

TRICIAN

RELIGIOUS EDUCATION.

...postal telegraphy, ... attracted great ... the law makers and ... His system of ... 'aphy' has undoubted...

... active men as ... making American ... synonym throughout ... combination and con- ... ingenuity and intelli-

... Sunday news, in an ... of the new inven- ... man himself:

... excellent education ... a telegrapher just as ... beginning to show itself ... development. His rise ... filled every posi- ... dependent. It was in ... brought out his first ... Delany line adjuster, ... he has taken out more ... on apparatus and ... first really great in- ... multiplex system of ... which six messages ... tted over one wire, ... direction or six in one ... taneously. This systa- ... cal operation in ... graph offices for seven ... It has recently gone ... ost entirely because of ... is it subject to by ... d currents set up by ... rley rails. Mr. De- ... years at Washing- ... he gave testimony ... ate Committee ap- ... ire into Senator But- ... stal telegraphy. He ... newspaper man, hav- ... Washington correspon- ... York paper.

... on board of the pro- ... lany's automatic sys- ... ears. During this time ... t up in his laboratory ... South Orange. This ... ro-story building, and ... y keeps all his instru- ... and records, valued at ... s of dollars. He has ... and an interesting col- ... lectible relics of his- ... He is independently ... able to carry on his ... tment embarrassment. ... rns several fine houses ... al section of the vil- ... cious figure in town. ... military bearing and ... and he never fails to ... on as he journeys from ... the laboratory, accom- ... vo dogs, Multiplex and ... y, the latter named ... scientist.

... issue of foreign patents ... invention may not be ... l, but its leading fea- ... outlined by himself: ... ending the messages by ... directly into the line, ... composed on a tape by ... representing the Morse ... this tape is passed ... line transmitter, which ... action sends the char- ... wire at a rate ... full carrying capacity. ... re between New York ... ia fifty or more per- ... of machines may be ... ating messages on tape ... more persons at the ... he line receive the ... rse characters and ... a. One of the most ... ures of the system, as ... other so-called rapid ... perforation of the ... st method with the ... nary Morse operating ... by complicated machi- ... could require specially ... rs, as in the case of ... plan, which has been ... d. Under my system ... h operators in the ... llable at once for the ... ing the messages on ... any previous training ... whatever, beyond that ... eady possess, the op- ... ing precisely the same ... ing messages directly ... by the old method."

... The key note of the lecture delivered, at the Teachers' Convention, Columbia University, by the Rev. Thomas McMillan, C.S.P., was that morality cannot exist without religious teaching. This lecture was the last of a series. Assuming the need of religion for the complete development of physical powers, the lecturer began by asking when should religious instruction for the child begin. In early childhood the mind is docile and willing to accept teaching at home and at school. First impressions are the last forgotten, and while the model child may be led astray in after life by force of passion or bad example, with advancing age there is always hope of a return to the right way.

The starting point is the mother's love. This is a conspicuous truth with regard to religious education. The mother's love is a dominant factor in the child's life. In the case of a Christian this maternal instinct is a sixth sense. The father, with his authority, is also a strong factor in the development of the child. The clergy of the Catholic Church undertake to co-operate with parents in the teaching of religious doctrine, but parental responsibility is always clearly recognized as the paramount duty. For the maintenance and promotion of the parochial school each Bishop is responsible in his own diocese and each priest in his own parish. After citing, in support of this, an extract from the United States, assembled in the year 1884 at the third Plenary Council of Baltimore, the lecturer turns to the question of curiosity, so natural in children, and especially concerning religion.

A CHILD'S CURIOSITY:—In dealing with this phase of the subject, Father McMillan says:

"Every child wants to know about God and has intimations of immortality and duty. These instincts, it is true, are of themselves undetermined and without content; they are the reaching out of rational natures to something, the need of which is vaguely felt. Every sane and complete system of education ought to be directed to the satisfaction and guidance of this primary curiosity. Like other qualities, it is developed by exercise, stimulated and invigorated by legitimate gratification, and paralyzed or enfeebled, if stifled; or seeks, if denied satisfaction, an outlet through grotesque channels."

An extract bearing directly on this point was given from an article by Rev. Timothy Brosnihan, S. J. It reads:

"If, at an age when this intellectual quality is active and keen in all healthy children, its exercise is eliminated completely from what they are taught to consider their principal formation, and if it is declared illegitimate as an element of their largest mental activity, two results will naturally follow. First, children will unconsciously infer—and who will pronounce the inference invalid—that religion is relatively unimportant or absolutely out of place in their ordinary daily life. Secondly, the religious instinct becomes inactive, gradually sleeps; in some cases, to awake no more to efficient activity, in others to manifest itself later in misdirected ways.

"Every normal human being has an instinctive thirst for knowledge regarding the ultimate source of its nature and the purpose of its existence, and a craving to satisfy it. In the case of a child whose mind when unfolding, is kept in an environment of religious darkness, this intellectual curiosity may become extinct; but it will more generally become deranged and finds expression in after life in uncouth superstitions and becomes an instrument with which religious healers and profit-

SACRED MUSIC.

The Holy Father has issued the following, "Motu Proprio":

By our "Motu Proprio" of the 22nd November, 1903, and by the subsequent Decree, published at our order by the Congregation of Sacred Rites on the 8th January, 1904, we restored to the Roman Church its ancient Gregorian Chant, that

seeking prophets may form fantastic cults. Witness the religious vagaries which really disgrace us as an intelligent people, and yet are accepted by men and women amongst us possessing at times a notable degree of merely intellectual culture."

A CHILD'S RIGHTS. — The next section of the lecture deals with the child's right to know the teachings of Christ. Through the merits of His redemption the child acquires the right to heaven. This is a Celestial inheritance not dependant on worldly rank. When this doctrine is explained to children, it inspires confidence and hope, and elevates the imagination. The memory of the little baby brother or sister in the grave yard is coupled with a bright and beautiful picture, and so death, while a mystery, is robbed of its horror. When at a proper age to receive religious instruction the child should be sent to Catechism, or, if this cannot be done, should be taught his catechism at home. The lecturer then dwelt upon Bible history and all the matters that a child should be taught and has a right to know.

SCHOOL INSTRUCTION. — It is thus the reverend lecturer brought his subject to a practical climax:

"In the parish schools a half hour each day is given to religious instruction with review work on Sunday. Most of our Sunday schools provide some extra week-day classes after school hours in addition to the regular sessions lasting from one or two hours on Sundays. The question of attendance at Sunday school is a somewhat difficult one to settle. By holding it in the morning after a children's Mass the attendance may be perceptibly increased, as it may be also by accentuating the social side and making the weekly meetings a source of pleasure to pupils and teachers. But unfortunately these measures sometimes fail, and as the compulsory school law does not include the Sunday school, the zealous advocates of religious instruction for the young must make excursions to the "submerged tenth" of population. Here he will find a wide field for the study of human nature under varying conditions. Often the discovery is made that as charity should do the evil does—"begins at home." Then the question resolves itself into a study of the defective parent rather than the defective child.

"In his own inimitable way Father McMillan related a number of anecdotes showing that a high degree of tact, coupled with no little patience, is often necessary to secure the co-operation of parents. It is quite safe to assume that even the stern and impartial parent entertains secretly a high regard for the natural virtues and mental endowment of his offspring. One who would secure the aid of such a person must give some recognition to those supposedly fine qualities, the discovery of whose existence may entail long and patient search on the part of the teacher.

"More than all, however, the child himself must be made a subject of loving study. No child should be frightened or intimidated. Instead, his confidence should be gained by an extension of good-fellowship and mutual respect. A Sunday school director who is also a child's confessor possesses a great advantage in this respect, for the child feels that here is a just yet kindly judge to whom he can give his confidence and who will deal with him "on the square" in his small trials and difficulties. This privilege of discussing personal matters with one outside his immediate family leads in the child that development of personal responsibility which is so important a factor in the formation of character."

chant which it has inherited from the fathers, which it has zealously guarded in its liturgical codes, and which the most recent studies have very happily brought back to its primitive purity. But in order to complete, as is fitting, the work that has been begun, and to furnish our Roman Church and to all the Churches of the same rite the common text of the Liturgical Gregorian melodies, we have decreed to undertake with the type of our Vatican printing office the publication of the Liturgical Books containing the Chant,

of the Holy Roman Church restored by us.

And in order that everything may proceed with full knowledge on the part of all those who are, or will be, called by us to offer the tribute of their zeal to a work of so much importance, and in order also that the work may go on with due diligence and speed, we lay down the following rules:

(a) The melodies of the Church called Gregorian will be re-established in their entirety and purity on the faith of the most ancient codices in such a way, however, that particular account will also be taken of legitimate traditions contained in manuscripts in the course of centuries, and of the practical use of the modern liturgy.

(b) Owing to our special predilection for the Order of St. Benedict, recognizing the work done by the Benedictine monks in the restoration of the genuine melodies of the Roman Church, especially by those of the French Congregation and of the Monastery of Solesmes, we desire that in this edition the editing of the parts which contain the Chant should be entrusted in particular to the Monks of the French Congregation and to the Monastery of Solesmes.

(c) The works thus prepared will be submitted to the examination and revision of the special Roman Commission recently established by us for this purpose. It lies under the sworn obligation of secrecy undertaken with regard to everything concerning the compilation of the texts and the process of the press; which obligation will also be extended to other persons outside the Commission who may be called on to help in the work. They must, moreover, carry on their examination with great diligence, permitting nothing to be published for which a suitable and sufficient reason cannot be given, and in doubtful cases consulting, besides the Commission and the editors, other persons who shall be deemed skilful in this science and capable of giving an authoritative judgment. If in the revision of the melodies difficulties should occur by reason of the liturgical text, the Commission must consult the Historico-Liturgical Commission already established by us in connection with the Congregation of Sacred Rites, so that both may proceed harmoniously in those parts of the books which form a common object of the labors of the two.

(d) The approbation to be given by us and by our Congregation of Sacred Rites to Chant books thus composed and published will be of such a nature that it will no longer be lawful for any one to approve of liturgical books, if these, even in the parts which contain the Chant, are not entirely in conformity with the edition published by the Vatican printing office under our auspices, or at least, are not, in the judgment of the Commission, so conformable that the changes introduced can be shown to proceed from the authority of other good Gregorian manuscripts.

(e) The literary proprietorship of the Vatican edition is reserved to the Holy See. To publishers and printers of every nation who shall make the request, and who upon definite conditions shall offer a sure guarantee of knowing how to carry out the work, we shall grant the favor of reproducing it freely, as best may please them, to make extracts from it, and to circulate copies of it wherever they desire.

Thus, with God's help, we confidently hope to be able to restore to the Church the unity of its traditional Chant in a manner corresponding to the science, the history, the art and the dignity of liturgical worship, so far at least as present studies permit, reserving to ourselves and our successors the right of arranging otherwise.

Given at St. Peter's, Rome, on the 25th April, 1904, Feast of St. Mark the Evangelist, in the first year of our Pontificate.

POPE PIUS X.

OUR BOYS AND GIRLS.

BERT CONWAY'S SUCCESS. — Albert Conway, come to my office after literature period to-day. I wish to see you without fail," said Father Merritt, and bidding good morning to his pupils, left the classroom.

"Say, Bert, you will be trouble about that essay," remarked Jimmie Smith. "You can write in fine style and the subject is very easy. I know you could make a good composition of it if you try." "Honestly, Jimmie, it is very hard

for me to write an essay. I don't want to go into the contest, though I think it is about entering it that Father John wishes to see me."

Bert had guessed the prefect's desire to the letter. Father Merritt knew the boy's capabilities, and wished to develop the latent genius.

"Good morning, my boy," he said as Master Conway entered; "I wish you to compete for the essay prize. Your mother's happiness depends on your advancement; do not permit her to forfeit this on your account. Come, try, you may win."

These few words encouraged Bert. So he determined to make use of his imagination. To write a good essay meant much mental labor for the fortnight which remained until the close of the competition. Friday afternoon came, and Bert decided to think of "American Heroes," the subject of the composition. Scarcely had he arranged himself in the study hall when Jimmie Smith's cheery voice called:

"Say, captain, all the boys are waiting in the ball grounds for you."

Bert was astounded. He had not thought that Friday was practice day, and he knew what the consequences would be should he, as captain of the "Invincibles," absent himself. At length he replied:

"Jimmie, tell the boys I'll be with them in a few seconds."

Slowly he laid aside his pen and left the hall. Two things offered themselves: To resign the captainship in favor of Will Pierce or to give up the contest. By doing the latter his mother would forfeit her happiness. These two great questions were to be solved within a short time, and Bert did not feel capable of the solution.

As he entered the football grounds he was greeted by a chorus of welcomes, for the team respected the captain. Captain Conway made a feeble effort to seem cheerful, though his heart was heavy.

"Boys," he began, "I must resign my place to Will Pierce. I know it means a great deal to you to win the game. I am certain, however, that Will is worthy of the position. He will carry the colors to victory."

Suddenly the team, angry and surprised, crowded about him.

"Albert Conway," said Fred Sherman, "you have been our captain and friend for two years, but to-day you have aroused our anger by an untimely act without an explanation. Therefore you will be obliged to bear the disgrace if we have the misfortune to be defeated."

Bert left the ball ground disgraced, but the words, "For my mother's happiness," lightened his burden.

Victory greeted the "Invincibles" on the day of the great game. Bert Conway was the happiest boy in St. Charles College when he heard of this new triumph, though his resignation had been the greatest sacrifice ever demanded of him. After the game, however, the victorious team subjected him to many taunts, and often was the lad made miserable.

Several weeks had passed since the great game, and all the essays had been collected. Bert had worked hard, and like all the other contestants, was feverish with excitement when the desired day arrived.

At three o'clock the students in the junior classes were assembled to hear the lucky boy's name announced. Their hearts were beating wildly as Father Merritt ascended the platform.

"The gold medal," he began, "for the best essay on 'American Heroes' is awarded to Master Albert Conway, whom I heartily congratulate."

Before the astonished lad could reach the platform the entire mass of boys exclaimed:

"So do we congratulate you, Bert Conway!"

Thus did Bert's troubles in the College terminate; the hatchet was buried forever.

In a great city Albert Conway has become famous for his orations. The gold medal which he won at St. Charles many years ago for the prize essay he has always worn. "The remembrance," as he says, "of Bert Conway's first success." —Mary G. Doyle in the Sunday Companion.

Faith and obedience are bound up in the same bundle. He that obeys God, trusts God; and he that trusts God, obeys God.

A Catholic Layman On the Work of the Hour.

On the occasion of the presentation of \$50,000 to the Catholic University of America by the Knights of Columbus for the foundation of a chair of secular history, Hon. John J. Delaney, a prominent and widely known member of the order, was one of the orators of the day. His address was an admirable exposition of true Catholic sentiment. He spoke as follows:

I am going to give you one promise—one promise will go at this hour of the afternoon—that as you have waited so patiently and have listened so enthusiastically to what has been said by those who preceded me, I do not propose to occupy your time, and you can soon be dismissed in peace.

I feel, however, that I should say a word to rescue this occasion from the imputation of having been concocted in a vainglorious spirit by the organization which is the donor of the chair to-day. My friends, nothing is further from the thought of the organization. If it had its way, its directors would come in by the back door of your city, deposit with the Very Reverend Rector the check which is to-day to be given to establish this chair, wish him well, ask a blessing upon our Order, and then depart from the city as silently as we came. But it was believed that we should let our light shine before men, in order that the example might be shown to others; and if you find us in the gap with our plumes flying in the wind to-day, it is not our choice, but rather that we should serve as an example to inspire others to do something like that which we have accomplished this afternoon.

It is the hope that the good work will go on, and that the fourth procession will only be a harbinger of the 400 processions yet to come, and speedily we hope, until every conceivable line of education, until every possible department of learning shall have its chair, and that the foundation stones shall be given by the free hearts of American Catholics who love learning as dearly as any people in the world.

My friends, the sum which I give to-day is a paltry one; large though it may seem, it is a small drain upon the resources of men of energy like ourselves. But at the same time it serves the purpose of signaling one thing, and that is that we are loyal to the Church of our fathers. That the Church of our fathers is our Church, and that we are resolved also that the Church of our fathers shall be the Church of our children and of our children's children.

This is a testimonial not so much of our desire to unfold the truth that, may have been suppressed, or that may have lain forgotten. This is a testimonial to Catholic education, higher and lower, intermediate, and of every form, and it comes as a gift in that spirit. My friends, we must remember this, that while this is a testimony of our loyalty to our faith, it is also a testimony of our loyalty to the Sovereign Pontiff and the Hierarchy of the American Church. Let every man, whoever he may be, however lofty his station in the Church or in the State, however humble his station, if the Hierarchy of this country declare, and Rome approves their declaration upon any score or any line of conduct—if that man does not throw himself into the work, he is disloyal to the cause of the American Catholic Church.

We know that in the history of the world that disloyalty sometimes to a policy that has been approved has done more harm than heresy. And therefore we are here to-day to stimulate the fervor of the Catholic people and to teach others, as far as we may be permitted to do so, to follow our example, not the example that we set, but one which has been set for us, and which we follow, in order that some good may be done by men observing the good that others have done before them.

My friends, there is an important consideration for us in all this. We are a benevolent organization in the common acceptance of that term. There is a great discussion going on in one of the New York papers now about the question of the survival of dogma, about the perpetuity of religion, and men have come from all parts, men who rush in where angels fear to tread, to discuss this great problem, which has interested the human mind from the beginning of human habitation upon this earth. Now Mr. Goldwin Smith wrote a book a few years ago on the philosophy of history, and while we are on the subject of history, it might not do any

harm to consider his proposition. He says it is astonishing how many benevolent organizations there are in the State and throughout the United States, and throughout the world, and he says that this manifestation of benevolence, which is doing good in a material way, man for man, which the churches have undertaken is evidence of the fact that they are trying to secure some other ground upon which to survive than their dogmatic foundation. My friends, this is the man who teaches the philosophy of history, and when the great acts that make the history of the world are to be examined and motives are to be assigned to men, this is one of the men who comes in to tell the world why certain effects were produced by certain causes. He says that benevolence is a manifestation of the spirit of the people breaking away from the ancient faith. Listen for a moment to Him who is our foundation stone. He says: "A cup of water given in my name shall receive an exceeding great reward." He tells the story of the Good Samaritan who succors the man who has been injured; and if it is out of the department of material aid, does he not bend over the prostrate form of a sin-stained woman, after having asked the question of the cowardly crowd, and they have slunk away—does he not lift her up and say, "If none of these have accused thee, then neither shall I; go, sin no more." And whether it be the work of reforming delinquents, or whether it be the work of alleviating pain or remedying diseases, if that be the manifestation of benevolence, it is the manifestation of the spirit of Christ in modern society, and the greatest possible assurance that religion is increasing rather than decaying. Yet this man is one of the philosophers of history, and I have no doubt you dip into his books and permit your children to dip into his books, although Mr. Goldwin Smith turns and twists every fact against your religion.

My friends, I promised you that I would hold you but a minute. This is not the first time I have addressed vast audiences in the open air. But, my friends, I solemnly avow this beautiful evening in the springtime that I never did it before such an illustrious background.

I believe that there is work for us yet to do. The organization which we represent is, I believe, according to the language of the Most Reverend Archbishop of Philadelphia, not a Catholic organization, but an organization of Catholics. But, my friends, we live by the suffrance of the Church, and hearts that have loved the Knights of Columbus, that have grieved over their sorrows, and have rejoiced over their successes, would turn to stone if the organization met with the disapproval of the Church, and the hands that lifted it up with willing, loving and enthusiastic spirit would, if disapproval of the Church were to descend on that organization, be the hands that would willingly tear it down.

You, my brothers, know very well, and solemnly have we given our promises to each other, that if the time should ever come when the Church would frown upon this organization, and we should have to take sides, we have solemnly vowed that we would take the side of the Church even against the organization. And so, my friends, we are not working for to-day. We are working for the future. What little good we can do is to plant the seed, the fruit of which others shall reap. We know, every one of us, as we enter our Council chamber, we give the assurance to one another that time is fast fleeting away, and that every man of us is doomed to die, and we never enter our Council chamber without giving that assurance to ourselves and to each other. We have then but our time in which to do our work. We are not working for ourselves, for we are conscious that we have eaten the fruit that our fathers have planted for us and we rejoice that they gave us strength and transmitted to us the faith. All we can do now is to so live as to deserve the honor of our children after we have sunk into the silent grave, that they will speak of us as their fathers, have the same creed that we gave to them, and give testimony to the fact that it is good because their fathers before them loved it, and if necessary would die for it.

It is so easy to meditate on a far-off heroism, so difficult to cut off a little self-indulgence quite near at hand!

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