

supposes that such subjects are unscriptural or unevangelical. From St. Matthew's gospel 1, 19-24 we learn that St. Joseph was a "just man" who "did as the Angel of the Lord had commanded him," and from St. Luke 1, 48-50, that God "regarded the humility" of Mary and did for her "great things" on account of which "all generations shall call her blessed." Surely there is in these revelations sufficient ground for preaching on the virtues and dignity of these two great saints.

MR. WALKELY'S UTTERANCES.

The Rev. Mr. Walkely of the Unitarian Church in Ottawa has called down upon himself the animadversion of the Protestant press—secular and religious—on account of an alleged anti-English, anti-Imperialist speech delivered in Boston. Yet the same gentleman, as well as his predecessor in the "Church of Our Father," as they style it, has been holding forth week in and week out blasphemously denying the Divinity of Jesus Christ—that He is God the Son—and not one of those rascals have attempted to raise a voice in defence of the Saviour of the world.

METHODIST ECUMENICAL CONFERENCE.

It was never expected by any one who knew the inner workings of ecumenicalism, that the Pan-Methodist or Ecumenical Methodist Conference now in session in London, England, would do any practical work. How could a Council which has, admittedly, no authority, whether divine or human, to rule a Church, make a decree binding on the conscience of any one? So the Ecumenical Conference has already dribbled away in trifling three or four days of the ten during which it is to be in session. The first grave matter discussed was the manner in which the greetings of the Archbishop of Canterbury and the Bishop of London should be received. The greetings of these dignitaries were friendly enough in tone, but they carefully gave it to be understood that Methodism is but a schism which the Anglican cannot regard as being part of the Church of God. Both dignitaries wished the Conference to be a pleasant one to all its members, but they expressed the hope that Methodism might return to the Anglican fold from which it seceded a little more than a century ago. All this gave great offence to the members of the Conference, and the letters of the two Anglican dignitaries were unanimously voted as not worthy of being received by the Conference. The case was aggravated by the fact that the Bishops' letters in reply to the invitations sent were addressed, not to the Conference, but to London newspapers.

On Sept. 6 there was a very stormy discussion in the Conference on the Boer War. The Rev. George Elliot of Detroit bitterly denounced the British Government for its determined prosecution of the war. The Rev. R. J. Cooke of Chattanooga declared that hostilities were necessary in order to vindicate the principle of equal rights to British subjects who had been shabbily treated under Boer rule. The Rev. E. Hoss of Nashville, Tennessee, declared that it would be a piece of impertinence for the Conference to tell the British Government what it ought to do in South Africa. The Rev. W. Perkins of London thought that the War Manifesto on the occasion would be very much out of place. Prominent members of the Conference took no part in this discussion and no decisive action was taken on the matter.

Shortly after the opening of the Conference, Bishop Walters, of the colored Methodist Church of Jersey City, complained that white Americans had endeavored to destroy the good opinion entertained in England of the colored people of America, and of the colored delegates to the Conference. He maintained that "the crimes of colored people in the Southern States had been exaggerated in order to create a public opinion unfavorable to the colored race. Out of ninety lynchings of colored people which had taken place in 1900," he said, "only eleven had occurred in consequence of criminal assaults upon white women." The English portion of the audience cheered the Bishop; but the Southern delegates were greatly offended, and expressed their indignation at the kind reception given to a colored Bishop. Many Southerners left the Conference in disgust. The discussion on the subject brought up was very fiery, and sharp language was used both in attacking and defending the colored race.

HARDSHIPS OF PRIESTS.

Causes to Which a High Mortality is Ascribed.

Twenty-five priests are reported to have died in the Catholic diocese of New York in the past ecclesiastical year. The mortality in the Brooklyn diocese is also notable. The vacancies thus created the fact that other priests are incapacitated for various causes and the leaves of absence and vacations cause a demand for the immediate services of the young priests just out of the seminaries and their places in the training schools must be filled to keep up the supply.

Some recruits are to be expected from the classes that are now being graduated from the various Catholic colleges, and the official notice of the date on which they must present themselves to the diocesan authorities for examination has just been issued. The board of examiners require them to show that they are in perfect health, of legitimate birth, and that no hereditary taint of insanity may be feared. The mental qualifications of the candidate must be indicated by his ability to translate passages from Latin and Greek into English and vice versa, by an English composition and by a knowledge of Christian philosophy. His moral status is vouched for by his pastor. The best candidates are apt to be sent to Rome or to take some other Continental course in which there may be a vacancy.

The life of a young priest is hard and exacting. Long hours of fasting and confinement in the confessional, and irregular and unhealthful meals tell on his constitution as the long death list above cited shows. It is charged also that seminary life has something to do with it. The Rev. Dr. John Talbot Smith, who has written an elaborate work, "Our Seminaries, an Essay on Clerical Training," goes so far as to assert "that 50 per cent of the newly ordained need nursing for months and sometimes years after ordination." He adds: "Parents are weary of welcoming at ordination the weak, bloodless, emaciated ill-shaped dyspeptic bodies of their sons, who entered the seminary with the vigor and vitality of the average collegian."

The picture he draws is not an inviting one; or rather he says he "presents to dispassionate consideration two pictures on this side a graduating class from any of our colleges, robust, cheerful, muscular, active, healthy men, strong enough for any tussel that life may give them; on that side the same class five years later going up for ordination after the seminary career, every man lean or worn in appearance, the little flesh left them of a fleshy texture, their stomachs and nerves played out, and the pleasant certainty ahead that an ordinary attack of disease will end them, or that years of recuperation will be required or that real health will never be theirs again."

The cause of this he describes as an insistence on European ideas of clerical decorum in the seminaries, lack of proper exercise in deference to a theory of clerical physique and activity that does not belong to this country and the sudden and cheerless change of food. He had yet to meet the priest who could speak in praise of his seminary refectory. It was usually run on the simplicity basis.

"The writer has seen many clerical tables," he continued, "set forth after this simplicity, and knew that the diners carried away dyspepsia and bad temper from them. All institutions of learning follow this simple regime nowadays; but the butter is poor for really good butter never yet reached a seminary table; the coffee and tea always pure slop; the fruit and vegetables are without character; and so through the list until simplicity becomes a horrible thing to the student."

Enforced silence and spiritual reading at meals he also severely condemns.

In this he has a strong ally in Bishop McQuaid, of Rochester, who has written also on American seminaries in somewhat the same vein. The Bishop, speaking of the last cited phases of seminary life, declares that priests "do not care to recall their sufferings and hardships, nor count up the number of their associates who fell by the way, victims of unwholesome food, unhealthy housing, nor think of the broken down constitution leaving the seminary, that soon succumbed to the exhausting labor of the ministry."

He frankly states that "there is no justifiable reason why Church authorities in America should be hampered by the customs and usages of older countries where innovations are looked on as sacrilegious."

The Bishop has had more than sixty years' experience as pupil, professor and superior in college and seminary life. He puts himself on record against silence and reading at meals, and at his seminary in Rochester he discarded the custom "for hygienic reasons, for better relaxation of the mind, and for the improvement of the students as conversationalists."

He has returned from Rome recently with the authority of the Pope for the raising of this seminary to the dignity of a pontifical university, conferring the highest degrees on its successful students. The approval of his methods and ideas there by the supreme authority of the Church may therefore be inferred.

"It has been objected," says the Bishop, "that the nicety and refinement introduced at St. Bernard's will tend to make its young men effeminate and less prepared to endure the hardships of missionary life. My experience has satisfied me that the finely cultured and trained student is

the one of which to make a hero. It is your coarse nature that grovels in selfishness and low ways. The latter never rises to the sublime dignity of the priesthood, nor to the fearful responsibility of its sacred obligation."

Two of the most interesting and life-like pictures of a hardworking priest's career are Yves de Querelles' "Letters of a Country Vicar" and Father Sheehan's "My New Curate." In the latter the old pastor, Father Din, thus opens the story by relating how he once asked:

"What can a Bishop do with a parish priest? He's independent of him."

"It was not grammatical and it was not respectful," the writer goes on. "But the bad grammar and the impertinence were carried to his lordship, and he answered:

"What can I do? I can send him a curate who will break his heart in six months."

That is the system in Ireland, but the boot seems to be on the other foot here, as many a young priest just from the seminary has just discovered. Not all his woes come from the seminary ideals complained of above. When he gets out on the mission he has the pastor's household to deal with. Many men, many minds hold as well among the clerics as it does in lay circles. Some people have queer ideas about diet and vices, and as the pastor is head of the house his whims rule.

And then there's the housekeeper! Who has had any dealings with the rectory, and does not know the terrors she inspires? It has long been suggested that something in the nature of the ancient order of deaconesses ought to be revived to bring about a reform of priests' housekeepers.

Then a chapter might be written of how his smallest faults are conned and his passed along asked for and rejected, by the diocesan curia. No wonder so many of them die young.—N.Y. Sun.

MOSTLY FOOLS.

Mrs. Eddy, the astute old dame who is responsible for the invention called Christian Science, proves her respect for Christianity by contradicting Christ. He speaks of His "Father" who had sent Him; Mrs. Eddy says God is not His Father, but Mother as well. What shocking blasphemy!

Here we behold the logical climax of rationalism in religion. Because we are unable to conceive of the attributes of a pure spirit, we must, perforce, clothe that spirit with a human envelope and invest it with all the weaknesses of mere morality. At the beginning of the twentieth century, while commentators all around are assuring us that the world is making splendid progress in knowledge, enlightenment, art and freedom, we find ourselves face to face with a Babel of religious mountebanks, male and female, who, is not physically epileptic, are intellectually so, and seek to confuse the moral barriers set up by the Almighty between the sexes by propounding a theory of Divine authority for such a condition. But the question is, shall we blame this artificial old female or the dupes who have surrendered their birth-right of intelligence to her sway? One fool makes many, the old saw says, and the new reading is, one rogue makes many fools. So, too, with the impostor Dowie. This swaggering, rational man, able to get men—thinking, rational men, to be minded—to give credence to the cool proposition that he is the prophet Elijah returned to earth to carry on business in the real estate line and found a new Zion on the very unromantic prairie waste about Chicago! If prophets are to revisit again the glimpes of the moon, it were to be, wished that they were of the tribe of Balaam, and each one of them accompanied by his donkey to remind them of their proper vocation. An extraordinary position does State government occupy when, while it can prevent the running of pool rooms and policy shops, it cannot muzzle or check impostures which are in spirit a bold defiance of the law. If any male or female sharper were to attempt to cheat the inmates of a lunatic asylum by working on their credulity to get hold of their money, they would be quickly put in a place where they could do no harm. But so long as people are not technically insane, rogues, it seems, are at full liberty to practise the most barefaced imposture with regard to them and fleece them for all they are worth.—Philadelphia Catholic Standard and Times.

THE POPULARITY OF FABIOLA.

Rev. Francis A. Cunningham in Donahoe's, for September.

The popularity of "Fabiola" became immediately evident. It was published in all the languages of Europe, while in Italy alone there were at least seven versions. Newman said of it: "It is impossible, I think for anyone to read it without finding himself more or less in the times of which it treats, and drawn in devotion to the great actors who have embodied them." The King of Prussia read it like an Eastern tale. One night when he could not sleep he sent for it and read it through at once. On the continent it was the topic in all Catholic circles, and found favorable recognition in many Protestant journals. Orestes Brownson wrote of it: "It is a most charming book, a truly popular work, and alike pleasing to the scholar and to the general reader. It is the first of the kind that we have read in any language in which truly pious and devout sentiment, and the loftiest and richest imagination, are so blended, so fused together, that the one never

jars on the other." What the "Dream of Gerontius" was to Cardinal Newman, such was "Fabiola" among the varied works of Wiseman, one of those books that appear only once in a century, but whose influence will last as long as the memory of their creators.

STRAIVING FOR THE INFINITE.

Struggle is the order of our earthly existence. Labor exists for us from the first moment of dawn to the last of life. By it we are developed—made stronger and purer, or weaker and lower, as our purposes may lie. Usually we strive for wealth, or fame or power. A few, a very few, struggle to obtain knowledge. Unfortunately, however, the desire of wealth often so warps the soul that things of the mind cease to appeal to us. Even ambition frequently proves a blight, the restless heart leaving little leisure in which the soul may gather and quaff sweet water from cool fountains. It is true moreover, that among those who strive for knowledge often mind develops more rapidly than does the heart, and the result almost invariably, is much intellect and little morality. The assertion may seem rash, yet really is not blank ignorance preferable to such condition? It is nowhere written that wealth or fame, or intellectual culture, shall bring us into the kingdom of Heaven.

It is true there is a certain pleasure in amassing wealth. In the struggle to attain distinction, now and then (and now infrequently), there are moments of gladness, and the patient student has his periods of deep enjoyment, when, after hours of unrewarded toil, he is able to add a grain of knowledge to his hoard. Yet intense as are all these delights they are transitory at best. Something higher, something purer lies beyond; and instinctively every toiler ought to feel that it is his duty to attain the highest. A Latin proverb has it that wealth does not bring happiness; fame is a last ripening scholar finds at the end that his struggle has only sufficed to bring him to the ocean of knowledge. The mightiest telescopes reveal that beyond the stars seen exist other stars unseen—steps on the awful stairway that leads to God. So far as it may, it is the duty of every soul to essay ascent of that stairway.

And in the doing so begin a struggle that never ends in disappointment—a striving full of delight too deep for words. It is the culture of the spiritual—the ordered development of the highest activity of the soul. Nowaday's our age is run mad in effort to advance mind-culture; outside the Church who hears aught of any effort toward soul-culture. The spiritual is the highest—higher than art, music, poetry, philosophy; all else—yet few give it a thought; many even scorn its claim to consideration. It is the vestibule of the infinite. A door opens and we stand in the presence of God. "It is not possible to find true joy except in striving for the infinite," truthfully declares Bishop Spalding, adding, "The higher man rises in power of thought and love, the more that which he thinks and loves seems to disappear in the abyssal depths of the All perfect Being who is forever and forever." We have theories of education in abundance, yet how few of the theorists deem it necessary to include culture of the spiritual in any list of studies. That which is lowest, the material, is exalted; that which is highest is ignored. Is it any wonder the world is filled with unfaith, bitterness and doubt? Many who have chosen the highest, through misdirection have taken the lowest and are ill at ease. The supreme need of the age is at more general striving for the infinite.

A FEW FACTS ABOUT THE JESUITS.

The writers in the non-Catholic papers who ridicule religious orders and denounce the Jesuits do not know anything about the Society of Jesus. It is the purpose of this article to give both the true facts about the Pope's bodyguard. The society was established in 1540. Sixteen years afterward, at the death of St. Ignatius Loyola, the founder, it numbered more than 1,000 members. In 1615 it counted 18,000 followers. In 1773, when it was suppressed by Pope Clement XIV., it had 22,782 adherents. To-day it has probably 18,000 members, including 1,000 in this country. The Society of Jesus comprises five classes of members. In the first of these are the Jesuits par excellence. They are priests, all of them, picked men, distinguished for virtue and learning, of mature age, long in the society, who have taken the fourth vow, of obedience to the Pope, so as to be always ready at his bidding to go at a moment's notice to the ends of the earth in the interests of religion and humanity. They are called the Professed. From them the General, as the head Superior is called, his chief assistants and the provincials are chosen.

The second grade is composed of priests, who are called Spiritual Coadjutors, and assist the Professed in their mission of education and evangelization. Some of them are, in the course of time, called up higher, but many of them never reach the first rank. As all the members are explicitly forbidden to seek promotion, either in or outside the organization, there is no wire pulling for offices or distinction; so that if the invitation comes from Rome to a Jesuit Father to make the fourth vow, he makes it. If it is never tendered to him he does not let

the omission fret him, but keeps on the even tenor of his way, doing good and making men better Christians and better citizens.

The third class is made up of scholars—young men who, aspiring to the sacerdotal dignity, have already made their vows, and are either pursuing their course of studies, or at work as teachers in the colleges of the orders. The fourth rank is held by the laymen, and have no intention to become clerics. They take the three vows of poverty, chastity and obedience, and act as laborers and domestics in the houses of the society. These humble lay Brothers are men of the most exalted piety, and there is not one of them who could not teach both Bishop Cox and the whole bench of Episcopal Bishops in the United States.

The fifth class is composed of novices, who intend to become either priests or brothers. Strictly speaking, they are not members of the society. They enter its novitiate to study life in the order, to examine their own fitness for the career it offers, to investigate its requirements, and to learn how to practice virtue even of the most exalted order. If at the end of a two years' probationship they make written application for admission, and the Superiors look upon them as fit subjects, they are formally received, and there and then pledge themselves to observe the counsels of the highest Christian life. But if during that period either they or the Superiors are not satisfied for them to stay in the order, the door is open for them to quit at any time. And, indeed, even after a novice has taken the vows—yes, even should he become a priest—if he make up his mind to abandon the institution, never is the slightest coercion used to detain him. The society will have no unwilling soldiers among its troops.—American Herald.

THAT "JESUIT OATH."

New York Freeman's Journal.

The Jesuits have always been fair game for Protestant bigots. It is safe to say that no body of men ever had so many alleged crimes laid at their doors. What is known as the "Jesuit oath," which obligates a member of the Society of Jesus to do all sorts of criminal acts, has long done service in the cause of anti-Catholic bigotry. It mattered not that it had been shown over and over again that the oath had been framed by the enemies of the Jesuits for the purpose of arousing prejudice against them. The oath was part of the stock in trade of anti-Catholic bigots, which they were unwilling to part with, and so it has continued to render them the sort of service they want it to perform. Cardinal Vaughan, brother, the Rev. Bernard Vaughan, S. J., having been accused by a correspondent of the Chatham and Rochester News of having taken this oath promptly brought an action for libel against that paper, which thereupon made the following apology to Father Vaughan: "We applied to 'Loyal Protestant' to furnish us with the evidence upon which he had made such a definite and emphatic statement, and our correspondent was then obliged to admit that he could produce none. He had seen the so-called 'Jesuit oath' in print somewhere, and assumed and took it for granted that, as the Rev. Father Bernard Vaughan is a member of the Society of Jesus, he must have taken that oath."

"We then went carefully into the matter of the 'Jesuit oath' ourselves, and, having come to the conclusion that the statement of 'Loyal Protestant' is absolutely unfounded, and that the Jesuits take no such oath as that alleged, we felt in honor bound to express our regret that we had inadvertently allowed any such fraudulent imputation upon the loyalty and good faith of the Rev. Bernard Vaughan to appear in the columns of the News."

Don't think for a moment, reader, that this exposure of the "Jesuit oath" will have the effect of preventing anti-Catholic bigots in England and in other countries from making use of it in the future.

The enemies of the Catholic Church, who are also haters of the Jesuits, believe that if a lie is told often enough about both it will serve their purpose as effectively as if it were the truth. We may therefore expect that the "Jesuit oath" will be quoted for years to come as proof positive of the utter depravity of every Jesuit.

EMPLOYEES' LIVES GUARDED.

Cardinal Gibbons Impressed by Carefulness Used in England.

Cardinal Gibbons, who has arrived from his recent European tour talks entertainingly on conditions abroad. He was much interested in the status of the steel strike, and said he hoped it would be settled soon. When asked about the relations between capital and labor in Europe, he said:

"That is an economic question, and I did not study it. I am not able to confirm or deny the claim made that unions have the manufacturers in England so bound down with their rules as to lessen the capacity of the works, with the result that England is not able to compete with this country in many lines of trade. It would require much study to learn all the details of that subject."

"We were, however, struck with the care taken to guard against accidents to employees in England. Somewhat more value is placed upon human life there than here. Rules are made by a board of commissioners, and these are rigidly enforced. In many instances, employers take out insur-

ance on the lives of their hands. When an employee is permanently disabled, he must be paid his wages for, I think, three years."

"Do you believe labor in this country is better off than in England?" was asked.

"That, too," replied the Cardinal, "is a subject for much investigation. Condition is a relative term. There is more in the question than wages alone. One must ascertain the cost of living in each country in order to answer it intelligently."

The Pope Writes Another Latin Poem.

Rome, August 30.—The Pope has celebrated in Latin verse the inauguration yesterday on the summit of Mount Capreo, near Carpineto, his birthplace, of a gigantic cross. The ceremony took place in the presence of Monsignor Torricelli, members of the Pecci family and numerous spectators. His Holiness has telegraphed to the committee at Carpineto prayers he had offered that the symbol of redemption should be a guarantee of protection and prosperity to his native land.

Catholics and Socialists.

It is satisfactory to note that the Italian clergy have adopted the best and most telling weapons against their Socialist calumniators and backbiters, namely, the law. In my last letter I announced how the editor of an Ancona and clerical paper had to climb down, apologize and pay a fine, besides being sentenced to a short term of imprisonment for libel against Catholic priests. This week I have pleasure in mentioning another Catholic victory, the Socialist organ of Sondrio, "Il Lavoratore Valtellinese" having been successfully sued for libel by two priests and forced to publish a most humiliating apology in its own columns. The anti-clerical press are beginning to find out that deliberate and systematic lying is rather an expensive and not always a winning game.—Roman Correspondent Catholic Times.

Episcopalian Rector Forbids Odd Fellows Funeral in Church.

Brooklyn, August 29.—National feeling is running high in the Protestant Episcopal Church of the Epiphany, Brooklyn, over the refusal of the rector, the Rev. Dean Richmond Babbitt, to allow Cores Lodge, I. O. O. F., to hold funeral services over the body of Charles E. B. Goudge in the church building.

Dr. Babbitt's action in refusing to allow the Odd Fellows to hold services was based, he said, on a Church canon which forbids any rites except those of the Established Church being held in a consecrated building. Many of the parishioners, however, think the point could have been waived, and much bitter feeling has resulted. Resignations of prominent vestrymen are looked for as an outcome of the trouble.

The Convert.

"The Convert!" How lightly is that little word spoken, as though signifying merely the passage from one church to another! But how much it stands for! For what agonizing wrestlings and torture of mind, unseen and unknown! What rendings and bendings of the conscience! What struggles and calls long resisted and finally obeyed! What tearing of the heart-strings! How awful and almost cruel disregard of family ties and interests—the light and truth having to be purchased often at the sacrifice of all that is dearest in the world.

A New Jesuit Saint.

Amidst the trials which they have to bear it is a great consolation to the Jesuit Fathers to learn that the Holy Father has just published the decree of beatification and canonization of a member of the society—the Venerable Father Claudio de la Colombiere. Father Martin, the general, was present at the publication on August 11, and in an address to the Holy Father thanked him both for the publication of the decree and the letter sent by His Holiness to the heads of the religious orders. One was remarked the general, a cause of deep joy; the other a source of great encouragement. The Holy Father expressed the satisfaction he felt in publishing the decree as to the virtues of the Blessed Colombiere because of the impulse which would thus be given to devotion towards the Sacred Heart of Our Lord. Father Colombiere, our readers will remember, was confessor to the Blessed Margaret Mary Alacoque, the foundress of this devotion. Father Colombiere preached it at the Court of St. James, whither he came, and such was his zeal that being made a mark for the attacks of heretics he was cast into prison, and his imprisonment probably hastened his death, which took place in February, 1682, and which the Blessed Margaret Mary is said to have foretold.

At all times kindness is better than ill-nature, and courtesy is a nobler thing than disrespect. Nothing can be much more foolish than to go out of our way to make enemies for the mere sake of making them, when a very little patience, forbearance, and self-restraint would have given us instead a helper, a friend, a panyerist, and a backer.