THE READER'S CORNER

CONDUCTED BY "COLUMBA"

The Eucharistic Congress has come and gone, and now is history. The triumphal arches have been taken down, the bunting has disappeared, the flowers are dead. But it is not so with the hearts that we prepare for this coming. It should ever be Congress Week in our hearts. And let us not forget that it is the homage of the heart alone will satisfy the Eucharistic King. What cares He for miles of decorated streets, and streaming banners, and glowing arches! What cares He that a Cardinal Legate carried them in triumph through the flower-decked streets, and that dignitaries in flaming purple knelt round about! It is in the heart of man He would find a tabernacle. He is as much at home in the humblest mission chapel as He is in the grandest cathedral in the land. For He only wants to be with His people. And His people should remember that it should always be Congress Week in their hearts.

In the North American Review, Archbishop Ireland, whom rumor has gazetted for a Cardinal's hat at the next consistory, had something to say of the ubiquitous Methodists and their Roman propaganda. War, bold and virulent, upon the Vatican, upon its vital principles, upon its sacred traditions, is the avowed and oft-declared purpose of Methodism. The methods made use of are vilest epithets, most shameless calumnies, insults most outrageous. The allies, whose co-operation is courted, are the lowest and most disreputable, to whom all offences are forgivenin view of their hatred of the Catholic Church and its supreme chieftain. Methodism in Italy is nothing beyond a disbursing bank, an aggregation of chapels and school buildings, a country-house of insults and injuries against the Catholic Church and its Pontiff.

In his famous lecture at the Monument National, Montreal, during the Eucharistic Congress, Father Bernard Vaughan defined character as life dominated by principle. It is a good definition. The man who acts upon principle will do right provided the principle that urges the act is right. Character is the man. It is the little things that count in its formation. And it is when young the tree is trained as to how it will grow. Begin now. Every day counts becauseevery day is a little life, and our whole life is but a day repeated.

Gilbert K. Chesterton, the most scintillating and epigrammatic of living journalists, poet, artistand controversialist, is not a Catholic, despite many rumours to the contrary. But it can be said of him that he has not written a line that might not have been penned by His Grace of Westminster, so intensely Catholic is he in spirit. It may be that one day we will hail him as a brother, thus maintaining the tradition of a host of distinguished men of letters in England and America. Every line he puts forth is interesting. "Tremendous Trifles," published in 1909, was an event of the literary year. "Orthodoxy," "The Man who was Thursday," and "All things Considered," together with a study of George Bernard Shaw are his most important works. He is the writer of the "Notebook" in the "London Illustrated News," and a series of stories. "The Innocence of Father Brown" is at present running in English and American magazines.

The press of two continents has given a warm welcome to Mr. Snead-Cox's life of Cardinal Vaughan already alluded to in these columns. Writing in the Nineteenth Century Mr. W. S. Lilly says: 'The spiritual world was infinitely more real to Herbert Vaughan than the phenomenal when he lay dying, as his brother, Father Bernard Vaughan, tells me, he said about his Cathedral, 'I shall be able to do much more for it when I am *there*.' For him to die was like going into the next room. 'They are waiting for me,' he murmured shortly afterwards to the same well-beloved brother: 'Jesus, Mary and Joseph are waiting for me.' Here is the secret of his strenuous life. While in the world he was not of the world. The earth and all its glories were as vapour and dream to him. God and the soul were the true realities. Hence, from first to last, he was a man of prayer. Emerson has called prayer 'the contemplation of the facts of life from the highest point of view? This is true in a deeper sense than Emerson perhaps knew, a sense which Herbert Vaughan knew well." Strong tribute this from one who is not of the Faith.

In the Book it is written that a certain roaring lion goes about ever seeking whom he may devour. Now this lion is cunning—he does not appear in his true colors. If he did he would not be so much to be dreaded. But he dons various disguises the better to entrap his prey. And his ingenuity keeps pace with the times. It behooves us to be on our guard lest we be deceived. And the more insidious the deceit practised, the greater is the danger. Parents, the heaven-appointed guardians of the home, should see that their children are as far as possible safeguarded from the dangers now unhappily so prevalent. If they have nickels to bestow on their children let them teach the children to put their nickels on the collection plate at Mass instead of augmenting the profits of the purveyors of moving filth in the picture shows. And when placing their subscriptions for reading matter let them exercise a little judicious censorship. The cheap theatre and the sensational press are two most potent agents for evil.

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CHATS WITH YOUNG MEN

THE RELIGIOUS CRITIC

If the consequence were not so extremely serious, it would be amusing to witness the cool assurance with which most non-Catholics and some conceited Catholics call Christ's Church and her doctrines before their self-constituted court for condemnation without a hearing.

The fact that they are ignorant, in very large measure, of what she believes and teaches, and even more so, of the reasons and arguments by which she proves her position, does not disturb them in the least.

They know only that she is an obstacle when they desire no interference with their unjust or immoral inclinations.

Therefore they seek to destroy her influence and authority by advancing the doubt as to whether she is right. It would be much more rational if they would first question their own qualification to pass accurate judgment upon a subject of such magnitude, when it is not evident that they possess sufficient information or proper training for judicial investigation.

It does not follow because a man has been successful in his own specialty for the reason that he has made it a life study, that he is thereby made capable of accurate judgment in a far deeper science to which he has given little or no attention. Sensible men understand that this is the age of specialists, and they know that the most successful men are those who give all their talent to their particular work! If any should be puffed up with conceit upon little temporary prosperity and then imagine that they "know it all" in some other specialty, some bright genius rises up with talent and information about his specialty and gives their pride a severe jolt.

Now, religion is a specialty which transcends all merely human sciences in the depth of its knowledge, and in the breadth and importance of its scope. It is not vanquished or destroyed because ignorant or conceited men have doubts about its truth, nor because others sneer at it, ridicule it or abuse it.

When people have doubts about religious truths and obligations, it is often because their minds are so influenced by selfish or immoral interests that they hesitate to give allegiance to a system which demands the sane and just control of their passions, and which also insists that God and their fellowman have rights which must not be invaded or disregarded.

If you wish to set yourself up as a judge to pass final sentence upon the Church, you must show that you are qualified for the position and also that you have the right to judge. It is likewise necessary that you admit to the hearing not only the accusations, but also the evidence for the defense and that you suspend your opinion until after you have used due care in the examination and consideration of all procurable testimony. You must remember that no one is to be condemned without a full and impartial hearing, and that the legal presumption is for truthfulness, probity and innocence until guilt be proven beyond a reasonable doubt.

Now, in case you should have conceit enough to set yourself up as a judge of the doctrine or methods of the Church on account of accusations that have influenced you against her or her officials, the first question is: "Who appointed a man of your calibre and limitations to act as the Supreme Court in this case? Who certifies that you are fitted for the position? What do you know about the Church, as she really is, beyond what you studied in the little catechism?'

That is only primary school training, and it is not recognized as sufficient for a judge. In the civil law unless you have had at least a high school education or its equivalent, you would not be allowed to enter the examination held by the state, for the purpose, not of appointing Supreme Court judges, but only for that of testing whether or not one may be allowed to plead even before the lowest courts in the State.

This board does not accept as sufficient, the recommendations of successful financiers, physicians, lawyers, or of any others, no matter how high their standing. It does not accept the degrees of Harvard, Yale, Dartmouth or any other college or university wherein candidates have studied and completed the law course to the satisfaction of its president and officials. It insists upon its own examination even of those who have received certificates of capability from other sources. So likewise with the Church. She does not accept, as judges of her doctrine, financiers, physicians, lawyers, scientists, Harvard, Yale, Columbia, Dartmouth or any other college or university graduates, and does not consider any of these qualified to criticize or reject her teaching just because they are bold enough to consider that their eminence in other professions, entitles them to condemn a system to which they had given little or no consideration.

So then, the Church as defendent in the exercise of her rights, could object that your self-constituted Court is without jurisdiction, is not learned in the law, is prejudiced in advance, and therefore is too ignorant and too unjust to render a fair verdict.

This of course, would hurt your pride, but if you insist upon the trial, you might be reminded that you are claiming the right of decisive private judgment which is not allowed even by the civil law, because it is the rejection of established and competent lawful authority. To claim this right is practical Protestantism, a fact which you, as a nominal Catholic may not realize, but please keep it in mind.

One more thought. The state of Massachusetts with all its laws, attorneys, judges and courts, is very small when compared with the One, Holy, Catholic and Apostolic Church founded by Christ the Lord. It is only of yesterday, its problems are few, its history very brief, and very limited are the scope and importance of its legal decisions. If so much study and so much capability are demanded from those who wish to plead before judges in an institution so small, what is your status when you constitute yourself not merely a pleader, but as the whole Supreme Court in your condemnation of a State, so to speak, founded by the Infinite wisdom of Christ, authorized by Him (not subject to your approval, to teach all nations, protected by His Presence, guided by the Spirit of Truth which "teaches all truth," (and which therefore does not have to learn anything new from you) and which is to remain invincible to the very end of the world teaching all men, blessing, purifying and sanctifying them.

The Scriptures say: "Judge not, lest ye be judged." If this applies to our conduct towards other men, with how much greater force does it warn us not to consider ourselves judges of Christ's Church? It would be very impertinent on our part to invert the order, so that Christ should be judged by us. It is the other way—He is the judge of the living and the dead, and we and not He are the defendants.

It is about time that some Catholics took the proper view of this. You cannot separate Christ from His Church. He has organized her, taught her, authorized her to teach you and everybody else and when you despise and reject her you despise and reject Him.

Your duty is to believe and not to condemn. You are not His judge, but He is yours. God has not abdicated and put you in His place. He, and not you, has decided what His will is, how it shall be made known and applied. He is Infinite Wisdom and you are not; He is Omnipotent and you are not; He is not subject to you, but you must abide by His decisions.—The Pilot.

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OUR BOYS AND GIRLS

GOOD MANNERS AT TABLE

"Whether you eat or drink," says t. Paul, "do all for the glory of God." (1 Cor., x, 31.) These words of the apostle teach us that we should sit down to our meals with a pure intention, that is, for the purpose of keeping up the strength of our body, so that we may be able to do our daily work according to God's holy will; they, moreover, remind us that we must never omit to say our prayers before and after meals. In good Christian families these prayers are said aloud; should this, however, not be the case, we must never begin our meal, whether at home or abroad, without at least a silent prayer.

It is necessary for the health of the body, that we should have regular hours for taking our meals. Some children have the habit of eating between meals.

This is very harmful: it weakens the stomach, and is often the cause of much sickness. Besides, a good Christian child frequently avoids satisfying its appetite in order to strengthen the soul in virtue, and to become more like the Child Jesus, who often suffered hunger and thirst out love for us.

We must try to acquire a polite and refined manner of taking our meals. In order to acquire such manners, we must begin to observe them whilst we are young. We must always practice them at home, otherwise we shall appear awkward, and shall often fail against good manners when we are in company. Young people must observe closely, without seeming to be curious, both the language and the manners of those who know the rules of good society.

You should sit comfortably close to the table, that is neither too near, nor yet so far away as to be obliged to sit on the edge of the chair, or to lean forward.

When you are a guest, do not choose your place, but when it is pointed out to you by your host, accept it with a slight bow and a "Thank you." Young gentlemen should never be seated until the older members of the company and the ladies have taken their places. Do not delay the meal by coming too late, nor weary the guests by obliging them to wait until you have finished.

When you have finished your meal, sit straight, and never tilt your chair back upon two legs, nor place your feet on the rungs of the chair. It is not polite to sit sideways, nor to hang an arm over the back of the chair. Do not rise from the table before the meal is over, always beg to be excused.

When seated, unfold your napkin and let it fall over your thigh. Do not tuck it under your chin, or spread it upon your breast or over your lap. When necessary, and generally before drinking from a glass, draw the napkin across the lips neatly, but never use it to wipe the perspiration from the face.

Should you have to cough or sneeze, apply the napkin to your face and turn your head from the table. Try to avoid blowing the nose or clearing the throat during the meal; should this become necessary, however, it is proper to leave the table.

Do not, as a guest, fold your napkin, but, when you rise, place it loosely upon the table.

If your hands are not perfectly clean, be sure to wash them before sitting down to your meal. When the hands are not occupied, they should be kept above the cloth, or lie quietly in the lap. Never place your elbows on the table, and always keep them out of reach of others, especially when you are engaged in cutting your food.

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If you wish to have anything, always ask for it, but never reach across another's plate to help yourself. If there be a servant at hand, apply to the servant; if not, ask politely of your neighbor to pass the dish. When a servant or waiter hands you a dish, help yourself directly, without taking the dish; however when it is handed by one of the guests, take the dish before serving yourself, unless the person offers to assist in holding it. When asked to pass a dish, do not shove it along the table, but lift it, and offer to assist in holding it.

When helping yourself, take the portion that is nearest to you. Be careful to raise it with the fork or spoon, and never slide it over the edge of the dish.

At your own table, be attentive to the wants of others, and quietly offer to supply them. Remember especially to wait on old people and children. Never force your friends to eat and drink; it is rude to insist, if a guest does not wish to partake of any particular article of food. It is polite, before and after a meal, to offer guests an opportunity to wash their hands.

It is proper to begin eating as soon as you are served. Await your turn to be served, without ever seeming to be in great haste. Dessert should not be eaten till all are served. Eat slowly and quietly. Proper mastication is as necessary to good digestion as it is to refinement of manners. Do not fill your mouth with food nor attempt to speak or laugh until you have swallowed it. Do not chew the food so as to be heard. Persons who have acquired polite habits take only a small morsel at a time. They never try to get the last drop of soup, nor the last bit of food on the plate. If, for any reason, you pause during the meal, do not rest the tip of the knife or fork on the edge of the plate; both should be placed wholly on the plate. At the end of the meal, place the knife and fork side by side on the plate.

When you desire to drink you may, without being considered impolite, help yourself. If some one offers to serve you, raise your glass, holding it in the right hand, and do not fail to thank the person that offers the drink. If you are waited on by a servant, do not raise the glass from the table. Never take the glass of another into your hand, when offering to serve a drink.

Do not urge any one to drink, nor ever drink more than you need. It is an approved rule of health to drink but little during the meal. Do not bend your head forward nor backward when drinking, nor raise your glass higher than necessary.

Cheerful conversation is good for digestion as well as for enjoyment: you must therefore avoid saying anything that is painful or disagreeable. Always be quiet when others are speaking, and rather allow them a chance to lead in conversation.

Do not turn your back to one person whilst speaking to another. Never keep up a conversation by speaking across the person seated next to you.

You must never have your mouth so full that you cannot talk at any time. A portion of meat, vegetable or dessert should never be taken up by the fork, and held in the air whilst talking. Do not play with the knife or fork, nor make any motions with these in your hand. Be careful not to speak of what you perfer, or of your liking for an certain dish.

When asking for anything, do not whisper, but speak loud enough to be distinctly heard, and say, "Please," or, "I would thank you for," or, "Will you be kind enough?" etc. Accept anything that is handed to you with "Thank you!" or, if you do not wish to accept, "Not any, I thank you!"

The knife is held in the right hand. It is used only for cutting food, and not for carrying it to the mouth.

Do not use the knife for loading up the fork, and do not put it into the butter-dish or any other dish. A butter-knife is generally placed in the butter-dish; if not, clean your knife on a piece of bread before taking butter.

Use the tip of your knife for taking salt or pepper. Never use your fingers, nor the handle of the fork or spoon.

The fork is shifted to the right hand when the knife is laid aside, and, like the latter, is held in the palm of the hand. When eating meat, as one morsel is to be cut at a time, the fork may be kept in the left hand, while the knife is held in the right. When eating vegetables, however, it is proper to take the fork in the right hand, holding the end between the thumb and the two forefingers, somewhat in the manner in which a dentist holds his tools. Do not stab with the fork, or grasp the handle as though it were a dagger.

Use the fork not only for fish, vegetables and made dishes, but for ices and frozen puddings, melons and salads as well. Oysters, clams and lobsters are also eaten with the fork. Do not take more on the fork than it can easily carry, and only one kind of food at a time, being careful to swallow the one morsel before taking another. Never mash the food between the prongs of the fork. If you pass your plate for a second helping, leave your knife and fork on the plate, or if not convenient, lay them by in such a manner as not to soil the table cloth.

Do not eject bits of bone or other substances by spitting them back into the plate. Quietly place them upon the fork or spoon, held to the lips, and then put them on the plate. Fruit-stones or fish-bones may be removed from the mouth by the fingers. Never use your fork to take food from a dish.

Articles of food that cannot be lifted with the fork are eaten with the spoon, such as; grape-fruit and fruit-salads, small and large fruits when served with cream, hot puddings and custards, jellies, porridge and preserves, hard and soft boiled eggs.

Never allow the spoon to stand in the coffee, tea or bouillon cup while drinking. Stir the liquid once or twice, without noise, sip a spoonful to try it, lay the spoon in the saucer, and then drink directly from the cup.

When eating soup, use the side and not the end of the spoon. If the soup be too hot, pass the spoon through it slowly until it is cool enough, but never blow upon it nor break your bread into it.

Never pick your teeth at table, except it be necessary for a moment to remove some obstacle. If so, place your hand or napkin before your mouth, so that it will not be noticed. It is not a mark of good manners to walk through the streets with a tooth-pick in your mouth.

Be not disquieted at accidents or blunders. If you drop your knife or fork, quietly ask for another. Should any one break a dish or spill a glass, do not seem to notice it, unless you can help to repair the mischief in a way not to attract attention. If you find anything unpleasant or unsuitable in the food, put it quietly aside so that others may not notice it. If grease or jelly drop on your clothes, remove it with the corner of your napkin, but not with your knife; neither scrape up a bit of butter or a fragment of fowl that has accidentally fallen on the table cloth.

Only the uneducated swallow their food hastily, strike their spoon, fork or glass against their teeth, suck up a liquid from their spoon, clash knives and forks against their plates, scrape the bottom of a cup, plate or glass to get a last morsel, chew with their mouths open, or smack their lips when chewing, pat the top of a pepper-pot, and drum on a knife-blade in order to distribute salt on meat or vegetables.

Nervous and bashful persons fidget, they do not sit squarely or firmly at table, their chairs are slanted. They play with crumbs of bread, making little figures or small balls.

Study to avoid these unbecoming and ungentlemanly habits, and try to acquire a quiet and polite manner of taking your meals.—The Polite Pupil.

WIT AND HUMOR

First Salesman.—A woman was arrested downstairs this morning.

Second Salesman—What for?

First Salesman—She was caught in the act of concealing a hand-mirror.

Second Salesman.—Poor woman! That's what comes of taking a glass too much.

An amusing incident occurred at a theatre one night when Mary Anderson was appearing as Galatea. In this character Miss Anderson had to turn with outstretched arms towards the audience with the words:

"The gods will help me!"

On this particular occasion the audience was so carried away with her acting that with one accord the "gods" of the gallery roared out the hearty response:

"We will!"

Barrister (to witness). Did your father, when finally parting from you, give you no admonition?

Witness.—He never gave much away at any time!

Barrister.—I mean what were his last words?

Witness.—They don't concern you.

Barrister.—They not only concern me, sir, but they concern the whole court!

Witness.—Father said to me and Jim, "Don't have no disputin' when I'm gone, lads, 'cos lawyers is the biggest rogues anywhere!"

A NEW ENGLANDER ON THE CHURCH

Here is something from the New England Journal of Education which we can safely recommend to Dr. Middleton, and those who deplore the passing of the "native sons." Like the book which the Angel gave to St. John to devour, this clipping will be to a bigot "in his mouth sweet as honey, but bitter as aloes to his belly."

There is one Church which makes religion an essential to education, and that is the Catholic Church, in which mothers teach their faith to the infants at the breast in their lullaby songs, and whose sisterhoods and brotherhoods and priests imprint their religion on souls as indelibly as the diamond marks the hardest glass. They ingrain their faith in human hearts when most plastic to touch. Are they wrong? Are they stupid? Are they ignorant, that they found schools, academies, colleges in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong. Looking upon it as a mere speculative question, with their policy they will increase; with ours, we will decrease.

We are no prophet, but it does seem to us that Catholics retaining their religious teaching and we our heathen schools, will gaze upon cathedral crosses all over New England when our meeting houses will be turned into barns. Let them go on teaching their religion to their children, and let us go on educating our children in schools without recognition of God, and they will plant corn and train grapevines on the unknown graves of the Plymouth Pilgrims and Puritans of Massachusetts bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap.

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