

# The Catholic Record.

"Christianus ubi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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## The Catholic Record.

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### WANT OF UNITY AMONGST THE SECTS.

Bishop Clifford (Episcopal) bemoans the lack of unity among the various sects, and assigns it as the chief cause of their failure with the heathen. No doubt it has a certain effect, but the Bishop must furnish a more adequate reason for it than the one given. And so he wants unity! We are to blame for the sad state of affairs! We have been too stiff with Dissenters. We must have more fatherly love and all that kind of thing you know! With a little charity and forbearance, we Episcopalians will march cheek by jowl with Dissenters into the blessed haven of unity.

Why doesn't he try Dr. Arnold's scheme "that all sects should be united by Act of Parliament with the Church of England, on the principle of retaining all their distinctive errors and absurdities." It would work better, we woen, than the brotherly love business. However, we wish the Bishop well. We could not help thinking as we read his address that John Ruskin must have seen something similar when he said that the English liturgy was evidently drawn up with the amiable intention of making religion as pleasant as possible to a people desirous of saving their souls with no degree of personal inconvenience.

### JOTTINGS.

Some time ago we saw a series of articles on the subject "Is Society Deteriorating," from the pens of "society leaders" and the sundry other females who troop through the country lamenting in strident tones the woes of the poor down-trodden women. It is consoling to see them, despite their many social duties, outlining the duties and sphere of their sex. It betokens an interest in the poorer classes—the seamstresses who make their luxurious robes and who are rewarded with princely munificence. Are they waking up to a knowledge of their mission.

Without attempting to answer the question, we may advise them to give an attentive perusal to the sermon of Cardinal Gibbons on "The Christian Woman." It is brimful of sound advice, whose following will bring peace and comfort to the aching brains of the fair ones who have been laboring with that social problem. They may not view the sermon with marked favor; but they will, in their desire to break the chains that for ages have bound woman to the mean and sordid things of life, and to uplift her into the serene atmosphere of equalitarianism, not allow personal prejudice to prevent them from profiting by its wisdom. The Cardinal has no pity on the females who stomp the country presumably for woman's rights, but to our mind to gratify a sickly vanity or through morbid excitement. He regards "women and society leaders, in the higher walks of life, as the worst enemies of the female sex. They rob woman of all that is amiable and gentle, tender and attractive. They rob her of her innate grace of character, and give her nothing in return but masculine boldness and brazen effrontery. They are habitually preaching about woman's rights and prerogatives, and have not a word to say about her duties and responsibilities. They withdraw her from those sacred obligations which belong to her sex and fill her with ambition to usurp positions for which neither God nor nature ever intended her."

The women who are truly Catholic will never merit a rebuke such as came from the lips of the Cardinal of Baltimore. They know their position, and they know also that the masculine woman is lacking in the graces that are the peculiar ornament of womanhood. The strong woman is not the lady whose life's horizon is bounded by social pleasure or she who longs to be man's competitor in the professional and commercial world, but the maiden and mother who are gentle and tactful, content to influence in and through the home, and strong with the strength that wells up from the hearts that are pure.

Protestants indeed deplore the low tone of morality, the scanty respect that

is paid to the marriage bond; but they should, whilst fastening the blame on disordered passions, remember that it was all sanctioned by the early Reformers, who despised virginity and celibacy and taught by precept and example that modesty and purity were as valuable as they were impracticable. Luther's sermon on "Marriage" is a standing insult to every Protestant matron. That their doctrine became the prolific matter of every species of debauchery is vouched for by history and attested to by Luther himself, who declared that "as soon as our Gospel began decency and modesty were done away with and everybody wished to be perfectly free to do whatever he liked." The new religion, championed by apostates and libertines, could not but have a message of shame for womanhood.

If the name of wife is held to day in honor it is because the Catholic Church has been the protecting angel of the fireside and the uncompromising foe of everyone and everything that menaced the stability of the marriage bond.

Our Protestant friends showed recently a laudable zeal in their campaign against Mormon Roberts. Still what is the difference, practically speaking, between Mormonism and divorce? A Mormon may have three or four wives at the same time, and a Protestant may have twenty, provided he marries one after another and keeps but one at a time. He may have twenty women living in different sections of the country who rejoiced at one time in the title of wife, and still enjoy the respect of his fellows; but the Mormon is hounded down and execrated. He should be, and justly so; but we fail to see why the believer in divorce is not as potent a factor in the degradation of woman as the Mormon.

One subject that calls forth the hysterical eloquence of the average woman's righter is the superiority of the womanhood of this generation to that of all others. No doubt there are women in our age who are the very salt of the earth, but those who are familiar to the reading public—from the women who marry titles and fill the earth with the noise of their merry-makings, to the forward, shameless maids and matrons who run after celebrities, naval heroes and pianists preferred—warrant us in believing that the much vaunted superiority is far from being unquestioned and unquestionable.

Our friend the editor of the Presbyterian Review was certainly in optimistic vein when he outlined the brilliant future that awaits Protestantism after she has met and vanquished the forces of Rationalism. Despite the prophecy, we are, to say the least, in a dubious state of mind, because Rationalists have a thorough contempt for the sects. Mr. Lecky says—and he ought to know—that "amid all those semi-religious revolutions which have unheeded the faith of thousands, and have so profoundly altered the relations of Catholicism and Society, Protestant churches have made no advance and have exercised no perceptible influence. Whatever is lost by Catholicism is gained by rationalism; whenever the spirit of rationalism recedes the spirit of Catholicism then advances. Draper asserts that Catholicism has a unity, a compactness, a power which Protestant denominations do not possess; and Mallock calls the Catholic Church the only historical religion that can conceivably adapt itself to the wants of the present day without virtually ceasing to be itself: "It is the only religion that can keep its identity without losing its life, and keep its life without losing its identity; that can enlarge its teachings without changing them; that can be always the same and yet be always developing." The editor will see that these distinguished individuals do not apprehend any difficulty from Protestantism.

His remarks on freedom of thought, etc., are an echo of bye-gone polemics. Drs. Briggs and McGiffart probably found that freedom of thought is, according to Presbyterian standards, a very variable quantity. One thing that does not reflect any credit on the intelligence of our friends is to assert that revelation is beyond the ken of reason, and then to appoint reason as represented by the moderator and

council as its judge. If this be not mental slavery, what is it?

The Rev. Dr. Minot Savage gave, in a recent discourse on Abraham Lincoln, a pretty specimen of what a ministerial hotbed can do in a pulpit. He declared there is no man mentioned in the Bible, with the exception of Christ, who can be compared to Lincoln, either for greatness or goodness. His reason for such a sweeping assertion shows a profound knowledge of theology.

And since God is ultimately the author of all "Scripture and the Creator of all grand characters, may we not find a sermon in some of his higher and finer, because later creations."

He could not get above things earthy even when speaking of the Creator! And yet he has "Rev." before his name! On what grounds must he and his kind be given reverence? A man with a God made out of his own fantastic imaginings and conceits, with a creed as flimsy as his theological acquirements, and with an audacity that is the peculiar prerogative of children and fools, takes advantage of a patriotic occasion to bellow things for which he knows nothing. And yet he is allowed to be the spiritual guide of sane-minded men and women! It is no wonder that flippancy and irreverence in the pulpit are uprooting religion from the hearts of the unthinking. In the days of Voltaire the polished epigram was the favorite weapon in dealing with Christianity; but in our days the brutal utterance, the reckless assertion, are the favorite instruments of attack.

What more flagrant violation of good taste could anyone be guilty of than the address of Savage when he undertook to unburden himself about Lincoln's place in the world beyond the grave. His assertion that, according to the doctrines of the Vatican, Lincoln is in hell, is on a par with the rest of his ignorant and idiotic deliverance. He might have, and with interest to his auditors, touched upon Lincoln's claims to the gratitude of his countrymen; but that would bring him no notoriety. It is a notoriety indeed, that is avoided by men who have any pretensions to respectability and truth.

Individuals of the Savage type have a monopoly of it. They like to have their names on the lips of the crowd—the thousands from whom they take everything and to whom they give nothing in return; to see themselves dubbed by newspaper scribes as independent thinkers; but deep down in their souls they must feel they are humbugs—unable even to dress a lie in decent clothing.

### FASHIONABLE LENT AND REAL LENT.

The fashionable world now takes official cognizance of Lent. It is a time when the overstrained and almost worn out votaries of pleasure retire for repairs, so to speak.

An unadvised protracted round of social gaieties is hard on young health and beauty; and cruel in its effect on matured charms. Hence the world begins to find its gain in the ordinance of the Church. Balls, large dinner parties, and theatres are for the time being "bad form." Social leaders set the example of a mild interest in works of charity, and occasional week day church going; and intellectual pursuits fill up the time left by the *masseuse*.

There was a day when this changed attitude of the world would have meant little to any but the smallest fraction of American Catholics.

To-day, with their intellectual advance, and still more with the acquisition of wealth by many of them, it means a great deal.

It fortifies weak and snobbish Catholics, as might also would, in a decorous conformity of exterior behavior to the spirit of the Church during the season of penance; and in so far forth, it is a good thing.

But Lent for a true Catholic cannot be chiefly a season of abstinence from social dissipation in the hope of a large hygienic return.

Self-denial as to worldly pleasures there must be, with much other self-denial. The dance and the play are foregone, and there is fasting and abstinence according to strength and condition; but there must be earnest prayer and soul-searching withal; and to join in the special public services which are ordained for the season, is doubtless much more in the mind of the Church, than to multiply private devotions.

There are some Catholics who having a most un-Catholic dislike to mingling with the plain people in the offices of religion. Could these do a better

thing during Lent than to overcome their snobbishness and add the force of their example to the counsel of the Church?

For the almsdeeds which are good with fasting and prayer, abundant occasions are provided, or the poor we have always with us. We are met at the opening of Lent with the opportunity to help the Negro and Indian missions of our own land; and surely the appeal which these should make to the hearts of American Catholics.

For the rest, it is doubtless better, in Lent, as indeed at all times, to do good to the poor and afflicted in person rather than by deputy. The heart-rending and even repulsive features of true charitable endeavor, so often and so humbly heard which had grown hard and proud amid the uninterrupted refinements of gentle living.

"Remember, man, that thou art but dust, and unto dust thou shalt return." Is the grave salutation of the Church to her children on Ash Wednesday morning; and it is the keynote of a real Lent.—Boston Pilot.

### NON-CATHOLIC MISSIONARY WORK.

Special to the CATHOLIC RECORD.

There is a movement on foot among the converts of the country to organize into an association for the purpose of propagating the Catholic faith by personal example, by social intercourse, by the establishment of Catholic libraries, by the circulation and distribution of Catholic literature and by financial maintenance of Missions to non-Catholics.

While this movement is largely made up of converts to the Church who feel a bond of sympathy among themselves, still there are associated with them a very large number of Catholics who were born in the faith and whose hearts are filled with an apostolic desire of sharing with the many outside the Church the certainties and realities that they themselves enjoy.

This movement has crystallized leagues in Chicago and Philadelphia. In Philadelphia the leading spirit is Miss Eleanor C. Donnelly. In Chicago there is quiet a coterie of bright converts who have already met and adopted a constitution under the Secretaryship of Stephen Merrill. The plan is to have the league a national one in the form of a federation of local leagues, each one the centre of missionary effort in the town or city in which it is located. The movement is entirely spontaneous in its growth, and more than anything else it indicates the depth and extent of the missionary feeling.

In the articles of incorporation of the Catholic Missionary Union provision is made to affiliate into itself such an organization, for the certificate of incorporation reads that "the particular object for which the corporation is to be formed is to procure the services of clergymen and laymen of the Roman Catholic Church to teach and preach as missionaries of their faith," and by-laws adopted at one of the earlier meetings provides that "Besides the Directors there shall be associated members." The directors of the Catholic Missionary Union are Archbishop Corrigan, Archbishop Ryan, Father Deshon, Father Dyer, Father Taylor, Father Elliott and Father Doyle.

A most successful mission for non-Catholics has been ended in Jacksonville, Ill., at which an inquiry class of one hundred and fifty was started. Thirty-three converts were received into the Church.

At Pittsburg, Pa., a mission for non-Catholics was recently given in the Church of St. Paul, and a large amount of literature was distributed. An original idea was embodied in the establishment here of a perpetual mission for non-Catholics which will consist of specially appropriate services, with sermon or instruction every Sunday afternoon at 3 o'clock. This is in addition to the inquiry class, which ought thus to be materially recruited.

The Paulist Fathers have just completed a mission in Nashville, Tennessee, where they completely captured the town, in spite of a counter attraction in the shape of a course of lectures by the Rev. Doctor Rainsford of New York. Eight converts were received into the Church, and the leading papers accorded the unprecedented tribute of over two columns of space daily to report the mission exercises. Word is brought that the only talk heard on the streets and in the stores is concerning the doctrines of the Catholic Church.

The fair-mindedness of those with whom we are called to share our Faith is well exemplified in the following letter of inquiry received from Maine:

"Gentlemen: I am anxious to learn more about Catholicism. Will you recommend some book from which I can learn the true belief of the Catholics, what they have done and are doing towards making the world better, what powers are given to the priests, what instructions to the laity and whether or not they are prohibited to read portions of their whole system of belief and work. Although I am favorably inclined towards Catholicism, I wish to get at the true inwardness of the matter, so that in a talk which I intend to give late in summer or early

in the fall to a local society I can state matters correctly and on the best of authority. I wish to get my information as quickly as possible and have it accurate."

Nor is New England alone in its anxiety to receive the truth. The following sentence from a Tennessee friend of the Missionary Union shows the same interest:

"I have greatly wished while reading of your great mission in New York, that we might have the like in this Southern city, 'university town,' so full of Methodists and Presbyterians."

To show how willingly non-Catholics to-day may be reconciled to the Church, and how the broad spirit of toleration which has grown so encouragingly among us may prepare their hearts for the devotion and practicalities of the Faith, the following incident reported from Baltimore will prove interesting. A boy of twelve was sent to the Catholic parish school, for his parents, who were reduced and well to do people and non-Catholics, preferred that their son should have the advantages of a religious atmosphere during his most impressionable years. Accordingly the child studied the catechism with his companions, and within a year both he and his parents were baptized and earnest Catholics.

At a non-Catholic mission in Lancaster, Pa., the subject of "Marriage and Divorce" was ably handled, and elicited warm sentiments of appreciation and sympathy from local residents outside the Church. The Catholic position on this subject is a welcome surprise to many who have hitherto associated her views with the calumnies and innuendoes of travelling lecturers. Those who overlook the logical sequence of foul living upon false belief will often gladly accept the truth when recommended by an earnest priest for what they know to be noble and pure in daily actions.

### COMMEMORATIVE CRUCIFIXES.

An Excellent Plan for Rendering Homage to Our Divine Redeemer.—Set up Crucifixes Everywhere.

New York Freeman's Journal.

During the Holy Year of Jubilee and at the commencement of the twentieth century the Church Universal, led by the venerable Vicar of Christ, will render special solemn homage to Our Divine Redeemer in various ways throughout the world, says Mr. Dudley Baxter, in the London Catholic Times. Foremost among these will be the erection of commemorative crucifixes and crosses in loving memory of the awful Sacrifice of Calvary, when in bitter agony and mysterious desolation the Lord Jesus Christ shed His Precious Blood for our redemption.

Now, there are many methods in which the Christian Symbol might be specially honored, and may not these be summed up under the following heads?

I. The erection of large crucifixes and crosses in some prominent position inside churches, more especially by the restoration of the Holy Road.

II. The setting up of crucifixes and crosses outside churches, viz., on their exterior walls; also particularly by the restoration of the churchyard cross, and, if possible, of the village or the wayside crucifixes or crosses.

III. The hanging of crucifixes and crosses upon the walls of our houses and wearing them on our persons.

The last method here advocated needs no discussion, but the first two suggestions perhaps should be given some further explanation.

### THE "ROOD, MARY, AND JOHN."

With regard to the crucifixes placed inside churches, there can surely be no question that the old position at the junction of nave and chancel is the place of honor par excellence in the traditional usage of Catholic ecclesiastical decoration. Until the unhappy Reformation period the "Rood, Mary, and John"—that is to say, the Crucifix, with statues of Our Lady and St. John the Evangelist on either side of it, usually placed upon a rood screen—was a universal feature in every Church, whether cathedral, conventual or parochial, throughout the land. For instance, the last Catholic Archbishop of Canterbury, the saintly and distinguished Cardinal Pole, in his interesting Visitation Articles, insists upon its due restoration everywhere in his archdiocese. There is no necessity to recall here the prevalent absence of this beautiful feature in our English churches to-day; alas! there have even been nineteenth century and Catholic iconoclasts, and while many Anglicans are trying to introduce the Rood-screen with its figures in their places of religious worship, contrary to their ecclesiastical law, we Catholics could erect it in ours, but unfortunately fall to do so. Most certainly the exaggerated massive form of its day except in certain Anglican cathedrals and larger churches, once our own, where it now supports an organ as a rule. But the usual type of Rood screen, with its light and open structure, does not hide the altar at all, while it forms a becoming partition and a wise entrance guard, as it were, to the chancel, and so to the sanctuary enshrining the Body of Christ in the

tabernacle. Again, the use of a loft or gallery above the screen is not likely ever to be revived among us, and if the Rood screen is considered unsuitable to any particular church, then, as in old days, too, either the Rood or crucifix might hang from the roof or it might be placed upon a beam stretching across the chancel arch, and with the figures of "Our Lady, Saint Marie" and of St. John, the beloved Apostle, on either side. In this case no screen is necessary at all, and at the same time the Crucifix is accorded a position at once the most central, the most dignified and the most suitable in the building—a position, too, which is something more than one of architectural beauty, for it comes by Catholic instinct and as a beloved heritage from the past Ages of Faith.

### THE RESTORATION OF THE CHURCHYARD CROSS.

Secondly, the crucifix might, with profit, too, to those outside of the Fold, be placed upon the exterior walls of our churches in some prominent position, e. g., under the eaves of the roof, or above porches and doorways. And in this connection I would especially desire to advocate the restoration of the dear old Churchyard Cross in Catholic burying grounds. I have seen a most beautiful design prepared for the Catholic Art Society, which would indeed form a welcome addition to God's Acre, and which this excellent Society would gladly execute to order. The crucifix is placed under a small porch and upon foundation steps, with two angels kissing the wounded feet. A favorite form of this cross in Catholic days in our native country was that of a stone shaft, placed upon a flight of stone "kneeling" steps, surmounted by a (related head) "tabernacle" upon its two larger sides were engraved the crucifix or "the Rood, Mary and John," and Our Lady with the Infant Jesus in her arms. St. Peter, St. Andrew, etc., or the patron saints of the church, and other adornments were represented on the two smaller sides.

More ancient still are the simple crosses, often beautifully carved, which may yet be seen in Ireland, in Cornwall and in parts of Scotland—e. g., at historic Iona.

How touching it is to find in many a Continental land—for instance, in Italy, on heights, in valleys and villages, and by the roadside—plain wooden crosses, with perhaps only a date inscribed or the quaint Passion crosses, curiously adorned with the instruments of the Passion. How consoling to see the wayside crucifixes, protected by a little roof or cover, in Catholic countries, calling all those who pass by to a remembrance of God's love for man.

### PERMANENT MEMORIALS OF OUR FAITH.

Every Catholic landowner can erect a wayside cross or crucifix on his or her property, if so desired and if means allow, and for one do not believe any Protestant would nowadays attempt to dishonor the same. Anyhow, the slight risk of some possible affront is more than counterbalanced by the certainty of beneficial result, whether it be only a simple cross or the more realistic crucifix. It is also within the legal power of every pastor and his flock, provided the cost can be defrayed, to restore both the Churchyard Cross and the Holy Rood.

Thus these commemorative crucifixes and crosses would be bequeathed to future generations as permanent memorials of the loving faith of us Catholics in the eventful years of grace 1900-1901, as monuments of reparation for the iconoclastic outrages of our forefathers, and as mute testimonies of how the Church at the commencement of a new era so full of promise for her future, with solemn and affectionate homage, devoutly remembered the Redemption purchased with the Precious Blood on the Cross of Calvary, now nearly nineteen centuries ago—glorious through the ages:

Vexilla Regis prodeunt:  
Falgit crucis mysterium,  
Qua vita mortem perdidit,  
Et morie vitam protulit.

O Crucis ave, sedes unice!

A. D. XXXI. Regnavit & Hicno Deus.  
A. D. MDCCC. Alleluia!

### A SNOB REBUKED.

A medical expert witness at the Moineux trial in New York, presided over by Recorder Geff, undertook to illustrate the difference between two kinds of germs by saying:

"Now the difference between streptococcus and Klebs-Loeffler is this: You take an Irishman there digging a hole."

"Why an Irishman?" demanded the recorder.

"Well," said the witness, "it doesn't make any difference. You can use any nationality, but I just said—"

"By why an Irishman?" demanded the recorder.

Then it probably dawned upon the dull mind of the witness that he was only displaying his narrow ill-breeding by using the word Irishman in that offensive sense. Recorder Geff, who happens to be a thoroughly patriotic Irish gentleman, as he is a good American, very properly rebuked the little snob of the test tube and the microscope scales, delicate enough almost to weigh his own soul.—The Pilot.







lowed Jesus. He loved his fellow-men and gave his life for them. Although the greatest writer and one of the most famous men of his time, he sought seclusion among the brethren of his order. He longed for his vocation, and through giving up self and appealing to God was led into it. He became the Thomas Aquinas of the nineteenth century.

LEAGUE OF THE SACRED HEART.

Pilgrimages to Paray-Le-Monial.

GENERAL INTENTION FOR MARCH 1900.

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart.

Soon after the Holy Father had issued the Bull announcing the Jubilee we are celebrating this year, he addressed to the bishops, clergy and laity of the Church, a letter calling on them to consecrate the world to the Heart of Jesus Christ. He looked to this consecration for a renewal of the spirit of devotion which would help to make the Jubilee successful, not only by turning the eyes of all men to the vicar of Christ, but also, and specially by inspiring all of them to join in the solemn act of homage to Christ, by which he wishes this century to be distinguished from every other.

But a short time ago, as you well know, were the opening words of the letter, "We, by letters apostolic, and following the customs and ordinances of our predecessors, commanded the celebration in this city at no distant date, of a holy year. And now to-day, in the hope and with the object that this religious celebration be more devoutly performed, we have traced and recommended a striking design, from which, if all shall follow it out with a hearty good-will, we not unreasonably expect extraordinary and lasting benefits not only for Christendom but also for the whole human race."

The striking design was to consecrate the world to the Heart of Jesus Christ as a more signal act of devotion, and in a manner the crowning perfection of all the honors that people have been accustomed to pay to the Sacred Heart." How significant His Holiness considered this decree is clear from the emphasis he lays on the fact that the decision has been made after twenty-five years' deliberation.

Having thus placed the celebration of the Holy Year under the auspices of the Sacred Heart, it is not surprising that he should bless the project of renewing, during this year of Jubilee pilgrimages to Rome, the pilgrimages which have been made from time to time to Paray-Le-Monial, the cradle of devotion to the Heart of Jesus.

It is now two hundred and thirty years since an humble Sister of the Visitation, cloistered in her monastery at Paray, gave to the world the message about the love of Christ for men, which has given such an impulse to Catholic faith and piety in every corner of the earth. Margaret Mary Alacoque, now venerated as one of the Blessed Servants of God, was a simple nun, cut off from the great world, often misunderstood and regarded as an enthusiast by her superiors, rarely favored with the counsels of an experienced director, and still charged with a mission which seemed not only beyond her powers, but even utterly inconsistent with her vocation.

Margaret Mary lived in an age when the charity of men had grown cold, when the pride which had led to Luther's revolt had already culminated in the blasphemous conceit of Calvinism and had begun to infect Catholic France, so much so that traitorous men were attempting to rob the people of their faith, first by depriving them of a sure ground of hope, teaching that Christ did not love all men, because He had not died to save them all; and, secondly, by depriving them of the very source of Christian life by persuading them to abstain from the Sacraments of Penance and of the Holy Eucharist. Hidden away in the cloister, unacquainted with the men or women who were resisting this heresy of Jansenism, she could not have known its evils nor devised its remedy without some extraordinary light from Heaven, and even when that light had been vouchsafed her she could not have uttered, without some special assistance, the cry which would resound in the uttermost parts of the earth and keep ringing loud and clear until our own day. No one who knows the marvels of devotion to the Sacred Heart of Jesus as practised in the Church during the past two centuries, according to the teaching of Blessed Margaret Mary, doubts that she received special communications from Christ Himself, as she relates to us so much sincerely in her letters and autobiography. In fact, it is a sign of little faith, of the slowness of heart to believe, so plainly rebuked by our Lord, to counsel or practise this devotion without making mention of the extraordinary graces by which the simple nun of Paray was moved to propagate it.

As we have repeated so often in these pages, and as the Apostle of devotion to the Sacred Heart recounts so often in her writings, our Saviour manifested Himself to her, appearing to her eyes in visible form, and spoke with her, declaring His love for men, showing His Heart as the symbol of His love, deploring their ingratitude, inviting their cooperation in His efforts to repair the evils of their sins, specifying the practices which would enable them to honor Him, and urging her to make known His message to all the world. Sometimes in the chapel of the monastery, sometimes in its garden, He appeared to her, often He

spoke to her heart in the silence of her cell, but the burden of His message was always the same, never adding what men had not known before, but always repeating what had already been revealed and written in the Scriptures about His love and sacrifice for all men, and about His yearning for their love in return.

This is why the Catholic world, since Blessed Margaret Mary's time, has looked upon Paray-Le-Monial as a shrine or sanctuary of the greatest devotion the world has ever known.

From out that little city of but a few thousand inhabitants, has come forth a spirit which has renewed the earth. The message of the holy Visitation cloistered within its walls has brought home to a world of men and women, whose faith was in decay, the form and figure of Christ as vividly as when He stood before the doubting Thomas; nay, it has enabled them to see with the eye what he searched for with his hands, the Heart of Christ: broken and pierced for our iniquities; it has crushed the hidden serpent of Jansenism, and challenged and overcome every insidious effort of liberalism to show that Christ is here or there according to its accommodating assumptions, by manifesting Him as He is divine and human, born of one bone and flesh of our flesh, with a heart like ours capable of suffering pain, of seeking sympathy, feeling for our infirmities, throbbing with love for us, and yearning with all the craving of an infinite love, to infuse life and love into every member of the mystic body of which He is the head, to impart His spirit unto all men whom He has adopted as His brethren and made after His likeness to be the sons of God.

It is no exaggeration, therefore, to consider Paray-Le-Monial as the shrine which is most like the holy places in Palestine, like Nazareth, the Temple, the Tabernacle, the Calvary, consecrated by the presence of Christ in His mortal life. Without comparing it with other shrines or sanctuaries, or claiming for it precedence over them, it has one distinctive merit, and it is, that though it is but little frequented by the faithful in pilgrimage, it is never out of their minds or hearts, and it has done more than any other spot in Christendom to make almost every Catholic church, nay, more, almost every Catholic home a shrine in which the Sacred Heart of Jesus is adored and praised. If crowds do not congregate in Paray-Le-Monial, if there be no miraculous grotto or statue there, the multitudes of communicants who approach our altars, and on every first Friday of the month, the worshippers who kneel before the Blessed Sacrament exposed on our altars, the crowds attending the monthly or weekly services in our churches to honor the Sacred Heart, and the Catholic households in which an image or picture of the Sacred Heart is set up for worship, all attest the universal veneration in which Paray and its chief sanctuary are held in the hearts of Catholics. While the influence of other shrines is to lead Catholics to visit them in pilgrimage, that of Paray-Le-Monial seems to be to invest every corner of the earth with its own sacred associations. Margaret Mary's special endeavor was not to make Paray a shrine not to draw people to invade the sacred precincts of her monastery, but to multiply the places all over the earth in which the image of the Heart of Jesus should be held in veneration.

After describing, as we have done at length in the opening pages of this number, the city and the sanctuary in which devotion to the Sacred Heart of Jesus had its origin, we need not dwell further on the reasons why a call should be made for pilgrimages to Paray from every part of the world during this Jubilee year. The time is opportune even for ourselves, distant as we are from Europe, since the Jubilee and the Paris Exposition will naturally attract to Rome and Paris so many who will wish to visit Paray also. The year is favorable, because it has been set apart by the Church for a Solemn Act of Homage to Jesus Christ, and what act could be more solemn than that which brings men to the shrine where He manifested in a special manner His sovereign love for mankind and His desire to reign over their hearts? Even should no large pilgrimage be organized in this country, what Promoter is there who would not, if it were possible, make this pilgrimage? Whether possible for us individually or not, it is a worthy object of our prayers, since we should wish to obtain by God's mercy that thousands of people may be so favored as to make this pilgrimage, to go in all piety to the Shrine of the Sacred Heart, to take part in a magnificent manifestation of devotion to Christ where His Heart was revealed to us as the symbol of His love, to be filled there with the spirit of His charity, and to return in safety to spread among men the abundant graces they would surely obtain in such a blessed journey.

GOD'S CHURCHES

It is under the law of grace that that light of Faith beaming upon the soul directs it to the most intelligent and exact and enthusiastic performance of duty. We find this desire to honor God by the splendor of His temples receiving its highest, purest and most perfect development. To it owe those venerable churches and stately ministers and magnificent cathedrals of the past—dreams of beauty, marvelous of design, the very embodiment of the higher conception of the builder's art. How eloquently do they speak in their pillared strength and majestic proportions and beauty

of detail of those treasures which have been poured forth for their erection, to those long years of persevering effort which have been devoted to them and to those flights of genius which religion alone could inspire.—Cardinal Logue.

BAREFOOTED ANGELS.

BY E. A. SHERMAN

The strangest stories are true ones. The simplest tales are best. For the true story is always filled with the tremulous longings of human sympathy, and the simple tale has the dignity of chastity and the charm of innocence. Thus it is that the mystery is explained by incidents, seemingly trivial in themselves, are so often carried on the tide of tradition when events of great or moment are lost in the sea of oblivion.

Clinging to a narrow strip of land between the Mississippi River on the one hand and the wooded hills rising to the west on the other, L—, Iowa, has survived the decline of the steamboat, once America's mightiest engine of commerce, and is still the metropolis of that section of the country whose rugged contour has won for it the name of "The Switzerland of the Mississippi Valley."

Many a story of the days when L— was a factor in river commerce may still be heard from the men and women who have dwelt there so long between the river and the hills as to be looked upon by the later generation as indigenous. Such stories are passed from brain to lip and from ear to mind much as curious mineral specimens are passed from hand to hand. But more tenacious of life than any of the river stories is one of a little barefooted, starting boy, whose memory has been preserved from oblivion by a single wondering question.

Long before the river trade felt the coming of its sure decline L— was justly proud of a beautiful Catholic church, the wonder of the country, and the envy of the world.

Unpretentious outwardly, its interior was adorned with oil paintings and fresco work then rarely equalled in the middle West. Many a Biblical incident was portrayed in the brighter colored oil paintings and many a white-winged angel trailed its multi-colored robes downward, while many a saint and apostle stood silent in niches around the walls in the graver fresco colors.

Charley Delacy, open countenanced and impulsive, acted as Father O'Hara's altar boy, not so much from his own choice as in conformity with the wishes of his mother. One week day morning in the early summer Charley was hastily summoned by the priest, who had been asked to baptize a child, the mother carrying the infant to the church in her arms for that purpose. Leaving his playground by the river front, Charley obeyed the summons and was soon at the church door. Eagerly, he silently walked toward the altar, but in hand, barefooted, blue denim overalls, suspenders of same material, checked shirt, flushed face, open eyes staring at the mother, light hair disarrayed with scattering locks plastered to his forehead with sweat, reverent but unconventional.

Father O'Hara was horrified at the appearance of his altar boy, always so neat on Sundays, and, turning to him he sternly demanded, "What do you mean, sir, by coming to me here in the church barefooted and looking as you do?"

The boy stopped. He hadn't thought of his locks before. He looked down at his feet which mud from the Mississippi pelted, and clung, grew more red in the face, choked, but made no reply. Flushed, he stood with downcast eyes and then to relieve the strain he raised them, but not daring to meet the eye of his indignant inquisitor, he looked at the wall instead. His eyes fell upon a picture of an angel and lighted up with sudden intelligence and relief, wandered staringly from picture to picture, from oil painting to fresco work. Then slowly his eyes travelled back to his pastor's face and their owner in trembling, wondering accents found voice to say, "Why, aren't all the angels barefooted?"—And he had conquered.

Never again was the boy reproached for soiled hands, plain clothing, or bare feet. Never again was the propriety of anyone's garb questioned in that house of God. Never again were Christianity and clothing there confounded, nor did Father O'Hara ever again think religion incompatible with the clothing of the playground.

To-day no one in L— knows where the man Charley Delacy makes his home and Father O'Hara is dead and gone, but the simple story lives after they have passed and the people still tell how the open-eyed boy asked the frowning priest, "Aren't all the angels here bare-footed?"

THE ORIGINAL HIAWATHA.

The Indian story of Hiawatha is even more beautiful than that which Longfellow has told so charmingly in the justly popular poem bearing that title, but it depicts the hero as a very different man from the bold and tender hearted warrior of whom the poet writes. The Indian story, though in part fiction, is founded on fact; there is no doubt that such a man as Hiawatha once lived, and that he played a leading part in forming the compact of the Six Nations.

According to the story, Hiawatha was the wisest man of the Ojondagas, and when the different tribes were troubled by the Hurons, who lived to the north of them, and the Algonquins, who were their eastern neighbors, he proposed a meeting of the tribes to form a union for mutual defense. But

the scheme was defeated by Atatarho, a great war chief of the Ojondagas, who was jealous of dividing his power, and Hiawatha was driven out of the tribe. He did not give up his plan, however. As he journeyed toward the south he came to a beautiful lake (probably Onondaga). On the shore he picked up a quantity of beautiful white shells.

Hiawatha living alone all this time and never seeing any man, learned much from the Great Spirit. It was finally revealed to him that his people were at last ready to unite, and he hastened back to them. Then there was a great meeting, which all the chiefs attended. Atatarho still sat back defiant, saying never a word. When at last Hiawatha arose and began to speak the people were charmed by his voice and listened in silence, for it seemed to them that he spoke with the wisdom of the great Spirit Himself. Lifting his strings of wampum, Hiawatha unfolded his plan for the union, telling off on each shell the position and power allotted to each tribe and to its chief. Atatarho was to be made the great war chief of the confederacy—which shows that Hiawatha was something of a politician—and at this even he gave way and the treaty was adopted.

While the people were celebrating the treaty with the usual feasting, it was observed that Hiawatha was sad and silent. "Fasting is not for me," he said, when his friends urged him to join the festivities: "I am to go on a far journey."

At that moment a beautiful white canoe was seen approaching across the lake, driven by some unseen power. When it reached the shore Hiawatha, bidding farewell to those who had crowded about him, stepped into the canoe which moved rapidly away. As it reached the middle of the lake it suddenly rose into the air. Higher and higher into the blue sky flew the white canoe with its single passenger, until it became a dim speck and then vanished altogether.

That was the last of Hiawatha, but the league which he founded continued for centuries and was never conquered by its enemies, and every year since the wampum has been brought out at the great council and the solemn rites with which Hiawatha had instituted the confederacy have been rehearsed.—Pittsburgh Dispatch.

THE BAD CATHOLIC.

By how many a Catholic have the very mercies of God perverted to his own ruin! He has rested on the sacraments, without caring to have the proper dispositions for attending them. At one time he lived in neglect of religion altogether; but there was a date when he felt a wish to set himself right with his Maker; so he began, and has continued ever since, to go to confession and Communion at convenient intervals.

He comes again and again to the priest; he goes through his sins; the priest is obliged to take his account of them—which is a very defective account—and sees no reason for not giving him absolution. He is absolved, as far as words can absolve him; he comes again to the priest when the season comes round; again he confesses, and again he has the form pronounced over him. He falls sick; he receives the last sacraments; he receives the last rites of the Church—and he is lost.

He is lost, because he never really turned his heart to God; or, if he had some poor measure of contrition for a while, it did not last beyond his first or second confession. He soon taught himself to come to the sacraments without any contrition at all; he deceived himself, and so did his principal and most important sins. Somehow he deceived himself into the notion that they were no sins, or not mortal sins; for some reason or other he was silent, and his confession became as defective as his contrition. Yet this scanty show of religion was sufficient to soothe and supply his conscience; so he went on, year after year, never making a good confession, communicating in mortal sin until he fell ill; and then, I say, the Viaticum and holy oil were brought to him, and he committed sacrilege for his last time—and so he went to his God.

Oh, what a moment for the poor soul, when it comes to itself, and finds itself suddenly before the judgment-seat of Christ! Oh, what a moment, when breathless with pain, and dizzy with the brightness, and overwhelmed with the strangeness of what is happening to him, and unable to realize where he is, the stunner hears the voice of the accusing spirit, bringing up all the sins of his past life, which he has forgotten, or which he has explained away, which he would not allow to be sins, though he suspected they were; when he hears him detailing all the mercies of God which he has despised, all His warnings which he has set at naught, all His judgments which he has outlived; when that evil one follows out into detail the growth and progress of a lost soul—how it expanded and was conformed in sin—how it budded forth into leaves and flowers, grew into branches and ripened into fruit—till nothing was wanted for its full condemnation! And oh! still more terrible, still more distracting, when the Judge speaks, and consigns it to the jailers, till it shall pay the endless debt which lies against it!

And the poor soul struggles and wrestles in the grasp of the mighty demon which has hold of it, and whose every touch is torment. "Oh, atrocious!" it shrieks in agony, and in anger, too, as if the very keenness of the infliction were a proof of its injustices. "A second! a third! I can bear no more! stop, horrible fiend give over; I am a man, and not such as thou! I am not food for thee, or

sport for thee! I never was in hell, as thou; I have not on me the smell of fire, nor the taint of charnel-house! I know what human feelings are; I have been taught religion; I have had a conscience; I have a cultivated mind; I am well versed in science and art; I have been reared by literature; I have had an eye for the beauties of nature; I am a philosopher, or a poet, or a statesman, or an orator, or a man of wit and humor. I have the grace of the Redeemer; I have attended the sacraments for years; I have been a Catholic from a child; I am a son of the martyrs; I died in communion with the Church; nothing, nothing which I have ever seen, bears any resemblance to thee, and to the flame and stench which exhale from thee; so I defy thee, and abjure thee, O enemy of man!"—Cardinal Newman.

PURRIENCY.

There are some things which St. Paul says should not be so much as mentioned among good people.

How admirably we carry out the Apostle's caution with our newspapers! Every beautiful summer morning journals of Christian men are dropped like nails over the cities and towns, degrading all the badness that has come out and wreaked itself the night before.

When the sky is bluest and the earth greenest, then is apparently the season of purriency. All is good and clean except the bestial instinct in man. The trail of the serpent which started in the enchanting garden of Eden is over it all.

Some time ago the papers mentioned a society of social purity among certain young men. A strange thing it was: ribald jokes tabooed, begrimed twaddle ruled out, desultory thoughts of impurity which, habitually indulged in, are probably an incipient form of neurosis, discontinued.

We have not heard how the society prospered, but we have no hesitation in saying that it inoculated a good, square, gentlemanly decorum. About the best story we remember of General Grant was his retort when an officer was on the point of telling an obscene joke and inquired: "There are no ladies present?" Grant said: "No, but there are gentlemen." The officer concluded that the right audience was not present for his joke.—Catholic Citizen.

ASK YOUR DOCTOR!

Ask your physician this question, "What is the one great remedy for consumption?" He will answer, "Cod-liver oil." Nine out of ten will answer the same way.

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London, Saturday, March 3, 1900.

BISHOP McEVAY AT ST. JOHN.

The St. John, N. B., Monitor of February 17th makes the following editorial reference to His Lordship the Bishop of London: "The sermon by His Lordship Bishop McEvay was an intellectual treat, and was heard with rapt attention. He had not spoken many minutes before the vast audience found that they were listening to one of the ablest orators that ever filled the Cathedral pulpit. The Bishop of London is a fluent, graceful and pleasing speaker, and his performance on Sunday last was commented on by many as a masterpiece of oratory. It was the first time His Lordship visited this province, and he has expressed his delight at his pleasant visit to St. John."

PROPHETS OF EVIL.

Several of the Protestant religious papers have already announced very gleefully that there are as yet almost no pilgrims in Rome for the purpose of celebrating the Holy Year of Jubilee, and they draw the inference that the authority of the Holy Father among Catholics is diminishing with the spread of intellectual culture. It will be disappointing to these prophets of ill to learn that there were thirty thousand pilgrims during the month of January, which for the beginning of the year of Jubilee, and the bleakest month of a Roman winter, is no small number, and betokens, per contra, that the reverence of Catholics for the Holy Father is greater than ever it was. Arrivals at the rate of one thousand per day betoken at such a season the strength of piety of Catholics of the world, and the anxiety to visit the Eternal City which is the centre of Catholic unity. It is reasonably expected that there will be half a million pilgrims in Rome before Easter. What will the prophets of the downfall of Catholicism say when they witness such a phenomenon?

THE CHURCH AND THE COLORED PEOPLE.

An interesting and touching ceremony was performed in the Catholic Church for colored people in Norfolk, Virginia, on a recent Sunday in February. A large and devout congregation of colored people assembled before the early Mass to witness and assist at the baptism of six adult colored persons who had been preparing for a long time for their reception into the Church. Among these was an aged man of seventy years who had once been a slave, and was regarded as a "powerful preacher" among the colored Methodists. His known piety will lead him now to become a propagator of the true faith among his people. At Mass the six converts were admitted to receive their first Holy Communion. The singing at Mass was congregational. In the evening, the Bishop of Richmond administered the holy sacrament of confirmation to fifteen children and thirty adults, all converts, and preached instructively on the same sacrament. The Catholic religion is making great progress both in Norfolk and elsewhere in the state among the colored population.

ANOTHER VAGARY.

The Literary Digest in a recent issue tells of a new fangled doctrine which has been recently invented in order to meet the views of those who will not believe in the doctrine of never-ending punishment, yet will believe that the just will have an eternal reward. The new doctrine is that immortal life is given to man through our redemption by Christ, and it will therefore be conferred on the just, who will consequently receive an eternal reward, whereas the wicked will eventually cease to exist. This would do very well if man had the making of his future condition in his own hands, but that is not the case. It is declared by

Christ as plainly that "these (the wicked) shall go into everlasting punishment," as that the "just shall go into life everlasting." (St. Matt. xxv, 46) Richard Rother in Germany, Dr. Edward White in England, and Dr. Hudson in America, are the principal propagators of the new doctrine, which is another illustration of the facility with which modern Protestants invent new doctrines, according to their whims. But the puzzle is why these doctrine-manufacturers should not take to the Universalist doctrine at once, which teaches that all men will be finally saved, whether they are just or wicked. It would be just as easy, and much more agreeable to many, to believe this, as the new doctrine, which goes only half way.

ADVISED TO COMMIT A THEFT

Bishop Potter of the Protestant Episcopal Church of Eastern New York is in Manila, and has written letters to the United States wherein he favors the seizure of Church property in the Philippines by the Government, on the pretence that it was the property of the Spanish Government, and now passes over as a matter of course to the Government of the United States. It is stated that the Presbyterians of the States generally advocate the same course. This is like what was done in England and Scotland with Church property when these two countries abolished the Catholic religion, with this difference, that a large part of the Catholic Church property was handed over to these two denominations, which became the national Churches. It is not very surprising to find the same Churches advocating a similar confiscation now, though they do not expect any direct share in the spoils on the present occasion, as their Churches are not national. But we can scarcely credit that a country which boasts of its fairness to all religions will commit such an act of spoliation. The Church property in the Philippines was given to the Church definitely to enable her to do her work successfully, and she has fulfilled her mission faithfully. The proposed confiscation would be a manifest injustice.

IS ALCOHOL A FOOD?

So far back as in last June, a report was published by W. O. Atwater, the Professor of Chemical Science of the Middletown Wesleyan University in the State of Massachusetts, giving the results of certain experiments made by him, whereby it is proved that in some circumstances alcohol acts as a real food. The Professor's investigations were made at the desire of the Methodist body, of which he is a member, and he conducted them undoubtedly with great care, and with the desire to discover the truth. Yet it was a great surprise to the Methodists who, in order to promote the cause of Temperance, had induced him to make his experiments, that he reached the conclusions he has made known to the public.

It is, of course, a well-settled fact that it is extremely dangerous to make it a practice to use alcoholic beverages in any form, and common experience proves that even their use in moderation is very seductive, as the persons who thus use them are very apt to be led on step by step from their moderate to their immoderate use. We must not be misunderstood on this point. We strongly recommend old and young, men and women to total abstinence from alcoholic beverages, as the only sure way effectually to keep off the alcoholic habit, which is so dangerous to the health of body and soul, and so fraught with danger in every respect. Yet it may be that Professor Atwater's conclusions are correct, which amount only to this, that on some strong constitutions a very moderate quantity of alcoholic drink has the nourishing effect of food, furnishes energy to the body by its oxidation, and protects the materials of the body from rapid consumption in the same way as sugar, starch, and fat. In the case of weaker constitutions, the same or similar effects may, perhaps, be produced by still smaller doses. But all this is no valid argument for the use of alcohol, even for the purposes indicated.

A lady may be very fond of a particular flower, yet if she sees one in an almost inaccessible position, she would be very foolish to stretch herself over the brink of a precipice in order to procure it; a soldier who is on the verge of death on a battlefield from want of a drink of water will not expose himself to an almost sure death by crossing a plain which is swept by the enemy's fire, to reach

LYNCHING.

The Chicago Tribune has recently given interesting statistics regarding the number of lynchings which have taken place in the United States during the last fifteen years, from which it appears that the horrible practice is declining to some extent so far as the number of victims is concerned. It is to be feared, however, that though this is the case, the barbarities inflicted in recent lynchings have been marked by more atrocious and studied cruelty than formerly, indicating that feelings of humanity inherent in man's nature have been eradicated more completely from the present generation of lynchers than at any previous period.

In former years we seldom heard of women and even children taking part in these atrocities, but in many of the recent instances this has been the case, and in more than one instance children of a very tender age assisted in heaping fuel on the fire in which an unfortunate colored victim of the lynchers was burned to death, and young girls, in whom we should expect to see the quality of tender mercy, took part in throwing missiles at, or in hacking the bodies of the sufferers. All this is certainly calculated to brutalize the rising generation and to encourage race hatred instead of cultivating in it the Christian virtues of meekness and love for God and for our fellow creatures of the human race.

The number of lynchings for each successive year since 1885 is given as follows:

Table with 2 columns: Year and Number of Lynchings. Data: 1885-184, 1886-138, 1887-122, 1888-142, 1889-176, 1890-127, 1891-192, 1892-235.

The number last year was, therefore, smaller than for any previous year of the period for which the statistics are given; and it is remarked that 90 per cent. of these atrocities during 1899 occurred in the Southern States, the four which lead the list being Georgia, Mississippi, Louisiana, and Arkansas, in the order in which they are here named. Of the victims, 84 were negroes, and 23 whites.

The crimes for which this punishment was inflicted were: murder, 45; complicity in murder, 11; assault, 11; arson, 6; robbery, 5; aiding criminals to escape, 3; inflammatory language, 1; highway robbery, 1; arson and murder, 1. It thus appears that only 84 of those lynched were certainly guilty of serious crimes. The remaining 23 were either put to a horrible death on mere suspicion, or from race prejudice. The charges against these were: unknown offences, 4; suspected assault, 6; bad reputation, 5; suspected arson, 1; while there was actually no offence even suspected in the following cases: race prejudice, 5; no alleged offence, 1; mistaken identity, 1.

Such barbarities perpetrated for no real cause are sure to occur where there exists such contempt for law and order that the mob law is allowed to prevail over the regular course of justice.

One of the pleas upon which lynching has been maintained to be the only resource to prevent horrible crimes, has been that the colored race are very prone to commit criminal assaults upon white women, and that in the ordinary course of law there is no assurance that they will be adequately punished for such a crime. It will be remarked that of the whole number of cases in which this crime is the reason alleged in justification of the murder committed by the mob was only 11, while 6 others were so murdered merely on suspicion, or were charged with a crime without any proof that they were really guilty of it. Thus it does not appear that there is any special proneness to it on the part of the negro race, and the most plausible plea of the advocates of Lynch law is taken away.

It is worthy of remark that Georgia stands at the front as the state in which the greatest number of lynchings has taken place. Yet so recently as 1897 Governor Atkinson of that State made a most powerful appeal in his message to the Legislature to endeavor by every means possible to discountenance the unlawful practice of lynching, and to put an end to it by suitable legislation. No laws were actually made upon the matter, but it was hoped that a healthy public opinion might be created which would end the abominable practice. Yet Georgia still has the unenviable position of being first in the rank of the lynching States.

HON. CHAS. FITZPATRICK.

The Ottawa Free Press of February 21st says that the Solicitor General "is to be congratulated on his speech on the contingent fund," on the 20th. "It was," added our Ottawa contemporary, "one of the most striking and convincing speeches delivered during the debate, and the close argument and keenly pointed wit it contained shone the brighter owing to the splendid oratorical powers of the speaker. The speech recalled D'Arcy McGeie in his most brilliant efforts."

CHURCH MUSIC AND THE MUSIC OF CHURCHES.

To the Editor of the CATHOLIC RECORD: Sir—It would ill become me, or anyone in my position, to ask you to infringe on liberty allowed by ecclesiastical authority. I apologize for having seemed to do this. The CATHOLIC RECORD says that the "Sacred Congregation forbids whatever is not suited to the exciting of pious affections, or is not becoming the House of God." And that is what so many amongst your readers humbly wish to be forbidden, or perhaps to boldly venture to ask shall be forbidden, and in the name of the Catholic Church.

It is not literally true at present that in many places, any church, any choirman, any organist, can absolutely disobey the express will of the Catholic Church as to Church music.

What one fears is that such "authorities," either through ignorance, or through bad taste, or through wilful in Catholic self assertion, may take the words of the CATHOLIC RECORD to justify what the Church has explicitly condemned—music of the theatre, music of the drawing room, music mutilating the sacred text, and destructive of devotion.

Lately in Canada, in Catholic churches, and before the Blessed Sacrament, have been heard the following:

- (a) Braga's "Serenade," which we associate with a young woman's love story, and the violin obligatos of her accomplished living sisters in society.
(b) "Siva's" "Lost Chord," that echo of dreary drawing-rooms.
(c) Passages from Wagner's, and of course from Weber's operas.
(d) Local Irish Melodies.
(e) Marches, such as those associated with Admiral Dawsey.

Such music as some of Rowing—taken actually as an earnest, pious character at random; heard by chance. What would be the horrible result of an investigation? And is not this, to say the least of it, a serious infringement on ecclesiastical authority, the authority of Rome?

Yours truly, P. S. Please allow me to enclose to ring the words of Rome.

Only such vocal music is allowed in the Church as is of an earnest, pious character, becoming the House of the Lord and the praise of God, and being in close connection with the Sacred Text, is a means of inciting and furthering the devotion of the faithful. And what would be the honest judgment of the suffering priests and people after next Sunday's infringements of Roman law?

REMARKS BY THE EDITOR.

Our esteemed correspondent has certainly misread or misunderstood what we wrote some weeks ago in reference to Church music.

Nothing in our remarks on his fellow townsman's letter on the same subject can be fairly construed into an approval of the heterogeneous programme of love-serenades, operas, marches, etc., which he indicates above, leading us to infer that he has heard "by chance" all the tunes which he enumerates rendered in Catholic churches. We do not question Mr. Stockley's veracity, nor do we approve of such a programme as he here lays before us; but we must say that he has completely mistaken our meaning, when he insinuates that our statement that the selection of music for our Churches in this country may be safely left to the local ecclesiastical authorities, signifies that "any church, any choirman, any organist, can absolutely disobey the expressed will of the Catholic Church as to Church music."

We do not include among "ecclesiastical authorities" the choirmasters or organists, but we do mean the Bishops, and the priests exercising their functions in their respective parishes in subjection to their Bishops, and in accordance with the laws of the Church affecting music as well as all other Church matters.

It is, of course, the wish of the Roman Congregation of Rites that, as far as possible and convenient, the Gregorian plain chant should be used in the Church, but that same Congregation has left to the Bishops a discretion in the matter which binds them to permit only such music as is suitable to the House of God, and to the praise of the Lord.

Now it is certain that in many parishes it is difficult to form choirs which will or can sing effectively the Gregorian chant alone, as we explained at length in our article to which Mr. Stockley takes exception.

It becomes a necessity to permit other than the Gregorian music, if there is to be singing at all. But if our correspondent will look again at our remarks on the subject he will see that we gave no approval of such unsuitable music as he speaks of. Yet we do not coincide with the opinion expressed by our former correspondent, whose cause has been espoused by Mr. Stockley, that Mozart's beautiful and really pious Twelfth Mass is an emanation from the devil. We do not regard such music as Peter's Mass, or Lambillotte's grand Procession and church hymns worthy of a like sweeping condemnation, and we believe it to be quite within the limits of the authority of the Bishops to permit such music in their diocesan churches, without meriting the charge that they are setting at defiance the decrees of the Sacred Congregation which leave the matter to their discretion. It is very true, however, that at times the choirs may sing or play voluntaries which are totally inappropriate and unbecoming. This is an abuse which should be stopped as far as possible; but we may remark that, so far as we are aware, it does not occur nearly so frequently as our esteemed correspondent would lead one to imagine. The authority and vigilance of the Bishops and of the parish priests, however, will generally prevent this from happening frequently; and, on the other hand, it must be remembered that there may be considerable difference of opinion in regard to the precise limits between devotional and "dreary drawing room" or "operatic" music. Due allowance should be made for such difference of opinion on what is to a considerable extent a matter of taste.

Mr. Stockley includes "Moore's Melodies" among the shocking and "horrible" things he has heard sung and played in churches.

We are aware that the tunes of "St. Patrick's day" and "The Harp of Tara" have been applied to the highly devotional hymns beginning: "Hail glorious Apostle," and "Bright Mother of our Maker, Hail," the latter being a translation of the "Ave Maria Stella."

Certainly no Irishman, at least, will regard the former as in the least degree irreverent or diabolical, and, after all, we must remember that here the majority in our Catholic congregations are Irish or the children of Irish parents.

The latter, the exquisite music of "The Harp of Tara," seems to us to express admirably the devotional sentiments of the Ave Maria Stella. At all events, we cannot bring our hearts to condemn it so harshly as does our correspondent, so long as it is permitted by the "local ecclesiastical authorities" to sing it in our churches; neither do we see that, by permitting it, these authorities set at defiance the laws of the Church.

HENRY AUSTIN ADAMS.

The Noted Convert Lectures on Church and State.

In a recent lecture in Chicago, Dr. Henry Austin Adams said in part: "To be a citizen of the United States or a Roman Catholic is magnificent. To be both is beyond words—glorious. The time has come for the lay Catholic American to abandon his miserable apologetic condition and to stand simply in the eternal principles of Catholic philosophy and manhood, take up the gauntlet of bigoted criticism and prove that a man can be a loyal citizen of America and also a faithful member of the Roman Church. Alas for him or her whose social ambitions, whose business hopes, whose political aspirations put the soft pedal on his creed. To such as they would I bring this challenge. That no one can be in the largest, the fullest, the grandest sense of the word—in the safest, the most permanent, the widest sense—an American citizen, unless at the same time he is a member of the one Holy Catholic and Apostolic Roman Church. "I have been accused of joining a 'foreign Church.' I would point to history's testimony on this point—to the very discovery of America by a Catholic, under Catholic patronage; to the era of colonial days, when Catholic Maryland alone granted unto men the right to worship God in and after their own fashion; to the dawn of American liberty, when Catholic Carroll of Carrollton stood forth foremost among the signers of the declaration of independence for the most radical expressions of opposition to English tyranny. Defined as the institutions which make America the ideal republic are the fundamental privileges which insure to her citizens the right to live, the rights of civil and religious liberty, the right to speak and think as they will. "Do Catholics believe in men's rights to life? How compares the attitude of their pioneer priests toward the American Indian with the treatment accorded by the reverend gentlemen of Plymouth Rock and of Quaker Pennsylvania and their latter-day descendants? There is not in all history a more bloodthirsty and horrible page of carnage than the history of the early Puritans and Pilgrims in this country. "America has no dearer tradition

HOLY WATER WIPES OUT SPIRITS.

Remarkable Occurrence Which Resulted in the Conversion of a Family of Six.

From the New York Herald, February 27th.

Mrs. Cornelius Eckert and her children are now members of the Holy Family Church of the Holy Family, in Canarsie, and that circumstances at once astounding and mysterious, if the stories that are common report in the neighborhood are true. It is no less than the successful driving of evil spirits by holy water members of the Salvation Army spiritualist and a trance medium tried and failed. Manifestly these spirits were such, it is said, have nearly driven the Eckert insane with fear with their rappings the doors, pounding on the floor, sounds of smashing glass.

Cornelius Eckert, his wife, all their children have lived in the same story frame house at Avenue Ninety-fourth street, Canarsie, some time, but their lives have anything but pleasant since they into the building on account of mysterious rappings and other canny happenings.

At first the members of the family noticed the persistence of a serious agency which was at the night time and for the most part took place after the little ones had gone to bed. The bedclothes would begin to vibrate and the beds would begin to shake and the furniture would run screaming into parents' room, only to find Mrs. Eckert as greatly frightened.

FRUITLESS TRIP OF INVESTIGATION. Night after night the whole would troop through the dim light to find the windows closed doors locked and the furniture was when they retired to bed, to sleep. The condition of the house soon became the talk of the neighborhood, for the little ones never remain at home when their mother were out, and each neighbor who shivered them when Eckert went shopping heard the sounds of the haunted house and the rappings.

At last the mystery of it all too great for Mrs. Eckert. She determined that something be done if they were to continue there or she would go to fear. Some one advised members of the Salvation Army told of the mystery and asked the spell that covered them.

Members of the Army came to soothe Mrs. Eckert's fears and prayers. The more they tried, but ever more insistent and fierce. Mrs. Eckert then called in a spiritualist, latter failed lamentably, trance medium. It was this medium that almost convinced her.

She was a woman, and in upon entering the haunted house went into a trance. Upon she said she saw a woman in white, and from her mother, who had died when child. To Mrs. Eckert the voice of her mother was as the most distressing rappings.

HOLY WATER KILLS THE SPIRITS. Mrs. Eckert went to the Holy Family Church, who, being a good Catholic, advised her to try Eckert was a Protestant, but with Mrs. Smith went Rev. Thomas F. Moran, of the Holy Family.

Mrs. Smith explained to said, the deep trouble the Holy Family was in, and he gave her water, telling them to go to bed and sprinkle it in rooms. This was on Thursday, and neither Mrs. Eckert nor Mrs. Smith ever forgot the Holy Family.

Entering the house in trembling, they paused entering up courage, dashed water about the darkened wonderful thing happened to the story told by Mrs. Eckert. Wherever the water touched, the walls and floors, so that as they had been in the dark, the color of the wall pale first time in months, the light that night without disturbing spirits had been driven.

TRUSTS IN BLESS TRIP. The success of the Holy Family was told to Mrs. Eckert, and preparations begun for the complete driving of the spell. With Father the two women to the Holy Family Church of the Holy Family.

A visit was made to the Holy Family Church of the Holy Family, in Canarsie, and that circumstances at once astounding and mysterious, if the stories that are common report in the neighborhood are true.

THE CATHOLIC RECORD.

London, Saturday, March 3, 1900.

BISHOP McEVAY AT ST. JOHN.

The St. John, N. B., Monitor of February 17th makes the following editorial reference to His Lordship the Bishop of London: "The sermon by His Lordship Bishop McEvay was an intellectual treat, and was heard with rapt attention. He had not spoken many minutes before the vast audience found that they were listening to one of the ablest orators that ever filled the Cathedral pulpit. The Bishop of London is a fluent, graceful and pleasing speaker, and his performance on Sunday last was commented on by many as a masterpiece of oratory. It was the first time His Lordship visited this province, and he has expressed his delight at his pleasant visit to St. John."

PROPHETS OF EVIL.

Several of the Protestant religious papers have already announced very gleefully that there are as yet almost no pilgrims in Rome for the purpose of celebrating the Holy Year of Jubilee, and they draw the inference that the authority of the Holy Father among Catholics is diminishing with the spread of intellectual culture. It will be disappointing to these prophets of ill to learn that there were thirty thousand pilgrims during the month of January, which for the beginning of the year of Jubilee, and the bleakest month of a Roman winter, is no small number, and betokens, per contra, that the reverence of Catholics for the Holy Father is greater than ever it was. Arrivals at the rate of one thousand per day betoken at such a season the strength of piety of Catholics of the world, and the anxiety to visit the Eternal City which is the centre of Catholic unity. It is reasonably expected that there will be half a million pilgrims in Rome before Easter. What will the prophets of the downfall of Catholicism say when they witness such a phenomenon?

THE CHURCH AND THE COLORED PEOPLE.

An interesting and touching ceremony was performed in the Catholic Church for colored people in Norfolk, Virginia, on a recent Sunday in February. A large and devout congregation of colored people assembled before the early Mass to witness and assist at the baptism of six adult colored persons who had been preparing for a long time for their reception into the Church. Among these was an aged man of seventy years who had once been a slave, and was regarded as a "powerful preacher" among the colored Methodists. His known piety will lead him now to become a propagator of the true faith among his people. At Mass the six converts were admitted to receive their first Holy Communion. The singing at Mass was congregational. In the evening, the Bishop of Richmond administered the holy sacrament of confirmation to fifteen children and thirty adults, all converts, and preached instructively on the same sacrament. The Catholic religion is making great progress both in Norfolk and elsewhere in the state among the colored population.

ANOTHER VAGARY.

The Literary Digest in a recent issue tells of a new fangled doctrine which has been recently invented in order to meet the views of those who will not believe in the doctrine of never-ending punishment, yet will believe that the just will have an eternal reward. The new doctrine is that immortal life is given to man through our redemption by Christ, and it will therefore be conferred on the just, who will consequently receive an eternal reward, whereas the wicked will eventually cease to exist. This would do very well if man had the making of his future condition in his own hands, but that is not the case. It is declared by

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than the sanctity of the family, and in the preservation of the family's inviolability the Roman Catholic Church yields to no equal.

HOLY WATER WIPES OUT EVIL SPIRITS.

Remarkable Occurrence Which Resulted in the Conversion of a Family of Six.

From the New York Herald, February 15. Mrs. Cornelius Eckert and her five children are now members of the Roman Catholic Church of the Holy Family, in Canarsie, and that through circumstances at once astounding and mysterious, if the stories that are of common report in the neighborhood of her home are true.

It is no less than the successful killing of evil spirits by holy water after members of the Salvation Army, a spiritualist and a trance medium had tried and failed.

At first the members of the family did not notice the persistence of the mysterious agency which was at work.

At last the mystery of it all became too great for Mrs. Eckert to bear. She determined that something must be done if they were to continue to live there or she would go mad with fear.

Members of the Army called and tried to soothe Mrs. Eckert with their songs and prayers.

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more than thirty years, and has become so wonderful that, to my mind, none but God could have made it.

TRIALS OF A CONVERT.

A Convert Tells How and Why He Joined the Church.

We take the following extracts from a letter which has come to our hands. The letter is addressed by a convert to a Catholicism to a relative who, seemingly, is still bitterly hostile to the Church.

My ignorance and prejudice were as "dense" as yours possibly can be, until, at twenty four, after my business success was assured, I determined to dispel both and settle the religious question for myself.

I was getting most of the boys from the other classes, and Maddy drove me out because I would not "profess" and become a member of some Protestant Church.

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THE CATHOLIC YOUNG MAN. His Responsibilities and Duties.

LECTURE DELIVERED BY ST. MARY'S CATHOLIC YOUNG MEN, TORONTO, BY MR. J. D. O'DONOHUE, B. C. L.

The last regular meeting of the St. Mary's Catholic Young Men, Toronto, was held at the Economic Hall.

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ST. CATHARINES CATHOLICS HONORED

In last week's issue of the CATHOLIC RECORD we related to the honor conferred upon Mr. W. T. J. Low, barrister, of Toronto, and representative of the Board of St. Peter's Cathedral, London, Ont., and Father Girard, of Farham, Quebec, who were nominated to the Board of Trustees of the Public Library Board of this city.

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We have earned the right to be deemed the equal of any in the land; we have shown ourselves to be able to progress with the progressive, and to be quite able to cope with the weighty matters that call for the exercise of wisdom and statesmanship.

AGENTS WANTED

For a gentlemanly man, with a good education, to act as agent for the sale of our goods.

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ERATTA

The St. John, N. B., Monitor of Feb. 17 states that "through an oversight the names of the Rev. Arthur W. Meehan, of the Palace, the Rev. Fr. Aylmer, pastor of St. Peter's Cathedral, London, Ont., and Father Girard, of Farham, Quebec, were omitted from the list which was published in this extra on Monday last, and the names of those who assisted at this consecration services."

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FIVE-MINUTE SERMON.

First Sunday of Lent.

OUR WARFARE AGAINST THE INFERNAL TEMPTER.

"Jesus was led by the Spirit into the desert to be tempted by the devil." (Matt. 4, 1.) In the gospel of to-day, my dear brethren, we see that the prince of darkness dares to tempt even the very Purity and Sanctity, namely the Son of God. Hence we need not be surprised nor can we complain if we poor sinners are tempted by the devil, who "as a roaring lion, goeth about seeking whom he may devour." (1 Peter 5, 8.) No, we should neither be amazed nor disheartened. But resist him strong in faith. (1 Peter 5, 9.) We should also remember the consoling words of St. James, "Resist the devil and he will fly from you." (James 4, 7.) We shall certainly be victorious in all temptations and all the assaults of the infernal serpent, if we heed the solemn admonition of our Lord, "Watch ye, and pray that ye enter not into temptation." (Matt 26, 41). For, says a pious divine, "where vigilance protects and prayer assists, the devil has lost his power."

Watchfulness is, indeed, the first and most necessary means to gain victory. How do we act to protect ourselves against thieves? Do we not carefully lock the doors and bolt the windows? Now, we must act in a similar manner regarding the doors and windows of our souls, which are our external senses. These we must watch and guard carefully, so that the devil may not enter into our hearts, by our imprudently gazing on immodest objects or by listening to wicked conversations, and thus kindling the slumbering fire of passions.

You must not be satisfied merely with guarding your senses, but you must observe the greatest vigilance against Satan's allies, the scandalizer, the seducer who comes to you in clothing of sheep, but inwardly are ravenous wolves, who by impure language, wicked examples, alluring conversations and promises, attempt to make you partners in their crimes. You carefully avoid a person or a house where you know there is a contagious disease, but I say to you: be still more careful in avoiding wicked persons, for they kill not the body, but the soul which is infinitely more valuable; they do not destroy your temporal happiness, but they will bring you to eternal perdition. Bye therefore warned by Moses, that holy servant of God, who spoke not only to the Jewish people, but whose inspired words are also directed to you: "Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins." (Numb. 16, 26.)

Yes, depart from the wicked, touch not their books nor their works, do not join in their amusements and entertainments for. "Ho that toucheth pitch, shall be defiled with it and he that shall fellowship with the proud shall put on pride." (Eccl. 13, 1.)

We must, moreover, guard our heart, lest the devil enter it by means of our innate sensuality. Whenever temptation rises in the heart, the devil stands before it, knocks and seeks admission. Do not act like our mother Eve in the garden of Paradise, who attempted to argue with Satan, and hence was conquered. As soon as the tempter's voice is heard, say to him "Begone, Satan." If a spark of fire fall on your clothing, how do you act? You quench it or shake it off instantly, lest it should burn your garment.

Now, with the same quickness and determination, you must shake off or quench the first spark of concupiscence as soon as it rises in your heart, lest the beautiful garment of innocence be injured or destroyed. St. Thomas a Kempis admonishes us in the following of Christ that we should be watchful, especially in the beginning of temptation, for then the enemy is more easily overcome, that we will be victorious in the combat if we do not suffer him to enter the door of the mind, but refuse him entrance the moment he knocks.

Alas! our weakness and infirmity are so great that even with the most careful vigilance, we cannot escape all temptations of the devil. No one knew this so well as our Divine Saviour, hence He tells us in the gospel, not only to watch, but also to pray. Prayer is the weapon with which we must fight and gain the victory. "Our prayer," says St. Augustine, "ascends to Heaven, and God's mercy descends to us."

The cause of all the sins which we have committed must be attributed to the want of vigilance in prayer, for had we prayed earnestly and fervently in time of temptation, the devil would never have conquered. Hence, my dear brethren, taught by sad experience, let us carefully heed the admonition of our dear Lord, and not only watch, but also pray that we may not be led into temptation. Let us, in our morning and evening devotions, let us also, at the first moment of every temptation, raise our mind to God and take refuge in the Sacred Hearts of Jesus and Mary. Let us always walk in the presence of God, be mindful of death and eternity, for Holy Scripture teaches, "In all thy works remember thy last end, and thou shalt never sin." (Eccles. 7, 40.) But above all, let us by the frequent reception of the sacraments, renew and strengthen the life of grace in our souls, and obtain from our Divine Saviour that power which will make us strong and invincible against all attacks of the devil. Then, united with our Lord in divine love, we shall, like St. Paul, fight a good fight, finish our course, and keep

OUR BOYS AND GIRLS.

A TALK ON THE UPPER DECK.

Harold and his father were taking a trip on the Great Lakes.

"Harold," called Mr. Dunlap, appearing on the upper deck with a newspaper in his hand, "if you are going to sit up there, you must wear your overcoat. It's growing chilly."

"I wish," remarked the boy to the steward, with whom he had been having a pleasant chat,—"I wish I were a king's son, so I could do as I liked."

"Ah! there you make one mistake," said the good Otto. "It is princes who have to do as they are bid."

"You don't say so?"

"Yes, I do. I was steward to a great naval officer once, and I learned many things from him. If it's an easy and independent time you are after, there's not a prince in Europe you'd change places with. Take the sons of the German Emperor, for instance. Until they're nine they have some comfort, but at that age their training begins."

"But I'm sure they don't have to get up at all sorts of early hours."

"That's where you are mistaken. In summer they are awakened at 6 o'clock, in winter at 7."

"But think of what good breakfasts worth getting up for. Last winter my father said I shouldn't have more than seven buckwheat cakes at once. I could have eaten fourteen just as easily as not."

Otto laughed and simply said: "I was a boy once myself."

"Yes; but that was ever so long ago, wasn't it?" asked Harold, looking at his white hair.

"Not so long as you think," answered the steward. "A man who is boyhood behind right now."

It was Harold's turn to laugh.

"You should say 'very soon' instead of 'right now.' He had often expressed a wish to be corrected. The English language was, he protested, the most terrible of any—and he had tried about a dozen languages in that knocking about the world."

"The princes never heard of a buckwheat cake in their lives," he went on to say. "After they are up, and have said their prayers, they are up a cup of coffee and a roll. Then they go to studying. About 9:30 a servant comes in with some bread and a pitcher of water which is just colored with sour red wine."

Harold shrugged his shoulders.

"What a mess!" he said. "It makes me shiver."

"Afterward they practice in the gymnasium and riding-school for an hour, but the rest of the time until after 1 is spent with their books. At a quarter-past 1 they eat their dinner, with very few knickknacks about it. I assure you; and then for a little while they can do as they like. But pretty soon the study begins again, and they practice their music and work their scientific problems until supper—at 6 o'clock."

"Supper!" cried Harold. "How very unfashionable! Why, everybody where we live eats dinner at 6 except the lower classes."

"Of what class are you?" asked Otto.

Harold blushed rather uneasily.

CHATS WITH YOUNG MEN.

He Lost no Time.

The secret of Lord Dufferin's wide range of accomplishments is that the little leisure time his political duties have allowed him he has always devoted to study. When Governor-General of India in 1884, he began to learn Persian, a language bristling with difficulties, and as it was his custom to take a walk after the heat of the day was over with an escort of two native policemen, he selected for this duty men who were proficient in Persian that they might instruct him in the language.

Unsuccessful People.

When I see, as I sometimes do see, those whom the world calls unsuccessful, furnished with every virtue and adorned with every grace, made considerate through suffering, sympathetic by isolation, spiritedly patient, meek and yet defiant, calm and contemptuous, tender even of the sorrows and tolerant of the joys which they despise, enduring the sympathy and accepting the companionship of a weak, because it is kindly offered, though it be a burden to be dropped the instant the door, and not a treasure I am ready to say: "Blessed are the unsuccessful!"

Blessed are the unsuccessful, the men who have nobly striven and nobly failed. He alone is in an evil case who has set his heart on false, or selfish, or trivial ends. Whether he secure them or not, he is alike unsuccessful. But he who loves high is king in his own right, though he "lives low." His plans may be abortive, but himself is sure. God may overrule his desires and thwart his hopes and bathe his cheeks in tears, though he fall together for his good. Every defeat shall be a victory. Every calamity shall minister to enduring joy. From the grapes of sorrow he shall press the wine of life.

The Secret of Ease.

Genius has been defined as an infinite capacity for taking pains. The definition is misleading, because pains taking, however infinite, can never take the place of genius.

Excellence of all kinds, represented in superiority of skill and thoroughness of work, is secured, however, only by infinite painstaking. It is the mastery of details which gives the hand its sureness and strength when it seeks broad effects and bold lines. There lies behind every great achievement in art, or in any other department of activity, a long course of painstaking which the world does not know and which the man himself largely forgets. "Grace," says Macdonald, "is the lovely result of forgotten toil."

The process passes out of the mind; only the beautiful product remains, and that product is perfect ease, finish, and sureness. Those who look at it marvel at what seems to be a gift of nature, but which is in every case the outcome of a strenuous and often painful education. This law of art lies upon the man of genius as heavily as upon the man of lesser gift; for perfection of form never comes as a moment, but always involves some form of education. He who would succeed, therefore, in doing with power and beauty anything which involves imagination, intellect or skill, must be willing to take infinite pains, and to study the details of his work with the same sincerity and enthusiasm with which he seeks its finer and remoter ends.

Nothing is to be despised which contributes to perfection in any form, and the man who is not willing to submit himself to the yoke of patience will never secure that final touch which is the possession of the masters. As the coral islands are built up by tiny contributions, so is a great position or a great power constructed by patient, atom by atom, out of any infinite number of apparently insignificant details.

Among Our Youth.

"Profanity Among Our Youth" was a subject which Dr. Milne, president of the State Normal College, dealt with recently at a meeting of the Holy Name Society in Albany, N. Y.

"We are often shocked in these days," he said, "by the general disregard for things holy. Time was when the garb of holy received due reverence. To-day there are far too many who give no reverence to the Holy Name. Men have become so accustomed to this evil that they give way to it without a thought. Should they reflect upon the nature of an oath they would hardly dare to profane God's name. No absolutely perfect method of curing this evil has yet been suggested. But the best way is by force of example. Our boys are anxious to become men, and they copy their elders. Our boys are trying to become like us. We must be good models for them, for a boy's highest ambition is to be like some man he admires. Boys and men alike admire and strive to imitate the heroes of physical and moral prowess. If we can show them that these heroes kept their lips clean we have gone a long way toward solving the problem. Our young men should be brought also to realize the senselessness of the practice. Above all, our youth should be taught that the use of profanity is a transgression of the law of a divine and loving Father. They should be taught to imitate Him."

In conclusion, Dr. Milne congratulated the Holy Name Society upon the noble work it was performing and wished it success.

A storm of applause greeted Mayor Blessing when he arose to speak on "Moral Training and Profanity."

"Speech," said His Honor, "is the sentiment of our hearts." An evil thought is as great a sin as profane utterance. Profanity is a crime against oneself, a crime against society, and a crime against the Merciful One.

"The mishaps of life are the result of ignorance, carelessness or wickedness of ourselves or others. We should seek the cause and with strenuous effort endeavor to rectify it. Therefore, let us hope and pray that the improvement for clean and pure speech inaugurated in this city by Rev. Father Slattery will be crowned with brilliant and substantial success. In behalf of our city, as Chief Magistrate, I desire to say I am thankful to Rev. Father Slattery and members of the Holy Name Society of St. John's Church for their sincere work for pure and clean speech."

Keeping Accounts Correctly.

The importance and value of accuracy in business matters should be impressed upon the minds of all young men about to engage in any industry. The difference between failure and success in business undertakings frequently depends upon whether the manager has or has not an accurate knowledge of the details. He may be an excellent workman, able to compute in a general way the cost of an article without making a detailed calculation, he may be a good manager of men and economical, but if he does not keep his books with the precision of a book-keeper and neglects to collect his bills in a methodical way, at stated periods, he may, unknown to himself, be running on at a loss which will ultimately bankrupt him.

Skilled workmen are inclined to depreciate the value of clerical labor and the services of salesmen and collectors who do nothing in the manufacturing sense. Yet the book-keeper, the salesman, the collector, the advertising agent are all essential factors in the conduct of modern business on a large scale, and their work must be done in some fashion even in small establishments which cannot afford a minute division of labor. It is important that this work shall be well done in small undertakings if they are to grow, and especially that the accounts shall be well kept, so that the master, by referring to his books can tell accurately his position, the cost of his products and the means at his hand for economizing expense or enlarging his business. He cannot do this readily if his book-keeping consists only of disjointed memoranda. It is the purpose of systems of book-keeping to simplify accounts by bringing together those that are related to one another, classifying and separating them. The ways of doing this have been well considered and tested by experience, and it would be foolish for any one to devise an imperfect system of his own instead of adopting one ready at hand and sure to be superior to any other.

In other words, the amateur's device. In other words, the man of business should learn to keep accounts by an approved system of book-keeping, and should either do so himself or employ others to do so, assured that the labor or expense will be well repaid in the accurate knowledge to be obtained from well kept accounts and the means thus furnished him of improving his business.

The employer should himself learn to keep accounts, even though he employs clerks or bookkeepers to do the work for him, because it is only in this way he can learn their true significance. The man who keeps books systematically and studies his business soon learns the important part played by capital and the useful lesson that there is expense and danger attendant upon doing business on borrowed money. The active capital must bear certain relation to the volume of business, and where the capital is not available except by borrowing it is sometimes more profitable to curtail than to enlarge one's trade, permitting it to grow only with the growth of means to carry it on. All this is made plain by accurate bookkeeping; it is often unsuspected by the merchant or manufacturer whose growing trade impresses him with the belief that he is on the high road to prosperity when, in fact, he is going in deeper and deeper in debt and piling up on his shelves against his debts depreciating stock whose value may at a moment be swept away by change of fashion.

There would be less ruinous competition in business and fewer failures if accurate accounts were kept of all transactions, and especially if men would be content to let their business grow with growth of capital instead of speculating upon the future with the aid of borrowed money. Young men especially should learn how to keep books and apply their knowledge to their own accounts, as well as to the service of their employers. They will thus gain useful knowledge and acquire habits of accuracy that will be of the greatest service to them when they enter the business world on their own accounts.

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If the Catholic religion is to prosper as it should, to follow up the other main point of the Archbishop's address, the Catholic laity should be not only competent advocates of the truth, but also luminous exemplars of the gospel of unselfishness. Such, in fact, is the real spirit of Christianity. Those who make of religion a mere performance of external rites, or reduce it to nothing more than a personal matter between themselves and God, mistake the obvious and essential meaning of Christ's teachings. Christ not only warned His followers against making the meat more than the life and the raiment more than the body; but He said solemnly, according to St. John's account: "He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal."

What a terrible arraignment of the spiritual misers who seek to garner great riches for their own enjoyment in the life to come, and who really seem to revel in the thought that their less selfish neighbors will then be at a decided and uncomfortable disadvantage! The accumulation of spiritual favors and the development of personal sanctification cannot be neglected; but this work must not be permitted to shut out of view the needs of the rest of the human family. The gospel of selfishness is not the gospel of Christ. They who persist in following such false views will discover that they have been deceiving themselves; for only they who give up all that is meant by life will really find it here and hereafter.

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