

THE DEUM.

On the high uplifted meadows where
eternal dews are sweet,
And scented lilies make a blaze of
whiteness at their feet,
They are walking in the glory of their
infinite reward,
A strange, illumined multitude, Thy
blessed saints, O Lord!

And we yearn to see their splendor,
though our stricken hearts are
sore,
Their pleading in our sinfulness, we
need it more and more!
Show us the mystic meadows, Lord!
Show us the winged throng!
For we may not pierce the glory, we
cannot hear the song.

Our eyes with tears are welling, our
anthems faint and fall
Down from the blue to us again; we
scarce look up at all.
The bells of earth ring tremulous
across the yallowing sward
Thy saints among the seraphim—show
us, Thy saints, O Lord!

The shimmer of their shining wings
would glorify our way,
A glimpse of Paradise would be a feast
for us to-day!
Fain would we walk in whiteness, with
love in full accord!
"Oh, number us," we pray again,
"among Thy saints, O Lord!"

The grand Te Deum rises from our
autumn-shadowed shrines;
Our singing bears a hopefulness that
quivers as it shines.
O choir seraphic, strike for us this
ancient golden chord,
"May these be numbered with Thy
saints, O Ever-Pitying Lord!"
—Caroline D. Swan, in Donahoe's
Magazine.

CONVERSION OF A MINISTER.

A Presbyterian Clergyman in Scotland
Becomes a Catholic.

The announcement that the Rev. John Charleson has left the Church of Scotland and resigned the pastorate of the Thordiebank parish church, Paisley, in order to become a Catholic, has caused quite a sensation in Scotland. The reverend gentleman addressed his congregation for the last time on a recent Sunday, when there was a large attendance. It was, he said, his duty to say the most painful word that could ever fall to his lot to say to them, his people, who were dearer to him than life itself—the word "farewell." After long and deliberate study and prayer and struggle, a vision of God had come to him, and he could not but obey the Heavenly call. Perhaps he did not do wrong in confessing how hard had been the conflict of his soul before he could resolve to leave that church which had been built and raised, as it were, out of his very heart's life; but that was a smaller matter compared with the saying of farewell to those who had lovingly and devotedly assisted him and joined with him in that house in worshipping the Eternal Father. How dear and helpful and comforting they had been to him, especially during the last few years, words could not express. That pulpit was not a proper place for his expressing the reasons for his withdrawal from the Church, and no doubt, they would have an opportunity of learning them later on. His prayers would never cease to be offered up for them, that they might be led in the way of truth.

"COME TO JESUS."

Another of McKinley's Favorite.
Written by Father Faber.

No Catholic needs to be informed that the hymn sung at President McKinley's funeral was written by Cardinal Newman; but it is not so well known that another hymn, "Come to Jesus," which was also a favorite with the late President, was written by Father Faber.

According to the testimony of one of his friends, Mr. McKinley knew this hymn by heart and was often heard humming it through when alone in his library. The London Tablet calls attention to yet another interesting circumstance. "When the band of a French man-of-war played the 'Marseillaise,' out of respect to the passing of President McKinley's coffin, few people, perhaps, knew or remembered that they were hearing church music. Yet such was the case. Not so very long ago the manuscript of the hymn, an oratorio composed by a choir-master of the cathedral of Omer in the seventeenth century, was found to contain, note for note, the music of the national air."—Ave Maria.

A CONVERT'S ZEAL.

Miss Nina M. A. Willard, of Candor, N. Y., who was recently received into the Holy Catholic Church at Ithaca, N. Y., returned to her home at Candor, where there are no Catholic privileges whatever, and at once began to labor for the cause of Christ. Lovina, the idea of missionary work, this exemplary convert to the faith, imitating the example of our Lord, goes about doing good in as many ways as possible. To a poor, old blind man, whose love for the holy church still burns in his heart, Miss Willard reads aloud on Tuesdays such articles from Catholic magazines and our religious papers as particularly refer to our faith. She has also organized a class of four Italian boys which she calls her "Sunday school class." Unfortunately for her, these children were coaxed into a Protestant Sunday school and it is rather difficult for Miss Willard and Miss Keane to make their Sunday school as interesting as it could be if Candor supported a parish priest and had church property. Miss Willard is teaching the little students pretty hymns from "St. Basil's Hymn Book," and is careful in teaching them the catechism also. Occasionally the faithful ones of the community meet for Rosary, pray for their work.

NINETY AND NINE.

There are ninety and nine that live
and die
In want and hunger and cold,
That one may revel in luxury
And be lapped in its silken fold;
The ninety and nine in their hovels
bare,
The one in a palace with riches
rare.

The toil in the fields, the ninety and
nine,
For the fruits of our mother earth;
They dig, and delve in the dusty mine
And bring her treasures forth;
And the wealth released by their
sturdy blows
To the hands of one forever flows.

From the sweat of their brows the desert
blooms
The forest before them falls,
Their labor has builded humble homes
And cities with lofty halls;
And the one owns cities and homes
and lands,
And the ninety and nine have
empty hands.

Dear God! how long will their wrongs
be dumb?
How long the hopeless strife
Ere the hearts that die and the souls
benumbed
Shall quicken in new-born life?
And the empty hands that toll
from birth
Be clasped in a hand that spans
the earth.

Ere the night, so dreary and dark and
long,
Shall that glorious morning bring,
When over the world the victor's
song
Of the ninety and nine shall ring,
And echo afar, from zone to zone,
"Rejoice, for labor shall have its
own!"
—Anon.

FIFTEEN ALTARS.

Consecrated By Fifteen Bishops at a
Wonderful Ceremony in the New
Basilica at Lourdes.

The ceremony of consecrating the great basilica of Our Lady of the Rosary, at Lourdes, at which America was represented by Bishop McDonnell, of Brooklyn, was, from all accounts, an occasion of unusual brilliancy. Fifteen altars were consecrated by fifteen Bishops in a glory of lights and color. The picturesqueness of the scene appealed to the imagination of the Paris correspondent of the London Catholic Times.

"The ceremony," writes he, "may be said to have brought the late brilliant Lourdes season to a close. Cardinal Langenieux, wearing the pallium, acted as Papal Legate. Meanwhile each of the fifteen altars in honor of the fifteen mysteries of the Rosary was consecrated by a separate Bishop. Before this a brilliant line of color, mingling scarlet, purple and gold, had parted the throng outside. This was when the Bishops, forming a cortege, each mitred and with crozier in hand, made their way to the church. The jewels of their pastoral staves glittered in the sunlight. Some were exceedingly rich, as, for instance, that of Cardinal Goossens, Archbishop of Malines, which gleamed with amethysts and emeralds. One prelate, young and of striking appearance, towered above the rest. This was the Rt. Rev. Dr. McDonnell, Bishop of Brooklyn.

"On reaching the portal of the church the Bishops, forming a half circle, fell on their knees, each kneeling on a white velvet cushion embroidered with gold. Then the great doors were thrown open and the 'Veni Creator' resounded. The five hours' ceremonial allowed of a sermon, the preacher being Mgr. Enard, Bishop of Cahors. The Bishop's stalls were of white velvet and gold. At the close of the ceremony the Bishops, again forming a half circle on the steps outside the church, blessed the crowd gathered on the esplanade in front. Mgr. Rumeau, Bishop of Angers, preaching at the afternoon ceremony, thanked, in the person of the Cardinal Archbishop of Malines, Catholic Belgium for its hospitality in receiving with open arms, as it has just done, so many of the self-exiled French religious. In the evening the illuminations and torchlight procession were singularly magnificent, even for Lourdes.

"The celebrations in all lasted three days. They form a landmark in the history of Lourdes. Nearly thirty years have passed since the consecration of the beautiful crypt above the basilica crowning it was consecrated in 1876 by Cardinal Guibert, Archbishop of Paris, surrounded by thirty-five Bishops and Archbishops, and now, after a lapse of twenty-five years, the Church of the Rosary receives its final act of consecration. These three buildings, each distinct from one majestic temple and represent that 'chapel' asked for in her own words by the celestial apparition of the Lourdes Grotto."

THE SONG IN MY SOUL.

Oh, hush little birds in the bough,
Oh, water that glideth along!
Be still; were it ever so sweet
There are words in my heart that song
Of rivers and birds can't sing,
And only the silence can say.
Oh, hush little birds in the bough,
There's a song in my soul to-day.

Oh, now for the silence of space,
Where none of the world's jars ring
With tumult and traffic and throng;
And the soundless depths might sing
The song in my inmost soul.
Till the world had passed away,
Oh, hush little birds in the bough,
There's a song in my soul to-day.

SPEAK NO ILL OF ANY ONE.

Oh! breathe no ill of other's lives,
Or in such converse bear a part;
Words can give sorer wounds than
knives
And make insensate the heart.

LEONARDO DA VINCI.

PAINTER OF THE FAMOUS MASTER-PIECE "THE LAST SUPPER."

Names and Descriptions of the Individual Apostles in the Order in Which They Are Represented in the Great Painting.

The richest gifts are occasionally showered on certain human beings, in whom we find beauty, grace and talent united in such a manner that their every action is so perfect as to leave all other of humankind behind. Leonardo da Vinci was one such and seemed to be specially endowed by heaven, presenting in his own person all the characteristics of the remarkable age in which he lived.

He was born at Vinci, near Florence, about the year 1452 and distinguished himself even as a very young child by his proficiency in mathematics and later in music, science and arts. As a child he would model in clay and wax every object that struck his fancy, but his favorite pursuit was the art of design. Andrea Verrochio, one of his first instructors, who, though a good designer, was a poor colorist, while at work on his painting of the "Baptism of Christ," chose Leonardo, then but a child, to execute one of the angels in the picture. The boy represented the angel as holding vestments, and the lifelike expression of the figure, together with the rich, soft coloring, so astonished Verrochio that he was obliged to acknowledge himself outdone by his young pupil. Casting aside his brush in disgust, he henceforth devoted his energies to sculpture.

Leonardo, with his profound intelligence of art, commenced various undertakings which he never completed, and for this he has been often censured. But it seemed to him that the hand, however well trained, could never perfectly execute the wonderful conceptions of his brain.

The picture of "The Last Supper" has, perhaps, served to immortalize Leonardo more than any other of his works. It is believed that work required two years for its completion. While engaged on it he would wander about the streets for days in quest of a certain expression or feature, and if he encountered faces of unusual character or heads of half of uncommon appearance he would follow them until so impressed were they on his mind that, returning to his studio, he could draw them as readily as if they were before him. The picture of "The Last Supper" was painted on the wall of the refectory in a monastery at Milan, and fifty years after its execution it was little better than a ruin, owing to the dampness of the surface on which it was drawn. Two centuries later the monks, not realizing the worth of their treasure, cut a door in the wall, through the feet of the principal figure. In 1796 the French soldiers converted the refectory into a magazine for hay and a stable for cavalry horses, thereby almost completing the work of destruction. Wreck as it is, there is still something in it which appeals to the spectator, perhaps more than any other work of art. This is partly owing to the universal knowledge of the composition, which fills up the blanks in the great original.

For the benefit of our readers who may desire the information and who otherwise might not easily obtain it we give the names of the individual apostles as they appear in Leonardo's "Last Supper."

The words of Christ, "One of ye shall betray me," have set the whole table in confusion. At our Saviour's right sits—first, grieving John; second, suspicious Judas, clutching the bag; third, impulsive Peter, reaching behind Judas to whisper to John; fourth, cautious Andrew, with both hands raised; fifth, stern James the Less, pressing Peter forward in his inquiry; sixth, guileless Bartholomew, standing and leaning on the table. On Christ's left is—first, doubting Thomas, appealingly raising his finger; second, conscientious James the Greater, starting back; third, anxious Philip, laying his hands on his breast; fourth, astute Matthew, informing the disciples of Christ's remark; fifth, tragic Thaddeus, passionately gesticulating; sixth, nervous Simon, listening to Matthew. Our Lord's figure needs no description, but in the action of his hands a meaning both natural and symbolical is conveyed; the palm of the one open, raised and inviting; the other gently and pathetically averted on the side of the traitor.

Among the other works of this great artist may be mentioned the "Madonna of St. Onofrio," "The Adoration of the Magi," "The Virgin with St. Anne," and the two famous portraits of Mona Lisa and Lucrezia Crivelli which are in the Louvre. But it is the manuscripts and designs left behind that convey the best idea of the indefatigable industry of this "myriad minded" man. Having prepared himself for his approaching end by his religious meditation and constant acts of charity, and having received the holy sacraments of the church, he died on the 2d of May, 1519.—Guldon.

Saved by Jesus.

How sweet it is to be saved by Jesus; it seems as if it were better than if we had never fallen! It is such a joy to owe everything to Jesus, such a joy not to be able to do without him for one moment. Such a joy to find him everywhere and always to find him laying us under new obligations and binding us with fresh chains of love. Would that we were bound so fast to him that we could never get loose from him!

The Anarchist.

No anarchist can be a Catholic, as it is a contradiction in terms. One who opposes legitimate authority is beyond the pale of the church.—Church Calendar of West Virginia.

A PRIEST'S PROTEST.

MIS PLEA AGAINST BIBLE-READING IN THE PUBLIC SCHOOLS.

Father Phelan Explains the Objections to This Custom and Shows Why They Are Not Born of a Real In the Manger Policy.

At the recent dedication of the new North Tonawanda (N. Y.) High school the Rev. Father Cronin, pastor of the Church of the Ascension, created a sensation by arising at the close of the dedicatory address, which had been delivered by Charles S. Skinner, superintendent of the schools of the state of New York, and making a speech, in which he protested against the use of the Bible in public schools.

Some of the papers in the state attacked Father Cronin for his views, and this brought the following from Father Phelan, which appeared in The Catholic Sun of Syracuse under the caption, "Why We Object to the Bible in Public Schools."

"It looks like dog in the manger policy in the public schools. We are constantly clamoring for religion in education. The Bible is a religious book, replete with the sublimest sentiments of Christianity and containing the very word of God, according to the teachings of the Catholic church. Any Catholic who would dare to deny that the Bible contains the very word of God would be excommunicated by a canon of the council of Trent. Then, why object to the Bible in the public schools?"

"The chief objection to the introduction of the Bible into the public schools is that, while the holiest of books, it is a dangerous book. St. Peter said the epistles of St. Paul were dangerous—so dangerous, in fact, as to constitute a cause of destruction to the ignorant and unstable. The writings of the apostles are almost as dangerous as those of the apostles of the gentiles. It is not a book that should be placed in the hands of the young, for other reasons. It is a book that requires explanation at the hands of a master, as a proper understanding of it presupposes a knowledge of the highest branches of human learning.

"It has become doubly dangerous since the doctrine of private interpretation has been introduced into the world. The Bible is the religion of Protestants; has become a Shibboleth with the enemies of the church. The principle of private interpretation rests on the assumption that our Lord intended that all his followers should receive their belief from the Bible, and that in seeking for the truths of Christianity in the Bible God will protect the searchers from error.

"What we claim for the church, that was instituted by Jesus Christ, to teach all nations, they claim for the Bible, and what we believe to be an attribute of the successor of Peter alone they believe to be a gift of the Holy Ghost to every believer. This opens the door to all manner of moral and intellectual absurdities and gives a divine warrant to all manner of extravagance and fanaticalism. Protestantism is a mild form of insanity, and the only reason all Protestants are not violently insane is that all do not follow their principles to their ultimate conclusions. The church is the guardian of the truths of Christianity as she has received them, not from the Bible, but from him who was the 'wisdom of the Father.' He defines that the Old and New Testaments contain the word of God, and so defining she will not admit that there is any discrepancy between the word of God spoken by the prophets and the word of God she teaches. Any assertion implying such contradiction she brands as false.

"In putting the Bible in the hands of the children of the public schools those who advocate the measure would have the book accepted as a religion. Taking Christianity in its broad and Protestant sense they claim that we are a Christian people and owe a Christian government. Neither is true. They further claim that as we are a Christian people and the Bible is Christianity, it is but proper that we should have that volume in the hands of our children from their tenderest years. The premises being false, the conclusion is false.

"What should be placed in the hands of the children is not the Bible, but the Catechism. There they learn Christianity as a system of truths, beginning with first principles and developing them with a doctrine. But we do not want the Catechism taught to the children against the will of their parents; therefore, we will not have it taught in mixed schools.

"But would we not accept the denominational system and allow the state to teach Protestantism to Protestants and Catholicism to Catholics? No. A thousand times no. We will have no partnership in damnable heresy. We cannot directly or indirectly contribute to the ruin of souls.

"We can consent to secular schools, but we can never accept Catholic schools purchased with the souls of our neighbor's little ones. We cannot prevent parents teaching their children that the Catholic church is the market woman and that the Blessed Virgin is the goddess of Catholic idolatry, but we shall see to it that the state teaches no such nonsense.

"Then, as a matter of expediency, we oppose the compromise. We are not willing to surrender all right and title to the children of the Protestants for the privilege of doing what we please with our own one child. These ten Protestant children are as dear to the church as that Catholic child, and she is as much bound to teach them the truths that save. We know that we stand almost alone among American priests in advocating this policy, but we believe it true and shall defend it against all comers."

BISHOP CARROLL.

What He Did to Secure Recognition for American Catholics.

The following story is an instance of Catholicism in the face of the republic. Benjamin Franklin was sent to Europe in 1776 to interview with the king in behalf of the colonies. He was not successful. One bright morning he was sitting in the waiting room of the king's palace for an audience, looking downhearted and forlorn, for he had received a letter from Washington saying: "If France did not send our army the cause must fail, for his troops were commencing to mutiny, and he could not raise funds to pay them. They had no rations; their feet were on the ground and cut and bleeding from the cold." Franklin, looking downcast and weebegone, as he was revolving Washington's letter in his philosophical mind, was aroused from his melancholy stupor by a voice calling:

"Mr. Franklin, oh, Mr. Franklin!" Franklin jumped up and rubbed his eyes. It was the pope's nuncio. "I have good news for you," he said. "I have just got consent of the king to send over a French army and navy to aid your countrymen."

Franklin, astonished, threw himself on his knees and clasped the hand of the nuncio, kissing it several times. "Oh," he said, "Rome has saved my country! America will never forget it for Rome! The Catholics shall have all the rights the Protestants have. Convey to his holiness the pope my thanks for all the American people. We shall never, no never, forget it for Rome."

The nuncio said: "Mr. Franklin, you must thank Father Carroll (Bishop Carroll), for it was he who induced the pope to send me here in the interest of the American people. His letters in favor of your cause were laid by me before the French king and cabinet, and success has crowned his efforts."

The Pope and Rome.

An English Protestant named H. M. Vaughan writes in The Westminster Review of the intolerable situation of the pope in Rome. He enlarges on the pope's anomalous position, on the utter insecurity of the proffered "compensation" which a change majority in the Italian parliament might at any moment revoke, and on the king's occupation of the papal palace. The writer condemns this last step as excessively bad taste. He grants the enormous increase in the spiritual power of the papacy since it lost the temporal power. He suggests the beginning of a remedy:

"The first thing required to open the way to a friendly and final arrangement between the two governments in Rome is a true guarantee—not by the Italian parliament and king alone, but by all the nations that at present have envoys accredited to the Vatican—that the independence of the pope shall always be respected, so that, no matter what political changes may occur in Italy, or even in Rome itself, the head of the Roman church shall forever be permitted to continue in peace his great duties toward all of the Roman faith throughout the world."

Catholic Scholarships.

Miss Ruth Charlotte Dana, who died in Boston recently, bequeathed \$5000 to Archbishop Williams to establish a scholarship in the American college at Rome for students for the priesthood from the Boston archdiocese. This is to be as a memorial of her brother, Richard A. Dana. A further bequest of \$5,000 was given to the archbishop for establishing a scholarship in the Catholic university at Washington for a like purpose, and \$2,000 was given to the rector of Boston college as a scholarship for students preparing for the priesthood.

The Eucharistic League.

The Eucharistic League was established during the last half of the nineteenth century. It was started in France, but now exists in nearly every country of the world. Its object is to promote devotion to the blessed sacrament. In every church where the league is established an hour is set apart each week, called "holy hour," during which the blessed sacrament is exposed on the altar and the faithful are invited to come and spend the time in adoration. At the close of the hour benediction of the blessed sacrament is given.

SHORT SERMONS.

A deathbed is a good one if it has charity for a mattress.

The substance of all realities is in the religion of Jesus Christ, but it can be real only to those who will do his will.

Goodness and truth are of more weight than brilliant talents and good temper goes further than a great gift.

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