

Humility The Root.

(By An Occasional Contributor.)

"The Law of Christian Life" was the theme of a recent sermon by Rev. D. S. Phelan, D.D., one passage of which seems to us to contain the condensation of one of the grandest lessons that a Christian can learn. It comes home to us very forcibly, and for the reason that we have often tried, in our own humble way, to impress upon our readers the very same ideas. We have seen so many examples of the very statements made by Father Phelan that we could illustrate them a hundred times over. The passage in question reads thus:—"Now the roots are everywhere. The roots gather sap; the roots collect nourishment; the roots support the trunk; the roots supply food to the leaves; the roots give both flower and fruit. While everything comes from the roots, the roots are underground and are unseen. The roots do their work unnoticed by man's eye; and when their work is done they never come to the surface for recognition. They are born in obscurity; they work in obscurity; they die in obscurity. They are born unknown, they work unknown and they die unknown. How beautifully this teaches the character of God's servants. It is not those who make a show in the world; it is not those who appear great in the eyes of men, who are great in the eyes of God. He, or she, is the true hero who is willing to be buried, who is willing to work unseen by any eye but that of God; and who is willing to die in that oblivion that attended his career from the beginning. This is the supreme test of all true Christian service; to work for God and not for men. And St. Paul expresses it, 'To be buried with Christ in God.'"

What a clear and exact exposition of a most important subject. We have only to take up the "Lives of the Saints," or the histories of the monasteries of the different ages, or the individual stories of the lives of the countless monks and nuns whose lives have been spent in obscurity, for the glory of God, and whose works constitute the roots of all that the world possesses to-day of valuable and great. Nor is it necessary to go into the religious sphere to find examples. We have them about us in the world, if we only knew of them. But the very fact that we do not know of them proves their existence. If the press were filled with details of their achievements those lives would not be radical, they would not be as the roots, but rather as the blossoms, the fruits and the leaves that adorn and beautify the tree of existence. But the blossoms only bloom for a season, a brief one, and they fall and are thought of no more; the fruits drop to earth, some to be picked up and used, others to rot and be trampled upon; and the leaves are turned by the frosts of autumn to sear and yellow, and the chill blasts that precede the winter, scatter them in all directions; the trees are thus shorn of their beauty and grandeur. The winter comes, and nature is buried in the carpet of snow. But the roots live on in the soil, and prepare the sap that spring suns will send coursing through the trees, to impart rejuvenation. It is needless to attempt any further amplification of this subject; but it suggests to us another comparison drawn from nature, and one that we found years ago in a work that was penned by a writer whose name and whose deeds are buried, and of which, to-day, apparently God alone has any record.

A traveller once went through a northern forest, carrying his pack, and weary and cold. Night overtook him on his way, and he was obliged to make a bed for himself in the snow and under the stars. He found a sheltered spot on the side of a hill. He gathered some dry wood, and built a fire. After he had eaten and warmed himself, he rolled his blankets about him and cast himself on the ground to sleep. For a while the fire burned strongly, then gradually it sank to embers. In the night he awoke, collected more fagots, renewed the fire, and went back to sleep. In the morning he built a huge fire, warmed himself well, and proceeded on his way.

For a while the fire continued to burn, but in an hour or two it died

out. That evening another traveller went that same way, and he found only grey ashes where the warm fire had recently burned. That night the snow fell; on the following day another traveller came along, and he found not a single trace either of the fire or of the travellers who had preceded him along that forest route. This is a picture of the false affections, the attachments to the world's vanities that absorb so many lives. During life, like the traveller's fire, the flame burns warmly. A kind deed, a mead of praise, honors bestowed, are so many fagots gathered and placed on the fire. But separations, enmities, jealousies arise and the fire dwindles down. Then comes the great morning of separation. The traveller proceeds to eternity, and the fagots are heaped on the fire, the flames burn fiercely, undying remembrance is sworn, unending affection is vowed. The traveller departs. An hour, and the flame sinks and flickers; another hour and a few charred sticks and cinders remain. Soon another traveller comes that way, and passing by that heart finds only the ashes of the affections, the ambitions, the passions that once burned so brightly and fiercely. In a few days, a few months at most, the snows of oblivion fall. Then another traveller passing day the same route finds no trace of either the ashes from that fire, or of the foot-prints of those who preceded him.

There may not be an exact connection between the two comparisons; but both are drawn from nature and both illustrate the "vanity of vanities."

ONE CATHOLIC SOCIETY'S WORK

(From The New World, Chicago.)

As a general rule, every great work is the outgrowth of the necessities of the times. The Visitation and Aid Society is no exception to this rule. It was organized in the spring of 1888, in response to wants and conditions that then prevailed among the poor.

Few, if any, Catholics as such, at that time, visited the Cook County Infirmary, commonly called the poorhouse, located at Dunning. Several hundred Catholic inmates were always housed in that institution, but no religious services were held there; no literature distributed, no reading matter furnished the inmates; in fact the old people were treated as though they occupied a different part of the world from that of the other people. A number of ladies and gentlemen visited the institution during the fall and winter of 1887, and as the result of these visits a meeting was held on April 20, 1888, in St. Mary's Church, at which time a permanent organization was formed under the supervision and direction of Rev. Father Roles, deceased, who kindly tendered the use of his church for the meeting.

Religious services were at once instituted in the above institution. Rev. Stewart McDonald, then assistant pastor of St. James' Church, consented, with the approval of his pastor, Rev. Hugh McGuire, to visit the poorhouse and offer up the holy sacrifice of the Mass.

The following Sunday morning, being the first Sunday in May, 1888, Rev. M. O'Sullivan, pastor of St. Bridget's Church, then assistant pastor of St. Mary's, visited the institution and said the first Sunday Mass. Persons visiting the institution at that time found it necessary to take the Northwestern train to Irving Park boulevard and walk across the prairie some three miles. The Reverend Father willingly made this long trip, and on arriving at the institution, erected a temporary altar, where Mass was said, returning to the city later in the day.

Thereafter the clergy of the archdiocese, friends of the members of the society, visited the institution regularly on Tuesday, Friday and Sunday of each week.

The work in the poorhouse illustrated the necessity of establishing a city office, where the many children that were to be found in the institution could be cared for. It was then learned that practically all of the dependent children were brought into the County Court and disposed of through the agency of the court, no Catholic appearing on behalf of the Catholic children. Four non-Catholic representatives had their choice of the children, assigning what they did not want to the Catholic institutions. Judge Richard Prendergast, now deceased, then presiding, entered an order in the County Court, on motion of the Visitation and Aid Society, that all children should be

disposed of according to the religious belief of the parents. This order was subsequently followed by Hon. Frank Scales, now deceased, who succeeded Judge Prendergast. Judge Carter in turn enforced the order, and, if anything, was more strict than his predecessors.

In the early days of the society its work was performed through the private office of the president, this method being continued for some two years. In the year 1890 an office was rented. A monthly subscription list started and Mesdames John and Michael Cudahy appeared as the first subscribers for \$5.00 each a month to defray the expenses of the office. These private subscriptions were maintained for some two years. In the meantime the necessity of the office was demonstrated; the good work performed in the two years appealed to every thinking and intelligent person.

During the fall of 1892 the Catholic business men of the city became interested, and marshaled as they were by Messrs. John and Michael Cudahy, the first business dinner was given at Kinsley's, where the work of the society was explained to those present, and an appeal for assistance made. As a result the treasurer of the society obtained sufficient money to pay the expenses of the society for the year. An annual dinner has been held since that time, where the work and objects of the society are explained, and its needs submitted to the meeting. Those present have always subscribed sufficient to defray the expenses for the year.

The office of the society is located at 79 Dearborn street. Its present force consists of a chaplain, Rev. Henry Baselmans, S.J., two police officers assigned from the police department, a clerk, a probation officer, an organist and librarian. The expense of all of these persons is paid by the society.

Daily communication is maintained with all police courts, hospitals, railway depots and other public institutions. Children's cases receive special attention from the officers of the society. Arrangements exist with practically all of the hospitals in the city, by which a patient may be placed therein on a telephone notice. The city ambulances are all at the command of the officers of the society, and the relief societies, both public and private, universally respond to the appeal of the officers of the society. The railroads through their associates, extend to the society charitable rate privileges throughout the country.

The following work was performed by the society for the year ending August 31, 1903:—

Applications of all kinds	5,998
Children registered	2,123
Transportation obtained for	79
Patients sent to the hospitals	73
Patients sent to the poorhouse	24
Temporary assistance given to	1,728
Otherwise assisted, such as procuring medicine, medical aid, provisions from county or alms giving societies, temporary shelter, advice, etc.	1,846
Application disapproved or referred to other societies	125
	5,998

Since the organization of the society it has undertaken many reforms in the children's line, and succeeded in having much legislation enacted in their behalf.

The principal work performed by it, is that of the Juvenile Court, which has since become international in its scope. The officers of the society in 1891 drafted a bill and had it introduced in the Illinois legislature, which finally was defeated on the ground of advanced legislation. Agitation was continued by the society, in connection with others, until 1899, when the present Juvenile Court Law of Illinois was adopted. Section 17, the Religious Section, was drafted by the officers of the society, and the bill as a whole was revised carefully by the society. The notice to the parents, especially in delinquent cases, the provision for a jury, and other essential features now in the present law were suggested by the officers of the society. Every step taken by the committee in charge of the bill was followed by the Visitation and Aid Society. The amendments to the bill adopted in the legislature of 1901 were in charge of the officers of the Visitation and Aid Society.

Eighteen states have adopted the Juvenile Court Law, in part, and practically all of the literature and statistics in reference to the law was furnished by the Visitation and Aid Society.

Previous to the enactment of the Juvenile Court Law a boy who had

committed a felony was sentenced, as a rule, to the Illinois State Reformatory for Boys, known as Pontiac. The trustees of this institution, under Section 15 of the law governing the school, had the power and the right, apparently, to transfer the boys, when in the judgment of the trustees they were incorrigible, to the penitentiary. This law had been in force since 1871. In 1902 the society ascertained that fifty-three boys who had been sent to Pontiac for trivial offenses had been transferred to the penitentiary. In one particular case a boy had stolen a ride in a buggy, but was charged with stealing a horse, and buggy. He had spent four years in Pontiac, but was transferred to the penitentiary and was in the penitentiary for four years. The cause of his being transferred to the penitentiary was that he was "incorrigible." A writ of habeas corpus was obtained for this boy before Judge Tuthill, and he was released on the ground that Section 15 of the law was unconstitutional. A subsequent writ was obtained for a boy before Judge Brentano, who held with Judge Tuthill, that the section was unconstitutional. Subsequently a petition was filed by the writer before the Supreme Court of this state, and after arguments and briefs, the Supreme Court unanimously held the law unconstitutional, and fifty-three boys were returned from the penitentiary to Pontiac. All the expenses attendant on these cases were borne by the society.

The society has always been indebted to the women. It has had many crucial moments, but in all its difficulties, in all its trials, in all its work, it has always depended on the women for advice and assistance. "Some three years ago the society was in straitened finances, an appeal was made to the ladies and, as a result, the Woman's Auxiliary was formed. The revenues of the society were immediately increased and the following year they were doubled. The Women's Auxiliary is exceedingly unique in that its members contribute \$25.00 annually. No actual work is undertaken or performed by the Women's Auxiliary. Since the Auxiliary was organized the society has not wanted for money with which to carry on its work.

Officers of the society for 1903-1904 are:

T. D. Hurley, president.
Jas. F. Bowers, treasurer.
Emma Quinlan, recording-secretary.
May Mallanay, corresponding secretary.
Esther J. Mercer, financial secretary.
Departments—
Finance—John Cudahy.
Men's Auxiliary—Michael Cudahy.
Women's Auxiliary—Mrs. W. P. Nelson.
Office—T. D. Hurley.
Institutions—Thomas Breen.
Library—Mary Hummelshelm.
Children—James F. Bowers.

T.-D. HURLEY.

A SOCIALIST SCHOOL.

(By a Regular Contributor.)

What next? We have long been harping upon one important string and some have thought that we were too persistent. We have claimed that the most important question of the day is that of education. The Church has wisely insisted on this, for she has learned, from centuries of experience, that to propagate true principles, to save men's souls for eternity, and to secure the stability of authority and society in this world, it is necessary to commence with the young. Hence it is that all the enemies of religion pay so much attention to the question of education and seek, in every form, to have it secularized. We need not multiply examples, they must be fresh in the minds of the people in all lands. From Boston comes the story of a novel attempt to get possession of the young minds and to turn them into avenues that are sure to lead away from faith and from solid principles.

A socialist Sunday school has been established at the headquarters of the Socialist party in Boston. The teachers are to be male and female. The superintendent is an ex-secretary of the Young Men's Christian Association. Of course, it has been proclaimed that this school is not intended to antagonize any existing Sunday schools. For this reason its meetings, or classes, will be held on Sunday afternoons. Of course this may be a matter of convenience,

but it does not prove that this new school is not antagonistic to religion. For a knowledge of its spirit and aims we must turn to its programme.

"The chief aim of the Socialistic Sunday School will be to bring our children up in the ethics of socialist principles." This goes without saying; but what are those ethics and principles? We are told that "Socialism has just as little to do with religion as medicine, literature or science." Quite so. But we fear it has less to do with religion than any of these other matters, for, in truth, there is a very intimate relationship between religion and science, religion and literature, religion and every branch of knowledge. Here is the summary of the peculiar, and somewhat vaguely expressed programme of this school:

"The aim of our school, in short, will be to develop in our children the brotherly love and comradeship taught by socialism instead of the narrowness and conservatism which always follow tradition, because it is of long standing and accepted by many; to develop the spirit of independent judgment and the courage to stand up for the right principle." So far we have nothing new. This is simply a string of words that convey some vague conception of an undefined good that appeals to no one—either in theory or from a practical standpoint. The promoter of this school, Dr. Konikow, says, "It is a new field, and we have but little experience, we need the good will and help of every one." That it is a new field no one can gainsay; that it is entered by people of no experience in matters educational, the very idea of such a school and the very programme laid down most conclusively establish. In fine, we are calmly told that "the aims of the Socialist Sunday School are to assist in bringing heaven about upon earth. In other words it aims at the impossible—for heaven can never be on earth—while it frustrates the possible, which is the making of life on earth a preparation for heaven in the life hereafter."

This is simply another means of infidel propaganda. It is nothing more nor less than a fresh and novel attempt to efface religion in the souls of the young, to wipe out all thoughts of God and the eternal life, for which this one is merely a novitiate. It is, in a word, one of those supreme—but ever futile—efforts made by the enemies of faith and religious authority, to sow the seeds of materialism, distinct, unbelief, and ultimate atheism. Fine titles, vague programmes, and elaborate phrases no longer deceive us—the cloven hoof is ever visible.

TERRORS OF DEATH.

(By An Occasional Contributor.)

The terrors of death seem to have always been looked upon as the gravest of all fears that have ever haunted humanity. In fact, all men have been taught to look upon death as the greatest of evils. The mere thought of that unbroken and lonely sleep, hidden away from all that we have cherished or cared for in existence is certainly a sad one, and if we were to allow it to dominate our lives, it would end in driving many people to the asylum and many others to suicide, or some other kind of madness. Yet there are very few people who pause sufficiently in life to think of death in this way; business, the daily routine of affairs, the fearful struggle for existence, the unceasing battle that must be waged in order to live, all serve as so many illusion-creators; then the wild whirl of pleasure, the indulgence of passions, the oblivion brought on by dissipation and even the forgetfulness of that certain ending that is engendered by ambition, for wealth, power, station, honors, and fame; all these serve as so many curtains that fall between the mind of the living person and the ultimate and inevitable closing of life.

Still all this is merely a self-deception. There is no use in our attempting to hide from ourselves the reality, for no intoxication of the mind, no opiate visions, can in any way alter the situation. It is, therefore, wiser and much more satisfactory in the end to realize the truth and to prepare for it—not entirely in fear and trembling, but with courage and faith. As a rule, this closing of the earthly career of man is painted for us in such lurid hues that we build up fanciful pictures of horrors, pains, tortures, miseries, partings, losses, and what not. But there is a higher and a more Christian standpoint from which this fulfillment of our earthly obligation may be viewed, and which brings to us the consolation and the

that we have that great and all-important duty to perform, that sacrifice to make, that penalty to pay.

Recently in "The Outlook" there appeared an article on this subject, and it being one that accords very much with our own ideas and sentiments, we will quote a few extracts from its writer's column of wisdom. The author is Dr. W. W. Keen.

From a medical standpoint, and speaking of the average death, he shows that it is really a painless process. Indeed, much of the convulsive actions that accompany dissolution belongs to a period of absolute unconsciousness, and while merely physical throes, the individual "sufferer" does not actually suffer. With this phase of the subject we need not occupy space, as it is one that allows of unlimited amplification and may be considered in a thousand different ways, just according to the countless manners in which life may be terminated. Suffice to say that the learned doctor points out that, in the vast majority of cases, there is nothing terrible, nor even painful in death. Nature has prepared the body gradually for the change, and it sinks slowly and imperceptibly into that condition of tranquility and lethargy which might be compared, in a way, to the drowsiness that comes upon us, after a day of fatigue, when we strive to keep awake, but soon drop off into a slumber. On the spiritual aspect of the subject Dr. Keen has much to say, and amongst other things he remarks:—"If, then, death is not an unpleasant process physically, why should it be feared from the spiritual side? See what it does for the Christian."

"It frees him from accident, sickness and suffering to which his body has been liable all his life, and from which he has often suffered, sometimes intensely and for long periods at a time. It frees him from all sorrow. No one who has ever reached adolescence escapes sorrow. To many sorrows are multiplied manifold, and bear down even the stoutest heart. It opens the gates of heaven to him. While we know nothing accurately of the details of the heavenly life, we do know that there we shall live in eternal bliss; there we shall be in the presence of God Himself; there we shall see and know intimately our Lord Jesus Christ; there we shall feel the influence of the Holy Ghost; there we shall meet the saints of all ages; there we shall be reunited to the dear ones who have happily preceded us; there shall come in due time the dear ones we have left on earth; there our minds will expand beyond our present comprehension; there all the unsolved problems of earth will be clear as day; there we shall learn why perplexity, disappointment and trouble were our lot on earth and were needful for the orderly and sufficient development of our own character, and of God's large plans not only for us, but for the race; there, in a word, all that is evil shall vanish away and all that is good shall be ours forever."

"If death, then, is not a painful, unpleasant process, and if it does for us so much, it should be, not the last enemy, but our best friend; not dreaded as the messenger of evil, but welcomed as the companion who will lead us into paths of pleasantness and reveal to us the joys for which we have been longing all our lives. We should not speak of the terrors of death, but should feel in our hearts the cheerfulness of death."

We cannot say whether the writer of the article from which the foregoing is extracted is a Catholic or a Protestant, but certainly he is a man of Christian faith in the union hereafter, and he wisely looks upon life, death, and eternity in that optimistic spirit which should belong to all who believe in God and the immortality of the soul.

BUTTERMILK AS A LIQUOR CURE

A buyer for one of the largest importing liquor houses in New York, who is compelled to sample enough wine and spirits every day to put an ordinary man out of business, says that buttermilk is his salvation. "I not only buy five or six glasses a day at the dairy restaurants or street stands," he says, "but I drink it all the time at home instead of tea or coffee. If a man wants to swear off buttermilk will certainly help him."

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