

though, should be abolished as an iniquity which is bringing much misery and degradation on the land.

EDITORIAL NOTES.

They who are alarmed at the democratic tendencies of Pope Leo XIII. are viewing with discontent but ill disguised the course of Archbishop Satolli. Happily they are few, and denounced by all fair thinking men, who see in the appointment of a permanent Delegate a sign of the Pope's desire to be in touch with his people—to discover their wants and to aid them in making the American Church truly Catholic—untrammeled by foreign usage or prejudice. We wonder why the opponents of Archbishop Satolli are called Bourbons. Is it because, like their namesakes, they learn nothing and forget nothing? Satolli comes in the name of the Pope to the American people, and ere long we will hear the words: "Rome has spoken, the cause is finished." Archbishop Satolli is a man eminently fitted for the exercise of the important office of Delegate. One glance at his countenance is enough to assure one that profound thought and a will determined are characteristic of the man. His whole bearing—the pale, intellectual face and broad forehead and the lustrous eyes—betoken a master spirit well able to uphold his dignity and to accomplish the task assigned him by the Holy Father.

ARCHBISHOP SATOLLI was born in Perugia about fifty-two years ago. While yet a boy he astonished his professors by his facility in acquiring knowledge, and even at that early age gave promise of a brilliant career. Perugia at that time trod many ways to fame. It was apparently on the eve of a departure unsanctioned by its traditions and by its famed and historic associations. The Carbonari were bent on revolution. They were banded together with the design of uprooting Catholicity, and only a man of intrepid mind and action might quell their rising tumult and force them back to the path of reason. What possibilities for one like Satolli! He, however, with higher thoughts, entered the diocesan seminary of Perugia to consecrate himself to God. There he soon attracted the notice of his superiors. His enquiring mind sought eagerly the solution of the many problems of Philosophy and Theology. The present Pope, then Perugia's Archbishop, encouraged the talented youth and infused into him his own admiration and love for the system of St. Thomas Aquinas. He saw the works of the Angelical Doctor were as a mighty arsenal from which weapons could be extracted to defend the citadel of truth. The systematic treatment of philosophical questions, based on reason and illumined by revelation, enlisted all the energy of his forcible intellect. The years at Perugia were passed in unremitting mental toil. Thus did he fit himself for his life's work, and when summoned to Rome by Leo XIII. he was ready and able to aid in the restoration of philosophical and theological studies.

As Professor at the Propaganda he displayed an intimate knowledge of the most abstruse questions of theology, and as a commentator of St. Thomas, his five volumes on the "Summa" proved him a man of ripe scholarship and of original mind. His treatises on concordats showed that contemplation had not unitted him for the solution of practical problems. He comes to America as permanent delegate. He will be vested with power to settle all controversies that may arise in any diocese. His interpretation of laws will in most cases be final. Already he has endeavored himself to the priests and Bishops of the country, and we may confidently hope that his every action will be productive of lasting and beneficial effect.

SHORTLY after the Franco Prussian war Bismarck rewarded the Catholic soldiers, whose bravery contributed so much to the triumph of Germany, by instituting a system of persecution designated in history as the Kulturkampf. His course had neither the sanction of honor nor justice. In the insolence of his pride he spurned the Church and told the world that he would not go to Canossa. But Canossa had seen the most haughty pride give place to lowly humility. Henry IV. came to it a penitent seeking absolution from the dauntless Hildebrand, Gregory VII. Twenty years have passed and the Iron Chancellor is at Canossa. He has been cast aside by Emperor William as a workman who throws down a worthless tool. He is

gathering in the privacy he detests the harvest of his foolish pride.

WILLIAM of Germany is perhaps commencing to understand that his subjects are not mere puppets that may be pulled by every string of ambition. The Reichstag seems unwilling to pass the Army Bill. The Centre, once despised but now in high repute and treated with subservience, holds the balance of power. It will, remembering the rigorous "May Laws," not give its consent before more substantial concessions are made by Caprivi. It will hold fast to the principles enunciated by the intrepid Herr Windthorst, in his address of September, 1885, to the electors:—

"The so-called Kulturkampf is by no means ended. It is true that the flood has somewhat subsided, but the current is still running high. Let Catholics beware when these waters become still and stagnant; their poisonous exhalations would be much more fatal to the national life than when the furious flood was at its height. This is the real evil, the most formidable evil, from which Germany suffers. To counteract it, to extirpate it, is our chief and most patriotic task."

It is a matter of regret that many Catholics send their children to sectarian schools. They desire only to see them well equipped for the voyage through life, and never for an instant do they reflect on their dread responsibility of strengthening the moral character and of safeguarding the faith of their children. This, compared with means of temporal success and advancement, is a matter of little consequence. They cherish the delusion that collegiate and conventual schools cannot give their sons or daughters the educational requirements afforded by other institutions. Strange thought, when they have but to look around them and see the graduates of convents and colleges yielding to none in learning or social position or in the practice of Christian virtue.

OFFENSES in rejecting Catholic education they do so in the vain hope of establishing a theory they love to advocate—that no harm can befall their children. Experience—but they will none of it—proves too often that secular education either destroys religious principle or renders them but indifferent, negligent Catholics of no use to their Church or their foolish parents. With regard to the superiority of secular institutions of education the New York Herald took occasion, a few years ago, to publish an article that may be perused with interest and profit by Catholic parents:—

"However public opinion may be divided as to secular and religious schools—no matter what differences in opinion may exist in the community as to the policy of aiding or discouraging purely sectarian systems of education—there can be but little opposition from any quarter to the verdict given by many thousand families, that these devoted women—Brothers and Sisters of the Catholic Church—are the best teachers of young children. These matters of education which make the gentleman and lady are imbued with these principles which have made our parents our pride and our boast. Those of us who cavil at the pretensions of Catholics, sneer at their assumption and ridicule their observances, must acknowledge that the Brothers and Sisters are far ahead of any other organization of the sort of which Protestantism can boast. The self-sacrifice, the devotion, the single-mindedness, the calm trust in the power unseen, the humility of manner and rare unselfishness which characterize the Brothers and Sisters, have no parallel in any organization of the reformed faith."

The North Western Catholic, published at Rock Valley, Iowa, has become a bright and useful journal. We are glad to note that the talented editor, Rev. Father Phelan, devotes much of the space in his paper to the interests of the temperance movement. This is a great and noble work; and untold good, we feel assured, will be the result. We bespeak a brilliant future for the North Western Catholic.

A DISGRACEFUL scene took place at Chestertown, Md., on the 13th ult., when four negro murderers were hanged in the presence of a brutal mob who laughed and jeered and cursed as the victims were being executed. The murderers were justly punished, but it is time that public exhibitions should cease at executions in a civilized country, and that they should be conducted privately, as is the case in Canada, where only sufficient witnesses are allowed to be present as will make it certain that the law has taken its course and justice has been satisfied.

The editor of the Arena, Protestant though he is, touches up those who attempted to establish the A. P. A. in

Lowell, Mass., in manner as follows. We might add that the A. P. A. of the United States and the P. P. A. of Canada are one and the same:—

"The organization of such a society means a warning over of the ashes of discredited Know-nothingism; a transplanting of miserable Canadian and Irish Orangemen, and an acknowledgment that 65,000,000 Protestants are afraid of 5,000,000 Roman Catholics. Little-brained fanatics and bigots hug their bogeys to their miserable little hearts; but the American nation has long got past that sort of thing. Fellows that circulate that sort of literature and organize that sort of lodges are unfit for American citizenship and should be inconspicuously ducked in the river. If the organizers of the societies of revamped Know-nothingism can find any warrant for their conduct either in the Scriptures or the conduct of their fellow-citizens of Catholic faith, we will cheerfully take back our words. If they can't they should go to the end of the earth and get somebody to push them off."

A MOVEMENT has been set on foot by a number of priests in the diocese of Baltimore towards reaching a satisfactory solution of the Catholic school question in its relations to the State. This is a result of Mgr. Satolli's pronouncement on the school question. This pronouncement has been very much misunderstood or misinterpreted by a considerable section of the Protestant, and even by some of the Catholic, press. It is not by any means a decision in favor of non-religious education, but it urges an agreement of Catholics with the State school authorities by which Catholic schools shall be subject to State supervision, provided, on the other hand, they shall be recognized as State schools; while under conditions where there are no really Catholic schools, he desires that special efforts shall be made for the instruction of Catholic children. In fact our Separate school system in Ontario approaches very nearly, in its essential features at least, to the ideal which, as it seems to us, Mgr. Satolli has in view; and the Baltimore priests are aiming to come to a similar arrangement with the State authorities of Maryland.

WHEN ninety years ago the French Republic took possession of Cologne, all monasteries were, of course, secularized, as the Republic was Atheistic. Among the religious institutions thus abolished there were several Franciscan monasteries; and now, after an expatriation of nearly a century, the sons of St. Francis are returning to the city. A convent of the order was blessed on a recent Sunday, and the Fathers are now at their good work.

PRESIDENT HYDE, of Bowdoin College, declared recently in a lecture to the students that so rapid is the increase of the Catholic population of the United States that the time is not distant when they will outnumber the Protestants. He denounced the illiberality of those over-zealous Protestants who seek to prevent Catholics from the exercise of their religious creed, and added that it is the duty of good citizens to welcome new comers.

OWING to financial troubles, St. Augustine's Anglican congregation, Toronto, have gone over to the Reformed Episcopal Church, and have managed to take the church with them. The financial trouble arises out of discontent on the part of the congregation with the minister, Rev. Mr. Taylor, who is accused of being a Ritualist, for which cause a large portion, perhaps the majority, of the congregation refused to contribute towards payment of the church debt, and thus the building was seized and brought almost to the hammer, the transfer to the Reformed Episcopalians being made the way out of the difficulty. The event has created a great sensation in Toronto, as St. Augustine's is a beautiful structure; but the strangest feature of the transaction is the ready adoption of a new faith by practically a whole congregation for financial reasons. Is there no sin in schism? We were told a few days ago by the Anglican divines of Toronto Denney that schism is really sinful; but we presume the Anglicans understand perfectly well that they are as much justified in their new schismatical move as they were in adhering to the schism of their ancestors three and a half centuries ago.

A. O. H. RESOLUTION OF CONDOLENCE. Temperance Hall, Toronto, Feb. 5, 1893. The following resolution was passed at the regular meeting of Division No. 1, A. O. H., held on the above date: Resolved, whereas we, the members of Division No. 1, having heard with sincere regret of the death of the beloved child of our esteemed Bro. P. Mohan, be it Resolved, that we tender to Bro. P. Mohan and wife our heartfelt sympathy to them in their affliction that it has pleased Almighty God to visit them with, and pray that He will give them the grace to bow with humble submission to His holy will. Be it further Resolved, that a copy of this resolution be sent to the bereaved parents and spread on the minutes of the book and forwarded to the Catholic Reporter and CATHOLIC RECORD for publication. J. McKNAGUE, Rec. Sec.

SATOLLI SPEAKS. The Mission of the Church in America.

Most Rev. Monsignor Francesco Satolli, Archbishop of Lepanto and first permanent Apostolic Delegate to the United States, consented to be interviewed last Saturday by a representative of the New York World at the Catholic University, Washington. He had hitherto confined himself in his utterances to official communications to the clergy, so this interview, the first he has granted, will be the more interesting. We give below an account of the interview in the reporter's own words.

Speaking in his native Italian, Monsignor Satolli said: "My first visit to America, as you know, was in 1889, three years ago. I was sent by the Holy Father to be present at the celebration of the centenary of the Catholic Church in America and to participate in the inauguration of this university. I was most favorably impressed with what I saw there, and I am very grateful to the Holy Father for having chosen me for this present mission. I am now learning much of American matters and affairs; but there are so many things here that have hardly been thought of yet in Europe."

"What is your impression of Americans as a people?" "Under their liberal and admirable constitution, the American people have every opportunity to cultivate serious character of thought and broad ideas. The American nation has apparently absorbed all that is best of the various races of which it is composed. I have been struck with the energy, perseverance and general intelligence of the people."

"And as to American liberty, Monsignor Satolli?" "Ah! my impressions of this as formed on my previous visit have been deepened by my return here. As I have said many times before, American liberty is true liberty for everybody in the State. The press, inspired by a true Christian spirit, is one of the great agencies for advancement of thought and preservation of freedom. The energy and enterprise of the American people is not understood in Europe. He is essentially an American development."

"The press," Monsignor Satolli cried with earnestness, "is the main cause of the rapid advancement in art, literature and practical sciences that marks the nineteenth century. If I were to specify

ITS PARTICULAR MISSION in the United States I should say it is destined to unify all the races here and all the States into one great national family. "In this great work it is an ally of the Church. Surely the facts, the thoughts, the appreciations of events that the press serves up every morning to every home in the land must tend to make a people with common interests and produce unification."

"In the comment of the press on your own mission here?" "As to myself personally, I cannot but be grateful to the press of the country for the interest it has taken in the establishment of a permanent apostolic delegation. I frankly own that the universal satisfaction with which this important move of the Pope has been received all over this land is owed mostly to the power and kindness of the great American journals of all your great cities."

"What of the bearing of American liberty on the Church?" "Here," the prelate declared with emphasis, "every one is free to practise his own religion. American liberty enables the Catholic Church to extend benefits even to those outside of the fold. American liberty has made possible the rapid growth of the Catholic Church here. The Church is treated with respect by those of all shades of religious faith."

"What is the condition of the Catholic Church here?" "Among the Catholics there is the strongest devotion and hearty co-operation," Monsignor Satolli replied thoughtfully. "The Church as a whole is united in its sympathies and its aims. There is the utmost harmony between the clergy and the people. Misinformation has sometimes magnified trivial differences of opinion into what appears to those outside the Church as a lack of harmony. The Catholic Church in America was never in more healthy condition or its prospects so bright. The

INFLUENCE OF THE CHURCH is recognized as healthful. It is a great moral force and is indispensable to the State." After a moment's thought the Monsignor continued: "America is constantly receiving an ever-growing influx of immigrants, a very large proportion of whom are Catholics. To keep together and preserve unity among these various elements there is required a superior moral force ever working among them and steadily, if silently, effecting their assimilation, binding all in a common feeling and interest. No stronger power is at hand to effect this than the Catholic Church. It is the consciousness of this mission incumbent on the Church that dictates to Leo XIII. the policy he is outlining for the Catholics of the United States."

"Will your permanent residence be here at the university?" "My future plans are not fully matured. I am awaiting further instructions from the Holy Father. But the university is a most agreeable home for me. I have felt the greatest interest in since I was here at its inauguration, and the latter years of my

life have been spent, as you know, in the college at Rome. This university has a magnificent future, and will be brought up to the standard of Oxford and Cambridge in their palmiest days, when, with Paris, they led the learning of the Christian world."

After giving a brief sketch of the delegate, the correspondent continued: Monsignor Satolli is an exceedingly modest man, of studious and simple habits, and in many ways strongly resembles the Holy Father himself. The Monsignor rises every morning at 5:30 o'clock, eats a light breakfast, takes a brisk walk, and then plunges violently into a day's work. He labors incessantly until lunch time, when he eats a light meal, and returns again to his study until called for dinner. His evenings are spent advising and teaching and consulting with the members of the faculty of the university. The Monsignor has a study on the west side of the Divinity building. Here are his desk, his books and his papers. In one corner of the room is a typewriting machine which the Monsignor has learned to operate. In fact, he has declared to Father O'Gorman the day after he arrived at the university that he intended to be a thorough American in every respect. He begged Father O'Gorman to send into town and get him a typewriting machine at once.

"But," said Father O'Gorman, "you won't need that until your secretary arrives."

"Ah," said the Monsignor, "I shall already be an expert upon the machine when my secretary arrives."

The correspondent also had the good fortune to be present at a lecture delivered in the university on "The Incarnation of Christ." It was delivered in Latin to the clergy. Below is an abstract (translated) of his discourse: "Was it becoming for the Son of God to take human nature at the beginning of time, either before or immediately after the first man had fallen from the original righteousness? If He had taken flesh at the beginning of the human race, or immediately after the first sin, a greater number of men would have been saved by the grace of redemption. St. Augustine gave to this an answer, viz: That the mystery of the Incarnation did not take place then because God had foreseen that men would not have believed in it; but this cannot be sustained. Hence, as the grace of redemption is granted by the mere will of the merciful God, we must say that the mystery of Incarnation took place, and that all those are saved that God by predestinating them foresees to be saved, through His love, His election and His vocation."

As this opportunity is offered it is good to remark that no one should sustain the opinion that God may foresee that something shall take place in the future, without supposing any disposition of His divine will to permit evil or to approve of what may be good; for it would be inconsistent that even objectively anything from which evil should determine the divine prescience. God comprehends all the possibilities either necessary or contingent, in His essence, as in an ocean of infinite truths and infinite possibilities, according to the infinite degrees of His infallibility. But

THE DIVINE WILL freely calls some out of the domain of mere possibility in order that they may exist either as necessary or as contingent beings. Now we come to consider the relation between the mystery of incarnation and human nature. If in the same subject potency proceeded from with perfection, absolutely and in diverse things, perfection or the efficient principle of perfection must necessarily precede, even as to time, the object to be perfected. Hence the Son of God, by taking human nature, at the same time enriched it with an infinite perfection and constituted Himself by incarnation the principle, sufficient and universal, of human perfection for all the members of mankind. Therefore, as it was reasonable that by a long course of time human nature should be prepared to the mystery of incarnation by which it was to be perfected in the highest degree, so it was necessary that, not at the end of ages, but a long time before, this mystery should have existed as the efficient cause of perfection in those whose consummate perfection shall be the glory of the heavenly beatitude.

The Son of God took human nature between the past and the future time in order that in His first advent He might appear as a king of mercy and at the end of ages come again as a king of justice. Moreover, by such an admirable ordination God procures the salvation of mankind in a two-fold manner: First, by faith in Christ to come, and secondly, by faith in Christ present and passed. Formerly He was the cause of justification by a moral causality of intention, through the faith of the believers; now He is the efficient cause of justification through faith by the extern causality of the sacraments.

Educational Exhibits at Chicago. OPENS 1ST MAY.

Very Rev. E. McDonald Dawson, of Ottawa, has just received a letter from Rev. Brother Maurer, acting manager of the Catholic Educational Department at the World's Fair, asking him to send copies of his best literary works to the Catholic Educational Department. This is a high compliment to the venerable priest, more especially when we consider that His Eminence Cardinal Gibbons is the president of this branch and Bishop Spalding the acting president. The letter reads as follows: "It is our purpose to secure books written in English by Catholic authors now in print from all parts of Canada, England, Ireland, Scotland, etc., which will be carefully placed in the collection and properly catalogued. I wish you could have this letter published in some of the leading Catholic newspapers."

NEW BOOKS. Messrs. Benziger Bros., 36 and 38 Barclay street, New York, have lately published the following works: "Literary, Scientific and Political Views of Ortestes A. Brownson," Selected from his works by Henry F. Brownson, 12mo, cloth, \$1.25. In his "Preface," the author says: "Believing that many persons are deterred by the cost and size of the completed edition of Brownson's Works from owning and reading them, it has been thought likely that a book of extracts, containing that writer's views on questions of great interest, would be acceptable. Sufficient is given to show the principles which should control education, politics, literature, and philosophy. "Moments Before the Tabernacle," By the Rev. Matthew Russell, S. J., author of "Emmanuel: a Book of Eucharistic Verses," etc. Price, 40 cents.

We have seen and we see now multitudes of Protestants, like the Puseyites and Ritualists, who accept and defend all Catholic doctrine, except the papal supremacy and infallibility. Nearly the whole Protestant world would cease to oppose the Church, if she would only give up the Pope. They would accept willingly the play of Hamlet with the part of the Prince of Denmark left out.—Dr. Brownson.

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PILES. Sufferers addressed to the undersigned, and endorsed "Tender for Port Albert Work," will be received at this office until Tuesday, the 21st day of February, inclusively, for the extension of the Piers and Dredging at Port Albert, Huron County, Ontario, in accordance with a plan and specification to be seen on application to Mr. A. C. Hawkins, Port Albert, and at the Department of Public Works, Ottawa. Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenders. An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender. By order, E. F. ROY, Secretary.

THE HURON AND ERIE Loan & Savings Company. ESTABLISHED 1864. Subscribed Capital, - \$2,500,000. Paid up Capital, - - - 1,300,000. Reserve Fund, - - - 602,000. J. W. LITTLE, President. JOHN BEATTIE, Vice-President. DEPOSITS OF \$1 and upwards received at highest current rates. DEBENTURES issued, payable in Canada or in England, Executors and trustees are authorized by law to invest in the debentures of this company. MONEY LOANED on mortgages of real estate. MORTGAGES purchased. G. A. SOMERVILLE, MANAGER. London, Ont.

FATHER DAMEN'S LECTURES. One of the most instructive and useful pamphlets extant is the lecture of Father Damien. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely the Private Interpretation of the Bible, "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Rev. Father Harris, O. M. I., 105 Wilbroad street, Ottawa, or to Thos. Coffey, CATHOLIC RECORD Office, London.

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