

SOCIABILITY AMONG CATHOLICS.

Why do Not Our People Mingle Together in Friendly Union?

Among the questions agitated in Catholic circles to-day, there is none of greater weight or importance than this, namely: *Why do not our people mingle together in friendly union?* Glancing back to the earliest communion of the faithful, when the little band of Apostles and Disciples were assembled in the "upper chamber" with Mary the Mother of Jesus, awaiting the coming of the Paraclete, it is not difficult to discern the beneficial results attending their interchange of thought. The doubts and fears raised by some were quickly dispelled and allayed by words of the more courageous. Again when persecution attacked the Church, even her most bitter enemies were forced to admire the brotherly love and social union of her members. At the "Agape" or love feast, this spirit was shown in the most pronounced manner. It was not a half dozen people meeting together to enjoy a delectable repast and interchange their opinions and sentiments. It was a grand social re-union of all the members of the Church at one great feast, doubtless in imitation of the last love-feast of our Lord before his passion.

From this it must not be inferred that the main object of Catholic Sociability should consist in their gathering around the banquet table, although a well spread board or even a cup of tea is, in itself, conducive of friendly intercourse. The inference to be drawn is simply that the subject in question has, in its broadest sense the sanction of tradition and one might say it has been ratified by God himself; for may not the promise of Jesus be applied as well to social gatherings as to prayerful meetings: "Wherever any are gathered together in My name, I am with them."

SOCIAL DIFFERENCES.

The gravity of the subject is, perhaps, too lightly considered by those who have the care of souls. For, while it cannot be denied that our separated brethren are most strongly knitted together by social ties, it is equally certain that we Catholics hold little or no intercourse with each other. Taking a Protestant and a Catholic congregation side by side, it is not difficult to distinguish their social differences. It may be all very well to sneer at the numerous societies in the Protestant congregation. We may call the Dorcas Society a meeting of gossips; and the Christian Endeavor or the King's Daughters by equally facetious names; but have we the like in our own congregation? There is the Young Catholics' Friends' Society. They meet once a week or month at the Priest's house or Parish hall. The business of the meeting is transacted and each one hurries off to his home. The St. Vincent de Paul's Society does wonderful work in relieving distress; but how many of its members are on intimate terms of sociability, visit as friends, drop in and spend the evening now and then? In the same manner the whole line of societies might be reviewed and the same unsociable feeling revealed. The result of all this is apparent. For the man or woman in the middle age of life, settled in his or her sphere, with the attractions of a comfortable fireside, and a family grown, or growing up about them, their own conservative fancies may do no particular harm; still it would be well that they should know slightly those who sit next to them in the pew at mass. But it is especially with the young people and the Converts coming into the true fold that the importance and gravity rest.

Certain relaxations are forbidden to Catholic young men and women. Dances of a certain form are denounced as institutions of the evil one; and if morality would not suffer a shipwreck, these pleasures must be given up. An unusual event takes place in the parish. A sociable is given. Should the young ladies and gentlemen desire to have a dance, the clergymen present will withdraw or most likely request that the programme be changed. And the young lady, her mind confused with doubt betwixt the words of her pastor, and her natural inclinations, sits apart, a "wall-flower," rather than grace the set for a Lancers. The sociable wanes, the interest of the young men and women dies out, and the opportunities for meeting grow rarer.

THE PERIOD OF COURTSHIP.

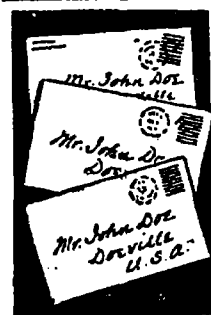
Again, the young people are warned

that during the period of their courtship they must never meet alone. That the evil, nay sin, arising from such meetings will cast a blight upon their future married life. That these ideas are pessimistic is to say the least about them. But is it not to be feared that even with the best intention of sowing good seed, a tare or two may drop by a discourse of this kind into the pure but susceptible young mind. There are no moments in life when it is more necessary for young people to be alone together than during their courtship. Let the period be a month, six months or two years. It is absolutely needful for them to become acquainted, to manifest to each other those little traits of character which will serve as a guide in their future relations, and prevent many a serious rupture in the home circle. If papa or mamma be present, even though the one be napping behind his evening paper, and the other deeply intent upon her fancy work, there will have arisen between the young people a barrier of restraint, preventing the easy flow of thought and mutual interchange of sentiment.

NEED OF CATHOLIC SOCIETIES.

While they are aware of these facts, Catholics will look aghast when a husband socially inclined joins a secret society or Protestant club. Why was there not attractive associations for men in his parish? They think it harmful for our young men to attach themselves to the Y. M. C. A., and for our young ladies to attend Protestant Church gatherings and interest themselves in outside sociability. But why is there not a Young Men's Catholic Club in every parish of equal attractiveness with the Y. M. C. A.? And why is there not a Young Women's Catholic Association in every parish to vie in excellence with the Protestant Association for young women? When the crisis is reached, and a mixed marriage with its disastrous results comes as the natural result of the social meeting of Catholic and Protestant young people, it is too late to correct the evil which, alas, will not stay with the contracting parties, but descend down the line of their descendants.

As for converts coming into the Church, leaving their warm union of fellowship, from which, by the very act, they are cut off forever, they are chilled by the cold reception they meet from their new associates. Formerly, when they "joined the Church," the minister took them by the hand, and introduced them to the members of the congregation. Now they have been instructed in the true faith, they are brought into the true fold, they take their place a unit in the congregation. The wondrous effects of God's grace illuminating their soul for some time dims into lesser importance all material considerations. They live in a new exalted sphere where they faintly experience a glimpse of the eternal vision. But with time this phase will change, they will awaken to earth and to things earthly, and, looking around for friendly relations among the members of the congregation, they will find that they stand isolated and alone. If the question has been strongly treated it is because of its burning importance to-day, and it is with the conviction that Catholic leaders among the clergy and the laity first, and all the people following, must arouse themselves to feel that it is their duty to cultivate sociability. The command given upon Sinai is perhaps most applicable here: "Thou shalt love thy neighbor as thyself."—ED. C. KANE in the Catholic Mirror.



THREE LETTERS to remember—P. P. P. They'll help to remind you of Dr. Pierce's Pleasant Pellets—and those are the things to keep in mind whenever your liver, your stomach, or your bowels are out of order.

If you're troubled with costiveness, wind and pain in the stomach, giddiness or disturbed sleep, you'll find these little Pellets just what you want—tiny in size, sugar-coated, pleasant to take and pleasant in the way they act. They tone up and strengthen the living membranes of the stomach and bowels, and do permanent good.

To prevent, relieve, and cure Biliousness, Dizziness, Constipation, Sour Stomach, Sick or Bilious Headaches, and Indigestion, take Dr. Pierce's Pellets. If they're not satisfactory, in every way and in every case, you have your money back.

The "old reliable"—Dr. Sage's Catarrh Remedy has been sold for thirty years. Has cured thousands, will cure you.

A GRAND EVENT.

HIS LORDSHIP BISHOP MACDONELL, D.D., VISITS BOURGET COLLEGE, RIGAUD, P.Q.

The Rev. J. Charlebois, C.S.V., President of Bourget College, accompanied by the Rev. C. E. Durocher, C.S.V., professor, and native of Gengarry, drove to Alexandria on May 29th to invite His Lordship Bishop A. MacDonell, D.D., to visit their college, where several of his diocesan young men received their education. On Saturday, June the 2nd, the Rev. President of the College sent the Rev. C. E. Durocher, C.S.V., to Alexandria to accompany His Lordship. The C.P.R. kindly granted a special train to Rigaud, to accommodate His Lordship, where he arrived at 8 p.m. In honor of his Lordship's visit, the pupils of the college executed in a praiseworthy manner a dramatic and musical entertainment of which the following is a synopsis of the programme.—"Blue Bells of Scotland," College Band; addresses in English and French to His Lordship; "The Cross of St. John," a drama in three acts; Tancredi, by Rossini, College Band; Crepuscular Light, College Orchestra; Final Choir, College Choir of 168 voices; Priest's March, College Orchestra; Tableau vivant of St. Alexandria, His Lordship's patron; Scotch airs, College Band.

Between the acts of the play the Rev. J. Charlebois, C.S.V., President, delighted his Lordship by a selection of Scotch national airs on the piano, which were executed in an artistic manner. His Lordship responded to the addresses in English and French most eloquently, feelingly, and appropriately. On Sunday His Lordship sang full pontifical High Mass in the College chapel, and distributed Communion to 18 boys. Rev. J. E. Foucher, C.S.V., directed the ceremonies. The Rev. J. B. Lavoie, C.S.V., had the chapel decorated in a tasteful manner for the occasion. The College band and choir deserve great credit for the manner in which they executed the music during Mass. The Rev. F. P. Croisetiere, C.S.V., Bursar of the College, had a sumptuous banquet prepared to honor his Lordship, and at which the Rev. W. E. Demers, P.P., was present. The Rev. President granted the College faculty and students a grand holiday for Thursday, in honor of his Lordship's visit. In the afternoon, his Lordship visited the Shrine of Our Lady of Lourdes on the Rigaud mountain, and was pleased with its grandeur of nature. After his return the students of the College from Gengarry and Stormont visited his Lordship. In the evening there was a solemn pontifical procession of the Blessed Sacrament. The first Communion boys renewed their promises of baptism in the presence of his Lordship and consecrated themselves to the Blessed Virgin. The Rev. J. Charlebois, C.S.V., President, delivered a very eloquent sermon on the occasion. On Monday morning the Rev. C. E. Durocher, C.S.V., accompanied his Lordship to Alexandria on the train. His Lordship was greeted with "Cead Mille failthes," and the College faculty and students were more than honored by his visit and grateful for his kindness.

C. M. B. A.

RESOLUTIONS OF CONDOLENCE.

At the last regular meeting of St. John's Branch No. 89, C.M.B.A., the following resolutions were moved by Bro. Lee, seconded by Bro. O'Loughlin and unanimously adopted:

Whereas it has pleased God, in His Divine Wisdom, to remove from our midst Bro. James P. Byrnes, of Branch 13, Quebec Council, brother-in-law of our esteemed financial secretary, Bro. Young, and for the past year a resident of this parish, be it

Resolved:—That we extend to Mrs. Byrnes and family our sincere sympathy in their sad affliction and earnestly pray God will comfort them in their great sorrow.

Resolved:—That the charter of this branch be draped in mourning for one month, through respect for Bro. Byrnes; that a copy of these resolutions be forwarded to Mrs. Byrnes and published in the Catholic Record and Montreal True Witness.

J. H. KEHOE, Rec. Sec. Br. 89.
PERTH, June 2nd, 1894.

The Catholic Young Men's National Union will hold its convention at Plattsburgh, N. Y., July 31 and Aug. 1.



(Gleaned from different sources.)

Signor Bela d'Adamocz, second Councillor of the Embassy of Austria-Hungary to the Holy See, has been received at the Vatican on his departure for his new appointment at Brussels.

Signor Bovio, having written a blasphemous play in which he eliminated the divinity from the nature of Christ, Cardinal Sanfelice has addressed a noble protest to his flock. The result has been that the play has been sparsely attended.

M. Felip Lacaze, in a recent notable discourse on "Peace," delivered in the Roman College, spoke of the Papacy as the only moral power capable of solving the international questions which endanger the peace of the world.

Amongst recent audiences by the Holy Father have been those of Cardinal Schlauch, Bishop of Gran-Varadino, Mgr. Coeurat-Varin, Bishop of Agen; Mgr. Mantegazza, auxiliary of Milan; and Father Steinhuber of the Company of Jesus, accompanied by the General of the illustrious Order.

The Holy Father has presented the Vatican library with a precious Royal antique, which is nothing less than the epigraphical Codex presented by Fra Giocondo, of Verona, to Lorenzo the Magnificent, mentioned by Vasari in his life of Fra Giocondo, and by Politian in the *Muggellane*. It was reputed lost for many years, but Comm. de Rossi proved that the present copy is the original one in the lecture given before the Roman Archaeological Institute of Rome in 1881.

On Monday His Holiness held a public Consistory, at which he bestowed the Cardinal's hat on Cardinals Lecot, Bourret, and Schlauch, created and promulgated on the 12th of June, 1893; Mauri, Svampi, Ferrara, and Segna, created and promulgated on the 18th current, and Steinhuber, created and reserved *in pectore* on the 16th of January, 1893, and promulgated on the 18th current.

A. O. H.

A GRAND UNITED DEMONSTRATION.

The Ancient Order of Hibernians will hold a grand united demonstration at Clarke's Island, Valleyfield, on August 11th.

Several members were sent to report on the suitability of Clarke's Island, and their reports being favorable, the Order has decided to hold its picnic there.

There are three branches of the A.O.H. in Montreal; the first being opened only about two years ago. The Order bids fair to become the most popular Catholic benefit order in the city.

The Grand A.O.H. Convention, which has just closed at Omaha, Neb., was the most successful ever held; nearly 300 delegates attended, representing every State and city in the Union.

If a man does not live up to his own rules it is something yet to have virtuous meditations and good purposes even without acting. It is generous, the very adventure of being good, and the bare proposal of an eminent course of life, though beyond the force of human frailty to accomplish.—Seneca.

SEND TO-DAY.

Ladies and Gentlemen, be alive to your own interests. There has recently been discovered, and is now for sale by the undersigned, a truly wonderful "Hair Grower" and "Complexion Whitening." This "Hair Grower" will actually grow hair on a bald head in six weeks. A gentleman who has no beard can have a thrifty growth in six weeks by the use of this wonderful "Hair Grower." It will also prevent the hair from falling. By the use of this remedy boys raise an elegant mustache in six weeks. Ladies if you want a surprising head of hair have it immediately by the use of this "Hair Grower." I also sell a "Complexion Whitening" that will in one month's time make you as clear and white as the skin can be made. We never knew a lady or gentleman to use two bottles of this Whitening for they all say that before they finished the second bottle they were as white as they would like to be. After the use of this whitening, the skin will forever retain its color. It also removes freckles, etc., etc. The "Hair Grower" is 50 cents per box and the "Face Whitening" 50 cents per bottle. Either of these remedies will be sent by mail, postage paid, to any address on receipt of price. Address all orders to,

R. E. RYAN,

22 SHERWOOD STREET Ottawa, Ont.

P.S.—We take P.O. stamps same as cash but parties ordering by mail confer a favour by ordering \$1.00 worth, as it will require this amount of the solution to accomplish either purpose, then it will save us the rash of P.O. stamps.