

Památka svěcení

nového kostela

SV. LUDMILY

v Cedar Rapids, Iowa,

dne 6. září 1926.



Compliments of

Iowa Railway and
Light Corporation

Cedar Rapids, Ia.



Nový chrám
osady sv. Ludmily

v Cedar Rapids, Iowa,

—vysvěcený—

v pondělí 6. září 1926.





V Pánu zesnulý Veleúστοjný pan Florián Švrdlík, bez jehož péče a obětí by možná osada sv. Ludmily neexistovala, aneb jistě by nebyla tak pokročilá, jako jest dnes. Pomodlete se za něho!

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Výtah z dějin osady sv. Ludmily.

Přesné datum, kdy učiněn první krok v Pánu zesnulým Vele důstojným p. Floriánem Švrdlíkem k založení osady sv. Ludmily nebyl ještě v zápiscích nalezen. Jen tolik se ví, že v roce 1912 započat projekt útulny, tím opatřen byl pozemek v tom směru. To bylo ještě tehdy, kdy nebyl vůbec ani chodník po J ul. k 23. aveně.

V roce 1914 přišly do Cedar Rapids ctěné Školské Sestry De Notre Dame, které započaly školní vyučování v nynější jejich residenci, v řínu toho samého roku. Počet dítek byl 60. Toho roku Ctihodné Sestry opravily si dům a lépe zařídily.

V roce 1915 byla inkorporována společnost pro Českou útulnu. Tato myšlenka, ač ideální, se doposud neuskutečnila. Téhož roku byla podniknuta kampaň na postavení nové školy sv. Ludmily. První dobrodinci upsali celkem \$1,700.00. J. M. Ingold byl požádán, aby vypracoval plány na novou školu, tak aby nestála více než \$8,000.00. Avšak když byly nabídky na stavbu otevřeny, obnos ten vzrostl na 11 až 15 tisíc. Na počátku září započato se stavbou nové školy a 13. února 1916 byla obětována první mše svatá v nynější kapli. Celkový náklad na školní budovu obnášel \$13,341.62, bez topení, vody, atd.

Od té doby osada započala se rozmáháti. Roku 1916 jest v zápiscích první lavičné, které obnášelo celkem \$45.00, a to od 10 osadníků a sice: J. V. Payer, Mrs. M. Balšánek, J. L. Procházka, J. A. Viktor, F. Valvoda, každý po \$5.00; F. J. John, Miss Mary Viktor, Miss Helen Kadlec a John Payer, každý po \$2.50, a J. N. Vrba \$10.00. Možno si učinit pojem o vzrůstu u porovnání tohoto stoličného se stoličným vybraným za rok 1925, které obnášelo \$871.25.

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Bylo zavedeno parní topení do školy a kaple nákladem \$2,-312.50; z čehož přes osmnáct set dollarů bylo sehnáno, takže se dluh o mnoho nezvětšil. Celkový dluh osady obnášel \$10,-565.00.

Následující rok 1918 byl sesterský dům přistavěn, položen chodník po 21. aveně, na nějž Důstp. W. Hradecký daroval \$100.00 a tím dal podnět k podniku.

V roce 1919 přišel první sídelní kněz ku sv. Ludmily, byl to Důstp. Tomáš Ballon, který bydlel u ct. Sester, a sloužil osadě pouze za stravu celý rok. Oběti vždy přinášejí ovoce a jeho velká oběť nezůstala výjimkou. Za svého pobytu, od polovice 1919 do polovice 1920 měl pravidelné Bohoslužby v kapli a tím položil základ k trvalému pokroku.

Na konci roku 1920 roznesla se ne neočekávaná, nicméně truchlivá zpráva, že Veledůstp. Florian Švrdlík, zakladatel a budovatel osady sv. Ludmily, dokončil svou pozemskou pout' a odešel na věčnost přijmout odměnu za své snahy. Ještě ve své poslední vůli pamatoval na novou osadu a doporučil jí svůj příbytek za faru. Necht' odpočívá v pokoji!

Roku 1921 obdržela osada svůj první zvon, od osadníka Josefa Kvidery a jeho manželky Aloisie. Tento zvon jest ve službě dodnes na novém místě.

Rok 1922 jest památným v dějinách osady, neboť bylo to v únoru, co osada obdržela trvalou plnou duchovní službu příchodem důstp. J. Bad'ury, D. D., do osady sv. Václava. Pak na podzim na počátku října byl ustanoven za správce osady důstp. F. R. Hrubý, který řídí osadu doposud.

Rovněž následující rok 1923 jest významným pro dvě velké události a sice, že byla odbývána první sv. Missie od 13. do 20. května pod řízením otců Redemptoristů. Byl to nový duševní vzpruh osadníků, který je připravil na mnohé další oběti.

EVIDENCE of CONFIDENCE

An average sum exceeding \$500 is issued daily by our Investment Department in the form of interest and dividends on securities purchased by our clients. This is evidence of volume, and volume is evidence of faith, on the part of investors, in this Company's investment offerings and recommendations.

In addition to a large list of local clients, we are also serving clients in many other states. We even enjoy the confidence of a number of clients in foreign countries who regularly place their investment problems in our hands.

Our Investment Department specializes in First Mortgages on city and suburban properties, and on Iowa farms; also First Mortgage Real Estate Gold Bonds. These securities are safe and they yield from six to six and one-half per cent annually. The Bonds may be purchased in denominations of \$100, \$500, and \$1000—on easy monthly payments if so desired.

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Štědlost a obětavost osadníků byla obrácena proti osadnímu dluhu, který osadu mořil. Byla ujednána kampaň na zaplacení dluhu, a současně se osada připravovala na obrovský osadní bazár. Těmito dvouma zbraněmi nejen že byl dluh potřen, ale ještě zbylo v osadní pokladně \$3,283.21.

Rok 1924 byl věnován opravám a zvelebením osadní školy a ostatních budov, jakož i pozemku. Celkový náklad obnášel \$2,227.28. Toto samého roku též uspořádáno tažení jak sehnati potřebné fondy pro stavbu nové místnosti pro společenské a náboženské účely. Splátky se odvádějí během tří roků, a celkový obnos upsán obnášel \$9,885.00, z čehož zaplaceno do 1. ledna 1926 \$3,132.28 hotovými a \$500.00 úpisem.

Každý osadní vlastenec s radostí uvítal zprávu na podzim roku 1925, že osada bude stavět nový kostel, který jest svěcen a svému účelu odevzdán dne 6. září, 1926. Osadníci pracovali neúměrně, někteří přes den, někteří večerama, takže každý, kdo měl dobrou vůli, mohl si nastřádat na věčnou oplatu. A zajisté co může být záslužnějšího, nežli stavět příbytek pro Božského Spasitele. On to nezapomene, neboť jestliže nám praví: "Cokoli učiníte jednomu z mých nejmenších, Mně jste učinili", tím více odmění ty, kteří činili dobré Jemu přímo! Dílo dohotoveno, Pán Bůh zaplat' všem dobrodincům.

Tyto ohlášky, které jsou v této knížce, jsou placeny ve prospěch osady, po způsobu ohlášek, jak vídáte na divadelních programech, aneb na oponách. Každá pomoc jest vítaná.

Mimo ohlášek přispěli na nový kostel přímo (bez ohlášek) následující: Frank Monahan (pohrobník) \$15.00. Dr. Wm. Redmond, \$25.00. Standard Tire Co., \$10.00. P. T. McCook, \$10.00. N. N. \$100.00. P. Gatto, \$50.00. Philip Leibsohn, \$25.00. Larimer Hardware Co., \$15.00. Denecke Co., \$50.00. Frank W. Bárta a Syn, pohrobníci, \$50.00.

Všem dobrodincům srdečně "zaplat' Pán Bůh!"

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Pro nedostatek času překládat následující úvahy do řeči české, jsem nucen je podat tak, jak byly původně napsány.
Důstp. F. R. Hrubý.

Is your home provided with the ordinary Sacramentals (holy water, candles, Catholic pictures, Crucifixes, etc)?

If you must answer no, then you are ignoring valuable aids in your conflict with the Devil.

Do you attend Holy Mass regularly, on Sunday and Holy days?

Do you perform servile works on Sundays and Holy days?

Do you realize that by neglecting to hear Mass and by laboring on these days you scandalize your entire community; "Woe unto him by whom scandal cometh."

Do you receive the Sacraments regularly? If not, how can you make any spiritual progress? You are jeopardizing your salvation. "Unless you eat the flesh of the Son of Man and drink His blood you cannot have life in you."

Do you deprive the aged and sick of their rights by neglecting to provide them with the Sacraments regularly? If so, do you not fear that a similar fate awaits you?

Do you pay your church dues promptly and regularly? If not, then you are not just toward yourself, your neighbor and your God. "He that gathereth not, scattereth. He that is not with Me is against Me." By what flight of the imagination can we conclude that all such are not scattering and therefore hindering the progress of God's Church and therefore to be rated as against God. "Cast your bread upon the living water and it will return to you one hundred fold."

Do you supervise the reading, the amusements, the company of your household? "He who has not charge of his own household is worse than an infidel and denied the Faith." Very strong words. Think them over.

Are you providing a Catholic education for your child? God nor man cannot dispense you from the fulfillment of this obligation, if the opportunity is offered you. Give this weighty obligation some thought.

Do you in public and private life measure up to the highest standards expected of the Catholic and the citizen?

Are you and your family reading a weekly Catholic newspaper? What Catholic books treating of faith and morals and explaining

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the Sacraments and Commandments, have you and your children read during the past year?

You owe it to God and country, that your child should be well brought up. To what extent do you co-operate with Church and school in intellectual, moral and spiritual development of your children, by teaching, by example, by punishment, and by prayer?

Do you train them to respect the laws of the land?

Do you train them to be loyal to country, to church, to school?

What gifts have you made to God's Altar during the past year?

If you were not generous with God during the year 1926 what reasons have you for believing that God will be generous with you during 1927? Think it over.

I am grateful to my many friends for their generous aid and wish them to know what I told myself ready to serve; whenever and wherever the opportunity presents itself.

Gratefully yours,

F. R. HRUBY.

WHAT IS THE SACRIFICE OF THE MASS?

The Mass is the perpetual sacrifice of the New Testament, in which Christ offers Himself to His heavenly Father, through the hands of the priests, in an unbloody manner, as He offered Himself once in a bloody manner on the cross. Whenever, therefore, the priests says Mass, he enacts the memorial of the bloody drama of Golgatha. The language he uses, the prayers he says, the vestments he wears, the numerous ceremonies he performs, the kneeling attitude of the attending congregation—all this leads the believing mind back over a space of nineteen hundred years to that most mournful tragedy which began at the Last Supper and ended with the words of the dying Savior on the Cross: "It is consummated."

WHY DOES THE PRIEST SPEAK LATIN DURING SERVICES?

The Latin language is not exclusively used in Catholic Churches. All announcements, instructions, sermons, and prayers in common are said in the language of the attending congregation. But when the priest converses directly with God at the Sacrifice of Mass, in the administration of the Sacraments, and at Benediction, he uses the old and unchangeable language of the Romans, the type of purity and

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perpetuity. As Moses conversed with the Lord on the mountain outside of the hearing of the people, as Zachary offered up his prayers in the seclusion of the sanctuary and as Christ on the cross, cried out to His heavenly Father in an unknown tongue, so the Catholic priest speaks to God in a language, venerable through age and usage. What he says, however, is no secret. In almost every Catholic prayerbook you will find a translation of the Mass prayers; and if he wishes, the layman may thus recite the identical prayers which the priest uses.

CATHOLICS CALL THEIR PRIEST FATHER,

even if he should happen to be considerably younger than the one who addresses him as such. The name of father, which Catholics give to their priests, is the result of the love and respect they feel for the minister of God, and it expresses at the same time most perfectly his manifold offices. When the Catholic addresses his priest with this endearing title, he remembers that this priest became his spiritual father by giving him the second birth in Baptism; that this priest is really his father, who advises, rebukes and warns him, who teaches him Holy Wedlock, strengthens him in the hour of death, buries his remains and precedes his soul by his prayers to the judgment seat of God.

THE WISDOM OF THE CATHOLIC CHURCH IN EDUCATION.

“There is one Church which makes religion an essential to education, and that is the Catholic Church, in which mothers teach their faith to the infants at the breast in their lullaby songs, and whose sisterhoods, and brotherhoods, and priests imprint their religion on souls as idelibly as the diamond marks the hardest glass. They in-grain their faith in human hearts when most plastic to the touch. Are they wrong? Are they stupid? Are they ignorant, that they found schools, academies, colleges in which religion is taught? Not if a man be worth more than a dog, or the human soul; with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong. Looking upon it as a mere speculative question, with their policy they will increase; with ours we shall decrease. We are no prophet, but it does seem to us that Catholics retaining their religious teachings and we are heathen schools, will gaze upon Cathedral crosses all over New England when our meeting houses will be turned into barns. Let them go on teaching their religion to

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the children, and let us go on educating our children in schools without recognition of God, and they will plant corn and train grapevines on the unknown graves of Plymouth Pilgrims and the Puritans of Massachusetts Bay and none will dispute their right of possession. We say this without expressing our own hope or fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap."

—The New England Journal of Education.

GIVE THE BOYS A CHANCE.

Many parents make great sacrifices to educate their girls, whilst the boys are often obliged to leave school and go to work even before they have acquired a common school training.

Now this is not fair. Give the boys a chance—they are to become the permanent wage-earners and bread-winners for the families of the future. The girls may, indeed, be obliged to earn a living, but it is only for a short time—a few years at most, then the great majority of them will enter the married state and become wives and mothers—their natural vocation in a normal state of society.

Our boys, no matter who or what they are, must enter "the lists of life with lance at rest," and this not merely for a time, but to the end of their days; consequently they should be thoroughly equipped for the battle. This is a case where "the fittest survive", and the boy without a good education is sadly handicapped in the struggle.

RULES AND REGULATIONS. DO YOU KNOW?

1. The rules of this parish — 2. The chief truths of our holy religion. — 3. How to bless yourself properly and reverently. — 4. That the beginning of wisdom is the fear of our Lord. — 5. That God will render to every man according to his works. — 6. That the influence of good example is far reaching. — 7. That the eminent good work are almsdeeds, prayer and fasting. — 8. That the Evangelical counsels are voluntary poverty, perpetual chastity and obedience. — 9. That it is improper to gaze about in church while the sacred mysteries are being celebrated. — 10. That if late at Mass you should enter the church and take your seat as quietly as possible. — 11. That it is proper to rent a sitting in the church and pay for it regularly. — 12. That to absent yourself from the Holy Sacrifice of the Mass on Sunday or Holy Days of Obligation without sufficient reason is a grievous sin; and that grievous or mortal sin makes the soul an enemy

SCHOOL CONFIDENCE

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of God. — 13. The Ten Commandments of God and the Six Precepts of the Church. — 14. The "Angelus", a beautiful prayer recited three times daily in honor of our Immaculate Mother. — 15. The Lord's Prayer, the Angelical Salutation or "Hail Mary", the Apostles' Creed, the Acts of Faith, Hope and Charity, and Contrition and the Confiteor. — 16. That the four last things to be remembered are Death, Judgment, Heaven and Hell. "In all thy works remember thy last end, and thou shalt never sin. — 17. That the sins which cry to Heaven for vengeance are wilful murder, the sin of Sodom, Oppression of the poor and defrauding laborers of their wages. — 18. That the Sacred Scriptures are the inspired word of God and are worthy of our profound respect and reverence. — 19. That there are nine ways of becoming accessory to another's crimes: by counsel, by command, by consent, by provocation, by praise and flattery, by concealment, by partaking, by silence, by defense of ill done. — 20. That the six sins against the Holy Ghost are despair of salvation; presumption of God's mercy without amendment of life, contradiction of the known truth of matters of faith and religion, envy of others' spiritual goods, obstinacy in sin, final impenitence. — 21. That good books and papers are necessary adjuncts to every Catholic home. — 22. That in these days it is necessary to be equipped with the weapons that always successfully repel the attacks of ignorance, infidelity and indifferentism, namely, firm faith, knowledge of the church history and doctrine and holiness of life. — 23. That we Catholics have behind us nearly 2,000 years of glorious history; that the history of the Church is the history of the world from the beginning of the Christian era. — 24. That the loyalty of Catholics to the institutions of this land is questioned only by those who are themselves disloyal. — 25. That on the terrible day of wrath, you shall hear "come" or "depart" addressed to you; which shall it be? — 26. You know what the Mass is, but do you know that you appreciate it by having one specially offered up for yourself every year? Do you?

THE PRIEST'S VESTMENTS.

All boys and girls who do not know the names of the vestments which the priest wears at Mass, and the special significance that each one has, should commit this to memory:

There are six vestments worn by the priest celebrating Mass.

1. The Amice is a white linen veil, which the priest puts over his

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head and shoulders. It represents the veil with which the Jews covered the face of Jesus when they struck Him.

2. The Alb is a long white linen garment which reaches to the feet of the priest. It represents the white robe that Herod in mockery put upon our Lord.

3. The Cincture, or Girdle, is the cord tied around the waist to hold up the Alb. It represents the cords with which Christ was bound.

4. The Maniple, worn on the left arm, represents the chains put upon our Lord, and also the handkerchief with which Veronica wiped His face.

5. The stole is a narrow band which hangs down the neck, and is crossed on the priest's breast. It represents the cords with which our Lord's neck was bound after His condemnation. It is also the distinct sign of the priestly office, and is used in many ceremonials and blessings.

6. The Chasuble, or outer vestment, covers the body of the celebrant, and represents the garment with which Christ was clothed in Pilate's court. The large cross upon the Chasuble reminds us of the cross placed upon Christ's shoulders. At solemn Mass the deacon and subdeacon wear vestments called Dalmatics, which resembles the Chasuble worn by the celebrant of the Mass.

HOW CATHOLICS FACE DEATH.

Oliver Wendell Holmes was once asked by a minister his opinion, as a physician, on the effects of beliefs on the minds of those approaching death. He replied:

"So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. I have seen a good many Roman Catholics on their dying beds, and it always appears to me that they accepted the inevitable with the composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder ones that have replaced it."

Secure conscientious physicians who will tell you when there is danger. When people are kept at home by old age or illness during Pashal time, notice should be given so that Holy Communion may be brought to them.

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ONE OF THE OBJECTIONS TO LEADING A RELIGIOUS LIFE

"I Cannot! It is Too Difficult!"

Answer. Say rather that you will not. We can do all we choose to do, in whatever regards conscience and salvation.

What is wanting is not the power, it is the courage. We dread labor, we shrink from it. The true Christian is brave; like a good soldier, who is only the more stimulated to combat by the attacks of the enemy, he fears nothing. Resting on Jesus Christ, from Him he gains the strength which inspires him. If he falls, he rises again, and renews the combat with greater strength than he had before.

"I cannot!" The sluggard, who in the morning yawns, stretches himself and again turns to sleep, instead of doing his work, says also, "I cannot!"

A day will come when you will see that you could. But the time will then be gone, the hour for working will have passed away.

However, there is one thing true enough in what you say. You certainly cannot conquer your evil passions and practice the lofty virtues of the Christian if you do not seek the necessary strength, in the place where it is to be found.

No, you cannot avoid the sins which you habitually fall into, if you do not employ those means which Jesus Christ your Saviour has placed for this purpose in the hands of His Church.

You know what these means are. They are:

Prayer;

The sanctification of the Sunday;

The frequent reception of the Sacraments;

The avoidance of the occasions of sin, of unlawful amusements, bad companions and bad books.

Without these means, no, you certainly cannot be good. With them, not only you can be good, but there is nothing more pleasant or easy.

I knew an old soldier, who had been in the habit of swearing by the name of God from his childhood. He could not utter two sentences without swearing. One day, touched by a good exhortation he heard, he resolved to fulfil his duties as a Christian. He determined energetically to conquer this defect; and in a fortnight's time he succeeded. Every time that the name of God escaped his lips, he said unto himself: "My God, forgive me; Thy holy name be blessed!" He did the same whenever he heard his comrades fall into the same sin. "I am

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obliged," he said to me, "to do my best; I catch myself more than fifty times a day."

Be of good courage then; that is what is wanting. A man is a Christian from the moment that he wills it.

THINGS CATHOLICS DO NOT BELIEVE.

The Catholic Truth Society Tells Briefly What They Are.

"1. They do not believe that there is any other mediator or redemption than Jesus Christ. 'For there is no other name given to man whereby he must be saved.' When they call the mother of God, or any saint, a mediator, it is not in the sense of a mediator or redemption attributed to our Saviour, but in the sense of intercessor or pleader between God and His fellowmen, as Abraham, Moses and St. Paul praying to God for the people.

"2. Catholics do not believe that the Virgin Mary is in any way equal or even comparable to God, for, being only a creature, although most highly favored, she is infinitely less than God, who created her. Nor do they claim for her any power beyond that which she derives from God; for she is entirely dependent on God for her privilege, her grace and her glory.

"3. Catholics do not believe that there is any power on this earth or in heaven that can give permission to commit the least sin; or that a sin can be forgiven for money; or an indulgence granted for the commission of sin, either past, present or future; or that a Priest, Bishop, Cardinal or Pope can give valid absolution to a sinner who does not truly repent by sincere sorrow, and truly resolve to abandon sin for all time to come, and amend his life and make reparation to God and his neighbor for the offense committed.

"4. Catholics do not believe that any man can obtain salvation by his own good deeds, independently of the merits and passion of Jesus and His grace, or that he can make any satisfaction for the guilt of his sins, or acquire any merits except through the Saviour.

"5. Catholics do not believe that it is allowable to break a lawful oath or tell a lie, even for the conversion of a kingdom, or to do anything whatever of a sinful nature to promote the supposed interests of their Church. The false, pernicious principle that "the end justifies the means" or that one may do evil that good may come, is utterly condemned by the Catholic Church.

"6. Catholics do not believe that Protestants who are baptized

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who lead a good life, love God and their neighbor, who avoid evil and do good, who are blamelessly ignorant of Catholic truth, and of the just claims of the Catholic Church to be the only true religion, are excluded from heaven, provided they believe there is one God in three divine persons (or unity in trinity and trinity in unity); that God will reward the good and punish the bad hereafter; that Jesus is the Son of God, made man, Who redeemed us, and in Whom we must trust for our salvation, and provided they thoroughly repent of having ever by their sins offended God.

"7. Catholics hold that Protestants who have these dispositions, and who have no suspicion of their religion being false, and no means of discovering, nor fail in honest endeavors to discover the true religion, and who are so disposed in their hearts that they would, at any cost, embrace the Roman Catholic religion if they knew it to be the true one, are Catholics in spirit, and in some sense within the Catholic Church, without themselves knowing it. These Christians belong and are united to the 'soul', as it is called, of the Catholic Church, although they are not united to the visible body of the Church by external communion with her, and by the outward profession of her faith. Many Protestants from early education and false teaching about Catholics were righteously indignant at Catholics' belief, but on ascertaining the truth from Catholic sources became members of the much maligned Church. Among such men may be reckoned Cardinal Newman, who believed and to the age of thirty-seven preached that the Pope is anti-Christ, and Earl Spencer (afterwards Father Ignatius), who attacked the Catholic Church so vigorously when he was a clergyman of the English-Church that his own father implored him to speak less violently of Catholics and exercise religious toleration.

"8. Catholics do not believe that it is the power of their Church to add to the truths contained in the 'deposit of faith'; that is to frame or enforce any doctrine which has not for its source the written or unwritten word of God, or authority from the same. Nor do they believe when the Church makes a definition of matters of faith, as for instance, the Immaculate Conception of Mary, or the infallibility of the Pope in matters of faith and morals, that it is a new doctrine, it being only a solemn declaration and a clearer statement of what was believed at least implicitly (that is in an implied way, or inferentially) in the time of the Apostles, though some private persons might have doubted it.

"Catholics do not believe many other things not here enumerated,

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and on examination of the Catholic doctrine as taught and promulgated by the Church many things which appear strange to non-Catholics can be readily ascertained to be founded on revealed religion, human reason and common sense."

WHY CATHOLIC PRIEST DON'T MARRY.

The celibacy of the Catholic priesthood has always been a stumbling block to the Protestant public. Some say it is irrational, others say it is impossible, therefore immoral, and nearly all join in declaring that it is cruel both to the priest and to society. I have not the space to answer all these objections lengthily; it has been done in hundreds of other publications. I will confine myself to enumerating the different reasons why the Church rules that only men who are willing and feel to lead a virginal life should be ordained priests:

1. Christ Himself sanctified the unmarried state by His example.
2. St. John, the preferred Apostle of Christ, was a "virgin".
3. Those Apostles who were married ceased to cohabit with their wives after they were called to the holy Ministry.
4. The unmarried state for the sake of Christ is more perfect than the married state, according to St. Paul. I Corinth, VII.
5. An unmarried priest can give his whole time and strength to his sacred duties—a married priest would have to devote the greater part to his family.
6. A priest must do his duties regardless of danger, at the sick-bed and on the battlefield, which duties would often conflict with the duties of a husband and father.

There are more reasons but these few suffice. Let me add that it is preposterous to talk about the law being a cruel one. No man is forced to become a priest, and if he aspires to this sublime office, he knows very well what a price he is going to pay. The ecclesiastical law prescribes that the candidate for priesthood be in his twenty-fourth year, at which age he is no longer a boy, and knows the importance of the step he is about to take.

GOOD EXAMPLE.

"What made a Catholic of me?" said a distinguished convert, Stephen de Vere, brother of the poet-convert, Aubrey de Vere, "was my knowledge, my intimate knowledge, of the innocence of the morals

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of the young men of the Irish peasant class. I went among them, I was at their hurlings, at their sports; I heard them, I listened to them, I knew them. I compared them with the young men of our own class. I said, what can make the difference? It can not be education, for they have little or none. It cannot be society; they knew nothing of the etiquette of society. It can not be travel, it must be only one thing—their religion, and I will be of the religion that makes them so innocent and so pure.”

FOR HUSBANDS AND WIVES.

Rules of Conduct Which Insure a Happy Home.

If you want to have a happy home you must act according to these rules:

Learn to govern yourself.

Do not expect angelic qualities in your helpmate.

Never retort in anger. It is the answer which usually begins the quarrel.

Avoid moods and pets and fits of sulkiness.

Never conceive a bad motive if a good one be possible.

When the opportunity occurs for kind speeches, make them.

Do not neglect duties which affect the comfort of others.

Speech is excellent, but silence is sometimes more valuable.

Be gentle but firm with children. Do not furnish them too much pocket-money; make them understand the value of a dollar. Do not say anything in their presence which you do not wish repeated. Beware of correcting them in any angry or repulant manner. Never allow them to stay away from home overnight without knowing where they are.

SICK CALLS—(Extreme Uction).

Whenever a member of your family or an acquaintance is seriously ill, send immediately for the priest. Do not wait until the sick person is unconscious or at the point of death, for death may overcome the sick one before the priest arrives, and it is dreadful to fall unprepared into the hands of God's justice. Because the priest is called is no reason that death must needs follow; on the contrary, many a sick one has been returned to health after quieting his conscience and making

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his peace with God. Do not wait until the sick person calls for the priest, for the sick one seldom expects to die.

It is a duty of charity to the sick ones to give them the opportunity of receiving the Holy Rites of the Church in full consciousness.

When you expect the priest, prepare in the sick room:

A table covered with a white cloth. Two wax candles. A crucifix. A vase of Holy Water. A glass of pure water. A small spoon. A plate with cotton batting and small pieces of bread.

When the priest enters the house, carrying the Blessed Sacrament, all should kneel down in adoration. While the priest administers Extreme Unction, those who are present should say the Rosary aloud, or some other prayers.

Never be afraid to call on the priest at any hour of the day or the night, whenever a sick person needs assistance. For the priest it is most sacred duty to assist those of his flock who are at the tremendous moment of death. No human consideration could ever prevent a zealous priest from hastening to the deathbed of a sick person who is about to cross the threshold of eternity.

BURIALS.

A funeral should be held in the Church. As soon as a member of your family is dead, notify at once your Parish Priest, and make proper arrangements for the day and hour of the Funeral, which as much as possible should take place in the morning and be preceded by a Requiem Mass for the dead person, whose soul stands doubtless in greater need of prayer than of a beautiful coffin or flowers. A few Masses said instead will be of far greater solace to the soul of the deceased. Funerals should be at Church at the time appointed, and not cause unnecessary delay to the clergy or the other parties.

Christian funerals are refused to all those who wilfully have severed their union with the Church, died in final impenitence after having refused the Sacraments of the Church.

DUTY AND DIGNITY OF A CATHOLIC.

The Catholic Church is the work of God. Christ established her to teach all nations until the end of time. The greatest happiness a man can possess here on earth is to have the true faith and be born in the Church Universal, or Catholic. Hence a Christian should ever re-

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member the words of our dear Lord: "He that is not with Me is against Me, and he that gathereth not with Me scattereth."—St. Luke XI, 23, or again: "He that will not hear the Church, let him be to thee as the Heathen and the Publican."—St. Matt. XVIII, 17. This implies obedience, reverence and respect to your Mother Church and her Pastors; for without obedience to authority no church nor state has any durable existence. Remember then.

1. A Catholic who is only a nominal Catholic, who does not practice his religion, hurts himself and his church. By his bad example he destroys, he tears down, he works against Jesus Christ.

2. A loyal and practical Catholic observes the laws of his church, stands by her as he would his mother, respects her and helps her works and institutions.

3. He edifies his fellow citizens by his works of true charity, by sobriety, industry and strict honesty in dealing with others. Such must be our life as true members of the one true fold of Christ. "Be the salt of the earth and the light of the world," says Christ. Not words but works, the outside world wants to see of us.

BAD CATHOLICS.

It is unreasonable and unjust to judge the holy Catholic Church by the bad lives of many unfaithful members. Catholics are bad, in as far as they do not live as Catholics. The Catholic Church is a good tree, and as such can bring forth only good fruit; but as you can find bad fruit on the best tree, so you will also find a bad fruit on the good tree of the Catholic Church. But, as bad fruit on a good and healthy tree does not owe its being bad to the good tree, but to some bad influence from without, so the bad conduct of so many Catholics is due not to the Church, but to some bad influence outside the spirit of the Church.

He who lives up fully to the teachings and direction of the Catholic Church will infallibly become a Saint. All Saints whose sanctity God has made known by miracles were children of the Catholic Church without a single exception, and Saints are nothing else but the fruit of the good tree of the Catholic Church.

SOMETHING THAT ALL CATHOLICS SHOULD KNOW.

That there is but one God and Three Divine Persons in God.
That God will reward the good and punish the wicked.

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That God became man for love of us and died upon the Cross that He might redeem us from Sin and Hell.

That God instituted seven Sacraments, to the worthy reception of which is attached special grace and strength to enable us to overcome the temptations of life and save our immortal souls.

That these Sacraments are as follows: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony.

That God wills the salvation of all mankind, and if any be lost it is despite all that God can do to save them.

That frequent Confession and Communion is an infallible means of overcoming the weakness of human nature and advancing in virtue.

That if one is able to contribute towards the support of the Church, and does not, he is guilty of sin in such neglect.

That God has made us to know, love and serve Him here upon earth, that we may be happy with Him for all eternity.

That it will profit a man nothing to gain the whole world if in the end he loses his soul.

That if God has blessed us with the gift of the True Faith, He has a right to expect that we show our appreciation of His favor by the good example we set our neighbors.

CEMETERIES.

A Catholic cemetery is a truly Christian burial-place, and should be kept in clean and becoming order. It is not enough to buy a tract of land, lay it out in lots, bless it, and then leave it a heap of rubbish and tangled weeds. Make it God's acre, a sacred dormitory where His weary children sleep till the day of the Resurrection.

See that the dead are not forgotten when out of sight. Visit the graves of your friends on Sunday afternoons; it is a powerful reminder of death; it sobers the mind, chastens the heart, and directs the soul to the land of the hereafter.

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