

Who Killed the Bird?

Who killed the Chippie? See where it lies, Of his bright, quick eye: This tiny creature, so soft and brown, Here on the dead leaves fallen down.

glorify Mary, and we cling to the belief that even yet God sends us gifts and graces through Her who was full of grace, when with humble trust we pray for them.

meekness, meekness, charity, and all the other virtues in their highest perfection, were the characteristics of Jesus Christ.

THE SHEPHERD ARTIST.

HOW A HUMBLE LAD LIVING NEAR FLORENCE ACQUIRED A HISTORIC FAME. About the year 1288, the small village of Vespignano, in Italy, distant fourteen miles from Florence, was very busy with the sayings and doings of a little shepherd boy, of eight or nine years of age, whose precocious intellect and wit, united to a most loving disposition and a wonderful facility for sketching objects with only a bit of coal or stick, made him the favorite and the marvel of the country round, in spite of his extreme ugliness.

ARCHBISHOP RYAN'S ADDRESS

AT THE RECENT CONVENTION OF TOTAL ABSTINENCE SOCIETIES IN PHILADELPHIA. "It gives me, ladies and gentlemen, the sincerest gratification to see so many of you present here to-night to greet the delegates from the several societies of temperance, and to show, by your presence, your appreciation of this great movement of social reform. I feel proud that Philadelphia leads the van in Christian warfare against intemperance, and that she does all that she can to encourage the other societies of the union, and that she receives them with cordiality such as that which I have witnessed here to-night. I felt proud of you, last evening, in that magnificent procession. I saw it was but the seventeenth annual convention, and I thought, if his power now is such as to call forth this popular enthusiasm, what will this boy of 17 be when a strong man of 40. This great society will advance in its career of usefulness. The heart of a bishop would be cold indeed if it were not consoled and warmed by the spectacle this morning of the crowded cathedral and of vast numbers who came to place their temperance under the protection of their religion and to supernaturalize the natural virtue. By thus uniting the religious element with the natural virtue, three advantages are obtained. In the first place, ladies and gentlemen, the movement will be protected from false principles. False principles will sometimes, for a while, advance a movement, but their poison must tell in the end. There were false temperance societies in the past. The Manichaeans were temperance men, as are now the Mohammedans, but on false principles. I remember that when I was coadjutor of the diocese of St. Louis (being then bishop of Tacoma, a see in Palestine), a priest wrote to me a circular letter, requesting me to advance the cause of temperance in my diocese in honor of the sacred thirst of our Lord. I replied that I had nothing to do in that direction, because every man, woman and child in my diocese was a total abstainer. The fact was...

THE DECAY OF DISCIPLINE.

Catholic Review. Professor Thomas Davidson has lately been writing about the decay of discipline in America, and some of the daily papers have continued the discussion of the subject. This is a very timely and important question in certain circles in Boston that Professor Davidson is the most dogmatic of all professors in the known world; so it is perhaps fortunate for us that we are able to agree with him as to his chief proposition, which is that the decay of discipline in this country has of late been very marked. Everybody who chooses may observe it in domestic life, and in the community at large. Parental discipline is largely obsolete. The churches of various denominations do not discipline their members as they once did. The laicist aller principle is gaining ground everywhere, in practice if not in theory. And unless people at large are reformed, the same is true of other countries. Whatever Professor Davidson may think about this present tendency, we ourselves have a very clear idea as to its cause. This is the age of rebellion against authority. Theories of independence and the rights of man, precious as they are, are being exaggerated and carried to illogical and unwarranted lengths. Children decline to be controlled by their parents; Anglican clergymen snap their fingers at their bishops; mobs in the city defy the police and the courts, and anarchist orators openly proclaim that man's natural state is freedom from all authority. Thinking men are seeing more and more clearly every day that the Catholic Church in upholding the principle of lawful authority, and declaring it the duty of men to obey their constituted governors, supplies the great and the only largely effectual bulwark against the waves of sedition, revolt and anarchy that are now beating furiously against the shore of civilization everywhere and threatening the overthrow of the entire social fabric. To make dutiful children and law-abiding citizens submissive to legitimate authority, however independent in lawful ways, the habit of obedience must be formed in early life and founded upon conscientious belief. The Church presents the only great organization which claims obedience that is at the same time intelligent and not the blind obedience of an army, maintained by force and resting upon it. In the Church there is no "decay of discipline" as such as Professor Davidson bewails. If society is to be saved from the chaotic state into which a complete decay of discipline would plunge it, it will be by force of the principle of obedience to legitimate authority, resting upon the conscience of the governed, as maintained and practiced in the Catholic Church.

WHAT IS THE RELIGIOUS STATE?

Trenton Catholic Journal. We have always felt that the existence and perpetuity of the religious state would, even in the absence of all the rest of the overwhelming evidence, which demonstrates the divine character and origin of the church, of itself convince any reasonable person that the Catholic Church inherited the promises of Christ, and that it to the exclusion of any other such institution was the only one founded by Him. Let us consider this subject for a few moments. What is the religious state as it exists in the church? In the mind of those who know little or nothing of it, or worse still, who have been impressed in their young days with false notions of it, and instead of endeavoring to know the truth, have simply allowed their prejudices to become more and more confirmed, the religious state makes a very peculiar impression. Such individuals who do not understand the exalted nature of the religious life cannot understand how people can give up the attractions of life, and bury themselves away from the world forever. They see nothing of the interior nature of the religious state—they know nothing of the peace, and joy, and real happiness which self-denial, and sacrifice for the promotion of God's honor, and for His sake, always bring with them. Their ideas and thoughts go no further than this life, and the mere pleasure which the enjoyment of human and material things bring. To them the world, its pleasures, its amusements, its domestic joys, the love of friends, and the comfort and ease which money brings, and the satisfaction which the fulfillment of duty or the healthy exercise of the natural faculties suppose constitute the highest form of human happiness which they either aspire to, or suppose is possible. But what is the religious state in deed and in reality? It is a state of life entirely distinct from and above the ordinary human life. It is a state which, in order to live in it in a worthy and meritorious manner, requires a special calling, and a constant watchfulness of self in order to fulfill faithfully the duties which belong to it. It is a state which is not for all but for a few, not for those who simply desire to fulfill the ordinary obligations of the Christian life, but for those who aspire to go beyond the ordinary desires and tendencies of the human heart, even those and especially those which are not bad, but perfectly legitimate in themselves on the altar of sacrifice and devote every energy, every faculty, every thought of theirs to the honor of God and the unselfish good of their neighbor. This is what the Church calls following the counsels. This is the highest and most perfect bloom of the Christian life and of the Christian virtues which it is possible for man to attain. Our divine Lord made a very explicit distinction between the ordinary Christian life and the life of the religious state to the young man who asked him how he was to save his soul. The Redeemer answered him giving him the ordinary way by which men are to be saved, and when the young man answered, saying he had fulfilled the duties of the ordinary life, the Lord distinctly said "If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasure in heaven, and come follow me." Here we have contained the full character and description of the religious life. It is the perfect following of Jesus Christ, imitating Him as closely and as fully as the shortcomings of nature and fidelity to grace will allow. Now what was the life of Jesus Christ? It was a life of perfect sacrifice, of the most unquestioning obedience. Of himself he said, "My meat is to do the will of Him that sent me." And again, "In the head of the book it is written of Me that I should do Thy Will." Obedience, humility, self-denial,

HONOR RENDERED TO THE BLESSED VIRGIN.

DR. JANSEN REPLIES TO HIS CRITICS. Ave Maria. Dr. Jansen, the celebrated German historian, has published a spirited reply to certain critics who took him to task for what they considered his extravagant expressions concerning devotion to Our Blessed Lady. The reply is so pointed and so exhaustive that we give a translation of the greater portion of it. He writes: "No one need be surprised at the great respect shown by the Church to the Blessed Virgin. Any Catholic acquainted with the teachings of his religion knows by experience that we honor Mary only because of all the graces bestowed on Her by the Lord, and he will take no scandal from those words of an enthusiastic preacher which so shock my critics: 'If I had a hundred tongues and a hundred mouths, and a voice of brass, I could not yet say ought that is worthy of Thee, O Mary.' I console myself with the words of Jerome, who says: 'Though none of us is qualified, yet even the meanest sinner need never desist from the praises of Mary.' It is true that I know not what to set before you, but I will pluck for you the roses and sweet-smelling flowers of the holy Doctors. 'The holy Doctors' here referred to were all the zealous panegyrist of the Holy Virgin. Did not St. Cyril, a thousand years before, preach in a similar style? In the liturgy used in the first centuries of the Church, and attributed to St. James, we find these words: 'When with all the saints and just we commemorate our most holy, unspotted, and most glorious Lady, Mary, the ever-intact Virgin and mother of God, we are thereby recommending ourselves and our whole life to Christ, our God.' 'Hail, ever blessed Mother of God, exalted above all blame; Mother of our God, more magnificent than the Cherubim, more glorious than the Seraphim, who, without detriment to Thy virginity, hast borne God, the Word. In Thee, who art full of grace, all creatures rejoice; the choirs of angels and the race of men venerate Thee, who art a sanctified temple.' In almost the same words St. Chrysostom in his liturgy addresses the Blessed Virgin; he even introduced the Angelical Salutation into the Holy Mass. St. Athanasius also, the great champion of the Catholic faith in the God-man in opposition to the Arians, prayed and taught the people to pray thus: 'We proclaim Thee, O Mary! over and over again and at all times, blessed. To Thee we cry out: Remember us, O Most Holy Virgin! who after being delivered didst still remain a virgin. Hail, full of grace: the Lord is with Thee. All the hierarchies of angels and the inhabitants of the earth proclaim that Thou art blessed amongst women, and that blessed is the Fruit of Thy womb. Pray for us, O Mistress and Lady, Queen and Mother of God!' No higher praise can be bestowed upon the Blessed Virgin than was spoken by the Angel at the Annunciation in the name and by the authority of God. This form of homage to Mary in the Angelical Salutation, which will be duly uttered with respect and love even to the end of time, is in the eyes of God and of the world a Christian confession of faith. When the Church invites us to say the Angelus three times a day, what does she desire thereby but that we should call to mind the greatest and most fundamental mystery of the Incarnation of Christ with immediate reference to His Mother, who out of all earthly beings was the only witness of this mystery? All the honor shown to Mary flows back to God. As Mary on earth was the guardian of Her divine Son, as She bore Him in Her womb, clasped Him in Her arms, nourished Him at Her breast, so the praises and honors shown Her by Catholics serve only to confirm and to proclaim aloud the right belief in Him as the God-Man. Every church and chapel dedicated to Her, every confraternity instituted in Her honor, every picture representing Her, has for object to raise our minds to the One who, although happy from eternity with the Father, yet for the sake of sinners 'had no horror of the Virgin's womb.' Human nature, which the Saviour actually and truly took from Mary, was united to the Divinity in one Person, the source of salvation and grace. And since it pleased God to bestow upon the world through Mary the Grace of all graces, the Author of grace, we honor and

A Single Word.

The following anecdote illustrates Moore's painstaking efforts to put the right word in the right place: He was on a visit to a literary friend in France and while there wrote a short poem. One day the two took a stroll in an adjacent wood, and the host perceived that his companion was given up to his own thoughts. By and by he began to gnaw the finger-tips of his glove, and when this had gone on for a long time his friend ventured to ask him what was the trouble. "I'll tell you," said Moore, "I have left at home, on my table, a poem, in which is a word I do not like." He repeated the line, and asked his friend if he could help him. The twain cogitated their brains until they reached the house, without avail. The rest of the day, ever and anon, Moore would sink into silent fits in pursuit of the absent word. The poet went to bed in a deep study. The following morning was bright and beautiful, and Moore came bounding down from his chamber with a scrap of paper in his hand and a glorious light in his countenance. The word had come! He had awakened in the night—the genius of inspiration had visited his pillow; he got up and tore a scrap from his note-book, and, by the light of the moon, had made the thought secure. "There," he said, when he had incorporated it into the text, "there it is,—only a single word, and yet it has cost me twelve hours of unflagging labor to find it and put it where it is."

Reliable.

"I have used Dr. Fowler's Extract of Wild Strawberry, and found it a sure cure for summer complaint. I was very sick, and it cured me entirely." Alexander W. Grant, Moose Creek, Ont.

Pleasing Duty.

"I feel it my duty to say," writes John Borton, of Desert, P. O., "that Burdock Blood Bitters cured my wife of liver complaint, from which she had been a chronic sufferer. Her distressing, painful symptoms soon gave way, and I can highly recommend the medicine to all suffering as she did."

Quite Correct.

"I have used Dr. Fowler's Extract of Wild Strawberry, and found it the best remedy I ever used for dysentery and all summer complaints among children, and I think no household should be without it." Mrs. A. Baker, Ingoldby, Ont.

Yesterday.

Yesterday's tears and hopes are ended. Yesterday's sorrow is done. Yesterday's roses have faded away. With the light of yesterday's sun. Part of forever—this yesterday now. With the years is fading. For yesterday's songs are over and sung. And yesterday's life is past. —Dixie.

A Fact Worth Remembering.

Mr. Jas. Binnie, of Toronto, states that his little baby when three months old, was so bad with summer complaint that under doctor's treatment her life was despaired of. Four doses of Dr. Fowler's Wild Strawberry cured her, she is now fat and hearty.