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THE DANGER OF CONTROVERSY.

We have noticed of late, says an ex-
change, in many secular newspapers
throughout the country letters in
which Catholics challenge certain big-
ots to debate in public upon the doc-
trines of the Catholic Church. Several
of the letters have demonstrated very
clearly how painfully incompetent this
or that challenger is to present the
claims of the Catholic Church.

The Ave Maria has noted these
facts, and it remarks that in such
cases as we speak of the Church needs
to be saved from her friends. As our
contemporary says, it is better far
that our holy faith should be misrep-
resented by its enemies, than that it
should suffer from a bungling defense
by those who have neither the duty
nor the ability to champion its cause.
A lumbering, heavy-handed brief will
compromise the best case in law; and
a dull, incompetent apology for the
Church is worse than a whole broad-
side from the agnostic cannons. The
glib-tongued infidel makes an impres-
sion, it is true; but the earnest seeker
after truth, remembering that there
are two sides to every question, holds
his judgment suspended, and thus re-
mains open to conviction. On the
other hand, when the position of the
Church is feebly stated, in thousands
of ignorant minds it is not the indi-
vidual member but the whole Church
which has suffered defeat.

Men of marked ability hesitate to
engage in controversy with a bigot or
an infidel, but those who are not suit-
ed to defend the Church hasten to the
fray. They are the fools who rush in
where disciplined scholars fear to
tread. Cardinal Newman remarked
once to one who wished to draw him
into public argument against religion:
"Debate with you? No; but I'll fiddle
against you, if you desire." It is re-
lated that when this great man felt
obliged to write his magnificent "Apo-
logia," he groaned in spirit at the
thought of his responsibility, and his
friends had to exercise all their influ-
ence to induce him to undertake the
work.

There is something, too, in consid-
ering the character of those who in-
vite controversy. A certain class of
professional defamers, utterly without
principle, have but one end in view—
notoriety. They are impervious to
logic or reason, care nothing for facts
and will cite pages of "damaging tes-
timony" never written.

The persons who challenge bigots
and infidels to debate should realize
the position they thus assume. As
self-constituted spokesmen of the
Catholic Church, what they say is re-
garded as a correct exposition of Cath-
olic doctrine. If they fall into error
their opponents will not concede that
has, but on the contrary, they will
take advantage of it and use it to
further misrepresent the Church.
Hence, it is plainly the duty of Cath-
olics to be wary of falling into traps.
If there must be controversy, let only
those who are competent speak for the
Catholic Church.

In the Archdiocese of Chicago, last
year 2,000 children were confirmed.
This is an evidence of phenomenal
growth. During the same time, "four-
teen new parishes were established in
the diocese. Twelve new churches
were erected where there had been no
church before. Eighteen fine new
church edifices were erected to replace
old and less valuable structures.

In the matter of schools, ten new
schools were erected and opened
for the children, and eleven addi-
tional school rooms were built
in connection with schools already
existing. Chicago is on the high road
toward becoming perhaps the very greatest
city in the United States. There is
no end in sight of raising the two di-
oceses of the Greater New York. This
is the plan of the Wildy City

The Fathers of the Holy Ghost have,
in Africa, eight vicariates and four
Profectures. These contain 62,298
Catholics. Ninety-nine stations, com-
prising enormous tracts of territory
each, are served by two hundred and
thirty-three Fathers of the order, ten
black priests, one hundred and sixty-
eight white brothers, forty-two black
brothers, two hundred and the cate-
chists and two hundred and fifty-six
sisters. The Fathers, moreover, have
in their seminaries fifty-eight black
candidates for the priesthood. This
must be granted a splendid showing
made by the order.

It is stated that South Germany's
oldest monastery, a Benedictine abbey
founded in 736 and confiscated in 1833,
has been restored to the Benedictine
Order by Baron von Cramer-Klett, a
Protestant, and will soon be reoccu-
pied by monks, and that the Baron
bought all the lands and remaining
buildings of the old abbey for 900,000
marks from the Bavarian state and
sold them to the Benedictines for a
nominal sum.

CATHOLIC NOTES.

The long-promised bull to the clergy
and people of the Philippine Islands
has appeared. The cable informs us
that it is the result of a full and free
agreement between the Vatican and
the American government. The Fili-
pinos will be told that they can trust
the honor and honesty of the Ameri-
can government—the only government
in nineteen hundred years that has
treated the Church fairly. The new
Delegato Apostolico, Mgr. Sbarretti, who
is coming to this country on his way
to Manila, will bring a copy of the
bull to the President and then it will
be published to the world.

A philanthropic Catholic lady of
New York, Mrs. Thomas F. Ryan, has
arranged for the building, in one of
the most beautiful suburbs of that
city, of a well-equipped country sanita-
rium for the convalescent patients of
St. Vincent's hospital. The Sisters
will have charge of the institution. It
will include a large farm, where veg-
etables, fruit and flowers will be grown
to supply both the city hospital and
the sanitarium. One of the features
will be a special accident ward for
railroad employes injured in the vi-
cinity. This unique and practical
charity is only one more in the long
list of Mrs. Ryan's benefactions. She
and her husband are among the best-
known Catholics in New York.

If he is spared for another month,
Leo XIII. will have completed ninety-
two years here below on March 2. Or
the 26th inst. he will have been Pope
for twenty-five years. His physicians
meet the periodic rumors of his fail-
ing health by re-assuring the public
that he has many months of life be-
fore him.

Catholic clergymen in Michigan and
Indiana have petitioned the Pope to
confer the title of "monsignor" on Rev.
M. Raskiewicz of Ots, Ind., the oldest
priest in Indiana. He was born in
Poland in 1822 and was ordained in
1847. At present there is no divine
with that title in that section of the
country.

A cable from Rome says that the
scheme to divide the Diocese of New
York is advancing. The seat of the
new diocese is to be Poughkeepsie. It
is said that this explains Bishop Far-
ley's long stay in Rome, as he is a
candidate for the new Bishopric. A
section of the Vatican advocates join-
ing the Diocese of Brooklyn and New
York.

By the will of the late Miss Cecelia
Tully, of Boston, about \$65,000 was be-
queathed for religious purposes. Five
hundred dollars each was left to the
Little Sisters of the Poor, the Home
for Destitute Catholic Children, the
House of the Good Shepherd, the Car-
ney Hospital; \$1,000 to the Religious
Society of the Sisters of Mount Carmel,
\$2,000 to the Working Boys' Home,
\$10,000 to Archbishop Williams, to be
devoted to the use of St. John's
Seminary; \$30,000 to Woodstock Col-
lege, \$5,000 to the Apostolic College,
County Limerick, Ireland; \$1,000 to
the Oblate Fathers Novitiate at Dub-
lin, \$4,000 to the trustees of Boston
College for two scholarships.

The Catholic Church in the South
has suffered a severe loss in the death
of Father William Walsh, of Knox-
ville, Tenn. Father Walsh was one of
the cleverest priests in the country,
and as kindly and generous as he was
clever. While in Memphis during two
epidemics he gave an example of he-
roic devotion that recalled the days
of the martyrs. While in Chattanooga
he made the mistake of putting up a
costly cathedral when a modest church
would have sufficed. The troubles of
this piece of imprudent zeal cast a
shadow on his subsequent career. He
was a clever writer, a thorough priest.

A cablegram announced this week the
burning of the celebrated St. Paul
Monastery on Mount Athos. It is re-
ported that the Prior and nine monks
perished, and twenty others were seri-
ously injured. The damage is reported
at \$300,000.

His Eminence Cardinal Martinelli,
writing to the Santa Maria Institute,
Cincinnati, under date of January 15,
thinks the Sisters and the ladies asso-
ciated with them for their educational
work among the Italians, and imparts
to them his blessing.

MISS ELIZABETH MCCARTHY
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HOUSE OF BORGIA

TRUTH CONCERNING THE DUCH- ESS LUCREZIA.

Frederick Baron Corvo in HisChron-
icles Disprove Many of the Sol-
emly Preserved and Unsavory
Traditions of the Historic Family.

The rehabilitation of the Borgias
seems to have begun. As a contem-
porary points out, the Catholic Church
is not deeply concerned in this pro-
cess. The Papacy will stand even if
it remains eternally proven that Pope
Alexander VI. was a Sixteenth-Cen-
tury man of the world rather than an
exotic.

Yet the world may have to revise
its idea of this powerful family. The
Chronicles of the House of Borgia, a
volume fresh from the pen of Freder-
ick Baron Corvo, disproves very many
of the solemnly preserved and unsav-
ory traditions. The Borgia women
were neither "poison-bearing maen-
ads" nor "veneficious bacchantes."
Lucrezia, whose story has appealed to
subsequent ages with special force, is
made to appear by the authority to be
of exceptionally amiable qualities of
mind and heart and personality. Speak-
ing of her at the time of her mar-
riage to Don Alfonso d'Este, Duke
of Ferrara, Baron Corvo says: "She
is now the wife of royalty with a near
prospect of a throne, worshipped by
the poor for her transcendent beauty
and her charities, by her kin for her
intelligence, by her husband for her
loving loyalty, by her husband for her
perfect wifehood and motherhood, and
by all for her transcendent beauty and
her spotless name. Why it has pleased
modern writers and thinkers to de-
pict this pearl among women as a
"poison-bearing maenad," a "venefi-
cious bacchantes," stained with re-
voluting and unnatural turpitude, is
one of those riddles to which there is
no key."

The Baron believes that physiog-
omy is an index to character, and the
most superficial study of the effigy of
Madonna Lucrezia Borgia must put her
calumniators to shame. "In that
simple profile of features, clean-cut,
delicate, refined, in those chaste con-
tours so gently rounded, so sweetly
fresh and feminine; in the carriage of
that Flavian head, well poised and
nobly frank, there can lurk no taint of
degeneracy."

Her marriage with Don Alfonso was
one of exceptional happiness. The
Duchess soon made herself beloved by
all Ferrara. She issued an edict for
the protection of the Jews, who were
the special objects of hatred to Chris-
tians. When Regent of Ferrara, she
carried her liberal-mindedness so far
as to appoint a Jewess to care for her
wardrobe and to engage an Israelite
for her physician. She was especially
tender to young girls, and guarded
their virtue by providing them with
suitable dowries.

Contemporary writers are eloquent
in describing the evenings which this
amiable lady spent in conversation
with poets and scholars, with artists
and musicians. Manuzio, the great
Venetian painter, was extravagant in
his praise of the Duchess, and his sin-
cerity has never been questioned.
"When she died at the age of forty-
one, in June, 1519, she was deeply
mourned by her husband, and it seem-
ed to onlookers that all the inhabi-
tants of Ferrara thronged around her
bier."

Writers, who, for the sake of profit,
observe the Hartford Transcript, in
comment, have reviled the memories
of Alexander VI. and the Duchess
Lucrezia, have so far transgressed the
bounds of probability that critics in-
imical both to the Borgias and the
Catholic Church have been forced to
demur. With increasing light, it may
well appear that they were more sin-
ned against than sinning. Now, that
five hundred years have passed since
they were the observed of all observ-
ers, it seems probable that the inter-
ested will be able to read their careers
in the light of honest, unprejudiced
history.—Universe.

GOD HELP THE POOR.

God help the poor, whose lowly lot
is fraught with care and sorrow.
These happy days forget them not,
For their joy must borrow.
All ye to whom the Lord has sent
Good store of wealth and pleasure,
Remember that He has but lent
To each His golden treasure,
And, inasmuch as you shall do,
The orphans need redressing,
So shall it be repaid to you
With God's eternal blessing.
Then reckon not as vain or waste
The loan you make while giving,
But pity all the poor who taste
The misery of living;
Enough, below, for man's reward
To know that Christ has spoken:
"Who helps the poor lends to the
Lord"

Whose Word has ne'er been broken.

SECOND ST. PATRICK.

Father Pedro Rodriguez is called the
second St. Patrick for ridding Arizona
of snakes. Instead of banishing the
"varmits" he kills them scientifically
and from the snake skins and oil he
derives quite an income. He has al-
ready killed 1,800 rattlers by means of
the chaparral bird, the natural foe of
snakes, tarantulas, scorpions and
centipedes. The birds are immune
from poison.

On May 1, 1902, Rt. Rev. Bish-
op Spalding will have served twenty-five
years as Bishop of the Diocese of Po-
rta, and the event will be celebrated
with the greatest gathering of dig-
nitaris of the Church Florida has ever
known. In connection with the anni-
versary will be the consecration of the
cathedral, which will be absolutely
free of all debt upon that date.

THE TWO BROTHERS.

(By Orestes A. Brownson.)

Controversial Dialogue Between a
Presbyterian and His Catholic
Brother, Leading Up to For-
mer's Conversion.

XIII.

As soon as James had come to this
sage conclusion, an opportunity was
found of renewing the discussion. This
time it was John who opened it.

"Well, brother," he said, "have you
succeeded in finding a definition of
Protestantism to your mind?"
"I wish to consider Protestantism
now, only as a protest against the errors
and corruptions of popery. Here you
affirm and I deny, and consequently
the laboring oar is in your hands."
"Not exactly, my prudent brother.
You affirm Catholicity is corrupt. You
are, then, the accuser, the plaintiff in
action, and must set forth your
charges and sustain them. The prin-
ciple of law is, every man is to be
presumed innocent till proven guilty.
The Church must, therefore, be pre-
sumed innocent till the contrary is
made to appear."

"The Church claims to be an am-
bassador from God, and to have the
right to command me in his name. She
must bring credentials from God
before I can be held to hear or obey
her. I demand her credentials."
"All in good time. But not too many
things at once. You shift the ques-
tion before you get it fairly stated.
You begin by charging the Church
with being corrupt and, without offer-
ing any proofs of her corruption,
you proceed immediately to demand
her credentials as the ambassador of
God. This will not do. Corruption im-
plies integrity; and the plea that the
Church is corrupt concedes her creden-
tials and merely changes her with
exceeding her authority, or with hav-
ing abused it. This plea concedes her
authority, but the demand for creden-
tials denies it. You cannot, therefore,
plead at one and the same time, want
of authority and corruption or abuse
of authority. You must elect one or
the other and confine yourself to the
one you elect."

"I am no lawyer and do not under-
stand special pleading."
"But you are an educated man, and
are to be presumed to understand, at
least the ordinary rules of logic, and
therefore that the same thing cannot
be both conceded and denied in the
same breath. You cannot say that
the Church is corrupt, has abused or
misused her authority, and yet deny
her authority. When you deny that
she has ever received authority from
God, you declare her, in quantum ec-
clesiæ, a nullity from the beginning,
and to allege the corruption of a nullity
is absurd."

"Be it so. The Romish Church never
received authority from God, or, in
other words, was never divinely com-
missioned."
"Possession is in law prima facie
evidence of title. The Church is in
possession, and has been so from time
immemorial. The presumption is,
therefore, in her favor, and you must
admit her title or set forth good and
valid reasons for contesting it."

"Prescription does not apply in the
case of the Church."
"It is admitted in law and there-
fore by the reason of mankind as a
general principle. If you deny its ap-
plication in the case of the Church,
you allege an exception to the gen-
eral rule and must show a reason for
it."

"Prescription does not give an absolute
title, but simply a presumptive
title against adverse claimants. It
presupposes the existence of the es-
tate to be conceded, the title of which
is vested in some one, and if to pre-
sume it to be in the existence of the
estate is the matter in question, it is
idle to plead possession or prescription.
What is not, cannot be possessed. The
estate, in the present case, is the di-
vine commission has at some time
been issued, possession may, I grant,
be pleaded as prima facie evidence of
title in the possessor. But I deny that
such a commission as the Romish
church claims to have received has
ever been issued. You must prove,
therefore, the fact of such commission
before you can plead possession or
prescription."

"Possession implies the object pos-
sessed. Evidence of the possession is,
therefore, evidence of the existence of
that which is possessed. Consequently
just in proportion as there is evidence
that the church has possessed, or
claimed and exercised, with the gen-
eral consent, the commission in ques-
tion, and as her having claimed and
exercised it with this consent is pre-
sumptive proof of title against adverse
claimants, is there presumptive proof
that the commission has been issued."

"Quod nimbis probat, nihil probat.
Your argument, if it prove anything,
proves too much. A pagan or a Ma-
hometan may say as much."
"If either paganism or Mahometan-
ism claims a similar commission and
can, as the church, be said to be in
possession, the fact is, in like man-
ner, presumptive evidence of title till
the contrary appears, I both concede
and contend. Nothing can generate
nothing. The claim to a divine commis-
sion must have had some origin, and,
on the principle of law, that every
man must be presumed innocent till
proved to be guilty, must be presum-
ed to have had a good origin till the
contrary is proved. False religions
imply the existence of the true religion,
as counterfeit coin implies the genu-
ine. It is clearly made by either
paganism or Mahometanism, is there-
fore prima facie evidence that at some
time, to somebody, a divine commis-
sion has issued. If no such commis-
sion had ever been given, it is not
conceivable that it could have been
falsely claimed to be an ambassador
from one court to another, if no gen-

eral ambassador, or nothing in the
same order, had ever been known or
heard of the sending of ambassadors
must have become a general custom
before anyone, not duly commissioned
could have conceived the project of
paining himself off as one, or could
have hoped for any success in the at-
tempt to do it. The fact of possession
where it could be pleaded, would be
presumption of title in the Mahome-
tan or pagan, in like manner as it is
in the case of the Catholic. Hence
the Church, where she has never been
in possession, when presenting herself
as an adverse claimant, always pro-
duces her credentials, and gives good
and valid reasons why the present oc-
cupant should be ousted, and she
placed in possession. I admit, there-
fore, all that the argument implies
and deny that it proves too much.

"But admit it, and every mad en-
thusiast who claims to be divinely
commissioned must be presumed to be
so till the contrary is shown.
"Not at all. His claim to divine
commission is, if you will, a presump-
tion that at some time, to somebody,
a divine commission has issued; but
not that it has issued to him; for he
is not and never has been in posses-
sion. He must show a reason for his
claim before it can be admitted.

"At least the principles apply to
Protestants as well as to pagans and
Mahometans, and you can no more
plead prescription against us than
against them."
"I have admitted the plea of pre-
sumption in the case of paganism and
Mahometanism, on the supposition
that they are really in possession, a
fact, however, which I let pass, but
do not concede. But Protestants can-
not plead prescription because they are
not, and never have been in posses-
sion, and because they do not even
claim to be, since you, in their name
deny that the commission in question
has ever issued.

"But conceding that there was a
presumption in favor of the Church at
the epoch of the reformation, and that
the reformers were at liberty to sepa-
rate from her without cause, this can-
not be said now. The church is not
now in possession. The reformers gave
good and valid reason for separating
from her communion, and she has
been condemned as a usurper by the
judgment of mankind. The question
is not now on ousting her from a pos-
session she has held from time imme-
morial, but on reversing the judgment
rendered against her, readmitting her
to a possession from which she has
been ejected by due process of law.

"When was the judgment you speak
of rendered? and where is the record
of the court?"
"The fact is one of public notoriety
and all the world now laughs at the
ridiculous pretensions of Rome."
"Do you include in all the world the
pagan and Mahometan worlds?"
"Why should I not?"

"It may be doubted whether the
question has really ever come to them
in such a shape that they can be said
to have pronounced judgment upon it;
and as they reject Protestantism
whenever it pretends to be Christian,
no less than Catholicity, they might
possibly be as unsafe witnesses for a
Presbyterian as for a Catholic—per-
haps even more so.

"Let them go. I mean by all the
world all the Christian world. Chris-
tendom so called."
"You mean to assert, then, that
Christendom has pronounced judgment
against the Catholic Church?"
"Yes, against the Romish Church."
"You distinguish without a differ-
ence, the church in communion with
the Church of Rome, acknowledging
its pontiff for its supreme head on
earth, is the only church which, by
the consent of mankind, is or ever has
been denominated the Catholic
Church."

"She should be denominated the
mother of harlots."
"So that Protestant communions
might claim to be her daughters. But
no more of this. Have Catholics, who
remain in her communion, pronounced
judgment against the Church?"
"Perhaps not."
"And they are as two, if not three,
to one of all who bear the Christian
name."
"I am sorry to say they are."
"And I am not sorry, and would to
God there were none but Catholics on
the earth."
"That is, you would, if you could,
exterminate all Protestants."

"Yes, if making them sincere and
humble Catholics were exterminating
them. But if Catholics are the great
majority of Christendom, how can you
tell me that Christendom has pro-
nounced judgment against the
Church?"
"You may have it so."
"Then your position is, the Church
is condemned by all whom she is
condemned! This may be granted.
But these are a small minority, and
mere handful, of those who bear the
Christian name. By what right do
you pronounce their judgment the
judgment of mankind?"

"Protestant nations are the more
enlightened and advanced portion of
mankind."
"Is that a conceded fact?"
"Is it not?"
"Do Catholics concede it?"
"Perhaps not."
"They are the great majority, and
as they deny it, how can you put it
forth as generally conceded?"
"The denial of Catholics amounts to
nothing—the fact is as I allege."
"In whose judgment?"
"In the judgment of all who are
competent to judge in the premises."
"Who says so?"
"I say so."
"On what authority?"
"The fact is evident, and cannot be
questioned."

"But it is questioned and denied by
Catholics, who are as five to one to
your Protestants."
"They will swear to anything their
priests tell them. Their denial is no
to be counted. They are not to be per-
mitted to testify in their own cause."
"As much as you in yours. Their de-
nial is as good as your assent, till

you show some reason why your as-
sention is to be preferred."
"I tell you Protestant nations are
the most enlightened and advanced
portion of mankind, as is well known."
"Well known to whom? To them-
selves?"
"Yes, if you will."
"By what right are they both wit-
nesses and judges in their own cause?"
"By the right of being the most en-
lightened and advanced portion of
mankind."
(To Be Continued.)

WAITING.

Waiting for the bonny springtime,
Just to hear the bluebirds sing,
Just to see the grasses creeping,
Just to hear the brooklets ring,
Waiting for the leaves to open,
Just to hear the breezes sigh,
Just to list the voice of nature
Telling all, that Spring is nigh.

Waiting only for the morning
Just to hear the feathered throng
Offer unto God their music
In a flood of sweetest song,
Could the heart remain indifferent,
Could the soul no promise bring?
Of the many, who are waiting,
Few, may hear the bluebirds sing.

Many were the voices silent,
Many souls were gone, and then
Many hearts were stilled forever
Ere the bluebirds sung again,
But they sung to hushed and silent,
Sung where love her vigils keep,
Sung their saddest songs, the sweet-
est.

—K. O. M., in Catholic Transcript.

JESU DULCIS MEMORIA.

(Translated by Charles Kent.)

Jesu, Thy memory sweetest
Appears to heart-thoughts' feetest;
Yet sweeter Thou who greatest
Our sight with joy completest.

No song from heaven's court stream-
ing
Gave earth of heaven more seeming,
No theme for holier dreaming
Than—Jesus earth redeeming.

What hope for hearts repenting,
What joy for souls lamenting,
What bliss beyond inventing,
That name all life contenting!

No tongue, no pen can render
In words of fitting splendor,
No faith due joy surrender
To Jesus our Defender.

Let earth then lift her voices
To whom all heaven rejoices,
His awful glory blending
With praises never ending!

A LENTEN SUGGESTION.

To most people, especially the young,
the seven weeks of Lent seem inter-
minable. The season of merry-mak-
ing, theatre-going and general amuse-
ments which came in with such a rush
after Christmas is now brought to a
standstill for all who are worthy of
the name of Catholic.

Even what is called society is forced
by common decency to conform, at
least exteriorly, to the penitential
customs.
Now everyone, the young and the
old, should bear in mind that some-
thing is required of them during Lent
—all in imitation of our Lord, must
make some sacrifice. So few there are
who think themselves obliged to fast
or abstain that the great majority are
obliged to invent some means of mor-
tification which, while it will not in-
jure their health or prevent them from
fulfilling their duties will at least
make them feel the spirit of this holy
time.

Lent is the time of self-denial, pen-
ance and prayer, and therefore parties,
balls, public amusements are all out
of place. Your evenings should be
spent at home with your families. In-
terest yourself in good reading or in
works of charity. Try to be home ev-
ery evening in "me to join in with the
family in the recitation of the rosary.
All these things will prepare your
soul for a happy Easter. No one is
worthy to rise with Christ at Easter
who has not to suffer what He suffered,
to choose what He chose, to bear the
cross that He bore, and to fight
where He fought first.

Strive to conquer resentment, over-
sensitivity, coldness, unkind suspi-
cions, harsh words. No one becomes
holy in a day and on the other hand
no one usually separates from God by
a sudden rupture. A somewhat dan-
gerous reading, a prayer neglected, a
fit of day-dreaming that we have in-
dulged in, a light, frivolous friend-
ship that we have kept up; these are
the little nothings that form the start-
ing point of a ruinous course. Let us
make a few resolutions for Lent and
we will be happy.

MANHATTAN COLLEGE NEW SITE

Negotiations have been completed
for the removal of Manhattan College
from its present location at Broadway
and West 131st street to a new site in
the west side of the Bronx. Brother
Charles, who has had charge of the
arrangements, declined to make know
the exact location, but said that twelve
acres had been purchased. It is in-
tended to expend about \$300,000 on
the new building. It will probably be
two years before the college will move
into its new quarters.

The first nun to attain her golden ju-
bilee in Scotland since the beginning
of the Reformation is Sister Margaret
Mary of the Sisters of Mercy, Garret
Hill, Glasgow. Simple but impressive
ceremonies marked an event in itself
decidedly unique in the land of Wal-
lace. The convent of Mercy is highly
esteemed by the people of every faith
in Glasgow.

Ladies of the St. Anthony's Babler
Home association of Kansas City are
interesting themselves in the project
of building a new home.