

open, and she saw a medal or a scapulary or something she had given him.

"Well, she recognized him, and he recognized her. He had come all the way from Texas to tell her that she was the greatest heiress in America. His pocket-book had nothing in it but papers on the San Jose mines. She had him taken to Mr. Boynton's, and she and a Sister of Charity nursed him.

"Everybody says she will marry the fellow. He has gone South as manager of the San Jose mines, on an immense commission, they say, and taken his aged parents—some low people, I believe with him.

"Carmel has put a lot of money into some institution for the education of young girls. Isn't it too bad? They say she goes to Mass every morning, and that this fellow attributes all the good that has come to him to his having been true to some Papistical rules of which that scapulary was the badge. Queer idea! I'd become a Romanist to-morrow if it would bring me such good luck. I said this to Carmel, but she said it wouldn't do."

THE END.

### "STYLE" IN LITERATURE AND ART.

There is often heard a complaint that Catholic writers give too little attention to style. And in some cases it may be true that they depend too much on the steel in their arrow, without giving sufficient attention to the feather that carries it through the air. It is true that style in writing, as means to an end, is very little considered in our schools. As to style in the pulpit, it is doubtful whether Massillon himself, if he had to crowd into his day's work the duties of a financier, of a ministering angel, of an adviser of all sorts of people on all kinds of topics, would find time to cultivate a fine manner. As to style in our printed books, it is generally as slipshod as possible, when the author translates from a foreign language. Dip into some of our books of devotion, for instance, and try to imagine the result of a study of these on the spoken or written style; it is probably, however, the manner in which our books are published which makes people associate all kinds of glittering and horrible ornaments with a Catholic book.

We are constantly told that Catholic books are avoided because people have degenerated; that they must have food for babes, not meat for strong men. And yet there are certain Catholic books which everybody of taste longs for, and gives them places of honor when he can get them decently bound. But the Catholic publisher—the English Catholic publisher as well as his American brother—is like the merry news-vendor of the railroad cars. He drops a lump of leaden literature into one's lap and expects one to keep it. Take, for instance, "The Dream of Gerontius" or "Dion and the Sibyls" or "I Promessi Sposi," and who would not—be he Catholic or Protestant—be glad to see well-printed editions bound appropriately?

Who longs for an angular palm-tree on the back of his book? Or a wreath of cheap and unnatural flowers? Or a chunk of gilt dropped on a surface of crude red or green cloth? The publisher will probably tell you that the hideous palm-tree stamp, or the other abominable ornament, costs money. It is not, however, a question of money: it is a question of taste. A simple, honest binding may cost less than the gilded stuff which has made the "premium volume" a thing of horror.

There may come a time, too, when the proof-reader will not be entirely monopolized by the secular press, and when the now unhappy author may find pertinent queries and lovely suggestions on the margins of his proofs; when his Greek accents will be laboriously looked into, and his slips of the pen ruthlessly marked. Every Sir Walter Scott can not have a Lockhart, but every publisher ought to have a good proof-reader; and a good proof-reader is worth his weight in gold.

A careful attention to the style of getting out Catholic books might increase their circulation. Cardinal Gibbons' "Our Christian Heritage"—a book long and anxiously waited for—is an example of how pleasantly the publisher can disport himself at the expense of good taste.

It is a very fortunate thing that the members of the Catholic

hierarchy in this country are so remarkably humble and modest that they would rather welcome shocks to the *amour propre*, if they had any. Who but the most modest of men could endure the counterfeit presentments of themselves which our press presents to its readers on every occasion? The suggestion of the late Catholic Congress, that there should be a daily paper, opens an agreeable vista. Fancy how everybody yearns to see these pictures every day instead of merely once a week.

The present writer remembers that a long time ago he, being then in a house of bondage, sought to appease an insatiable public appetite for the pictures of prelates by serving them up in the usual fashion; and he was only awakened to the enormity of his offence when a devout subscriber—a lady who had married a non-Catholic husband—pathetically begged him to stop them, as they prejudiced her husband against the Church!

Ah, yes! we need more style.—*M. F. Egan in Ave Maria.*

### REV. FATHER EGAN ON THE CHURCH AND THE BIBLE.

What is the Bible? The Bible is not one book but a number of books, written not by one man, but by different men at various times and for various purposes. The various books composed by various men, at various times, and for various purposes, were collected into one volume, and that volume is called the Bible. The Bible is divided into the Old and New Testament. The Old Testament contains Revelations of God to man to the coming of Christ. The New Testament records Revelations of God to man made through Christ and the Apostles. The Old Testament contains twenty-one historical books, which are: the five books of Moses, the book of Josua, the book of Judges, the book of Ruth, the four books of Kings, the Book of Chronicles, the book of Esdras, the book of Nahumias, the book of Tobias, the book of Judith, the book of Esther, the two books of Machabees; seven didactic books, namely: Job, the sayings of Solomon, the Preacher, the Canticle of Canticles, Wisdom and Search; and sixteen prophetic books, that is the four great prophets, Isaias, Jeremias, Ezechiel, and the twelve lesser prophets. The New Testament contains as historical books the four gospels and the Acts of the Apostle; as didactic books, fourteen epistles of St. Paul, one of St. James, two of St. Peter, three of St. John, and one of St. Jude; and as prophetic, the Apocalypse. Having thus obtained a knowledge of what the Bible is, let us inquire how we came into the possession of the Bible. The Catholic Church is the only organic Christian Society that can trace historically its origin to Christ, and the Apostles, received the Old Testament from the Jewish Church. The New Testament was the work of its own teachers, who wrote these books and left them to this church. The Gospels were written principally to satisfy the wishes of many who desired to be informed of the facts of Christ's life, to impress His teaching on their minds, to perpetuate His words; and to oppose the wild theories of false and dissatisfied men. The Acts were written to record the work of the Apostles after the ascension of Christ, and especially the missionary labours of St. Paul. The Epistles were letters addressed to those who had been converted to Christianity, and for the purpose of strengthening them in their faith and in their duties. As the art of printing did not exist when these books were written, they had for the purpose of circulation to be copied by hand. While copies of the writings that came from the Apostles were thus circulated, other works pretending to come from Apostles, or from authors with apostolic authority, were circulated also. Thus we have the Epistle of Tatian, that of St. Luke used by Marcian, the false Epistles of St. Paul, &c. Besides, even in the copying of the genuine writings of the Apostles and Evangelists, numberless errors crept from want of diligence, of accuracy, and difference of opinion with regard to words, their position and punctuation. Add to this the various translations that were made and the consequent liability of increasing the errors already existing in the various codes or copies of originals exemplars, and we shall not be astonished when we hear St. Jerome, who, in the fourth century, at the