

and they were cleansed and made pure, and we arose strong in our new friendship, strong in hope, and with the psalmist we gave thanks to God for all His tender mercies. "Bless the Lord, O my soul, and let all that is within me praise His holy name." Ah, this is indeed a holy joy! But who can voice the sentiment of a soul when it is united with the Almighty and Everlasting God in Holy Communion? If out of the fullness of the heart the mouth speaketh, it would seem that the heart, united with the Eternal, Infinite God, should burst into songs of praise and praise, that would vie with the mighty choirs of heaven in ceaseless thanksgiving. But words—at best feeble flashes of an immortal spirit—cannot express the sentiments of that soul; for its true happiness is in its silent, unvoiced communion with its God. And oh! brethren, I can not conceive a more perfect joy for you, here on earth, than that which father and mother must experience when they lead their children to the altar, and there, kneeling, receive with them the Bread of Life, being made one in union with the unchangeable love of God.

Are you selfish, brethren? Or do you wish to appropriate all this happiness to yourselves? Or, rather, does not your heart, in union with the Sacred Heart of Christ, expand into a world-wide love for all mankind? I pray God that it does, for there is work for you to do. Here are these millions of souls, your fellow countrymen, like sheep without shepherd, wandering here and there, seeking that which they know not how to find, hungry for the truth and honest in their endeavor to find it. There are noble intellects among them, grappling with the mighty problems of the soul; and doubt, awful and insidious, is working its way into their lives, and the future looks before them as a gaudy picture of denial and atheism. And all they need is a friend to guide them. Would that I had the learning of a St. Thomas, the eloquence of a St. Chrysostom, and the burning enthusiasm of St. Peter! I would fire your hearts with such a holy zeal that you could not rest until the cry of these earnest souls had been answered, until their intense longing had found its place in the Sacred Heart of Christ.

It is not as if we had nothing to give them. We have everything that their soul could desire here on earth and the God-given means of leading them to the everlasting happiness of heaven—the Holy Sacrifice of the Mass, wherein the sacrifice of Calvary is perpetuated upon our altars; the sacraments, those blessed channels of grace through which the merits of Christ are poured into our souls. We have certainty in doctrine, truth in teaching, joy in serving, and the abiding presence of the Holy Spirit within the Church. This, on the one hand; and, on the other hand, are these wandering sheep of the Good Shepherd, seeking shelter and finding none, crying for a leader and there is no one to guide them, hungry for the truth and weary with seeking it.

With these things at hand, and with the central truth burning in our minds that Christ died for all, there must rise up in our souls a great longing to help those outside the Church and to bring them all into the one true fold of Christ. In simple faith, then, let us turn to our Good Shepherd and say: "Master, what wilt Thou have me do?" What is Thy holy will? How can I help to satisfy the longings of Thy loving Heart?

Really, the answer that comes down to us is so simple, so ordinary, so commonplace as to seem foolish. But this answer, so simple in substance, is rich in divine wisdom; it is practical in its utility and effective in its results. What is this answer?

First of all, give good example. Let everybody see that your faith is the motive of your life, and let your life be a true mirror of your faith.

Be neighborly. Don't be afraid to invite your friends to come to Mass and to your faith. Give them Catholic books and papers to read. Discuss questions of religion with them. Oh, we are greatly mistaken when we think that they do not want to talk about God and the soul, about life and death, and heaven. They are eager to learn, they are eager to know the truth and yet they fear the consequences, for they know that conviction generally leads to conversions, and that conversion is often attended with many hardships; and so it is for you to take the first step. Be practical subscribe to a good Catholic paper or magazine, give it to some friend regularly. Give a little catechism, give Cardinal Gibbons' "Faith of Our Fathers," Father Sealor's "Plain Facts for Fair Minds," Father Russo's "True Religion," Bruno's "Catholic Belief." Or, let them get a glimpse of the inner life of the Catholic soul, give them St. Francis de Sales' "Introduction to a Devout Life," or the "Imitation of Christ." There is no lack of reading matter, and no reasonable in price as to be within the reach of everybody.

But, brethren, above all, give them yourselves. Give yourselves in good counsel, in loving charity, in pure example, and in constant, persevering prayer. This is but the natural impulse of true friendship which comes from God, which tends to God, and which will last eternally in God.

As in all things Christ is our model and teacher, may we not learn from Him a lesson in zeal for souls from His relations with St. Peter? We know how St. Peter was called a poor weak man, ignorant and unlettered, and how he followed his Divine Saviour during the three years of His public ministry. In all ways did his Master make him prove himself. He was foremost among the apostles in all the principal works of Christ. He confessed Him, he denied Him, and, in the end, gave himself to his Risen Saviour in a threefold affirmation of love that established him forever the pastor of the flock of Christ.

Thus we see, beloved brethren, how our Divine Saviour guided, purified

and confirmed one of the weak ones of the world, making him the everlasting rock of the Church's foundation. Thus we see what the will of God was concerning St. Peter. Once again let us ask, Lord, what wilt thou have me do? And, in asking, let us generously open our hearts to receive His answer: "It is My will that with St. Peter you should bring your brethren to confess Me to be the Christ, the Son of the living God. It is My will that with St. Peter you should bring your brethren to cry: 'Lord, to whom shall we go?' Thou hast the words of the eternal life." "It is My will that with St. Peter you should bring your brethren to weep bitterly for their sins and imperfections. It is My will that with St. Peter you should bring all mankind to the Church, and there, falling down before Me cry 'Lord, Thou knowest all things, Thou knowest that I love Thee.'"

God wills it, my brethren. God wills that there should be one told and one Shepherd. God wills it. So to day let the prayer of your heart be: May Thy holy will, O God be done! And thus shall we honor our apostle and our patron as He would have us honor Him.—Sacred Heart Review.

POPE PIUS X. AND A TEXAS BISHOP.

PONTIFF LEARNS OF THE HARDSHIPS OF MISSIONARY LABORS IN THE FAR WEST.

In a circular letter to the people of his vicariate of Brownsville, Texas, Right Rev. Peter Verdaguer gives a touching and interesting description of the interview which he enjoyed with the Holy Father on occasion of his recent visit ad limina.

"It is impossible," writes the Texas prelate, "to describe the joy and happiness we experienced upon knowing that we were soon to have the great privilege of seeing and speaking to the Vicar of Jesus Christ. . . . Our emotion, and perhaps fear, were of short duration, for scarcely had we reached the door of his parlor when he took us by the hand and spoke so amiably and affectionately to us that we almost forgot we were talking to God's representative on earth. He would not permit us to kneel, but, placing a chair there, he made us sit by his side. Holy Father," said I, "your servant does not speak Italian, well, but I understand that Your Holiness speaks Spanish." "You may speak in Spanish; I will understand you," he spoke in Italian, so distinctly that we understood everything he said. We presented him the alms we had collected, and when he saw that the amount was \$608, he said: 'Is it possible that you could collect so much in your poor vicariate? It is really wonderful!'

"He inquired about our missionaries, and as to the manner in which we made our pastoral visits. When he heard us say that we made these visits in an ambulance, with only the driver to manage the horses, and one priest on horseback to assist in the Sacraments, Confirmation, going from ranch to ranch for three or four months, and that most of the priests traveled on horseback, undergoing hardships and suffering, and sometimes hunger, he lifted his hands and, then striking the table with his hands, exclaimed: 'They are missionaries; they are missionaries!' When we related to him that very often the ranchmen would accompany us on horse back, riding ahead of the ambulance, and when the roads were heavy these same ranchmen would tie their ropes to the ambulance and pull it along rapidly, and upon hearing of the solemn manner in which we were received by the faithful upon arriving at the ranches, he said, 'Good, good; that shows they are good people, and that they respect the dignity of the Bishop as he deserves.'"

"He inquired about our Catholic schools, and regretted we had so few. When we explained to him that the few schools we had were hardly self-sustaining, he replied, 'Poor religious, poor religious; they do so much good. You in your pastoral visits and the missionaries in their missions must explain to the faithful that it is their duty to send their children to Catholic schools and to assist in the maintenance and establishment of new ones. It is only in Catholic schools that the children will learn their religion and the manner of practicing it. If the faithful could only understand the good that Catholic schools accomplish, they would doubtless, assist in maintaining them.'"

VOCATIONS.

By orders of the Holy Father the July Intention for the League of the Sacred Heart all over the world, is "the grace to know one's vocation."

DIFFERENT STATES AND THEIR PRINCIPAL OBLIGATIONS.

The priesthood is at once the most holy and most august of all states. Those whom God calls to it, are empowered to consecrate the Body and Blood of Christ, to administer the sacraments and to dispense His divine word—sublime functions with which the angels themselves are not invested. Hence, the priest should be, by itself, more holy than those blessed spirits.

The principal obligations it imposes are: a regular life, a well-tested purity, a great love of God and of whatever is consecrated to His service; zeal for the salvation of souls, estrangement from the world, relish for study, and a decided taste for retirement, silence and meditation.

THE RELIGIOUS STATE.

"The religious life is a privileged state in which, by a happy and admirable exchange, the things of this earth are given for those of heaven; the land of the dead, for that of the living; worthless objects for inestimable goods. It is a life in which momentary suffering ensures an endless happiness, a life more angelic than human, and which affords, even in this world, the greatest possible share of eternal felicity."—St. Basil.

"Words are inadequate to express

the dignity of the religious life; and when I wish to raise my voice to praise so sublime and angelic a state I am, for want of proper expressions, reduced to silence."—St. Augustine.

"The religious life is the fairest flower in the garden of the Church; a sparkling jewel in the midst of her treasures."—St. Jerome.

"How lovely are the tents, O Jacob, and thy tabernacles, O Israel! How beautiful, O Church, are thy religious institutions and how well marshalled are thy spiritual battalions! How great the number of fervent souls who enjoy, by anticipation, the felicity of the elect, in praising God incessantly and in living on this earth, by the exercise of holy love, as lives the seraphs in the heavenly Jerusalem!"—St. Thomas Aquinas.

"In the religious life man lives more purely, falls more rarely, rises more promptly, advances more cautiously in the path of perfection, is refreshed more frequently with heavenly grace, reposes more tranquilly, dies with more confidence, is purified more quickly, and is rewarded more abundantly."—St. Bernard.

Such is the fervid and exalted strain in which the saints have celebrated the priceless advantages of the religious life; but to enjoy these benefits and blessings, you must cherish a life of poverty, have an ardent desire to lead a life of spotless purity, a perfect detachment from all things, an unfeigned abnegation of self will, and a great union with God by prayer.

Though the religious life is fraught with so many inestimable advantages, it is, however, no more permitted to compel a person to embrace it, than to divert from it one whom God calls thereto. The Church, who fondly cherishes all her children and blesses every calling, very severely rebukes, as well these parents who use compulsion to make their children enter the religious or ecclesiastical state, as those who absolutely and persistently oppose their deliberate determination. This is a patent and convincing proof that the Church is impartial, and that she seeks, with a motherly solicitude, the happiness and well being of all.

The religious life, it is true, has its dangers; but they are less numerous and more easily avoided than those encountered in other states. St. Bernard reduces them to three, viz., the facility with which we form too favorable an opinion of our own excellence, the temptation of looking back upon what we have quitted and of returning to the world either in effect or in desire; and the natural propensity of becoming lax in the performance of the religious exercises.

Why, may we ask, is it that worldly things, though they admire the heroic sacrifice and self-abnegation of the religious, feel so strong an aversion to the silence and seclusion of the cloister? A learned Bishop says: 'It is because they thirst after pleasure and shun the cross of Christ; because they plunge headlong into iniquity, and condemn the rigors of penance; it is, in fine, because the religious state is to their eyes what the sting of a polished mirror that reflects their vices, an obstacle to the full enjoyment of transitory delights, a severe and uncompromising censor that embitters their sensual gratifications. You father, you mother, and you friend, why do you regret the young novice not on account of the joy, pleasure and satisfaction, which that youthful person would have afforded you in the world? Is it not, therefore over the fate of the religious that you mourn, but over your own so-called privation?'

"O sacred state of religious servitude," exclaims the pious author of the Imitation of Christ, which maketh man equal to angels, pleasing to God, terrible to the devil, and a commandment to all the faithful! O servitude lovely and ever to be desired in which we are to be rewarded with the greatest good, and joy is acquired that will never end!"

THE SECULAR STATE.

The obligations of the secular state vary with the different stations or professions; it is, therefore, impossible to enumerate them here; but in whatever position Providence places you, remember the following counsels:

1. Seek your salvation above all. "Seek ye, therefore, first the kingdom of God, and His justice and all these things (the goods of this world) shall be added unto you." (St. Matt. vi, 33)

Blessed is the man that feareth the Lord; he shall delight exceedingly in his commandments. His seed shall be mighty upon earth; the generation of the righteous shall be blessed. Glory and wealth shall be in his house." (Psalms xli, 1, 2, 3.)

2. Honor your parents. "Honor thy father, in word and work, and with patience, that a blessing may come upon thee from the Lord, and thy blessing may remain in the latter end. Thy father's blessing establisheth the houses of the children." (Ecclesi. iii, 9, 10, 11)

3. Be compassionate towards the needy. "He that hath mercy on the poor, lendeth to the Lord; and he will repay him." (Prov. xix, 17)

4. Sanctify the Sunday. "Keep My sabbaths, and reverence My sanctuary." "I am the Lord. If you walk in My precepts, and keep My commandments, I will give you rain in due season, and the land shall bring forth its increase, and the trees shall be filled with fruit." (Lev. xxvi, 2, 3, 4.)

It is important to remark that the secular state is beset with more temptations, dangers, and perils than the clerical or religious life. The world is the servile body is pampered with all the refinements of luxury, and the passions obsequiously pandered to, the soul, through a supreme indifference, a lamentable infatuation, is left to languish, to pine away, and to die. A pagan philosopher said: "To deprave others and to allow one's self to be carried off by the torrent of corruption—such is the common mode of living." There are, undoubtedly, preservatives against these dangers, and infallible means of salvation; but, unfortunately,

too many persons neglect them. Those called by Providence to live in the world should work for their sanctification with fear and trembling; always remembering, and carefully practicing, the fundamental maxim of the Christian's code of morality, "Watch and pray." They must keep a continual guard over their restless and inveterate enemies, the devil, the world, the flesh, frequently approach the tribunal of reconciliation and sacred banquet of the Lord. Another powerful and efficacious means to persevere in virtue is to enter one of the numerous confraternities that are established in every country—associations which, in the enlightened estimation of St. Liguori, are so many arks wherein people may find a safe refuge from the flood of vice and temptation that deluges the world.

The ordinary life of secular persons is that of matrimony, which was raised by our Lord to the dignity of a sacrament. Those who embrace this state should be sincerely intent upon sanctifying themselves, and procuring for their children the blessings of a Christian education. Though the married life generally presents itself under a smiling aspect to the glowing fancy of inconsiderate youth, it is not, however, without its bitter sorrows, keen pains, important duties, and grave responsibilities. St. Francis de Sales said: "If the matrimonial state had a novitiate, the professed would be but few."

When of age to settle themselves in life, young people who are called to this state, will find in prayer, in the frequentation of the sacraments, in the counsels of prudent and judicious persons, the means not to engage themselves therein blindly and rashly. As to those who have the temerity to intrude themselves without being called thereto, they will feel the crushing weight of the Almighty's wrath; their brilliant expectations will be blasted; instead of happiness and delight, they will meet with affliction, anxiety, disquietude, malediction, and despair; in a word, with an anticipated hell.

For the people of the world, there is yet the state of celibacy, which, when embraced with a view of pleasing God, and combined with continency, is more holy and perfect than the matrimonial life. We here speak of celibates, who choose their state through religious motives, and not of those sinful and libertine bachelors who have themselves up to the most degrading and vilifying voluptuousness. Religion and reason stigmatize such a class of men for they are the primary cause of the loss of innocence and the demoralization of a country; they are the disgrace of families, and the opprobrium of humanity.—N. Y. Freeman's Journal.

THE BEST EDUCATED COUNTRY IN THE WORLD.

HOW GERMANY SOLVES THE RELIGIOUS DIFFICULTY IN ITS SCHOOLS.

"What country," asks the Bishop of Limerick, "is in the van of education, and has set the standard for all other countries? Is it not Germany, where education has been the passion of the people, the dream of her statesmen for generations? I dare say no one will gainsay me when I assert that Germany is, at this moment, the best educated country in the world, and I might also add, so far beyond all others that there is no second. But is German education mixed? Is Secularism its ideal? Has the State, in order to produce the marvelous results which are the wonder and admiration of the world, been driven to banish religion from the schools, in order to educate the children of different religions? Everyone who has given any thought to these questions knows the facts."

"Education in the German schools is religious and denominational." The Government recognizes three religions, the Protestants, the Catholics and the Jews. Whenever any of these bodies is in sufficient numbers to form a school of their own, they do so, and it is accepted as a State school, and every pupil it must be thoroughly instructed in the faith of its Church, according to the authorities of that Church."

His Lordship quotes at some length from "Special Reports on Secondary Education in Prussia," and goes on to say: "These regulations, it is true, refer to higher schools, but the spirit of them governs for all schools. Its principle is that every child within its jurisdiction should be taught the religion of its parents; and as far as that can be done in school, taught it thoroughly not merely as a piece of knowledge, but as a living influence which goes to form the character and to shape the future conviction of the child. But my special purpose in dwelling on it at such length is to refute, by the greatest living example, the absurd theory that the State cannot make provision for teaching religion in schools and lowering the standard of secular instruction."

It is useful for us, however, to remember that this position which the Catholic religion holds in the schools of a Protestant country such as Prussia was not altogether the spontaneous gift of the Government. It was won by a splendid fight. In 1773, when Bishop Liguori, in 1773, when the most powerful statesman in Europe, picked a quarrel with the Catholic Church, one of his first points of attack was the schools. But, powerful as he was, he reckoned without his host. He met a force greater than the armies of France when he attacked the Church. Archbishops and Bishops were thrown into jail, priests in hundreds were imprisoned and exiled, Catholic school teachers were driven out. Yet it was all in vain.

The touch of persecution touched the true chord in the hearts of the Catholics, and made them vibrate with the spirit of martyrs. The whole Catholic laity rallied to the cause, and to their eternal honor be it recorded, none more staunchly than the working men. Then the German Catholic Party was formed in the German Parliament. A hundred good men and true with ten millions of Prussian Catholics at their back, confronted the minister. Parliament was dissolved, other parties

lost, but the Catholic party came back stronger. Session after session they fought the cause, until at length Bismarck, as many a man before him, found that force cannot subdue us Catholics, and that he was wrecking himself on the solid rock of our convictions. It was thus that the Catholic Church made herself felt and respected in Germany."

Priest Raced With Death.

Rev. Father Parcell had a grim but victorious race with death on Lake Coeur d'Alene, east of Spokane, Wash. Arthur McQuillan was run over and fatally injured on the Meach Creek logging railroad. Knowing that he was about to die, McQuillan asked for a priest. He was placed upon a special train and hurried to the lakeside, then transferred to a steam launch and started in the direction of Coeur d'Alene City. In the meantime Father Parcell had been telephoned to and he also rushed to the water front, boarded a launch and started up the lake to meet the incoming boat. The two launches met in the middle of the lake. The dying logger was transferred to the boat of the priest, who administered to him the last offices of the Church. As the priest spoke the last words of the closing prayer, McQuillan with a sigh of relief died.—Syracuse Catholic Sun.

Protestants Deprived of Their Inheritance.

To the question: "Does the church allow the offering of Masses for the souls of non-Catholics?" the Ave Maria answers: "Assuredly—private Masses. This doubt was submitted to the Holy See some years ago by a priest of the diocese of Cleveland, and settled by an affirmative answer as above. The Church is incomparably more broad than many of her members seem to have any idea of, and the unconveniences of God are of course past and present. It should never be forgotten that innumerable non-Catholics are in the position of one who has been defrauded of an inheritance, and perhaps never had a suspicion of his deprivation. It is easy to believe that at the hour of death, in some mysterious way, there is restoration—a triumph of divine justice and a victory of love."

Suggestive Posters.

The aldermen of New York have adopted an ordinance against offensive theatrical advertisements.

It provides a fine of from \$10 to \$100 for any person who "in any manner exposes to the public view as an advertisement of any show, play or performance, any indecent print of any picture or cut tending to represent the doing of any criminal act, tending to deprave the morals of individuals or shocking the sense of decency, or tending to incite the mind to acts of immorality or crime, or to familiarize and accustom the minds of young persons with the same."

The chief of police is made the judge of morals as regards these posters. Why couldn't a similar ordinance be enacted everywhere?—Catholic Columbian.

NEGRO EDITOR PAYS TRIBUTE TO THE CATHOLIC CHURCH.

The following observations by the Chicago Conservator, one of the most widely circulated organs of the colored race, anent the action of the Archbishop in the matter of the establishment of a Negro bureau similar to the Indian Bureau, constitute a remarkable tribute to the Catholic Church and give promise of the great fruits that will result from the Church's work among the Negroes when it is better organized:

"We do not know the nature of the work this proposed bureau contemplates doing, as we are not familiar with the sort of work these Christian people are doing for the Indians, through a bureau; but our confidence in the leaders of that great church and its life-long attitude toward mankind generally is such as to impress us that it means an effort at the betterment of the Negro without robbing him of his manhood rights and curtailing his privileges and opportunities as a race."

"The Catholics, which teach the ignorant, unlettered Negroes the Christian people, have always proved themselves among the best friends the Negro has—whether in the North or in the South—and in our humble opinion this Church actually demonstrates and practices more real Christianity and brotherly love toward all men everywhere than all the big Protestant denominations put together."

"There never was a sweeter, bigger-hearted, Christian like man than lived in the school of Leo XIII., who just before His Holiness' death telegraphed President Roosevelt, thanking and blessing him for his noble stand toward the Negro Americans when the President was fighting for Dr. Crum against Southern race prejudice. We revere the great man's memory and love all good, pure Catholics for their general goodness toward the children of men."

"The average Negro, in these trying times of blind, unreasonable race prejudice, should know more of the great heart of these unselfish, devoted Christian people. To know them and their relations to the Negro generally would be but to love and respect them."

Mother's Ear

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

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