

wonderful grace! Did you tell me that it was a chance conversation on a train that was the means of making you submit at last?"

"I don't remember what I told you, Father, but the whole truth is—I'll tell the story once, but I'll never repeat it. You see a thousand or more years ago I was in love with a young man whom I had known since my life, and unless I was blind and deaf, he loved me! He married some one else. By chance I learned today that at the time I was intimate with him he saw much of another girl. She loved him, too. He—evidently he liked her very much. That girl was a Papist—I mean, a Catholic—and she brought St. Joseph to get him for her—and my John proposed to her—quite by accident, she herself assured me this afternoon. So I give in. The saints can obtain favors for us from God, which must prove that He wishes us to ask their intercession."

After a pause she added, in a resentful way that was very human, "But, Father, I may leave St. Joseph out of my litany, may I not? You must admit that he did me an ill turn."

Father Hobbsmann smiled indignantly. "I do not know about that," he made answer. "It seems to me that St. Joseph has been the means of leading you to the very door of the Church. Could he do more for any one? Perhaps he has always been sorry and is making amends."

"Perhaps—perhaps he is," Miss Monroe said thoughtfully and in all seriousness. "I suppose that, after all, I may as well forgive him, especially as I have been glad for many a year that I am a cross, lonely old maid."

She turned her head toward the window, for in spite of her efforts tears were in her eyes and her lips were quivering.

CHRIST'S METHOD

The world today is looking for a remedy for the unrest and violence of the masses and for the greed and sordidness of the classes. There never was a time when great leaders were more needed and were less in evidence. Ours is distinctly an age of mediocrity. The world is looking to legislators for a remedy which they cannot give. We need many things: social, political, domestic life, but we need a new spirit, a new viewpoint, in plain language, what Vice President Marshall called a conversion.

What would be wiser than to hark back to the days when the world was wicked, when capital and labor were farther apart, when social and family life were commoner, and learn from the wisdom of the past. What would be more wise and more prudent than to study the methods and the principles of the one great Leader of the world, the God of the universe, who made each of our social and domestic difficulties are due to the fact that as individuals, families and peoples we have forgotten, if we ever knew, or we are rejecting the one Leader who left a great, lasting impression upon all classes.

When Jesus of Nazareth began His work to change the social and religious conditions of society, how simple were His words and how practical were His methods. It has been well said that greatness is always recognized by simplicity and power. These are the two attributes which will always accompany a leader or a man of parts.

What was simpler than our Lord's "follow Me," given to Matthew the Publican and the other disciples when He called them from the place of custom of their fishing boats?

In two simple words this great Leader gives not only a commandment of Christianity, a code of morals and a practical rule of life, but also expresses a great fundamental truth. In these two words Christ held out before His disciples an ideal and exhorted them to follow it according to their power. It is a fundamental truth that every man has some ideal which he endeavors to copy. This ideal serves him as a model, which he endeavors to imitate, for man is, by nature, a creature of imitation. Without such a model man's actions and his life would be aimless and irrational. His ideals are the parents of his acts and hence one of the most important things in education and character formation, as well as in social life, is to acquire the right ideal. All the rest of our life is but the executing or the translating of this into a substantial form. The painter begins with an ideal, which he gradually expresses on the canvas. The sculptor patiently chisels the block of marble, shaping and polishing it according to his ideal, until the rugged stone is transformed into a work of art. The architect labors long and patiently before he sees the edifice rise out of the shapeless mass of brick, stone and timber. However, it is in this way he masses the ideal with which he started out.

Just so it is with our life. We are all translating our ideals into action or at least endeavoring to do so with more or less perfection. Just as our language is the expression of our thoughts so our actions and our life are but the outward expression of our ideals. In fact, it is the diversity of ideals which accounts largely for the difference among men. Some people have fanciful and impossible ideals and we call them dreamers because they are always building castles in the air. Others have low and sordid ideals and we call them degenerates or people of depraved tastes. Others again, observing the golden-mean, have elevated and practical ideals and we call them

successful men and women, because their ideals are well chosen and faithfully executed. As men seldom rise above their ideals and not infrequently fall below them, it is well to know and to calculate on this tendency in human nature of falling below the mark.

The artist who places before his pupil a masterpiece does not expect a perfect reproduction but rather a more or less imperfect copy according to the skill and capacity of the student. Yet he keeps before him a masterpiece to educate his taste and form his ideal after a perfect model. Thus the great teacher of Christianity has given us, as well as His disciples, a perfect model and in these two words, "follow Me," applies that fundamental law of human nature, while furnishing us a masterpiece which we should imitate and reproduce according to our ability. In these two words our Blessed Lord gives the very essence of Christianity, for Christianity is not merely a theory, but a practice and a life. Men are Christians only in proportion as they live Christianity.

These are the truths which are needed today. This is the model which individuals and nations should study and imitate. While there are many causes of the present world disturbance not the least is the absence of that lesson which the Saviour of the world taught twenty centuries ago, and which the Church of God has echoed down the corridors of time as the hope, the help and the salvation of both individual and society and which is so clearly and briefly expressed in that short sentence, "follow Me."

Will the world listen today or will it continue to follow blind leaders, who in place of leading society and civilization back to God will continue to lead in the opposite direction?—Lutesmountain Catholic.

SOCIAL CENTERS AND MIXED MARRIAGES

The Baltimore Catholic Review, in its issue of October 4, and under the always interesting heading of "Tattle Tales by T. A. T." gives us the subject matter on a question of very live importance and clearly presents it to us in this manner:

WANTED KNOT TIED TIGHT

A priest in one of the liveliest large cities of the West is a mighty popular man, especially with the young people in his section of the city, and while he is not exactly a match maker, the social activity which he promotes among the Catholic young people is productive of many weddings, and he is constantly busy "tying the knot." Not long ago a young couple called at the rectory one night and after a few preliminaries the young man stated that while they were not Catholics he had always heard that the kind of marriages performed by the priest were never dissolved. He said that he and the young woman had been talking it over and that they wanted to be married just that way—a knot tied hard and fast that would never be loosened. The good Father talked with them and learned a great deal about them. Then he made a proposition. He said it was not usual for a Catholic priest to marry Protestants but he had a plan he thought would work out alright.

GAVE THEM INSTRUCTIONS

He said that the step they were about to take was a most important one in their lives and that it should be approached with care and prayer. He said they ought to be instructed as to just what matrimony means and offered to give them this necessary instruction. Appointments were then made and the two young people began taking instructions as to the Catholic Church's views on matrimony and all other Sacraments, and in the course of time the young people were well fitted for the marriage which the priest performed. It is probably unnecessary to add that they become baptized and became children of the true Church of Christ before the ceremony took place. With the divorce courts separating seven couples for every ten couples married in some of our "civilized" centers, it is a wonder that a great many more Catholics do not look toward the Catholic Church when about to enter into a marriage contract, unless, of course they feel that they are simply experimenting.

MIXED MARRIAGES

A story has been going the rounds of the Catholic press about a certain large Catholic congregation in Milwaukee, where there were a large number of weddings during the past year, fifty per cent. of them being mixed marriages. Wonder is expressed by some of the editors that such a state of affairs could exist in an old congregation where there is an auditorium for the young people to meet and every means for the Catholic young people to come together in a social way. Sure there is an auditorium, just as there are auditoriums and club halls, and rooms owned or rented by Catholic organizations in many other cities, and which stand day after day and evening after evening as morgues where the spiders spin their webs unmolested except for the few old cronies who gather about the table for a game of pinochle or euchre. There is in many Catholic centers a wonderful lack of social mixing by the Catholic people and the result is mixed marriages.

THE SOCIAL CENTER

There is a ray of hope and sunlight in the social center idea which is

taking hold in many cities. The social center is not a place for the Altar Society or the K. of C. or the Daughters or anybody else to have exclusive sway, but it is for all of the Catholic people of the community. There are halls where the Knights and the Ladies and the Daughters and all other organizations may hold meetings in privacy, which is fitting and proper, but the Social Center belongs to all the Catholics, young and old, and there is amusement and recreation for all classes. The center idea ought to make a great change in the social lives of our Catholic people, and pastors who have preached against the performed ceremonies for mixed marriages year in and year out to welcome the plan with enthusiasm. Of course it is not an absolute cure, for the mislady is like rheumatism—there hasn't been any sure cure discovered for it as yet.

LIVING AMONG STRANGERS

It is always in the greatest industrial centers that Catholic young men become intimate with non-Catholic young women and Catholic young women form friendships with Protestant young men which result in marriage. It is because of the Catholics coming into strange surroundings to make their way into the world and being cast by chance into non-Catholic homes and environments where a friendship with one of the opposite sex and a different faith is a great relief from the lonely hours in a hall bedroom. A pastor of a large congregation in Detroit, where there is much coming and going of young people, told me that in one year's time he had been visited by one or both of the parties to a marriage outside of the Church who came to have the union sanctioned by the Church. In many of the cases he was able to secure the necessary promises from the non-Catholic party to perform the ceremony, but other cases were hopeless, the marriage being impossible in the eyes of the Church.

TRYING TO STEM THE TIDE

This pastor had no false notions about the state of affairs in his jurisdiction. It was a field that had been neglected too long and he was battling day and night with the elements that were working to destroy the faith of those souls placed in his care. He had everything to do, a church to pay for, a new school to build, societies to organize, and the many other duties of a pastor in a large congregation. He placed much of the blame for the mixed marriages on the young women. "The men can be trusted to organize and to bring Catholic families together," he said, "but you cannot secure an organization of the girls or young women. You may get them together and elect officers and arrange for meetings, but that's about as far as they go. If the Catholic girls of this parish would form a society that would do its share in a social way, of inviting the Catholic strangers in our midst to come in and meet them socially, they could wipe out the evil of mixed marriages in this parish."

NO NEED OF MIXED MARRIAGES

It is worth while repeating what Frank Spearman, novelist and convert to the Catholic church, said a few years ago about mixed marriages. There is no need of any, he said in substance, if the Catholic party will do his or her duty by asking the non-Catholic to take a course of instruction in the Catholic faith. Possibly Mr. Spearman was over optimistic in expecting that every non-Catholic who wished to marry a Catholic would consent to join the church, but it is certain that if each one did agree to take instructions there would be fewer mixed marriages and less unhappiness in many of those which do occur, for if the Protestant party always understood the Church's viewpoint there would not be so much friction. The average man or woman is not fitted to teach that viewpoint, hence the necessity of having a priest explain the teachings of the Church to a non-Catholic who wishes to marry a Catholic.

THE MISSION

This is the season of Missions. In every section of the country zealous men, filled with the desire to bring the stray sheep back to the fold and to awaken the conscience of indifferent Catholics, are preaching the teaching day after day and night after night. Always there is the special sermons for the young men and the young women, for the married and the unmarried. These men "know the game," so to speak. They know the causes that lead to mixed marriages and the unhappiness that so often follows. They are working to save the souls of the people and also to save them much misery here below. The Mission is the greatest blessing that can happen to an indifferent people and to a socially sick congregation. The visiting missionaries do their work well, but something more is needed. The lay people must arouse themselves and come out of their shells. Christian people should act as Christians and not treat each other as strangers.

WHY HE NEVER SAW

A recent convert to the Church said: "I have never seen a malicious attack upon the moral character of a Protestant or a Protestant minister or layman in the columns of any Catholic paper. I have never seen the virtue of Protestant womanhood questioned therein. But during the twenty years that I occupied a pew in the Baptist meeting house, I heard the Catholic Church accused of

almost every offense imaginable, and not only in a language that was choice, or in a spirit that was charitable. In fact, it was abuse of all things Catholic that aroused within me a desire to learn something of a religion so strongly opposed and so roundly abused."—Catholic Union and Times.

CARDINAL WISEMAN IRISH

BY REV. ERNEST DIMMET  
Catholic Press Association

A Catholic lecturer recently seemed to surprise as much as delight his audience in a Middle West town with a reference to Cardinal Wiseman as an Irishman.

Probably the name of Cardinal Wiseman is responsible for the mistaken idea that he was English, but if we were to deny Irish nationality to whomsoever was not called Patrick Murphy or McMahon or O'Connell, things would go hard indeed with many Irishmen whose features, as much as their feelings, show an undiluted origin.

Nicholas Wiseman was born not in England, but in Spain, at Cadiz of Irish parents engaged like so many of their countrymen in the wine business. His mother came from Watertown, County Cork, whither she retired when her husband died. Young Nicholas was at that time only three, and although he seemed almost preternaturally to remember whatever of Spanish he had mastered at that age, it must be admitted that all his early associations were Irish.

This ought not to be overlooked at a time when Ireland takes stock of all her great men as well as at a time when an almost yearly crop of books on the early Christian times has brought attention back to the unique masterpiece called *Fabiola*.

It should be remembered that *Fabiola* came before all the fiction of the same kind, even *Callista* or *Hypatia*. It was written in pure joy at inns or in the train or in the seclusion waiting for confirmation children to arrive, by a man who had never attempted fiction but who knew antiquity better than most scholars, and lived in such continuous and happy communion with his characters that in little over six months the book was completed. The manuscript was perfect with hardly an erasure, in the graceful script remarkable on all the too rare autographs of Wiseman.

It is this wealth of pure and happy feeling that insures to *Fabiola* its everlasting freshness and keeps it green while so many imitations by writers of all creeds have long been faded.

Let Irishmen be proud of the greatest Catholic churchman and writer that wielded the English pen in the nineteenth century.

THE GREAT CENTRAL ACT OF WORSHIP

To me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass said as it is among us. I could attend Mass forever and not be tired." With these words, Cardinal Newman begins his classic quotation on the Holy Sacrifice of the Mass. His words are worthy of the most solemn consideration. The Mass is no mere form of words, it is the greatest act that can be performed on this earth. It is the perpetuation of the Sacrifice of Calvary upon our altars.

This thought brings home to us the all important duty of instructing children in the nature and effects of this Supreme Sacrifice. Such are the vicissitudes of modern life that a great deal of responsibility is lifted from the shoulders of parents and placed upon the church and the school. But no vicarious instruction can ever relieve fathers and mothers of the inalienable duty of inculcating in the hearts of their offspring the love of their holy religion.

Love is best taught in the bosom of the family. The home is the school of love. There from the lips of the mother, the child's first and best teacher, the Catholic child should learn the simple lessons of love of the Mass, so that like the great English convert and Cardinal they could attend Mass forever without getting tired.

But to impart this lesson of the love of the Mass to their children, parents must have first learned it themselves. Good books are not wanting in which are explained the significance of the Mass, the meaning of the altar, the linen, the sacred vessels, the symbolism of the vestments, the language in which Mass is said, and many other interesting and edifying things connected with the Holy Sacrifice.

The Mass is the great central act of worship about which all others revolve. For the Mass churches are built and altars erected. For the Mass the priests are ordained. It is for the Mass and the worthy reception of the Holy Eucharist that other sacraments were instituted. It is for the Mass that our churches are crowded to the doors, Sunday after Sunday, month by month, and year by year.

"There are little children there, and old men, and simple laborers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving, there are innocent maidens, and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great action is the measure and the scope of it," said the illustrious Cardinal Newman.—*The Pilot*.

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