

## PRIEST AT HARVARD.

THE STUDENTS OF THE UNIVERSITY LISTEN TO AN ABLE ADDRESS.

Father Herman I. Heuser, professor of exegesis in St. Charles Theological Seminary in Overbrook, Pa., Discovers eloquently on the Great Christian University, the Catholic Church.

Father Herman I. Heuser, professor of exegesis in St. Charles Theological Seminary in Overbrook, Pa., and editor of the American Ecclesiastical Review, conducted service in Appleton Chapel, Harvard College on the 30th ult. He spoke to a crowded chapel. He chose his text from the gospel and the epistle for Trinity Sunday in the Catholic ritual, found in Mark iv, 8, 21, and Matthew xxviii, 18, 20. He spoke in part as follows: "On this day Christ laid down the foundations of his Christian university. By this he wished to establish the doctrines of the New Testament for all nations—the university that would one day reach the heights and depths of human life. The first member appointed to the corporation by Christ to carry out the doctrines were to instruct, baptize and educate. Mark the record of that charge in Mark, 'Go ye and teach all nations.' In the old text it was, 'Teach all nations, baptize them in the name of the Father, the Son and the Holy Ghost, teach them all things, whatsoever I have commanded you.' In the old days the Christians when once baptized marked themselves with the cross as the badge of trinity and as the symbol of absolution from sin.

"But the function of this great university was not only to teach abstract truth and laws and understanding; this was not even the main purpose. The Apostles were to teach all things that Christ had commanded.

"Your University shield has emblazoned upon it the word 'Veritas.' It is a military shield, charged upon it is the likeness of three open books upon which we read the single word 'Veritas.' The motto expressed in that shield is that every student comes to seek truth, that the University has for over 250 years propagated the highest maxim of Christ and His Church. For through that Church Christ has said He would be active to the end, knowing that He had full power in heaven and on earth.

"You, gentlemen, of this University, whom I have come particularly to address, seek truth not in the abstract, but in the concrete. The student goes to Harvard to be instructed in that wisdom that will fill his after life, that he may better learn the real use of the faculty of his mind and soul. The search after truth expresses the highest aim in the individual life.

"The search after truth divides itself into three main heads, first the study of self; second, the study of an ideal outside of self, and, thirdly, the study of endeavor to conformity of self with the ideal and higher self. This third effort is always accompanied by reflection, which is but another word for religion. To the ancient colors of words these two words were synonymous.

"Religion means the control of self along the lines of a more noble pattern. Reflection brings motives, for in thinking we create motives in the heart; these motives beget actions; these actions habits, and these habits beget character.

"Religion as well as reflection fashions man into the image of his Creator. If we who have come from a divine creation, but have suffered from the fall, allow ourselves to be remodelled, we will yet become supremely beautiful, devoid of all ugliness. God made the face, but man has the regulating of the countenance. And it is the function of religion to make the countenance, which is but the outward expression of a deeper inwardness.

"This transformation, which is the purpose of religion and the result of reflection, is nothing more than self-examination, getting away from one's self to get an exterior view. Of this self-concentration is the very opposite, and the greatest detriment.

"But in the study of self for the reform of self, we must constantly have the ideal before us toward which we are striving. The testimony of centuries points to Jesus Christ as this ideal. And this university points to the same example—truth devoted to Christ and to His Church—truth received from Christ and from His Church.

"I have said that Christ is the ideal reflected in the mirror of the Christian church. But in order that the image may be clear, three things are necessary as in the working of a camera. First the mental vision must be so adjusted as to admit the rays of the ideal, Jesus Christ. Then let us assume that we have gained all the knowledge to admit those rays. The next thing necessary is that the film upon which the image is to be reflected must be without fold or wrinkle. That is the human mind must not be contracted by prejudice or learning. And, thirdly the lens, which is the purity of conscience, must not be marred by any ingrained sin. For the cleaning of the lens the Catholic has the confessional."

## A FATHER WHO SERVED HIS SON'S FIRST MASS.

A pretty feature of the first Holy Mass of Father Ralph Kerr, of the London Oratory, was the circumstance that the server of the Mass was the young priest's father, Admiral Lord Walter Kerr, K. C. B. Lord Kerr is, under the King, the commander-in-chief of the British navy, (for that is what his position amounts to as First Lord of the Admiralty); and a convert who was followed into the Church by almost all his near relatives.—Ave Maria.

## ST. ANTHONY'S BREAD.

The Origin of a Charity Rapidly Spreading in the World.

The following account of the charity known as "St. Anthony's Bread" is taken from the Very Rev. Dean Ling's little book entitled "Our Favorite Devotions."

One morning in November, 1892, Mlle. Bouffier, a storekeeper of Toulon, found it impossible to open her shop-door. The door seemed broken, so she called in a locksmith. After trying all his keys he gave up in despair, saying there was no resource but to break open the door. While the locksmith went for some other tools, the shopkeeper prayed fervently to St. Anthony that the door might be opened without violence, promising if her request should be granted to distribute in his honor a certain number of loaves to the poor. She then begged the locksmith to make another trial with his keys, and taking one at random the door flew open without further difficulty.

After this simple evidence of St. Anthony's power his clients increased so rapidly in Toulon that Mlle. Bouffier with the assistance of her friends founded a work of charity called "The Bread of St. Anthony." In a room behind the shop they placed a statue of the Saint with a lamp burning before it, and under the lamp two boxes—one to receive the written requests and promises made to St. Anthony and the other money to buy bread for the poor.

From the beginning large crowds flocked to this humble oratory. Soldiers and officers knelt to pray and naval captains, before setting out for a long journey, came to recommend themselves and their ships. Mothers begged for health for some of their children or other favors for grown sons and daughters. Many came to implore the conversion of a soul dear to them while servants or workmen without employment sought the saint's protection.

In time rumors of the wonder wrought by St. Anthony at Toulon reached Paris, Lyons, Bordeaux, Marseilles and other large towns, and many chapels in those cities very soon contained the two boxes for the offerings, which have now become well-known universal throughout France.

"St. Anthony's Bread" is obtained in a simple way. All a member of a congregation has to do is to write a request on a piece of paper, adding a promise that if by the expiration of a given time the Saint secure the fulfillment of such request a certain sum of money will be placed in the collection-box to buy bread for the poor. These written requests may either be of a spiritual or a temporal character. They may include requests for success in any legitimate enterprise, the grace to overcome proneness to commit a certain sin, the conversion of a relative or friend to the true faith, etc., etc. The request may have reference to the writer only or to relatives, friends or even strangers. When the favor is obtained, the sum of money promised—with an addition, of course, if desired—is to be deposited in the box. This money is devoted to purchasing and distributing "St. Anthony's Bread."

"St. Anthony's Bread" comprises not only food but also clothing and medical attendance—it includes, in fact, everything necessary for the relief of the poor in general and of the sick and afflicted poor in particular, for the promoters of this charity wisely hold with that French friar who once declared that in dealing with the poor we should always "make the good God visible." Thus they ascertain the wants of the workmen in the various parishes and help them to procure employment when necessary, quite irrespective of their religious belief or want of religious belief. Orphans are sent to school, old people happily settled with the Little Sisters of the Poor; the blind, deaf and dumb are placed in special establishments; letters are written for those who are unable to write; advice procured from either doctor or solicitor when needed; professional beggars are exposed, and the deserving poor sought out and comforted.

This is practical Christianity. It is the true spirit of him "Who hath compassion upon the multitude," and it is the most conclusive answer to infidels and skeptics who would rob the poor of their only consolation—that which comes from belief in Christ and from the sense of fellowship in His poverty."

## THE SINNER AND THE VIRTUOUS MAN.

Take the sinner all the way through life and take a man who goes to confession and Communion once a month, and if you know the secrets of their hearts you would see that the latter had the better time even in this world—more quiet pleasure, more happiness, more contentment, more peace, more health, more respect, more love, more hope. And at the moment of death, which life would you like to have led? Let the sinner have his riches and feast and fine clothes; let him prosper and get ahead. His heart is heavy with unhappiness in the midst of gaieties and dissipation; his soul is dark with guilt; his end will be full of despair and his future will be miserable. He is to be pitied and not envied.

## A POOR STICK.

The type of the spiritually indolent is that fixture known as the half-baked Catholic—some people call him "a poor stick"—who is too lazy to meet his obligations with his Maker. He says no prayers, because he can't; he lies abed Sunday mornings and lets the others go to mass—he is too tired and needs rest; the effort necessary to prepare for, and to go to confession is quite beyond him. In fine, religion is altogether too exacting, requires too much of a man.

Dr. De Costa lectured for the benefit of Kearns' St. Ann's orphanage, at Salt Lake City, Utah, on June 6th.

## OUR FASHION LETTER.

ILKEN GOWNS AND BRIGAND BUCKLES.

Ruffles and bows again in vogue—Applying Cretone—Novelties of Summer Jewelry—Petal Ruffles are Chic—Neck Coverings.

A pretty outdoor dress of Parma violet velveting is cut in the princess style and opens over a yoke of dark violet tulle, and covered with black chenille spots. The braces and the front, which is pointed at the



wast, are of black tulle insertion embroidered with garlands of flowers in Parma violet chenille. The skirt is trimmed in the same style and the bouffe at the bottom is very full and fluffy.

"What do you think of my new Sunday gown?" writes a cherished correspondent. "Sunday and Monday and all the other days, when I go a-visiting or merry-making. Besides, you know, my summer Sunday frock is my autumn winter theatre dress. Will this do?"

"White, shiny foulard, with black ring spots, made in princess style, the bodice much and closely plaited from yoke to below where the belt would be if I wore a belt. The skirt, of course, trains and spreads out bell fashion from the knees. Because I am little, as you know very well, there is no trimming to take away from my height—only two narrow ruffles of a white foulard at the hem, with a border in garlands of black Chanilly lace.

"See how clever I am (having to wear my dress so long and dreading rolling as I do). Underneath the two white ruffles at the bottom of the skirt is one of black taffeta, just the width of one's hips. Its purpose is to protect the white ones. Of course it makes one wear either a black silk petticoat or a lovely white lawn one.

"The skirt comes 'way up to the corse line. There is a deep falling collar of foulard, cut into inverted scallops, which are trimmed with flat applications of the black lace. Falling lower than the collar is a deep trim made like it. A fat black velvet bow is placed at the point of the low neck, which is filled in with delicious peach-colored soft satin; high collar, without a speak of trimming, which snugly goes under the chin in front.

"The sleeves are plaited to the elbow. From the elbow to the wrist are nautical sleeves of white chiffon.

Nothing so pretty and practicable as that—yet. To tell the truth, I had in mind something of the sort for an all-round dressy dress; only made up with the opal blue shade of chiffon, over deeper blue silk at the throat. But I do not want it to appear that my friend and I are two souls with but a single dress design. It might be best to have a frock from black foulard with white dots; it is possible to find this material, the spots so thickly set that the stuff has a light aspect, not the look of a black dress. And may the goddess who rules over sartorial matters not let me be tempted into buying any of the low-priced foulards. It does not pay, when one employs a high-priced dressmaker. Nor is it serpentine wisdom to have one's "Sunday" gown made by a modiste of second-rate ability.

An extensive use of cretone roses is made on a rare gown of white silk linen, over a rose-pink silk foundation. The source of the undergarment has been made from white lace, interesting. At the heart of each breast is applied a pink rose and some green leaves. The same mode of decoration finishes the overskirt, which ends at the heading of the skirt flounce. The bolero has the position back which is so friendly to plump women, who find the abbreviated jacket undignified. The little crowings of black velvet help to give a narrow look at the back. Bias plaits of the linen cause the waist to be distinct from most of its kind. Elbow sleeves and an application of roses and entreeux complete the waist, at the belt of which is worn a wide belt.

A Trion hat of white tulle has no trimming whatever, but a bow of pink glass silk at the back. Here, again is illustrated the pretty French method of wearing a hat over one's shoulders with a gown much trimmed. The fashion of applying cretone

is one of those good styles which really may be achieved at home, if one be an adept with the needle; though, firstly, she should have an eye for the selecting of such cretone as will cut up effectively. A sort in which there are many single, large flowers usually is more to the purpose than another kind, wherein the blossoms are small and scattered.

"Brigand" buckles in silver are novelties in summer jewelry. They are five inches long and devoid of other ornamentation than a high polish upon the quarter-inch strip of silver which forms the sharp-cornered outline that alone constitutes the buckle. What with brigand buckles for belts, and "Colonial" or "Dane" buckles for her summer afternoon low shoes, her Trion hat, Chinese embroideries, Egyptian linen gown, and all the rest of the foreign materials, modes and periods, woman is a little world in herself.

And while brigand and many other buckles are designed and desired by us for morning use, the big pin of some choice sort confines our afternoon belts, because they are low and pointed and in the main best held in place by a pin, cameo, coral, turquoise, mosaic, anything good of its kind, and the more foreign-looking the better.

The success in the use of coral is in finding a complementary background; it is one of the most difficult colors to match under the sun. Indeed, it is next to impossible exactly to duplicate any shade of it. I saw lately a costly toilette ruined by the attempt to make pins and ropes of coral on it combine with scarlet silk. One of the pretties common uses of coral shows it in combination with the ever popular navy or French blue and white foulard silks.

Petal ruffles are grand chic with light gowns. The name describes them; made from soft, flexible silk, the colorings run through all the delicate tints in the hydrangea (which, perhaps more than any other blossom, serves the fashionable faint colors). The pinks, blues and lavenders appear as tops of the petals, which are piled and sewed to muffle the throat when the ruffles are on.

The knowing wearer of the petal ruffle will choose its tints for harmony more particularly with her hat than with her gown. The assumption is that one is removed when the other is. Some of these flowerlike ruffles are so deep that a prop is needed at the back of the neck to keep them from tumbling together mussily. A big poppy, a peony or a rose in such case is outspread just at the neck-back.

Petal ruffles from black and from white are more useful, and for many occasions in better taste than those with tints.

Some neck covering is required when the collarless Eton jacket is worn, as it is universally by women at some hour of the day. Ostrich feather boas in black, white, and the natural tints never were in greater vogue. Indeed, it seems to be an aim of every modiste to possess a feather boa in the summer as she does a fur one for winter.

French women are wearing their feather boas tossed twice around the neck. Even those who may follow their own inclinations have chosen their boas so long that they fall to the hems of their gowns. Here again grace in long lines is the keynote of the effort in feminine dressing.

I have seen some more than acceptably pretty long neck ruffs which were made at home by nice fingers. The material was black lace "footings" which many women know to be a fine Brussels net, finished at both edges and inexpensively. For the neck length it is gathered so that it is full on half inch black ribbon. The gatherings are put on the ribbon flat in such way that the ruff stands up and down. If they were put around the ribbon, the ruff would crush in wearing. However, once the footings frills have encircled the neck on the flat ribbon, then they are sewed round and



round on a small black cord, for the bunchy effect is liked on the hanging ends. They may be as long as taste and inclination suggest. However, it may not be wise to spend a large sum on a ruff from footings, because ostrich feather boas in the long run are more desirable.

Chiffon, plaited so finely that one has to look twice to be sure the neck ruff is not made from ostrichfeathers, makes a becoming bow. It is especially desirable in white, edged with what somebody has called the "bellest" of black velvet.

One of the newer as it is among the oldest form of ornamentation shows small tassels used as ornamentation. Particularly as they are applied here and there on long coats, set in the centre of diamond-shaped applications of cloth or velvet. The tassels are in any harmonious color. For house gowns one sees them in gold and silver.

## A GREAT WORK.

THE HOLY FATHER DEEPLY INTERESTED IN NON-CATHOLIC MISSIONS.

Walter Doyle's Interesting Account of the Work of the Apostolate of the Holy Spirit Strides the Fathers are Making in Reaching Ignorance and Prejudice.

Bishop Heslin, of Natchez, Miss., writes the following letter from Rome under date of May 31st:

"I had my private audience with the Holy Father on the 29th inst., and among other things I asked His Holiness to bless the missions to non-Catholics which he did, with great earnestness and fervor. He prayed that the good Lord who has given us the Catholic faith for a light to our feet amidst the darkness of this world may have pity upon all who by doubting or denying it are gone astray from the paths of safety. May he bring home the truth to their hearts and may he grant them to receive it as little children.

"His Holiness has aged considerably in appearance since I saw him last, looking rather feeble and exhausted at first, but he soon becomes animated and then his looks and gestures appear rather those of a young man. He is indeed, a most remarkable figure in this age and the present condition of the world, and although secluded he is the chief attraction in Rome. I thought it would please and encourage you to let you know at the earliest date the sentiments and wishes of the Holy Father with regard to the missions to non-Catholics, and with your aid I hope to be able to continue them among my flock, so as to let the light of truth shine upon all, and leave no one the pretext of not seeing it.

"It is very gratifying to get this cheering word from the Holy Father. It is further evidence, if any were needed, that the great movement which has for its purpose the giving of missions to non-Catholics is not only well known to the Holy Father and has his approbation, but is very close to his heart.

"In the current issue of The Missionary there is a letter from a prominent non-Catholic layman, which is altogether significant. He writes to the Holy Father as a churchman, telling him of the pitiable condition, the Protestant Churches have come to in the United States, and he begs him to do something before it is too late. He refers to the feast of the Saviour, that will bring the doctrine of the Catholic Church before the great mass of earnest people in this country, and this give them an opportunity to embrace it and thus keep them from drifting into infidelity. He reviews the present situation in the non-Catholic world. Higher criticism has done its evil work by destroying all reverence for the Holy Scriptures. Earnest religious people outside the Catholic Church are as sheep without a shepherd, and if they are not guarded they will wander away into the barren and worthless pastures of infidelity.

"This letter is significant because it is an appeal from a good Protestant to Catholics to share with them the strong food of truths, as well as the pleasures of the devotional life that are so abundant in the Catholic Church."

"A pleasing incident happened at a mission given in Bradford, Pa. The mission as is usually the case awakened a deep interest among the people, and it was a notable thing to see the throngs of people hastening to the Catholic Church, at 5 o'clock in the morning. A Protestant minister was aroused from his slumbers by the passing crowd, so he got up to see where they were going, and it was more than a seven-days wonder to find them tending to the Catholic Church, and by the time service began the church was filled. By this time his curiosity was thoroughly aroused, and he stayed through the service. He came the next morning and the next. Finally, his feelings found expression in the following card that he put in the daily paper, signing his name to it:

"Protestant men, what ails you? Are we asleep or done dead? Can we not learn a little ecclesiastical decency from our Roman Catholic brethren? Suggestion: Attend your mid-week church meetings, if you haven't religion enough to go to church after dark, you may die in the dark. Is the Protestant Church too free and easy, or what is wrong? The average Protestant expects the church to take charge of his carcass, and yet will pay no due attention to the church while he lives. This town ought to be painted red this week with Protestant blunders. What think ye of Christ?"

GEO. M. HICKMAN.

"While many feel as Rev. Mr. Hickman, few have the candor to express it as bluntly as he."

A. P. DOLLY.

"Secretary, Catholic Missionary Union."

## BISHOP GLENNON'S CONVERTS.

The lectures given by Bishop Glennon in Cathedral hall, during Lent, produced grand results, from which he has organized a class of 41 non-Catholics, who are desirous of becoming Catholics. The Bishop, however, has had little time to devote to their instruction and only in extreme cases has permitted any to be baptized. The number thus admitted to the Church is six. As soon as the Bishop clears up the necessary work of the season—administering Confirmation, dedicating churches, etc.—he will call the class together and continue to give it instructions until all are qualified for admission to the Church. The noble work of the Bishop is certainly a credit to him and a source of great pleasure to his admirers.

## THE

That good and noble man, who has been a great help to the Catholic Church in many ways, has been elected president of the Catholic Women's National League.

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