

LEAGUE OF THE SACRED HEART.

Devotion to the Sacred Heart.

GENERAL INTENTION FOR JUNE 1900.

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart.

Howsoever men may differ about Christ, all who know Him are agreed that His life on this earth was one of pure benevolence, and that His influence over men was deservedly won by His love for them and by His absolute devotion to their interests.

Though every word of Christ is so plain that the rudest mind can understand it, and withal so profound that unaided human genius cannot fathom its full depth of meaning, it is not His teaching which arrests our attention, as we read His life in the New Testament, but the image of His goodness which stands out on every page. It is not any special endowment of His mind we first learn to admire and love, but one or other of the qualities which reveal to us the surpassing goodness of His heart. We have no authentic image of His face, and few men comparatively have any accurate memory of His words; but the story of His tender love for men need be heard but once to brand itself on our imagination and abide forever in our memory. To show how His words prove His divinity, the unity of Three Persons in one God, head, or any other dogma of faith may require careful reasoning and lengthy discourse; but the deeds of His heart speak their own story which he who runs may read, and no human soul needs teacher or interpreter when reading that Jesus "went about doing good and healing all that were oppressed by the devil;" that He cast His lot with the poor and those who were reputed as sinners; that He suffered little children to come to Him; that He wept for His friend Lazarus, and bewailed the very prospect of the destruction of the city of Jerusalem; that He pardoned and pitied Mary Magdalene whose others were shunning her and execrating Him for permitting her to lie prostrate in sorrow at His feet. It is not too much to say that the one passage in the New Testament which settles most doubts and calms most perplexities is not doctrinal at all, but purely figurative, the parable of the Good Shepherd, the message from His heart to those who wander apart from His fold. Surely the one part of the sacred narrative which draws us after Him and holds us all transfixed, is the scene on Calvary in which the proof of His love for mankind transcends all our conception and compels all our love.

Since, therefore, it is chiefly by the devotion of His heart to our welfare that Christ wins our love, it is natural that we should show our devotion to Him by studying in a special manner the excellent qualities of His heart and by venerating above all others the love which is its greatest perfection. This is the motive of devotion to the Heart of Jesus.

This word devotion was originally used in a religious sense only, but so well did it express its object that men have begun to apply it to every quality and pursuit they hold sacred; and, fortunately, some of their applications enable us to appreciate its higher meaning in a religious sense. Thus, patriotism the past three hundred years has been defined as devotion to one's country; loyalty, as devotion to a person or cause to which one is attached; industry, as devotion to one or other of the mechanical arts, sciences, labors. These meanings help us to appreciate the stronger attachment and the greater earnestness and steadfastness implied by the term devotion in its religious sense; since it really means to give ourselves entirely by binding promise or vow to some holy person, object or cause.

Devotion to the Heart of Jesus is, therefore, not merely some concrete form of worship by which we venerate His Sacred Heart, but it is also an habitual readiness to serve Christ, in other ways as well as by worship, chiefly because of the devotion of His heart to ourselves. It is any act of religion by which we offer to Jesus Christ a special veneration having for its object the physical Heart of Christ, as inflamed with love of men, and as affected by their ingratitude; and for its end, the honor of His person and the glory of His love and reparation. This special veneration is the adoration which is due to Christ on account of His infinite dignity as the Word Incarnate. It is due alike to His person and His human nature, to His soul, and to His body and every portion thereof; and it is fitting not only that this adoration should be due, but also that it should be paid, by all the faithful, particularly to that part of His Sacred Body which, like the Heart, is commonly considered the seat and symbol of the greatest of all His perfections. The love, or charity of Christ, which "presseth us," as St. Paul says, could not have been greater than it was: "Greater love no man hath;" it was divine: As the Father hath loved me, so I also love you; it embraced all men: "And Christ died for all;" it extends to all time: "Yes, I have loved thee with an everlasting love; and it surpasses all conception, as St. Paul terms it: "The charity of Christ which surpasseth all knowledge."

Now, it is proper that we should venerate with special worship the Heart of Christ, which is commonly considered as the seat and symbol of His love for us. Whatever physiologists may discover, it will always remain true that in many languages the word "heart" stands for love, the affectionate traits of character, and even for the character of a man's life.

We speak of a "man of heart," and from *cor*, the Latin word for heart, we have "cordial;" we are familiar with "kind-hearted," "noble-hearted," "pure-hearted," "iron-hearted," "soft-hearted," and, what most of all shows its important functions, "broken-hearted." Instances of this usage are frequent in Holy Scripture: "Thou shalt love the Lord, thy God with all thy heart." "I shall raise me up a faithful priest, who shall do according to my heart;" "The heart of a man changeth his countenance for good or evil;" "Wash thy heart from wickedness;" "From the heart come forth evil thoughts;" "The charity of God is poured forth in our hearts;" "With the heart we believe unto justice." Finally, the Church uses the very same language: "May God enkindle the fire of love in our hearts;" "fill the hearts of His faithful and enkindle in them the fire of Thy love;" "that our hearts may be submissive to Thy commandments;" "O Holy Spirit purify our hearts with fire that we may serve Thee with clean heart."

There is a strong natural reason for this symbolism of the heart. It is the organ which responds with the greatest sympathy to the emotions of the soul. It expands in joy and contracts in grief, indeed, under vehement movements of the affections, it is utterly broken. These movements doubtless affect the brain and nervous system, but their influence is felt most keenly and manifested most rapidly in the heart, which is therefore commonly regarded as their centre and most proper symbol. It was not without purpose, therefore, that Christ permitted His side to be opened, and His Heart to be pierced by a lance; He wished to shed for us the last drop of His Blood; He wished also to open to us the Heart with which He had so loved men.

It is so natural to honor the Heart of Christ that from the earliest ages of the Church the faithful have paid it the tribute of their veneration. Origen (254), St. Chrysostom (406), St. Augustine (430), St. Peter of Nola (491), St. Peter Damiani (1071), St. Anselm (1099), St. Bernard (1153), St. Richard of St. Victor (1173), St. Bonaventure (1274), Suarez, St. Lawrence Justellian, St. Francis Assisi, St. Francis de Sales, St. Aloysius, Ven. Landeberger, B. Peter Canisius, Ven. Endes, St. Lugard, St. Nechtide, St. Catherine of Siena, St. Teresa, St. Mary Magdalene de Pazzi, St. Gertrude, St. Rose of Lima, St. Catherine de Ricci, all bear testimony to this fact in their writings. But with the spirit of individual liberty fostered by the Church they cultivated their devotion privately, for the time had not yet come when Almighty God wished to use this devotion, not only to quicken the fervor of His chosen ones, but to keep alive the spirit of faith among less devoted children. When, under the mask of a more rigid and timely Christianity, traitorous members of the Church, men and women, leagued together as Jansenists to inculcate the deadly teachings of Calvin in the heart of Catholic France, a simple nun, shut off from the world by her cloister, misunderstood by her superiors and sisters in religion, altogether unaware of the disastrous results of Jansenist teachings, was inspired by our Lord to make known to the world how much He loved men, how keenly He felt their ingratitude, how He longed for their love, and would be pleased by their reparation of the coolness, indifference, ingratitude, out-rages with which His love was repaid.

Her mission seemed hopeless. The faithful were learning to give up the Sacraments of Penance and Holy Communion; priests, and even some Bishops, were preaching that it was heroic to die without the Viaticum; religious affected to worship from afar the God of the Eucharist whom they hypocritically declined to receive; new catechisms of Christian doctrine were in vogue, which taught some of God's precepts are altogether beyond human powers, and that no sufficient aid is given to fulfill them; that man never receives interior grace: that he can merit even if his will is not free in its action; that he cannot resist, should the grace which is necessary for conversion to the faith be offered to him. Yet Margaret Mary Alacoque did not lose hope, but in spite of every obstacle she found means through her Director, by correspondence, and, greatest of her triumphs, by the aid of the superiors and religious of her Congregation, to make known, far and wide that devotion to the Heart of Jesus, rightly understood, would be a remedy for the errors and evils of her day.

The story of her apostleship has often been related in the pages of this magazine, and it would be impossible to treat it adequately here; nor is it necessary, any more than it is necessary to dwell on the history of this devotion from her death until the past year when it received from Leo XIII. the highest and most solemn approval that the Church can give to a devotion of this kind. Incidentally this history is interesting as showing how slow and cautious the Church is to adopt what some consider novelties, and how freely it permits us to indulge our proper natural tastes and inclinations in matters of faith, provided we do not strive to impose our individual views or practices on others. For our purpose in this instruction, the history is important as showing how really Christian and how manifestly it has been blessed by heaven in the fruits of piety which it has produced everywhere in the Catholic Church the past two centuries.

No man of intelligence can review the history of this great devotion without marvelling at the impulse it has given to Christian faith and piety. Its progress during the past half century has silenced the carping criticism even of many Catholics, who either persist in ignoring the true character of this devotion, or were incapable of grasping its true object and aims. Now and then some thoughtless scribbler affects to be alarmed at the injury done to Christ by selecting His Heart for special veneration, as if the selection meant anatomical separation, or as if the physical heart were considered apart from His Divine Person and the infinite charity with which He loves us. Then some cannot take kindly to setting apart certain days, such as the First Friday of the month, for special exercises of this devotion, and they deprecate especially the practice of the nine First Fridays, even so far as to question a devotion which is associated with such an observance, especially when it is said that the observance was recommended to the holy woman, who first instituted it, by special heavenly communication. Worse still, some few of little faith allow themselves to be overawed by the ridicule of anti-Catholic editors and other publicists, and join in the protest against the use of images, pious emblems and other visible means by which the faithful are enabled to know the invisible beauties of this devotion. Finally, the strong and liberal-minded, as some deem themselves, are good enough to tolerate devotion to the Sacred Heart as well suited for women and children and even for men of sentimental natures.

Men who are really strong minded enough to think for themselves and liberal enough to devote as much attention to a study of the claims of this devotion as they give to the thoughtless and sneering taunts of its enemies, would no more deprecate it for being sentimental than they would prize Christ less for His truly sentimental devotion to mankind. No practical man will be uneasy about the right use of pious images for this as well as for other devotions, just as no sensible person fears any loss to patriotism by the proper use of national emblems. It is altogether puerile to complain about the First Friday and similar observances, or to call in question the heavenly origin of these. Such complaints are never made by men who either seriously investigate the nature and origin of these observances, or, better, who in true Christian simplicity adopt and practise them. They emanate from worldly-minded men, who, because of their ignorance, or lack of serious interest in such sacred matters, cannot give to their worldly friends a reasonable account of our views and practices, and must needs therefore justify themselves by traitorously denouncing them.

Under the attractive symbol of the Heart of Christ, this devotion raises our vision from the plane of human, to that of divine love. It makes us lift our eyes from a world which is ruled by love, base and ignoble as often as it is pure and noble, to a Kingdom in which the Ruler sways the hearts of His subjects by the highest and holiest love. His court and throne are beyond our gaze; His face we may not look upon and live; but we cannot feel the influence of His love, which is boundless, so that every human being can cry out with St. Paul, "He loved me and delivered Himself for me." Flesh as well as spirit yearns for the embrace of this love. "For these my soul hath thirsted; for 'see my flesh, O how many ways!' thirsted for the sound of His voice, for the light of His face, for the blessing of His hands, for the embrace of His Heart. We have the testament of His written word: we have the living Church to witness to His goodness; we have the august sacrifice as a memorial of Calvary; but all these justify and encourage our yearning for a more familiar, direct and personal union or intercourse with Christ, who is ever living to make intercession for us. They make us realize that He is not of the past, not afar from us as if on a journey or gone to sleep, but that "no other nation hath its gods so near as our God is to us." With the simplicity of Catholic faith, with the boldness of a consistency which, with all reverence, takes Christ at His word, we approach Him as friend to friend, we exchange confidences with Him, and we choose as the symbol of our relations with Him, a symbol so perfect that our choice must needs have been inspired by Him, His Heart so inflamed with love for us and pained by our ingratitude as to compel our love and reparation in return.

Far from dividing or dissolving Christ, this devotion, better than any other means, enables us to study Him in all His fullness. It keeps before us the humanity of Christ, by its most attractive and unmistakable symbol: it impresses us with some sense of the infinite perfection of His love; it invites and compels us not only to love One who condescends to let us know the secret yearning of His Heart for our affection, but also to repair the ingratitude of those who deny Him the consolation of their love. It is a devotion for all, presenting Christ to our eyes as well as to our hearts in such a way that every one can learn something of His goodness, that no one can master the lesson perfectly. It is for all time, since men may change their knowledge and their manners but the nature of their hearts they never change. It has a remedy for every human evil, and it supplies every human need. It alone can "set in order the charity in us," the ruling passion of love, by attaching our hearts to the Heart of Christ, as the source of all good, and subordinating to this pure affection the love we bestow on every other creature.

As we are aware, a great impulse has been given to this devotion during

the past year. Last May the Holy Father decreed that the world should be consecrated to the Sacred Heart as the crowning perfection of all the honors that people have been accustomed to pay to the Sacred Heart, and to satisfy the devotion of the faithful he has graciously permitted the bishops and clergy to renew this consecration solemnly this present year. This is the highest tribute we can pay to Christ, and only the devotion to His Heart can dispose us properly to make it with full affection and submission to Him as the Immortal King of ages, the King who rules by love.

As members of an association whose special aim it has ever been to practise and promote devotion to the Heart of Jesus, we need not be urged to pray that it may be for all men, within or without the fold of Christ, a means of knowing Him better and of loving Him in return for the love His Heart has lavished upon us.

THE REASON WHY.

Truth, the Changeless, Found Only in the Catholic Church.

An earnest enquiry was addressed to the International Catholic, and the answer which is also subjoined will set at rest the doubts of many another inquirer after truth.

1. Why should I become a Catholic? Was not the Church that was good enough for my parents, good enough for me? Why is it, once a Catholic, always a Catholic? Why confess to a priest, who is a mere human being like yourself, and ask him to forgive you sins, when you can go up to your room alone and pour out your soul to Him and be forgiven without the intervention of a priest?

"AN INQUIRER AFTER TRUTH."

The questions above propounded by an anxious inquirer after truth, deserve more than a passing notice. We are old that "error is harmless where truth is free to combat it," yet with its multifarious forms, as arrayed against truth which is one, it is not always easy to bring it down to particulars. This is evident from the variety of questions given above. An answer to the first should settle this momentous question, for it, of necessity, solves all the other difficulties. In reply to the question, "Why should I become a Catholic?" the inquiring mind, if satisfied that the reasons given are good, will see in that answer a solution of all other obstacles. That all, believing in Christ, as the divine founder of a religious creed, should become members of the Catholic Church, is evident. He established His own right to the belief of humanity by His miracles, and that especially by giving life to His own dead body on the morning of the Resurrection. As His work was to continue for a time, those whom He selected as teachers were to take His place and teach, as He, divine truths, not error. To suppose that the Son of God would select and authorize teachers to take His place, and have those teachers incompetent or liable to err, would be equivalent to saying that God was responsible for the deception, or for errors taught by His accredited representatives. The last three verses of St. Matthew's Gospel tell what took place between the Son of God and His Apostles. He declares His own almighty power, commands them to go and teach all nations, and baptize in the name of the Father, and of the Son, and of the Holy Ghost; to teach their followers to observe all things committed; and, lastly, promised ever to be with them. Could those teachers impugn the truth, or be deceived as to the truth? Impossible, as God would be responsible. Another obligation He imposed on the world at large: "He that heareth you heareth Me; and he that despiseth Me despiseth Him that sent Me." (St. Luke ix, 16) If you discredit the Church founded by Christ you discredit Himself and in discrediting Him you discredit His Father who sent Him. There is an obligation here plainly laid down to be directed and guided by the Church which He established, and to follow its teaching in matters of faith and morals. She must carry with Her credentials a guarantee to teach the truth; otherwise, by a contradictory supposition, man would be obliged to believe error in order to serve God.

All admit that the Catholic Church was the one established by the Son of God. Day and date for the origin of the Greek Church, and all others that sprang up since the tenth century, can be given. No other Church, save the Catholic, has been authorized and commissioned by Christ to teach, and "how can they preach," as St. Paul expressed it, "unless they are sent." All save the Catholic Church are confessedly fallible; therefore, liable to err; therefore, not divine teachers who must of necessity teach the truth in matters of faith. Did not Christ promise all that to His Apostles? "I will be with you all days, to the end of the world." (Mat. xxviii.) He could not be with them or their successors in error. "I will send you another Paraclete, the Spirit of Truth, to teach you all truth and to abide with you forever." (Mat. xx.) How reconcile this promise with the charge that the Catholic Church taught error? Her Divine Founder guaranteed to her immunity from error through the indwelling of the "Paraclete—the Spirit of Truth," who would teach her all truth and abide with her "forever." Knowing that Christ founded a Church with authority to teach, and, secondly, that the Roman Catholic Church is the one He founded, our correspondent is bound to enter her communion or reject Christianity as a divine institution. There is no other alternative. The Intellect-

ual world of to day generally admits that if Christ be what Christians claim Him to be, the Son of God, and founded an authoritative Church, that must be the Catholic Church, since very plainly and evidently it could be no other. For this reason you should become a Catholic. The solution answers the second question. Admitting the truth of the Catholic Church, the Church of your parents must be in error, which could not be offered as a substitute for truth, nor good enough to take the place of truth.

III. "Why once a Catholic, always a Catholic?" Because truth never changes. No stronger argument could be made in favor of the claims of the Catholic Church, and against all others, than that she has not changed, and that all others have. The Greek Schismatic Church changed its ancient creed in some very essential points. Protestant creeds make very important changes at all their conventions, and that change is made by "resolving so and so." No change in Catholic dogma could be made by Priest, Bishop or Pope. Hence Catholic truth is ever the same, and once a Catholic always Catholic.

IV. "Why confess to a priest?" Because, first, the Scriptures sanction it. (See Num. v, 6, 7; St. Mat. iii, 6; Acts of the Apostles xix, 18.) "Many of them that believed came confessing and declaring their deeds." St. James is yet more explicit: "Confess, therefore, your sins one to another." (v, 16.) Secondly, the obligations of confession follow from the power Christ gave His Apostles of binding and loosing, forgiving and retaining sins. "When He had said this He breathed on them, and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John xx, 22, 23) "Amen, I say to you, whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven." (Mat. xviii, 18)

Third: The Church makes it a part of her dogmatic teaching. She could not err. Therefore, her infallible commands must be observed. Lastly, history and tradition both unite in testifying that this doctrine has come down from the Apostolic age. You do well "by going to your room alone and pouring out your soul to God, but you will do what is infinitely more beneficial to your soul by doing what God commands and His Church exacts, and that is, be sincerely sorry for your grievous sins, confess them to His authorized agent, and promise never to offend God any more.

DID WASHINGTON DIE A CATHOLIC?

Interesting Evidence in Support of a Tradition to the Affirmative.

An interesting discussion is suggested by a sermon delivered by Rev. John Scully, S. J., pastor of St. Joseph's Church, Philadelphia, last Sunday evening. "Did Washington Die a Catholic?" was his subject. There is what seems to be a reliable tradition that he did. The Standard and Times thus sums up the evidence brought forward by the preacher:

A history of the early missions in the neighborhood of the home of the "Father of His Country" is in course of preparation, and in the course of the investigations there has been found to be generally extant among both the Whites and Negroes of the neighborhood a tradition that Washington was received into the Church on his death-bed by Rev. Leonard Neale, S. J., who was once pastor of St. Joseph's Church, Philadelphia, and afterwards Archbishop of Baltimore, succeeding Bishop Carroll, who was a commissioner of the colonies to France and Canada during the Revolution.

The principal authority for the tradition at the present day is Miss Olivia Floyd, whose mother was a Semmes and herself a Confederate spy during the War of the Rebellion. She is now a cripple of perhaps seventy years. She remembers often hearing her mother, who lived to be eighty-six, and who died about thirty years ago, speak of a large boat rowed by six or eight men which came from Mount Vernon to St. Thomas Manor on the evening of December 13, 1799, the night before George Washington died. They bore a message from the general to Father Neale, then superior of the residence at St. Thomas. Between Washington and the priest there had long existed an intimate friendship.

The rowers found Father Neale walking up and down the beach reciting his office. He immediately went up to the rectory, whence he returned in a few minutes, probably having provided himself with the priestly stole, ritual and other essentials. He accompanied the boatmen and was detained at Mount Vernon the greater part of the next day. It was said by all in the neighborhood that General Washington had sent for his old friend, Father Neale, to receive conditional baptism, make his confession and be received into the Catholic Church.

Miss Floyd's mother certainly had means of knowing the truth if this were so, as Dr. Brown, Washington's physician, was an intimate friend of the Floyds and the Semmes, and had a room which was always kept ready for him in the Floyd mansion, which is only fourteen or fifteen miles from Mount Vernon, where he slept on his return from and on his way to Mount Vernon.

Miss Floyd's account is very circumstantial. It is difficult to see how her mother could under the circumstances have been deceived, and the tradition is strengthened by the fact that even

now over the bed at Mount Vernon on which the "Father of His Country" died there is to be seen, as during his life, a picture of the Immaculate Conception of the Blessed Virgin Mary.

The above is a synopsis of Father Scully's remarks regarding the tradition. Dwelling further on the presence of the picture of the Immaculate Conception over Washington's death-bed, the speaker said:

"I myself remember to have seen in some popular life of Washington (I cannot say which) the report of a conversation between Washington and a friend, who, seeing the picture of the Blessed Virgin over Washington's bed, said: 'Why, General, you are not a Catholic, are you?'"

"No," said the General, 'I am not; but I respect and love the Mother of Him whom I believe to be Almighty God. I could esteem or love no man who did not respect my mother.'"

"Whatever may be thought of this tradition, which will soon be thoroughly investigated, the very thought that one whom we all so love should have died as devoted a lover of our Mother Mary as he was a patriot must be a great consolation to every Catholic heart."

THE CHURCH TO DIE IN.

Ave Maria.

One of our most vital American authors, himself a Unitarian, has said that "the Catholic Church, whether or not the best faith to live in, is unquestionably a better faith to die in than most of the harder faiths that have replaced it." Tributes like this wrung from hard headed, experienced and often unfriendly observers, are numerous enough to form an anthology, the compiler of which might laudably include these words of Colonel Hughes, C. B., spoken before a Protestant audience in England and printed in a recent issue of the Church Review:

The military medical officers have often asked me the question: "Why is it that when a soldier is in an hospital and at the point of death they always find that the visit of the Roman priest has, medically speaking, been of benefit to the patient, whilst that of the Church of England chaplain, nearly always has the contrary effect?" The explanation is a very simple one. Whatever we may think of the Roman system, it yet has this great merit—that the members of that communion have a definite belief in grace through the sacraments; and so when the priest has to apply the sacraments to the dying soldier, the man receives them with a quiet peace and lowered temperature. But the Church of England soldier, probably no worse morally than his Roman Catholic comrade, has generally made little, if any, use of the means of grace offered him by his Church; has not troubled himself to think of sin as something to be confessed and atoned for, and has seldom used the sacraments or thought of their delicate meaning for himself. The man is filled with fear about the unknown, and anxiety whether in the short time of life that remains there is hope of peace through the ill understood and unaccounted means of prayer, confession and Communion. No wonder the doctor finds him feverish, and worse rather than better in health.

CARDINAL NEWMAN.

In a letter written in 1869, to be found in the second volume of "John Henry Newman: Letters and Correspondence to 1845," the great convert says: "I am not a good speaker." In the popular sense, he certainly was not, and nothing could be more ridiculous than to class Newman among the pulpit orators of the nineteenth century. And yet he was a most eloquent speaker, as the late Anglican Archbishop Benson, who could not resist going to hear him preach after he joined the Church, bears willing testimony. "He spoke with a sort of angelic eloquence. Sweet flowing, unlabored language; in short very short, and every phrase and touching sentences." Dr. Benson tells how awed he and the whole congregation were on one occasion when Newman pronounced the adorable name of Jesus Christ. "His eye glinted and his whole face glowed, as he turned round to the altar, lifting his priest's cap and bowing low, while he pronounced His name; and with such a voice!—you could not but have felt your heart yearn toward him; and when you observed what a thrill ran through the congregation, you must have said: 'Surely if there be a man whom God has raised up in this generation with more than common powers to glorify His name, this man is he.'—Ave Maria.

PRESIDENT MCKINLEY.

The following footnote to history is from the Loretto Magazine:

At the 6:30 o'clock Mass in the chapel of the Sisters of Loretto, St. Mary's Academy, Denver, February 25, Captain Arthur S. McKinley, first cousin of our President, received his First Communion. The Captain was baptized in the cathedral a few days previous, and requested the privilege of making his First Communion in the chapel of the Loretto Sisters. After Mass the Sisters invited the gentleman and his wife to breakfast with the chaplain; and during breakfast Sister smilingly asked if the conversion was not a returning to the faith of his forefathers. The Captain replied: "Yes; my grandfather, and of course the President's—for our fathers were brothers—was a staunch old Catholic of Belfast, Ireland. But our fathers came to America whilst very young and married non-Catholics, then fell from the faith themselves. Later they sent for our grandparents; and they came to the old homestead in Canton, Ohio, where the President and I were raised. I was a child at the time, but I was present at my grandfather's death-bed. Though we were one hundred miles from a Catholic church, he requested my father and uncle to send for a priest. The priest did not arrive in time to assist the old gentleman; but when his wife, our grandmother McKinley, died, she had a Catholic priest with her.

The different forms of piety are like dishes at a great feast—meant to be looked at and admired by all. But no guest is expected to partake of everything presented.—Anon.