

## CATHOLIC PRESS.

Ave Maria.

The condition of Millet while he painted in Barbizon offers a strange contrast to what his position would be if he lived to-day, to know that his "Angelus" occupied public attention throughout the world. Of his no less beautiful picture, "The Gleaners," he wrote: "I am working like a slave to get my picture done ('The Gleaners'). I am sure I don't know what will come of all the pains that I give myself. Some days I think this wretched picture has no sense. At any rate, I must have a month of quiet work on it; if only it is not too disagreeable! Headaches, big and little, have besieged me this month to such an extent that I have had scarcely a quarter of an hour of my painting time. You are right. Life is a sad thing, and few spots in it are places of refuge. We come to understand those who sigh for a place of refreshment, of light, and of peace. One understands what Dante makes some of his persons say, speaking of the time that they passed on earth—the time of my debt. Well, let us hold out as long as we can."

N. Y. Catholic Home.

When Pope Gregory reformed the calendar and thus brought order from chaotic confusion, all Catholic countries adopted it; but England, just to spite the Pope, kept wrong, and in all her colonies, New England, Virginia, Maryland, the old erroneous calendar was still in use. The Dutch, while subject to Spain, adopted the correct system, but when they freed themselves from the Spanish yoke, they re-adopted the old erroneous calendar, and when they moved into New Netherlands, New York, New Jersey, Pennsylvania abolished the correct for the erroneous method of calculating. This lasted for a hundred years, till England became ashamed of her errors in dates. But, as scientific men did not abound in the reformed Church, the English government was forced to ask Bishop Walmesley, the learned Benedictine who consecrated our Bishop Carroll, to take part in the calculations necessary for the great change. This present year the English government is sending Father Perry, S. J., on a scientific mission to South America. Still they say, the Church is opposed to education.

Troy Catholic Weekly.

One of the recent funny achievements is the census of Roman Catholics and the denominations, the result of the enterprise of the New York Independent. Until this latest and funniest census, the Roman Catholics easily outnumbered the other denominations, but now they are sent down to second place. The Methodist of whom may the Lord forgive them there are fourteen varieties, number 4,732,881, and the Roman Catholics 4,488,019. A true count would make the Roman Catholics 8,000,000, or nearly double the census of the Independent. The Independent has most farcical blunders in this way: Its reporters are instructed to stand in the Catholic Church doors either at the late Sunday service, or the afternoon Vespers and count heads, unmindful of the well known fact, that the great bulk of Catholic congregations has heard Mass before the proprietor of the Independent or its reporters are out of bed. We are surprised that the Independent would assume to number the Roman Catholics till it had informed itself of their religious observances and customs. This low estimate will affect nothing except the accuracy of the Independent. That Roman Catholics numbered millions more is so generally accepted that each one will wonder at the stupidity of the Independent in publishing such ridiculously low figures.

Church Progress.

Rev. Father Carley, who was for nearly sixty years connected with Georgetown College, D. C., had as an astronomer an international reputation. To him belongs the honor of determining, nearly half a century ago, the situation of the meridian line of Washington. His observations have recently been verified by the German astronomer and accepted by those connected with the English Royal Observatory. Father Carley was the first preceptor of a still more famous Jesuit astronomer, Father Secchi.

The Propaganda polyglot press, like the Church itself, embraces all nations and all languages, so to speak. More than fifty languages are daily passing under its press in their own characters. It possesses above one hundred and eighty distinct sets of type in the dialects of Europe and Africa, America and Oceania. During the French Revolution enormous damage was sustained, which has not as yet been thoroughly repaired. During the Vatican Council, when all nations were represented, the "Our Father" was published in two hundred and fifty different languages and dialects, and a copy presented to each of the Fathers. Such a printing house is indeed worthy of the great cause which originated it.

## HIT THE BULL'S EYE

Professor Mahaffy has added to his regular course of lectures at Chateaufort several warm talks against Irish home rule. This is the way he puts it: "We know very well that if Mr. Sullivan, now a compulsory citizen of Chicago, and Mr. Egan, now a compulsory exile from Ireland, stand upon the one side, and Lord Harrington and Mr. Balfour stand on the other side, we know very well which side to believe."

We might reply that, if Richard Pigott and Colonel Sanderson stand upon the one side, and W. E. Gladstone and Archbishop Walsh on the other side, we know very well which side to believe.—N. Y. Independent.

The writer of an article on "The Women of Spain," the *Fortnightly Review* says: "I remember that some time ago in my native town, Coruna, a meeting of free-thinkers was got up. The promoter and president was the professor of very radical opinions, and he gave notice in the newspapers that ladies might be present. When after the meeting, he was asked why he had not brought his own wife, he answered, 'horror-struck.' 'My wife? My wife is no free-thinker, thank God!'"

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do again.

## NON-CATHOLIC TRIBUTES.

Collected for N. Y. Freeman's Journal.

Lord Macaulay: "The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelpards and tigers bounded in the Flavian amphitheatre. The proudest of monarchs are but of yesterday, when compared with the line of the Supreme Pontiff. That line we trace back in an unbroken series, from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy, and the republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustus, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual supremacy was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she still exists in undiminished vigor when some traveller from New Zealand shall, in the midst of vast solitudes, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

"We often hear it said, that the world is constantly becoming more and more enlightened; and that this enlightening must be favorable to Protestantism, and unfavorable to Catholicism. We wish that we could think as they do. But we see reason to doubt whether this is a well-founded expectation. We see that during the last 250 years the human mind has been in the highest degree active—that it has made great advances in every branch of natural philosophy—that it has produced innumerable inventions tending to promote the convenience of life—that medicine, surgery, chemistry, engineering, have been very greatly improved—that government, police, and law have been improved, though not quite to the same extent. Yet we see that during these 250 years Protestantism has made no conquests worth speaking of. Nay, we believe that as far as there has been change of religion, it has been in favor of the Church of Rome."—Critical and Miscellaneous Essays.

## A KEPTON SHOWS THE ABSOLUTE NEED OF THE CHURCH'S INFALLIBILITY.

William Harrell Mallock: "The Church's primary doctrine is her own perpetual infallibility. She is inspired, she declares, by the same Spirit that inspired the Bible; and her voice is, equally with the Bible, the voice of God."

"Her doctrines, as she says by one unfading them, emanate from the like the pearls of a half closed bud. They are not added arbitrarily from without; but are developed from within. When she formulates in these days something that has not been formulated before, she is no more enunciating a new truth than was Newton when he enunciated the theory of gravitation. Whatever truths history has revealed, she may in the course of time grow conscious of, she holds that these were always implied in her teaching."

"But the picture of the Church thus far is only half drawn. She is all this, but she is something more than this. She is not only the parliament of spiritual men, but she is such a parliament, guided by the Spirit of God. The work of that Spirit may be secret, and to the natural eye untraceable, as the work of the human will is in the human brain. But none the less it is there."

"If we would obtain a true view of Catholicism, we must begin by making a clean sweep of all the views that, as outsiders, we have been taught to entertain about her. We must, in the first place, learn to conceive her as a living, spiritual body, as infallible and as authoritative now, as she ever was, with her eyes undimmed, and her strength unabated, continuing to grow still as she has continued to grow hitherto; and the growth of the new dogmas that she may from time to time enunciate, we must learn to see, as from her standpoint, signs of life, and not signs of corruption. And farther, when we come to look into her more closely, we must separate carefully the diverse elements we find in her—her discipline, her pious opinions, her theology, and her religion."—Life Worth Living.

Learn to part with an intimate and beloved friend for the love of God, nor take it to heart if then he forsakes by thy friend. Knowing that sooner or later we must all be separated. In God thy love for thy friend ought to stand, and for God he is to be loved, and without Him friendship can neither prosper nor last, nor is that love pure and true which he does not sanctify. Remember that all shall perish that cometh not of Him. Thomas à Kempis.

Every man is most fatal evil; when it enters in a soul it troubles, blinds, and excites it to every excess. It is from self love that envy springs, and it is the love of the common welfare that combats and destroys it.

To INVIGORATE both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine.

## MILLET'S "ANGELUS."

The Ypsilanti Sentinel of last week has the following editorial remarks about the great French picture, the "Angelus," by Millet, which will soon be in this country:

Millet's famous picture, the Angelus, is coming to the United States, to cause the greatest disappointment that any important work of art ever did. This will not be the fault of the picture but of the people. Doubtless it is a great work of art and shows genius. But it is a "genre bild" that will lose its charm as soon as it leaves the atmosphere in which it was created. It belongs to a Catholic country only, and can be appreciated only by a people to whose religious feelings it appeals, and who see its meaning at a glance. It represents a young peasant and his wife at their daily labor in their field, the day is closing and the artist has transferred the charms of the descending sun to his canvas. In the distance is seen the spire of a chapel, from which the "Angelus" is supposed to be ringing. As the universal practice is there, labor ceases; the laborers assume a reverent attitude and recite the Angelus Salutation. So natural and lifelike is the scene, where it is understood, that the picture, under the distance, was annoyed by the coarse expressions of beholders, at first sight of it, "why, we can almost hear the bells." Now transfer this speaking picture to this country, where not one person in a thousand, or in ten thousand, knows what the Angelus means, and the sight of a laborer dropping his work for a moment to pray becomes a subject of laughter, and what would it mean? We venture to say that not one visitor in a thousand will look at it with any feeling but astonishment that any man could give \$100,000 for it. The only expression it is likely to elicit here, is: "What in the world does it mean, and what are those two people pointing about?"

We have more than once expressed, though not always in print—our wonder at the evidences we have frequently seen in the Ypsilanti Sentinel of the almost Catholic mind of its editor—and we believe this has been noticed by other Catholic journals in this country as the editor of the Sentinel being known and welcomed by all of them. The number of non-Catholic editors in the United States who could state the spirit of Millet's picture as the Sentinel does, is very small.

But we are not so pessimistic as to the disappointment that will be caused by the picture in this country as the editor of the Sentinel seems to be. We regretfully acknowledge that a large proportion of the people who will inspect the picture here will fail to appreciate it at its worth, because they will be unable to take in its meaning. But it is somewhat extravagant to say, as the Sentinel does, that when the picture is transferred to this country it will be transferred to a country where not one in ten thousand knows what the prayer called the Angelus, or the Angelus Salutation, means. In this country Catholics are, at least, as one in six of the population—therefore one in six knows what the Angelus means, and will be able to see the meaning of Millet's picture. To whom the picture is about to be brought will be able to "point" the other five, to answer their queries about the prayer called the Angelus, to set their curiosity at rest when they ask "What in the world does it mean, and what are those people pointing about?"

It will be easily seen that, as we stated when writing on this subject some weeks ago, the coming of the great art treasure to this country will have an influence far beyond the limits of art. It will have a religious influence, a Christianizing influence, a Catholicizing influence. For all who will go to see the picture will wish to know its meaning, and in learning its meaning they will learn the great Mystery of the Incarnation, the birth of the God-Man from the womb of the Immaculate Virgin Mary, and of the great veneration paid by the Catholic Church to Mary as the mother of the God-Man, Jesus Christ—Michigan Catholic.

## TWO GOOD STORIES.

A story that would be ludicrous but for the disgust that an American must feel upon reading it, is going the rounds of two young men from a Western State who are doing Europe. Not content with the usual rest of gaining any benefit from the trip but that they really saw anything worth looking at the second time, for the paintings in the Louvre and the galleries of the Luxembourg were no more to them than chronicles given away with packages of poor tea. They could not understand even the Louvre Supper. At last, in New York, they took them in hand and every morning rose early and laid out a route for the day, but the Exposition made them tired and they saw in the Champs Elysees only a place in which to sit down and talk over their comrades at home. The New Yorker finally lost patience and said that he was tired of hearing the glories of France against the "jolly fish souls of these two galvanized mummies from the West." He said that he had asked them why they came to Europe and they did not know.

Another story is told of a general from Maine, who was doing Europe with his wife and daughters a few years ago. At the door of St. Peter's, in Rome, he met an acquaintance from his native State, who offered him a copy of the Bangor Whig. St. Peter's had no charm for the American after that. He took the paper eagerly and sat down upon the steps reading while the wife and daughters inspected the most beautiful church in the whole world.—Springfield (Mass.) Union.

## Putnam's Corn Extractor

Is the best remedy for corns extant. It acts quickly, makes no sore spots and effects a radical cure. A hundred imitations prove its value. Take neither substitutes offered as good nor the close imitations of the genuine too often offered.

Putnam's Corn Extractor is a great aid to the medical profession in the treatment of scrofulous sores, ulcers and abscesses of all kinds.

## A CHURCH ON WHEELS.

REV. LORD ARCHBISHOP DOUGLAS, AND FATHER O'SHAUGHNESSY, ADOPT A NOVEL METHOD OF SUPPLYING CHURCH ACCOMMODATION.

Rev. Lord Archbishop Douglas, a member of one of the noblest families of Great Britain has been known for many years as a priest of extraordinary zeal in the work of ministering to the spiritual and temporal wants of the poor in different parts of England. His latest conception in the interests of the mission he has so much at heart, is a rather singular, but apparently a very successful one. For bringing the contemplative of religion within reach of people, living in small towns and villages, where no church accommodation has been yet provided. We find Lord Archbishop's method thus described in an English paper:

"Devoid with zeal, not only for the sanctification of his Catholic flock, but also for the conversion of the Protestant fellow-countrymen, the Rev. Lord Archbishop Douglas, of Annan (Dumfriesshire, Scotland), has entered upon a new departure with the approval of his Bishop and the encouragement of his fellow-priests. The Rev. gentleman has had a caravan built from designs supplied by himself, and fitted up, part of it as a chapel, and part as a bad room, kitchen, etc. It had an elegant Gothic pattern, the upper portion being painted a deep green, and the upper, a light pleasant emerald green. On either side of the lower panels are painted in gold the words,

"THE MESSENGER."

"Some days ago, Father Douglas, accompanied by Father O'Shaughnessy, of Girvan (Argyllshire, Scotland), set out on his first missionary journey in the 'Messenger.' A halt was made at Ecclefechan, and here, in the main street of Carlyle's native town, the first sermon was preached from the end of the platform of the 'Messenger,' by Father O'Shaughnessy to a very large crowd of about two hundred people. The sermon, which lasted over three quarters of an hour, was listened to with the most rapt attention. The 'Messenger' then took up a position for the night a few miles out of Ecclefechan, on the roadside near the house of a couple of aged Catholics. Here Mass was celebrated next morning by both the Fathers in the 'Messenger,' and Father Douglas preached a most impressive sermon to a good audience. Here Father Douglas announced that it would give him great pleasure to answer any questions they might wish to put to him on religious matters. He was entirely at their service. 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