

always aimed at producing the best quality of goods that could be made. I know I cannot do so without interesting you in your work."

It is almost a quarter of a century since this attempt at solving the labour question was begun. It has been crowned with so much success that it commends itself to the respectful consideration of all interested in the welfare of Labour.—*Irish World*.

THE HEROINE OF GETTYSBURG.

GEN. SLOCUM in the course of an article in the *North American Review* on the battle of Gettysburg, says:

"We called at the house which had always been an object of interest to all who visit this field. Near the line occupied by brigade under command of General J. B. Carr, of Troy, N. Y., stands a little one-storey house, which at the time of the battle was occupied by a Mrs. Rogers and her daughter. On the morning of July 2 General Carr stopped at the house and found the girl about eighteen years of age, alone, busily engaged in baking bread. He informed her that a great battle was inevitable, and advised her to seek a place of safety at once. She said she had a batch of bread baking in the oven, and she would remain until it was baked and then leave. When her bread was baked, it was given to our soldiers, and was devoured so eagerly that she concluded to remain and bake another batch. And so she continued to the end of the battle, baking and giving her bread to all who came. The great artillery duel which shook the earth for miles around did not drive her from her oven. Pickett's men, who charged past her house, found her quietly baking her bread and distributing it to the hungry. When the battle was over, her house was found to be riddled with shot and shell, and seventeen dead bodies were taken from the house and cellar; the bodies of wounded men who had crawled to the little dwelling for shelter.

"Twenty years after the close of the war, General Carr's men and others held a grand reunion at Gettysburg; and learning that Josephine Rogers was still living, but had married and taken up her residence in Ohio, they sent for her, paid her passage from her home to Gettysburg and back, and had her go to her old home and tell them the story which they all knew so well. They decorated her with a score of army badges, and sent her back a happy woman. Why should not the poet immortalise Josephine Rogers, as he did Barbara Frietchie?"

THE FRENCH REPUBLIC.

(Rome correspondence of the *Pilot*.)

WHEN Cardinal Lavignerie's toast to the officers of the French Navy last November, created such a sensation in the political and religious circles in France and other countries, the Cardinal announced that when calmness was restored to his mind he would issue an "instruction" on the important questions broached in his speech. He does not think that the moment has yet come for such "instruction," but meanwhile he issues a Pastoral Letter communicating to the clergy of the Diocese of Algiers the letter of Cardinal Rampolla, Secretary of State to His Holiness, on the theme touched upon. Cardinal Lavignerie also ordains the prayers to be said for France on occasion of the opening of Parliament. The Cardinal repeats and develops the advice previously given to his clergy. He counsels the formation in France of a vast Catholic union with the following programme: To accept, as the Holy See does, the Government established in France—the Republic—in order to defend more freely and effectively, on constitutional grounds, the cause of religion against those who attack or threaten it; to separate openly Catholic action from that of ancient parties, and to abuse no longer the name and authority of religion to perpetuate a systematic opposition to the Government or to serve purely political and human interests; to forget all internal divisions in order to unite exclusively on religious questions, and to oppose energetically the oppression of sectaries by every means which the Republican Constitution authorises, and above all, by the support of free Christian institutions, by public speeches, by a Catholic Press united and encouraged, and finally, by a resolute electoral action. The Cardinal adds here: "This last action is the only one which can, in a country of universal suffrage, substitute one day, under the same form for government, to the sectaries who sacrifice all, even the safety of France—to their hate and blind passions, men just and sensible, opposed to vile and base persecution, friends of their country and of a true liberty. In proceeding on this path and in conformity with these principles, Catholics will have the consciousness of rendering two eminent services to France and to the Church: For France they will facilitate, by the weakening and successive disappearance of sorrowful divisions, the return to a political unity more necessary than ever in the present situation of the world; for the Church they will soon bring about the end of the persecution which weighs upon her. They will assert this persecution . . . by their action upon the opinion of the country, and by the changes which this opinion, returned to sentiments of reason and justice, will obtain over the electors for the choice of Christian men or, at least, men of good sense and equity."

THE BLESSED MARGARET MARY.

(From the *Catholic Review*.)

THE words of Holy Writ, *Mirabilis Deus in Sanctis Suis*, were never more strikingly verified than in the life of Blessed Margaret Mary Alacoque, the Visitationist of Paray-le-Monial.

In obedience to the wish of her director, Father Ignatius Rolin, S.J., who, be it said in passing, went to Paray strongly prejudiced against her, he wrote a memoir of her spiritual experience, upon which the life of Blessed Margaret Mary, by Father Tickell (Catholic Publication Society), is in great part based. The story of her interior life as thus disclosed is simply astounding. From her fourth or fifth year she lived in the most intimate communion with God, so that she is considered to be the greatest contemplative that has appeared in the Church since the days of St. Teresa of Jesus. No sooner did she come to know herself than God began to prepare her for the mission which has made her name for ever memorable, the mission of initiating the devotion to the Sacred Heart of our Saviour.

After a childhood saddened by a long and grievous illness, and by the harshness of certain persons who somehow assumed authority in her mother's house, and after a particularly long and trying struggle, the severest that could be imagined for one of her pious and affectionate nature, she, in her twenty-fourth year (Father Tickell says in her twenty-third year), despite the tears of her mother, the appeals of her brother, the representations of friends and the counsel of worthy ecclesiastics, who warned her that in carrying out her resolve she was sinning against filial affection, entered the Visitation Convent at Paray-le-Monial. Though her intentions were evidently of the best, her method of prayer was so foreign to what her Superiors insisted upon that they hesitated to admit her to profession. Meanwhile they lost no opportunity of trying her humility so as to discover whether her extraordinary gifts were from God or not. However, she was, after a probation of some months longer than was ordinarily required, permitted to make her profession in 1672. As a religious she was distinguished by her spirit of obedience, silence, voluntary mortification, love of prayer, and regard for the rule, which led her in spite of her precarious health to conform to the ordinary provisions thereof. She was, said one who knew her well, a woman of considerable understanding, solid, clear and penetrating judgment, noble soul and large heart. A great trial of her life was the fear that the extraordinary spiritual favours shown her might possibly be illusions. The singular graces which she was continually receiving she disclosed to her superior, much to the perplexity of that good pious soul. Eventually Our Lord made known in prayer to her the grandeur, the charity and the sorrows of His Sacred Heart. Then he appeared to her when she was praying in the convent chapel and commissioned her to labour for the establishment of a special festival for the honouring of His Heart on the first Friday after the Octave of Corpus Christi. Without going further into the details of her life and the revelations vouchsafed her, it is sufficient to say that no greater proof of the reality of these revelations could be given than is given in the establishment and progress of the *cultus* of the Divine Heart. Speaking of this matter, Father de Galliffel, S.J., adapts the words of Gamahel. "If this work had been of men it would have come to naught; but as it is of God nothing ever could or ever will destroy it."

It is not the least charm of this book that the author has related Blessed Margaret Mary's life, so far as he could in her own words. His citations from her letters and the memoir already mentioned are frequent and sometimes lengthy. The "Life" breathes a devotional spirit from first to last, so that we might say of it what Abbé Fouard says of his "Life of Jesus," it is an act of faith.

Mr. Joseph Sparrow, Wharf St., Dunedin, offers for sale a fine assortment of second-hand machinery. All the articles are in excellent order and may be thoroughly relied on.

The severe weather has put a stop to the expulsion of the Jews from their homes in Northern Russia. Many families expelled are said to have perished in the snow.

The *Catholic Advocate* very truthfully says:—"It is not a time to be deceiving people with the cant that education without religion and morality will make good citizens, the records of the past year present a butcher's bill to us that ought to strike fear into those who are seeking to impress on the public that secular instruction in the schoolroom is all that is requisite to bring up our children and youth as law-abiding citizens. How many murders were there in the United States in the year 1890? There were 4,290. By murders we mean all violent taking of man's life by his fellow man. The attack last in 1885 showed 1,808 murders; it grew year by year until the great number recorded in 1890 was reached. It will be said, 'Oh, those ignorant foreigners; these unskilled immigrants caused the swelling of the evil record.' This cannot be maintained. The foreign element is responsible but for an infinitesimal proportion of the murders; a number much less than its numerical strength bears to the population of the country at large." California contributed her share towards this alarming increase of human butchery, but in vain need the moral element in any community look for a decrease in crime so long as justice is delayed and the law hampered as it is under the present plan of its administration.