

CATHOLIC YOUNG MEN

THEIR CITIZENSHIP SHOULD BE OF THE VERY HIGHEST TYPE.

In Their Daily Life the World Ought to Find an Argument For Their Faith—Duties and Responsibilities That May Not Be Shirked.

"Every good Catholic should be a good citizen from the very fact that he is a good Catholic, and the better the Catholic the better the citizen." Thus wrote Charles Janvier in a recent letter to Catholic young men on their duties and responsibilities.

More so perhaps than his brethren of other faiths the young Catholic has a position to maintain in the community. He is regarded by many, if not as a model which they follow, at least as one who should always conduct himself in a manner above reproach. The greater part of his Protestant friends and acquaintances feel that the young man has in a way superior advantages and that he has small excuse for actions which in others they would condone.

This very important condition of affairs should be thoroughly appreciated by every Catholic father and mother, and they should strive to kindle in their sons' minds and hearts a pride in their faith that would successfully prevent their being guilty of any action which would cast the slightest reflection on themselves as Catholics. In their daily life and especially in their social and business intercourse with the Protestant members of the community they should be careful to show that they are model citizens, for there are many who are always looking for an opportunity, no matter how trivial, to assail their faith.

The young men of the present generation growing up in an atmosphere of religious freedom and tolerance should be always alert to encourage this condition by their nobleness of purpose and action. Years ago it made very little difference what a man did. If he was a Catholic, as a general thing he was avoided. Today the spirit of the times is broader and more disposed to accept a man for what he is himself. Catholics therefore should further this spirit all they can and strive to make their type of citizenship the highest.

"By a good citizen," says Mr. Janvier, "we mean a man who, inspired by no other motive than a conscientious desire to do his duty, assumes earnestly and discharges faithfully those duties of citizenship upon whose honest discharge the integrity and efficiency of government depend."

A good Catholic cannot do his full duty to his neighbor or to his church unless he actively and zealously exerts himself to secure the administration of good civil government, such a government as will guarantee and maintain safety to life and property and absolute freedom to the exercise of religion, a government which will insure security to the development of industry and the consequent accumulation of wealth, justice in the adjustment of those differences which must arise and exist between men in the perennial pursuit of fortune or of fame, protection to the poor and weak against the oppressions and encroachments of the rich and the strong.

"The temporal welfare and progress of the church largely depend upon the honest administration of that system of civil government whose foundations rest upon the cardinal twin principles of liberty and of truth and whose powers are so organized as to procure, without tyranny to any, but with justice to all, the greatest good to the greatest number."

"If the people prosper, the church must and will prosper. Just as a mother of human mold and with human impulses glories in the happiness of her children and is happy because they are happy, so does the church glory in the prosperity of the people and glory with them. But when the people are torn by civil strife or dissection or when the blight of bad government is steadily sapping the energies of their industry, paralyzing the impulses of their enterprise and demoralizing the accumulations of their thrift the church cannot be indifferent, for the distresses of her people necessarily distress her, and in a measure as their happiness and prosperity are arrested and impaired so will her temporal welfare be retarded and suffer."—Boston Republic.

St. Patrick in Demand.
St. Patrick has developed into a very fickle minded individual. At least he is so reputed. Last year we were told he had been a staunch Episcopalian. This year a New Jersey idiot declares he was a Baptist. Next year we may expect to find him a full fledged Unitarian. The crop of St. Patrick yarns seems to be ripe. Because he was a bishop the Episcopals claimed him. Now because he was baptized by immersion the Baptist brethren want him. He preached in the open air, and we are surprised that owing to that fact the Salvation Army has not long since claimed him, but if the Unitarians let him slip the army may rise to the occasion next year. Notwithstanding all this, St. Patrick received his commission from the pope and was a Catholic bishop and a Roman Catholic saint.—Wheeling (W. Va.) Church Calendar.

No Such Men.
La Bruyere said, "I would fain see a man who is sober, moderate, chaste, equitable, declare that there is no God, but such a man is not to be found." For my part, I would fain see a young man who is chaste, modest, humble, seriously instructed in Christian doctrine, declare that the faith which he received from his mother, the Catholic church, is without foundation. Hitherto I have never met with such a young man.—Laforest.

STRIKE THE BLOW.

For trust in God, and in thy single might, If thou hast hope that better things shall be, Wait not till other hearts shall love the right. But strike the blow and thine own conscience free. Fill all the days of life with deeds of light, And so make luminous eternity. —Bishop Spalding.

REV. DOMINICK REUTTER.

Elevated to the Second Highest Rank in the Franciscan Order.
The Rev. Dominick Reutter, rector of the College of St. Francis, at Trenton, N. J., has been elevated by his holiness Pope Leo XIII, to the second highest rank in the Franciscan order, Father Reutter having been made procurator general of the friars' minor convents. The priest will become a member of the papal household by virtue of the office, and he will leave America shortly. Father Reutter is a German, and his appointment makes the first time in 200 years that the office has been held by any other than an Italian.

Besides being rector of the Franciscan college in Trenton, Father Reutter is assistant provincial and secretary of the American province of the Franciscan order. He was born Dec. 5, 1836, and came to this country with his parents. He made his profession in the Order of St. Francis in 1878. He spent part of his student life in the Franciscan college in Trenton and then went to Innsbruck, Austria, where he obtained his degrees. In 1881 he came back to the United States. He went to Italy a few years later and became papal confessor at Loreto and afterward at St. Peter's, Rome. In 1890 he returned to America and assumed the rectorship of St. Francis' college.

No Catholics Need Apply.
There is a teachers' employment society or agency in Chicago whose purpose it is to find positions for its members. It issues a "Directory of Colleges." In the preface to which the managers say, "We have not included in the book the names of Catholic institutions."

They explain this exclusion as follows: "On account of religious prejudice we have found difficulty in placing members of the Catholic church. We are not able to give satisfaction to candidates of this church and therefore have determined that hereafter we will not include them in our membership. We regret this very much, as some of the best teachers are Catholic."

This is frank on the part of the agency, but the fact they state shows that prejudice, though gradually lifting, is not and will not be for some time dissipated.—Catholic Home Companion.

What We Want.

There is a lone line in the heart which the whole universe cannot fill. God alone can satisfy. He is our first beginning, our last end. Throughout the gamut of passion, from the most brutal and gross up to the most æsthetic form of lust, from there up to the most cultivated mental sympathy that ever existed between a man and a woman, is it not, in spite of its thrilling satisfaction, nevertheless unsatisfactory? We are alone, and there is something in us which cannot be shared with the one creature who may have entered the inner sanctuary of our being. What we want is God.

The Forty Hours' Devotion.

In order to insure a more general observance of the forty hours' devotion by the Catholic public Archbishop Elder of Cincinnati has recently issued an order that all churches wherever the devotion is being held shall be designated by a picture of an ostensorium hung at the door or a banner announcing that the devotion is being held within, so that passersby may enter and spend a few moments in prayer and meditation.

Your Own Architect.

If it is true that the diseases, whether of the mind or body, are the fruit of our follies and our vices, sympathy and affection are also the rewards of our having done our duty. Every one of us, with God's help and within the narrow limits of human capability, makes his own disposition, character and permanent condition.

ITEMS OF INTEREST.

Recent statistics show that the Roman Catholic nuns in the world number 438,000.

Cardinal Moran, archbishop of Sydney, N. S. W., reached the fiftieth anniversary of his ordination as a priest March 19.

The Rev. John A. Ferry, one of the assistant pastors at St. John's Catholic chapel, in Clermont avenue, Brooklyn, has been appointed a chaplain in the army.

The enthronement of the Most Rev. Dr. Fischer, archbishop of Cologne, took place on the feast of St. Joseph. There was a large attendance, including representatives of the state.

After an interval of 365 years a new Roman Catholic abbot has been installed at the abbey of Buckfastleigh, Devon, England. The ancient monastery, now re-established, was suppressed in 1538.

The English bishops in their address to the pope in honor of his jubilee, declared that it was no vain boast to say that in no other land was the church safer from molestation or more unfettered in her government.

The diocese of Newark has been honored by his holiness with the appointment of a new domestic prelate in the person of the Very Rev. John A. Stafford of Seton Hall.

RELIGIOUS LIBERTY.

THE NEW DISPENSATION THAT HAS BEEN PROMISED TO RUSSIA.

What the Recent Proclamations of the Czar on Freedom of Worship in His Domains, if Carried into Effect, Will Mean to Our Church.

Religious liberty in Russia is one of the things that a few short months ago were considered too wild a speculation to be given serious consideration. But the world moves, and recent events indicate that what was among the remotest of possibilities may evolve into a reality and that our church may in time be enabled to again gather into its fold the strayed sheep of that great empire. Speaking of the recent unexpected pronouncement on freedom of worship issued by the czar, the Manchester (N. H.) Gleaner says:

Following the accounts of the jubilee of the holy father come the glad tidings that the czar of Russia has proclaimed religious liberty for all his kingdom, and he himself is about to visit the pope in Rome. This may mean much for the Catholic church. Here is a vast dominion of people, Catholic at heart, but separated from us by designing heresiarchs and kept apart for a mere speculative difference of belief that not one in a million of its adherents can either understand or justify.

It was in the year 870 that Photius found in the word "Filioque" of the Nicene Creed an excuse for throwing off dependence upon Rome. Little by little the breach widened, but all these years this church has preserved its holy orders with the greatest care and has kept her seven sacraments intact.

The condition of the Catholic church during these centuries in Russia has been one of great hardship. Those who clung to the old faith were under the ban, and any extension of Catholicity was almost impossible. When Catholic Poland came under the domination of the czar, the natives of that unhappy country experienced all the rigors of religious persecution. This at last, thank God, seems to be at an end. Catholics may now worship God according to the dictates of their conscience, and others may follow the inspirations of grace without fear of earthly consequences.

This policy of the czar marks him as the most advanced and enlightened sovereign of his line. It is a departure from all the traditions of his nation. It comes from his own accord. He can have only the highest object in pursuing such a course, yet we doubt not that the European press of his enemies will not be slow to attribute unworthy motives for it all, and perhaps Kipling may write a poem to discredit him again in the eyes of the world. This granting of freedom of religion is in line with the high Christian principles which prompted the czar to propose the disarmament of Europe and, when that could not be obtained, to bring about the establishment of a permanent peace commission at The Hague.

We feel that no visitor to Rome this year will be more welcome than the czar. Who knows but this may be the first step toward a reunion of the Greek and Latin churches?

Bad Catholics.

You must have heard many times Protestants and infidels saying, "Oh, I'd be a Catholic, only there are so many bad Catholics." Now, it is easy to understand how those who do not know the teachings of Christ should be scandalized and kept away from the church because of the fact that so many Catholics do not follow the teachings of their church. If such are really in earnest, the parable of the good and bad seed ought to be sufficient to convince them that the fact that there are some wicked people who call themselves Catholic in no way militates against the truth of the church or against the thousand others whose lives are almost blameless because they follow the teachings of the church.

Bishop Rogers.

The Right Rev. James Rogers, Roman Catholic Bishop of Chatham, N. B., died a few weeks ago. Bishop Rogers was born on July 11, 1828, in Donegal county, Ireland. In 1831 his family emigrated to Halifax, where he was educated. He was two years in Bermuda, and through his instrumentality the first Catholic church there was erected. He was consecrated bishop on Aug. 15, 1860, at Charlottetown and was placed in charge of the new diocese of Chatham, where he remained till his death. In 1900 he was asked the appointment of a coadjutor, and Rev. Thomas Barry of Bathurst was selected. Last November Bishop Rogers gave entire charge of the diocese to Bishop Barry.

Archbishop Elder.

His grace Archbishop William Henry Elder of Cincinnati, the third oldest Catholic prelate in the world, celebrated the eighty-fourth anniversary of his birth on March 23. In all the Catholic churches of his diocese prayers were said for him on that day, while the venerable prelate himself celebrated pontifical mass at the cathedral. The archbishop was born in Maryland in 1819 and had six brothers and three sisters, all of whom are now dead. The archbishop was the youngest of the sons. He was ordained a priest who twenty-seven years old. The archbishop says he feels as hale and hearty as he ever did in his life.

The Church in Cuba.

Cardinal Rampolla recently cabled to the apostolic delegate to Cuba and Porto Rico, "I have the satisfaction of announcing to you the creation of two new dioceses in Cuba and of conveying the thanks of his holiness for your participation in the jubilee feast."

THREE VALLEYS.

There is a most beautiful valley
In the heart of the sun-kissed hills;
It glows with the brightest of flowers,
It gleams with the purest of rills,
And the stars never fail to shine o'er it,
And the clouds never hide heaven's blue;
In the evergreen depths of its forest
The gold light celestial gleams through.

And there in that exquisite valley
Live innocence, purity, grace;
In each little soul is reflected
The Maker's own glorious face;
No sigh for the past ever saddens;
No fear the young heart ever fills;
Oh, that we might dwell there forever—
In that valley amongst the bright hills!

But here, between childhood and heaven,
In a valley of sorrows we stand
Looking back at the glory just left us,
Looking forward to God's promised
land.
For, lo, in the distance there shineth
A splendor each trusting heart thrills;
'Tis the beautiful valley of heaven
In the hold of Eternity's hills!
—Louise F. Murphy in Catholic Home Companion.

CATHOLIC WOMEN.

An Answer to the Query, Is the Modern Woman Degenerating?

Is the modern woman degenerating? For our Catholic women let the thronged confessionals and crowded altar rails answer on every Sunday and holiday and feasts of devotion throughout the year. Sodalties, confraternities increase constantly in membership. Religious vocations to the multiplied sisterhoods are not lacking. The sisterhoods never weary in their offices of mercy, visiting the sick, aiding and supporting charities in that virtue's many forms. Our crowded parochial schools have for their teachers these devoted, self-sacrificing women. No hope of an earthly reward actuates them; they look to the great beyond.

Who will estimate the numbers of devoted mothers rearing their children in the love and fear of God? Blessed women, the aid and the mainstay of the future, who in their humble homes are bringing up the future citizen in virtue's way. Are our Catholic maidens less reserved, less religious, less gifted in all truly feminine accomplishments that mark culture, refinement and innate modest instincts than their grandmothers, whom we delight to picture as such charming exemplars? We grow not. There are exceptions to this gracious picture, but the exceptions, few and far between, heighten the beauty of the colors in the true portraiture.

Sad and sorrowful that the exception should be found in the ranks of those who have the peerless Virgin for their example and their guide. Not to them wholly the blame, but to the untoward surroundings that blur the mirror of woman's worth. No; woman is not degenerating. Were this to be admitted all hope for society's future might well be abandoned. Rob woman of her exalted position that comes through her Christian education and we must confess that Christianity is a failure. Then comes paganism with woman crowned as the daughter of unchaste love. It would be degenerate to entertain even the thought.—Pittsburg Catholic.

Music and Song.

The sweet companions of labor, music and song, keep pace with the strides and advancements of man. The rude chant of the boatman floats upon the water, the shepherd sings upon the hill, the milkmaid in the valley, the plowman at the plow. The very monotony of life would be a pang to society if it were not interspersed with pleasures and recreations. What more exalts the mind and makes it forget the misery and troubles of this vale of weep? What more charms our friends? What more cheers our spirits and makes us enjoy the beauties of both nature and art than the harmonious sounds of music, thrilling our ears, filling our souls with gladness. Says St. Augustine, "As the voices flowed into my ears truth was instilled into my heart, while the affections of piety overflowed into tears of joy."

A Bit of the Pope's Humor.

It is said that when Pope Leo read how Cardinal Gibbons was showered with congratulations at the time of the Baltimore prelate's jubilee his holiness remarked jocosely, "I should have liked to see him, but the poor man is getting old and must now have rest." The humor of the remark will be apparent when it is remembered that Cardinal Gibbons is now but a year older than his holiness was when he was elected pope.

Bishop O'Dea's Sec.

Right Rev. Edward J. O'Dea, bishop of Nesquehly, has announced the removal of the see of his diocese from Vancouver, Wash., where it has been since the diocese was first formed, and its permanent location in Seattle. The change has been contemplated for more than a year, as the rapid growth of the church and the increase in number of churches have demanded a more central location for the bishop.

SHORT SERMONS.

It is impossible to be just if one is not generous. We are always more profitably employed in praising God than even in despising ourselves.

Believe in the Will that with a thought can turn the shadow of death into the morning.

Nothing makes strictness more attractive or more imperative than the evidences of God's love. In proportion as we love him we appreciate his sanctity.

A man of noble character is a blessing to his fellows. He is courage for the timid, strength for the weak, purpose for the irresolute and example for the good.

Whatever things are true, whatever things are honest, whatever things are pure, whatever things are of good report, think on these things.



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