

Leo and Pius.

BY S. M. R.

As one by one the passion-flowers Fall withered from the vine, New blossoms clad in purple hue Keep up the royal line. The fallen flowers in their death Give strength to mother earth, And from the ashes of their grave A stronger life has birth, Thus it is in the Church of God, Immortal and divine: Though death may claim a kingly soul, Unbroken is the line Of those who hold the keys of power, Of those who anoint of heart, On whom the royal mantle falls, In virtue to impart. A Leo dies, and all the world Its need of mourning brings; A Pius reigns, and all the earth The Pontiff's glory sings. In each the children of the Church Immortal and divine, Behold a new and fruitful branch Of Christ, the Living Vine.

The Education and Training of Priests.

(Sermon delivered by Rev J.A. McCallen, S.S. of Baltimore, in the Church of the Assumption, Brookline, Mass.)

I will raise Me up a faithful priest, who shall do according to My heart and soul, and I will build him a faithful house. — Kings II, 35.

The training of young men for the priesthood in a preparatory and afterwards in a theological seminary is a work so fraught with important consequences for the Church of Christ, that our Bishops and our clergy have no hesitation in giving to it the first place among all the tasks committed to their care.

Our Holy Father Pius X., in his very first encyclical to the Bishops throughout the world, shows that this is his view also, for he says:

All other tasks must yield to this. Wherefore the chief part of your diligence will be directed to governing and ordering your seminaries aright, so that they flourish equally in sound teaching and spotless morality. Regard your seminary as the delight of your hearts, and neglect on its behalf none of those provisions which the Council of Trent has, with admirable foresight, prescribed.

"AS THE PRIEST, SO THE PEOPLE." * * * The importance of this work is manifest not only from the excellence and dignity of the priesthood, its sublime mission, its holy functions, its weighty responsibilities, but from the character and lives of those who must be educated and trained, before they are allowed to take charge of the flock of Christ. "As the priest, so the people." Given learned, pious, devoted, zealous, energetic priests, the Church will have, must have, a well-instructed, pious, devoted, God-fearing Catholic laity. The laity understand this as well as we do ourselves. There is no greater tribute offered to the excellence and worth of the priesthood than the high standard required by the laity for us to reach and maintain. They would have us angels, forgetting that we are but men. This only emphasizes the more their tribute. What they see in the priest is not so much the man as his sacred character. They would have us as we ought to be, other Christs. Still they should remember that on the day of our ordination we do not cast off our humanity to take on an angelic nature. Their standard of excellence required is correct, and it is at once a tribute to their faith and to our priesthood, however unworthy we are of so sublime a dignity.

THE QUESTION OF VOCATION. The question which first presents itself to the directors of a seminary is the important one of the vocation of those who are under their charge. This vocation must be from God, for as St. Paul says: "Very high priest taken from among men is appointed for men in the things that appertain to God. Neither doth any man take this honor to himself, but he that is called by God as Aaron was." There are in the world many young men pious, devout and talented, of whom we are tempted often to say: "What splendid offers these men would make." Yet, if God does not call them to this high vocation, they must not intrude themselves into His sanctuary. "Neither doth any man take this honor to himself, but he that is called by God as Aaron was."

ON MORE SERIOUS LINES. Two years of application to the question treated by philosophy will accomplish what the college course was not meant to effect. The rules laid down by logic will serve to direct the student in the manner of acquiring truth, of getting the most complete knowledge of any subject, of distinguishing truth from error, certainly from doubt, the probable from the improbable, and of detecting, exposing and refuting sophistry wherever found. This much, brethren, simply to show you on what more serious lines the further development of the young man's mind is to be cast. Mere want of time prevents my even mentioning the other branches of

"The employment of women as compositors," notes the Ave Maria, "is not, as many persons suppose, a modern innovation. Within half a century after the invention of printing, men were busy setting type at the Ripoli Monastery Press, in Florence."

"The Sunday newspaper," says the Pittsburg Catholic, "has taken the place of church attendance with thousands of our separated brethren. It should be held responsible for many empty pews. Among our own there are too many who must read this paper before attending Mass."

Keep Minard's Liniment in the House.

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather. "I suffered dreadfully from rheumatism, but have been completely cured by Hood's Sarsaparilla, for which I am deeply grateful." Miss FRANCES SMITH, Prescott, Ont.

"I had an attack of the grip which left me weak and unable and suffering from rheumatism. I began taking Hood's Sarsaparilla and this medicine has entirely cured me. I have no hesitation in saying it saved my life." M. J. McDONALD, Trenton, Ont.

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Removes the cause of rheumatism—no outward application can. Take it.

this hater of the Christian name heard a voice saying: "Saul, Saul, why persecutest thou Me?" "Who art Thou Lord?" he asked. "I am Jesus whom thou persecutest." "What wouldst Thou have me to do, Lord?" Arise and go into the city, and there it will be told thee what thou must do." A vocation then is necessary, and the choice is left to God. This is why the Divine Master said to His disciples, "You have not chosen Me, but I have chosen you."

But while the vocation, the calling must be from God, the nurturing, fostering and final testing of that vocation have been left by Christ to the rulers of His Church. The Bishops, in turn, have appointed seminary directors for this important work. When Saul of Tarsus was called to the Apostolate, he asked: "Lord, what wouldst Thou have me to do?" Jesus answered: "Arise and go into the city, and there it shall be told thee what thou must do." And Ananias, to whom he was sent, was directed by God in a vision to seek out Saul, to restore his sight, baptize him and strengthen him for the great mission to which he had been called.

THE FORMATIVE WORK.

The work of education, training and forming future priests is begun at an early age. This is exceedingly wise. A young boy, selected by his parish priest on account of his piety, talents and well marked inclinations for the priesthood, is sent to the preparatory seminary, that he may there acquire a complete classical education and to him for his after studies, and to him he may begin that training in Christian and sacerdotal virtues which is to continue to the very day of his ordination. Such a boy, you will well understand, will be as clay in the potter's hands to be fashioned into something God-like and beautiful. He will be as wax, yielding readily to the mould in which he is set. He will be as seed sown in the ground—you know the very word, seminary means a nursery in which seed is sown—and this seed, warmed by God's love and moistened by the dew of heavenly grace, will grow into a beautiful plant, which will bloom, not with flowers that soon fade and give a fragrance that does not last, but with the flowers of every Christian and incipient sacerdotal virtue. These, in later life, will edify and delight the beholder, and will spread among the people the fragrance of a truly priestly life.

Or, again, such a boy will be as a plant which grows steadily into a tree, and, in the days of his priesthood, spreads its branches far and wide, and offers to souls weary of the world's conflicts the shelter and repose of its luxuriant shade. Its fruits of science and piety, matured by long years of growth in study and virtue, will become the spiritual food of these poor souls unto salvation. Imagine, if you can, what grand results must be obtained from six years of such education and formation in a preparatory seminary. But, after all, it is only a preparation. The young mind, filled with mere classical knowledge, is not yet matured. The young heart possibly has not gotten beyond the mere foundations of a Christian life. There is not yet in the young candidate's character that seriousness, stability, manliness, integrity and soundness which are demanded by the priestly character. Memory rather than judgment has thus far been cultivated. The young man is approaching manhood, and is, therefore, fitted for never and deeper studies.

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Mother's Ear

A WORD IN MOTHER'S EAR WHEN NURSING AN INFANT, AND IN THE NIGHTS THAT COME BEFORE THAT TIME.

SCOTT'S EMULSION

SUPPLIES THE EXTRA STRENGTH AND NOURISHMENT SO NECESSARY FOR THE HEALTH OF BOTH MOTHER AND CHILD.

Fees of Professional Men.

How shall we pay the doctor? asks E. W. Osborn in the New York World. According to the bill, without question, is the general rule. According to our means, says the kindly ode by which general practice is guided. Strictly according to character of service, skill and time required and result reached, says the court, in the person of Judge Ryan, of St. Louis.

But how then shall we pay the lawyer? Apparently according to the depths of our pocketbook and the urgencies of our affairs. In the recent St. Louis instance a verdict for \$12,000 was set aside as excessive. The doctor had sued for \$20,000.

According to Wall street report Mr. J. Pierpont Morgan pays \$50,000 a year to Francis Lynde Stetson merely for the privilege of having first call on that able lawyer's advice whenever he desires. For any actual service rendered there is extra pay. And Mr. Morgan murmurs not nor asks to have a jury revise the lawyer's claim. Is there one rule of ethics where the human mechanism has to be set right and another where a fracture is to be reduced in high finance? It is to be noted that as a rule the doctor's high fee passes without objection. No Armour protest accompanied the \$75,000 which went to Dr. Lorenz for his attention to little Lolita. James R. Keene, Cornelius Vanderbilt and other rich men have been willing to pay for the exclusive attendance of physicians who could make in practice among the rich from \$25,000 to \$100,000 a year. When one considers that there are in the United States about 200,000 doctors, with an average income figured at \$750 per year, it is seen that standards aside from those set by the St. Louis court enter quite conspicuously into the rendering of medical accounts.

The judge has stated the logical phase of the doctor's case only at the instance of a patron who does not agree with the sentimental view. If such patrons were of the prevalent number it would undoubtedly be to the loss of many poor sufferers. The plea which has been urged that the large fees paid by the rich make possible the extension of surgical science best aid to the poor is a just plea. A physician is a man who has to live like other men. He pays high tribute to his own worth when he turns willingly from the sick bed of high reward to the cot of no reward at all in money. Patients whose resources enable the healer to follow thus an instinct of humanity should be rather proud of the fact. Besides, it is true that in most "big fee" cases there is a very special demand on both the doctor's time and his skill.

To return to the parallel consideration of charges in medicine and in law: Dr. Lorenz's \$75,000 visit to the Armour child brought incidental relief without price to companies of American children whose parents could never on their own account have afforded the importation of the great specialist.

What spread of good cheer or comfort among lowly industries has followed the payment of a quarter million or whole million dollar fee to a legal doctor prescribing roganization physics for a sick trust? And can it be claimed for the attending physician of the trust that he devotes more time to his practice or has developed a higher degree of skill than the equally devoted professional of the tender line?—True Witness.

Says the Providence Visitor: "Keep by the practice of your religion, Catholic young man and young lady who are going away for the summer, and maintain all the formality in dealing with new companions at the summer hotel that you deemed your safety when meeting new faces in your native city. In this way you will return home refreshed in body, and having suffered no loss to Christian perfection."

Lately the Holy Father received in private audience Mgr. Magaburo, coadjutor with right of succession to the Bishop of Tokio. His Holiness showed great interest in the state of religion in Japan, and Magaburo was almost enthusiastic in his accounts. He declares that there is now complete freedom of worship throughout the Empire of the Mikado, and that quite lately the Catholics of Tokio, to the number of about 1,000, might be seen accompanying the Blessed Sacrament in solemn procession through the streets of the capital. It is probable that the Catholics at present in Japan outnumber all the sects taken together, although there are only 110 Catholic missionaries as compared with over a thousand Protestants. Mgr. Magaburo declares that the Catholic Priest is generally respected by the Japanese, who flock in crowds to hear his conferences on the existence of God, the spirituality of the soul, etc. Mgr. Magaburo is a member of the Society of Foreign Missions of Paris. He was for many years Professor of French in the University of Tokio, and he has been succeeded in that office by a Marist missionary.

MISCELLANEOUS

Through the Telephone.

He was a simple, shy young man, such as one seldom knows. He lacked what men but rarely lack the courage to propose. He did not know the proper way to speak the fateful word; He knew not if to stand or sit, While kneeling was absurd.

He could not write, for writing was to him a painful act, And "she" had often laughingly commented on the fact. So what to do? He pondered long. With many a sigh and groan. At last he cried: "I'll ask it her Upon the telephone."

He rang her up accordingly (0-5-1-6-4-3 Suggests no fond, romantic dreams, As all will quite agree); But when he heard her dulcet voice Respond to his "Hello!" He paused not, but at once allowed His heart to overflow.

He told his love, his ardent love, In tones of sentiment; In all his life he'd never been So very eloquent. He made a truly touching speech (That no one could deny), Until at last, for lack of breath, He paused for her reply.

It came. Alas! it did not seem To please him very much. 'Twas not "He!" voice, though in his haste He'd taken it for such. (It said, in tones of stifled mirth; "Excuse me, I'm afraid There's just a slight mistake; I'm not, The lady, but her maid.")

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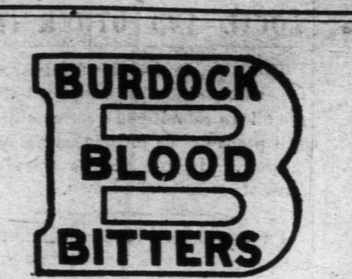
Passer-by.—I thought you were blind? Medicant.—Well, boss, times is hard and competition is so great that even a blind man has to keep his eyes open nowadays if he wants to do any business at all.

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The counsel for the plaintiff had been bullying the witness for an hour when he finally asked: "Is it true that there are traces of insanity in your family?"

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