

imitating. The liturgical use of incense is beautifully suggestive of the united prayers of the celebrant and the people ascending to the throne of God. In accordance with the words of David: "Let my prayer be directed, oh God, as incense in thy sight." Nevertheless it is not used in the Catholic Church, except on special occasions and in very solemn Masses. In fact, outside of the Catholic cathedrals there are probably three or four hundred Masses celebrated without incense to one at which incense is used, whereas the Ritualists appear to use it on every possible occasion. At all events, it is well understood by Catholics that its use does not pertain to the essence of the Holy Sacrifice of the Mass.

The other matter treated by the two Archbishops is the use of lights in public worship. It was at first stated that they have prohibited their use, but the text of their judgment shows that such is not the case. They disapprove only of the use of lights in processions, so that they do not forbid their use on the table (or "altar") during the Communion service. In fact, instead of the Archbishop's decision favoring Low Church views, it seems to us that, on the whole, the usages of the Ritualists have been sustained; and this, in fact, is the view which certain Ritualistically inclined clergymen, with whom we have recently conversed, take of the matter.

Lights have been regarded in all countries as symbolical of joy and triumph, and their use even produces these feelings in man. Hence they are commonly used for illumination purposes on all joyful occasions, as in torch-light processions. Their use is so natural on these occasions that it appears to border on the absurd to prohibit their use for liturgical purposes, the more especially as they are peculiarly appropriate to signify the light of Gospel truth which our blessed Lord came on earth to spread, and Christ Himself is symbolized in Scripture (St. Luke ii, 32) as "a light to the revelation of the Gentiles." Such a prohibition is an attempt to suppress the voice of nature itself.

PARENTAL EXAMPLE.

Bishop Vincent, of the Methodist church, of the United States, while recently addressing the Summer School Assembly at Chatauqua, expressed the opinion that Methodists would do well to follow the example given by Catholics in the training of children from their earliest years to respect their religion and to pay proper attention to the public worship of the Church. He said that a Catholic mother begins with her child when but six months old, and instills into his life the very life of her Church and teaches him daily and hourly even to respect the Church and its worship. He showed many instances where the Catholic Church brings its children up from infancy to be and do as the Church teaches, thus the child grows up into the Church, while Protestants allow their children to drift away with no special care and but little instruction along church and religious lines. "It is wrong," said he, "and while I do not admire their doctrine in many respects, I cannot but admire and commend their methods of training the young and their strict devotion to the Church they love."

While we freely admit that Bishop Vincent's statement of the case is for the most part correct, we regret to have to say that there are still many Catholic parents who are very remiss in their duty in this regard. There are many who speak slightly of their religion and its practices, and who have always something disrespectful to say in regard to the clergy and members of religious orders. When such language becomes habitual, of course the children also hear it, and thus they grow to disrespect the clergy and their religion likewise. Other parents disregard the laws of the Church, and do not fulfill them personally. It is well known that example goes further than mere precept, and those parents who thus give a bad example to their children, are responsible for the fact that the children grow up into habitual neglect of their religious duties.

It is the duty of parents to give a good example to them by fulfilling all the duties of religion; by being faithful and attentive to their prayers at home, by attending Mass on all Sundays and holidays of obligation; by honesty in all their dealings; by sobriety and charity, and by frequenting the Sacraments at reasonable intervals and especially by properly restraining their tongues from evil. The children will thus be taught to

imitate the virtue of their parents, and will become good members of society and of the Church.

CUBANS AT NOTRE DAME UNIVERSITY.

One of the unforeseen results of the acquisition of Cuba and Porto Rico by the United States is that the attention of the people of these islands, but also of those of all Spanish America, has been called to the Catholic educational institutions of the United States, and it is likely that many Latin-Americans will be found in the near future attending the Catholic Universities, Colleges, and Academies. Notre Dame University in Indiana had last session twenty-five Latin Americans in attendance, but this number is likely to be greatly increased during the session which has just begun. Fifteen Cubans alone are said to be at that University now, and it is expected that there will be besides about forty-five from Mexico, Central America, and the Latin Republics of South America.

THE FLOWER OF THE BIRTH

BY FATHER RYAN.

I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all hope of the way and of the truth; in me is all hope of life and of virtue." (Ecc. xlv.)

Let us go, in the spirit of faith and love, to day to the thrice blessed home where the Immaculate Queen of the blessed was born.

Tread softly, for we are to enter a new Eden of perfect innocence and highest grace. In reverence let us go in, as if we were passing through the gate of a sanctuary, where a sanctity incomparable is hiding in a holy tabernacle.

Eighty days have passed since the birth of Mary. For a man child, as we read in Leviticus, the law ordained forty days of purification for the mother, and twice forty days for a maid child.

Anna went to the temple and offered two doves on the altar, one a burnt offering and the other a sin offering. She is purified, according to the law; she returns home, praising the God of her fathers, and her soul is filled with the peace of a great gladness.

On the face of the aged Joachim there shines a light as if it were a gleam of joy reflected from the heavens. The old man is thinking of the past. Strangely through his memory move the words of a hundred prophecies. Dim presentiments about his child fill his soul; and somehow, if he does not know all, he seems to feel the glory of her future. The words of Isaiah: "The Lord Himself shall give you a sign. Behold, a virgin shall conceive and bring forth a son, and his name shall be called Emmanuel," have set him dreaming; and, somehow, while he gazes on the face of his little Mary, he scarcely knows why, the words of Jeremiah: "The Lord hath created a new thing in the earth, a woman shall compass a man," seem to put on meanings new and very near to him.

In Anna's arms the infant is nestling; and the mother looks, as only mothers can look, with her heart in her eyes, upon her offspring. She, too, was a-dreaming, as she gathered her child to her breast in the sleep of love; and, like all mother's dreams, hopes and fears, desires and doubts, met in her soul, and yet did not destroy its peace.

Ah, yes! this is a holy place. If not the Lord, the Mother of the coming Lord is here, a little infant. How frail it seems! What a far-off look in its eyes! What a fair and beautiful face! How perfect the beauty of its body. No wonder in the soul within it the beauty of perfect grace is reigning. Look how the little hands are clasped, as if in prayer! But the lips move not. Nearly three months old now, with a perfect self-conscious soul from the first instant of conception—but the body must grow, little by little, like the rest of children. There must be nothing startling, nothing extraordinary in the child's external life. She must be just like any other child; for the secret of her coming into this world, and why she came, must not yet be revealed.

How hidden everything is about the child! In her veins, even now, is flowing the very blood which Christ will take into His humanity, and which, derived pure from her, the all-pure, and united to His divinity, will become infinite in mercy and in merits when it flows for us in the day of Calvary. God makes no sign. His future mother is a frail little infant. Ah! how the Father, Son and Holy Ghost, in infinite love, must have watched over the predestined child! How Gabriel, her guardian angel must have hovered near her!

How all the angels of heaven (for surely now they know of the mystery of Mary of Nazareth) must have glorified the Eternal in the contemplation of this, the most beautiful creature of all the Creation! And the world went on just the same as ever: the world that was losing the instincts of the supernatural, waiting, it is true, for the coming of the Messiah, but, indeed, little dreaming that His Mother had already come. It was all so still. No one saw, no one heard, no one knew of the mystery hidden in the dwelling of Joachim and Anna. It is God's way. He moves in His great designs strongly but sweetly. He made no noise when He created the heavens and earth, and He was still then as ever at the cradle of Mary. Do not all grand and beauti-

ful things move towards their purposes and reach their perfections in the silences?

Who hears the flowers growing, or the grasses, or the trees? Who hears the earth moving? Who hears the stars marching, like bannered hosts, through the heavens? Is not nature, when it moves in harmony, always still? Only when its elements are thrown out of order, and their forces clash, comes the din of confusion.

So in the world of supernature, the Spiritual and the Divine move on in a harmony beautiful as a hymn, heard in the heavens clearly, but too sweet to be heard by human sense; praiseful of God and peaceful for man. It is only when the weak will and strong passions of the human heart rise in rebellion against the laws of grace that the tumult comes in which God can never dwell.

But around Mary fell, from the first, the stillness and the peace of God. Why? Because her will was in perfect harmony with God's decrees and designs. Because, from the first moment of her life she was in perfect accord with the eternal will. Indeed, a mystery of silence folded all her life. What great strengths have their homes in the silences! Ask the world's thinkers, and they will tell you that their deepest thoughts, and best, came to them, like stars, in the silences of the nights. Ask the world's sages, and they will tell you that their grandest songs came sounding through their souls in the stillnesses of the dark. Enter the monasteries, back of whose closed gates live men gifted with glorious speech, and they have long hours of silences; and through those hours their feet walk faster towards God. Go into the convents of the virgins of the Church. They, too, have their hours and days of silence, in which the whisper of a word cannot be heard, and their hearts, like the lilies of the valley, are growing and whitening in the silence. Enter a Catholic church, without a single worshipper or with thousands crowded, what a silence?

The spell of the silence of the Tabernacle falls on them all. And that Tabernacle-silence; how mysterious, and yet how mighty! In the half-hour Mass in the morning what a silence comes down upon the altar when the priest reaches the moment of consecration, when infinite love and infinite power hide themselves in the stillness of a little white host? And the church itself, what a silence she keeps about the deposit of Christ's revelations in her possession! How the years pass—she while listening to human discussions, with the quiet patience of Christ at Pilate's tribunal, before she rises and proclaims her dogmas.

Human churches, like the men who founded them, are noisy. In them is the everlasting chatter of discordant tongues about changeable opinions. They are always talking, and at random. The Church of Christ inherits the stillness as well as the speech of Christ, and she never says an unnecessary word.

How still are the rays of the sun that bring to us the light of heaven! In their coming they make no noise, but when they do come they clothe the world with robes of glory. So Mary was to bring to us the light of the sun of justice. Heard ye ever the snow-flakes falling? Silently they fall, and they weave a virgin veil for earth. So the Virgin of virgins came silently, to weave out of her pure flesh the veil of Christ's humanity. How silently in the bosom of nature, where poor earth is as a virgin, is she, unknown to us, giving birth, like a fruitful mother, to emeralds, pearls, amethysts, diamonds and a hundred other beautiful children of clay?

Only those elements which are like man's variable will and restless passions make din and discord here below: the sea, with its stormy waves; the air, with its changeful winds; the rivers, with their rise and fall and noisy flow; the clouds, with their lightnings, and thunders; fire, with its angry violences; and in the brute creation, those animals only which, in voice and ferocity, seem to symbolize the destructive power of sin in man.

Have we strayed away from the little Mary in the arms of Anna? Not at all. We have never left the holy chamber. Look! the infant has fallen asleep. Let us not awake her! Speak low. No! pray low. On a infant, in whose heart the blood of our Redeemer is even now beating, dream your dreams divine, but dream in pity, too, and in love of us poor sinners! Come now from the sleeping child to the Altar where her Christ, and ours, is sleeping in the Eucharist.

It is the 8th of September, the Feast of the Nativity. This month the sun passes, in the zodiac, out of the sign of the lion into the sign of the virgin. So into her was to pass, and over us was to shine forever, the sun of justice, and the sign of the lion, which is the sign of that evil one, "who goeth about like a roaring lion, seeking whom he may devour," would be subjected forever to the sign of the virgin in the zodiac of the heaven of grace.

According to a tradition, from the beginning, Mary was born on the eighth day of September. Listen to St. Ambrose. The eighth day, or octave, is not a day of time. It is a day of eternity. "The octave is the crowning of our hope." Our time is reckoned by weeks, and the week has but seven days. When the week ends we begin one again, and count from the first to the seventh day. Beyond the seventh we do not pass, and thus the eighth day is not in the measure of time, and the day that passes beyond the calendar of the week of time is of eternity. See you not the mystical reason why the octave should be her birthday, for with her birth-day

dawned the eternal day of Christ. The dawn came first: the sun is coming soon. So, back in the far ages our Holy Church commemorates Mary's nativity on the eighth day of September. What other Church celebrates it? The Greek Church; yes. What other? None. If they celebrate the birth of Christ on Christmas day, why not celebrate the nativity of Christ's Mother? Does ever the sun of nature come without the dawn? and, in supernature's heavens, the sun of justice has, necessarily, his Aurora. If you keep the birth of the son of justice in the noon of Christmas night, why not keep the feast of the dawn of the sun, in Mary's birth, in September? Ah! you want the sun, but you disdain its dawn! Have your way, but it is neither nature's nor supernature's way. We follow the way of both—the Catholic way.

Look! the priest is coming to the altar, with the chalice and the bread. He is going to sing the Mass. Was it wrong for her to have been born? Is it then wrong to celebrate her birthday? Do you not keep the birthdays of the great and the illustrious, who were often, alas! great sinners? Do you not keep the birthday of your own mothers, and can you let the birthday of the Mother of Christ pass as any other common day, and all unnoticed? Go on! priest of the Son of Mary, and celebrate the sacrifice of Him who was sin's victim, and is our Saviour and Mary's Son.

Ah! Holy Church, thou art beautiful in thy mind, for the light of truth is shining ever there; and thou art beautiful in thy heart, for the love of Christ is ever throbbing there; and thou art beautiful in thy memory of the holy ones of God, writing their names on the brows of all thy days; keeping feasts in their honor, but, above all, holding in eternal remembrance, at the altar of the victim, His Mother's holy name.

Listen to the first words of the Mass in honor of Mary's nativity: "Thy birth, oh Virgin Mary! Mother of the Son of God, has announced joy to all the world, because thou hast brought forth the Sun of Justice, Jesus Christ, our God, who, taking away malediction, gave benediction, and confounding death, gave unto us eternal life."

Are they not true, true as very Scripture? Do they honor or dishonor Christ, her son? From the lips of the priest they ascend to the heavens. Is Christ angry? Are the words a sin against Him? Is He afraid to hear His Mother praised, lest His might, thereby, lose a part of His glory? Why then did He make her so glorious? Why did He make her His Mother? Can He ever be jealous of her who conceived Him, gave Him birth, nursed Him, watched over His childhood, and stood at the foot of His cross? Has she not the right to be forever remembered as His Mother, and, if remembered, forever praised on earth? Priest, sing the "Gloria!" The song belongs to Him, but it was not sung until He had become hers. It belongs to both. Now go to the Gospel side, and sing the Gospel of the day.

Listen! "The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob, and Jacob begot Judas and his brethren," and down a long and glorious ancestry of patriarchs, prophets, princes and kings, from name to name, moves the inspired pen of Matthew, Apostle and Evangelist, until it pauses thus: "And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called the Christ." The moment her name is written, His, the Christ's, is linked to it. Such was His and her ancestry.

But she was to have but one descendant, Jesus Christ our Saviour. She closes the "Book of the Generation of Jesus Christ." Take her name away, then take His. But she herself was, and is, the living book of the generation of Christ. How? Listen! In God was infinite and eternal thought. He expressed that thought in His Eternal Word—His only Son. But this thought, eternally conceived in the mind of God and eternally expressed, remained hidden in the Trinity. No one saw it, no one heard it, no one knew it, save the three Divine persons. God would to speak this Word outside of Himself and eternity, in time, and God would to write this Word in a living book, that it might be heard and read forever. Mary received the secret thought of God and the invisible Word. Through her it was spoken in time and became incarnate. In her pure flesh it was written and became visible. She does not express the Word as the Father does, but she bears it written in herself, and she makes it visible in the humanity of Jesus Christ, her Son, to all the world.

While I am writing these words, the dawn of day is beginning to gild the eastern horizon, and to glimmer over the waves of the Gulf of Mexico. The waves, only a hundred yards away from where I write, are just waking from sleep. Last night they were very still. Not a wave sang or moaned on the pure, white shore, and now they seem glad for the coming of the day. Far out on the waters, the sails of the fishing boats have welcomed the beautiful dawn. I am thinking of Mary, not as the star of the sea, but I am thinking of her birth, as the dawn of the everlasting day of Christ. Perhaps, the sweetest hour of the day is that of the Aurora, *aurea hora*, golden hour, which banishes the darkness of the night and brings the light of the day. Out there, on the moss veiled trees, the birds are beginning to sing their morning prayers. Light to the waking waves and joy to the awakened wild birds, the fair Aurora brings. Why? The waves

and the birds know why. The sun, in his glory, will soon be born out of the heart of the Aurora. What a virginal light it is! The Aurora is the day's virgin, and, while it is the pure child created by the coming sun, it seems to be the mother that brings forth the sun, which gives to the day its golden hours, to the earth its fairest beauties, and to the heavens its wondrous glory.

So Mary, in her birth, is the virgin created by the Son of God. In a little while the virgin, because she is a virgin, will become His Mother; and as the sun of day, when he rises above the horizon, does not destroy the light of dawn, but gathers its beautiful light into his own splendors and carries it with him up into the heavens; so when the Sun of Justice, clothed with the splendors of His Eternal Father, will rise over the world, He will gather into His glory and blend with His infinite light, as He ascends on high, the fair, sweet light of His Mother Mary.

And as the Aurora came before the sun, and follows the sun wheresoever he shineth, inseparable from his last rays as from his first, so the Virgin Mother, in her pure human light, will follow and be mingled with the light of Him who "enlightens every one that cometh into the world."

Oh fair light! oh sweet light! oh gentle light! shine on our days! Shine o'er our ways forever! and, as thou wert the beautiful dawn of Christ in this world, be the dawn of the day of thy children's blessed eternity.

ASPIRATION.

All the glory of the King's daughter is within, in golden borders—clothed round about with vanities. After her virgins shall be brought to the King. They shall be brought with gladness and rejoicing. They shall be brought into the temple of the King.

PRAYER.

Vouchsafe, O Lord, we beg of Thee, to grant us, Thy servants, the gift of heavenly grace; that as in the child-birth of the Blessed Virgin, our salvation began, we may obtain an increase of peace.

THE POPE AND THE FRENCH REPUBLIC.

American Herald.

The attempt to murder Lreyfus' lawyer and the anti-Republican plots of certain French Catholics give fresh interest to the relations of the Pope with the Republic. We think there are no two opinions as to the deep significance of the words uttered by Mgr. Lorzelli, the new Papal Nuncio at Paris, when presenting his credentials to President Loubet. The speech rose far above the mere ceremonial expression of good will usual upon such occasions. Persistent attempts have been made either to minimize the Pontiff's recognition of the Republic or to make people believe that he had thought fit to depart from the recommendation he had years ago given to the Catholics of France to unite in a cordial acceptance of the powers that be instead of persisting in futile endeavors for rejected dynasties. Others again, have sought to find in the Dreyfus case a sign that France could no longer hold her former rank among the nations of Europe. The Pope's answer to both sets of partisans has been clear and unmistakable. To the first his Holiness replied by the now famous letters to the Archbishops of Bourges and of Paris, in which he denied that he had changed his views as to the recommendations given to Frenchmen to place themselves on the constitutional platform of a loyal acceptance of the Republic. To the second, and to the first also, Pope Leo has declared his "unalterable affection" for France, and his "high conception of the destinies of the French people." Thus, as the Nuncio truly said, his mission was "a new pledge of concord between France and the Papacy." This view is strengthened by the words afterwards uttered by President Loubet, who declared that the Pope was so well aware that the views of the Government of the Republic responded to his desire of accord for it to be necessary for him to insist upon the Government's intention of continuing to contribute as far as possible to the maintenance and strengthening of the bonds that unite France with the Holy See.

RELIGION IN EDUCATION.

Boston Republic.

The necessity of some sort of religious instruction during the school period is being recognized by all thinking men who have the courage to rise above sectarian influences. Recently we quoted the president of Clark University as favoring this policy. And now comes President Barrows, of Oberlin College, a recognized authority on educational subjects, and offers his testimony on the same side of the question. Dr. Barrows says in a thoughtful article in one of our leading educational magazines: "The young men and women in college life make the greatest mistake to dissociate religion from study. They lose the sweeter and higher relations of human intellect, the noblest of incentives, the profoundest of inspirations. I have known young men come home from some of our eastern universities afflicted with moral and spiritual paralysis. They had sharpened their minds and lost their souls. Word was sent out a few months ago that some students in the University of Chicago had died from lack of sufficient physical nourishment. May it not be possible that many more are spiritually dying because of the lack of the bread of life?"

But how can the young men and the young women in college regulate the matter? It is not their province to make provision for their religious and

moral training. That duty devolves upon those who are responsible for the arrangement of the course of studies. The whole effort of those engaged in the work of education seems to be directed toward keeping religion out of the schools and colleges. And foremost in the ranks we find Protestant ministers. Not only do these men deny to the children of their own flocks the blessings of religious training, but they look with alarm upon the efforts of the Catholic Church to supply it to the youth committed to her spiritual care. They first drive God from the schoolroom and then insist that all children of the community, Catholic and Protestant alike, shall be compelled to make their studies there. Catholics are denounced as enemies of the state and as foes of American institutions because they object to sending their children to these Godless schools.

"I need not argue," writes Dr. Barrows "that Christian education is required to meet the chief dangers by which the twentieth century will be overshadowed. With agnosticism not yet extinct, with materialism penetrating like a poison the minds and hearts as well as the external life of modern men, with the immense accumulations of wealth and the growing appetite for pleasure, secular education alone will be utterly powerless to furnish the moral force and spiritual power demanded by the perilous ages before us." Very wisely and very bravely said. Dr. Barrows is not afraid to assert that agnosticism is one of the perils of the future, and that the only bar to its further progress is to be found in Christian education. But what hope is there of a change for the better while the public schools and the colleges managed and controlled by Protestants are deprived of the influences of religion? If a child is not indoctrinated with sound religious and moral precepts and principles during the formative period of life, the man or woman into whom it develops is apt to be indifferent on the subject. The Godless school is the nursery of agnosticism. Unless the foundation for a moral and religious life be laid early and laid firmly the nation must eventually grow to be infidel. The Catholic Church has always recognized this fact, and has never flinched in her zeal for the promotion of Christian education.

RAISED TO THE PRIESTHOOD.

Rev. Norman Dominic Holly, a Convert of New York City.

Norman Dominic Holly, a former resident of Philadelphia and New York, who was a Protestant Episcopalian, but entered the Church twelve years ago, was ordained to the priesthood in Rome on July 25. He commenced his studies with the Dominicans at St. Rose's, Kentucky, but his health failed and he was compelled to desist. Upon recovery he resumed his studies at Freiburg, Germany, and completed them at Rome. He was ordained for the diocese of Westminster, England.

FOREIGN CARDINALS IN THE SACRED COLLEGE.

The Rome correspondent of the London Morning Post has compiled some useful figures showing the proportion of foreign Cardinals in the Sacred College since the fall of the Temporal Power in 1870. Pope Pius VII. only created 22 foreign Cardinals out of the 99 selected between 1800 and 1823. Leo XII. created 9 foreigners out of a total of 24. Pius VIII. created 2 foreigners out of 6. Gregory XVI. only created 8 foreign Cardinals between 1831 and 1846. Up to 1870 Pius IX. only created 32 foreign Cardinals, though 27 died during the same period, and at the moment of the abolition of the Temporal Power the Sacred College only contained 13 foreigners. Between 1873 and 1877, however, Pius IX. created 20 foreigners, whereas only 8 died during the same period. Consequently 25 non-Italians took part in the last Conclave, whereas 8 only had taken part in the previous Conclave, held in 1846. The present Pope has created 70 Italian and 58 foreign Cardinals during his reign, while 71 Italians and 57 foreigners have died. The Sacred College at the present moment is, as during the last Conclave, composed of 63 members, but 37 are Italian and 26 are foreigners, instead of 35 Italians and 25 foreigners, as in 1878.

SALVATION OUT OF THE CHURCH

Some of the Protestant papers attempt to relieve the dullness of the heated term by misrepresenting the Catholic doctrine about "exclusive salvation," as they call it. Now we may distinguish four classes of men in this matter:

- (1) Those who never heard the true doctrine.
- (2) Those who had heard it, but not in such a way as to convince them of their duty of believing.
- (3) Those that heard and were convinced, and accepted the teaching.
- (4) Those that felt that they could not rightly refuse belief, but who maliciously refused to do that which they knew to be right.

These last of the fourth class alone come under the condemnation that attaches to want of belief. Any ignorance afterwards is merely "affected." They are not in *bona fide*; in such a state salvation for them is impossible. We believe, however, there are millions of Protestants who do not belong to this category.—American Herald.