

Church Universal

THE PRIEST.

A babe on the breast of its mother
 And smiles like a beautiful lily
 Carressed by the rays above.

A child at the knee of his mother,
 Who is counting her decades of
 prayers,
 Demersers the cross of her chaplet
 And kisses that offer there.

A boy with a lily's anealing—
 A blush on the cheek of God,
 A beaming the wonderful favor
 To walk where the sanctified trod.

A saint alone in his study
 With pallid and a sweet face;
 He gazes his head from the pages
 And lists to the murmur of grace.

A cleric with mortified features,
 Stagnant, humble and still;
 In every motion, a mingling,
 In every action a will.

A man at the foot of an altar—
 A Christ at the foot of the Cross;
 Whose every loss is a profit,
 And every gain is a loss.

A Delfed man on the mountains,
 His arms uplifted and spread—
 With one he is raising the living,
 With one he is looking the dead.

—Irish Monthly.

THE SAME OLD STORY.

The news that Spain had broken with the Vatican caused a sharp shock in many Catholics in America. But here again is only a repetition of what has happened in other countries. There have been going for the past thousand years. The Vatican has been a political asset with them; a convenient scapegoat when their plans miscarried and association with the Holy See has been the single link that the Latin governments of southern Europe have had with their turbulent population. "We'll follow the Bourbon and plunder old Rome," was the war cry of all the unemployed mercenaries of the sixteenth century. Under almost inconceivable difficulties the Church has succeeded to retain the people of southern Europe, despite the continued opposition of their own governments. While the Babel drove one Pope to destitution, Napoleon impoverished another, but the Church of God has seen the sun set and rise an abundance of the scepter pass from many a royal house. Plus X is doing what the Church has always endeavored to do—narrowing the maintenance of the Church on its own members unassisted by the state.

COMPLIMENTS TO THE CHURCH.

Of direct compliment to the Church we do not find many in the secular press, because, apparently, our separated brethren have not yet reached the point where they can repress their prejudices enough to find it in their hearts to praise, though of indirect compliment we find an abundance. Every one now recognizes that the Catholic church is very different from the other churches. It has its influence among the people in quite a different way. It is of the people and for the people and with the people, and not something to which they look as a distant relationship. It is theirs. Its duty comes from the masses of the people. Its Archbishops were poor boys a generation ago. There is no such democratic institution as the Church in existence at the present time in the opposition to which it provides the humblest to rise. It is not influence that helps, though the Church is a human institution, so that influence may unfortunately at times have its appeal, but it is personal qualities that make the man and give him ecclesiastical dignity. It is the Union and Times, says the Union and Times church—not only her care for the poor, but her being of the poor, according to Christ's promise, "the poor ye shall always have with ye"—which attracts attention. It is a popular church, popular in origin, popular in equipment, popular in continuance, popular in every phase of its long and wide existence.

OUR SENTIMENTS.

We take the following from the Union and Times of Buffalo. Mr. King has given expression in part, but in part only, to our sense of loss in parting with Miss O'Hare. She came to the Universe in her young girlhood and soon manifested her ability, untiring industry, taste and good judgment. We regret her leaving more than we wish to state, and the regrets would be much augmented were it not for the fact that our loss will be her own and Mr. McCormick's gain.

Miss O'Hare has endeared herself to the entire force in the office and in the composing room and all part with her with deep regret. Highly accomplished, yet unpretentious, she has made many lasting friends. The best periodicals in the land recognized her ability and power as a writer and gladly paid for her contributions.

Wishing both to herself and to Mr. McCormick, Jr., all happiness and every blessing, we quote this extract from the Union and Times:

"The Catholic Universe of Cleveland has a just and noble reason for the cause of the loss it will suffer in parting with Miss Anne E. O'Hare, whose marriage to Mr. Francis J. McCormick, Jr., of Dayton, O., is announced for September. Miss O'Hare went from her convent school to the Universe and during her long connection with that paper has been more than forty times her weight in gold to it, for she has covered a variety of work, and all of it done well. From gathering parish news to writing editorials, poems, stories, reading proof and so on, assistants like this woefully hard to find, and we miss our guess of Father McMahon isn't contemplating the marriage of his able young assistant rather dolefully. Mr. McCormick has our felicitations. It is given to few men to win such a lifemate."

WHAT WILL BE THE RESULT?

If you have the good fortune to secure a seat in the elevated or subway or on any of the numberless trolleys which in the rush hours are packed with people who are hurrying to and fro, from their shops and homes, you will find it hard to get a glimpse of the faces of your fellow passengers. They all wear a newspaper mask. Opposite you there is a barrier in Yiddish, and you are sure of the reader's face. Next may be an Italian or German. A messenger boy curled up behind a discarded copy is betrayed by his blue cap above the printed wall. A well-to-do merchant or his clerk is next. Then comes a factory or shop girl, or a modest demure and appropriate of good surroundings. She, too, is buried in the last edition. A severe old lady is studying her paper intently, and so on to the end of the line. They are people of all races and classes, and conditions and ages, profiting by advantage which their superior education has afforded them of being able to read.

If you discovered that a large number of these people who are so engaged were perusing, some of them hastily, some of them eagerly, let us say, a disquisition on race suicide, and what its advantages, desirability and reasonableness, were impressed on them in plain, direct, forcible and reiterated phrases which they easily grasp, and which cannot fail to produce an impression on their minds, you might have reason to be startled.

Such was the theme in a recent New

York publication, which boasts of an enormous circulation. The language was coarse and suggestive, the illustrations to prove the thesis were borrowed in the grossest fashion from the lowest grade of the animal world, and the conclusions were based on the rankest materialism; viz., that man has no soul, but is merely a part of the world's machinery, and therefore that in this matter of race suicide, there is no question of morality, whatever, to prevent a systematic introduction of it into society as it is now constituted.

By means of papers of this kind, which reach perhaps millions of readers, such doctrines are being taught to young girls just coming into womanhood, to young men whose turbulent passions are beginning to assert themselves; to small boys and girls who only half guess the import of the phrase; to hundreds of thousands of respectable mothers and fathers who choose this for their daily reading and put it before their children; to the indiscriminate and indiscriminating multitude who are daily giving their horrors night and morning, but carefully fold the sheet and bring it to their homes, the tenements, rich apartment houses and palaces of the wealthy. You see the dreadful stuff, not only on the streets, but in the parlors and in places where you would least expect it. It is read by rich and poor, learned and unlearned, good and bad; some delighting in it, others unconsciously of the poison that is entering into their souls; some, relentless, remorseless, untiring assault upon personal purity; on motherhood; on love of children; on religion; on all that is spiritual in man's nature; on God Almighty, to whom all duty, no respect, no reverence, and not even reality is conceded. When these teachings work themselves into the every-day life and conduct of the people who approve of and accept them, or who at first reject and then begin to regard them as reasonable, and will be the result? If the cholera comes we know what we shall do. But no pestilence that ever devastated a nation can efface such havoc as that which must ensue from such wide-spread and unimpeded infection. What shall we do to check it?—America.

SAFEGUARDS OF THE FAITH IN ENGLAND.

In common with the National Catholic congress held a couple of weeks ago in Leeds (England) there was a great public demonstration in the town hall, presided over by Most Rev. Dr. Bourne, Archbishop of Westminster. The archbishop, in his opening address, referring to the act just passed in parliament abolishing the offensive anti-Catholic royal accession oaths, announced that he would send in the name of the congress a letter of thanks to Prime Minister Asquith for his action in the matter, and then the archbishop went on to recognize with thanks as follows the positive position of the Irish party, making special mention of the services of Mr. William Redmond, brother of the Irish leader:

"And now let me say a word of very hearty and cordial thanks to all our Catholic members of parliament for the part they have taken on this occasion. In thanking them I feel I must single out one name for special thanks and special praise, because his name has been identified with this movement for so many years. I refer to Mr. William Redmond. We have here this evening a distinguished member of the Irish Nationalist party (J. P. Boland, member for South Kerry), and I would beg Mr. Boland to convey to Mr. Redmond the thanks of this assembly of Catholics from all parts of the United Kingdom."

THE CHURCH POSITION ON ECONOMIC QUESTION.

Mr. Hilaire Bellou, British M. P., discussing recently the Church's relation to the economic problem, said:

"And once again we are brought up against the question which the modern atheist who preaches the Socialist state, or helps to found the servile one, may legitimately ask of the Catholic: 'What is your solution?' Now strictly speaking, the Church is not bound to answer that question. 'She is concerned with other questions as much larger and more important than this as the fate of the soul is larger and more important than that of the body. She did not say to the Roman slave, 'I come with this or that economic scheme for your enfranchisement.' She came with a spiritual scheme for the transformation of the whole nature of man. She says to the modern world as she said to the Roman world, 'Leave your machinery precisely as it is, with its capitalism and its proletarianism, and all the rest; become practicing Catholics, and by the change in the mind of your society your bonds will be loosed.'"

ARCHBISHOP GLENNON AND THE FASHIONS.

Archbishop Glennon was interviewed by a press representative in regard to the recent report that the Pope had put a ban on some of the recent styles. The news comes in a dispatch from Rome through London announcing that Pope Pius X has requested all bishops to publish pastoral letters disapproving the prevailing fashioning. The dispatch contained the reported information that bishops had already done so at Milan, Turin and Venice.

"At those places," the dispatch read, "the priests are denouncing in the church the 'scandalous attire' in which women have been appearing in public."

The archbishop scanned the dispatch and then read it aloud.

"That does not sound as well as it ought to, does it? It sends those proclamations out so often that really he ought to get them up better than this," said his grace.

"The Vatican?"

"Oh, no," returned the archbishop, "the correspondent. He sends them out at regular intervals. I don't think he takes the Vatican into his confidence. His output lately has been very poor."

"What is your own opinion of the prevailing feminine fashions?" was asked.

"You mean just on general principles?" asked the archbishop.

"Yes, just on general principles."

"Well," returned the prelate, "just on general principles I read in Chesterton, the London News man, it is something about life being too important and serious to be taken seriously. Chesterton is a brilliant fellow. 'That's the way to go on errand; it's really too important to be taken seriously. I do not think the Pope has made any such requests on the bishops as is contained in that dispatch. I have received no such letter, circular or proclamation, and I do not expect to receive any on the subject of feminine fashions.'"

"Has there been anything recently or in the last four or five years come from Rome on feminine styles?" was asked.

"No," returned the archbishop, "I do not think there has been a new style come from Rome even in five years. You see, the women get most of their styles from Paris nowadays. We get religion only from Rome. You have no opinion then on the 'hobble gown'?" the interviewer asked.

The archbishop loosened his arms which he had folded across his chest and laughed.

"If I were to express my opinion on the 'hobble gown,' he began and then stopped. He turned again, all smiles, and said:

"Just think what a position I would get myself into if I set up as a critic of women's fashions, and put a critic's stamp on the 'hobble gown'—then he stopped again. Whether it is the hobble skirt he had in mind or some other kind of trapping he did not elucidate. But he was willing to leave the matter to arbitration.

"I'll direct you to the editor of the fashion magazine of the Post-Dispatch. Let him decide the matter of the hobble gown," concluded the archbishop, "I'm sorry the subject of our discussion was so light." There was an extra twinkle in his eye as he said this, but it was impossible to tell whether he meant, when he said light, to signify the lightness of the subject, the fabrics that go with the prevailing feminine fashions.—Catholic Register, Kansas City.

HIRED APPLAUSE.

Speaking of applause in theatres, a theatrical man relates the following concerning the great actress Rachel:

"It seems that upon a certain opening night Rachel received enthusiastic applause, but on the second night it was so noticeably slim that the actress felt deeply grieved and bitterly complained that the claque was not doing its duty. The leader of the hired applause makers' on hearing of her displeasure wrote her a letter in which he endeavored to excuse himself from any blame.

"Mademoiselle—I cannot remain under the obloquy of a reproach from such lips as yours," he began. "The following is an authentic statement of what really took place: At the first representation, I led the attack in person not less than thirty-three times. We had three acclamations, four hilarities, two thrilling movements, four renewals of applause and two indefinite explosions. In fact, to such an extent did we carry our America that the occupants of the stalls were scandalized and cried out a la porte!"

"My men were positively exhausted with fatigue and even intimidated to me that they could not again go through such an evening. Seeing such to be the case, I applied for the manuscript, and after having profoundly studied the piece, I was obliged to make up my mind for the second rep-

resentation to the certain curtailments in the service of my men."

"The writer thus goes on at some length to assure the actress he will try to make future amends and requests her to believe in his profound admiration."—Exchange.

NEWS FROM ROME.

It is somewhat curious that, in the present age, when the slightest events are commemorated, the jubilee of the Archbishop of Capua has passed quite unobserved. The fact may in great part be attributed to the desire of His Eminence, Cardinal Capello, who wished the event to pass quietly. The Cardinal passed his jubilee in the seclusion of a religious house at Naples. He was raised to the Cardinalate by Leo XIII in July, 1885, and by age he is the vice-dean of the Sacred College, the dean being Cardinal Gruscha, Archbishop of Vienna. He is third by election, Cardinal Oreglia di Santo Stefano having received the red hat from Pius IX in December, 1873, and Cardinal Nelo was created cardinal by Leo XII in March, 1854. Cardinal Capello is librarian of the Holy Roman Church; he has accomplished a great work in his diocese, and he is also known throughout the world for the many works which he has written, and more especially the life of St. Philip Neri and St. Catherine of Siena. Carducci was one of his great admirers and unbeliever, though he was, he presented his granddaughter with the prayer book of the Cardinal at her first communion; he accompanied the expedition of the Cardinal to the Holy Land, and he speaks in glowing terms of the Cardinal's literary merits. The Oratorian Fathers may justly pride themselves or having given so great a light to the Church.

A FEW CONVERTS.

Twenty Episcopal ministers in the United States have become Catholics in the last two and a half years. Three of them have already been ordained priests. A number of the others are studying for the priesthood. One of these converts, Otto C. Gro-moll, writes to The Lamp: "Of our happiness there can be no question. Daily they thank God for their conversion to the true faith of Christ."—Catholic Columbian.

PAPAL LEGATE AT ST. ANNE DE BEAUPRE.

Quebec.—His Eminence, the Papal Legate, accompanied by Cardinal Yague and numerous ecclesiastical dignitaries on September 3 visited the famous shrine of St. Anne de Beaupre.

In spite of the exacting ceremonies in which the Cardinal Legate has taken part since his arrival in Canada, he looked the picture of excellent health. As he stepped into the auto-

mobile which rapidly conveyed him to St. Anne, His Eminence appeared rather tired, but his greetings were none the less cheerful, his laugh none the less hearty. He was here, there and everywhere among the visitors at the Archbishop's palace, saluting all with kindly smile and an all-embracing wave of the hand. The aged Irish prelate, Cardinal Logue, appeared to have borne his long journey well. "I am an excellent sailor," his Eminence remarked, "and I was not sick at all. The first night out," his Eminence added, "with a touch of Irish drollery, 'It was rather rough and the others were ill, but I am never seasick and I escaped. You see I am a good sailor.'" "I have been very much touched," the Cardinal continued, "by the manner in which the delegates to the congress have been received. The welcome was everywhere splendid. It was a magnificent reception, magnificently organized, and I can assure you that we deeply appreciate it." His Eminence, the Cardinal Legate, assisted by the Archbishop of Quebec and other members of the clergy, officiated at low mass in the Basilica. The old church was crowded with thousands when His Eminence, Cardinal Logue, said mass in the private chapel attached to the Archbishop's palace. The party which visited St. Anne de Beaupre included His Eminence, Cardinal Vannutelli and Prince Ferdinand de Croix, Monsignor Tampieri, Count Domenico Calletti and Com-mandator T. Kelly, of his suit; His Eminence, Cardinal Logue, with Monsignor Seagrave and the Rev. J. Cassidy of his suit; Count Gallivex Vannutelli, nephew of His Eminence, the Cardinal Legate; Bishop A. MacSherry of Pohn Elizabeth, S. A.; Bishop Touchet of Orleans, France; Bishop Maurice Desayes, Hayti; Bishop Heyley of Namur; Rev. Canon T. Harcus, Monsignor Odelan, Paris; the Rev. Canon Mulhern, Bundoran, Ireland, and Bishop Legal of St. Albert, Saskatchewan. In the afternoon His Eminence visited the various places of interest about Quebec. He left by the Lady Graw at 5 p. m. for Montreal.

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