

Catholic Magazines For August.

(By Our Own Reviewer.)

THIS MONTH the Catholic magazines are rich in good, instructive and interesting material. In fact, the mid-summer magazine is generally of a superior character, in all important cases, for there is generally more leisure to read, be it at summer resorts or in travel, than at any other season of the year.

It is gratifying to find that our Catholic publications keep pace with the best and largest secular magazines in this respect.

We have before us a bundle of them, containing a fund of highly meritorious contributions. It would be impossible to analyze, much less to comment upon them all. But it may be of use to our readers, who happen to be abroad at this season, and who desire to make selections in reading matter, to have as it were an index to the contents of these different publications.

Necessarily through all of them runs a biography, or biographical sketches, of the late lamented and glorious Pontiff, Leo XIII. In fact, if we were to select from these different publications all that has been written about the life, life-work and death of Leo XIII, we would have a pretty complete history of that grand and sublime figure. Once, for all, then, we will mention this as a subject to be found in each one of the magazines on our table; therefore, there is no necessity of repeating the same in each individual case.

THE MESSENGER.—The August "Messenger" is exceptionally well edited, and well filled this month. There is a very fine study, by Thomas F. Meehan, on "The Mothers of Future Congregations;" one that has its applicability strongly marked in our present great religious crisis. Rev. H. G. Ganss, under the peculiar heading, "Is the Best Indian a Dead Indian," gives some striking information concerning the aborigines and the utility of the civilized and Christianized Indian. Rev. Francis Goldie, S.J., presents an elaborately illustrated article on "Canterbury." The views of the old Cathedral are most beautiful, while the story of its vicissitudes, from the days of the Catholic monks downward is a strong page of English history. Rev. Father Paschal Robinson, O.F.M., tells of "The Real St. Francis of Assisi." The editorial comments include all the leading subjects of the hour, while the department headed "Catholic Chronicle," gives a general glimpse of whatever is of interest to Catholics, during the past month, in England, Rome, France, Germany, Ireland, Austria, and Switzerland—as well as in the United States. There are also about twelve pages of minor articles each with its degree of interest and information.

ANNALS OF OUR LADY.—The "Annals of Our Lady of the Sacred Heart," presents a charming August menu, commencing with a beautiful poem on "My Beads and Book." Under the general intentions for "Our August Novena," a correspondent writes forcibly upon the awful sin of Blasphemy. "Peeps at Papuans," is a charming piece of writing, replete with unique information. A Redemptorist Father translates a very edifying contribution entitled "De Sancta Agnete." In view of the selection of the Patriarch of Venice, as successor to our late Holy Father, much interest will be attached to Virginia McSherry's article, "A Looker on in Venice." These are but a few of the leading features of the August "Annals."

ST. ANTHONY'S MESSENGER.—This little magazine, in its brown cover like an humble Franciscan, contains a world of good things. The

titles alone of the contributions will furnish an idea of its contents. It opens with a poem on the Assumption. "The Consummate Flower of the Christian Religion;" "A Marvelous Individuality;" "The Third Order of St. Francis;" "Franciscans in the Wilds and Wastes of the Navajo Country;" "No Man Stood Higher;" "Ceremonies Observed After the Pope's Death;" "Despise Not Thy Neighbor;" "The Dying Leo," and about as many more articles, that we cannot learn of by the mere titles given to them, constitute the saintly and reliable contents of this fine number.

THE ROSARY MAGAZINE.—The contents of "The Rosary" for this month are surprisingly attractive, from the splendid and life-like picture of Leo XIII. on the front cover, to the last illustration in the number, we have before us a truly charming Catholic publication.

The names of the writers will suffice to guarantee the excellence of all the articles. After the illustrated life of Leo XIII. comes a short story, "The Road of a Rosary," by Margaret M. Halvey; "Influence of the 18th Century Literature on France," by Florence Bain Seymour; "Freedom for the Birds," a sweet poem, by Margaret A. Richard; "Quid est Deus?" another poem, by M. L. Jones; "The Mother of St. Dominic," by M. Marchal; "The Old World seen through American Eyes," "A Serial of Travel," by Rev. John F. Mullany, LL.D.; "His First Case," a story, by J. A. O'Shea, Ph.D.; "A Cross of Honor," another story, by Mary E. Mannix; a number of poems and sketches, the list of which would fill a page; "The Corcoran Gallery of Art," illustrated; "Method of Electing a New Pope;" "Shakespeare and His Works;" "Cardinal Angelo Di Pietro;" "Some Thoughts from Ozanam's Biography;" "The Gael and St. Dominic;" and editorial as well as communicated matter of high order to make up one of the most delightful summer publications procurable.

DONAHOE'S.—It is almost needless to call attention to Donahoe's Magazine—such studies has this publication made in every sphere that it now ranks high amongst the first on this continent. The August number is a special memorial one for the late Pope; and when we have said this much we give a general idea to all who know "Donahoe's" of how completely that grand subject is treated on its pages. "Dispossessed Americans," (illustrated), by James Connolly, forms an attractive feature in itself. R. Barry O'Brien writes forcibly on "Parliamentary and Extra Parliamentary Agitation in Ireland." After a couple of short and interesting stories, comes an illustrated article on "The Irish Party in the House of Commons," by Michael MacDonagh. Rev. Matthew Russell, S.J., one of the most delightful biographical writers of our day, has an illustrated contribution on "Sir Charles Gavan Duffy," consisting of additional Memoirs and Letters of the great Irish patriot. Rev. J. F. Mullany, LL.D., writes on "Our True Position;" and Rev. John Talbot Smith, reviews the dramatic year. It would be difficult to add any comment to the many other contributions in this issue, beyond the simple statement that they are all in accord with the high literary, religious and patriotic character that "Donahoe's" has so well earned during the past few years.

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"Responsibility seemed to come to her always. It commenced in early youth when those in her own home turned to her naturally, (as every one who knew her has done since), for strength and help. Her mere presence was a comfort, for she seemed to know by instinct what your pains and troubles were, and she was one of those on whom you could ever call for fresh supplies and never call in vain, so great was the store of strength which she had gathered at the fountain-head." Never was more loving service tendered by any one to suffering humanity."

Elmiere Drummond was born in Montreal, on the 4th of September, 1843. When about ten years of age she went with her family to Quebec, as her father, the late Hon. Lewis Drummond, a member of the Government of the day, found it advis-

able to take up his residence for a time in that city. While there she was a pupil at the Ursulines, when she made her First Communion.

On her return to Montreal in 1855, she became a pupil of the Sisters of the Congregation of Notre Dame, and was the first graduate at their convent of Villa Maria in 1860, having passed most brilliantly in French and English. To this institution she remained deeply attached, her affection strengthening with her years; and she was ever a true and loyal friend to those who guided her in knowledge. Their interest were far dearer than her own. Night and day she was ever ready to further their aims. For years she longed to join their Order. It was her dearest wish on earth, but was nobly put aside for what she considered more imperative duties. Indeed this might be considered her supreme act of self-sacrifice, so earnestly did she crave for the religious life. But the sacrifice was not in vain, for through the life she actually led she attained the greatest heights.

Absolutely forgetful of self, entirely devoted to the smallest duties that came to her hand, she ever sought the good of others, with a craving for their growth in holiness that is only given to saints to possess. To see her bent in adoration was an inspiration, and so often it seemed in looking at the little frail figure, worn from work and toil for others, that a halo seemed to be about her.

So pure was that dear spirit that she seemed to lift you along with her into her heavenly flight from which she would return but to give better cheer and courage to the toilers here below. Her zeal for the glory of God and the saving of souls found expression in an active participation in many of the benevolent and philanthropic societies, such as the Sewing Circle of the Children of Mary, whose weekly meetings she never failed to attend, lending most valuable aid, the Catholic Sailors' Home, the Jesuit Fathers' Free Library, to which she was specially devoted, and the Diurnal Adoration at the Chapel of the Sacred Heart, a work which specially appealed to her, and into which she poured out all the treasures of her mystical soul.

She made herself poor in earthly goods, and stripped herself of all things, for the benefit of others, giving up not comforts only, but what might be considered very necessities. No nun in convent cell ever practised poverty more perfectly, yet none was richer in all that was best. Her mission was to help and comfort all in need. It mattered not who you were, what you were; if you were suffering humanity she was your sister, your friend. To many a poor woman she has supplied food and clothing, but best of all love and kindness. It was of herself she gave with her rich store of sympathy.

WITH SUCH A FUND of fine material ready for their perusal our Catholic readers need have no difficulty in finding intellectual food for nourishment as well as for recreation during the warm summer season at hand. There is no need in having recourse to light or sensational, or even questionable literature—Catholic pens supply all that is needed, and more than can be used.

A NON-CATHOLIC'S SOUVENIR

A little trait in the character of an American millionaire, who recently visited England, came within our notice, says the London "Tablet;" and seems to be worth a record. From an inner coat pocket this gentleman brought forth some precious documents for reference, when in the midst of them was seen a little picture of the Sacred Heart. It was a cheap little oleograph which nestled in a bank book that could buy up an English county; and perhaps a look of surprise on the face of a spectator, who happened to be a Catholic, drew from the man of affairs a sentence of explanation. "You may," he said, "be surprised to find a Protestant like myself bearing about with me a Catholic emblem. It happens that among the thousands of people in my employ, one—a young Catholic girl in a very humble position—came to me some years ago, told me she was praying for my conversion, and asked me to carry this holy picture about me. My dear, until I die, promised her. So it has been ever since, and I would rather lose most of the contents of my pockets than lose that now ragged memento of a simple girl's disinterested piety in my regard."

Local Secular Press And Pius X.

(By a Regular Contributor.)

It is almost amusing to note the editorial comments in the secular and non-Catholic press upon the election of Pius X. Two things are remarkable in almost all these articles; one is the manner in which they seek to explain by every imaginable human means an election that puzzles them and defies all their calculations; the second is the desire they express for a policy that might be considered as a continuation of that of Leo XIII. In all they are entirely oblivious of the fact that the election of a Pope is a matter of direct inspiration by the Holy Ghost, and the course to be followed by the Pope, in regard to the Church's government, depends upon the needs of the hour and upon the most faithful correspondence with the plans of God in regard to the Church. Judging the situation from a purely human or political standpoint, they necessarily fail in their calculations and are entirely at sea, no matter how great the good will that they desire to exhibit. We have before us two editorials that may well be taken as samples. One is from the Montreal "Herald," the other from the "Daily Witness." In both cases there is a manifest desire to give credit, to be just, and to create good feeling; but in each case we have the positive evidence of the lack of appreciation of the situation, an absence of understanding the true inwardness of the Church's mission, of her Divine guidance, and of her principles.

Take, for example, the closing of each of the two articles. The "Herald" thus ends:—

"From what is known of it, the character of the new Pope is singularly like that of his illustrious predecessor, and that he may continue the work on the lines so well laid down by him will be the devout wish of the Christian Church in all its branches."

This is a very Christian and kind wish, and it is the same that comes from all the other organs. Here is how the "Witness" closes:—

"All we yet know augurs well for a conciliatory, broad-minded and progressive reign. It will be the prayer of those who live in the larger light that his soul may be illumined by evangelical truth, so that from the chair that claims Peter as its founder may radiate that truth which Peter preached."

Again the same conciliatory sentiments. In the former case we note that the Editor speaks of "the Christian Church in all its branches," while in the latter case the writer tells us that such will be "the prayer of those who live in the larger light." Both the claim in the one and the insinuation in the other are equally as natural, coming from non-Catholic sources, as they are baseless; but that does not alter the desire for a conciliatory future, and such prayers and wishes augur well for the future.

But where their human calculations fall short and their judgments based upon mere political ground work or experience fails is when they come to fathom the mighty mystery that accompanies the Church throughout the long centuries of her existence. The "Herald's" writer fairly acknowledges his incapacity to understand that which has baffled the minds of millions. He says:—

"The elevation of Cardinal Sartò, Patriarch of Venice, to the Papal throne, while it comes as a surprise to those whose vision was concentrated on the play of the stronger forces in the conclave within the Sistine Chapel, is just one of those paradoxical adjustments of a complex situation that history seems to delight in furnishing. The circumstances are not unlike those that prevailed when the late Pope Leo XIII. became Supreme Pontiff, for on that occasion the powerful rival factions failed to agree, and choice fell upon Monsignor Pecci, the Cardinal Camerlengo. In Cardinal Sartò is a churchman who was removed from the influence of the dominating factions in the Church, spending himself, as Cardinal Pecci had spent himself, in his parochial and patriarchal work, and yet living such a life that even the most powerful princes of the Church, finding they cannot achieve their own elevation, unite in raising the more humble worker, the great preacher and the

able writer, to the most exalted station."

The same old error. The same unreliable and totally false material wherewith the public has been fed during the last month by the press. Rival Cardinals, political intrigues, governmental influences, and sections, parties, factions, ambitions. Once for all these are but the phantoms that fevered and irregular imaginations conjure up. If there were any aspirations amongst the Cardinals, decidedly the attainment of the Papacy was not one of them. In fact, never before in the history of the Church, has the direct and secret action of the Holy Ghost been more clearly manifest. And all, outside the pale of the Church, will admit a paradox, a mystery, a wonder; but all seek to explain it by inventing new combinations and fresh factional struggles—not one is willing to see in it the patent evidence of disinterestedness on the part of the conclave, and direct inspiration on the part of God.

The "Witness," however, allows itself to fall into the old rut. It cannot touch any subject of Catholic interest without conjuring up the mythical terror of "Jesuitism." This is seen in its second last paragraph, when, referring to the new Pope, it says:—

"He is not, so far as we read, as was Leo XIII., a disciple of the Jesuits, for which mankind in general will trust him the more and love him the better."

This palpable evidence of an inexplicable prejudice may, however, explain the contrast drawn between the interest taken by Leo XIII. in the laborer and that which the present Pope is expected to take. There is a small and exceeding narrow insinuation in the passage to which we refer, and one that harmonizes but sadly with the universally acknowledged grandeur of the late Pope's mind and sentiments. Read this:—

"The last Pope was a count; the present one is a peasant. Joseph Taylor is his name in English. His mother remained a simple cottager when he was Patriarch of Venice. His sister is a dressmaker, his brother a village postman at eighty dollars a year, who preferred to go on delivering his letters to becoming dependent on the patronage of his successful brother. While this honorable extraction seems in no sense to have belittled the new Pope, it cannot but have created in him such a sympathy for the independent and struggling poor as no amount of sentimental good-will towards that class could have endowed him with. The revolution which took theoretic form in Pecci, namely, the transference of the reliance of the Holy See from monarchs to the people, will in him become a matter of natural sympathy."

Here again we have the critic studying the individuality, the antecedents, the qualifications, the social status, or the family history of the Pontiff. Where these writers fail to grasp the situation, is in the fact that they do not understand how God governs the Church through the instrumentality of men, exalted or humble, high in social rank or lowly in occupation—a Saul or a Simon—without the slightest regard to the affairs of this world. They fail to understand a spiritual kingdom, ruled by the vice gerant of Christ, inspired by the Holy Ghost.

fore the hour set for the ceremony, and held a kind of informal reception, the conclave, short as it was, having brought them cordially together. First came the Swiss Guard, then the Palatine Guard, followed in irregular ranks by the whole Pontifical Court.

The Pontiff, in spotless white, his gray hair in harmony with his whole attire, and surrounded by the Noble Guard, who always remain near his person, went on foot just as the others. He reiterated his aversion to being carried in the Papal chair, declaring he much preferred to walk, being used to plenty of exercise.

The procession having gained the hall of the throne, where the members of the diplomatic body were gathered, the ambassadors arose and remained standing while the Cardinals took their places. When this had been done the choir, under the direction of Father Perosi, the composer, broke forth with a melody which held every one spell-bound.

Senor d'Antas, the Portuguese Ambassador and dean of the corps, read in a clear voice the collective greeting of his colleagues, presenting their homage to the Pope and assuring him of their fidelity. Pius X. answered with great cordiality, thanking them heartily for their good wishes.

All then kissed his hand, and the Pontiff took this opportunity of speaking personally to each, showing a knowledge of the politics of the diverse countries which surprised the diplomats, the new Pontiff being credited with taking small interest in affairs outside Italy. It was another surprise to them to hear him speak French, if not fluently, at least with a certain readiness. Altogether the whole audience gave promise of a new era of international cordiality at the Vatican.

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Feast of the Assumption

(By a Regular Contributor.)

"Lady-Day," from the fact that it has been called the Midsummer Feast, is the mid-summer festival in honor of the Mother of God. The feast of the Assumption upon this day, and will be celebrated in all parts of the world. As it is one of the important feasts of the year, the eve of it is fast and abstinence.

We have before us a number of articles, that we cannot learn of by the mere titles given to them, constitute the saintly and reliable contents of this fine number.

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NOTES OF PIUS X

IN THE VATICAN GARDENS.—The Pope, worn by his efforts of Wednesday, when he received pilgrims and gave audience to a score or more high church dignitaries, awoke Thursday morning suffering from a headache. He said that a walk in the fresh air would do him good, so after celebrating Mass the Pontiff went into the Vatican gardens, insisting upon going alone, without guards.

The gardens, many acres in extent, are bisected by scores of leafy walks and tree-covered drives. The men at work among the flowers and on the velvety lawns never fell to the ground in their surprise upon meeting a solitary man whom they only knew was the Pope by the white robes he wore.

Falling upon their knees, the gardeners raised the Pontifical ring, timidly raising their eyes to the Pontiff's smiling face. Under the trees, standing within a halo of sunlight, Pius blessed each one, laying his hand tenderly upon the head of these the least of his flock.

DIPLOMATIC CORPS.—On Thursday Pope Pius X. received the members of the Diplomatic Corps accredited to the Vatican. The members of the Sacred College gathered be-

AMONGST THE POOR.—A work most dear to the heart of Pius X. from the beginning of his priestly labors, and especially during his residence in Venice, was that of the St. Vincent de Paul Confraternity.

In this connection an interview with Father Hayes, secretary to Archbishop Farley, of New York, is interesting.

"Archbishop Farley," said Father Hayes, "met Pope Pius during his visit to Venice last year. At that time the Archbishop called upon the Cardinal-Patriarch and they had a long interview on the subject nearest to their hearts, the work of the St. Vincent de Paul Confraternity among the poor and destitute. This is, you know, the work of which Archbishop Farley was the director here in New York, and which the new Pontiff supervised in Venice."

"After his visit the Archbishop wrote me as follows:—

"I called to-day, the 1st of November, to pray my respects to His Eminence the Cardinal-Patriarch of Venice, who received me with the greatest kindness. In the course of our conversation I asked how the poor of Venice were cared for and if any of the conferences of the St. Vincent de Paul Society were established there. His Eminence brightened. 'Yes, there is,' and what, perhaps, will startle some, he tells me that recently he founded a conference of St. Vincent de Paul of ladies in every parish.

"Their work is the same as that of the conferences of men, only they look after women and girls especially. They have the same rules; they have the same indulgences and the funds are divided equally between the two conferences. The highest ladies of Venice belong to these female confraternities. Among the poor in their dwellings these gentlemen, in their gondolas, may be seen making calls on the lowly and unfortunate with as much regularity and more regard than if calling on their noble friends.

"The sources of revenue of the conferences are the savings banks, which donations are made every New Year's Day, and the gifts of wealthy citizens, as well as the members of conferences. This the work of Cardinal Sartò.

"The society gives nothing to the poor but bread served by tickets, which are taken by every baker in Venice, being considered as good as gold. The quantity varies according to the condition, sickness, old age and infirmity counting for more than mere poverty. But one condition is insisted upon. Where there are children the children must be sent to the catechism class."

BISHOP OF HAWAII.

The new Bishop of the Sandwich Islands, Rt. Rev. Dr. Boeynaems, was consecrated in San Francisco on July 25, and started by the first steamer for Honolulu.