame. But the eye of the patient hero in the black Picpus soutane and the brown Franciscan habit is not set upon fading crowns, but upon the better and higher things that lie beyond the portals of death and the grave.

But Molokai is not the only scene of the Church's active and tender sympathy for lepers. She often looks all over the earth and gathers them to her arms. In many a conversation on ship and shore I found the opinion curiously prevalent that leprosy is practically extinct. And yet it is more or less common in Japan, China, Burma, India and other places in the East, and I have read the opinions of several experts to the effect that the malady is rapidly increasing on the earth.

The sacraments, symbols of heaven, form energy apportioned to every state and condition of life.—Bishop Watter-son.

You should expect temptations, you should not be afraid of them; for although the devil can tempt you against your will, he cannot conquer you, unless you consent to be conquered.—Mgr. Peschoud.

The love of one's native country is a sentiment deeply implanted in the hearts of men. God has made it the principle of great social and public virtues.