

**WHY CATHOLICS LOVE TO BUILD FINE CHURCHES.**

The edifice which is constructed to be for a congregation of the faithful, "the house of God and the gate of heaven," the chosen place for the Divine Sacrifice, the permanent abode of Christ, really present under the sacramental species in the sacred tabernacle, the audience hall in which is erected the mercy throne of the King of glory, should, of course, be the finest structure in any locality and furnished with the richest ornaments that the loving worshippers can procure. The Temple of Solomon was such by the direct order of God Himself, and Catholics have always understood, and understand today all over the earth, that such should be, to the best of their power, our places of sacred worship. A poetic inscription written by Fortunatus, about A.D. 550, for a church built by St. Felix in Nantes, France, bears witness to this conviction in the early ages, and the masterpieces of architecture since erected all over the Christian lands testify to it in every subsequent century. Rev. T. E. Bridgett, C.S.R., has rendered the verses as follows:

"The sacred Body of the Lamb Divine—  
A priceless pearl—demands a golden shrine,  
In wealth and art with Solomon's to vie,  
More rich, more fair to faith's discerning eye."

The more fully a people realize the holiness of a church, the greater, naturally, will be their eagerness to lend beauty and dignity to the edifice and to all its furniture and ornaments. This truth is evidenced by the facts of history. For it was in the ages of faith that the grandest churches were constructed; and they were provided with vessels and ornaments of gold and silver, set with pearls, and precious stones, to an extent which far surpassed the richest display of kingly and imperial magnificence. Since the so-called Reformation the same spirit of faith and love for the Blessed Sacrament has made Catholics do wonders of generosity in behalf of their churches, while in Protestant lands the houses of worship have been shamefully neglected. It is only since the Oxford movement revived in England that a new spirit of respect for churches has been aroused, first among Episcopalians, and gradually to some extent among others of the sects. Pray we that they may get back the "precious Pear," and the artistic setting will not be long delayed.—Father Coppens, S.J. in the New Voice.

**POWER OF A PRIEST.**

"The hold of the priests on the foreign workmen of the coal regions of Pennsylvania is something wonderful," said Mr. S. F. Prentzel, of Philadelphia, who was a guest last week at the New Willard, Washington.

"Once while on a business trip to a small town in Somerset county, the proprietor of the tavern told me, as I was about to depart, to wait over until the next day if I wanted to see some fun; that rumors affecting the solvency of the local bank had got out and that there was going to be a run on it by the Huns, Poles, Lithuanians, and other alien depositors. Now there wasn't the slightest trouble with the bank and it had five times enough money to pay all claims, but the officials didn't want the nuisance of a run upon it, and that night the president went to see Father Giotti, the priest of the parish whose authority with the masses was unquestioned.

"Sure enough, by sun-up the next morning a vast crowd of depositors gathered in front of the bank. To take no chances, the bank people had several sacks of gold and silver carted down and the coin was heaped up in lofty piles on the counters where it could be plainly seen. As a further mark of security, the doors of the institution were opened an hour ahead of time, and as soon as they were the motley crowd began to surge forward; but just as the run started Father Giotti appeared on the scene, and, lifting his arms, began to talk to the people. The effect was magical. What the sight of an abundant supply of money could not do the voice of the priest did in less than two minutes. In absolute submission to his orders the crowd melted away and in less than it takes to tell it the run was over. No general of an army could have been more promptly obeyed."

**TWO QUEER STORIES.**

**Strange Actions of a Bear and Big Muskallonge.**

(St. Paul Dispatch.)

Manitowish Dam, Wis., January 14—A long jam on the banks of the Manitowish was broken last night in a peculiar manner. A brown bear was noticed by old man Buck prowling around the skids, and later was observed crawling over the piled up timber. Gradually bruin worked his way down to the key log and attacked it frantically. Instantly the mass of logs broke. The bear was crushed to pieces. Later it was learned that the key log was filled with honey.

Woodruff, Wis., January 14—What has been regarded as a peculiar phenomenon of nature was explained today. Ever since Rice Lake was frozen over it has been noticed that a narrow channel was always open at the entrance to the thoroughfare leading into Alder Lake.

Tom Miller early this morning noticed that a thin coating of ice had formed during the night. While looking at it he was astonished to see a big muskallonge start from the east shore and, acting for all the world like a tug bucking heavy ice, break its way to the other shore. Reaching that, the big fish, which, according to Miller, must have weighed seventy-five pounds, started back, trimming up the rough edges of the channel. Mr. Miller says it was the most remarkable sight he ever witnessed.

**WHERE COLORS COME FROM.**

Cochineal insects furnish many of our most gorgeous colors, carmine, scarlet, crimson, and purple. Cuttlefish give us sepia, which is nothing more nor less than the inky fluid which the fish discharges to render the water black when it is attacked. Ivory chips produce the ivory black and bone black. Prussian blue is made with impure potassium carbonate. This most useful discovery was accidental. Blue black is the charcoal of the vine stalk. Turkey red is the madder plant which grows in Hindoostan. Raw sienna is the natural earth near Sienna, Italy. India ink is made from burned camphor. The Chinese are the only manufacturers of this, and will not reveal its secret.

**ARCADES AMBO.**

From the Casket.

The London "Church Times" is anti-Papal enough in all conscience, but its sense of fair play is roused by the Masonic machinations now being exposed in France, and it is astonished that so little indignation is shown in England thereat. "One thing remains inexplicable," it says, "the favor with which most organs of English opinion regard this villainous government. There was an outburst of rage here... when the Heads of the Army were supposed to be doing Dreyfus an injustice because he was a Jew; no interest is taken when men are disabled for promotion because they are practising Catholics." The silence of the British and American secular press on this subject looks like a conspiracy, and leads to the suspicion that, despite surface differences, there is a secret understanding between French and English Freemasonry.

**SENATORIAL POLITENESS**

The following anecdote from Washington shows that polite deference is not yet a lost art south of the line.

Senator Alger, of Michigan, and Senator McCreary, of Kentucky, stepped into the private elevator at their end of the Capitol the other morning. Involuntarily, and simultaneously these directions were given the man at the lever: Senator Alger—"Up." Senator McCreary—"Down."

That particular elevator runs on no particular schedule except the wishes of its Senatorial passengers. With such conflicting orders it stood as still as the sun is reputed to have done at Joshua's command. But each Senator simultaneously realized what had happened and each simultaneously but with great politeness again exclaimed: Senator Alger—"Down." Senator McCreary—"Up."

Again although each had deferred courteously to the other, the elevator refused to budge. "Now let us settle this right," interposed Senator McCreary. "Mr



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Elevator Man, go up. Gen. Alger is my senior."

"I am your senior only in age," returned Senator Alger, "but to solve this difficulty, I accept your courtesy. He will then go up."

And the Senate Elevator flew upward, depositing Senator Alger on the top floor, and then downward, landing Senator McCreary in the basement.

**EVIDENCE AND PROOF FROM RELIABLE SOURCES AS TO THE BEST METHOD OF DEALING WITH THE PROBLEM OF DRUNKENNESS AND DRUG ADDICTIONS.**

Extract from speech of Rt. Rev. John Shanley, Bishop of North Dakota, at a meeting held in Opera House, May 31, 1895:

I have been associated with the temperance move for twenty-one years, and during that time have administered the pledge to a great many—some have fallen back and some haven't. So long as a man is diseased you cannot restore manhood by moral suasion; there is something deeper than that, and I firmly believe that Dr. Keeley has got it. I used to be a great skeptic about the Keeley Cure, and used to ask if it was like modern things and would cure baldness. I don't believe that baldness can be cured, because I have tried everything, but I do think alcoholism can. I am not a stockholder in the Institute, and have no interest other than the interest of a Christian in the elevation of mankind. The Institute is almost in front of my residence, and every day almost I see physical wrecks staggering there for treatment, and after four weeks coming out new men.

The Keeley Treatment is administered only at the Institute itself, where each patient is carefully examined by experienced physicians and individually treated as the symptoms demand. Those interested can obtain further information by addressing the Manager, 133 Osborne St., Fort Rouge, Winnipeg.

**SLOW AMERICANIZING.**

(Boston Globe.)

The marriage of Miss Daisy Leiter to the Earl of Suffolk has started the jest in England about "Americanizing the British peerage" and the same jest has found more or less circulation in this country. The fact, however, is that only twenty-three American women have married peers of the realm since 1860, a period of forty-four years. Ten of these women have no children and six have no sons. The Americanizing of the British peerage is in no danger of increasing very rapidly.

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"Boys will be boys," said Mrs. Corn-tassel.

"That isn't what I object to," said her husband, as he looked over the tops of his glasses. "What I don't like is their starting right in at the age of seventeen to be men whose fathers can't tell them anything."—Washington Star.

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Kitty—I believe you think just as much of Minnie Hawha as you do of me.  
George—Why I actually abominate her.  
Kitty—George, you are such a dear!  
—Boston Transcript.

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