

The Catholic Church In United States.

The departure of American Bishops for the Philippine archipelago leads us to consider with renewed interest the influence which the Catholic body is actually exercising, and likely to exercise still more vigorously and extensively during the next decade here at home. In order to estimate this influence more accurately, we shall first give some statistics showing the present condition of the Church, premising, however, that the forecast of any great spiritual agency must be based, not on figures alone, but on the character and harmony of the forces which make for its efficiency and on the influence, spiritual, moral, intellectual and social, it can exert on its own body and on the Nation at large. Statistics of bishops, clergy and laity cannot be overlooked; still more useful for our purpose will be the nicer inquiry into the principles which animate them and the spirit with which they devote themselves to their religious mission.

The thirteen provinces into which the Catholic Church is divided in the United States contain each an archdiocese, subject to an Archbishop, and several dioceses ruled by bishops, in all numbering 88. The 100 prelates, together with the 11 coadjutors or auxiliaries appointed to assist some of them, are designated by the Pope, to whom they are nominated by a ballot of the bishops of the province, and another of the clergy of the vacant diocese. There is no room for intermediation or interference by the State, or by any outside agency. As things are arranged at present the choice of bishops can be made promptly; in fact, in the more important archdioceses coadjutors are usually appointed with the right of succession, so that the administration may continue without interruption. At the head of this hierarchy as primate is the Cardinal, and to expedite business with the central government, an apostolic delegate.

There are 9,743 clergymen subject in all things to the immediate jurisdiction of the bishops; and, subject to them, also, in all that concerns parochial ministration, 3,225 members of religious communities in Holy Orders. These 12,968 priests minister to 11,289,710 members, who worship in 7,005 churches and 3,873 chapels. There is no lack of candidates for the ministry, 3,382 actually preparing to be secular priests and 1,931 religious in the 7 universities and 71 seminaries. There are 162 colleges for males and 643 academies for females. These schools are maintained in great part by 5,000 men, not in Holy Orders, but dwelling in community, usually called brothers; and 50,000 women, the nuns or sisters, who also aid the clergy in the schools and charitable institutions, conducting, with proper lay assistance, 3,978 parish schools, with 963,683 pupils, and 923 institutions, with 1,113,031 inmates.

Not least in importance are the laity who support pastors, churches, schools and other institutions, and who devote time as well as money, working as members of charitable, benevolent, social and literary associations. Besides the many pious sodalities or confraternities, some of which exist in every parish, there are at least twenty great national organizations of men and women, growing in numbers and efficiency every year, and in order to work still more efficiently, all the societies of men, numbering fully 2,000,000, are forming a federation which will be perfected in another year. These men are representative Catholics, loyal to the Church and affectionately united to the bishops and clergy with whom they have attended school together and associated on most familiar terms, except for the comparatively short period of the seminary course.

With this table of statistics before us, we might presume to predict the outlook of the Church for the next ten years, by reviewing briefly what it has achieved in the past; and arguing that it will accomplish similar things in the future. Such a forecast, however, would be very partial, for never before was the Catholic Church in this country capable of doing what it can now do for the spiritual, intellectual, moral and social benefit of its own members and

of the country at large. Writing on this subject in a late number of "Harper's Weekly," we ventured to make the following forecast:

As a spiritual haven in the community it is safe to predict that this vast and well organized force will exert a salutary influence against all that is sham or merely sentimental in religion, and inculcate a robust faith, proved by deeds more than by profession, in a personal God, the immortality of the soul, the sacredness of human life, final reward or punishment, Christ's divinity and redemption, the visible communion of his followers, the authority of its head. Without any aggression of fanatical proselytism it will act as a safeguard against the delusions of spiritualism, the extravagance of Zionism and Christian Science, the spiritual paralysis of skepticism, the blight of atheism or agnosticism, personal or race suicide, the materialism or commercialism that would make this world the sum of human destiny, and the gradual disintegration of the Christian Church. As a religious body Catholics will not have to deplore empty churches, a continental Sunday or a dearth of vocations to the ministry.

Intellectually Catholics are beginning to show the results of the training given in their parochial schools and higher academic institutions in which a religious and moral as well as mental education is imparted. In number and efficiency these schools are bound to grow every year. In January, 1902, there were 3,835 parochial schools. In January, 1903, there were 3,978, an increase of 143. One salutary influence these schools have already exerted and will exert still more strongly, is manifest in the tendency of many denominations to imitate to some extent the Catholic system. The Religious Education Association which was organized for this purpose in February of this year have, among its members, the most advanced as well as the most conservative educators of the land. Not only in education, but in literature also Catholic influence will be perceptible. A body of nearly 12,000,000 must furnish a number of readers quite respectable enough to merit the consideration of every publisher and determine to some extent the character of the books put on the market and the treatment of the subjects contained in them. An influence like this must necessarily promote a higher regard for truth, and a profound respect for sound, moral principles.

That moral influence of the Church ought to be most apparent in the attitude of its members towards divorce. It has been suggested lately that all good citizens should ostracize remarried divorced persons. It will be necessary for Catholics to do that. If they are consistent their sentiments on lawful wedlock are so well known, that those who have transgressed the Church's canons will not be likely to obtrude their company where they know it cannot be acceptable. No one questions the appalling evils of divorce in our land. While other churches are vainly seeking remedies in legislation and in public sentiment, the Catholic Church alone stands for the divine ordination of matrimony and hedges it round with all the sacredness of a sacrament. No divorced person attempting remarriage can be in good standing in this Church, which means that it is no respecter of persons, but stands for the integrity of the family and for the inviolability of the most sacred of human contracts.

It is chiefly in social matters that the Catholic Church will show its influence. Under its fostering care come nearly one-half of the vast number of immigrants daily arriving in our ports; under the same care are the great majority of workmen who worship in any church, for no matter how prosperous some of its members may be, this Church never desists from serving the laborer and the poor. These two facts speak volumes for the solution of the problems raised by socialism, anarchy and the irritable relations of capital and labor. Respect for authority, regard for personal and proprietary rights, close union of pastor with people and habitual submission to law inculcated in the church, home and school, among so many employers and employed, must necessarily make for social tranquility and industrial peace. Catholic workmen are numerous enough to influence the sentiment of all the labor unions in the United States. Catholic citizens are numerous enough, and they would readily find millions to supplement their number, to stop one source of social distress which makes employers more exacting and employees more and more impoverished, viz., the exces-

sive taxation imposed to meet extravagant expenditures for official and public service. The private schools and charitable institutions which Catholics support with results as favorable as those of the State, and often superior, for one-half and even one-third of the expense incurred by the State, is an object lesson in civic economy which must ultimately assert itself in our sociology.

There is one gratifying sign of the times which fortifies the assurance with which we make the foregoing predictions. Much of the old prejudice, mistrust and apprehension which used to mark the attitude of too many of our fellow-citizens towards the Catholic Church has given way to a proper appreciation of its position, confidence in its loyalty and a sincere desire on the part of every intelligent American that all its forces should contribute to the public welfare. What statesmanlike officials and public-spirited citizens, nay, even representative churchmen of every denomination, fear, is not that the Catholic body should exert due influence on the fortunes of our country, but rather lest Catholics should fail to recognize their power for good in the community, and through indolence or timidity desist from exercising their conservative, progressive and beneficent activities. —The Messenger Monthly Magazine, New York.

POLITICAL CHARGES

(Catholic Universe, Cleveland, O.)

There are many charges made in the heat of a political battle which would not stand investigation and could not be proven. The mud is thrown with the hope that some of it will stick, at least until after election, and thus prejudice some voters to scratch or repudiate their party tickets.

Were Diogenes to come now with his lamp and be guided by what political opponents say of the other fellows, he would not only despair of finding an honest man, but he might justly fear that even his lamp would be stolen.

We are told that some people are so depraved that they would steal the liver of heaven, and use it in the devil's service. "Get there!" is the command. "How?" "No matter how, but get there!" is the injunction.

No matter how the election goes the successful candidates have been branded as "selfish," "corrupt," "dishonest," "designing," etc., etc. The day after election there is a general modification of charges on the grounds that the plaintiffs spoke in the heat of battle and were not altogether responsible.

There ought to be more honesty and candor and fair-play in politics. Citizens who are in business and own property do not want to throw down the safeguards of law and justice and to open the way to anarchy and communism.

Such methods do not bring the returns expected. The voters as a rule weigh arguments and arguments count more than mere charges. Some voters are thoughtless or venal, but these do not hold the balance of power. A good official wins friends with whom he is not personally acquainted. They outbalance in numbers and influence those who are moved by wounded vanity or selfish motives in joining the opposition ranks. If the official has been dishonest or incompetent oppose him no matter if his name be on the party ticket; but if his integrity and ability are beyond question, approve and reward his fidelity by helping him to go up higher.

Ireland's Power.

The "Daily Chronicle" says:—We believe it is a fact that active negotiations are now being carried on between the representatives of Mr. Balfour and Mr. John Redmond. Three measures are to be introduced into Parliament next year—(1) A bill for the establishment of a Catholic University in Ireland. (2) A bill for the amendment of the Irish Laborers' Acts. (3) A bill to simplify and cheapen the cost of land transfer in Ireland. An attempt is also to be made to set up a Catholic University in Great Britain, probably by giving a charter to St. Cuthbert's (Ushaw), St. Edmund's (Ware), Stonyhurst (Blackburn), and one or two other Catholic colleges, constituting them a university, with power to grant degrees.

The Philosophy Of The Rosary.

The subjoined beautiful letter written by Archbishop Ullathorne to a lady previous to her conversion, says the "Annals of Our Lady of the Sacred Heart," speaks powerfully of the value of the Rosary as a form of prayer, and of the mine of spiritual riches which it contains:

Birmingham, Oct. 5, 1875.

You will find an account of the Rosary in Butler's Lives of the Saints, Vol. X., on the 1st of October,—that book of prodigious learning of all sorts, which Gibbon has highly commended for its accurate knowledge. If you have it not, you will find it at the convent. It is in all Catholic libraries.

The principle of the Rosary is very ancient. Beads were often used as an instrument of prayer in the East long before Christianity. The Fathers of the desert counted their prayers, in some recorded cases, with pebbles. But St. Dominic, about the beginning of the thirteenth century, gave it its present form. The "Paters" and "Aves" attached to the beads are the body of the prayer. To get at the religious philosophy of the Rosary we must go to its soul. The soul of the Rosary is the meditation. To understand this you must have a little Manual of the Rosary, to be found in most prayer-books. There you will see that the Rosary is divided into three parts, and one of these parts is represented by the material Rosary, or string of beads,—one part only being said at a time, as a rule.

First is said the Creed, then "Our Father," represented by the large bead next the cross; and three "Hail Marys," represented by the three beads next it. Then come the mysteries of Our Lord's life, suffering and triumph, which are the objects of meditation. The first part is the five Joyful Mysteries, put in two or three sentences each, in the manual, to keep the mind to its subject. Each of these is thought upon while saying one "Our Father," holding the large bead; ten "Hail Marys," holding in succession the ten little beads. Then the next mystery is taken in the same way, until the whole circle is completed; after which there is a little prayer. For the five Sorrowful Mysteries of the Passion the same round of beads is similarly used on another occasion. So likewise the five Glorious Mysteries.

The body of the Rosary is the "Our Fathers" and "Hail Marys;" its pith and soul is the meditation. The beads, as they are held in the fingers, give escape to nervous restlessness, and so leave the attention more free. Thus the weakness of a nervous or restless or "extroverted" mind is provided against. Many people can only think freely on a point, —his thread snapped, and his thinking stopped. The fingering of the beads and the vocal prayers do this function, disposing and freeing the mind is very complex; and its complexity of activity, which is in the Rosary provided for, is the source of those distractions that arise when we kneel inactive in body and repeat customary vocal prayers. A little activity of the hands and a fixed object for reflection to animate our vocal prayer cure much of this distraction. A lady can think over her needle who can not think so well sitting still with unused hands.

The Rosary was the book of the unlettered before the ages of printing, which familiarized their hearts with the chief mysteries of the Gospel. It is excellent for two classes—those who like it and those who do not like it. Millions of souls have been made contemplative and internally spiritual, in all classes, by its use, who without it could never have become so. As to those who do not like it because it is childish,—I once gave a Rosary to a gentleman of high character, great attainments and rare shrewdness—a convert. I said: "Say that for three months and ask me no reason for it. After that you yourself will give me a good reason." He did so, and at the end of it he said: "I understand. You wanted to pull down my pride; to make me simple and childlike, and to get me into the habit of spiritual reflection. I shall never leave it off again."

Some people do not like to take the medicine that will heal them, and call it nonsense. The Rosary is exactly that nonsense which cures an amazing lot of nonsense. Call it spi-

ritual homeopathy if you like. Many a proud spirit has been brought down by it; many a faddy spirit has been made patient by it; many an uneasy spirit has been made strong by it; many a distracted spirit has been made reconciled by it. "The weak things of the world hath God chosen to confound the strong."

As to the relative number of "Hail Marys," I will not give the Irish carman's solution in reply to the query of his Protestant fare,—that one "Our Father" is worth ten "Hail Marys" every day. You will remember in Ivanhoe what a thrilling interest is created where the wounded hero on his bed of pain sees the whole conflict as it rages round the fortress through the eyes and heart of the Jewish maiden, who beholds and describes it with tender accents from the window of his apartment. There you have the sense of the "Hail Marys." Through the pure and tender soul of the Mother, more allied to our weakness, you behold the life, acts and sufferings of the Son, whereby our own soul is opened to tenderness, to simplicity, to all of the mother within us; whilst we look on Him through her, invoking her to join our prayers with hers, the Mother and the Queen, by His heavenly throne.

Wonderful is the Rosary. For its history see Butler's Lives of the Saints. I give you its beautiful philosophy; for so St. John Chrysostom calls Christian wisdom. Praying Our Lord to bless you, I remain,

Your faithful servant in Christ,

W. B. ULLATHORNE.

TOO MUCH RELIGION.

Sometime ago there appeared in one of our Catholic papers a tiny comment, editorially, upon the complaint made by some disgruntled somebody, that there was too much religion in Catholic papers. Too much religion in our Catholic papers! I cannot think of anything just so expressive as to say, "Now, wouldn't that jar you?" What is Catholicity but religion, and can anything Catholic be too religious? And if Catholicity is a good thing can we have too much of it? Catholicity stands for all that is really worthy while to you and to me, dear reader, both in this world and in the world to come, and the trouble with each and all of us is that we have too little, know too little of those things. This thoughtless talk against the Catholic press reminded me somewhat of another sort of senseless argument that we do frequently hear lumbered up against another of our Catholic institutions, the school, and by Catholics themselves. "Too much time taken up with catechism, religious instruction, and prayers," has a familiar ring to many of us. Too much religion in the schools! Such objections against the Catholic schools have been raised in my presence more frequently by our own people than by non-Catholics. When we come to understand that "The great work of the educator is to form consciences," rather than to formulate and foist fads, then we are approaching an understanding of what education means to the world.

I say candidly that I do not think any of us need lose any sleep at night with anxiety lest we, or our children, get too much religion. The pity is that we have not more capacity for receiving that in which too many of us stand in sore need. A public school teacher who is a good Catholic girl, said to me recently, "If I had little ones they should go to the parochial school." Speaking further on the subject, she said: "I am in a position to note the difference between the child who from the beginning attends the parochial school and the other who slips in for a few weeks or months just before First Communion and Confirmation. There is a firm and settled faith and pride in his Church manifested by the former which is woefully lacking in the last named class." Now if we do not have faith and pride in what we profess, we cannot look for best results. And this question of religion is a vital one to you and to me because it is a matter of eternity. Little weakness and irreligion go together. The infidel heart and blasphemous lips belong nearly always to the debased, the dishonest, the degraded. Our late Pope, the saintly Leo, who was revered by the whole world for his goodness and nobility of soul, think he could have too much religion? I read once of a well known man who was respected and beloved by a community of people of all creeds, and at his death, it was written of him that he had found time in the midst of a most popular judicial career for the saying of the rosary each day. Of a truth, he did

not seem to be afraid of getting too much religion.

Coming back to the subject of the Catholic paper, suppose we were to draw comparisons between it and the non-Catholic religious paper. Why, the non-Catholic journal fairly bulges with religious reading, culled with a taste that shows keen appreciation from the best Catholic literary sources. I have many times scanned the columns of non-Catholic religious papers, noting the fine and lofty sentiments of a Manning or a Newman, or some pure pearl of faith or inspiration selected from the meditations or sermons of the saints. Sometimes I have thought we might have more of such reading at home, that is, in our Catholic papers, and lo, here the plaint is mooted that we have too much religion already.

I cannot see how a Catholic paper can content themselves with no Catholic literature in the home. The Catholic paper should be just as necessary as the secular daily, and to some it is more so. Surely every home should receive one religious paper if no more. I know of certain Catholic families, and non-Catholic families, who include a half dozen religious journals and magazines in their reading list and think little of it. The individual who complains of too much religion in his paper is about on a par with the man who salts down his payments for the paper with a patronizing air, a cross between an attitude of charity and the feeling of dropping good money into a hole. He usually takes a queer sort of comfort in remarking that he never reads the paper, and he accompanies his assurance with such assumption of superiority, that you might pardonably be at a loss to deduce whether he meant that he had not the time, or that he had forgotten more than any paper could teach him. But this very much occupied, overly busy, religion-seated being has time for the blanket-sheet Sunday edition of yellow journalism! The newsboy whose Sunday route lies down his street could tell you a story about the man who has no time to read his Catholic paper, or complaints that there is too much religion in it for him. Too much religion! There is not half enough in the papers, nor in society. Go to a theatre, and witness some mockery made of religion or sacred affairs misrepresented. It matters not how tasteless and truthless the travesty may be, the entertainment furnished the irreligious element is not to be misunderstood. Do you ever hear a hiss, or the louder silence of dissatisfaction? Now and then, but the attack must be malicious in the extreme, an aggravated case.

No, we need not fear for too much religion anywhere in this world. When the day comes that we have so much goodness that it is liable to become a drug on the market, the millennium is at our doors! But I fear that day is a long way off, too many of us are yet in the phonograph state, repeaters, imitators, of the thoughts and feelings of others. Let us have thoughts and feelings of our own, and found and fashion them upon a rock-imbued religious conviction. I know a woman who is not learned in the wisdom of books, who is narrow and ignorant of the arts of life, who is old and has had many bitter experiences, but in the matter of religion she towers above many a one who would regard her as the dust under their feet. From a young woman, religion has been her guide, and to-day as regards principle and honor she is a rock in the sea—no storm nor calm nor power of man or devil could shake her from her faith and devotion in the religion that has guided and sustained her through all the years, and lights the way before her now, the Christian's pillar of flame, the Cross! Too much religion! Think but a moment, and who does not tremble at his lack of fear, and who is not ashamed and abashed at his lack of gratitude and love for all that has been given him even here in this life to-day?

"Wonderful that the Christian religion, which seems to have no other object than the felicity of another life, should also constitute the happiness of this."—Lydia Whitefield Wright. From the Catholic Universe, Cleveland, Ohio.

Never go to bed with cold or damp feet.

Never take warm drinks and then go immediately out into the cold.

Merely warm the back by the fire and never continue keeping the back exposed to heat after it has become uncomfortably warm. To do otherwise is debilitating.



CHAPTER II.

Nellie obeyed and for the newsboy half a paper not that she of the horrifying new the little fellow as she have some one help ther, but he had di when she next saw h pany with another u and even more ragged was besieging a well man to buy a paper. ment Lillie Marion ap apologies for her tard been caused on accou car being delayed. Th up their satchel which heavy and was carryi them when the two re up to them, saying: "Carry your satch five cents."

Lillie whispered in "Pay no attention to The next they heard know you couldn't get them, fur the're count stingy as they can be.

After what seemed a the street car Lillie's h was reached. She had girls by telling them th cured board and lodgi in the same house with was a quite pleasant a spectable place. But w they left the car in fr ery and after climbing steep stairs to the room a boarding house they less to be thankful for. still when they were sh room which was to be was only large enough two or three necessary niture and had one soli Margaret went to the v a breath of fresh air fo if she would smother h must have been her dis found that it opened in dreary court and the bi above, the only welcom view, and that seemed dark heavy smoke. She breath of pure country a fragrance of apple bloss showed it in her face a back to her companions.

Lillie interpreting her ly put her arm around "I know just how you ret, I felt the same way came here. It seemed a not live in this heavy ai being cooped up, so, but used to it and so will y lots of far worse places than this and if you cou how some people have to whole families in one s you would think you ver feel paradise."

She sat down and tri the girls by telling them ant parks and neighbor resorts where they could Sunday afternoons in the and of the theatres and of amusements where they their winter evenings.

"The city is really a place to live in when you to it," she concluded. "O we have to work hard, b so much pleasure to be day's work that I should myself exiled if I had to the country to live."

Margaret was in a mes soled, but not so with No head throbbled with pain, took no interest in what saying. The conversation interrupted by the sound which called them to sup not been for her sister, N have declined to go, but not let Margaret go alone strangers she must meet ble. She could eat nothi odor from the kitchen ma and she was glad when the turn to their room and li rest on the hard bed.

CHAPTER III.

It was now ten months Norton girls left home and if there was any change a thrown among strangers in city had only made her manly and reserved. Hi virtue had increased rathe diminished for in every dange remembered the teachings of ents and the good old prie it had been impossible a to lay her cares at the fo