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I didn't think we'd ever see you here again. You've come with Miss Dudley?—and why are you dressed in your actress things?
'Miss Dudley is not here. I am not an actress, dear old friend. I am a nun, really. I belong to the Little 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 them.
'A Catholic, really? A nun! A Little Sister of the Poor?
'A happy Catholic, a happy nun," she said with her lovely smile. "It was in studying the party played and in living with Miss Dudley, 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 something for our dear old people."
Jacques had the name of being rather mean and close, but he promised 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 Catholic nun."

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 particularly among "our boys" that Rev. Doctor John L. Whelan, editor of The Tablet, made a strong comment on it in a recent issue of the paper. He says:

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

NOT EVERYTHING PERTAINING TO REVELATION OF GOD WAS COMMITTED TO WRITING

St. John concludes his Gospel with the following declaration: "There are also many other things which Jesus did, which if they were written every one, the world itself, I think, would not be able to contain the books that should be written." Who in the face of this declaration, will dare assert that everything is written? Here, as a manifest proof that it is never the plan of Divine Providence that all should be written. The Evangelist closes his account with the avowal, that he knows many things more than Christ did, many more words that He uttered, and many more examples that He gave, than he commits to writing. The same Apostle concludes his two last Epistles with a declaration which seems to have been written purposefully to contradict the assertion of non-Catholics: "Having many things to write unto you, I would not by paper and ink; for I hope that I shall be with you, and speak face to face." 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 concerning the Lord's Supper, as he asserts in these words:—"The rest I will set in order when I come." (Cor. xi. 34.) Can non-Catholics point out the place where these regulations are found? Furthermore, the same Apostle, writing to the Thessalonians tells them: "Remember you not, that when I was yet with you, I told you these things? and now you know what withholdeth, that they be revealed in his time" (2 Thes. ii, 6, 7) The Thessalonians, then, had learned orally from St. Paul, and knew what withheld anti-Christ. What is that thing? Is it written anywhere? There is, then, a revelation which certainly was not committed to writing. The first chapter of the Acts of the Apostles expressly states that Jesus Christ employed the forty days which elapsed between His resurrection and ascension in teaching His Apostles: "For forty days appearing to them, and speaking of the kingdom of God" (Verse 3) And now where are those heavenly instructions given by Christ, now risen from the dead, to His Apostles, who were now, in a great measure, freed from that carnal sense and those grovelling ideas

"I'd be ashamed to do that." "So the poor old woman is still working," added the lecturer—a case of slow murder. Her heart is broken, for they abuse her as well as live on the fruits of her labor. Not a kind word 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, 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 of worthless sons might work some good. The sons would not attend, but the parents might, and so would much needed reformation, as to their course of conduct in future with reference to such sons. A firm hand would often do much to mitigate the miseries the parents suffer. It would perhaps dispel the false sense of shame under which they are laboring in hiding their brutalities. If the boys had any sense of shame left it might prove the remarking of them to turn them out of the home and leave them on their own resources. Never fear that they would die of starvation, or be in want of a roof to cover them, so long as they are strong and well, and only 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 hopeless, 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 father 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 then 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 God.
"O! if I only had the roaring of my son over again," has been the plaint of many a heartbroken mother. Make the home the sweetest place on earth and father 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 then 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 God.

WHY YOUNG MEN DON'T MARRY

SELFISHNESS TOO OFTEN THE CAUSE OF THE TROUBLE
Some time ago, writes Frances J. Yealy, 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 Catholics as a class.

THE CATHOLIC CHURCH THROUGH THE AGES

Go where we will throughout the world—traverse the length and breadth of the earth—and the influence of Christianity is felt; and here we mean the Christianity that first came into the world by the Church of Christ, not the distorted views held by heresies 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, apostolicity, 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 and preachers, and the four great Evangelists and other New Testament 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 those 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, likewise, of the Catholic Church—are found all over the civilized globe. They look down, immutable as God's

ship. They represent money spent simply and solely on self.
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 desire is earnest and intimate. 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 fashionable 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 admitted. 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 sees the latest book he the clever, dashing fellow, still receive the multitudes' adulation, then he will marry. But to modify or abandon that artistic ideal, to descend from his pedestal to wear the sackcloth and ashes of domesticity, that is another question. If he has to spend his money cautiously, prune his tailor's bills, drop a few of his clubs and settle down to the simple life, marriage, he thinks, is not a consecration devoutly to be wished.

RELIGIOUS INDIFFERENCE

Defections from Church, and indifference 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 pale of Catholicism are concerned, no satisfactory answer has yet been found.
History shows clearly that the events of one epoch 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 that prevails today. The havoc Luther wrought did not cease with his demise, and he is in the historic exemplification of the Shakespearean 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 privilege of rejecting any or all objective religious tenets 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 essential, 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 illustration: Baptism is a sacrament of the New Law which makes us Christians; it is the sacrament of regeneration, without which, in the words of our Lord, one "cannot enter the Kingdom of God." This is a cardinal truth of Christianity; nevertheless, 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 question.

EXPENSE ACCOUNTS

The complaint, we are told, is not without good foundation. How can a young man, even if prosperous, or rather especially if prosperous, do otherwise than balk at marriage? Think of the extravagance of the young 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?

THE QUEEN'S NEPHEW

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 the comforts of a wealthy home and live, to say the least, on a more modest income.
So much for the young ladies, but is personal extravagance wholly unknown to the male sex? Young young society men smile at the expensive vanities of his younger sister, but he has darling follies of his own. Run over his clothes' bill, check up his club account, picture that long list of unutilized expenditures, tie clasps, tobacco, taxi fares. These, of course, are all necessities, as are the purchases of the lady. But they cannot be ascribed to the demands of court-

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So much for the young ladies, but is personal extravagance wholly unknown to the male sex? Young young society men smile at the expensive vanities of his younger sister, but he has darling follies of his own. Run over his clothes' bill, check up his club account, picture that long list of unutilized expenditures, tie clasps, tobacco, taxi fares. These, of course, are all necessities, as are the purchases of the lady. But they cannot be ascribed to the demands of court-

men rebelled against an authority that was necessary if they were to remain attached to practices of their faith—Providence Visiter.
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 existence solely to this world, and reason alone, unaided by faith, is not enough to make and keep anyone a disciple of Christ. The Tubingen School, with its newer and higher criticism of the Scriptures, Jena, with its malicious perverter of facts in the materialistic Hegel, Carl Marx, with his chimerical proposals about creating 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 whirlwind 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 this 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 belief are mainly responsible for the woeful disregard so universally prevalent in the United States. The condition 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