tures. I didn't think we'd ever see dressed in your actress things?

'Miss Dudley is not here. I am Sisters of the Poor; and I've come to collect money for the old people we look after. I live in Jersey, where we have a big, beautiful place for

'A Catholic, really! A nun! A

Little Sister of the Poor 'A happy Catholic, a happy nun, with her lovely smile. in living with Miss Dadley, a Catholic herself, that I learned the meaning of my real desires, that I found myself. And now Jacques, you will be the first, I know, to give me some thing for our dear old people.

Jacques had the name of being rather mean and close, but he prom ised her a golden piece and gave her the loose silver he had in his pocket for love of her dear self. But, nevertheless, he shrank from her, because she was that strange thing, "a Catho

Three months after he married Amy, who was of no particular re-ligion, like himself. But the evening before the wedding he took down the picture of "a Catholic nun," and before he burned it he kissed the quiet face.-E. G. Robin, in the English Messenger of the Sacred

"HONOR THY FATHER AND THY MOTHER"

There is a growing evil in Catholic homes to-day that must be nipped in the bud - the disrespectful attitude of children towards their parents. There is scarcely a home that is not affected by it, some one or more members of which have thrown off parental restraint and treat with either open or veiled contempt the authors of their being. To such an extent has this evil grown particu larly among "our boys" that Rev. Doctor John I. Whelan, editor of The Tablet, made a strong comment on it in a recent issue of the paper.

What a tragic word is 'Mother.' The irony that makes of motherhood a tragedy, and God like, consists in the fact that bratal, worthless, selfish sons traffic in it. 'They know not what they do.' But one day there plaint of many a heart broken mother plaint of many a heart broken mother what they do.' But one day there help—no, God cannot help—and His ally, the devil, will scoff at the his selfish propensities and that now tramping on her heart. There is no deep enough for him. When time merges into eternity, many of our boys, in hell will be wishing that they had been born girls."

doesn't include all "our boys," but rather only a certain class - a class that is the scourge not only of the home, but of society. There are plenty of "our boys," that are a blessing instead of a curse to their parents. It is not of them that Dr. Whelan speaks: it is of the worthless class only. And speaking of this class of boy, every word he says is true. The boys he alludes to are the losfers of the home and of the street corner. The boy who will father or mother, who makes life a do an honest day's work, so long as he can loaf, and whose career usually | books that should be written." ends in the jail or the penitentiary; them in the budding stage, and unless something is done to save ful fate of which Doctor Whelan

Is it the fault of the parents or the fault of the boy? It seems to be an Epistles with a declaration which unanswerable question. Sometimes much indulgence on the part of the The Irish mother makes a god of and ink; for I hope that I shall be her son nothing is too good for him. with you, and speak face to face." He is the pivot on which depends the smooth evolution of the house-His wants are seen to The mother, God help her, will often sacrifice everything for his comfort, and for what thanks worse than nothing, abuse and con-

I heard a lecture recently on this of Irish parentage himself and conse quently not prejudiced, said bitterly: in order when I come."—(Cor. xi. 34.)
"Irish mothers are to be blamed Can non-Catholics point out the greatly when their sons turn out place where these regulations are badly. As children they are given every indulgence. When the boy goes to work and earns say, \$5 a week, and gives the mother \$2 she that, when I was yet with you, I told is delighted and proclaims his you these things? and now you know generosity from the housetops. The what withholdeth, that he may be neighbors all hear of the generosity revealed in his time" (2 Thess. ii, 5, word is said about the daughter who ings as a matter of course. Later What is that thing? Is it written when the boy earns a good salary he anywhere? There is, then, a revelagrudgingly hands his mother \$4 tion which certainly was not comsometimes much less, and expects the attentions and all the luxuries of a first class boarding house or hotel. There was one case.' the lecturer added, that he knew personally where three sons lived on the earnings of their mother, a poor the neighbors think," was her answer. sense and those grovelling ideas ascribed to the demands of court. They look down, immutable as God's

you here again. You've come with poor old woman is still working,"
Miss Dudley? and—but why are you added the lecturer—a case of slow murder. Her heart is broken, for they abuse her as well as live on the not an actress, dear old friend. I am fruits of her labor. Not a kind word a nun, really. I belong to the Little does she hear from them. Only

curses Then there is another class of boys - drinking boys, who trample on their mothers' hearts every day of their lives. They shame her by their conduct. They drink and carouse and make the home a hell and, instead of turning them adrift to look out for themselves, the poor, was in studying the part I played and foolish woman, mother-love tugging at her heart strings, hides their failings. When liquor leaves them broken and wrecked she will nurse them as tenderly as when they were babies on her knee. Oh, it is too pitiful the advantage that is taken of mothers by worthless sons.

A course of lectures on this subject

worthless sons might work some good. The sons would not attend, but the parents might, and so work a much needed reformation, as to their course of conduct in fature with reference to such sons. A firm and would often do much to mitigate would perhaps dispel the false sense of shame under which they are lator. ing in hiding their brusalities. If the boys had any sense of shame left it might prove the remaking of them to turn them out of the home and leave them on their own resources. Nover fear that they would die of starvation, or be in want of a roof to cover them, so long as suffering from constitutional laziness. Contact with the world will cure their complaint sooner than any thing else. If it doesn't, then the case is hopsless, and fathers and mothers of such sons can only pray for them; there is nothing else left

for them to do. The moral of this article is: Start early with the boy in teaching him self-reliance and respect for authority. Make the home the sweetest place on earth and lather and mother the king and queen. This cannot be done without spiritual help. Religion is one of the most important factors. Instill love of God the neighbor and the home, and you will be in the fair way to rear a boy that will be an honor to his parents, an honor to his country and an honor to his

matricide who killed his mother by there is no room for her in his affac tion - for he has none. such a darling little baby," sighs the mother. "Ah! it is too hard — too hard." She can do nothing but weep ey had been born girls.

This is a terrible arraignment of properties of the propert and pray for his redemption -

NOT EVERYTHING

PERTAINING TO REVELATION OF GOD WAS COMMITTED TO WRITING

the following declaration : "There live on the earnings of the poor aged are also many other things which Jesus did, which if they were written hell to them; the boy who will not every one, the world itself, I think, would not be able to contain the in the face of this declaration, will that is the boy to be loathed by all dare assert that everything is writ decent people. Unfortunately there ten? Here, as a manifest proof that are many of them, and still more of it never was the planof Divine Provi dence that all should be written, the Evangelist closes his account with them from themselves and put the avowal, that he knows many fear of God in their hearts, there is things more than Christ did, many nothing left for them but that dread. more words that He uttered, and many more examples that He gave, than he commits to writing. same Apostle concludes his two last seems to have been written purpose-- very often - it is the fault of too ly to contradict the assertion of non Catholics: "Having many things to parents, particularly of Irish parents. write unto you, I would not by paper The Apostle had many things to write, and consequently these things were necessary, or at least useful, and still he declines writing them. Who will, in the face of this declaration, maintain that everything pertaining to the revelation of God is written? Again, St. Paul, no doubt, made important regulations concernvery subject. The lecturer, who was ing the Lord's Supper, as he asserts in those words,—" The rest I will set goodness of her son. Not a 6) The Thessalonians, then, had learned orally from St. Paul, and expected to give in all her sarn- knew what withheld antiChrist.

mitted to writing. The first chapter of the Acts of the Apostles expressly states that Jesus Christ employed the forty days which elapsed between His resurred tion and ascension in teaching His the earnings of their mother, a poor Apostles: "For forty days appearing widow advanced in years, feeble in to them, and speaking of the kingdom and more in need of attention of God" (Verse 3) And now where herself than to have to work for are those heavenly instructions given these young brutes. "Put them out," by Christ, now risen from the dead, he had urged the woman. But his to His Apostles, who were now, in a

"I'd be ashamed to do that." "So the which had besotted their hearts dur- ship. They represent money spent truth itsels, on the populous haunts ing their former intercourse with simply and solely on self. Him? These instructions which THE SOURCE OF THE lasted forty days take up only a few lines in the Scriptures ; whereas the discourse of our Lord on the eve of his death, a discourse which could have lasted but a few hours, takes up five chapters. No doubt, these discourses for forty days were of the greatest importance, since the sacred writer says they related to the kingdom of God; and who can doubt but that the necessity of giving those instructions was one of the great objects of the stay of the man God among mortals? Scarcely anything of these discourses is written; not that the Apostles had forgotten them. but because it was not deemed necessary to write them. This fact, taken in connection with another, shows how absurd and untenable is the Protestant theory about the sufficiency of Scripture. History represents to us the Christian Church springing from its cradle with dogmas, rites. practices, fasts, feasts, sacraments and yet there is no direct mention of many of those things in Scripture, at most only a remote or obscure allu-Who, then, can resist zion to a few the miseries the parents suffer. It the conclusion, that the Apostles received upon those points instructions which they delivered orally, and which they wrote, not with ink or paper or parchment, but in a more substantial, imperishable, and authentic way, in the habits and practice of the faithful? Many things. in particular concerning the sacred rites of divine institution which we call Sacraments, are not mentioned they are strong and well, and only in Scripture : but such rites were unquestionably written in the practice and habits of Christians; which was a safer way to propagate them than writing them in a book, especially as the latter way had many inconveni ences, since the pagans should not be allowed a free access to those peculiar rites which they would under-stand but imperfectly from a book, and which they would disfigure; and hence we find, in the very first ages of Christianity, frequent allusions to the fact of the rites and mysteries of ity, these victues have small chance Christians being made a subject of for play. Consequently our young secrecy, so as to conceal them from the knowledge of the pagans. And this law of secrecy, which history proves most clearly, was nothing but the continuation of the plan alluded to in the Scriptures themselves,not to write everything, but to trans mit much by the belief, practice, and

WHY YOUNG MEN DON'T MARRY

habits of the Christian people. - Our

SELFISHNESS TOO OFTEN THE CAUSE OF THE TROUBLE

Some time ago, writes Frances J. ealy, S. J., in America, a young Catholic gentleman was asked why he did not marry. He was drawing a very good salary and seemed altogether an eligible candidate. His reply, however, was simply that he could not afford to marry. Some time later I had occasion to mention this incident and was told that the same thing had been said by other prosperous Catholic men. Indeed, this attitude seems to have become rather typical of well-to do young St. John concludes his Gospel with Catholics as a class.

Now, of course the high cost of marriage has become proverbial, in fact, a venerable joke, and I am well aware that there are young men who cannot afford to marry. But the curious thing is, that there are the very fellows who make the venture. struggle, but somehow or other they manage to get along and live happily. Hence the complaint of their more prosperous brothers would at first seem a trifle insincere.

EXPENSE ACCOUNTS The complaint, we are told, is not without good foundation. How can young man, even if prosperous, or rather especially if prosperous, do otherwise than balk at marriage Think of the extravagance of the oung ladies of his own social plane. Can he summon up courage to keep company with a girl, his social equal, when he learns the size of her expense account? Hardly. The first test applied to him is, "Does he own an auto?" Strong sterling manhood is stringently required of him, but this is only a minor qualification. He must make frequent and tasteful gifts of expensive confectionery and flowers. He must entertain regally at theater and restaurant and country club. He must show a record of consistent social brilliancy. Lastly, alas for the bank account! he must dress irreproachably. These, let us not forget, are the prerequisites of courtship. What then shall the demands of marriage be?

That this state of affairs exists must, I think, be admitted. True. many Catholic girls are superior to such folly. But many others are quite as exacting with their suitors as are young ladies outside our Faith. And even when the girl wants to be wholly reasonable, it takes real courage to ask her to leave live, to say the least, on a more

So much for the young ladies. But is personal extravagance wholly unknown to the male sex? Your young society man smiles at the expensive vanities of his younger sister, but he has darling follies of his own. Run over his clothier's check up his club account, picture that long list of unitemized expenditures, tie clasps, tobacco, taxi fares. There, of course, are all necessities, as are the purchases of likewise, of the Catholic Church-

THE SOURCE OF THE EVIL And right here we have the source of the whole difficulty. Selfishness is, of course, one of those beautifully universal faults that can carry the blame for every evil under the sun. But here the casualty is more than ordinarily evident. Our young man begins adult life with only a vague and remote intention of marriage; for social and professional success his desireisearnestandintimate. He wishes to have a good income and get good returns for it. He wishes to be prompt and proper in his attire. He wishes to be prominent in fashion-able clubs. He wishes to dine well and dance well and see good "shows He wishes to read the latest books and be a clever talker. He wishes to be admired. He keeps company, of course, but with vague intentions It is only a part of the social game. As he grows older, marriage does become a natural prospect. By this time he has acquired a settled desire for a life artistically complete in its externals. He would like to have a wife and a home, but these involve compromises. If he can marry without taking in his horns, he will marry. If he can marry and still be the clever, dashing fellow, still receive the multitude's adulation, then he will marry. But to modify or abandon that artistic ideal, to descend from his pedestal to wear the sackcloth and askes of domestic that is another question. If he has to spend his money cautiously. prune his tailor's bills, drop a few of his cabs and settle down to the simple life, marriage, he thinks, is not a consummation devoutly to be

SELFISH CALCULATION

Plainly, the trouble with our young friend is that he is selfish, unspeak ably selfish. Truly he cannot afford to marry and romain selfish. Marriage, if it is to be more than a mockery, demands sacrifice and humility. But in the modern whirl of artificial takes no thought of supreme expression to his manhood by loving and striving and struggling to make a family happy. He only wonders whether he can have happy family without foregoing the poor vanities of his later boyhood. He does not really love, he calculates. It all this were not strangling in berent nobilities in our young man, if it were not an actual menace to society, if it were not helping to make holy Sacraments merely a sociological problem, then I should have noth ing to say about it. But since it is doing all this, the occasion calls for

Yet the situation leaves much room for hopes. These young men can afford to approach marriage cautiously; but caution does not mean indefinite delay. They are facing a problem that is really difficult. But they are by supposition men of initiative and resource. And have they no resource but bribery when they want to win a lady's heart and hand?

One word more about the girl's extravagance. Does it not seem that when he has really won her love, the example of the husband's economy self-sacrifice will raise any worthy Catholic wife above her fool ish extravagance? I think it will, and I think our Catholic young men should regard the problem in this light. Pray, I would tell them, to be guided to a virtuous wife. But do not be so vain as to ask all and give nothing. Do not be so vain as to pray merely for a woman whom you can love. Pray with humble heart for a great soul who can love you.

THE CATHOLIC CHURCH THROUGH THE AGES

Go where we will throughout the world—traverse the length and breadth of the earth—and the influance of Christianity is felt; and here we mean the Christianity of the first | question. Christians-the truths taught to mankind first by the Church of Christ. not the distorted views held by heresiarchs in the early centuries or by so called "reformers" some five and six hundred years ago, or even today by members of the warring denominations, "who are still blown about by every wind of doctrine," as the Apostle says.

What Church, but one, has the distinctive marks of unity, verity, apos-tolicity, catholicity and holiness? What Church, but one, claims such unusual and supernatural characteristics? Only she whom we know to be "the pillar and ground of truth," one in her teachings, universal in her extent and prestige, holy because of her origin, traditions and ideals, and apostolic in spirit as in fact, since she alone can rightfully claim what every historian must concede to her-a Divine Founder, and His twelve chosen Apostles for her first ministers the comforts of a wealthy home and and preachers and the four great Evangelists and other New Testament scribes and Saints for her earliest sacred writers, theologians

and moral philosophers. And has she ever proven false to her trust as a Divinely appointed Guide for men? Has her mission been a failure and her precepts proven of no avail in these times of storm and stress, of "wars and rumors of wars?" Let us think for a moment how the figures of Our Saviour and His Saints-the Saints,

ofmankind—upon hovels and palaces; from stately Cathedral spires, rarely sculptured niches, richely painted windows—some of them, alas! reduced to hidecus ruin by shot and shell-horrible anomaly, this destruction and death supreme in the sanctuaries of peace! Too the humble wayside shrine, where, often, the Crucified extends His arms in mercy to all, suffers from the passions of men and is a mute witness of their

lust to kill. Yet eternity remains; and the Church ceases not to remind us of that. War may devastate her temples, lay wastethe fruitful fields and pour forth the blood of her sons in the valleys whose innocent beauty has been cruelly marred and their quietness violated with unhallowed din; but religion remains. Though all the other bulwarks of society be broken, we have the Church to perpetually "justify the ways of God to man, and to uphold His law before their eyes. Art may be annihilated, industry crushed, and the very in stincts of humanity and decency may be trodden upon by Mars in his un reasoning fury; civilization itself may seem doomed but the Church of God will continue to exist troubled and harassed, it is true, but nowise doubtfal of her Divine mission of saving souls.

She will always be a compassionate Mother to her suffering and some-times sinning children; she will care for their temporal welfare, and take tender care of their bodily wounds in her institutions of mercy and charity; but her chief concern is for their eternal happiness and that they be prepared for their paramount final destiny-an immortality of lasting peace and joy, that no man can take from them, and where there is "peace such as the world cannot give."-Robert Cox Stump, in Catholic Col-

RELIGIOUS

INDIFFERENCE

Defections from Church, and indif ference to religious practices bring considerable consternation to all who are interested in the welfare of religion. It has been repeated time and again by many well informed people. that there are at least 60,000,000 in the United States unaffiliated with any church or sect. Inquiry is always in order as to the causes of this widespread indifference and, as far as those outside the our attitude toward one of Christ's pale of Catholicism are concerned, no satisfactory answer has yet been tound.

History shows clearly that the

events of one spoch have a decided effect upon the developments in later ages. When a great revolution was launched by an apostate monk about four centuries ago, a beginning was made for the state of affairs tha vails today. The havoc Luther wrought did not cease with his de mise, and he is an historic exemplification of the Shakespearian adage that the evil men do lives after them The cardinal principle of his so called reformation undermined authority and left to the individual the privilegs of rejecting any or all objective religious truth, in accordance with his subjective whims or fancies One denied more than another, and each succeeding generation has ruled out of court something the ancestors considered assential, until in our day there is not enough positive dogmatic belief insisted upon by all the sects combined to distinguish their Christianity from a philosophical creed, which a pagan who had never heard of Christ, might not readily embrace and easily profess. To take an illus tration: Baptism is a sacrament of the New Law which makes us Chris tians; it is the sacrament of re generation, without which, in the words of our Lord, one "cannot enter the Kingdom of God." This is a cardinal truth of Christianity; never theless, you may hear of so called bishops and ministers debating about its necessity, and coming to the conclusion that it does not matter much whether a person is baptized or not when the salvation of the soul is in

When all the supernatural elements are obliterated from a religious creed, it ceases to be a religion; you can't worship a supernatural Being, or live a supernatural life, if you want to limit the term of human ex istence solely to this world, and reason alone, unaided by faith, is not enough to make and keep anyone s disciple of Christ. The Tubingen School, with its newer and higher criticism of the Scriptures, Jena, with ite malicious perverter of facts in the materialistic Hegel, Carl Marx, with his chimerical proposals about creat ing a heaven for the proletariat here below, and the philosophy of the last century with the stamp made in Germany upon it, are all, at least partial explanation of the defections from Church.

The wind has been sown, the whizh wind is being reaped. And it will continue to increase in volume and violence among those, who are making for themselves a God to their own

image and likeness.

Men are not going to church in thi country today because the supernatural is not given place in their lives to which it is entitled. The utilitarian standard of the age, and exaggerated ideas about liberty of thought and action in matters of belist are mainly responsible for the woeful disregard so universally prevalent in the United States. The con dition is the logical outcome of the apostasy from the Church of Christ in the sixteenth century. A besetting sin of this age traces its origin back in a direct line to the time when

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