

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname)—St. Pacian, 4th Century.

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THE CABLE MUNCHAUSEN.

Whenever there is a dearth of news the correspondent with an imagination concocts stories which are accepted with a credulity that is truly phenomenal. One day we have fiction masquerading as "news" anent the Pope; another, something pertaining to distinguished ecclesiastics. But, however absurd the fables, they are hailed as truth. Said Leo Taxil, an expert: "I thought I would kill myself laughing at some of the things proposed, but everything went: there is no limit to human stupidity." Knowing this the correspondent does not hesitate to propound the theory that the Catholic Church, with her law of fasting and abstinence, has been from time immemorial the great propagator of leprosy. He buttresses it with statistics which are proofs, and to spare, to all who believe that nothing good can come out of Nazareth. It matters little that the theory is frowned upon by the majority of specialists and the arguments in favor of it are valueless.

In The Catholic Mind, April 22, '06, Father Thurston, S. J., shows that Mr. Jonathan Hutchinson's brief for the theory of fish propagation is not in accord with the findings of the Commission appointed in the year 1890 to examine into the question of leprosy in India. Commenting on the report of the commissioners The Lancet, after reviewing the evidence, remarked that it would fain hope that this theory, like that of the hereditary transmission of leprosy, is decently laid to rest forever; but it is possible, perhaps probable, that this hope is doomed to disappointment.

DISAPPOINTMENTS.

In 1897 a great International Scientific Congress upon Leprosy took place in Berlin. The delegates ignored the fish hypothesis of leprosy. In 1902 two meetings of the Royal Medical and Chirurgal Society afforded Mr. Hutchinson another opportunity. Again, the specialists refused to take him seriously; and Dr. A. Hansen, admittedly the first authority now living upon leprosy, insisted in unequivocal terms that "fish eating did not meet the facts of the case."

In 1903 Mr. Hutchinson appeared before the British Medical Association and heard some extremely strong expressions of opinion against the fish hypothesis.

AN ABSURD THEORY.

To the statement of Mr. Hutchinson that to his views no serious answer has been attempted, Father Thurston opposes the testimony of Dr. George Pernet, who in the Quarterly Review, April, 1903, declares that

"The fish theory is not supported by a single positive fact, nor has it found favor with those who have given special attention to the disease in its native haunts."

When Mr. Hutchinson asserts that the fish-eating inhabitants (of the Orkneys) preservation from leprosy is due to the fact that the fish is properly cured he is contradicted by a medical man who tells us that the cured fish prepared in Orkney and Shetland goes South, while the uncured and decomposing fish is eaten locally. Again, the people of Chili, who are stated to consume a great deal of fish, appear to be free from the disease.

The statement of Mr. Hutchinson that the non-fish eating Moslems are comparatively free from leprosy, while Catholics suffer in great excess, is dismissed as special pleading by Dr. Neuman at the Berlin Congress of 1897. Reporting upon the prevalence of leprosy in Bosnia and Herzegovina, where Mohammedans, Greeks and Catholics are almost equally numerous, this authority sets forth that the Moslems have the largest, the Greeks the next, and the Catholics the smallest proportion of leprosy. As a matter of fact fish-eating is all but universal among the Moslem poorer classes. It may be noticed that the segregation insisted upon by modern experts was the policy adopted in the Middle Ages, and was supported by the authority of Pagan Bulls.

We have treated this matter at some length in order to give our readers a standard by which to measure the reckless assertions that appear from time to time in the public prints.

He who created you without your help will not save you without it.—St. Augustine.

THE FEASTS OF OUR LADY.

"My soul doth magnify the Lord," cried out the Blessed Virgin Mary in her joyous canticle, that is known throughout the Church as the Magnificat, and is chanted, Sunday after Sunday, throughout the Christian year at Vespers. Yes, this is what Mary does always, and this is what Catholic devotion to Mary does always—both alike "magnify the Lord." We shall find this fact exemplified in the many feasts devoted to Mary in the Calendar of the Catholic Church.

What is each feast but a memorial of something in regard to Mary that shows us how truly she was God's humble creature, His lowly handmaid, His faithful servant, doing Him homage always by her holy life and her perfect service of Him? God is indeed glorified in all His saints, and even in His very imperfect servants. How then must He be glorified and how must He rejoice in Mary, who was always sinless, stainless, immaculate, from the earliest moment of her existence?

What is the feast of Mary's Immaculate Conception, on Dec. 8, but the tribute of a perfect "beauty of holiness" offered to the Creator Who is the All Holy? "I will greatly rejoice in the Lord, and my soul shall be joyful in my God," says the Introit for that feast,—and why? "For He hath clothed me with the garments of salvation, and with the robe of justice He hath covered me, as a bride adorned with her jewels."

What is the feast of Mary's espousal with St. Joseph, Jan. 23, but the church's loving commemoration of two virgin hearts, forever united in one perfect service of the Infant Redeemer, the Boy Christ, the God Man, entrusted to their care? What is the Annunciation, March 25, but the church's announcement of the momentous day when Mary became the living tabernacle of the Eternal God, and "the Word was made flesh, and dwelt among us?" What is the feast of Mary's Purification, Feb. 2, but the sweet story of her perfect obedience and humility, when she veiled her great glory under the same guise as the humblest Jewish mother, and submitted to the legal rites that were in her case so needless? What is her Visitation feast, July 2, but a picture of divine charity towards one's neighbor, and of a soul inspired by the Holy Ghost to sing God's praises in the noblest strain ever uttered by woman?

Mary has two feasts under the title of her Sorrow, one on the Friday in Passion week and one on the third Sunday in September; and what do these feasts exhibit to us but her loyal union with her Saviour and our Saviour in His sufferings, as truly as in His glories and His joys? She is honored as "Our Lady of Good Counsel," on August 26; as "Our Lady Help of Christians," on May 24; as "Our Lady of Mount Carmel," on July 15; as "Our Lady of the Snow," on August 5; as "Our Lady of Ransom," Sept. 24. In October, the first Sunday commemorates Mary's Rosary; the second Sunday her Maternity; the third, her Purity; the fourth, her Patronage. On Nov. 21 we celebrate her Presentation as a child in the glorious temple at Jerusalem; on Dec. 18 her silent and sacred re-education of the birth of her Son Who was His God.

On August 15 we celebrate Mary's triumphant Assumption into heaven, to be forever united there with Him Who had been her Life, her Love, her All, on earth. All these feasts, the lesser and the greater, are to devout Catholics so many golden links that lead us ever nearer to the Heart of Jesus, and in cite us to a more complete and faithful service of our Risen Christ, Who among men has not known how the influence of a good parent, a tender sister, an earnest friend, has helped him along life's hard road, and served to keep him in Virtue's path, and to attract him to noble things? Gauge, thus, what Mary's influence and Mary's example have been in the Church, throughout the Christian ages; though these examples are not sufficient to show forth entirely but only in degree her transcendent worth as the chosen Mother of the Incarnate God.—Sacred Heart Review.

THE CHURCH'S RE-CONQUEST OF SCOTLAND.

The growth of Catholicity in present day Scotland is one of the most interesting and encouraging features of the re-conquest of the church of the territories snatched from her at the Protestant Reformation. The laying of the corner-stone of a new church—St. Peter's—in Edinburgh last month was an illustration of the church's progress in Scotland. The sermon on the occasion was delivered by a priest who fittingly bore the name Stuart—Canon Stuart—and he made a deep impression upon the people when he reminded them that the new church would, when completed, stand on historic ground, for in that vicinity, on the Broomfield, the Scottish hosts assembled before Flodden in all their armor. In church history, also, he said, the district had an interesting past, as at one time there were three places of Catholic worship there, St. Roque, St. Catherine, and St. John. The bells in that district had long been silent, continued the preacher. Large numbers of people had forgotten the path of their fathers, and had pursued a course of strange wanderings. The seamless vesture of Christ was torn in the sixteenth century, and Scotland lost many of her ancient land-

marks. The event of that day, however, made them happy in the feeling that the centre was again changing. It could not yet be said that religious peace and unity wholly embraced the land, at least the blessing of freedom to conscience now brightened every home. It was now their privilege and their joy to walk openly in the old paths and to worship and to raise up churches as in the days of their fathers of old. In that new church there would be the same faith and discipline of ancient days, and the same Holy Sacrament of bread and wine for Flodden warriors and that broad Bruce's soldiers at Bannockburn.—Sacred Heart Review.

PROTESTANT LIKING FOR SOME CATHOLIC SAINTS.

For some years past there has been a great and steadily growing devotion outside the church to St. Francis of Assisi. St. Teresa also has a considerable non-Catholic following. The Episcopalians find much to admire in St. Patrick and at least once a year, Presbyterians and Methodists are wont to lay violent passionate hands on this saint who made a nation of high-spirited, patriotic and adventurous people fervent Catholics, the staunchest supporters of Rome.

Later, we note a disposition on the part of non-Catholics to extol St. Catherine of Siena. Mrs. Julia Warren once wrote a poem in her honor, and less than a year ago, Vida Scudder brought out an admirable translation of her letters with an appreciative introduction. "S. F." a regular correspondent of our esteemed contemporary, the Christian Register, writes in a recent issue of that journal from Siena, paying hearty tribute to the Saint who is the glory of the picturesque old Italian town. We quote:

Of our canonized women Saint Catherine of Siena is beyond doubt the noblest and best. We modern Protestants shake our heads over her, call her abnormal, hysterical, cataleptic, the dupe of artful confessors, or with Ruskin, "insane." At the same time it is certain that Siena has reaped more glory and more blessing from the pure and holy life of that simple maiden than from all its wars, victories, poets, and painters. None of our head-shakings can change, as has been well said, the grandeur of her self-sacrifice, the breadth and depth of her sympathy with all humanity, or the great work she accomplished in an evil age. When on April 29, 1830, having laid down her life, a willing sacrifice, even as He gave His, she was merely thirty-three years of age. Not a more sensible or more sane one who will take trouble to read her letters, written often to the most powerful men of her day—popes, emperors, commanders of hosts—will recognize her mental strength no less than the purity of her spiritual glow. One of the best, bravest, meekest, most effective women who have ever lived.

"S. F." admits that the Siennese are a deeply religious people. "From the fifty or more churches of the city, several of these containing many different chapels, calls to worship are ever on the air, and the come and go of worshippers is continuous. No body asks here why there is a falling off in church attendance. Every day of the year is some saint's day; and, though some saints appeal more powerfully to the common heart than others, no saint is allowed to sleep. Saint Joseph's day or two since was Saint Joseph's day, and he received a wonderful ovation, especially at his own church, while in all the churches his praises were said and sung. 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The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

REV. GEORGE R. NORTHGRAVE. Author of "Mistakes of Modern Infidels." THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey

LONDON, SATURDAY, MAY 26, 1906.

THE STUDY OF SCRIPTURE.

In his Apostolic Letter on the Biblical Question Our Holy Father sets before clerics the absolute necessity of being able to devote themselves to the ministry of the sacred word and to defend the inspired books against the attacks of those men who reject all divine intervention. According to the Pope, unremitting study is necessary on the part of the student and he tells him that in his investigations and researches he has in the teaching and tradition of the church a sure guide through the maze of conflicting and contradictory opinions.

Human investigation must, however, not be ignored. The conclusions of true science must be pressed into service without dispossessing the church of its place as judge and queen in the realm of the study of Holy Writ. Whilst many without the fold are dazzled by brilliant theories, and led by them to the morasses of disbelief, the Catholic student has the church to illumine his path. Loyal to her, he cannot go wrong. And this loyalty, combined with hard study, stands for a greater range and freedom of thought, and consequently for a greater harvest of knowledge.

Our Holy Father insists upon the treatment of those questions only whose study helps the understanding and defence of the Scriptures. Hence the professor of Sacred Scripture, he says, will regard it as his sacred duty never to depart in anything from the common doctrine and tradition of the church: he will assimilate all the true progress of this science and all modern discoveries, but he will leave aside the rash commentaries of the innovators.

The Apostolic letter is timely, and cannot fail to be interesting and instructive to both layman and cleric.

A CRIMINAL POLICY.

It were ungracious to say, we suppose, that some Catholic fathers and mothers are stupid and have no sense of parental responsibility. Yet, viewing the horde of children who are allowed to leave school at an early age, we must refrain from applying to them any terms of a complimentary nature. In the name of common sense, what is an untrained boy to do? Thrown while in his teens into the vortex of life, what chance has he? Should he obtain employment, what does he earn? A pittance that scarcely pays for shoe leather. His father may, and does of times squander yearly more in the saloon than his boy would gain in a couple of years. His mother may waste more than her son's wage on gaw-gaws and on the daughter's education, which may consist in being able to play "rag-time" and to do fancy work and be productive of foolish vanity and snobishness. What does a boy lose by this criminal policy of his parents? As a rule he loses all chance to rise. He cuts himself off from those who can compete for the prizes which this country can offer. He risks failure, for the records show that skilled work can be learned more readily by the boy who has a good common school education than the one who goes out into the world at thirteen and fourteen years of age.

We grow indignant at the capitalist who uses up children in his cotton mills. But at our doors men and women throw their own flesh and blood into the streets to learn their jargon and villainy. Instead of being protected they are sacrificed pitilessly. No decent human being would treat an animal as some children are treated by their parents. And for what? For \$1.50 per week—a price indeed, for a boy's future. On one side of the balance are placed the boy's rights—his life and soul; and on the other his miserable wage. And inhuman parents are content with this! This may explain why in some parts of Canada Catholics are retrograding, and why the vantage ground gained for them by others is lost. Instead of

being in a position to take advantage of the toll and patience and perseverance of their forbears, they must begin at the bottom; and there, unfortunately, too many of them stay. Our orators will have none of this. They see things through the medium of an optimism, which, however creditable to their hearts, is not warranted by facts. We confess to a feeling of pessimism when we see the multitude of the young men who are unskilled in any line of work and who besiege the house of the politician whenever there is a menial's position to be filled.

We say again that parents are responsible for much of the ignorance and blasted lives with which we are burdened. Selling their own flesh and blood on the labor market is not only a criminal policy, but one also that retards our progress and hinders the extension of God's Kingdom on earth.

HONOR TO GOD'S SAINTS.

The Michigan Christian Advocate in its issue of May 12th has an editorial article on "Mariolatry" beginning with the words, "Roman Catholics pay much more worship to Mary than to any other of the saints. They claim, however, that virgin worship is not supreme like that which they pay to God Himself, but some of their expressions seem to belie their claim."

As an instance of this and a proof of this assertion, some extracts are made from the columns of the preceding issue of the Michigan Catholic wherein May is called "Mary's Month," and it is stated that "the holy church selects this month for special devotion to the Mother of God." Mary is also spoken of as "Refuge of Sinners, the Comforter of the afflicted, the spiritual mother of her earthly clients," and it is said that "every appeal to her aid is presented by the Blessed Virgin at the throne of grace, where, interceding for the troubled soul, she brings the sinner and his God into communion."

It will be remarked that in the extracts employed the word "worship" is not used at all, and the Christian Advocate has, therefore, no right to infer from their use that Catholics "worship the Blessed Virgin," or seem to do so, as that journal asserts. Catholics, therefore, honor or venerate the saints of God, but do not by any means worship them as God, or as having any divine attribute, but we honor them as friends of God, whom God Himself has honored, and to whom God requires that due honor and respect be shown. For this there is ample scriptural authority, and Methodists, who are wont to speak disrespectfully of God's saints, are guilty of disrespect to God.

The Blessed Virgin is honored in the Catholic church as the greatest among the saints of God, because of her personal sanctity, and also because God Himself has placed her in the highest rank among His saints and friends, in choosing her for His mother when He determined to become our Redeemer: that is to say, from before all ages.

Here it is proper to show some passages of Holy Scripture which prove beyond doubt that God's saints are to be honored.

From Genesis xlii, we learn that the sons of Jacob bowed low before Joseph when they found him in Egypt holding authority in the land as prime minister of the Egyptian Pharaoh (verse 6.)

In ps. 138: 17, (Prot. Bible, 139) we are told that the friends of God are exceedingly honored, for it is certainly a great honor to be numbered among God's special friends and servants. This is the case with God's saints and angels alike, as Christ tells us in Luk. xx. 36, that the saints in heaven "are like the angels and equal to them." Therefore the saints are equally worthy of honor in heaven with the angels, and in both testaments we find the angels invoked as well as honored. We on earth are at least bound to pay due honor and reverence to them as declared by the Council of Trent, but the Council points out that they are not to be adored. We must always remember that every good and perfect gift is from our Father, God, but in His inscrutable ways He desired He should be honored in His saints, and invoked through them.

Of this we have an example in the case of Job, who, being harshly attacked by his three friends who came to give him consolation by obliging him to confess that his afflictions were brought on by his grievous sins, were rebuked by Almighty God in person, who intervened to attest Job's justice, whereupon God declared that Job had spoken what was right before God, whereas the friends had not done so, wherefore to atone for their want of

charity, and the false principles they had laid down, they should offer up a sacrifice of seven oxen and seven rams: "and go to my servant Job, and he shall pray for you; his face I will accept that folly be not imputed to you; for you have not spoken right things before me as my servant Job hath. And the Lord also was turned at the penance of Job when he prayed for his friends.

Again, we are told in Rom. ii. 10, that glory and honor and peace are due to every one that worketh good, and again "the continual prayer of the just man availeth much. (St. James v. 16.)

If the saints on earth are thus powerful with God they must be still more powerful when they are in heaven, crowned with glory and the reward which a Just Judge has conferred upon them for their justness.

The Blessed Virgin Mary, Mother of God, is the most powerful of the saints in heaven, because her dignity is greater than that of any other, saint or angel, and those who neglect to ask her intercession with her divine Son lose the many graces which may be obtained through her.

We know that many Protestants endeavor to minimize the power of Mary, and to reduce her to the level of an ordinary Christian woman. Thus we know of one Protestant minister preaching from his pulpit a few Sundays ago, who declared that "Mary is a very worthy woman." Such language as this is calculated to lower the respect for Mary which every Christian should entertain. But we have the assurance of an archangel sent from God to deliver the message, that she is full of grace, and blessed among women: that is to say, according to Hebrew idiom, "most blessed of women;" also, Mary herself in the beautiful canticle she uttered when she went to visit her cousin St. Elizabeth, declared, under the divine inspiration:

"He that is mighty hath done great things to me, and Holy is His Name; and from henceforth all generations shall call me blessed."

This is exactly how Catholics regard the Blessed Virgin. She is the ever-blessed Mother of God whom all generations must honor for the sake of her divine Son. She is also our patroness and advocate in heaven, where her prayers are more powerful than when she abode on earth.

On earth she obtained from Jesus His first recorded miracle at the marriage feast of Cana of Galilee, by simply suggesting her desire that He should furnish wine. Jesus informs her that His hour had not yet come for the public announcement of His power to work miracles, nevertheless He does so on the request of Mary, and changes the six pots of water which were in the house, into a wine superior to that which had been used at the first part of the marriage banquet.

There is, therefore, no Mariolatry in honoring Mary or in invoking her to pray for us, that through her intercession we may obtain the graces and favors of Almighty God we need in order to work out our salvation.

The reverend editors of the Christian Advocate are evidently astray in their inability to grant to Mary the office she fulfils in heaven as our intercessor at the throne of grace.

She was our intercessor while she was on earth, as is evident from her petition to her divine Son at the marriage feast of Cana, and there is absolutely no reason in saying that she has ceased to be our intercessor now that she is in heaven when her power with God and her good-will toward men are immeasurably increased.

The Advocate, therefore, asserts an absurdity by denying that Mary is an intercessor at the throne of grace. This, it says, is "to clothe her with divine functions, and the character of a Saviour." It adds that Protestants admit that she is "blessed among women," whereas "Papists" make her an intercessor, which is the office of God and our Saviour.

Was not Job an intercessor at the throne of grace when he prayed for his three friends? Was not Jacob an intercessor when he blessed the sons of Joseph saying: "God in Whose sight my fathers Abraham and Isaac walked: The Angel that delivered me from all evils, bless these boys." But not only is Jacob an intercessor at the throne of Grace, but so also is the Angel whom he invokes, as having been his deliverer from all evils.

A DESPATCH appeared in the Canadian papers a few weeks ago to the effect that a Jesuit priest named Pedro Morales had been murdered in Spain by a brother Jesuit. Rev. Father O'Bryan, S. J., has written to the Canadian Freeman a letter in which he states that there is no such Jesuit priest as Pedro Morales in any of the four Spanish Jesuit provinces. There appears to be an organization the purpose of which is to spread broadcast falsehoods concerning the Catholic

church. It is just such execrable work as this that the bigots of Exeter Hall, London, are engaged in—ably assisted by combinations like the P. P. A.

AN INTENSELY "YELLOW" PAPER.

A most extraordinary weekly publication is the Orange Sentinel of Toronto. For robust inventions anent the Catholic church and its ecclesiastical authorities Mr. Hocken, its editor, stands far and away beyond all competitors. Once upon a time we thought the editor of the Presbyterian Record of Montreal deserved this distinction, with Col. Samuel Hughes and the Rev. George McFaul of Ottawa energetically forging towards the front, but Mr. Hocken is unapproachable, and is evidently working with a will to occupy that pedestal of eminence which in time to come may bring to his shoulders the cloak of the Grand Sovereign of the Orange Association of British North America. We have here another illustration that refinement, truthfulness and Christian conduct do not always follow in the wake of education. It is not, however, the fault of education, but what our American friends call the innate "cussedness" of human nature. Mr. Hocken in a lecture recently delivered stated that Catholics consider the priest is better than God, and he claims to have quoted this from a pastoral of a Spanish Bishop. We did not know that the editor of the Orange Sentinel was in the habit of reading the pastorals of Spanish Bishops. Mr. Hocken, like the rev. editor of the Presbyterian Record of Montreal, takes very good care not to go into particulars in matters of this sort. The editor of the Presbyterian Record printed in his paper a statement to the effect that missionary priests in the province of Quebec were selling passports to heaven, but he has not yet given us the name of the parish nor of the priests—and will not do so. It will be too much to expect that Mr. Hocken will give us the name of the particular Spanish Bishop to which he refers, as also the name of his diocese, and the date of the so-called Pastoral. As well might we expect the perpetrator of a crime against the law to send word to the chief of police where he can be found. One of the most inexplicable things to our mind is that men who consider themselves intelligent and who claim to have as much common sense as their neighbors, more especially members of the Orange order on the concession lines, will give credence to almost any ridiculous canard that reflects upon the Catholic church, and they never take the trouble to make inquiry as to its truthfulness. The editor of the Orange Sentinel of Toronto ought to be ashamed of himself.

THE DECREASING MARRIAGE RATE.

The birth-rate is now universally acknowledged to be declining all over the world, but there is no doubt also that the marriage rate is declining. In this country it is a matter of frequent comment that marriages are contracted much later than used to be the custom, and that there are many more who remain unmarried than seems entirely justified, even by the economic conditions to which appeal is usually made in explanation of this fact. Definite details are not easy to procure in this country, but some very interesting statistics have recently been published in the census reports of Great Britain. In the last thirty-five years marriages have fallen off nearly 20 per cent. The most interesting part of the statistics is that not quite one-half as many widowers get married as was the case twenty-five years ago, and that even only a little more than one-half as many widows now resume marital obligations. Widows are usually considered in the popular mind, at least, to be rather anxious to enter the married state again, and, indeed, to be eminently successful in securing another partner of their joys and sorrows. So much so is this presumed to be the case that one young girl at least has recently declared that it began to look almost as though young women would have to be born widows if they wanted to be sure to get husbands.

The increasing disinclination to marry is, after all, a serious social problem. The most important element in it is universally admitted to be the fact that the wage-earning woman who is able to support herself does not care to assume obligations of matrimony. The condition of affairs that is developing is, however, extremely unnatural and constitutes a distinct menace to morality. There is no doubt that no better safeguard against certain evils can be secured than reasonably early marriage. The frequency with which this is discouraged by older and supposedly wiser heads is at least questionable. Often the motives for the delay of marriage are eminently material. Nothing is surer than that every year beyond twenty-five adds very greatly to the unlikelihood of marriage being contracted at all. Untold harm then may be worked by advice that looks only to the things of this world and considers not how much of training, moral discipline and real development of character there always comes from the assumption of obligations and the determined effort to fulfil them in spite of the calls of selfish nature to care only for self.

There is here an evil to be faced that our people must consider and

solution of which will mean much for the future good of the church in this country. The church must look to the rising generation of members, and if her growing flock are living the normal life of married Christians, sharing joys and sorrows that come to humanity's lot and not dominated by the selfish fear of possible evils, nor hampered on the upward duty by the sexual difficulties that are becoming so prominent in modern life, all will be better and happier in the world.—Catholic Union and Times.

TONGUE OF ANCIENT DAYS.

HOW IRELAND IS LEARNING HER OWN LANGUAGE.

Toronto Globe, May 18. Dr. Douglas Hyde occupied two hours last night in Massey Hall in an address that revealed the leader and genius of the Gaelic revival in all his burning persistence, his audacious humor, his broad philosophy, and withal his concentrating nationality. There is no getting away from the man, and it is a clue to the success of the work of the Gaelic League to have heard its President eloquently declare its aims and methods. Not many years ago Irish was a dying language. Six years ago it was being taught in 105 schools. Today in Ireland 3,000 schools teach the tongue of the Gael, and 250,000 Irish children are learning the language of their great German scholar declared that it was "the longest, most luminous and most consecutive track of any people in Europe but that of Greece alone."

The Gaelic League, he said, was "gathering up every atom and relic of the past and building them up into that by course and tier by tier into that edifice which should yet, please God, enshrine the soul of an Irish nationality." Not only the language, but the tradition, the song, the story, the games, the dances of what was once one of the most classically cultured of peoples, and one of the most literary in Europe.

Among many anecdotes Dr. Hyde related one of an old man in the north of Galway who could neither read nor write nor speak a word of English. To an Englishman he would have been no better than a brute. To Dr. Hyde he proved to be a most wonderful man. He dictated an Ossianic poem of four hundred lines that had never before been read or heard, and he had twenty such. He was a store of folk songs, aphorisms, poetry, history, myth and tradition—a most delightful man, and Dr. Hyde declared. Instead of all these things the present system of education substituted the third reading book. The scorn which Dr. Hyde poured into that statement can only be appreciated by a college faculty familiar with Keltic literature.

Dr. Hyde thought it discreditable to a great city like Toronto, whose property was chiefly due to Scotch and Irish, that her university should pay no attention to Gaelic literature. He pointed out that the great movement pulsing through Ireland to day was not based on hatred of England, but on love of Ireland. Hatred, he said, was a negative passion, powerful indeed for tearing down, but it did not help to build up. It would never rest till every Irishman could grasp the hand of every other in friendship, as he should have done long ago.

Before the lecture Dean Egan conversed with Dr. Hyde in the Irish tongue, and Mr. Alex Fraser was able, speaking in the Highland Gaelic, to maintain an intelligible conversation with the Irish Kelt. Many prominent local Irishmen were present, and the collection taken up realized \$1,000. The funds are devoted to the training colleges, the 200 district teachers, a Secretary, twenty paid officers, and ten organizers. The collections net \$18,000 annually, and about as much more is realized from the sale of books and in other ways, so that the whole movement is supported on an income of \$35,000.

After the lecture a meeting was held in Massey Hall, when a branch of the Gaelic League was formed, with D'Arcy Hinds President, P. J. Byrnes Secretary, and W. T. O'Connor Treasurer.

A Royal Priest.

The best known of the royal renunciations of recent times was that of Prince Max, brother of the present King of Saxony, who at one time had the reputation of being the most dashing officer of the crack cavalry regiment to which he belonged.

One day he rode straight from some manoeuvres to a monastery, and changed his uniform for the garb of a monk. Prince Max became a priest and worked as a priest for some time at Nuremberg, in Bavaria, gaining the love and confidence of his flock. He had renounced all his worldly possessions on entering the priesthood, and at Nuremberg had nothing to support him except his wage of five shillings a day.

A YEARNING FOR UNION WITH GOD.

Like the ancient world, our own age notwithstanding the prevalence of vice, yearns for union with God. St. Augustine's famous saying that "the heart is restless till it rest in Thee," is paralleled by Tennyson's lines:

The whole round world is every day bound by gold chains about the feet of God. The very prevalence of superstition, which by a strange paradox flourishes most luxuriantly where religious beliefs decline, is an evidence of this yearning. So, too, is the spread of spiritualism and the popularity of mediums despite the innumerable exposures of their trickery. But Christ's Church in its sacrifice and sacraments instituted by Him places constantly within the reach of men opportunities of the closest union with God, which is the very essence of religion. Its entire sacramental system, but especially the Holy Eucharist, perpetuates the work of the Incarnation, by bringing humanity

into contact with the unseen Deity and recalls the ladder spanning the arch between earth and heaven which Jacob saw in vision when he lay down to sleep in the valley of Bethel.—New World.

FAMILY TRADITIONS.

There is much that is written and much that is unwritten for man's guidance, and this latter is handed down from generation to generation as the experience and practice of the wise and good and which is respected and followed because of the source whence it has come. Thus in law we have the *Lex Scripta*, or written law and the *Lex Tradita*, or unwritten law of tradition. In the matter of religion we have the sacred scriptures and the dogmas of holy church as a written law; and we have its practice throughout the ages as tradition which has the force of law.

As in the church and in society, there are also in the family certain customs and practices which have come down from our ancestors, which have left their impress so deep that they are as so many laws engraven on our minds and hearts; we feel for them a reverence and a veneration and accept them as so many lights for our safe guidance. And well it is so, for it is right that we learn from those who have preceded us, and there is so much to learn that books could not contain it all, and so it comes to us as an heirloom handed down throughout the ages.

But to have the traditions of a family must have the family spirit and the spirit of union which its name implies. There must be the ties of mutual love binding parents to children and children to parents and children one to another, to have traditions of the past honored in the present and handed down with the addition of accumulated experience to future generations; hence the importance of its sanctity by the faithful co-operation of all within its sacred portals. As God teaches us, the father and mother are to be honored as His appointed representatives.

God is the great Father of all. It is He Who has instituted the family through Adam and Eve, the first man and woman, father and mother of all mankind. Through them He spoke to their offspring. So the words of divine wisdom have come down throughout all the ages, for he ever remembered that He, Wisdom itself, is the infinite mind that would teach the whole world what is good for its well being and profitable to its advancement. How necessary then that all co-operate with His mighty will.

There is nothing that God wishes more in His designs in ruling over all things that men work in harmony with His laws by co-operating with one another, and this most of all in the family, for it is of the many families as units that He would like to have the whole world a unit with them in His endeavor to have all go well for His infinite glory and for man's eternal and temporal welfare; and it is through the family alone that this can be accomplished, for there is the centre from which all this must radiate. How necessary, first that the family be well and firmly constituted in the father who, as its head, will be its law-giver, and in his place, when dead, the mother or, in his place, when dead, the other rule, and the oldest child hold their place and direct and govern in their stead; and from the laws of wisdom which always will be given in all suffering from God the great Father of all mankind, as long as they have heart, and mind united with Him. And thus those family traditions which are the result of experience springing from this holy union will pass down from generation to generation and go a light and guidance, and a consolation and a comfort for all posterity. Time is a great teacher, experience is a costly instructor, but it is worth all its costs. But the past is the instructor of the present, and future and its first lessons are to be had for the listening to them and direct and govern in their stead; and from the laws of wisdom which always will be given in all suffering from God the great Father of all mankind, as long as they have heart, and mind united with Him. And thus those family traditions which are the result of experience springing from this holy union will pass down from generation to generation and go a light and guidance, and a consolation and a comfort for all posterity. Time is a great teacher, experience is a costly instructor, but it is worth all its costs. 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FIVE-MINUTE SERMONS.

Sunday within the Octave of the Ascension.

THE INDWELLING OF THE HOLY SPIRIT. Watch in prayer. (1 St. Peter IV. 7)

To day is the Sunday of expectation, and it brings to our minds that upper chamber in Jerusalem, where the little band of the chosen disciples of the Lord were gathered together waiting for the coming of the Holy Ghost.

There were the eleven Apostles and the faithful women, and Mary the Mother of Jesus and His brethren. "All these," says the sacred chronicler, "were persevering with one mind in prayer."

Hence the epistle of today urges us to imitate them, and begins with the exhortation: "Dearly beloved, watch in prayer."

We must watch and wait for the coming of the Holy Ghost. He, has indeed, already come into our souls in Holy Baptism, cleansing them from original sin and making them His temples.

He has come again in Confirmation, with all the fullness of His sevenfold gifts, to make us strong and perfect Christians and soldiers.

Yet He comes to us continually every day, knocking at the door of our hearts begging for admittance.

Every impulse of what is known as actual grace is from the Holy Ghost, and such grace we are receiving all the time, every hour of the day.

We must, therefore, prepare ourselves for His coming, and when He has entered into our souls we must strive to keep Him there.

The Holy Ghost is the life of our souls. It is His constant presence and indwelling which is the state of grace which makes us pleasing to God.

To obtain and to preserve this abiding presence of the Holy Ghost we must imitate the Apostles in their watchfulness and prayer.

We must watch lest the time of temptation should find us unprepared and off our guard; we must pray that the Holy Ghost may come into our hearts, bringing with Him ever richer treasures of divine grace; that He may take possession of our souls and make them all His own; that He may guide our minds, and with the fire of His love inflame our hearts to do His holy will in all things.

But we must first of all prepare for the Holy Ghost by cleansing our souls from sin. When sin reigns the Holy Ghost can never dwell. The Apostles prepared for His coming by penance. To that upper chamber in Jerusalem came St. Peter, who had denied his Lord; St. Thomas, who had doubted His resurrection; and the others who had wavered in their faith, and, in the time of trial, had forsaken their Master and fled.

But now they had been convinced of their error, and they came together with sorrow for their past unfaithfulness, and a full determination to lay down their lives, if need be, for Him Who had died for them.

It is the spirit in which we should prepare for the Holy Ghost. If your hearts are defiled with mortal sin, delay not the time of penance. The Holy Ghost is ready to descend upon you. He only waits for you to do your part. Make ready, then, a place in your heart, that He may enter in and dwell there.

"O my dearly beloved brethren!" exclaims St. Gregory the Great, "think what a dignity it is to have God abiding as a Guest in our hearts! Surely, if some rich man or some powerful friend were to come into our house, we would hasten to have our whole house cleaned, lest perchance, when he came in he should see anything to displease his eye. So let him that would make his mind an abode for God cleanse it from all the filth of works of iniquity."

"And they were persevering with one mind in prayer." Our prayer must be persevering if we would gain that which we desire. This is what our Lord meant when He said that we ought always to pray and not to faint. Unless we persevere in prayer we shall without doubt faint by the way in the journey of life. And let us do as the Apostles did—join our prayers to those of Mary, the Mother of Jesus, and we shall have a sure hope of obtaining what is most needful for us.

Then, as the Holy Ghost once descended upon her, and wrought within her the incarnation, so also will He come into our hearts, and make them the abode of the Holy Trinity. Then, if we listen to His blessed voice within us, we shall grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, for the Holy Ghost will teach us all things, according to the promise.

TALKS ON RELIGION.

SCANDAL. Scandal is the name given to all sins which injure the souls of others. It is some little offence or a rock of offence. It is hard to exaggerate the enormity of this sin. The murder of the body is not so bad as the murder of the soul, yet scandal tends to the murder of the soul.

The giver of scandal injures the Almighty by depriving Him of the glory and service which belongs to Him by robbing Him of the love and service of His creatures. The scandal giver operates with him who goes about as a roaring lion seeking whom he may devour." It is no wonder that our Lords says: "Scandals must come, but woe to him by whom they come."

He continues: "It were better for him that a millstone were hanged about his neck, and he were cast into the sea, than that he should scandalize one of these little ones." (St. Luke xvii. 1.) Retribution will be demanded: "The wicked man shall die in his iniquity, but I will require his blood at thy hands." (Ezech. iii. 18)

So men are diabolical in actually plotting and planning against the innocence of others, because, like the devil, they hate good. Sometimes it is done by weakness and without any premeditation. Amendment cannot be made quickly or so thoroughly made. It may be well to know that there are nine ways by which persons may share or co-operate in the sins of others. These ways are: By counsel, or suggestion to sin; by command or by using authority over others to make them commit sin; by consent; by

provocation; by praise and flattery; by concealment; by partnership; by silence and by defending the ill done. Scandal may be given innocently, as for instance, when on account of ill-health a person may have a dispensation to eat meat on a fast day. If opportunity presents itself a person so dispensed ought to make that explanation. Then again on account of ignorance or weakness some may take scandal when that is done which is perfectly lawful. This is the "scandal of weak brethren."

There are some Protestants who have prejudices. They have exaggerated notions of Sunday observance and consider it sinful to play the piano, or to toss a ball or have any amusement on Sunday. As far as possible we should try not to increase their prejudices against the church.

Then there is "pharisaical scandal," as when the Pharisees were scandalized at the actions of our Lord, as the healing of the bed-ridden man on the Sabbath. Our Lord rebuked them, saying: "If you have an ox or an ass fall into a pit on the Sabbath day will you not immediately draw him out on the Sabbath Day?" We ought to remember that scandal may be given by omission as well as by commission, as when persons in authority fail to perform duties incumbent on them.

Parents may give scandal by failing properly to instruct their children or by not keeping them from bad company or bad reading, or when they permit them to take situations in which faith or morals will be endangered, or who do not firmly correct their faults and failings. We need scarcely refer to the times that parents actually give scandal by bad language, by insulting their children in positions of authority should remember their responsibilities along these and similar lines.

Good example is opposed to scandal. Our Lord teaches us this duty when He says: "Let your light shine before men that they may see your good works and glorify your Father Who is in heaven." Then the prophet Daniel says: "They that instruct many to justice shall shine as stars for all eternity." (Daniel xii. 3)

The Lord has left two important offices to each of us—namely, to give glory to Him and to give good example to our neighbors. There is no one so humble or in such a lowly station of life as to be unable to give good example. The good example of the lowly and their consistent lives have often served as the guiding lights leading others to the church as the wonderful star led the Wise Men to the stable of Bethlehem.

St. Gregory says: "A large portion of mankind is moved to the deity by heavenly things by example than by argument."

A Catholic newspaper in a parish is a continual mission. (Leo XIII.)

LAST OF MAY. TO THE CHILDREN OF MARY OF THE CATHEDRAL OF MOULIER. In the mystical dim of the temple, In the dream dim of the day, The sunlight spoke soft to the shadows, And said: With my gold and my prayer, Let me meet at the shrine of the Virgin, And ere her fair feet pass away, Let us weave there a mantle of glory, To deck the last evening of May.

The tapers were lit on the altar, And the steps leading up to the statue, Flashed bright with the roses of heaven, The Singing came down from the heavens Like angels, to hallow the scene, And they seemed to kneel down with the shadows, That crept to the shrine of the Queen.

The singers, their hearts in their voices, Had chanted the anthems of old, And the last tremulous way of the vapors, On the far shores of silence had rolled, And there—at the Queen Virgin's altar—The sun waves the mantle of glory, While the banners of the twilight were waving, A fringe for the flash of each fold.

And wavelessly, in the deep silence, Three banners hung peaceful and low— They bore the bright blue of the heavens, The pure white of the snow— And beneath them fair children were kneeling, Whose faces, with grace and awe, Seemed smiles, in land that is sinful, And woeless, in life full of woe.

Their heads were veiled of the lily, Their brows were the wreath of the rose, And their hearts, like their sister banners, Were stilled in a holy repose. Their shadowed eyes were uplifted, Whose glad gaze would never disclose That from eyes that are most like the heavens, The dark rain of tears soonest flows.

The banners were borne to the railing, Beneath them, a group from each band; And they bent their bright folds for the blessing, With a sign never to be withstood, What stirred them? The breeze of the event, Or a breath from the far angel-land?

Then came, two by two, to the altar, The young, and the pure, and the fair, Their faces the mirror of Heaven, Their hands held folded in prayer. They came for a simple blue ribbon, For love of Christ's Mother and Saviour, And I believe, the Children of Mary, The Angels of Mary were there.

Ah, faith! simple faith of the children! You still shame the faith of the old! Ah, love! simple love of the little, You still warm the love of the cold! And the beautiful God Who is wandering Far out in the world's dreary world, Finds a home in the hearts of the children, And a rest with the lambs of the fold.

Sweet a voice: was it wafted from Heaven? Heard you ever the sea when it sings, As it surges on the shore in the night time? Heard you ever the breeze brings From the hearts of a thousand bright summers?

Heard you ever the bird, when she springs To the clouds, till she seems to be only A song of a shadow on wine? Came a voice; and an "Ave Maria"; Rose out of a heart rapture-thrilled; And in the embrace of its music, The souls of a thousand lay stilled.

Never flower such a sweetness distilled, It faded away to the temple, With its perfume of worship was filled. Then back to the Queen Virgin's altar, The white veils swept on, two by two; And the holiest halo of heaven, Flashed out from the robes of blue; And they laid down the wreaths of the roses Whose hearts were as pure as their hue; Ah! they to the Christ, the truest, Whose loves to the Mother are true!

And thus, in the dim of the temple, In the dream dim of the day, The Angels and Children of Mary, Met ere their Queen's Feet passed away, Where the Singleness knelt down with the shadows, And wove with their gold and their gray A mantle of grace and of glory, For the last, lovely evening of May. For the last, lovely evening of May. —FATHER RYAN.



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MAKING AMERICA CATHOLIC.

EDITOR OF THE AMERICAN ECCLESIASTICAL REVIEW OUTLINES METHOD FOR MAKING CONVERTS.

Some years ago the editor of this journal was told by Father Brannan, the famous Texas missionary, that in his opinion a few Catholic journals do more harm than good to the Catholic cause by engaging in bitter controversies with Protestants and using abusive language. A Catholic journal should be firmly Catholic, he said, in substance, but, except in rare instances, should be filled with "sweetness and light" rather than gall and wormwood.

Apparently Father Herman J. Heuser, editor of the scholarly American Ecclesiastical Review, has reached a similar conclusion. In a lengthy article in the March issue of that periodical he asserts that a time has come for the Catholic press to turn away from sharp polemics and adopt constructive methods, if this country is to be won to the faith. Speaking of the Catholic missionary movement of recent years, he says:

"Whilst any one who looks over the literature produced or occasioned by this evangelizing movement during the last ten years, must congratulate the Catholic body on what has been achieved by its most zealous representatives, he will also be struck by one thing—namely, the predominance of the polemical and defensive (as contrasted with the expository and assertive) attitude of the apologists in the Catholic field. This is perhaps not at all noticeable in the sermons and addresses of the regular mission courses to non-Catholics, nor in the better part of publications of our various Truth Societies, intended for non-Catholics, as in the Catholic journals, especially when these, under plea of protesting against the assertions of individual Protestants take them to task for misrepresenting Catholic faith or conduct. This journalistic phase of present day apologetics is, of course, also a partial reflection of the manner of missionary work done in the other fields of Catholic propaganda, and therefore suggests similar views touching it. To express these views would indicate a criticism which at first sight must seem wholly uncalculated for, inasmuch as both the aim and the work are of a nature to be encouraged as being calculated to dispel error and to give light. We must, it would seem, conquer, as did the Israelites, the citadels of Jericho, by proclaiming our right and power, and by overthrowing the strongholds of the adversary, which implies that we must also promptly repel his attacks.

"But there is such a thing as spending one's strength in pursuing the enemy into byways and engaging in skirmishes which weary and divert the attention from the main movement of advance. The work of conversion is not entirely, and sometimes not at all, a work of overthrowing an opponent; its main purpose is to associate with us in a bond of fellowship those who are more or less disposed to join in the same work and life purpose with us under our common Leader and King, Christ. This association is effected mainly by preservative, not by destructive, means. We may indeed teach our people to 'stand up' for their faith, that is, to beat down those who oppose it; thus rendering a service to liberty for the exercise of truth; but the far better way is to teach them to kneel down in proof of their faith, and to show others that there is good reason and wisdom for everyone else to do likewise. In this way, the malignant opponents will have little room for argument, and their misrepresentations will refute themselves by the strongest sort of an argument ad hominem. Of course, there must be occasional defense and rebuttal.

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and a proper exposition of the historical facts that establish the sanctity and divine origin of the church as teacher of Christian doctrine and dispenser of its sacramental graces. But there may be too much of this for the good of the common cause, which requires something more positive and constructive continually to recommend it. We are all too much like a class of young theologians who, without having a full grasp of the facts and the philosophy of general history, occupy themselves with questions of the early and medieval heresies, which have long ago lost their significance, except in principle, under new forms or as bits of literary archeology, or who enter upon an analysis of the quarrels between Calvinists and Lutherans about credal tenets which the present representatives of these sects will hardly recognize as their own. In short, the fault in much of our religious teaching is that it is too often polemic; and the fault of our polemics is that they are too often antique, whereas we would gain our end of converting or at least consolidating non-Catholics much better by laying more stress upon teaching simply pure Christian doctrine and living up to it."

MISSIONARY TRIALS.

How little do we realize in our comfortable homes the trials of our good missionaries and Sisters of not one hundred years ago! When the first Sisters of Providence arrived at their destination in Indiana in 1840, they found for their abode, to shelter ten persons, one small room and a corner, with a shed outside for the kitchen. Their chaplain lived "in a little hut, called also the church, which is only ten feet wide and 12 feet long." What was termed, by courtesy, an altar, was really "three boards resting on sticks;" and over this "altar" was thrown by day a blue calico cover. At the opposite end of the room was a miserable pallet. There were, also, a trunk, an old chair, and two small tables, one covered with books, the other used for a writing-table.

Here had a former Parisian dwelt for four years—"he was brought up in the comforts of the most opulent city in Europe, where now in the flower of his manhood and with his brilliant education, he might be one of the most prominent in ecclesiastical circles. The Archbishop of Paris made him the most advantageous offers to retain him there; but he refused everything, to come and work and suffer for his God, His Kingdom. This truly apostolic man told me laughing that he had yet to learn where the trials and privations are. Is he then to be the most pitted? I do not think so."

Many persons fail to advance in spirituality for the reason that they undertake to master too many sinful habits at a single stroke. Obstacles in the way of worldly success are best overcome by surmounting them one at a time. The same is true in regard to things that oppose spiritual advancement. These, too, must be overcome in a similar manner.

THE PARISH PRIEST.

A parish priest was of a pilgrim train; His eyes diffused a venerable grace, And charity itself was in his face. Rich was his soul, though his attire was poor (As God hath clothed His own ambassadors) For such, on earth, his blessed Radoaster bore. To sixty years he would, and well might last Of sixty years he would, but that he lived too fast; And made almost a sin of abstinence. Yet, had his aspect nothing of severity, But such a face as prompts the soul to flee; But sweet regards and pleasing sanctity; And made his accent prompt his action free. With eloquence innate his tongue was armed; Though harsh the precept, yet the people were charmed. For, letting down the golden chain from high, He drew his audience upward to the sky: And oft with holy hymns he charmed their ears. (A music more melodious than the spheres); For David left him, when he went to rest, His lyre, and after him he sung the best. He bore his great commission in his look; As he brought his peace, and softened all But sweetly tempered awe, and softened all He preached the joys of heaven and pains of hell. And warn'd the sinner with becoming zeal; But, on eternal mercy loved to dwell. He taught the Gospel rather than the law; And forced himself to drive, but loved to draw. For fear but freezes minds; but love like heat, Exhales the soul sublime, to seek her native seat. To thrash the stubborn sinner oft is hard, Wrapped in his crimes, against the storm prepared. But when the milder beams of mercy play He melts and throws his cumbersome cloak away. Lightning and thunder are the work of art; As he brings before th' Almighty's eye; Those but proclaim his style and disappear; The stiller sounds succeed and God is there.

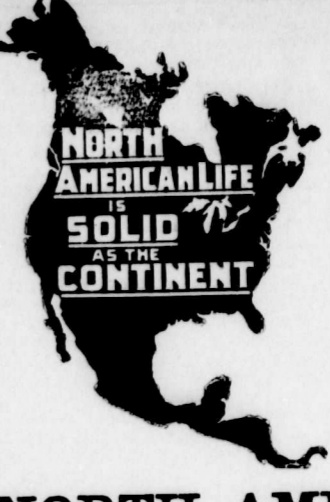


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All Thinking Men

must take thought of the time when their energies will become impaired, when their ability to manage the necessities of life is not sufficient for the requirements of old age. Such reflections suggest the usefulness of a policy of

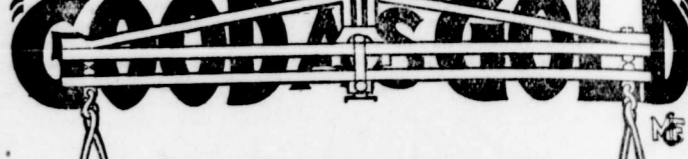
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CHATS WITH YOUNG MEN.

Be a Man. When a great man was asked as to what one thing he most attributed his success to, he answered: "To the simple admonition of my father to be a man."

The best way to have permanent peace with the world is not to expect much of it; not to be afraid of it; so far as one can, without self description, see the good in it; and to regard the evil as something powerless and temporary which will soon defeat itself.

No Invention by Chance. "Are your discoveries often brilliant intuitions?" asked a reporter of Thomas A. Edison. "Do they come to you while you are lying awake nights?"

His Mother's Friend. "Why do you take so much pains to make that call?" asked one college fellow of another during the recent holidays.

Yes, old fellow, I know it, and I want to go with you, but you see it's this way. I promised my mother I'd call on this old friend of hers, and the friend is expecting me. This is really the only time I can go, and I know they'll both be awfully disappointed if I don't.

It was only a little thing for this college fellow to lose a concert in order to give pleasure to an older person, but it is just little things that many young folk carelessly leave undone without realizing how much happiness the attentions would give.

Oh, if you could have seen that radiant face, you would constantly be giving the lookout for opportunities to give happiness, not to your father's and mother's friends alone but to older people generally; for the things which mean so little to you often mean a great deal to them.

Cigarette Smoking. If there is anything the youth should regard as sacred and should preserve intact at all hazards, as it affects his future more than anything else, it is his will power, and this is affected very early in the cigarette smoker, so that he finds himself a slave of a practice which was once absolutely within his own volition.

Another of the deadly influences of cigarette smoking is the gradual killing of the power of decision. The victim begins to vacillate, to waver, and to ask everybody's advice. He can not make up his mind about anything. He loses the power to say "No."

The symptoms of a cigarette victim resemble those of an opium eater. A gradual deadening, numbing influence creeps all through the mental and moral faculties; the standard average of life is cut down; the victim loses that power of mental grasp, the grip of mind which he once had. In place of his former energy and vim and push, he is more and more inclined to take things easy and to slide along the line of the least resistance. He becomes less and less progressive. He dreams more and less. Hard work becomes more and more irksome and repulsive until work seems draggery to him.

Cigarette smoking early impairs the digestive organs. It causes a gradual loss of appetite, and the wretched victim substitutes more cigarettes for food. In fact, he finally gets to a point where he becomes such a slave to the cigarette that he can not do without it. Herein lies one of the greatest dangers

of the cigarette. It creates a longing which it can not satisfy. Victims who have smoked from one hundred to one hundred and fifty cigarettes a day say that, while the smoking gives some temporary satisfaction, it creates a perpetual dissatisfaction, in that it never appeases the additional hunger it creates, hence the longing for other stimulants that will do what the cigarette promised but can not fulfill.—Success.

What Makes a Gentleman. Cardinal Newman made a famous definition and description, both in the same paragraph, of a gentleman. "It is almost," he said, in his "Idea of a University," "a definition of a gentleman to say he is one who never intifies pain."

The school boy is not remarkable for such reticence. And this may be one of the reasons why he has the reputation of being selfish, ungrateful, and sometimes cruel. He is not any one of these things; he is, as a rule, only thoughtless. It has been said that a blunder is often worse than a crime; and thoughtlessness sometimes produces effects that are more enduringly disastrous than crimes. Forgetfulness among boys or an engineer forget a moment, his train may go to ruin. If a telegrapher forget to send a message, death may be the result; but neither of them can acquire such control over himself that he will always remember, if he does not practise the art of thinking every day of his life.

It is thoughtfulness, consideration, that makes life not only endurable, but pleasant. As Christians, we are bound to do to others as we would have them do to us. But as members of a great society, in which each person must be a factor, even more important than he imagines, we shall find that, even if our Christianity did not move us to bear and forbear from the highest motives, ordinary prudence and regard for our own comfort and reputation should lead us to do these things.—From "A Gentleman."

OUR BOYS AND GIRLS. Her Devotion Rewarded. Bertha Chavanne, a young girl, poor but pious, lived for some years with her grandaunt, Mme. Berthoin. The old lady died, and as no will was found, the property, it was declared, should be divided among her distant cousins. A public sale of the personal effects of the deceased was held. Bertha Chavanne wanted a memento of her grandaunt, but was outbid. Finally an old devotional book was put up. She determined to get it. As the competition was not great, it was knocked down to her. As she took the book from which she had often read to the old lady, a folded sheet of paper dropped out. It proved to be the will of her grandaunt, and it showed that all the property, amounting to \$83,000 was left to Miss Chavanne the attentive grand-niece.—Catholic Universe.

The Doves of Venice. If any of our young readers should ever go to Venice, Italy, they must not fail to visit the great square of San Marco, so called after a magnificent cathedral built there many centuries ago. But, although they will like to see the cathedral, it is not that I am going to speak of it now.

Our young friends must be sure to be on the square a few minutes before twelve at mid-day. They will then see clouds of beautiful doves flying from all quarters of the city, and lighting on the eaves of the houses, on the domes of the old church, and indeed on every spot where a resting place can be found.

They seem to be waiting for some thing, and so they are; for long habit and instinct teach them to be there at that time. As the great clock tolls the hour, a window opens, and a hand is stretched out, scattering grain on the pavement beneath. In a second almost, down sweep all the doves, each one trying to get more than his share. The air seems darkened with them, and there is such a fluttering and haste as never was! But they need not run in such a hurry, for the grain is thrown out again and again, till all are satisfied.

These doves are great favorites with the Venetians, and they never allow them to be killed. Some years ago a piece of ground to be cultivated for the birds. So they have their own farm, which cannot be taken from them.

Legend of St. Longinus. When our Divine Lord expired upon the cross for the salvation of men one of the Roman soldiers who stood around, wishing to be satisfied that the Redeemer was indeed dead, pierced His sacred side with a lance. The Gospel does not record the name of this soldier, but according to tradition he was called Longinus. It is said that he was afflicted with shortsightedness, almost to the verge of blindness, but after his cruel lance thrust some drops of the Precious Blood which gushed from the Sacred Wound sprinkled his brow and flowed down upon his eyelids. Immediately his sight became clear and strong, and at the same time, by this holy baptism, his soul was transformed and he recognized in the Divine Victim of Calvary, Jesus Christ, the Son of God. Having been commanded to guard the tomb of the Saviour after His burial, he was one

of the witnesses of the Resurrection, and related it to the chief priests and doctors of the law. Vainly they tried to bribe him to give false testimony, as they had done to his companions. He refused with indignation, and boldly proclaimed in the city of Jerusalem the Resurrection of the Lord. When the term of his military service had expired, Longinus quitted the army, and retired to the neighborhood of Cappadocia, where he published far and near the wonderful miracle it had been his privilege to witness. Twenty or thirty years passed away. Persecution assailed the infant church, and the governor of the province, knowing that Longinus was a Christian, sent soldiers to arrest the man of God. Near Sebaste they overtook a man who was journeying the same way.

"Is it not in this province that Longinus dwelt?" they asked. "He was formerly a captain in the Roman army, but is now a follower of Christ, and devotes himself to spreading the suppositions of the Christians."

"He dwells in this country," was the reply. "What do you want with him?" "We have orders to arrest him, and to conduct him to the governor, who has decided that he is to die. Can you tell us where he is to be found?"

"Certainly," responded the man "but it is late. Come with me, and accept my hospitality for the present."

"There is no sign which indicates ignorance or lack of culture so plainly as the tendency to censure, to jibe, to sneer, to be always on the alert to find faults and defects. On the other hand, a true gentleman does not censure, if he can help it; he prefers to discover virtue rather than faults; and, if he sees a defect, he is silent about it until he can gently suggest a remedy."

The school boy is not remarkable for such reticence. And this may be one of the reasons why he has the reputation of being selfish, ungrateful, and sometimes cruel. He is not any one of these things; he is, as a rule, only thoughtless. It has been said that a blunder is often worse than a crime; and thoughtlessness sometimes produces effects that are more enduringly disastrous than crimes. Forgetfulness among boys or an engineer forget a moment, his train may go to ruin. If a telegrapher forget to send a message, death may be the result; but neither of them can acquire such control over himself that he will always remember, if he does not practise the art of thinking every day of his life.

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THE WHO PRACTICED AS HE SPOKE. When a Christian statesman conspicuous for his civic virtues as well as for the integrity of his private life addresses the public in behalf of some political, philanthropic, or economic measure, his words are heard and respected, with marked attention and respect, independently of the intrinsic merit of his arguments and of the eloquence of his utterances. But let a demagogue or a time server advocate the same cause, we will hear him with impatience or a smile of incredulity because his public utterances are totally at variance with his private character.

This line of reasoning acquires overwhelming force when it is applied to our Saviour. We admire, indeed, the beauty of His moral maxims, but their intrinsic excellence is enhanced by the splendor of His spotless life and matchless virtues which shed a halo on His words. Jesus never inculcates a moral duty which He does not practice in an eminent degree. He taught by example before He taught by precept. "Jesus," says the gospel, "began to do and to teach." We are drawn to Him more by the charm of His public and private life than by the sublimity of His doctrines and the eloquence of His words. The sermons of our Saviour inspire us indeed with an esteem for virtue, but His conduct stimulates us to the practice of it. Never did any man speak as Jesus spoke. As far as we have any record of His utterances, and of every admired discourse He ever delivered was the Sermon on the Mount yields in force and pathos before the sermon on the cross. There we find eloquence in action. Let us consider our Saviour in three striking incidents of His life, which are most instructive to us and which serve as an example to us when we are placed in similar circumstances.

Witness the conduct of our Lord in the hours of His passion. What firmness and constancy! He displays under the most severe trials! What dignity and composure! What self-possession under the most provoking insults! What sublime silence under the most blasphemous calumnies! What a lesson to us to preserve our temper when hard words are said against us and to keep down the spirit of resentment that would rise in our breast!

Witness our Saviour when He sees His Father's house profaned, when He sees the temple of God changed into a market place. Observe the indignation in His looks and the fire of holy wrath that flashes in His eyes when, single handed, He seizes a scourge and drives the buyers and sellers, out of the temple, saying to them, "My house is a house of prayer, but you have made it a den of thieves." Learn from His example that no matter what you may endure, you must be always zealous for God's rights, true justice and conscience. Learn never to compound with sin, and set your own against corruption, whether it lurks at home or stalks abroad in social or political life.

Now contemplate our Saviour at the tomb of Lazarus. See how the Lion in the temple is transformed into a Lamb at the tomb; how the Lion among the money changers becomes a Lamb among the mourners. The eye that flashed with indignation in the temple melts with indignation at the grave of a friend. The gospels tell us that when Jesus stood at the tomb of Lazarus He wept. I never read in the gospels that Jesus

laughed, but I read more than once that He wept. And yet the tears of Jesus have brought more joy and consolation to the human heart than all the mirth provoking books that were ever written. Jesus wept to teach us that He had a human heart as well as a divine personality. This incident suggests to us an important truth, viz: that the most delicate sensibility is not incompatible with the most sturdy manhood; nay, it teaches us more—that tender sympathy and emotion are essential to true manhood. The courage of the man is not the courage of the brute. The man who has gone down into the human heart and sounded the depths of its sorrows and sympathized with its sufferings in others, as Christ has done, is best fitted to bear his own cross when the hand of adversity presses heavily upon him.

If you would, then, be perfect, study and imitate the life of Christ as it is presented to you in the pages of the gospel. "Look and do according to the pattern that was shown you on the Mount, that contemplating your Saviour, you may admire Him; admiring, you may love Him; loving Him, you may embrace Him; embracing Him, you may imitate Him, and thus you will become more conformable to that heavenly model. Who is "the splendor of God's glory and the figure of His substance."

Make yourselves familiar with the words and deeds of your Master by the frequent perusal of the gospels. The gospels contain the best narrative of Christ, because they are inspired, and are not diluted by human speculation. Christ will be your light in darkness. He will be your companion in solitude, your rest in weariness of spirit. He will be your Teacher in doubt, your Physician in sickness of heart, your strength in weakness, your joy and consolation in sorrow and affliction. He will be your life in death. "Follow Me," He says; "I am the way, the truth and the life. He that followeth Me walketh not in darkness, but shall have the light of life."—Cardinal Gibbons, in Chicago Tribune.

IN THE HEART OF NEW ENGLAND. The Paulist Fathers have recently finished what was in effect a mission to non-Catholics in the Cathedral of Boston, and as a result an inquiry class of upwards of 100 members was started. This week of lectures for non-Catholics followed as a third week of a great Catholic mission. The notable thing about this mission was the fact that the daily papers published the lectures in their entirety each morning, so that this mission was given not only to the vast throng that filled the "nave" of the Cathedral, but to many thousands of newspaper readers throughout New England.

It may be presumed that no mission ever given had so widespread an influence as this one. There were one thousand copies of the Question Box distributed to the non-Catholics who came to the altar rail asking for literature.

There is no better indication that the religious world outside the church is eagerly looking to the Catholic church for solid religious food than the success of this mission in the heart of New England.—The Missionary.

Too many persons are forming the habit of only speaking kindly of their neighbor after death. How much better were these words spoken when they could have been heard! Their helping influence, therefore, has come too late.

FATHER KOENIG'S NERVE TONIC. Gladly Tells About It. I am glad you have an agent in this city. I have seen several instances where Pastor Koenig's Nerve Tonic has been used with great benefit. REV. E. B. KILBON, J. D. N. SYDNEY, N. S.

While recovering from a broken leg, I was attacked by nervous prostration, presumably due to the shock of the fall. After twelve months I was still in the same condition, had poor appetite, could not sleep or work, not even sew or read, was troubled with melancholia. Then I began to take Pastor Koenig's Nerve Tonic and grew steadily better. My son, now in good health, was cured by the Tonic of West Point, which he was very much subject to. I learned of a little girl in Mulgrave, Nova Scotia, being cured of St. Vitus Dance by the Tonic. MRS. E. PHARLEY.

A Valuable Book on Nervous Diseases and a Sample Bottle to any address. Free. Prepared by the REV. PASTOR KOENIG, of Fort Wayne, Ind., since 1876, and now by the KOENIG MED. CO., CHICAGO, ILL. Sold by Druggists at \$1.00 per bottle, 6 for \$5.00. Agents in Canada—THE LYMAN BROS. & CO., LTD., TORONTO; THE WINGATE CHEMICAL CO., LTD., MONTREAL.

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Church's Alabastine. because it doesn't pay us to try to fool our customers with kalsomines that decay on the walls and ceilings of your rooms. It is so annoying you know, when they begin to rub and scale off, as they will in time; and then it is such a "nasty muss" to wash and scrape the room when you want to do it over again.

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laughed, but I read more than once that He wept. And yet the tears of Jesus have brought more joy and consolation to the human heart than all the mirth provoking books that were ever written. Jesus wept to teach us that He had a human heart as well as a divine personality. This incident suggests to us an important truth, viz: that the most delicate sensibility is not incompatible with the most sturdy manhood; nay, it teaches us more—that tender sympathy and emotion are essential to true manhood. The courage of the man is not the courage of the brute. The man who has gone down into the human heart and sounded the depths of its sorrows and sympathized with its sufferings in others, as Christ has done, is best fitted to bear his own cross when the hand of adversity presses heavily upon him.

If you would, then, be perfect, study and imitate the life of Christ as it is presented to you in the pages of the gospel. "Look and do according to the pattern that was shown you on the Mount, that contemplating your Saviour, you may admire Him; admiring, you may love Him; loving Him, you may embrace Him; embracing Him, you may imitate Him, and thus you will become more conformable to that heavenly model. Who is "the splendor of God's glory and the figure of His substance."

Make yourselves familiar with the words and deeds of your Master by the frequent perusal of the gospels. The gospels contain the best narrative of Christ, because they are inspired, and are not diluted by human speculation. Christ will be your light in darkness. He will be your companion in solitude, your rest in weariness of spirit. He will be your Teacher in doubt, your Physician in sickness of heart, your strength in weakness, your joy and consolation in sorrow and affliction. He will be your life in death. "Follow Me," He says; "I am the way, the truth and the life. He that followeth Me walketh not in darkness, but shall have the light of life."—Cardinal Gibbons, in Chicago Tribune.

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DIURNALS Horae Diurnae—No. 39—4 1/2 x 3 ins.; printed on real India paper; weight, bound, only 5 ounces. In black, flexible morocco, round corners, red under gold edges. Post-paid \$1.60. THE CATHOLIC RECORD London, Canada

HELLISH WORK IN SAN FRANCISCO.

SMALL-BOILED BIGOTS DISCRIMINATE AGAINST CATHOLICS IN RELIEF DISTRIBUTION.

In every great crisis it is the universal experience that the best qualities of human nature come to the front, but it is also the universal experience that the very worst passions then find an opportunity to show themselves.

Almost on the first day the constant complaint was made at the Catholic churches that Catholics were turned away from relief stations because of their creed.

This condition of affairs could not have happened anywhere else outside of hell, except in Oakland.

As fools step in where angels fear to tread, a number of people connected with the Protestant churches and headed by two preachers noted for their antagonism to the Catholic church, namely, Brown and Baker, undertook to boss the distribution of relief.

It was a state of affairs that one would have thought could not have existed in a civilized country, yet that this state of affairs existed is proven by affidavits which bring the responsibility from the lowest employe of the Oakland Relief Committee to the very chairman of that body.

There has been no trouble whatever with the civil authorities as represented by Governor Pardee and Mayor Mott.

In attempting to right this state of affairs Father Yorke undertook an apparently hopeless task. He was alone in a packed jury. They first tried to throw his charges out of court; then they committed them to a committee, the chairman of which appeared at the meeting in a state of lordly hilarity, and it was only after a long and strenuous endeavor, when they began to feel the ground swell of public opinion rising against them, that they were compelled to let him go.

FATHER YORKE A VICTIM OF THE A. P. A. San Francisco, May 15.—Great jubilation exists in the A. P. A. as a result of the elimination of Rev. Peter C. Yorke from the Relief Committee of San Francisco.

INSENSATE HATRED OF THE CHURCH. A cable dispatch announces that one of the results of the recent French election will be the return of Combes to power.

THE IDEAL HEROES. To be great is to live heroically the common life. The heroism of the uncommon is cheap by the side of the bravery that keeps men and women cheerful and aspiring in the midst of the terrors of every day.

Heaven on Earth. A well known priest had preached a sermon on the joys of heaven. A wealthy member of his church met him the next day and said: "Father, you told us a great many grand and beautiful things about heaven yesterday, but you didn't tell us where it is."

Heaven on Earth. A well known priest had preached a sermon on the joys of heaven. A wealthy member of his church met him the next day and said: "Father, you told us a great many grand and beautiful things about heaven yesterday, but you didn't tell us where it is."

hibit magistrates from enforcing the law which renders it a punishable offense for laymen to wear in the public streets the costumes of ecclesiastics or those of nuns and monks.

The Masonic Review makes no bones about its motive in urging the repeal of the law prohibiting lay persons wearing clerical garbs. We quote from it: "It would be a good thing if people even now were paid to go about the streets disguised as priests, monks and nuns and commit acts which might create scandal—such as going about with women of low character in cafes and beer saloons.

WHO IS MAKING PROTEST? Just now an anti-Christian education bill is agitating the Catholics and Anglicans over in England. The author of the bill is Augustine Birrell, M. P., but back of him stand the non-Conformist members of the various evangelical sects—and admittedly they have forced him to greater lengths than at first he intended to go.

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and she has not got a bit of coal or a stick of wood, or flour or sugar, or any bread. Now, if you will go down town and buy \$10 worth of things, nice provisions, fuel, etc., and send them to her, and then go and say, 'My friend, I have brought you these provisions in the name of God, you will see a glimpse of heaven before you leave that little dwelling.'—St. Anthony's Messenger.

DIOCESE OF LONDON.

MISSION AT ST. MARY'S CHURCH LONDON. Rev. Fathers Rosewinkel and Donaher, the Jesuit missionaries from Chicago who are conducting the two weeks mission in St. Mary's church this city are to be congratulated on the success which has attended their efforts during the past week.

DEATH OF A RELIGIOUS. Another venerable Religious has been called to lay her armor down and receive the crown prepared for her in heaven. It was early on the morning of May 19, that God's angel, death, bearing a message from on high, entered the U.S. Convent, Chatham, and there, indeed a pure soul, that of Rev. Mother Margaret Mary, who had been the Heart of her Divine Spouse whom she had pledged her sacred vows thirty-eight years ago.

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LAURENDEAU.—A. St. Augustine, on 14th inst. Mr. Naucleon Laurideau of Montreal formerly of Chatham, Ont., brother of Rev. Father Laurendeau, P. P., St. Augustine, R. I. P.

MALONE.—Of your charity pray for the soul of Mary Clare Anne, wife of Thomas Malone, only daughter of Mr. Matthew F. Walsh of Ottawa, who departed this life at Three Rivers, Que., on Sunday, 13th inst. May her soul rest in peace! Amen.

SHAGHNESSY.—At Medonte, Ont. Mr. John O'Shaughnessy, aged seventy-one years. May his soul rest in peace!

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