

neighbors.

PRICE FIVE CENTS

By Dom Michael Barrett, O.S.B., Fort Augustus, Scotland, in Donahoe's Magazine.

IUDERN

ish Cathonics were samering, were swept away by wise legislation. It is, however, to be feared that the change has not had an altogether beneficial tendency upon the spirit of this generation. We enjoy, now, comparative freedom in the exercise of religion; education is in our own hands, the open and unimpeded practice-of even the non-essentials of our Faith, in the display of religious vestments and emblems in public processions in our streets, and in the not infrequent wearing of the re-ligions habit in public by men as well as women; such are some of the signs of this freedom. Catholics are able to take part with their fellow-countrymen in artistic, literary, or scientific pursuits, and to practise with equal rights any of the profes-sions. The Faithful of Great Bri-tain, in a word, enjoy greater free-dom than the dwellers in any pro-fessedly Catholic country of Europe, with the exception of the little is-land of Malta. For the majority of those amongst whom we live are no longer led by ignorant bigotry in

ith the exception of the little is-nund of Malta. For the majority of bose amongst whom we live are no onger led by ignorant bigotry in heir treatment of us; they mix with atholics, as with others, in social metions; they will even speak, at mes, with some enthusiasm, in ad-iration of the aesthetic side of our aith. The change, it is true, has me rather from indifferentism than prviction, but still, such are its sults.

esults. Now, in the judgment of experi-nced men, it is this very toleration which, in many instances, has prov-d a curse rather than a blessing ome of our younger Catholics, they will tell us, for the sake of the so-hal advantages now within their

Some of our younger Catholics, they will tell us, for the sake of the so-cial advantages now within their reach, are at times tempted to pare down to a minimum the practice of sourch religious duties as might inter-ere with those advantages, or at east to keep studiously in the back-ground any point in connection with Catholicity which might tend to heir own disparagement by shock-hig prejudice or arousing ridicule. The result in such cases must needs be the weakening of faith and the loss of some of that staunch con-ervatism with regard to religion, which was o distinguishing a mark of their Catholic ancestors three cen-uries back, and which lingered on nimpaired till within the memory of the oldest among us. This is to e seen, we are told, in the apathy. isplayed by so many of the young<sup>2</sup> generation towards the numerous ranches of activity on behalf of the

d and descerational abolished, ritual traditions, in traditions, whereas

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That the Catholic Church is fully alternative to the dangers which beset that have to the dangers which beset that have to be farend that be to be the series of the Faith by the help and encouragement of the present day, is evident to be the various cluba, societies to the various cluba, societies, to the substitute elements. There are the dangers, the various cluba, societies, the societies to the sector-lish each group has its to the size of the classes that compose it. While the sector the

Inguige, traditions and customs from generation to generation, and more praiseworthy still, have main-tained in their remote islands and secluded glens the practice of the Ancient Faith, with a stubborn per-sistence that has been unconquer-able. Consequently, we find to this day, whole districts and entire is-lands in Scotland where Catholicity is the only religion to be met with, while across the Atlantic, thousands of the same race whose forefathers generously chose exile rather than apostasy, perpetuate the like charac-teristics in Nova Scotia and New-foundiand.

and admire them. Their ordinary

life-occupied in quiet, pastoral avoations-induces a shyness with strangers, but under the calm exte-

rougher part of the farm work is accomplished for him by his parish-ioners gratuitously. Should he need any carting done, he announces from the altar the different days upon which he desires the various farmers and crofters to assist; the whole parish again, will assemble to cut peat for fuel on the appointed "Priest's moss-day." and so with other matters of a like nature. Brought up in such principles, the priest's interests as his own, and is not likely to be wanting when his help is needed in things that affect religion more directly. Is there to be a special feast day-some proces-sion of the Blessed Sacrament for in-stance-the priest simply announces of willing hands are at his service. The writer can never forget an oc-casion of the kind in which he was privileged to take part, and in which the cheerful readiness with which the goung men of the glen de-voted themselves to the needful la-All that has been said of High-

which the cheerful readiness with which the cheerful readiness with which the soung men of the glen de-voted themselves to the needful la-bor, was as edifying as their reli-gious demeanor during the sacred function itself. It is true that in such secluded districts as those we are now consi-dering, the work required is very different in its nature from that so urgently needed in the cities and large towns; but whatever assist-ance the Highland priest may de-mand, there is always abundant good-will to supply it, and that, after all, is the question at issue.

The nature of the Lowland Scot The nature of the Lowland Scot series in the only religion to be met with, a while across the Atlantic, thousands of the same race whose forefathers generously chose exile rather than aportasy nereturate the like characteristics in Nova Scotta and New-foundland. It is evident, at first glance, that such a people must be deeply religions. The series of action. Nevertheless, he is gions. Persecution, indeed, induced a contain reticence with regard to outward demonstration of the faith rooted deeply in their hearts, and chief duty of life. He will sit course of action. Nevertheless, he is gions, and looks ypon it as the first and chief duty of life. He will sit through the most impressive sermon, and perhaps betray no sign of the first will often veil under equivocal terms the practices of religion; to 'go to church' or to 'sermon' (even) means to hear Mass. Yet there is no shyness about such things between the dwellers in distor regarding them. Indeed the familiar sultation of such is ''God' bless you,'' and the constant pious ejaculation, ''God helping me,'' accompanies all their expressed resolutions. Nor is there any lack of appreciation, on the part of all Cathelic, where and the difference in the nature of the particial mass at midnight on the same reverence for the clergy as among the High-landers are served seven though it be less visit for the clergy as among the High-landers are then as at midnight on the people, can fail to love and admire them. Their ordinary the there is practically the same reverence for the clergy as among the High-landers are then then the same reverence for the clergy as among the High-landers are then then the same reverence for the clergy as among the High-landers are then then the like shands. is somewhat different from that of

The third element which goes 'to constitute the Catholic inhabitants of Scotland, is largely in the major-ity. The Irish settlers were attract-ed in the first instance by opportun-ities of employment which they were unable to find at home, and numbers cross over from the gister into

anders, Lowlanders and Scoto-Irish, has been but an introduction to the real work of investigation. The bulk of the Catholics of Scot-land must be looked for in the large cities of the south. The diocese of hand must be looked for in the large eities of the south. The diocese of Glasgow alone, embracing as it does the counties of Lanark, Dum-barton, Renfrew and parts of Ayr and Stirling, contains as many priests and more than twice as many catholics as all the other dioceses together. In 1900 the Catholic pop-ulation of Scotland was estimated at 414,000, and of these 280,000 belonged to the diocese in ques-tion, while half of the remainder was supplied by that of St. An-drews and Edinburgh. Our enquiry as to the character of the young Catholics of the country is, there-fore, chiefly concerned with the in-habitants of the two cities of Glas-gow and Edinburgh; for, as to some extent in the past, so more certainly at the present day, the youth of the Highlands and Low-lands drift into the cities to find surer and more remunerative em-ployment than they can expect to meet with elsewhere. Moreover, the gathering together of Catholics is these centres of industry creates, at the same time, the necessity for church workers, and the material from which those workers are form-ed.

devotion of uprightness of life, cal-culated to edify their Protestant

A glance at the nature of the as-sistance required from the the

A glance at the nature of the as-sistance required from the laity shows that it is threefold in charac-ter; work for the Church and its ser-vices, labor on behalf of the poor-and political-organization. The help-ers in each branch are chiefly drawn from the various Catholic confra-ternities; thus, for church work and for political energy there are the members of the widespread Catholic Young Men's Society, which, while it has branches in all the chief towns, has one attached to each of the parish churches in the large cit-ies. Some idea of its development may be gained from the fact that one only of the many branches estab-lished in Glasgow-that superintend-ed by the Franciscan Fathers-num-bers some seven hundred young men. These large bands, when properly managed, are well calculated to pro-mote and maintain a thoroughly Catholic spirit in helping on any work that may be required from time to time. An equivalent nucleus of female workers is to be found in the numerous bodies of Children of Mary, existing in all the towns and attached to most of the churches in the cities. Other helpers are, of course, to be found outside such con-fraternities.

It will be well to examine more in detail the three spheres of spiri-tual industry already alluded to. The first-named – that concerned al industry already alluded to, he first-named — that concerned ore immediately with the Church od its concerned

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1901. AT y school teachers are assisted by a few lay beloers for the carrying: out of this Christian duy.
The laity in Scotland, with regard to political movements in connection with registion. The gathering togation political movements in connection with registion. The gathering togation political movements in connection with registion. The gathering togation with the fellow of their fellow of the school boards or the behalf of the best caudidates at election times, or of Catholics who seed for places on School Boards or Main the fellow of the school boards or the the fellow of the school boards or the school boards or the the carrying is the orender material service.
The question now arises in this the haity are able to render material service.
The question now arises in this way the to respond all praise.
The question now arises in this manerous in Scotland. Yet one 'is political and engretic working of the fold of labor, arc the young the beerdal and engretic working of the school boards the school board is the prevention of some of the school board is the school

ly undertake. The majority of the active members of the St. Vincent de Paul brotherhood are working men." Another layman speaks still more definitely: "The hackbone of all congregations must, of necessity, be the working classes. These (he is speaking of the young men,) I must commend very highly; they are always ready for any work about the church which they may be asked to perform—Sunday duties as passage keepers, weekly or monthly penny collectors for decorations, etc., canvassing at election times for school board, parochial or municipal elections and such like duties." A priest of fluch experience acknow-ledges that his young men "are anx-ious that good should be done." though he laments that they can never make a work succed unless the priest takes the lion's share. As his work lies amongst the -lower classes entirely, the want of success on the part of the young men in question may be owing to no fault but rather to lack of the mongping quality.- A nun of an active Order writes: "During me twolye success but rather to lack of the meansging quality. - A nun of an active Order writes: "During my twelve years in the land. I have always found our young Catholic people most willing 15 sacrifice time and pleasure when

10 Sacrifice time and pleasure when called upon to help with works con-nected with the Church and religion. I think that a good deal depends upon the clergy. In parishes where societies are properly organized and the people visited regularly, vou will not hear complaints as to the indi-ference or unwillingness of the young people to co-operate in such works." As to young men of higher social standing the consensus is not so favorable. One authority says : 'Young men who have had the bene-fit of superior education are often quite useless for anything where real work is needed." But he goes on to remark : "There are more immediately with the Church and its services—is made up of many and varied occupations. One which affords scope to both sexes is — as mentioned before—that of singing in the choir; not only is this duty ful-filled in most churches without re-muneration, but in some of the smaller places the organist's part, also, is rendered gratuitously. For the female portion of the commu-nity, the manufacture of vestments and preparation of altar linen is a work which is fostered all over the country by the various branches of the Altar Society, whose ends are charity to poor churches and promo-

for it. Summing up the evidence, one is bound to confess that the verdict is, on the whole, a favorable one, for the rising generation of Scottish Catholics. Even those witnesses whose testimony has been adverse, have generally added a saving clause, that if young men were more generally added a saving clause, that if young men were more workers might doubtless be found. To add to what has been said, there is another little point in their test is another little point in their fav-or, known by experience to the writ-er, and that is the readiness with which so many of both sexes and of all classes have gladly undertaken o act as promoters for the League of St. Andrew, a confect prayer for the conversion of Scot-land, established in connection with the Monastery in which these lines onastery in which the written. Hundreds which these lin outh outh of the country are thus, en aged at the present time. Taking all things into condisera

tion, it seems reasonable That as Sectland progresses in me-that as Sectland progresses in me-thodical organization with regard to her Catholic societies, for the be-nefit of Church and people, her chil-dren will advance more and more in that spirit of attive charity which is of incalculable advantage to the Christian community.



Here is a very clear and exact tatement of the Church's opposition to cremation and of the reaons therefore :---

"Persons who consent to the crenation of their bodies after death put themselves outside of the pale of the church, and are therefore nied the sacraments and Christian burial. In cases where owing to infectious malady the destr be body by means of fire is rendered

rior there is a deep fund of emo-tion, ready to well-up when stirred by religious enthusiasm. For their Gaelic prayers are full of poerry and abounding with unction and are treasured up from one generation the by religious enthusiasm. For their Gaelie prayers are full of poetry and abounding with unction and are treasured up from one generation to another. Witness the beautiful hymn invoking the Blessed Trinity, St. Mi-chael. St. Columba and "the golden-haired Shepherdess, Mother of the Lamb without spot," in which the people of Benbecula and the other Catholic islands publicly commend to God and the saints the welfare of their flocks and herds, as they lead them annually to the summer grazing grounds. Generous to a fault, they are ever ready to bestow upon the needy; staunch of purpose, they are a race given to undying friendships, even though. like all people whose affections are 'strong; they may be slow to forgive an in-jury. The negition of the priest in generation towards the numerous anches of activity on behalf of the uurch in which both sexes are able find scope for the energy and zeal ich staunch Catholics should al-nuch in a which both acces at the dis-sal of their pastors. The com-uint has often been made of young glish Catholics, it is for us to ex-nine how far the charge holds good th regard to the youth of Scot-id. It is necessary to bear in mind, om the outset, that the northern ingdom is greatly behind England what we may style Catholic pro-ess. One example only will suffice show this. Wherens, England has ready celebrated the golden jubileo the establishment of her new hier-chy. Scotland has possessed her in properly constituted bishops for the more than twenty years. The onderful advance made by the hurch in the southern kingdom is doubtedly due to, the Oxford overent, and in the north there is been as yet no equivalent mo-re power. But there are other mation in Scotland was far more dical than in England. The Scotch lyinists swept away, as far as by could, everything "Popish."

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they may be slow to forgive an in-jury. The position of the priest in a fighand community is, as may be imagined, one of exceptional author-ity. The deep reverence and entu-sistic devotion with which the peo-ple regard their faith, extends to the person of the priest, and not only in spiritual things, but even in many of the veryday affairs of life which even remotely concern his in-terests, his will is obeyed with child-like docility. Examples will show this better than pages of descrip-tion. The writer knows one High-and priest who has often driven there of his flock, and that with a liberal use of his "pastoral staff." nor was he ever gainsaid. Again, it is still customary in some parishess for the priest to call to the altar-full is not astomishing, therefore a the such a survival of the discipling

d. not astonishing, therefore, temporal interests of the hould be regarded as the object of his people's care, object of his people's care.

country by the various branches of the Altar Society, whose ends are charity to poor churches and promo-tion of the more devout worship of the Blessed Sacrament. Young men find occupation in showing strang-ers to seats, collecting the offertory as well as the pence in payment of benches, all of which duties are, as a rule, carried out by unpaid help-ers. Sacristy work, too, is another field in which young men often give gratuitous help, and that not only on occasion of some great festival, but as a regular thing; for very few of our churches can afford to keep a professional sacristan. The serving at High Mass and Benediction on Sundays is often supplied by young men of eighteen or twenty, who have continued the practice from their school days; besides affording help to the priest, it is of the greatest importance to the youths themselves in fortifying them against the care-lessness and neglect of religion which too often result from the dangerous temptations of life in a large city. With regard to work undertaken for the banetic of the pro-

too often result from the dangerous temptations of life in a large city. With regard to work undertaken for the banefit of the poor, this branch of Catholic labor is very charitably and efficiently supplied by the Brotherhood of St. Vincent de Paul, which, as is well known, is bound to consist of laymen. At least twenty branches of this useful or-ganization exist in the city of Gla-gow alone, and the diocese numbers forty-five, while others are spread through the most of the remaining Scottish dioceses. The members make a point of visiting the sick or needy and relieving cases of distress amongst the deserving poor, another, and a most important duty, is that of looking after the Catholic educa-tion of children. Kindred societies for female helpers have been set on foot in various parts of the coun-try. They take the form of visiting the poor in their homes, and the sick in the various hospitals. Some of these associations undertake the making of goments for the poor and work of a similar kind. Sunday School teaching is not often shared in by the laity; in most of the towns

is not often share

ness, writing from the same city says: 'T have nothing to complain of, as 'T have nothing to complain of, as far as my experience goes. Any amount of good work can be got out of them if they are taken in the right way. The priest must lead them and never attempt to drive.'' It is noteworthy that the young men referred to by the latter authority are principally university students, some of whom are the most energetic workers in that particular parish. Still it is impossible to de-ny that young men of the better class are not so ready to undertake work for the Church. It is true that they are not so numerous as those of the working class, but still it would seem that there ought to he more evidence of their interest in la-bor for the good cause than appear-ances show. 'No doubt,' says an experienced layman, there is good work done here and there, and zeal-tino their views and do what they can. But, considering our numbers, the amount of such work done ap-pears to me to be very insufficient and its quality unsatisfactory.''

and its quality unsatisfactory." As regards the disposition of the voice. A Franciscan Sister writes for herself and the community of which she is a member: "We all think that the Catholic girls of the present day are most willing to make themselves useful in any co-make themselves useful in any co-function of the sick, work for the Afar, etc. and are always ready to give their services when asked "She work to remark that in Glasgow and the south, great things have been accomplished by means of such help and concludes: "My experiences is that our young reople only re-othem suitable to their sircumstances and that many more would join in such works, if asked, who would never think of offering themselves." A eity priest, who has but sount praise for his young men, says: "He Children of Maity may always he re-led upon for work that can be done by them. Generally saesking, noth-

The man who blows his own horn