# History of the Church.

(Continued)

Totally different from the majestic eagle are the dove and turtle-dove, emblems of a chaste, simple, meek, loving soul, faithful to God; the dove who lives only for his mate and their offspring; the turtledove, who, when he loses his mate, will suffer no other near him, but spends the rest of his days in widowhood and solitude; the turtle dove and the dove which will be offered in place of Him who will offer Himself for us. When God will have drowned the earth in the deluge, the dove will announce peace; when the spirit of God which quickened the waters in the beginning, will come to sanctify the waters of the Jordan, he will descend in the form of a dove, the symbol of innocence and love.

But if the spirit of grace and light has his emblem in the dove, the spirits of malice and darkness have also theirs in the birds of night. These phantomlike beings of weird appearance, repulsive to the view, with crooked beaks, sharp claws, wild heart curdling cries, They abound in old ruins and desolate places and make use of the night time to surprise the sleeping young birds; a speaking picture of those wicked hateful spirits who inhabit the places of eternal horror, the ruined souls and in dark times surprise those who are not on guard against them.

And many other lessons are given to us by the different species of birds, if we be attentive; lessons on the providence of God, and on our own duties. "Question the birds of the air," said Job to his friends, "and they will teach you." "Consider the birds of the air," says He Who made them, "they sow not neither do they gather into barns, and your Heavenly Father feeds them." Your Heavenly Father has sown for them and with great abundance. We do not know, perhaps, the reason why the earth is covered with an infinite multitude and an endless variety of trees, plants and herbs with their leaves, flowers and fruits. We see nothing in this, maybe, but a gorgeous decoration: that it certainly it, but besides it is an overloaded table where the birds are invited first of all to take and eat what suits each one best.

Not only does our Father feed them, but He also clothes them, and not all with the same kind of coat nor the same color, but each one with a different covering both as regards form and color.

And in that garment what beauty, what delicacy, what elegance! and in that color what variety, what richness! from the enormous ostrich whose feathers ornament the heads of kings and queens, to the charming little humming bird, that pretty jewel of nature, that lives on the juices of flowers, bathes in the few drops of dew that gathers on a leaf in the early morning, and whose nearly transparent plumage surpasses all the brightness of precious stones. Not only does our Father dress them all with this variety and richness, but He gives each one a new coat every year, and that at the approach of winter. Besides doing wonderful things for the feathered tribe, He makes them do wonders for themselves. Who else, indeed, could teach them at the coming of the beautiful season, to construct in advance a cradle for their children as yet unborn, to build it with such art and regularity, some building on the ground, in the fields or among the cornstalks, others in the hollows of trees, or on its branches, or against a wall, in a hollow of a rock; some build with mortar, as the swallow; others with boughs, as the eagle and the stork; others again with blades of grass, moss, hair, wool, feathers, such as the smaller birds? Who teaches the greater part of them to carpet the inside of their cozy nests with soft fur, to take the down from their own bodies for the purpose? Who tells them that the day the finishing touch is put to the cradle that an egg will be laid and that another will follow or a dozen or perhaps twenty as is sometimes the case with the tomtit, that it will take a certain number of days of continuous hatching to animate those eggs with life-giving heat? Who tells them that at the end of that time they will see their young break the shell and appear for the first time? Who inspires their mother with tenderness to care for them and courage to defend them before and after birth? Who gives the timid linnet the courage to attack even man? Is it not He who created her, He who said to His people: "If thou findest as thou walkest by the way, a bird's nest in a tree or on the ground, and the dam sitting upon the young or upon the eggs; thou shalt not take her with her young; but shalt let her go, keeping the young which thou hast caught, that it may be well with thee, and thou mayst live a long time."

Who can help admiring the prodigies of motherly tenderness, the pains which she takes to find and prepare the food that she gives to her young, her devotedness, her industry exercised in saving them from peril? The common hen, a natural glutton, keeps nothing for herself, all is for her chicks. While they are eating she is watching. If they show a sign of discomfort, she assembles them and warms them under her wings. Should an enemy appear suddenly, she will fly to meet him and attack him with beak and claws, no matter how strong he may be, and thus defend her children even should it cost her life. A beautiful example of tenderness used by our Divine Savior Himself when He spoke of the doomed city. "Jerusalem, Jerusalem! How often would I have gathered together thy children as the hen doth gather her chickens under her wings!"

Once a mother, the most stupid bird becomes intelligent. The turkey walks out with her brood, for example. Suddenly she utters a certain cry, and the little ones lie flat on the ground, playing dead. Why? There is a bird of prey far up in the heavens which the vigilant turkey eye saw before yours could. The danger past, another cry causes the chickens to raise to their feet and flapping their wings for joy, run to the mother. The partridge displays still more cunning. Should a hunter or a dog come near their little family, the father gives out a particular sound, and commences to fly away with one wing on the ground or else he limps away to draw the attention of the hunter to himself. While this is being done the hen flies rapidly away and goes out of sight, but as soon as she alights runs back and gathers up her chicks dispered here and there among the leaves and grass, and before the dog has time to see the trick that has been played on him she has brought them far away.

Another wonder. There are birds that never leave us, but the greater part go away in the fall and come back in the spring. Quails go to Africa and Asia, the swallows to Senegal, that is to say from Europe. Our birds don't need to cross the water to get where they may enjoy perpetual summer. Who teaches those birds that there are other milder climates than ours? What geographer teaches them the road? What astronomer tells them that the sun which recedes from us in the autumn will come back in the spring? Who tells the swallows to form into groups and at a signal leave for the South in a body, so that after the flight not a single one is left? Finally, who was it that gave to the crane that admirable government which should serve as a veritable model. St. Ambrose of Milan says: "The cranes have a certain natural police and military system, while ours instead of being natural is forced and slavish. With what willingness and exactitude they keep guard at night! You see them standing sentry without being commanded, and while their companions are sleeping others go on beat to see if there is no one laying in ambush; each one busies himself for the common good. When his watch is over, when his duty is done, he awakens a companion who takes his place and leaves him his bed. The relief bird takes to his task as willingly as his mate: the interrupted sleep does not make him either cross or lazy. He fulfils his duty worthily, and the service done him is returned with the same exactitude and affection. There are no desertions because their devotedness is natural; the sentry is sure, because the will is free. They preserve the same order in flight and make the work lighter by changing the leader in turn. One goes ahead to cleave the air at the head of a battalion which follows in the form of a triangle. When his time is up he drops back to the last and another leads the troop. Work and honor are common to all; power is not a privilege exercised by a small number, but it passes as if by voluntary lot to all. Is not this beautiful? This is the type of the primitive republic and the model of a free city. This was the government that man received from nature, after the example of the birds, and that was practised by him in the commencement.

(To be continued.)

## The Priesthood of Ireland.

In the interesting series of letters on Ireland which he has been contributing to the Chicago Record-Herald, William E. Curtis, the well-known American newspaper correspondent, writes discriminatingly of the Irish priesthood:

"I have formed a very high opinion of the Irish priesthood from the examples I have been able to meet and to know. They have impressed me as an unusually high class of men intellectually as well as spiritually, and everyone must admire their devotion, their sincerity and their self-sacrifice. Some of them naturally become dictatorial, for it is often necessary for them to assume an air of authority to preserve the discipline in their parishes, but I think it is more or less the rule in other countries and in all denominations. You can't talk back to a judge or a school teacher or a parson. And that is undoubtedly the ground for the charge so frequently made that Ireland is "priest-ridden." But the average of intelligence, culture and efficiency among the Irish priesthood is probably higher than it is in any other country, and their influence is correspondingly greater.

"There is a great deal of criticism about the activity of the Irish priests in politics, and that I find to be largely a misrepresentation. Many of the priests do take an active part in political affairs, but it is entirely a matter of individual taste and inclination, and the proportion is probably no larger than it is among the ministers of all denominations in the United States. Those who are well posted on this subject assure me that about one-third of the total number of Catholic priests habitually interest themselves in political affairs local as well as national; a still larger number take an active part in educational matters, and about one-half of them let politics entirely alone. This is probably afair estimate and will apply to the clergy of the Church of Ireland (Protestant Episcopal) and the nonconformist denominations with equal accuracy, although they are much less numerous than the Roman Catholic clergy."

When going away from home, or at any change of habitat, he is a wise man who numbers among his belongings a bottle of Dr. J. D. Kellogg's Dysentery Cordial. Change of food and water in some strange place where there are no doctors may bring on an attck of dysentery. He then has a standard remedy at hand with which to cope with the disorder and forearmed he can successfully fight the ailment and subdue it.

# Irreligion and the Decay of Literary Art.

Irreligion in France is not only breaking up the family, creating dissension between father and son, leading to an increase of the drink habit, adding in a proportion nearly twenty-five per cent to the criminal record, and producing social anarchy in the country, but if we are to trust Mr. Levy, writing in the Debats (Paris), it is also exerting a distinctly pernicious effect upon what France has hitherto considered her own particular province, namely her literary art.

This year's salon or art-academy, the annual output of literature, the dramatic performances, even her musical record for the past few years—all go to show that the materialism born of religion, as well as the lack of thoroughness due to the unrest of the country, have destroyed the capacity for artists to produce work that in any way approaches the old standards.

M. Levy holds, however, in his argument, that France is not the only country that is suffering from the same effects of irreligion. Presumably a linguist, he finds that all the enlightened countries of the world are paying to gross materialism the debt it always exacts, namely, a destruction of ideals.

This is, he says, an age which represents, par excellence, a school of dialecticians and philosophers, and, as such, is comparable with the most atheistical age modern times have known—that of the Encyclopaedists.

Will this age, he asks, have similar results politically? Is the unrest at the present age, and the tendency of the unsettled and the oppressed likely to end in an era of bloodshed as was the case at the close of the eighteenth century?

Without giving a definite answer, he suggests that in France the present phenomena fall almost exactly into line with those which, in her history, ever preceded her most momentous upheavals.

There is, he suggests, no normality in the present age, and he judges this from the state of literature as being an appropiate in dex of the real situation. Ideal poetry of the romantic school has given way to a diseased kind of versifying which has all the vices of the skeptics of the pre-revolutionary period.

A healthy sign in nations is the production of the epic drama. Where now-a-days will you find a specific class which looks to dramatic managers to supply them with the great epics of the stage? Nearly all those who look for them are people of the last two generations...the people who were born long before atheism and irreligion had taken nearly so strong a hold upon the world.

What do the younger generations look for in literature and the drama for we know that in art this is the age, par excellence, of the undraped and the suggestive? In their novel-reading or their poetry, the present generation is wholly impatient of the homiletic or the didactic. Anything that fails to appeal to the lower senses is looked upon as dry and unamusing.

The appearance in any foreign country of an author—or, better still, an authoress—who is frankly and boldly lewd, in matter and psychology, is the signal for a universal request for translations. The woman without a past is of no service to the artists who build up a plot, and men, in modern literature, hold usually the places that were once allotted to woman. In other words, virtue in woman has for the most part flown from literature, and if her virtue is in evidence, it is simply that it may supply a motive for either ridicule or pity.

Women, as statistics show, says Levy, incomparably more than men, provide the fashionable writer with his or her easily-won wealth, and it is a sad commentary on the literary food they ask—not to say exact—that he writes almost with a single eye to provoking their minds.

As for the drama—what do we find? Grown men and women do not, of course, expect their theatres to be turned into churches. Neither however, should dramatists imagine that the theatre has become the public purveyor to the multitude of the prurient details of life in so-called high society.

What drama now pays unless there be at least one divorce, or at any rate a wife who is prepared to become one? Very few: and Corneille and Racine,, Shakespeare and Schiller, have very little chance with the "soul dramatists" of the modern stage. The only type of play which, financially, can compare with the "soul-play" is the melodrama, and that is usually as destructive, mentally, as the other is morally.—N. Y. Freeman's Journal.

## German Catholics and the Pope's Jubilee.

A mass meeting in the Hippodrome in honor of the golden jubilee of the priesthood of Pope Pius X. will be held Sunday night, Sept. 20, at the opening of the fifty-third annual national congress of the German Catholic Central Society in Cleveland. Prominent Catholics from all parts of the country are to attend.

Rt. Rev. Diomede Falconia, apostolic delegate; Bishop Koudelka and Mayor Johnson will be the best known speakers. Joseph Matt of St. Paul will deliver an address in German on the Papacy, the Bulwark of Unity and Faith."

A chorus of 1000 children from the German Catholic parishes will sing a jubilee hymn in honor of the Holy Father, accompanied by a double orchestra. At the close Mgr. Falconio will give the Papal blessing. —Catholic Columbian.

## METHODIST MINISTER

### Pays an Eloquent Tribute to the Catholic Church.

"Shall we go back to Christ? If not, to whom?" was the topic of a sermon at the Plymouth (Pa.) Methodist Church, by the Pastor, Rev. James Benninger. It was based upon Peter's question as recorded in John vi., 69: "Lord, to whom shall we go? Thou hast the words of eternal life."

After speaking of the universality of this cry in this day, as in all others, the speaker told of the various schools in the time of Christ, and then argues the general unsatisfaction of the first three as compared with the real Christian religion.

In concluding the speaker argued that "if men would only come back to Jesus, how He would tone up the life and give back the lost glory. He only can satisfy because only He 'has the words of Eternal life.'" Continuing, he said:

"We hear much carping and criticizing these days about the different methods to attract men to church. The Protestant world has gone almost to the limit in adopting means to secure this desired end. We have seen the magic lantern exhibition, and listened to addresses on the lake poets, we have heard classical singers and eloquent orations, but the men were no nearer the kingdom than before. We have fumed and fussed and worked ourselves into a frenzy, while the Catholic Church, without any effort on her part, has gone on in the even tenor of her way solving the problem to the satisfaction of her hierarchy.

"How does she do it? How does she get men out of bed on Sunday morning at an early hour—men who work late on Saturday night? How does she fill the streets on Sunday morning with worshippers when the Protestant world is fast asleep? I know some of the explanations that are offered, but they do not explain. Many that we have heard and read only seems childish twaddle. One man will tell you that the Catholic Church contains nobody but ignorant people. But is that true to the facts of the case? Do we not know of brilliant lawyers and judges and professors and business men who are devout worshippers at her shrine? But if it were true that she had only ignorant people, would not the criticism pay her a high compliment? For every Protestant clergyman in Christendom knows that the hardest people to get along with are ignorant people. A church that can gather and hold the ignorant rabble has a vitality very much to be desired. But the criticism is not true.

"Another man will tell you that the Catholic Church scares people into her fold. How often have you heard that? But that explanation is no better than the first. You can readily see how one generation might be frightened into doing something, but who is willing to believe that twenty generations can be worked upon in the same way? The scarecrow method is bound to play out with the growing years. No. such explanations as we usually hear explain nothing. Her secret lies deeper.

"The reason the Catholic Church succeeds in spite of our misgivings, is because she is true to the central fact of revelation. She makes the death of Jesus the center of her devotion, and around that point she organizes all of her activities. When you see a company of Catholic people on Sunday morning on the way to Church, you can be assured of this; they are not going for the sake of fine music; they are not going to hear an eloquent dissertation on 'Dr. Jekyl and Mr. Hyde.' They are going to that place of worship to attend the mass. What is the celebration of the mass? It is what we call the celebration of the Lord's Supper. That fact is kept prominently before the mind of every Catholic. What is the first thing you see as you approach a Catholic church? A cross. What is the first thing you see as you enter that church? A cross. What is the first thing you see a Catholic do as he seats himself in that church? Make the sign of the cross. What is the last thing that is held before the eyes of a dying Catholic? A cross. He comes into the church in childhood imbued with the death of Jesus; he goes out of this world thinking of the death of Jesus.—Pittsburg Observer.

## Influence of Music.

The great Catholic composer, Palestrina, who died February 2, 1594, spoke thus on the influence of music:

"Music exerts a great influence upon the minds of mankind and is intended not only to cheer them, but also to guide and control them, a statement which has not only been made by the ancients, but which is found equally true to-day. The sharper blame therefore, they deserve who misemploy so great and splendid a gift of God in light and unworthy music, thereby exciting men, who of themselves are inclined to evil, to sin. As regards myself, I have from youth been affrighted at such misuse, and anxiously have I avoided giving forth anything which could lead anyone to becoming more wicked or unrighteous. All the more should I, now that I have attained to riper years, and am not far removed from old age, place my entire thoughts on lofty, earnest themes, such as are worthy of a Christian."

An Oil That is Prized Everywhere.—Dr. Thomas' Eclectric Oil was put upon the market without any flourish over thirty years ago. It was put up to meet the wants of a small section but as soon as its merits became known it had a whole continent for a field, and it is now known and prized throughout this hemisphere. There is nothing equal to it.

## EUCHARISTIC CONGRSS

### Will Be an Epoch-Making Gathering in England.

Commenting upon the coming International Eucharistic Congress in London, England, the Daily Mail of that city says:

"All the Roman Catholic world is interested in the coming gathering of dignitaries of the Sacred College and the fact that the Pope has specially appointed a Papal legate to preside over its deliberations is an indication of its importance. It is probably the first time a Papal legate has visited this country since the days of Cardinal Pole, who was appointed legate in the reign of Queen Mary. The legate chosen is one of the Cardinal Bishops from the Papal Curia in Rome, Cardinal Vincent Vannutelli, Bishop of Palestrina.

"The eight Cardinals who will assist the Pope's legate form a distinguished group. They are Cardinal Moran, Archbishop of Sydney; Cardinal Gibbons, Archbishop of Baltimore; Cardinal Logue, Archbishop of Armagh; Cardinal Lecot, Archbishop of Bordeaux; Cardinal Fischer, Archbishop of Cologne; Cardinal Mercier, Archbishop of Mechlin, Cardinal Ferrari, Archbishop of Milan, and Cardinal Mathieu, from the Papal Curia in Rome.

"Considerably over a hundred archbishops, bishops and mitred abbots are also preparing to journey to London to take part in the historic and picturesque ceremonies which will be a feature of the congress. They are coming from England and Wales, Ireland, Scotland, France, Belgium, Holland, Germany, Austria, Italy, Spain, Algeria, Central Africa, Cape Colony, India, Burma, Canada, the United States, Mexico, Brazil, Australia and New Zealand."

## Divorce Judge on Mixed Marriages.

During the hearing of a divorce suit, in which the petitioner was a Catholic and respondent a member of the Church of England, Mr. Justice Simpson, of Sydney, Australia, said that in his opinion mixed marriages were as a rule a mistake, and it would be a very good thing if they could be stopped. In the case before him the parties had been married in a Unitarian church. That made the whole thing a nice sort of mixture. It had been a mistake from beginning to end. A divorce would not be any good to petitoner, as she could not be married again, according to the views of her church. The best she could do was to accept a judicial separation. With that there was always a chance of the parties going together again.

The advice of the judge was adopted by the parties, and the case was adjourned for a day, in order that a reconciliation might be made if possible.—Melbourne Advocate.

# Being Laughed Off the Stage.

You say that whein you have turned the laugh on your antagonist he is undone. The laugh has been turned on Socialism and in the countries where it is most powerful it is hiding its face in shame. It all came about by the necessity that confronted them of declaring their ultimate intentions. As long as they remained in the air and confined themselves to glittering generalities they could hold their own. The world was always weak in logic. But they have reached the practical stage in their development, and the show they make of themselves is ludicrous in the extreme. In Italy and France they have advanced farther in their programme than in any other country. This is because in these countries the government own the railways and the railroads employ millions of men, directly and indirectly. They have set their foot on the promised land. They now demand not only employment at good wages, which might be pardoned them; but they want a "judicial standing." And by that they mean that they shall be invested with privileges not accorded to other men, such as is enjoyed by judges, senators, magistrates and other high functionaries of state. They shall not be subject to ordinary legal procedure, but must be tried under laws applicable to them, and to them alone. Their employment under the government is a property, and they must be accorded the privilege of defending it by specially organized courts and before juries of their partial selection. This "judicial standing of the employed" is the burning question now agitating Italy and France.

In these countries the governments have various monopolies employing many hundreds of thousands of men. All these want their "judicial standing" determined also. In France the Republic would not stand a single day were it not for the support of its millions of employes. These are becoming so reckless in their demands that the troops are called upon every now and then to draw their swords, charge the embattled mobs, and even open fire on the people to prevent greater bloodshed. They are predicting the fall of Clemenceau; but if that dirty little fellow falls, who can hope to stand?

But in Italy the Universities employ a large corps of professors. These are at present on strike. They, too, would have their "judicial standing" defined, and because the national parliament permitted one of its members to speak disrespectfully of the men of the cap and gown the latter have demanded an apology, and failing to get it and an increase in salary as a dernier, they threaten to go into the peanut business or something else still less dignified. The present Italian Cabinet is on its beam ends, because of this row of the pedagogues.

In England the Socialists see that judgment day is coming, and they are rallying the women to their support. The falling off in their voting strength, consequent upon the frightful onslaughts of the press, must be made good; and the plan is to enfranchise the women. For something must be done, and done very quickly, or the Socialist day is irretrievably lost. This explains the storming of Parliament and the attacks on the heads of Government in their offices. But it is the spasm and agony of the movement. It cannot long survive. The fact is becoming plainer and plainer every day that the Socialist plan of society is an impossibility; a chimera; a fraud exploited for the sole benefit of schemers and mountebanks. We are glad in this country to have a back seat at the dismal farce.—Western Watchman.

## Protestants and Our Saints.

A Protestant minister in Lisbon, N.H., the Rev. Mr. Clapp, has encouraged the young people of his congregation to form a society which he calls a St. Francis Fraternity. Its object is "to develop Christian life among its members, by healthy exercise of the body, mind and soul, and to do Christian work in the world, so far as they possibly can by living honorably before all men, by helping the sick and the unfortunate and lending a helping hand wherever they may." It is interesting to note the growth among Protestants of appreciation of Catholic saints. St. Francis of Assisi has long been a favorite with Protestants; and this great friend and follower of Christ has, we may be assured, interceded successfully for the souls of his Protestan admirers, so that admiration for him has developed into admiration for the Church which produced him, and has led to many conversions.—Sacred Heart Review.

## Facts That Are'nt So.

(From the Ave Maria.)

Our readers will remember an entirely unsupported statement made not long ago by a denominational organ relative to the number of Catholic clergymen in this country who in recent years have left the Church. Asked for specific details, names and dates, ehe organ was silent and—discredited. Just what reliance could be placed in general assertions of this nature may be judged from the preposterousness of a similar statement as to the number of ex-priests in France. Appealing to the liberality of Protestants in behalf of an "Ex-Priests' House," a renegade Franciscan, M. Le Garrec, speaks of 1500 French priests who have left the Church within the past ten years. Now, a Protestant pastor, M. Meillon, has published a brochure containing a detailed account of all French sacredotal perversions from 1870 to 1906. They number scarcely eighty, about one-nineteenth of the thousand and a half whom the veracious M. Garrec has conjured up from the depths of his inner consciousness. The trouble with a good many Americans as well as French statisticians as to the number of seceding priests seems to be that they "excogitate their facts."

The new Socialist programme published over in France does not contain a demand for woman sufferage. And presumably for an excellent reason. The comrades are painfully aware that, if the women of France had a vote, such tyrants as Clemenceau, Briand and Jaure would be voted out of office and the nuns allowed to return.


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