

ORGANIZE THE YOUNG MEN!

Way It Should be Done and How to Do It.

Catholic Columbian.

If the number of young people who have been taught and reared as Catholics were still within the fold of Mother Church our church capacity would have to be doubled.

It is true, we have built and are building; that we have maintained and are maintaining (under the yoke of double taxation) large and imposing school houses; that we engage the best educators to teach our youth in the doctrines of our holy religion and the kindred studies properly belonging to the curriculum of the school-room—laying the seed for the making of good Catholics and useful citizens.

There is a universal desire to have good Christians and good citizens. To secure this end we must seek to perpetuate the faith that is in our youth and urge them to give practical evidence of their worth as Catholics and as citizens.

In this acknowledged age of associations, in view of the exemplary chain of historic successes, we cannot afford to ignore, at the expense of our young men, our Church and our country, the powerful assistance of the principle of association, of banding together, and deny the truism of the maxim that in unity there is strength.

Do I hear somebody say — "We preach, we exhort, we do all we can give practical every day assistance and ready advice; to provide proper recreations, occupations and associations with our Catholic girls; thus they are given the opportunity to seek their affinity outside the pale of Holy Church. To retain our young men in the Church, we must (and can) without the adoption of liberalizing tendencies seek to keep our youth in touch with the times.

It is certainly wrong to expect everything from the power of words against the incentives of sensual appetites, and to consider ourselves able to guide the will of our youth by mere oral persuasion. In prisons and correction houses you may behold the fallacy of this notion. There you have opportunity to hear the lamentations of misery crying out with tears and rage: "Had my father and my mother and those set over me thrown around me safeguards from the wickedness of the world, I would not now be the monster before God and man that I am."

Our youth, upon leaving school or college, are thrown upon the world with a warning cry: "Look out! Be faithful to God and His Church! Be honest and upright!" But—poor creatures!—little do they know of the dangers and temptations of a deceiving and ungodly world. They are roughing it, with little or no assistance to counteract the taint of a vitiated atmosphere in which they are forced to move.

A Mass on Sunday and an exhortation to impart the fighting strength for six days against the devil and his henchmen. We send our youth in a briar patch, as it were, for six days, with a reprimand to come out on the seventh day of the week without a scratch and without a bur on their persons.

As they grow older, the young men may come out from the briar patch less frequently, or perhaps, not at all. Ah! then a frantic effort is made to extricate them from the path of perdition—but fails; our efforts are too feeble to break the fetters of vice and infidelity. Discouraged as fruitless endeavors, we weep and lament, we chide and exhort, we prick and stab the forlorn youth with the pen point of uncharitable criticism and condemnation! Will such harsh treatment avail anything? No.

What can be done? Organize our youth as they leave school or college, for education alone will not save them from the contaminating influence of a riotous age. Organize our youth upon leaving school and college, for the reform must begin where goodness is left off. Should the weeds be allowed to take root till the hardened ground makes it impossible to eradicate them? Lead and guide them, step by step, as they grow to manhood's estate.

Do this, organize, and posterity will be saved, our Church's glory will shine with a brilliancy never before witnessed. Society will enjoy a tranquil, perfect happiness never before experienced, and the lamentable evil of mixed marriages will grow less frequent.

While there exist many associations for young men throughout the length and breadth of our land, with a

greater or less degree of usefulness and varying success, yet we have no thorough Catholic young men's association broad enough to meet the masses, combining at once the religious, moral, temporal and social needs of our youth. Some associations embody the foregoing, but their virgin principles have been obliterated by petty squabbles and race and class prejudice; others again have been buried in the caverns or oblivion by the lack of encouragement.

In the advocacy of organization and association as an efficacious measure to arrest the disaffection among our youth, I would suggest, above all others:

1. The formation of a Blessed Virgin Sodality in every parish, division being formed according to age; thus providing first for the spiritual growth and perfection of the youth.

2. By forming a compact of the sodalities of the city or town parishes and organizing a central institute, the supreme advantages of which are shown by the successful experience of our non-Catholic brethren, in which all manner of things interesting to young men may find a place. Such centralization of moral and financial power would afford opportunities for the physical, social, moral and intellectual development, and in a superior form and at a less cost, than would be afforded by individual societies. Aside from the physical training, the library and reading and amusement rooms, and "socials" for the bringing together of our young women and young men of the proper age, classes could be formed for the study of any special branch of knowledge and learning as the tastes and requirements of individual members may dictate. Lecture courses could be arranged which would give reform advocates an opportunity to be heard. Miss Elder, for instance, could be given an excellent chance to show the advantages of country life over city life, and thus model and form the youth, at least some of them, on her principles in the springtime of life.

3. The direction of this central institute should be entrusted to a young, energetic priest, appointed by the Ordinary of the diocese, with full controlling power—devoting all his time and energy to its interests and success and making the young men's cause his special duty.

4. Where such central institute is not made up by local sodalities but by individual membership, a clause in the institute's constitution should require that all applicants must be members of a parish sodality or society—to avoid any charge, real or imaginary, that the institute is detrimental to parish organizations. This clause will commend itself to pastors.

Organize our young men! It is the only salvation of our posterity and our institutions. Let the youth receive the first and best attention next to the parochial school. It will tend to the greater glorification of God and His Church and the salvation of souls of our youth. It will add greater lustre to the works of man. It will facilitate parish work, and many struggling churches would now be flourishing congregations, and our pastors' monetary cry would be heard less frequently.

There is nothing in the world that will convince a thinking mind that it is more pleasing to God, who deigned to be born in a stable, who dwelt among lowly men, who died for our sins the awful, humiliating death on the cross, to be adored in a marble church, rather than to be worshipped in an unpretentious one, while hundreds and thousands of young men are drifting from the Church who would, with little direct effort, be maintained within the fold.

"The attitude of the Catholic body towards the young men is of a piece with its attitude towards the Catholic press and Catholic literature—frozen and dumb," says a Catholic writer. "The associations of young men among the sects, the labor of secret societies to spread their influence among them, teach no lessons to the Catholic body here any more than in Italy or France. Frozen and dumb they stand, and consider their duty done when the young man is provided with a copy of the Ten Commandments." This is the exact and most discouraging truth. Apparently, nothing short of a satanic cyclone will arouse the conscious duty Catholics owe young men.

The young man has cost a great deal. "He cost every groan in Gethsemane and every thrill of agony on Golgotha," exclaimed one devoted to this cause. "All the intercession of the mediatorial throne was for this young man and others like him. His worth is enhanced by what is in him and by what he may be and do. In that tabernacle of flesh is an alert mind, which can soar to the stars or sink to the pit. Within this young man are propensities which, if gratified, shall make him an incarnate scourge. In him are ambitions which may lead him to make the necks of ten thousand warriors the ladder by which he mounts to fame. Touched by the regenerative power of divine grace, his life may blossom with all sweet charities, and his consecrated energy may spiritually evangelize half a continent. There is in him an immortal soul! Is shall glow and burn with the life of God, and join the glad choruses of the redeemed, or it shall seethe and fume with the living death of sin, and wait with the defeated and ruined forever. We can help this young man. Speak to him. Tell him how much he cost. He does not know it now. The glaring light of this world blinds his sight. His value can only be seen in the shadows that gather about the cross.

Tell him of his peril. To that he is a stranger. Unless you or some one else speak to him, he will not know it until he is in the rush of the rapids, and the roar of the cataract smites his soul. Tell him of love—Divine love—which stooped to save him. Run, speak to this young man, for the sunset of your own days of labor for the Lord may be only an hour distant."

Indeed, it is our duty and it is in our power to help the young men. It is evident that an association, as we suggest, means strength and power, ruled by one guiding hand and directed to the same aim and purpose. It means a bond of love, of union, of fraternal charity. The establishment of such central organizations in our cities and towns, bringing all within a common bond of Catholic brotherhood, should not be allowed to remain unnoticed and a dream, but a work which the united force of local sodalities can easily accomplish; then we shall not have risked what ought to be more precious to us than any other treasure, the Catholic faith and Christian morality of our youth. Therefore, let our watchword be, "Organize the young men." TATTLER.

A TRIUMPH OF CHRISTIAN PRINCIPLES.

Some notable victories for the principle of religion in education have been recently won in England. At the School Board elections in London, on Nov. 22, the alliance of the Catholics and the adherents of the Church of England brought about the return of a majority of Moderates or "Clericals," as the friends of Christian schools are sometimes called. They number twenty-nine, to twenty-six alleged "Progressists," or advocates of non-religious education. The majority is small, but earnest and influential, and for the next three years there will be fair play for the denominational schools in London.

In Manchester and Liverpool also the Clericals have triumphed. In the latter city the "Progressists" elected only one candidate.

The result of these elections are only cumulative proof of what no well-informed persons doubt—that the overwhelming majority of the people of England—Protestant and Catholic alike—want religion taught definitely and dogmatically in the popular schools, and will have nothing to do with that "moral monster," as Gladstone calls a State-made undenominational system of school religion.

The school statistics speak for themselves. A blue-book published on Nov. 12 sets forth the fact that in the whole of England and Wales there are 19,571 elementary schools under Government inspection; of these, 4,903 are board schools, affording accommodation for 2,113,932 scholars, while there are 14,668 voluntary or religious schools with accommodation for 3,646,880 scholars. The voluntary schools are almost double the number of board schools, and provide for a million and a half more children.

Yet, with the exception of a small annual Parliamentary grant, these voluntary or religious schools are supported by private contributions. The board schools get the whole of the education rates, the greater part of which is contributed by the people who also maintain the religious schools.

Previous to the Compromise of 1870—to which the Catholics did not subscribe—all the schools of England were voluntary. The fact that these still outnumber the Board schools by 10,000, and that the Catholics have within the twenty-five years increased their voluntary schools from 400 to 370, shows that it is not possible to extinguish the voluntary system in that country.

The friends of religious education, Catholic and Protestant, are now thoroughly united, and there is no doubt that the voluntary schools, so dear to the people, will soon receive for the secular instruction given in them, which does not suffer in comparison with that given in the Board schools, a share of the people's money.—Boston Pilot.

John Boyle O'Reilly's Kindness.

Stories of John Boyle O'Reilly's good-fellowship and generosity are still current in Boston. A stranger, mistaking him for a friend, approached him from behind, slapped him on the shoulder and greeted him as Jack with all the warmth of a lifelong friendship. O'Reilly turned to face a very embarrassed man and said, holding out his hand: "I'm not Jack, but I'm glad to know and be the friend of any man that is as glad to see his friend as you seem to be." While O'Reilly was reading one of his poems after a semi-public dinner, and, as usual, was deeply absorbed in the task, a negro waiter walked across the floor with creaking shoes. O'Reilly, much annoyed, stopped and addressed half a dozen bitter words to the chairman. The waiter was thoroughly unhappy at the incident, and a guest who left the table after the poem was finished found O'Reilly in the hall humbly obliging to the negro and thrusting a \$5 bill into his hand.—Philadelphia Ledger.

"Satisfactory Results." So says Dr. Curlett, an old and honored practitioner, in Belleville, Ontario, who writes: "For Wasting Diseases and Scrofula I have used Scott's Emulsion with the most satisfactory results."

Can Recommend it. Mr. Enos Barnberry, Tuscarora, writes: "I am pleased to say that Dr. THOMAS'S ELECTRIC OIL is all that you claim it to be, as we have been using it for years, both internally and externally, and have always received benefit from its use. It is our family medicine, and I take great pleasure in recommending it." Minard's Liniment is used by Physicians.

THE RULE OF FAITH.

Last week the Halifax Chronicle published a report of a sermon preached in Trinity Church by the Rev. Mr. Almon, an Anglican clergyman of the Evangelical school. His text was Luke 3: "I was constrained to write to you exhorting you to contend earnestly for the faith once delivered to the saints." The sermon was, or was meant to be, a defence of the doctrines of Evangelical Protestantism, and a condemnation of Ritualism, and Catholicism. "Our system," said the preacher, "that the Word of God is the sole rule of faith. We maintain that from the early history of the Church this was its doctrine." The rule of faith has been the theme of endless discussion. The subject is now a trifle threadbare, and we would not so much as touch upon it here but for Mr. Almon's appeal to the records of the early Church and his overweening confidence in the strength of his position. "We are willing to meet our opponents anywhere," the Chronicle reports him as saying, "and are prepared to prove we are right."

Mr. Almon's thesis, that which he undertakes to prove, is that the Bible is the sole rule of Faith. It is well that he does not take this first principle of Protestantism for granted, as is usually done. The principle is certainly not self-evident. It requires proof. And whence is the proof to be drawn? We should naturally look to the Bible itself for it, since the rule of faith is not the product of man's reason, nor established by the will of man, but by the will of God. But nowhere in the Bible do we read that it is the sole rule of faith, nor can we infer this from anything that the Bible contains. On the contrary, it is very plain from the Bible itself that under the Old Dispensation, as well as under the new, certain persons were commissioned by God to interpret His law, to expound the Scriptures, to preach and teach with authority the truths He had revealed. Christ delivered His doctrine by word of mouth, and charged His Apostles to preach it throughout the whole world, thus declaring His will that men should know the faith from the lips of those whom He had commissioned to teach it. Hence we find St. Paul affirming that "Faith comes by hearing," and charging Timothy to commend the truths he had heard from him to faithful men, who should be fit to teach others also (2 Tim. 2). Thus does the Bible itself witness against the assumption that it is the sole rule of faith.

But Mr. Almon has appealed to the early Church, and to the early Church he shall go. The earliest writings of the sub-apostolic age now extant are the epistles of St. Ignatius, written in the beginning of the second century, and the epistle of Pope Clement to the Corinthians, written towards the close of the first. In these no direct reference is made to the rule of faith. But it is plain from the stress these writers lay on the duty of obedience to the pastors of the Church that their mind was on this subject. "Guard," writes St. Ignatius, "Epad Trallian, against such men; and guarded ye will be, if ye are not puffed up, nor separated from the God Jesus Christ, and from the Bishop, and from the regulations of the Apostles." Irenaeus and Tertullian, whose works date from the latter part of the second century, deal expressly with this point, and there is no mistaking the meaning of their words. "In explaining the Scriptures," affirms the former, "Christians are to attend to the pastors of the Church, who, by the ordinance of God, have received the inheritance of truth, with the succession of their sees." (Adv. Haer. l. iv. c. 43.) And again: "Supposing the Apostles had not left us the Scripture, ought not we still to have followed the ordinance of tradition, which they assigned to those to whom they committed the churches. It is the ordinance of tradition which many nations of barbarians, believing in Christ, follow without the use of letters or ink." (Ibid. c. 64.) Tertullian writes: "To the Scriptures, therefore, we must not appeal; nor must we try the issue on points, on which the victory is either none, or doubtful, or as good as doubtful. For though the debate on the Scriptures should not so turn out as to place each party on an equal footing, the order of things would require that this question should be first proposed, which is now the only one to be discussed: 'To whom belongeth the very faith: whose are the Scriptures; by whom, and through whom, and when, and to whom was the rule delivered whereby men become Christians. For wherever both the true Christian rule and Faith shall be shown to be, there will be the true Scriptures, the true expositions, and all the true Christian traditions.'" (De Praescript, Haer. 19.)

It is needless to quote from the writers of the centuries following. Their testimony is in full accord with that of those just cited. But there is another passage in Tertullian, written against the heretics of his day, which fits so aptly Mr. Almon's case that we cannot forbear quoting it. In the work already cited Tertullian writes: "On this principle, therefore, we shape our rule of prescription: that if the Lord Jesus Christ sent the apostles to preach, no others are to be received as preachers than those whom Christ appointed, for 'No one knoweth the Father save the Son, and he to whom the Son hath revealed Him.'" (Matt. XI.); neither does the Son seem to have revealed Him to any other than the apostles, whom He sent to preach, to wit, that which He revealed unto them. Now, what they did preach, that is, what Christ did reveal unto them, I will here also rule, must be proved in no other way than by those same

churches which the apostles themselves founded, themselves by preaching to them as well *etiam* voce, as men say, as afterwards by epistles. If these things be so it becomes forthwith manifest that all doctrine which agrees with those apostolic churches, the words and originals of the faith, must be accounted true, as without doubt containing that which the churches have received from the apostles, the apostles from Christ, Christ from God; but that every doctrine must be judged at once to be false which savoureth things contrary to the truth of the churches, and of the apostles, and of Christ, and of God.

If these things be so, that the truth be adjudged to us, as many as walk according to that rule which the Church has handed down from the Apostles, the Apostles from Christ, Christ from God, the reasonableness of our proposition is manifest, which determines that heretics are not to be allowed to enter upon an appeal to the Scriptures, whom we prove without the Scriptures. To such it may justly be said, Who are you? When and whence came ye? Not being mine, what do ye in that which is mine in brief, by what right dost thou, Marcion, cut down my word? By what license dost thou, Valentinus, turn the course of my waters? By what power dost thou, Apelles, remove my landmarks? This is my possession. Why are the rest of you sowing and feeding here at your pleasure? Mine is possession; I possess of old; I have sound title-deeds from the first owners whose property it was; I am heir of the Apostles; as they have charged me, so I hold it. You assuredly they have ever disinherited and renounced as aliens." (pp. 208-20).—Antigenish Casket.

READ AND DIGEST.

A Methodist Weekly Comments on Father Elliot's Remarks. The Rev. Walter Elliot, one of the Paulist Fathers, who believes that he is called of God to endeavor to convince Protestants and other non-Roman Catholic peoples of the superiority of Roman Catholicism over every other form of religion and has devoted himself to that work, published a paper entitled *The Missionary Outlook in the United States*, of which we print an extract from its publication in the Chicago Herald:

"The collapse of dogmatic Protestantism is our opportunity. Denominations and 'creeds' and schools' and 'confessions' are going to pieces before our eyes. Great men built them and little men can demolish them. The dogmas of older Protestantism are fading out of our people's minds or are being thrust out.

"How many earnest souls are about us weary of doubtful teachings, glad to hearken to eye and to believe, any one who promises them relief. See, too, and admire how their religious instincts strive after organic life. As Calvinism dies, Christian Endeavor is born and counts a million members in a day—good works making little of faith, as at first faith made little of good works. See that while Methodism leaves the slums, and is purifying in lordly temples and in universities, the Salvation Army scours the gutters of the city and with loathing, I tell you that the people around us are religious, that they long for God and are ready for those divine rules of the higher life called Catholicity. It is incredible that an intelligent Catholic shall not command the attention of thoughtful minds on questions of absorbing interest. Catholic truth is simple, credits itself, and is in the highest degree commendatory of the Church compared with the Protestant denominations.

"There can be little doubt that this republic will be made Catholic if we love its people as God would have us. Mice have destroyed the nets which chained lions, and insects great buildings. What of Methodists as here described? Every sentence of the foregoing is worthy of study, and should be weighed by Protestants.—(Methodist) Christian Advocate.

POOR DIGESTION leads to nervousness, chronic dyspepsia and great misery. The best remedy is Hood's Sarsaparilla.

Mr. John Blackwell, of the Bank of Commerce, Toronto, writes: "Having suffered for over four years from Dyspepsia and weak stomach, and having tried numerous remedies with but little effect, I was at last advised to give Northrop & Lyman's Vegetable Discovery a trial. I did so with a happy result, receiving great benefit from one bottle. I then tried a second and a third bottle and now I find my appetite so much restored, and stomach strengthened, that I can partake of a hearty meal without any of the unpleasantness I formerly experienced."

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The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the whole territory of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to

THOMAS D. EGAN, Catholic Agency, 42 Barclay St., New York, NEW YORK.

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Great battle the human drives out disease.

A Dinner Party exciting a hearty dinner.

A ball of lead of being a poison to the table Pills are troubles.

The secretion into healthy medicine to or Dyspepsia.

THE VICE OF

And he confessed, and repel of the day.)

Brethren: It is the laymen do not receive mission God has called the workings of men. How much time to do, not only for their fellow-Catholics outside the Church, but also for the laymen by the owing to the peculiarities thrown in bringing back to the only negligent many honest Protestants could never reach.

Now, Catholicism is a gift for which you are not called to do, not only for their fellow-Catholics outside the Church, but also for the laymen by the owing to the peculiarities thrown in bringing back to the only negligent many honest Protestants could never reach.