

No country in the world is so partial to look forward to the coming of the twelfth month.

It is true that O'Brien, notwithstanding his determination to live his life, so long as he is able, his advice was sought and prized by his countrymen, and we are indebted to his influence for the National Parliament, which has been entirely restored, and which was deposed from his party, the Irish in Parliament all appearances, been they desire the enthusiastic support of the United States, they are not sincere and do not hesitate to seize opportunity now offered to them, which they would have Mr. Gladstone at the time held in the summit of carrying a new constituency. For, as the first Home Rule Bill passed through the House, it would have encountered an insurmountable obstacle, the part of the overwhelming majority in the House.

The situation now created by the Irish Nationalists at the present time is essentially different. It is now imperatively necessary for the Government itself, and not the secessionist, Premier Balfour, to depend on his own support, and he is reasonably sure of it. He has the right of appeal to a higher authority being understood, when the case requires it and to be made in the right way.—(Instruction.)

These are some of the things that the new Irishmen have a chance to do within their grasp, and which they are almost certain to be the House of Lords, for notwithstanding the Duke of Devonshire and the Premier still have a large majority.—New York.

Card of Thanks

The Sisters of Charity, who have been so generously remembered on Christmas day.

To one, and all, we most appreciative thank return as lies in our power and unflinching make it.

The grateful daily pen little ones, will we trust, thank blessings upon the factors and assure them a prosperous New Year.

Holy Duty of Christian Parents

"And not finding Him, they returned into Jerusalem, seeking Him." (Luke II., 45.)

These words are of great importance to us, as they give us the first and last information of the youth of our dear Lord. They tell of the visit of Jesus in company of Joseph and Mary to the holy temple at Jerusalem, a visit certainly not binding on the Child Jesus, but undertaken to teach us, one and all, that we must love the House of God, and take delight in serving God in His holy temple. It must have been a great joy and happiness for the Blessed Mother to accompany her Divine Son to the temple, but what anguish and grief must have filled the heart of this loving mother, when she missed Jesus, and did not find Him with her kinsfolk, as she had expected! She knew that the hand of God was with her and Him, but to be separated from the object of her love, left her no rest, until she had found Him in the temple, the object of admiration and wonder of all on account of the heavenly wisdom He manifested. In this case and worry of the Blessed Mother I find a lesson, worth considering, as it teaches parents what great care they should bestow upon their children in order to make them pleasing to God Almighty.

The laws of nature make it a duty of parents to watch over their children, and to remove from them what could harm their body. Holy Religion goes a step farther, and demands under pain of sin, that parents take good care to keep from their children everything that would mean the spiritual ruin of the immortal soul, the image of God. For this reason God has elevated marriage and raised it to the dignity of a holy sacrament, has attached to it numberless graces and blessings, so that parents may bear the heavy burden of bringing up their children in the fear of the Lord. It is He alone who fully understand the weakness of man, and for that reason God is so willing to assist Christian parents and help them to carry out His purposes in instituting the married state. Who could consider the nature of man, and deem this watchfulness of parents superfluous? It is true, that in baptism the stain of original sin has been taken away from us, but the evil inclinations, the passions of man are still there, as a reminder of our human nature, and to put us on our guard!

Who is better qualified to watch over the children than the parents, under whose eyes they grow up, and who are constantly at their side? There are no two children alike in this world, and who should detect the different characters, good and bad qualities of the children, if not the own parents? Hence, the duty of Christian parents to watch over their children and look into their hearts, and observing evil inclinations, correct them in time. This duty is so important, that we may well say, that many parents who

now complain about their children not obeying them, or treating them with contempt, had better examine themselves about their own carelessness in correcting the faults of their children in younger days!

Many, who are now a shame and disgrace to their parents, might be their pride and a source of consolation, had the parents of these very children done their full duty and listened to the advice of such persons, who have a divinely constituted right to correct the faults of children. Let a pastor, or a teacher, make use of this right, and what is the usual consequence? How many parents will side with the pastor, how many will defend the action of the teacher? Not long ago a mother told her little boy that, if the Sister made him stay again after class, to throw his slate at her! That's bad advice, and must sooner or later prove injurious to the child, and would you wonder if this very boy would some day strike his own mother and give her a dose of her own medicine?

Parents, watch your children, and watch the other people of your family and home. Big business houses have their agents, and the devil is in the same old wicked business for years. He is experienced, you are not; agents may hesitate to approach this or that person, but Satan even tempted our dear Lord! Do you think he is afraid of you and your children?

Parents, watch your children and make it your business to find out with whom they associate, what pleasures they seek, what principles they hold. It's too late to save the lamb after it is in the lion's den, but the watchfulness of the shepherd will prevent the danger of this lamb falling a prey to the voracious lion!

Many of our workshops and factories are no better than a lion's den, and some of them are a veritable ante-room to hell! And still so many parents never worry over this point. As long as the children bring home their wages, these parents are satisfied—their conscience is asleep, the immortal soul of the child is not worthy of consideration. Is this your picture, my friend? Will God ask how much your children earned, or will He ask, what you have done for the soul of your child? The soul is the image of God; it is the superior element in man, and hence must receive the greatest attention. You know this, and still, perhaps, your own children are missing Holy Mass, hear no sermon, listen to no instructions, and still you think you are making a pretty good Catholic of your son or your daughter!

Nonsense, I say most emphatically. The alarming increase in mixed marriages, the serious losses the church is sustaining from day to day, the want of child-like, simple faith, is but the result of the carelessness of parents.

Wake up, parents; admonish, beg, entreat your children to watch over themselves and their comrades! Pray for your children and teach them by word and example to fear sin and love God, so that you can depart in peace from this world, and need not fear the Eternal Judge in rendering an account of your life.—B. B., in St. Anthony's Messenger.

afforded, so that the new St. Vincent's Home will include all that the experience of up-to-date sociologists can suggest in every detail. He will expect when all his plans are realized, that it will be an institution surpassed by none and equaled by few in the United States.

According to the building scheme, which has been approved by Bishop McDonnell and the Board of Bishops, the new home will contain six stories and a basement. It is designed to accommodate more than two hundred boys.

In the basement will be located a large recreation room, a bowling alley, the refectory and shower and rain baths and the lavatory. The plumbing will be the most modern obtainable and accord with the very latest code of sanitary science.

The chapel, an apartment, 57 by 27 feet, will be located on the first story. Here also will be two large parlors, the reception rooms and offices needed to carry on the work of St. Vincent's Union, the organization by means of which the home is

supported. The directors' rooms, library and reading rooms, billiard and pool rooms for the boys and a large assembly room will be located on the second story.

On the third story a number of small rooms for working boys, several large class rooms for the instruction of both day and night classes, and apartments for the assistant to the director will fill all the available space. The entire fourth story will be given up to spacious and airy dormitories and lavatories for the smaller boys.

The kitchen has been placed on the fifth floor, together with the storage plant and the rooms for help. The infirmary and a fine large gymnasium will fill the remaining space. The location of the kitchen here will remove the smell of cooking from the building and further conserve its sanitary advantages.

With the exception of the laundry the entire sixth story will be devoted to a roof garden and playground for the smaller boys.—A commodious elevator and dumbwaiters will afford rapid communication between the floors.

The safety of the inmates will be provided for by three exits and two wide stone and steel staircases. Outside there will be spacious fire escapes, which will be made as ornamental as the character of their construction will permit.

In Father Blake's scheme the chapel, the workshop, the class room, the library, the reading room and the gymnasium hall each in turn play an important part in the moral, mental and the physical development of his boys in their progress toward becoming useful members of society.

It is his hope ultimately to have the home in the city a sort of reception house and school for the boys. He will have a farm, with industrial and trade schools, in a country district of Long Island, where the boys will be instructed in manual trades at the same time they receive their mental training.

He has received so much encouragement since he started the idea of this new building that he feels when it is completed and the public appreciates how well the boys are getting along there he will not long lack the means to carry out the full details of the foundation he hopes to have. It is a great chance, he says, for some wealthy Catholic of Long Island to perpetuate his name in a memorial that will redound not only to his own name but to the special benefit of the whole community.

The plans for the new building have been ready for some time, but owing to the extra cost of making it fireproof and the unsettled condition of the business market, resulting from strikes and the extraordinarily high prices of building material, it was impossible to make much progress.

The boys of the home are all friendly and most of them orphans. There are no drones or idlers among them. They are divided into two classes—working boys and school-boys. All go to class daily until they are fourteen years old. Suitable employment is found for them near the home. They rise every morning at 6 o'clock. Breakfast is served soon after and the boys start for work. At noon a substantial dinner is enjoyed, those absent through employment being served at night. Supper is eaten at 6 o'clock.

The evening is spent in games, reading, home study and class work until half-past nine o'clock, when all retire. On Sunday after Mass the working boys give an account of their earnings for the week. The wages of each boy are placed in bank to his account. Thus when each boy leaves the home he has a small sum to give him a good start, and besides has learned the habit of industry and thrift.

St. Vincent's Union, the members of which support the home, has branches all over the city, and in fact, all over the country. Each member pays twenty-five cents a year, and the aggregate of these small amounts makes the total through which Father Blake accomplishes so much good. He has devoted his life to the work. Since his ordination he served for a short time assistant in one of the local churches. Bishop McDonnell then sent him to take charge of St. Vincent's Home, and the great success he has made of this work shows how fortunate the choice was and how well fitted he is to carry out the plans for such an institution to successful results.—New York Freeman's Journal.

A MINISTER'S WISH.

An English Protestant clergyman, recently deceased, left a valdelyric address to his parishioners in which he requested them to pray for his soul.—New York Freeman's Journal.

The Christian Democracy

Pius X. repeats and emphasizes the principles and rules by which the movement should be governed and conducted throughout Italy.—Translated for New York Freeman's Journal.

In Our first encyclical to the Bishops of the World, in which We echoed all that Our glorious Predecessors had laid down concerning the Catholic action of the Laity. We declared that this action was deserving of the highest praise, and was indeed necessary in the present condition of the Church and of society. And We cannot but warmly praise the zeal shown by so many illustrious personages who have for a long time dedicated themselves to this glorious task and the ardor of so many brilliant young people who have eagerly hastened to lend their aid in the same. The Nineteenth Catholic Congress, lately held at Bologna, and by Us promoted and encouraged, has sufficiently proved to all the vigor of the Catholic forces and what useful and salutary results may be obtained among a population of believers, when this action is well governed and disciplined, and where unity of thought, sentiment and action prevail among those who take part in it.

But We are very sorry to find that certain differences which arose in the midst of them have produced discussions, unfortunately too vivacious, which, if not dispelled in time, might serve to divide those forces of which We have spoken and render them less efficacious. Before the Congress We recommended above all things unity and harmony in order that it might be possible to lay down by common accord the general lines for the practical working of the Catholic movement, and We cannot therefore be silent now. And since divergence of views in matters of practice have commonly their origin in the domain of theory, and, indeed, necessarily find their fulcrum in the latter, it is necessary to define clearly the principles on which the entire Catholic movement must be based.

Our illustrious Predecessor, Leo XIII., of holy memory, traced out luminously the rules that must be followed in the Christian movement among the people in the great encyclicals, "Quod Apostolici Muneris," of Dec. 28, 1878; "Rerum Novarum," of May 15, 1891, and "Graves de Communi," of Jan. 18, 1901, and further in a particular instruction emanating from the Sacred Congregation for Extraordinary Ecclesiastical Affairs of Jan. 27, 1902.

And We, realizing, like Our Predecessor before Us, the great need that the Christian movement among the people be rightly governed and conducted, desire to have those most prudent rules exactly and completely fulfilled, and to provide that nobody may dare to depart from them in the smallest particulars. Hence to keep them more vividly present before people's minds. We have deemed it well to summarize them in the following articles, which will constitute the fundamental plan of the Catholic popular movement:

I. Human Society as established by God, is composed of unequal elements, just as the different parts of the human body are unequal; to make them all equal is impossible, and would mean the destruction of human society.—(Ency. Quod Apostolici Muneris.)

II. The equality existing among the various social members consists only in this: that all men have their origin in God the Creator, have been redeemed by Jesus Christ and are to be judged, and rewarded or punished by God exactly according to their merits or demerits.—(Ency. Quod Apostolici Muneris.)

III. Hence it follows that there are, according to the ordinance of God, in human society princes and subjects, masters and proletarians, rich and poor, learned and ignorant, nobles and plebeians, all of whom, united in the bonds of love, are to help one another to attain their last end in Heaven, and their material and moral welfare here on earth.—(Ency. Quod Apostolici Muneris.)

IV. Of the goods of the earth man has not merely the use, like the brute creation, but he has also the right of permanent proprietorship—and not merely of those things which are consumed by use, but also of those which are not consumed by use.—(Ency. Rerum Novarum.)

V. The right of private property, the fruit of labor or industry or of cession or donation by others is an inconvertible natural right; and everybody can dispose reasonably of such property as he thinks fit.—(Ency. Rerum Novarum.)

VI.—To heal the breach between the rich and the poor it is necessary to distinguish between justice and charity. There can be no claim for redress, except when justice is violated.—(Ency. Rerum Novarum.)

VII. The following are obligations of justice binding on the proletariat and the working man: To perform fully and faithfully the work which has been freely and according to equity agreed upon; not to injure the property or outrage the person of masters; even in the defence of their own rights, to abstain from acts of violence, and never to make mutiny of their defense.—(Ency. Rerum Novarum.)

VIII. The following are obligations of justice binding on capitalists: To pay just wages to their workmen; not to injure their just savings by violence or fraud or by overt or covert usuries; not to expose them to corrupting seductions and danger of scandal; not to alienate them from the spirit of family life and from love of economy; not to impose on them labor beyond their strength, or unsuitable for their age or sex.—(Ency. Rerum Novarum.)

IX. It is an obligation for the rich and for those that own property to succor the poor and the indigent, according to the precepts of the Gospel. This obligation is so grave that on the Day of Judgment special account will be demanded of its fulfillment, as Christ Himself has said (Matthew XXV.)—(Ency. Rerum Novarum.)

X. The poor should not be ashamed of their poverty, nor disdain the charity of the rich, for they should have especially in view Jesus the Redeemer, who, though he might have been born in riches, made Himself poor in order that he might ennoble poverty and enrich it with merit beyond price for Heaven.—(Ency. Rerum Novarum.)

XI. For the settlement of the social question much can be done by the capitalists and workers themselves by means of institutions designed to provide timely aid for the needy and to bring together and unite mutually the two classes. Among these institutions are mutual aid societies, various kinds of private insurance societies, orphanages for the young and, above all, associations among the different trades and professions.—(Ency. Rerum Novarum.)

XII. This scope is especially aimed at the movement of Christian Popular Action of Christian Democracy in its many and varied branches. But Christian Democracy must be taken in the sense already authoritatively defined. Totally different from the movement known as Social Democracy, it has for basis the principles of Catholic faith and morals—especially the principle of not injuring in any way the inviolable right of private property.—(Ency. Graves de Communi.)

XIII. Moreover, Christian Democracy must have nothing to do with politics, and never be made to serve political ends or parties; this is not its field; but it must be a beneficent movement for the people, and founded on the law of nature and the precepts of the Gospel.—(Ency. Graves de Communi. Instruction of the S. Cong. for E. E. Affairs.) Christian Democrats in Italy must abstain from participating in any political action; this is, under present circumstances, forbidden to every Catholic for reasons of the highest order.—(Instruction.)

XIV. In performing its functions Christian Democracy is bound most strictly to depend on the ecclesiastical authority, and to offer full submission and obedience to the bishops and of those who represent them. There is no meritorious zeal or sincere piety in enterprises beautiful and good in themselves when they are not approved by the Pastor.—(Ency. Graves de Communi.)

XV. In order that the Christian Democratic movement in Italy may be united in its efforts it must be under the direction of the Association of Catholic Congresses and Committees which, during many years of fruitful labor, has deserved so well of Holy Church and to which Pius IX. and Leo XIII., of holy memory, intrusted the charge of directing the whole Catholic movement, always, of course, under the auspices and guidance of the bishops.—(Ency. Graves de Communi.)

XVI. Catholic writers must, in all that touches religious interests and the action of the Church in society, subject themselves entirely in intellect and will, like the rest of the faithful to their Bishops and to the Roman Pontiff. They must, above all, take care not to anticipate the judgments of the Holy See in this important matter.—(Instruction.)

XVII. Christian Democratic writers must, like all other Catholic writers, submit to the previous examination of the Ordinary all writings which concern religion, Christian morals and natural ethics, by virtue of the Constitution Officiorum et Munerum (Art. 41). By the same Constitution ecclesiastics must obtain the previous consent of the Ordinary for the publication of writings of a merely technical character.—(Instruction.)

XVIII. They must, moreover, make every effort and every sacrifice to insure that charity and concord may reign among them. When causes of disagreement arise among them they should, instead of printing anything on the matter in the papers, refer the matter to the ecclesiastical authority, which will then act with justice. And when taken to task by the ecclesiastical authority, let them obey promptly without tergiversation or giving vent to public complaints—the right of appeal to a higher authority being understood, when the case requires it and to be made in the right way.—(Instruction.)

XIX. Finally, let Catholic writers take care, when defending the cause of the proletariat and the poor, not to use language calculated to inspire aversion among the people for other classes of society. Let them refrain from speaking of redress and justice when the matter comes within the domain of charity only, as has been explained above. Let them remember that Jesus Christ endeavored to unite all men in the bonds of mutual love, which is the perfection of justice and which carries with it the obligation of working for the welfare of one another.—(Instruction.)

The foregoing fundamental rules we of our own initiative and with certain knowledge do renew by our apostolic authority in all their parts, and we do ordain that they be transmitted to all Catholic committees, societies and unions of every kind. All these societies are to keep them exposed in their rooms and to have them read frequently at their meetings. We ordain, moreover, that Catholic papers publish them in their entirety and make declaration of their observance of them and, in fact, observe them religiously; failing to do this they are to be gravely admonished, and if they do not then amend, let them be interdicted by ecclesiastical authority.

But as words and energetic action are of no avail unless preceded, accompanied and followed constantly by example, the necessary characteristic which should shine forth in all the members of every Catholic association is that of openly manifesting their faith by the holiness of their lives, by the spotlessness of their morals and by the scrupulous observance of the laws of God and of the Church. And this because it is the duty of every Christian and also in order that who stands against us may blush having nothing evil to say of us.—(Tit. II., 8.)

From this solicitude of ours for the common good of Catholic action, especially in Italy, we hope, through the blessing of God, to reap abundant and happy fruits.

Given at Rome at St. Peter's on Dec. 18, 1903, in the first year of Our Pontificate.

PIUS X., POPE.

A Catholic Home For Friendless Boys

As soon as the weather settles ground will be broken for the new St. Vincent's Home for Boys, which its director, Rev. William J. Blake, intends to build at the corner of State street and Boerum place, Brooklyn, N.Y.

The old house in Poplar street has long been entirely inadequate for the needs of the boys, and Father Blake has found it impossible to carry out the many plans he has had in mind for the enlargement of the scope of the institution and the bettering of the physical and educational condition of his charges, who are poor and friendless boys.

The new home will be a thoroughly modern fireproof building. It will run one hundred feet along State street and ninety feet along Boerum place. Before deciding on the plans for the building Father Blake visited a number of institutions in other cities and made a careful and intelligent study of the best points they