

When Manuel Garcia Sang

In the Old Church of St. Peter, New York City.

In the days when old St. Peter's Church in Barclay street, New York, was well up to the edge of the city, and when St. Patrick's in Mulberry street was away out in the country, Manuel Garcia, who passed from earthly life in London recently, in his one hundred and second year, sang in the choir of St. Peter's, as did his sister Maria.

The Garcia's were induced to come to New York to found an opera company to sing through the year by Dominick Lynch, a rich merchant and man of fashion, who in the early decades of the past century was New York's "mould of fashion," the "beau elegant" of a refined society which lived near the Battery and thereabouts as far uptown as Wall street. A nonagenarian in town, who was born at the corner of Wall and Broad streets, in a house surrounded by an orchard, relates that in his boyhood he and some other boys climbed a tree opposite to St. Peter's to observe the elegant Dominick Lynch hand Mrs. Jerome Bonaparte, great-grandmother of the present secretary of the navy, down the church steps.

In dress and as an arbiter of all things connected with the fine arts and deportment Dominick Lynch was for many years the leader of New York's society. He was not a dandy, as the phrase ran, nor an idler. He was a vigorous and manly man, who believed in the refinement of life by music, art and science, and he and his set frowned on everything that was hostile to religion and the pure spirit of patriotism. Lynch had regretted the downfall of the first operatic venture in New York, which had been carried out by Da Ponte, the author of the librettos of several of Mozart's compositions. Thereafter Lynch induced to come to New York the famous singer, Frances Maria Kelly, sister of the creator of the tenor roles of Mozart's operas, a man dear to Mozart, and who afterward was the manager of the dramatic enterprises of Richard Brinsley Sheridan. Miss Kelly, during her stay in New York, sang at St. Patrick's, and on the occasion of her singing in aid of the Greeks warring against the Turks was hailed to and from the concert hall by the flower of the young men of the city. It was Miss Kelly who inspired the writing of Fitz Green Halleck's "Marco Bozzaris."

Lynch's hope of popularizing grand opera in the little city of his day proved illusive. The Garcias were gifted, but there was at the time the country over among Protestants a bitter prejudice against the fine arts, music especially, which was looked upon as a device of the devil to draw people into the pale of the Church of Rome. Even organs in Protestant meeting houses—never called churches in these days—were regarded with horror by straight-walking Protestants outside the Episcopal body. Only in St. Peter's and St. Patrick's in Mulberry street were the New Yorkers of three-quarters of a century ago able to listen to music by the great masters. There in the old Barclay street church the sweet voice of Senorita Garcia was often heard, and there she developed that magnificent rendition of the "Magnificat" of the great tone masters with which she afterward thrilled kings and queens in the stateliest cathedrals of Europe. And in old St. Peter's she was married to a local iron merchant, Malibran, Manuel Garcia being the groomsmen.

Father Jeremiah Cummings, first rector of St. Stephen's church, New York, who was a proficient musician and long had the best choir in the country, once during a visit abroad met Manuel Garcia, who gave him a number of sheet of music which he had copied in his own hand from compositions by Mozart for the royal chapel at Vienna, and which the tree Garcias had used in the choir of St. Peter's, Barclay street.

The trying winter climate of New York city ruined Manuel Garcia's voice, and his throat trouble led him to the studies which ended in his invention of the laryngoscope, an instrument used in the world over for many years, and by the use of which medical science has been able to effect an incalculable amount of good for hundreds of millions of human beings.

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CANCER

A Need of the Day.

It is to Cultivate a Little Indolence.

(By Henry Van Dyke.)

Indolence is a virtue. It comes from two Latin words, which mean freedom from anxiety or grief. And that is a wholesome state of mind. There are times and seasons when it is even a pious and blessed state of mind. Not to be in a hurry; not to be ambitious or zealous or resentful; not to feel envious of anybody; not to fret about to-day nor worry about to-morrow—that is the way we ought all to feel at some time in our lives.

'Tis an age in which such encouragement is greatly needed. We have fallen so much into the habit of being always busy that we know not how or when to break it off with firmness. Our business tags after us into the midst of our pleasures, and we are ill at ease beyond the reach of the telegraph and the daily newspaper. We agitate ourselves alarmingly about a multitude of affairs—the politics of Europe, the state of the weather all around the globe, the marriages and festivities of very rich people, and the latest novelties in crime, none of which are of vital interest to us. The more earnest souls among us are cultivating a vicious tendency to summer schools, and seaside institutes of philosophy and mountaintop Seminaries of Modern languages.

We toil assiduously to cram something more into those scrap-bags of knowledge which we fondly call our minds. Seldom do we rest tranquil long enough to find out whether there is anything in them already that is of real value—any native feeling, any original thought, which would like to come out and sun itself for a while in quiet.

Do you suppose that this wondrous stage of earth was set, and all the myriad actors on it taught to play their parts, without a spectator in view? Do you think there is anything better for you and me to do, now and then, than to sit down quietly in a humble seat and watch a few scenes in the drama? Has it not something to say to us, and do we not understand it best when we have a peaceful heart and free from dolor? That is what indolence means, and there are no better teachers of it than the light-hearted birds and untiring flowers, commended by the wisest of all Masters to our consideration; nor can we find a more pleasant pedagogy to lead us to their school than a small, merry brook.

Keeping the Sabbath in San Francisco.

Writing in the New York Times of the open-air services which were held in the streets of San Francisco, once so full of busy life, a correspondent says:

"As the priest finishes the Mass at the improvised altar, an automobile drives up. It is the bishop, who is going the rounds of the city this morning with a message of courage and hope to the people. They kneel in the street for his blessing, and as they rise you may read many things in their faces, but never, never the note of despair.

"We go on to St. Dominic's, and here again are crowds of people at the out-of-door service. It is a wonderful picture. The whole church has fallen away—it is a mass of ruins, almost the worst ruin in the city. Only a part of the facade remains. It upholds, lifted in the air, the cross. We see it wonderfully outlined against the blue of the California sky.

"At the foot of the cross are the people on their knees. We also kneel reverently. We know now that far down there among the ruins something great has been born to San Francisco, something that reminds one of the majesty of the Hieras, of the dignity of the Pacific. It is worth suffering much to have achieved it."

Yearn for Her Freedom.

"Old Tariss," the daughter of Chief Houlsh, though she owns a ranch worth \$12,000 on the outskirts of Pendleton, Ore., is discontented with her lot and longs to be back on the reservation. Therefore she has offered her valuable property for sale. If she makes the sale, under Government law she can only draw \$10 a month as long as she lives, but rather than live so close to civilization she is willing to live on this sum on a 40 acre tract on the reservation which would be hers. Her property near Pendleton consists of 160 acres, with large buildings, fine orchards and other valuable improvements. She is about 60 years old and is a devout member of the Catholic Church.

FIFTY YEARS A PRIEST.

Archbishop Stoner, who celebrated recently in Rome the fiftieth anniversary of his ordination as priest, is a man who for nearly half a century has been one of the most conspicuous figures of the pontifical court, where he has been brought into contact with nearly all distinguished Americans who during that time have been received in private and public audience by Popes Pius IX., Leo XIII., and Pius X. A member of the ancient Catholic house of Stoner, of which his grand-nephew, the present Lord Camoys, is the chief, he is a very stately dignitary of the Church, in spite of his rather abbreviated stature; has the small features characteristic of his family; keen blue eyes; and the most suave and courteous manners—the very best of the old school. He is a great dog-lover and devoted to his splendid dark-brown Danish hound "Beau," the only dog which has the honor of admission to the Vatican, and which can boast of having had the hands of two Popes, the late Leo XIII. and the present pontiff, laid upon his head in kindly caress. Indeed, the archbishop and his dog are inseparable.

Msgr. Stoner is persona grataissima to the English royal family, and has acted as cicerone of Queen Alexandra and of the other members of the reigning house whenever they have visited Rome. One of his nephews is Harry Stoner, a gentleman-in-waiting to the Queen, who usually attends her on her yachting expeditions; added to which he is one of the crack shots of England. His sister, Julia Stoner, married to the Marquis d'Hautpoul, has been from childhood the closest and most intimate friend of the three daughters of King Edward, and her mother, Mrs. Frank Stoner, a daughter of the great Sir Robert Peel, was one of the first ladies-in-waiting of Queen Alexandra, when she came to England on her marriage.

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THEY ARE MARKED.

Bishop Fitzmaurice, of Erie, addressing the graduates at the commencement exercises of Villa Maria Academy, said: "I can see in the faces of girls educated in Catholic schools a look of purity and gentleness missing in the boys and girls of the common schools. For me it is easy to select, even in a crowd, children who have had their training in Catholic schools. There is something about their countenances which at once sets them apart. It is hard to state just what this is, but it is similar to the look which makes it easy to recognize a priest of the Church, even if he be one of the many dressed like others in all respects."

In an interview with a newspaper reporter the Bishop afterward said, speaking of education: "The common schools are bringing up a generation of materialists. In the child's most impressionable years he is made to know the beauty of spiritual truth, of religion. Has it come to this pass that the cold science of good behavior takes the place of the warm and inspiring love of Christ which urged the Jesuits over the seas and through the wilderness of young America? We are reaping the harvest, and I fear that a bitter one is yet to come. On all sides we hear the cry of 'grafs,' and on all sides see how little regard is paid to the teachings of Christian morality."

Everywhere the voice of the Church through her Bishops and priests, is raised in warning against the evils which threaten to destroy the republic. Salvation can only come through this heaven-directed channel.—Catholic Standard and Times.

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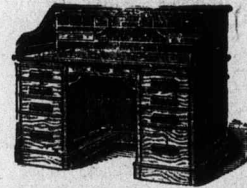
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CHAPTER XXXII.

"There goes the girl," said the old man, half-triumphant, half-Russian Prince, forsook man, an American general. I let him off so easily. D'y'e mind? ready he was to give y' gone straight to Widow to tell her the whole story ready for marrying. sorry I let him off so easily to be made pay for it, only to spite him, I you married to him. pay for it yet." "You had better," said "for your work to-night you dearly. If you from this house to-morrow will remove you. You further opportunity to ville ingratitude." "No, no, mamma," said "we have suffered too to our sufferings. Father well and he shall stay his rightful position. I know you, father," throwing her arms about kissing him, "only—"

CHAPTER XXXIII.

Count Vladimir was a ment the most disappointed the city. Barbara had an impression on him that deemed possible, and he curt dismissal keenly had received a more serious than his affections. He possible that an elegant aristocrat could fall in open to any influence of ties as he possessed? W dilling through long service vainly tried to account, action towards him, and ed to suspect Florian of interference; but his good vinced him that the bet Frances could have very with Barbara at present "Unless," he thought b instruction and example him a more consummate I imagine."

This supposition was wild, however, and he co visit Barbara and speculate on the matter until chance to him what reasoning a tion had failed to discover Florian his last instalment two days before election, same time referred innocu effectively to the oft-mem stance of his father.

"The prince, my empire he trusts that should turn up, you will see it mits to the present arrangement. He need have no fear replied agreeably. "I am ability to manage him. I the prince himself."

"I doubt it," said Vladimir a smile that pierced Florian. "If you failed to deal with your roundabout American Russian simplicity you make an end of him. I of that now and finally."

"I am glad the whole completed," Florian replied. "It has been very some and dangerous," with meaning look at the was pleased to let the pass. "You are not im health, Vladimir. You one suffering from mental well as dissipation."

"I am always gay," said briskly, "but that witch beyond me. I try to exp havior and I cannot. Yet and will not give up hope."

"It report be true she console herself for Merri departure by walking in steps. In other words, a to be married, but rumor point out the man."

"Ah!" cried Vladimir, "this is wonderful." "These American women Florian," are deeper than