

THE INTER-MOUNTAIN CATHOLIC

Denver A Catholic Paper for the Catholic Home

Salt Lake

Pro Deo, Pro Patria - (for God and Country)

Butte

Volume 3, No. 39. Third Year.

SALT LAKE CITY AND DENVER, JUNE 28, 1902.

Colorado Catholic, Eighteenth Year.

Some Errors in Recent History

Latest Edition of Appleton's Universal Cyclopedia and Atlas a Libel on the Catholic Church.

The Messenger for June has a long review of Appleton's late edition of his Universal Cyclopedia and Atlas. To this review the Catholic press of the country devotes considerable space and close attention. In treating of all the errors of the work, not only have the writers—all non-Catholics—been offensive, but they have also distorted facts that the cyclopedia itself discloses and a perversion of Catholic history. Its pretensions to be fair are refuted by the religious bias displayed in all subjects pertaining to Catholic history. The authors could not, even if they wished to be fair, treat such subjects from a Catholic standpoint, for their training and knowledge of history are all one-sided.

The "New World," directing attention to the article in the "Messenger," says: "The Rev. writer of this article begins with a reference to the announcement by Dr. Charles Kendall Adams, editor in chief of the cyclopedia in question, to the effect that 'it has always been the policy of the editors of this cyclopedia to hold the balance fairly in controverted matters, and to be impartial in every way. In no department has this policy been more rigorously observed than in that which relates to religious belief and church policy.'"

This is a large promise, and one upon which a Catholic buyer of the cyclopedia would be likely to rely as a safeguard against those blunders which are unfortunately too common in publications of a similar character. The writer of the article in the "Messenger" is, therefore, all the more entitled to the thanks of his readers for warning them against the entirely misleading character of the announcement above quoted.

The Rev. writer examines and quotes from a number of articles in the cyclopedia. Among the titles of these articles are: "Reformation," "America," "Education," "Allegiance," "Father," etc. We have not the space here to quote at length from the extracts by which the writer of this article proves his case, but let us take one quotation as an example. The quotation which we select is taken from the article on "John W. Burgess, professor of history, political science and constitutional law in Columbia university. The subject of the article is 'The Middle Ages,' and the professor expresses himself in one place as follows:

"The sum and substance of all authority and grace were conceived as proceeding from Christ to the chief of his apostles, whom the pope as successor, by the latter dealt out again upon the bishops in their consecration, and then by these in turn upon the priests and laity. The power to bind and to loose, to damn and to save, became thus, according to this conception, the property of a close corporation, which by the power of excommunication from the company of the saved upon earth, entitled the pope and his successors upon the social and political status of the individual, and of the threats of eternal punishment hereafter, held the souls of men in a state of spiritual subjection of a most degrading nature. The practical result of such a system was spiritual despotism in the church."

It is certainly not to suffice for Catholic readers to know that this passage is a fair example of the spirit shown in quite a number of the articles in this cyclopedia. In form of expression it is the most offensive and unbecoming quoted by the writer in the "Messenger," but the spirit which animates it is, in all respects, more or less virulent, in a number of the passages quoted.

The editor of the "Messenger" has done a service to Catholics in calling their attention to the character of this cyclopedia, so far as regards its treatment of Catholic history. It is to be hoped that the editors of the Catholic weekly papers through the country will give all possible publicity to this article, so that Catholics generally may be warned, and may insist that this publication may be revised and the passages offensive to their religious belief omitted or modified, before it can hope to have any sale, the latest and most accurate general knowledge upon all questions of human interest. The editor-in-chief declares that it has always been the policy of the editors of this cyclopedia to hold the balance fairly in controverted matters, and to be impartial in every way. In no department has this policy been more rigorously observed than in that which relates to religious belief and church policy.

In the teeth of this fair claim, the editor of the "Messenger" makes bold to say that "a careful examination of many of the articles on doctrinal and historic subjects in this cyclopedia will satisfy anyone that it is eminently untrustworthy, and that it is worth consulting at all, it is chiefly because it reveals to us the course of the misinterpretation, misrepresentation, the ignorance, prejudice and prejudice which determine the attitude of so

many of our fellow citizens towards the Catholic church."

These are hard words, but as one peruses the criticism and notes the blunders upon blunders in matters Catholic that are pointed out, the good things forgotten and the bad things paraded, the false blazoned forth and the truth obscured, the utter ignorance of the writings of the foremost living Catholic authorities, the passing over of Catholic men and measures of merit, he becomes gradually convinced that the critic hazarded nothing in making his astounding statement, and he indignantly agrees that any Catholic who has been misled into purchasing the work on the strength of the recommendation given by the editor, may in all justice return the volumes thus far delivered and require revised copies or his money.

A work which sets out to extol Protestantism and to decry Catholicism has no claim upon our patronage. We are the veriest fools if we contribute towards such an anti-Catholic propaganda. In the course of its elaborate criticism, the Messenger makes it plain that throughout the whole work the religion and achievements of Catholics are ignored, depreciated, misrepresented, and that Protestantism is invariably recognized, magnified and exalted to the best possible advantage at the expense of truth.

GAL T. TWO ERRORS IN HISTORY. We agree with the Messenger that there is no one remedy for baseness of this kind. There is but one appeal where fairness to the Catholic church is concerned, and that appeal must be made through the press. It is not to become unprofitable to deal in worn-out columns against our faith, the traditional methods of our revilers will pass out of use. It remains for us to be about a better condition.

But how are we to know what to purchase and what to cast aside? It is the business of competent and trustworthy critics to give us directions on this important point. They may not be at a loss as to what to do, when a writer of transparent honesty can say: "We have always written enough to prove that Appleton's Universal Cyclopedia and Atlas is a libel on the Catholic church, and if worth consulting at all, valuable only as a storehouse of an antiquated Protestant traditions and misrepresentations of our religion, belief and history, and as a clue to the reason why so many of our fellow citizens remain in ignorance of our character and regard us with suspicion and prejudice. We may confidently submit to our readers that those who thus ignore us as ignorant, obscurantist, unprogressive and slaves to ecclesiastical authority, are doing all in their power to keep unsuspecting readers in error and darkness, out of the progressive march of knowledge, and forewarn to the traditional Protestant view."

We trust that no Catholic in Central Asia would waste upon this instrument of narrowness, bigotry and vilification. Our thanks are due to the editor of the Messenger Monthly Magazine for the vigilance and ability which have enabled him to point out a real pitfall prepared for the unsuspecting Catholic public. May he continue his work till our people know how to detect the real enemy who is gaining in the guise of virtue and truth.

COST OF THE PHILIPPINES.

Every time the clock has ticked since May 1, 1898, the Philippine islands have cost the United States \$134.

Every time the second hand on your watch has completed its ceaseless circuit, the expenditure has been \$30.81.

Every hour since Admiral George Dewey sunk the Spanish fleet in Manila harbor, \$4,548.88 in American money has been spent to hold the Philippine archipelago.

Every day has involved an outlay of \$13,456.66.

The total cost of the islands, since May 1, 1898, and up to May 1, 1902, exclusive of the purchase price of \$20,000,000, which was paid to Spain, has been \$170,335.87.

And it is always remembered, the outlay of money is the most insignificant feature of American control of the Philippines. Of the lives sacrificed by bullets and through disease, Secretary Root takes no account in the report recently submitted to the senate. The tortures inflicted on Filipino prisoners by "Hell-Roaring Jake" Smith and his kind are not mentioned. The fearful example set by the American troops to the people this nation is trying to "assimilate" has no place in the report.

Secretary Root attempts to comfort the people by the statement that future expenses on the Philippines will be materially reduced from the standards of the past. It is certainly to be hoped that the assertion will prove true, both as regards money, men and example. Full of optimism as the average American citizen is, however, he will be pardoned for at least doubting the accuracy of the secretary's estimate.

For the sake of the nation, it is to be hoped that he speaks with the spirit of true prophecy. This country cannot afford to continue sacrificing men and dollars as it has sacrificed them in the past. If some great end were to be achieved, the people might look on and say "Amen"; but there is to be no end for the Philippines other than that of an imperial colony if Republican policies are carried out.

Rt. Rev. Bishop Scanlan of Salt Lake



The anniversary of Bishop Scanlan's consecration as bishop of the Catholic church occurs on Sunday. Thirty-four years a priest, twenty-nine of which he has worked in Utah, and fifteen as bishop, have been spent in doing good. By word and still more by example Bishop Scanlan has worked faithfully and devotedly in the cause of the Good Master. In all his undertakings he has been preeminently successful. In every walk of life he has endeavored himself to all classes of people. A morning contemporary, referring to him last Tuesday, said:

"The Herald knows of no more able, high-minded Christian gentleman than Bishop Scanlan. In all the affairs of life he has been a distinguished success."

His success has been shown in his works. When he took charge of the Utah mission in 1872, there was only one church, the small brick edifice in which the Catholics of Salt Lake have worshipped for more than thirty years. His congregation when he assumed

charge did not exceed a dozen members. A survey of the field since then shows the result of his labors. Churches, schools, hospitals, colleges and orphanages are to be found scattered all over his diocese, which in territory is the largest in the United States. His great success has been due to two causes, first, his unselfish character, and second, his devotion to his own wants, and devote all he possessed to elevate humanity. People look for an honest, sincere man. They found such in Bishop Scanlan, and were ever ready to aid him in all his undertakings; secondly, as a business man, he could always look ahead, and provide for emergencies. People knew this and were always ready to select him for his stewardship. In him they have an abiding faith, and know that what is entrusted to his charge will be well done. On the anniversary of his consecration the intermountain union with his many friends in joyful felicitations, and hopes that his good works will multiply for many years.

SENATOR KEARN'S NEW MINING LAW.

ts Advantages in Disposing of the "Apex" Difficulty— A Measure that Has Long Been Needed.

The bill introduced by Senator Kearns with reference to the future location of mining claims, and the rights of the locator acquired thereunder, is bound to meet with some opposition. The bill is one, if passed, would not properly speaking, be an amendment to the present mining law, but it would be in force and in effect an amendment. The bill is one, if passed, would not properly speaking, be an amendment to the present mining law, but it would be in force and in effect an amendment. The bill is one, if passed, would not properly speaking, be an amendment to the present mining law, but it would be in force and in effect an amendment.

This branch of national legislation is marked by the enactment of four distinct changes in the national policy. These may be defined as follows: First—From the foundation of the government to the present time. Second—From the discovery of gold in California until the passage of the laws of 1896.

Third—From the passage of that law to the enactment of the general law of May 10, 1872. Fourth—From that event to the present time.

The first congressional act on the subject of mineral lands was found in a law passed on May 20, 1793, entitled, "An ordinance for ascertaining the mode of disposing of lands in the western territory." It making the surveys of this land the surveys were required to note all mines, salt lakes, and all other things that should come to their knowledge, and the government reserved the right to sell or otherwise dispose of one-third of all gold, silver, lead and copper mines found within this portion of the public domain, which was defined and set out in the treaty between Great Britain and the United States at Paris on September 8, 1783.

Prior to this gold had been found in moderate quantities among the Indians of the present southern states and the Spanish under De Soto were supposed to have discovered gold in North and South Carolina, but the existence of this metal in any considerable quantity was purely legendary. Copper, however, was known to exist in the Lake Superior region. The Jesuit priests had made extensive explorations on the upper peninsula, and had given glowing accounts of the abundance of copper there found. This was practically the extent of public information upon the subject at the time congress passed its first ordinance on the subject of mineral lands. It was provided in this law that this portion of the public domain was to be disposed of at public auction by commissioners appointed for that purpose, and who were authorized to give deeds therefor. These deeds were to contain a clause reserving one-third part of all gold, silver, lead and copper mines within the same.

The impression undoubtedly existed that the newly acquired territory was rich in precious metals and some day might prove a source of national revenue. Indeed, after the territory acquired from France under what is commonly called "the Louisiana purchase," lead mining was carried on in what is now the state of Missouri as early as 1729.

Under this act, the miner locates a surface which must be so defined as to include the top, or apex, of his lode. If he mistakes the course of the vein, it is his loss. He may acquire by location a mining claim 1,500 feet in length by 600 feet in width, provided the local regulations in the mining district do not restrict these measurements. His end lines must be parallel and cross the vein. This law also provided that the locator should have certain extralateral rights to all veins or lodes which had their apex within the surface boundaries of his claim. This extralateral right was given when the vein, for instance, would pass through both end lines of the claim on its course, and if on its dip through the earth should pass out beyond either side line of the mining claim. The end lines would be ex-

tended in their own course, and the locator would have a right to all the ore within the vein beyond the side line and within the area created by the extension of the end lines. It was this portion of the law which worked great hardship on the discoverers of mining claims, caused endless litigation, sacrificed many lives and cost millions of dollars.

It was always a question to be proved by expert testimony, and the history of all litigation shows that men supposed to be learned in the science of mines and mining would receive fabulous fees, ranging up to \$100,000 a side, and finally contradict each other. This class of testimony has caused some courts of high standing to declare that expert testimony of this class was of but little weight. It certainly has rendered mining dangerous and uncertain. It certainly prevented the poor man from protecting his right against the rich and mighty.

The bill proposed by Senator Kearns would do away with this onerous feature. A locator of a mining claim, for instance, would make out his claim fifteen hundred feet by six hundred feet and would own to the center of the earth and all the atmosphere above, the same as the owner of a city lot. If he happened to be a poor man he would at least have some additional security and could more readily protect his right.

We believe, of course, that before the passage of this bill some salutary amendments and changes may be made and can be proposed. Some of these we will point out as the bill passes. However, it is a long step in the right direction. It is to the decided advantage of the poor man. The strongest and most vigorous opposition may come from one class of discoverers, namely, those who have reaped a golden harvest out of the complex situation, the apex and extra lateral question has resolved itself.

It is our opinion that the leading members of the legal profession in the west who have the development and upbuilding of the country at heart, will be the elimination of the legal fiction of the apex and extra lateral question, and the securing of the right and title to valuable mining property in which they or their clients are interested. The bill would give the discoverer of a valuable mining rights should certainly rejoice should even this be accomplished by the bill introduced by Senator Kearns.

LIQUOR IN FIGURES.

The board of trade of Great Britain and Ireland has just issued an interesting statistical matter with reference to the production and consumption of alcoholic liquors in the United Kingdom, Germany and the United States. The figures are likely to surprise people who are familiar with the statistics of the liquor trade. The figures are compiled from returns received from the United States in 1899, and from the other countries named, and the first of them has to do with the government revenues from alcoholic beverages:

	Net rev.	Proport.
United Kingdom	\$1,500,000	36 percent
France	1,250,000	30 percent
Germany	1,250,000	30 percent
United States	1,250,000	30 percent

The per capita consumption of beer in the United Kingdom is greater by about 1 per cent than in Germany, while it exceeds that of France by about 25 per cent. Belgium and Bavaria seem to be the only countries in the world that exceed the United Kingdom in the per capita consumption of beer. The latter being forty-seven gallons, of the latter fifty-four gallons per head. The table relating to spirits has been omitted to offer:

	Total consumption, per hd., gallons.
United Kingdom (1900)	1,238,556.00
France (1900)	1,238,556.00
Germany (1899)	1,238,556.00
United States (1899)	1,238,556.00

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Contrary to the popular idea, Germany consumes the lead as the consumer of strong drinks, although the per capita consumption is slightly greater in France. Above the United States, however, or below above, in this table, and notwithstanding the reputation of our people as whisky drinkers, we consume a less quantity of ardent spirits per capita than any of the others.

PASSES JUDGMENT ON BROOKS.

St. Anselm's society in Great Britain does a work worthy of attention. Through its committees all non-Catholic books are read as they come out, and selection is made of those containing nothing contrary to faith or morals. The books so chosen are recommended to Catholics in the society's book lists, more extended particulars being given in its monthly bulletin, "Books of the Month." The society also aids in establishing and supporting parochial libraries.

CLEVELAND'S SPEECH.

Never was sounder doctrine preached than that enunciated by ex-President Cleveland the other day in addressing the graduates of St. Thomas college. Speaking of the serious responsibilities and duties awaiting them in the arena of real life across the threshold of their school, he said: "You may be sure that you will fail to meet these obligations if you are not constantly and solemnly impressed with the conviction that your educational advantages are only valuable as they better fit you to do your duty to your God, to your country, and to your fellow men." That is the ideal of Catholic education, effort practically expressed in the spirit of the highest and the lowest, controlled by the Catholic church. That is the reason why the church insists so strenuously on the union in its schools of intellectual training and moral culture.

Catholic Doctrine on Indulgence

Two Kinds of Indulgences—Conditions Required to Gain Either—Perfect Contrition Essential.

THE CONDITIONS.

ART V.

Indulgences are divided into two kinds—plenary and partial. A plenary indulgence is the remission of "all" the temporal punishment due to sin after the sin itself and the eternal punishment, if a mortal sin, have been forgiven.

A partial indulgence is a remission of "part" of that temporal punishment.

There are certain conditions required on the part of the penitent in order to gain both the one and the other. The conditions necessary to gain indulgences are: 1. The "intention" of gaining them. 2. The state of grace. 3. The fulfilling of certain good works enjoined.

These "good works" are: 1. Confession. 2. Holy communion. 3. Visitation to a church. 4. Prayers for "special intentions" of the sovereign pontiff.

The special intentions of the sovereign pontiff are: 1. The conversion of sinners. 2. The extinction of heresy, infidelity and religious bigotry. 3. The propagation of the one true faith. 4. For peace amongst Christian kings, emperors, presidents, rulers and Christian nations. 5. For the exaltation of the one, holy Catholic, apostolic church.

The three conditions mentioned are necessary to gain a plenary indulgence: 1. The intention. 2. The state of grace. 3. The good works—confession, communion, visit to a church and prayers for the pope's intentions.

Only the first two conditions are required to gain a partial indulgence—the intention of gaining it and the state of grace.

As regards the obligation of praying for the pope's intentions, as one of the conditions to gain a plenary indulgence, it is not essential to know and remember these intentions at the time. It is sufficient to have the intention of offering the prayers for the pope's intentions, even though a person may not remember minutely at the time what all the intentions are.

It is worthy of careful notice that a man can never gain an indulgence for the punishment due to a venial sin for which he has sorrow.

Let us take the case of a man who makes a good confession and has sorrow for his venial sins, as well as mortal, with the exception of two.

He can gain obligation to atone for the punishment due to the mortal and venial sins for which he had sorrow, but he cannot gain any indulgence to have the punishment due to the two venial sins for which he had no sorrow. The reason is because an indulgence cannot be gained for any unforgiven sin, whether mortal or venial.

The essential condition for pardon of a venial sin is true sorrow for it. Although one mortal sin, by reason of its nature, cannot be forgiven without another, yet it is the contrary with venial sin.

It is of daily occurrence that many Catholics, who have sorrow for some of their venial sins, but not for all of them.

This leads us to another very important point, equally worthy of special notice. It is that when a man has committed some venial sin or sins, and has no sorrow for them, he can never, whilst in that state, gain the full effects of a plenary indulgence.

The reason is simple and clear. A plenary indulgence is a remission of all the temporal punishment due to his sins. But nobody can gain an indulgence for unforgiven sins.

Therefore, when some venial sins remain unforgotten, through want of sorrow for them, the temporal punishment due to those venial sins cannot be atoned for until the sins themselves are forgiven first, and, consequently, the indulgence cannot be gained by which that temporal punishment, due to any such unforgiven venial sins, may be remitted.

The very first condition to gain any average gain the full effects of a plenary indulgence. Although they may fulfill all the other conditions, yet they may have some attachment to venial sins and have no sorrow for them, or even one or two venial sins, places an obstacle to their gaining any plenary indulgence—in the full sense of the word.

All the temporal punishment due to their other venial sins, for which they had sorrow as well as that due to any mortal sin, they may have confessed and repented of, may be remitted by the indulgence; but the temporal punishment due to the venial sin or sins for which there was no sorrow, still remains due and cannot be removed by an indulgence as long as the sins remain on the soul.

For these reasons, in addition to the three conditions necessary to gain a plenary indulgence, the first two of them for a partial indulgence, we must add that to gain a plenary indulgence "in full" we must have true sorrow for "all" our venial sins, as well as mortal, and we must have true sorrow for each and every venial sin before the punishment due to it can be remitted by an indulgence.

The very first condition to gain any indulgence is the intention. It is a very easy condition to fulfill. Nothing could be easier than to form that intention in the mind.

It must be either actual or virtual. The actual intention is that which is formed by a special act of the will immediately before the fulfilling of the conditions and prayers required. The virtual intention is one which has been formed some time previously and not retracted. This latter is sufficient, but it is highly recommended, in practice, to renew this intention every morning, or at least once a week.

When we form the intention, daily or weekly, or gaining all the indulgences in our power, it is not necessary to know and remember each and all of

them, or what indulgences are attached to every prayer we say.

Although this first condition is so easy, yet thousands of Catholics fail to gain numerous indulgences, more especially partial ones, through failing to form the "intention" of gaining them.

It is true such Catholics, when in the state of grace do not lose the "merit" of the indulged prayers and good works, but they always lose the "indulgence" attached, when they have neither the actual nor virtual intention of gaining them. This shows how careful we should be to form this intention often.

The second condition to gain both a plenary and a partial indulgence is "the state of grace." A Catholic must be in the state of grace before he can possibly gain any indulgence for himself. This is not difficult to prove. This state means that a Catholic must be free from mortal sin. But an indulgence cannot be gained for unforgiven sin, it is clear that the sin must first be removed.

Here it should be noticed that it is a disputed point whether a person in mortal sin may not be able to gain an indulgence for another—v. g. for a soul in Purgatory. To say the least, it is doubtful and unlikely.

The third condition is the good works enjoined—confession, communion, visit to a church, and prayers for the pope's intentions. This third condition is required for a plenary indulgence only. The first two suffice for partial indulgences.

The good works for partial indulgences are only the prayers or acts of charity themselves to which the indulgences are attached.

A person having perfect contrition for a mortal sin, with the intention, of course, of confessing it, can gain a "partial" indulgence.

A person can also gain the indulgence, if in the state of grace, when the last act of the conditions required is completed.

Acts which we are already bound to perform under pain of mortal sin do not satisfy for gaining an indulgence. If, for example, an indulgence be offered for hearing mass, it could not be gained on a Sunday for one mass which is already of strict obligation. The obligation of Sunday communion is an exception to this rule.

The prayers and acts of piety in religious communities suffice, as they do not strictly bind under pain of mortal sin. It is sufficient to go to confession once a week to gain all the plenary indulgences offered during the week. In some places where bishops obtain the privilege of offering indulgences, the confession is obligatory even where there are no mortal sins to confess. The confession can always be made the day or even before the day for gaining a plenary indulgence.

When more than one plenary indulgence can be gained on the same day or two consecutive days, the one confession and one communion for the first day suffice for all the indulgences.

The visit to a church is necessary, and if a special church be mentioned, the visit must be to it.

Prayers for the pope's intentions must be vocal. It is not essential to kneel saying them, unless such be prescribed.

It is certain that five "Our Fathers" and five "Hail Marys," one prayer each about the same length, suffice. They must be repeated for each plenary indulgence.

On a Feast with an octave on which the feast of the Holy Spirit is celebrated, they can be gained either on the day itself or on any one day during the octave.

All these particulars regarding the conditions required for gaining indulgences are of the utmost importance and should be carefully studied and remembered by all good Catholics.

C. E. B.

THE SACRED HEART.

The church has dedicated the entire month of June to the veneration and adoration of the sacred heart of Jesus. Why should we distinctly venerate the sacred heart? Why not his sacred head or his blessed hands and feet? The best answer is because Jesus himself has so instructed the blessed Margaret Mary Alacoque. He wants it so, and he knows what is best and most proper. The heart is the seat, the foundation of love, and it was love and only love, the purest and kindest, the holiest love that prompted everything in the holy and adorable body of Jesus.

Why did Jesus become man? Why did he live among us? Why should we love him? Why should we adore him? Why did he institute the holy sacraments? Why, especially institute the sacrament of the Holy Eucharist? Why found the church? What is the guiding spirit of the church in its mission? And what is it that he wants to enkindle in the hearts of all mankind? The only answer to all is—love, pure love, holy love, divine love.

In veneration the sacred heart of Jesus we therefore show our appreciation of his love; we thank him for his love towards us; we return love for love; and in his veneration we learn also love; we warm our cold hearts by the fire, the burning love of Jesus. Nothing is more desirable to the loving heart of Jesus than that love for God, for our neighbor, for ourselves, pure divine love, be enkindled in our hearts.

—Young Catholic Messenger.

What a pity if we do not live this short time according to the laws of the long time—the eternal laws.