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THE ETERNAL CITY.

Father Yorke's Brilliant Paper on

Rev. Father Yorke of San Francisco spent several months in Rome during

his recent trip abroad.

He has contributed a brilliant paper on Rome to the San Francisco Examiner, which is in part as follows :

Byron was inspired by the spell of Rome when he sang, "O Rome! My Country! City of the soul!" With the poet's insight, he penetrated the the poet's insight, he penetrated the mystery of her power. She is the city of the soul. Other cities, it is true, are also cities of the soul—nay, in some sense, every city is a city of the soul. We recognize in objects and places that which we bring to them. The charm comes not in at our eyes. Like all good things, even the kingdom of heaven it is within us. Everywhere we see only such meaning as we know we see only such meaning as we know

Herein is the pre emmence of Rome. There is no city with such a history and such associations. There is no city whose name is so widely known, no city whose influence has been so deeply felt. There is not any system of education that can ignore her, and there are few of us who, from youth, have not heard or read of her grandeur. Within her walls every street, every square, teems with memoriesmemories not of one sort, nor of a sin gle interest-but memories as varied and complex as are the classes and

conditions of men.

She has been a stage on which the world has played its part. For over two thousand six hundred years the flood tide of life has roared through her ways. The baser passions, lust and hate, greed and evil, ambition, have built their monuments thick on her seven hills. But the higher things of the soul are there to balance and over balance the bad-patriotism and selfsacrifice, justice and courage, temperance and great mindedness, with re-ligion high and secure above them all. Athens, Carthage, Florence, Jerusalem, they are harps of a single string. Rome is the great organ that responds to every mood of the player's soul, and never proves unequal, no matter how high the theme, no matter how skilful the master's touch.

When the empire was at the height of its power there came a poor Jew fisherman to the Eternal City and took up his abode with his own people across the Tiber. He taught a strange doc trine that he had learned in a far eastern land-a doctrine that struck at everything the Romans reverenced or held dear. Blessed are the poor, blessed are the meek, blessed are they that mourn, blessed are the merciful. He went among the Romans-aye, even amongst the nobility-and the authority that was in him drew men after him and his teaching. It was not long until he was accused of dis turbing the peace, and they arrested him and cast him into the Tullianum. He lay in the lowest dungeon, a cir cular cave, to which there was no entrance but a manhole in the roof. There he was bound in chains, and without air, without light, he endured the weary hours in a chamber of such pagan and cruel age voices were raised to condemn its horrors. But one day he saw the sun at last. They

respected the dead. No matter how great the crime, no matter how horrible the death inflicted, the friends could ransom and safely inter the remains. Oace interred, it was a sacrilege to disturb their dead.

So Peter's body was taken down from the cross and borne by his friends a little way outside the circus, where a few tombs by the roadside marked a cemetery on the slopes of the Vatican Hill. There they laid him.

Year by year, on June 29, the anniversary of what in their strange delusion they called his triumph, the disciples came to visit his grave. The by his confession of Christ that he won his crown? Some years, indeed, his disciples came not, for the hand of the Emperor was heavy upon them and one Emperor was heavy upon them and one by one his successors' martyred re-mains were laid close to his. Poor and bumble that little cemetery was the nettles grew rank before it and the thorn bushes circled it round about

But at last there came a day when pagan Rome gave up the battle. At the Milvian bridge Constantine put her champion to flight and entered the gates, the first Christian Emperor. The days of concealment were at an end. The Christians might now flock to the tombs of the martyrs to do them honor, and above all to his tomb whom they called their Moses, the leader of

the people God. The Emperor himself decreed that fitting honor should be paid to the grave of the Prince of the Apostles. The Christians inherited the ancient Romans' respect for the dead, and they considered it a sacrilege to disturb the

Therefore, out beyond the walls on the side of the Vatican Hill, a stately church arose, built after the model of

again and again 'ooted the palaces of the Caesars. The power of old Rome was broken and the arms wherein she trusted. The new influence that arose from the Tullianum needed neither weapons nor soldiers to enforce its au thority. It was a spiritual power that and infidels.' was mightiest when it seemed most

weak. As in ancient days the legions marched forth to the conquest of Kingdoms, so now the Roman legions of a new warfare marched forth to the conquest of souls. Patrick to Ireland, Au gustine to England, Boniface to Ger many, we see them coming weary and battle stained to invoke the blessing of Peter and setting forth stout hearted to change the face of the earth.

Year by year the Christian conquests of Rome extended, and larger and larger grew the crowds of pilgrims that came to visit the Apostle's shrine. After one thousand, two hundred years the Basilica built by Constantine showed signs of decay, and Pope after Pope searched Italy for men of genius to build another that might be worthy of the city and of its patrons. They

succeeded. From where I stand I cannot see the dome-the vast and wondrous dome to which Diana's marvel was a cell.' self into the sky. It is the type of the new power and the new Rome's grand eur and aspiration-the Forum is old ings of Providence as himself. Rome : let the dead bury their dead.

IS IT WORTH THE WHILE?

to the time of their death.

Between these two extremes there is, to be true, interjected the series of Lenten discourses and an occasional nent lawyer received not many years week of mission sermons. The numthe columns of Catholic papers is small; and the number who reap books of instruction and piety is lamentably

smaller. The question presents itself then, is it not due to lack of sufficient, not to speak of thorough, instruction that so many lead careless and indifferent manifest during sermons at times and the few who are willing to attend High Mass, another question presents itself, is it worth the while to attempt to correct the evil of indifference by increasing the number of instructions and the

opportunity of hearing them.

It has been contended in some quarters that there is too much preaching to the people, and accordingly devo-tions are increased. But devotions without sufficient instruction is an unsafe means of salvation and often proloathsomeness and filth that even in a duces in the lives of those so conditioned something very much akin to

superstition.

It is true that many of our people which to preach the great moral truths for the correction and development of the lives of Christians. Our Blessed Lord's last charge to His Apostles was a command to preach all the things

which He had taught. In connection with these thoughts, it may be interesting to note the out come of the movement which awakened them. A city paster and his assistant priest have begun a continual course of semi weekly evening instruction for the people upon the sacraments and the principal truths of religion. The effort is a good application of zeal, and while the attendance may humble monument erected over it was not perhaps be large at any time, be-known as his confession, for was: it not cause of all that must be overcome, we

lowing to say : "Unfortunately it is to be feared danger of being more or less affected nated with Protestant prejudice, skep-ticism and doubt. Their principal reading is of the secular papers, which,

great distinguishing feature of their religion? The minds of our young men, especially, should be fortified against the insidious and dangerous reasonings and objections of skeptics and infidels."

Dr. Bernard O'Reilly warns Catholics against uncharitableness towards their Protestant neighbors. 'Judge the course of that ing campaign: "I do not presume to members of your own Faith. Ba

TO MAKE CONVERTS.

A Clear Statement of the Duties of Catholies Towards Those Guiside the

From the Almsnac of the Diocese of Mait-land, Australia)

Every Catholic layman, as well as priest, ought to be concerned about the conversion of non Catholics. He knows that he holds the truth : that his Church alone was instituted by Christ, that Christ obliged all men to belong to the true Church, and that as a conse-quence those outside the Foldare, to say ne least, running a great risk of losing their souls. He, of course, very well understands the difference between being outside the Fold voluntarily and being in good faith, as they say; still, taking into account the frequent carelessness in the administration of baptism by the Protestant sects, the ab-sence of the many Catholic aids to The capitol hides the view. But as I wards salvation, especially the Sacra turn away from the silent Forum and ment of Penance, the exterior right walk to the west end of the gardens it cousness which Protestants seem only breaks upon my sight. With good to look after, and making all allow eousness which Protestants seem only eyes one can see the gigantic statues that look down from the facade, and anxious even about those whose sincerabove them the great blue mass lifts itity is undoubted. Charity will thus eat blue mass lifts it ity is undoubted. Charity will thus
It is the type of the urge him to do something for those who have not received so many of the bless-

HOW TO MAKE CONVERTS, But how will a Catholic proceed to get converts? The means which Almighty God sometimes adopts to bring Aside from the Progress.

Aside from the hastily spoken words of the earlier Masses, the mass of people receive no religious instruction from the time of their first Communion of the conversion to the true Faith. Cardinal Gibbons gives a very strick-ing instance of the ways of Providence in this matter: "The wife of a promi-

week of mission sermons. The number of those who receive any good from to her from a neighboring city. ber of those who receive any good from to her from a neighboring city. made use of for wrapping. They pre-sented somewhat of a novelty to the lady's eye, and she laid them aside for persual. It so happened that one of the papers contained some lines relative to Catholicism, which awoke in her intelligent mind a desire for further lives as Catholics. And, on the other hand, when one beholds the weariness

The great difficulty one meets in the work of conversion is the result of prejudice. Protestants have formed cer-tain ideas about Catholic teaching which have no foundation in fact. They learned these false notions of Catholicism from their parents, or more generally from Protestant preachers. Of the latter Cardinal Moran writes the following: "No words can be found too coarse or too violent for some Protestant divines when combating the Church's teaching. They build up one day he saw the sun at last. They dragged him out of the noisome pit and hauled him through the city, outside the walls of Nero's circus, beyond the Tiber, where they crucified him head downward between the goals to make a Roman holiday.

With all their cruelty the Romans respected the dead. No matter how

built up erroneous views are: Davo-tion to the Blessed Virgin Mary, Infallibility of the Pope, the Sacrament of Penance or Confession, Indulgences, Veneration of Statues and Images. The Protestant notions about the religious life that were so common in days gone by are now removed for-ever by the presence of the devoted nuns in every town and in many of the country districts. Many Protestants are now convinced that their daughters can nowhere learn the lessons of virtue as well as in Catholic

convent schools. bulk around it.

Better than the most earnest missions to Protestants, is a thorough instruction of our own people as a means of spreading the truth and bringing light to the minds of those would recommend the following. GIVE THEM CATHOLIC LITERATURE.

means of spreading the truth and bringing light to the minds of those outside the Church.

Speaking of this subject, the Sacred Heart Review of Boston has the following:

"Faith of Our Fathers," by Cardinal Gibbons; "Catholic Bellef," Short Cut to the Catholic Church," End of Religious Controversy," by

Dr. Milner. We will give an instance related by that too many of our own people are in Cardinal Gibbons of conversion danger of being more or less affected brought about by perusal of the latter munity. Nor is it very much to be wondered at. The mass of our people have not been thoroughly instructed in the grand, distinguishing feature of their religion. They are Catholics, as it were, by inheritance. They are living in a Protestant community, they breathe an atmosphere impregnated with Protestant prejudice, skeptiles. life they heard the true statement of the Catholic doctrine. They sent afterwards to New York for other Caththe side of the Vatican Hill, a stately church arose, built after the model of the law courts and called by the same name—Basilica. The tomb of the Apostle was untouched, the Emperor contenting himself with laying a goldent concentration to the sarcophagus over it an altar was erected, on which the sacred mysteries were celebrated, and the tomb and altar bore the olden name, the confession of St. Peter.

For 1 900 were the Basilica was the Basilica was the Empire of the confession of St. Peter.

For 1 900 were the Basilica was olic books, which brought conviction to

or ridicule your religion; when this happens, your only resource lies in making no answer whatever and in not manifesting anger or resentment. Your edifying conduct will be the most effectual means of dispelling their prejudices - prejudices which are those of birth and education."

REWARD FOR HELPING ON THE CONVER

SION OF OTHERS. He who brings non Catholics to the truth extends the Kingdom of Christ, and will be amply rewarded by Almighty God. But even the converts themselves think they can never do enough to acknowledge their grati-We who have always belonged to the Catholic Church cannot realize the feelings of joy of those who leave a Protestant sect to enter it for the first time. Their feelings of gratitude to those who were the means of their conversion will be commensurate with their joy. Two notable converts of the present century will tell us how they appreciated the truth when God called them to it. "The convert to to the Church," said Brownson they appreciated the truth when God called them to it. "The convert to to the Church," said Brownson is the prisoner liberated from the Bastile; a weight is thrown thrown from his shoulders, the manacies fall from his shoulders, the manacies fall from his hands, and the fetters from his feet; he feels as light and as free as the fresh air, and he would chirp and sing as the bird." Newman's words ought to inspire us with much zeal towards the conversion of our non Catholic neighbors: "Oh! long sought after, tandily found, desire of the eyes, joy of the heart, the truth as after many shadows, the fulness after many fore tastes, the home after many storms; come to her, poor wanderers, storms; come to her, poor wanderers, and has been shown to gerat any and said a most series character. In some of the hospital commenced with the armoured train disaster of the 15 hor flowember, when twenty one cases were received. The Willow Grange fight brought about seventy wounded men to the wards about seventy wounded men to the wards. The practice has been to deal smartly with all the wounded men sent in, and as soon as they are fit to travel further they have been sent down to one of the base hospitals, leaving only the more serious cases belind, and some of them have required the most careful mysing and most constant attention; but this they have had, in a manner that reflects the intervent of the case being of a dangerous character. In addition to this the hospital has a few would chirp and single thrown to see the first around the properties of mysingle that around the around the around the men sent in the Sandard train affair, the average fight brought about seventy wounded men to the wind one bundred and forty seven men were received. The Willow Grange fight brought about seventy wounded men to the wind one bundred and forty seven men were received. The Willow Grange fight brought about seventy wounded men to the would one bundred and forty seven men were received from the big but the around any seventy wounded men to the storms; come to her, poor wanderers, for she it is, and she alone, who can unfold the meaning of your being and the secret of your destiny.'

FATHER McSORLEY A GIFTED WRITER.

Father McSorley writes a pleasing article in the Catholic World Magazine for February to prove that nature worship is a pagan sentiment. Some months ago he treated us to as pleas ing and article on nature-worship as a Christian sentiment. The reverend author must be a master of the pen who delights in showing his skill in the use of it to defend at will a thesis or its contrary, or he probably would not thank us if we would say that he is a lightening change artist now in this role and now in that. Anyhow in the current issue of the Catholic World Magazine he makes a good point when he insists that the pagan nature-worship is only another form of pantheism, and that pantheism is a fatal error because it robs God of

evident consequence; what is more, it preys upon the very flower of human possibilities, man's power of attaining

reaching as it does into the very innermost recesses of man's spirit? The hour of pain is the acceptable time for the uplifting of our souls, the mement when we can make great leaps toward perfection, if properly urged and as-sisted. But what sort of consolation or betterment is to be gathered from the blind fatalism of nature-worship— Oriental, German, or American— when the knees are bowed with grief

and the heart heavy?
"What does he know who hath not been tried?" asks Holy Writ; and many a philosophy of "sunshine-and-flowers" has vanished into thin air at the sunshine and the correcting touch of pain or grief. Which one of us, foreseeing the likelihood of woe some day entering into our own lives, will be tempted to embrace a religion whose last word is the assur-ance that the blessed dead are on their rounds through the 'cyclical marvel, at present a bird, a vegetable, or a beast, mayhap? Yet no more comforting prospect can be held up to those for whom love of Nature touches the outer margin of positive creed."

FLORENCE NIGHTINGALE AND THE NUNS.

New Zealand Tablet.

In South Africa as in the Crimea and found some inglories varlets-even clergymen-who sat in guilty comfort in their easy chairs in England and in pamphlet and newspaper railed at and ridiculed their admitted devotion to the sick and wounded soldiers of the Queen. The undoubtedly valuable services of Miss Nghtingale were made the theme of song and story. Those of the Sisters of Mercy were either passed over in obsolute silence the confession of St. Peter.

"What is the lesson that this state of lowed. Some of their descendants or coldly and thanklessly accepted as a lower from the confession of St. Peter.

The confession of St. Peter.

"What is the lesson that this state of lowed. Some of their descendants the lesson that this state of lowed. Some of their descendants sheer matter of course. Miss Nightin-

monument of the first Pope. During these years great changes have taken place. A new Rome has arisen by the Bosphorous and the barbarlans had been in charge of the Sisters during the course of that sublimely blunder

ing campaign:

"I do not presume to express praise or gratitude to you, Rev. Mother; because it would look as though I thought you had done this work not unto God but unto me. You were far above me in fitness for the general superintendency in worldly talent of administration, and far more in the spiritual qualifications which God values in a superior; where done you was my misfor. my being placed over you was my misfor tune, not my fault. What you have done for the work no one can ever say. I do no presume to give you any other tribute bu

my tears. HOSPITAL WORK AT ESTCOURT.

On the evacuation of Colenso (says the Natal Mercury), and when it became apparent that hospital accommodation would be required nearer the front than Maritzburg, the Red Cross flag was hoisted on the buildings of the Roman Catholic Sanatorium, and a medical sistf installed. Since that time the work that has been done at E-tcourt has been very heavy and very valuable. Major Dowman, R. A. M. C., is the military medical officer in charge, and he has the assistance of Dr. Neale, of the Natal Volunteer Medical Corps, and Dr. Napier, as well as fouriem members of the N. V. M. C. This corps has been little heard of during the war, but at merits more recognition than it has yet had. Practically the whole of the nursing has been done by the Volunteer Corps and the devoted Sisters, while Dr. Neale's skill as a surgeon has been shown to great advantage in a number of major operations of a most series character.

The work of the hospital commenced with

this they have had, in a manner that reflects the highest credit on the N. V. M. C.

Since the armoured train affair, the average daily number of cases in the Sanatorium has been fifty, and although, as we have said, many of the most serious cases have been taken there, the mortality has been wonderfully small. All who have been in the Sanatorium, either suffering from wounds or disease, are loud in their praise for the attention they have received, the skill shown by the medical staff, and, above all, the nevereding patience, gentleness, resource, watchfulness of the reverend Mother and the nursing Sisters. What they have done for the sick and suffering only those who have come under their care or see them can realise. Many a soldier in the days to come will remember with everlasting gratitude the Sanatorium at Estcourt, genial Father Follis, and the devoted Sisters of the Sacred Heart.—The Cape Argus, Jan. 17.

"The Strength of Twenty Men." When Shakespeare employed this phras when Shakespeare employed this phrases he referred, of course, to healthy, ablebodied men. If he had lived in thes days he would have known that men and women who are not healthy may become so by taking Hood's Sarsaparilla. This medicine, by making the blood rich and pure and giving good appetite and perfect digestion, imparts vitality and strength to the system.

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