

CATHOLIC BISHOP BELIEVED BY ALL CITIZENS.

On the occasion of his golden jubilee, the Detroit Journal, a secular paper, paid the following tribute to the Right Rev. Bishop Foley:

"Much can happen in fifty years. The span is itself a fairly long life time. He who has devoted fifty years of his life to the pursuit of a single exalted ideal, such as Bishop John S. Foley has done, can contemplate an achievement that will leave the most enduring and worthy monument, the monument in the memory and the hearts of his fellow men."

"Since he first came to Detroit as a Bishop two decades have passed very quickly. It was a remarkable welcome that was given him. He was greeted by Protestant and Catholic alike. An Episcopal Bishop, scholarly Dr. Charles, made the address of welcome. Before that coming there had been religious intolerance, discord, bitterness in Detroit. There had been anti-Protestant and anti-Catholic feeling. The forbearance, the tact and the gentle ways of Bishop Foley have smoothed away the discord. His charity has retained bigotry and prejudice. By his personal influence and example he has done much to unify the religious sentiment of Detroit, all beliefs, all denominations, all classes."

"These have been profitable and progressive years, too, that Bishop Foley has labored in Detroit. Never has the diocese been so well organized, so tranquil and, spiritually, so powerful. To one who has labored so long and abundantly the richest and most coveted reward must be the appreciation of those for whom he has labored. This is the significance of the remarkable tribute that has just been paid to a able and justly beloved citizen and a gentle brother of all humanity."

A NEED OF THE DAY.

WE MUST HAVE MORAL TRAINING FOR OUR YOUTH.

A series of pertinent sermons on economic and religious subjects given at the Cathedral of the Immaculate Conception at Albany, by Rev. T. J. Sheehy, S. J., has been attracting a great deal of attention. In a recent sermon Father Sheehy dealt in a masterly manner with the subject of education and moral training, and trained of the fundamental causes for the present condition of social unrest.

The fundamental characteristic of the time in which we live is its great social unrest, he said, which finds a mighty and a varied utterance. The consciousness of contradiction between material progress and spiritual ideals speaks as loudly in schemes of social philosophy and social legislation as it does in the passionate cry of indignation or hate which comes from the hungry or despairing. Never in the history of the world were so many people learned or ignorant, rich or poor, men and women, stirred by this recognition of inequality in social opportunity, and by the sense of injustice in the social machinery. The schools of ethics and political economy that are now loud in calling for extreme and extravagant measures of redress and the schools most responsible for the condition they would remedy, but the remedies they propose are worse than the disease, and confusion worse confounded must be the outcome of their application.

TWO STRONG CAMPS.

Shall we go on dividing up into two strong camps of battle? The tyrant and the serf, the driver and the beast of burden, the jailer of human souls and the slave, the selfish and the thoughtless rich and the angry and despised poor, the official with the gam and the corruption and the subject with his deep rooted sense of outraged justice?

Shall we go on, I repeat, to the up-beaval, the conflict and the slaughter? What can harmonize the inequalities? What can give equilibrium to the social scales? What can give nobility to labor and a blessing to the wearied? What can make wealth generous and benevolent, and poverty respectful and patient? What can keep righteousness in the heart of power and obedience in the heart of service? What can give a rational explanation of life's inequalities and a dignity to life's obligations? What can make mercy temper justice, and make mercy and justice temper and regulate all our social relations? How will your new moral stimulants meet the awful pressure of such a task?

Apply your economic lessons to the conditions and how will they fit in? Without religion your new methods of moral instruction will only inspire anger and hatred and revolt for without the light of religion the laws that govern the world appear to be laws that breathe and crush an agonizer. Man comes into life in pain and goes through life in pain and dies in pain, pain is the very breath of his nostrils and the beating of heart and brain.

NEED THE LIGHT OF FAITH.

Your pupils have only to look out from the school room windows to call the economy of life the most cruel and the most tyrannical if there is no light of faith to interpret it and no light of hope to brighten it, no religion of strength to make man enduring and courageous, and no religion of righteousness to lift up his eyes from the policies where wrong thrives and prospers to the great adjustment in the eternal scales of divine justice.

So that your economic selfishness may sound well when things go well with you, but most of us have to serve need to drudge, to walk hard ways and earn our bread in the sweat of our brow.

I am far from denying that retribution comes to evil doers even here on earth; but it often comes slowly, and often unseen, for it often reaches but the spirit side of our nature, which in the mad fever of material interests is not appreciated. It comes also not in any full measure, nor to all, at least in any form that man can judge.

There is innocence crushed that never rises, there are widows' tears that never dry, and many an orphaned heart goes down to the grave. And were it always true in tangible evidence, your method would still prove wanting.

No effective system of virtue can be built on selfishness, no strong manhood can live by ethical juggling and barter, no grand character can grow out of the mathematics of pleasure and pain. It is the self forgetting, the self denying, the self sacrificing heart that alone keeps life great with nobility, warm with kindness and chivalrous with ideals.

THE CHURCH A SHINING LIGHT.

Whatever else her friends or foes may say of the Catholic Church, one thing they may all affirm, that she is "a city set on a mountain that can not be hid," and "a lighted candle put upon a candlestick, that it may shine to all who are in the house." For good or for ill, the Catholic Church is unmistakable; a definite object before men's eyes; a certain factor with which to deal; an absolute verity; the most compact and solid reality; the most thoroughly equipped, consolidated and enduring organization to be found in the world to-day.

In the first place she has a definite head, the Pope whom she claims to be Christ's vicar upon earth. Other dynasties may change—they have changed, an emperor may replace a king, and a president an emperor; a kingdom may become a republic; but the Church remains one and the same, with her Supreme Pontiff at her head. She is entering on the twentieth century of her existence; and still the sublime words of St. Ambrose are true to her: "Show me Peter and I will show you the Church." Not from father to son, is her magnificent line handed down; but one old man succeeds another, taking not the honor to himself, but called by God, as Aaron was: "a priest forever, according to the order of Melchisedech." "called by God a high priest according to the order of Melchisedech." What St. Paul says of Jesus Christ, the Divine Founder and Head of the Catholic Church, may be reverently said of His vicars on earth, those "other Christs," the Sovereign Pontiffs who reign, whether in the Catacombs or the Vatican at Rome. Where shall we find another society on earth with a record like this? How surely is this "a city set on a mountain" that "can not be hid."

What other organization possesses the splendidly trained, carefully planned, thoroughly systematized, and wonderfully numerous organizations of consecrated men and women, vowed to God's service in the holy vows of poverty, chastity and obedience; one member succeeding another, not through any human tie, or worldly motive, or call of mere duty, but for the love of God? Where else will you find 7,000 School Sisters of Notre Dame, 2,000 Little Sisters of the Poor, 20,000 Sisters of Charity, besides the many, many thousands of Sisters under different titles? And what of the orders of men, Dominicans, Benedictines, Jesuits, Marists—who shall name them all?—ready to lay down life itself for God and His Church?—obedient to the Church's discipline, head at Rome, and bound to him by close and intimate relations of loyalty and service? Oh, city set on a mountain, how glorious thou art!

Where else, indeed, is such a tie as exists between that head and the countless members of this unequalled whole, this splendid society? Oneness of faith sustains this unity; the Church's teaching is no uncertain sound. The utterances of her Supreme Pontiff, when he speaks "ex cathedra" as we call it—that is, "when exercising his office as the pastor and teacher of all Christians, he, in virtue of his supreme apostolic authority, defines a doctrine concerning faith and morals, to be held by the whole Church," like utterances we hold to be infallible, the Supreme Pontiff being withheld from error by God the Holy Ghost. The errors of the Church are irrevocable, irrefragable; and the Church is indeed "a lighted candle put upon a candlestick, that it may shine to all who are in the house."—Sacred Heart Review.

WHAT IS THE MATTER WITH THE YOUNG MEN?

SOME GOOD ADVICE ON A SERIOUS MATTER.

"Quis in the Monitor, Newark. The number of young men and women of marriageable age is out of all proportion to the number of marriages or engagements we hear of. In a certain parish the pastor recently spoke of the matter to his congregation, and his remarks created a mild sensation, if not a profound impression. The girls, like Barziz, were "well-in" enough to encourage the attentions of the boys. They say it is not their fault; they cannot do the courting or proposing; and we are inclined to believe them. What is the matter with the young men? Is it poverty, or is it selfishness? Is it their "good times," as nights, they fear losing—their companions, the club, the haunt, the game of cards? Are they afraid of the modern woman's extravagance? The cost of her gowns and hats? Or is it the expense of living nowadays? Maybe, and this is more likely, they have not given the matter a thought at all. They are satisfied with the company of a girl, to dance with her, to call upon her, and that ends the matter. The right girl has not appeared yet, or they cannot make a choice.

"Well, whatever may be said one way or another, there is something wrong somewhere. It was true in the Garden of Eden; it is true to-day. 'It is not good for man to be alone,' let us make him a help like unto himself." The married state is the natural state for man. It is unnatural to live on without a thought of marriage. Of course

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I speak of the rule, not of the exception. Some are so situated that marriage is out of the question for the present. A mother, a family may be depending upon that one youth as the breadwinner. There are other exceptions as well. But the swifter youths who dress well and spend their money upon themselves, who gad aimlessly and flit away their free time without purpose, who have no serious thought about life or living, any more than to earn money to spend upon themselves, their companions, their pleasures for such and such God speaks: "It is not good."

The spirit of the world, of the times, is pagan. Especially is this true of the lighter forms of literature and entertainment, which are the grazing grounds of many minds. The short story, the play, the cheap skits in vaudeville, the "yellow" press: if these teach and please, how impossible it becomes to reconcile their influence and lessons with the true value and usefulness of a moral life, with the exercise of self-control and the sense of a rigid and high responsibility.

"Marriage is slavery; its ties are chains." "Wives are unreasonable." "Children are a nuisance." "Single blessedness," as it is misnamed, is the world's substitute for the ordinance of God. The single blessedness, or rather the state of virginity, spoken of by our Lord was quite another thing. That requires a special vocation. It entails such sacrifice and courage, and for the realization of its pure and holy ideals a special grace of God is necessary. This grace is given the priest in the sacrament of holy orders; it is given the religious, with the vow of chastity. For such as are unmarried in the world the grace of God is necessary as well, to keep them pure and straight and careful in thought, word and action.

So this is a serious matter, after all. It is a matter of conscience. To regard it as such is not only a duty, it is a safeguard as well. Frivolity, recklessness of conduct, extravagance in dress or habits or life, spending money, these are not characteristic of the young man who is plying honorable and useful work. On the contrary, he is correct in his habits, select in his friends, economic of his time and money, serious and thrifty, living, in a word, with a purpose. He likewise goes to church and to the sacraments. He is on his good behavior. Naturally, he must honor his girls are not fools when it comes to so serious a thing as marriage. It is a serious step indeed for them, and they must exercise good judgment and forethought. If they are wise (and what woman is not in these matters?), money or clothes or good looks will not do for them the choice of a man. Character is what counts, moral character, steadiness, good habits.

Another evil, worse than the first, is the long engagement. It is often said: it is unreasonable; it is often said: it is the women. Long engagements have frequently turned out disastrously—for the woman, of course. Man is ever, more or less, a free lance. As it is nothing less than criminal for a man to dangle about after a woman without any serious thought of marriage, so it is hardly less an criminal to let the engagement drag on for months without a definite time set for its fulfillment.

It is precisely this matter the Church has in view—to safeguard and protect the rights, the fair name of woman—when she recently evoked the new law regarding the written and attested form of the espousal contract. "While she does not enjoin the preliminary of marriage, yet she wishes to encourage the written form of agreement, to remove the dangers to morals and to prevent discussion and dispute over the validity of the betrothal contract."

Everything, you see, to safeguard the woman's fair name and rights. It is not strange that the Church is strict in these things. Unlike the world and its kind, she stands for purity, for innocence; she watches over her children as a good mother should, to instruct them and guard them. Her young men, her young women cannot be, must not be, like other young men and young women. They are the blossoms and fruits of the Church. They cannot be so different, even outwardly in conduct. But I speak particularly of the mind and heart, the thought, the intention and the desire.

Young men, wake up and have a care for the future, your future! The paradise of a Christian home awaits you! It is not to be gained haphazard. A little prudence and forethought, a little care and economy, a little judgment, rightly directed—these will guide you there.

Your affinity is home with her mother, the light and sunshine of her father's

house. She is a good Catholic and her style and beauty is of the enduring kind.

In every parish there are many such women—pure as the lilies, modest as the violets, good as the virgin gold, trustworthy as the grace of God within them.

You make no mistake if you choose any one of them.

EVIDENCE OF DECAY OF ANTI-CATHOLIC PREJUDICE.

DAILY PAPERS TRIBUTE TO "A DEFENDER OF THE FAITH SO STURDY AND SO ABLE."

As evidence both of the good effect of mission societies on non-Catholics, and of the decay of anti-Catholic prejudices throughout the United States, we quote the following paragraph from the *Isaac* (N. Y.) Daily News.

"Century after century the mighty arm of the Catholic Church has been stretched forth to subdue the powers of darkness. Unwavering in her professions, unwavering in her teachings, the Grand old Church of Rome has thundered forth year in and year out, that 'the wages of sin is death.' In vain have the tides of atheism beat against her adamantine ramparts; in vain has so-called advanced theology leveled its slung-shot and volley-fire into her entrenched camps. The Catholic Church stands to-day, as it has stood, for the inviolability of the faith, and supreme in the hearts of the people who compose its membership. No one of properly balanced mind, in or out of the Catholic Church, can fail to admire and profoundly respect a structure that can survive all this, and defy all this, without ever so much as asking quarter or conceding a hair's breadth. As for Christian people, professing whatever creed, they surely must rejoice that a defender of faith so sturdy and so able remains to them. For the Catholic Church belongs by no means to the Catholic priesthood and to their immediate followers: it belongs to the Christian world. It is because of this fact—dimly perceived long ago, and now fully recognized by countless thousands blinded hitherto by an unreasonable prejudice—that the mission in progress at the Immaculate Conception Church takes on unusual interest."

And the article concludes with an exhortation to non-Catholics to join their Catholic friends "in hearing the mission fathers." "Let us repeat once more," says the *Ave Maria*, commenting on the foregoing, "what has been said innumerable times in connection with the mission of this year: All that is needed to make our country Catholic is for every member of the Church to set his neighbor the example of a truly Christian life.—Philadelphia Catholic Standard and Times."

Believe me, the talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after; and, moreover, there will be no misgivings—no disappointment—no haty, feverish, exhausting excitement—Longfellow.

He who cannot forgive others breaks the bridge over which he himself must pass.

They who give nothing till they die, never give at all.

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A PRAYER

O God, my Master God, look down and see if I am making who Thou wouldst of me, Fain might I lift my hands up in the air From the delectable passion of my prayer: Yet here they grope on this cold altar stone, Giving the words I think I should make known. Mine eyes are Thine. Yes I'm not forget, Lost with unattended tears I leave them. D'mning their faithful power, till they can not see. Some small, plain task that can be done for Thee. My feet that ache for paths of flowery bloom, Halt steadfast in the straits of this room, Though they may never be an errand sent. Here shall they stay, and wait Thy full content And my poor heart, that doth so crave for peace. Shall beat until Thou bid its beating cease. So Thou, dear Master God look down and see Whether I do Thy bidding humbly. —Alice Brown in "Westminster."

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"Dear Friends," a sequel to "Albion." By Dr. E. N. Nollinger. Published by B. Nollinger Bros., New York, Cincinnati and Chicago. Price 60 cents.

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