

S. Swithin

"S. Swithin's day, if thou dost rain, For forty days it will remain. S. Swithin's day, if thou be fair, For forty days 'twill rain nae mair."

SAINT SWITHIN, Bishop of Winchester, was born of noble parents. To him was entrusted the education of King Egbert's son, Ethelwolf, father of Alfred the Great. He was the author of the laws concerning tithes, the exemption of the Church from civil taxes, institution of Peter's Pence, and the provision for the maintenance of one poor person by every ten families. His humility was only equalled by his tender sympathy for the poor. He died in 862, and was, by his own order, buried at the door of the church, on the north side of the sacred building, where the cavedroppings from the roof would fall and where his grave would be trodden by the feet of the passers-by. When the clergy attempted to move his body to a more honorable tomb inside the church, there came on a storm of rain which prevented their doing so, and for forty succeeding days the rain fell as a warning to cease this transgression of S. Swithin's directions.

As an instance of the Saint's care of the poor in smallest things, it is related, that when he was building a bridge at Winchester, some of the workmen insulted a poor woman who passed by, and in mischief broke the eggs she was carrying for sale. She complained to S. Swithin, and the Saint, touched with compassion, took from her the basket in which the broken eggs were, made the sign of the Cross over it, and returned it to her with the eggs whole as before.

environment incidental to his apostolate among savages, and in a most atrocious climate. And in other passages are recorded what the saintly bishop did for those savages, men and women, who were sunk in barbarism, who were despised by the trappers and the hunters, and relegated by all the whites to a rank lower than the brutes.

Mgr. Rosset, Bishop of St. Jean de Maurienne, in Savoy, is also a great loss. He was a veritable apostle among the mountains, and thought nothing of traversing the Alps during his pastoral visits, in any weather and at any season. His diocese is one of the smallest in France, and if its suppression be called for during the discussion on the Public Worship Estimates, it is suggested very wisely that the important town of Lille, in the north, should be made a bishop's see.

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DOMESTIC READING.

To suffer one hour with and for one who love brings us nearer in spirit to them than many years of joyous companionship, for only in sorrow does the heart reveal itself.

It is just like this green earth of ours that renews itself year after year, and has not on its surface any token to tell what is the simple truth, that it has given graves to two hundred generations of human beings.

It is the honor of a Christian mind to show itself superior to every false shame by traoping under foot all human respect in order to manifest its Faith in the eyes of the entire world.

"Confessus est, et non negavit" — "He has confessed Christ and he has not denied Him." Such ought to be your motto in the midst of society where anti-Christianism raises its head once more.

I have just fallen upon the two saddest secrets of the disease which troubles the age we live in, the envious hatred of him who suffers want, and the selfish forgetfulness of him who lives in affluence. — Journal of a Happy Man.

Even death itself, the great and terrible king of kings, though he may break the heart of love with agonies and anguish and slow tortures of separation, may break not his faith. No one that has loved will dream even death too terrible a price to pay for the revelation of love. For that revelation once made can never be recalled. And as years go by the very death of love becomes its immortality.

The heart of man is a book, nay, it is an encyclopaedia of everything that has ever come within the range of its personal experience. It preserves an eternal record of all the stories in which it had played a part. It is strange, what sad things may be hidden in its depth without giving any token of their existence. The heart may be gay and may read the smile mantling to the face, but all the while you see only the upmost stratum. In the graves beneath you to give up their dead, the smiles would seem strangely out of place.

The conversion of souls, works of mercy on a grand scale, visiting prisons, preaching hearing confessions, and even establishing religious institutes, are comparatively easy works when put by the side of exactitude in daily duties, observation of petty rules, minute custody of the senses, or kind words and modest exterior which preach the presence of God. We gain more supernatural glory in little things, because more fortitude is required, as they are continuous, uninterrupted, and with no dignity about them to spur us on.

If He calls you to a kind of service which is according to His will, but not according to your taste, you must not go to it with less, rather with more courage and energy than if your taste coincided with His will. The less of self and self-will there is in anything we do, the better. You must not amuse yourself with going from side to side when duty calls you straight on, nor make difficulties when the real thing is to get over them. Let your heart be full of courage, and then say, "I shall succeed. Not I, but the grace of God which is with me."

We are but in the desert traveling home. We have no lasting city who can build of desert sand a house that will not crumble even while he builds? If some rare days of happiness be given they are meant to be as wells in the desert to cheer our fainting spirit for its onward journey. Who travels drink and are gone. It is madness to linger, and death to stay, for desert wells go dry inevitably and soon. Better even follow the mirage than pitch your tent on an oasis, however fair. Better still to learn and take to heart the lesson the mirage teaches, that not in it is the home and the happiness we seek, that on beyond the desert verge—many days' journey, or it may be only a few—there is a golden city where there is rest for wayworn feet and weary hearts, and where alone, we may rest and be happy.

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Chats With Young Men

MONTHLY CONFESSIONS A NECESSITY TO YOUNG MEN.

It is a very bad sign when a young man begins to shirk the duty of monthly confession and Communion which, as a boy, he fulfilled as a matter of course. This generally happens when, having left school, he secures a position in some store, shop or factory, and begins to rub elbows with the various kinds and conditions of men and women who go to make up the work-a-day world. Though he does not suspect it, he is influenced by the atmosphere of carelessness in matters of religion that is characteristic of places where men and women work. He is worse influenced still, if his lot is cast among those who are hostile to Catholicism, or to all religion, and who revile or ridicule the things that he has been taught to hold sacred.

To a young Catholic thus placed there is nothing so strengthening to heart and soul as frequency in the reception of the sacraments. Assailed as he is, day after day, by temptation in all forms, it is absolutely necessary for him to renew and repair the bulwark of his spiritual defences. But it is at this most critical period, when his faith and morality are hanging in the balance, that the spirit of the world wins him from the observance of his religious duties which are his only safeguard, and he begins to neglect or avoid the monthly confession and Communion that kept him loyal and undefiled as a boy.

The most insidious form of attack upon the faith and morality of Catholic youth is ridicule. The covert sneer of a non-Catholic fellow workman or companion has too often a most deplorable effect upon a Catholic young man; and it is generally found to do more damage to his convictions than an open and undisguised trade against the teachings and practices of the Church. A well-informed Catholic will recognize in this ridicule only a sign of ignorance or malice, but an impressionable and imperfectly instructed young man almost unconsciously begins to apologize mentally for being a member of a Church of which such things may be said, and instead of seeking information to offset them, from the proper source, he allows himself to be assailed by doubts, and already the thought suggests itself that perhaps, after all, the Church is wrong, and this shallow-pated career beside him is right.

It is the time for that young man to turn to the Church for help and guidance, and many a one has developed into a well-read and highly intelligent Catholic by the studies which were prompted by attacks upon his faith. Constancy in religious duties, frequent reception of the sacraments together with heartfelt prayer, are the sovereign means to enable him to hold the faith unweakened and unwavering. Using those preservatives he soon recognizes how foolish it is to allow even a shadow of suspicion concerning the divine mission of the Catholic Church, and the truth of her teachings, to darken the mind.

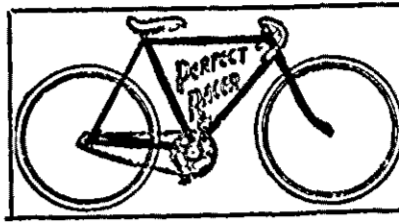
But before a Catholic begins to doubt the faith wherein he was baptized and reared, there is generally a preliminary stage. And that is unfortunately the declension of the mind which comes from contact with evil. The language of ordinary intercourse has become so corrupted with obscenity and blasphemy that there are few occupations wherein one's ears are not assailed almost continually with vile expressions, even the school-boys on our streets are often heard using the most disgusting language. And this has the effect of an ever-present evil suggestion which in too many cases succeeds in deadening the mind and conscience to all good influences. So many hours every day are spent in such surroundings that one gradually falls into the evil habit of saying and doing things which the conscience condemns as wrong. The high standard of personal life and conduct that the Church holds up becomes, after a while, irksome, and then comes the temptation to disobey in the teachings which were formerly part of the young man's nature itself. We have heard of many apostates from the Church who boasted that their intelligence would not allow them any longer to subscribe to its doctrines, but were their cases examined, it would appear, in every instance that they were carried beyond the confines of faith not by intelligence but by unbridled passion.

The remedy for all this lies in the sacraments of Penance and the Holy Eucharist, frequent reception of which will lead to a greater loyalty to God and the Church, and a consequent strengthening of the heart and will against the attack, open or covert of the enemies of the soul. — Sacred Heart Review.

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The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ROME. A NEWSPAPER CORRESPONDENT DECORATED.

The Roman newspapers contain the announcement that the Roman correspondent of the New York Freeman, "Vox Urbis," has been decorated by the Holy Father with the Cross "Pro Ecclesia et Pontifice" ("For the Church and Pontiff"). The diploma, signed by Cardinal Rampolla, Secretary of State to the Sovereign Pontiff, declares that His Holiness has conferred the honor on "Vox Urbis" in testimony of his "satisfaction for the devotedness and fidelity to the Church and its Supreme Head" shown by the recipient. The grounds on which the distinction was accorded are that "Vox Urbis" is "Professor at the Pontifical University of the Aponinari, at the Noble College of Mondragone, and at the College of Latino Americano, worked strenuously by his writings to promote the success of the Holy Year and of the Solemn Homage to Our Lord, has kept aloft the banner of Catholic truth by his correspondence in the press, and has for a considerable number of years carefully translated into excellent English and published the Papal encyclicals and other important Pontifical acts immediately they were issued in Rome."

The decoration "Pro Ecclesia et Pontifice" was instituted about fifteen years ago by Leo XIII, and is conferred on persons who have done signal service to the Church either by their writings or in some other way. Among those who have been honored in this way during the last year or two are Father de Santi, S. J., one of the learned editors of the Civitta Cattolica; M. Louis Veuillot, editor of The Univers; Father Hartmann, the famous Franciscan composer. In one sense the distinction conferred on "Vox Urbis" is unique—he is the only Roman correspondent who has been thus officially recognized and honored by the Holy See.

The cross, which is to be worn on the breast on public occasions like other decorations, is Greek in form, with a lily between each of the arms. The centre of the obverse side contains the likeness of the Holy Father, with the inscription "Leo XIII. P. M. Ann. X." surrounded by four stars on the arms. In the centre of the reverse are the keys and tiara, with the motto "Pro Ecclesia et Pontifice" and the date of the institution of the decoration "Frid. Kal. Jan. 1888."

CONTRIBUTIONS TO FOREIGN MISSIONS.

The most generous country so far as contributions to Catholic foreign missions is concerned is certainly Belgium, from whose people \$1,278 was collected. It is a very large amount considering the number of the population of that country. France really heads the list with \$188,247, and next to her comes the United States with \$15,400, followed

closely by Germany with \$15,080, and Italy with \$12,501. Ireland contributed \$1,415, and when the poverty of Erin is taken into account this amount is really wonderful, and does honor to her sons and daughters, who have been always noted for their generosity wherever the Church is concerned. Austria subscribed \$3,173, not much considering that practically the whole country is Catholic. England comes next with \$2,415. Africa gave \$21,463, Turkey \$1,294; Mexico \$1,1017, Canada \$566, and Central America and the West Indies \$490. India sent \$200, and the inglorious possession of the smallest amount contributed is taken by Russia and Poland with \$174.

IRELAND. ILLNESS OF THE ARCHBISHOP OF CASHEL.

An Irish correspondent writes that His Grace the Archbishop of Cashel is seriously ill and that the gravest fears are entertained. His Holiness the Pope has sent his special blessing, and Cardinal Moran a kindly and sympathetic message.

UNITED STATES. NOTES OF A PAULIST MISSIONARY.

The following statistics may prove of interest to the readers of "The Register" who desire to know something of the immediate results in the matter of conversions, in both Catholic and non-Catholic missions. These figures prove the best evidence that the direct reaching out for non-Catholics, as is done in missions for non-Catholics, is more fruitful in conversions. The field covers the country from Boston to St. Louis. Number of Catholic missions given—1898-1899, 16, converts, 14, 1899-1900, 14, converts, 60, 1900-1901, 11, converts, 30, 1901-1902, 3, converts, 18. Totals, missions, 44, converts, 122. Number of non-Catholic missions given—1898-1899, 4, converts, 64, 1899-1900, 5, converts, 212, 1900-1901, 5, converts, 255, 1901-1902, 0, converts, 330. Totals, missions, 23, converts, 921. Total number Catholic and non-Catholic missions, 67, converts, 1,043.

FRANCE. THE LATE BISHOP GRANDIN. Great regret is felt by Catholics in Paris and throughout France at the death of Mgr. Grandin, the Oblate Bishop of St. Albert, in Canada. He became an Oblate in 1851, and after ordination started for the vast and important country which Voltaire long ago described as so many "acres of snow." He was a great friend of Louis Veuillot, whose article on the bishop, written thirty-four years ago, was reproduced by The Univers when Mgr. Grandin's death was made known in Paris. The article reproduced Mgr. Grandin a truly realistic description of the arduous labors, privations, and inevitably disgusting en-