

speech was made by the city barrister; and ultimately the judge arose to announce the verdict of the court.

"The case," he said, "is one which certainly outrages the requirements of common good sense and decency. I am satisfied that the guilt of the party is sufficiently established—on his own admission. Consequently it is my regretful duty to impose such sentence as the statutes of the Commonwealth sanction, and the important nature of the case demands. I shall therefore fine the said guilty party, to wit, Roney Acres, \$7 and costs; or else, in default of payment, I shall oblige him to go to jail for the period of thirty days."

"May I ask for what reason?" exclaimed the lawyer, darting up with the alacrity of an explosive.

"For what reason? Why, for working on the Sabbath, of course, in violation of the law," replied the judge, with a calmness which exasperated the city pleader.

"But, your Honor, it is not Mr. Acres that we are trying," he exclaimed. "We are not here to try my client."

"No," answered Justice Newhall, with an air of unperturbed serenity.

"We are trying the case and all that it involves. As a consequence the said Acres stands convicted of Sabbath-breaking."

"Ah, but what about Mr. Duffy?"

"Father Duffy behaved, it appears to me, only as a gentleman should. He promised Mr. Acres that if he caught him breaking the Sabbath he would thrash him. He kept his word."

"I protest, your Honor, against!"

"See here," said the judge; "I don't want any more of your city impudence. Your city sycophants and sharpers may perhaps have the idea that we people living out here in the country are all fools, and can be browbeaten and talked to as you like. But, mind you, you'll find that you're mighty mistaken. You'll keep quiet in my courtroom at least."

"At this judicial utterance there was an immense outburst from the on-lookers and a plauditory stamping of feet."

"Your Honor, this unwarranted disturbance is—"

"Don't let it disturb you in the least. They're only applauding me, I believe, and I don't particularly object to it."

The crowd cheered all the more furiously and the attorney shook his head in despair.

"The session is hereby adjourned," said Judge Newhall, and gathering up his notes, he nodded a courtesy to the multitude and passed out.

The lawyer tried to prevail on his client to have the case appealed or transferred. But Roney, surrounded by local acquaintances, was advised to look out and not let himself be fooled any more by the trickery of a pitiful lawyer from the great town. Roney was completely bewildered, but eventually he decided not to risk himself to an appeal. He therefore settled his fine and paid his lawyer. The attorney, chagrined and thoroughly disgusted, took his departure upon the late afternoon train from Upper Shawness, and Roney Acres, a sadder, perhaps even a wiser man, went back to the labors of his farm yard, murmuring delectably to himself:

"The law is a cursed bad thing to meddle with!"—Boston Pilot.

RECENT PROGRESS OF CATHOLICITY IN NORTHERN EUROPE.

From the Missionary.

The Church never received any divine promise of perpetual possession of this or that land; no single nation was ever, as it were, made over to it for all eternity. The soul and essence of Catholic doctrine is the free choice of the individual as to salvation or perdition. Alone of all religious and philosophical systems, Catholic theology has through all ages unwaveringly taught the wonderful lesson of man's power and obligation to co-operate with the Deity in the working out of his final destiny.

Never was this truth better illustrated than at the close of the nineteenth century. We see a nation like the French, which used to glory in the name of the Eldest Daughter of the Church, bend its neck under the tyranny of atheists; we have heard, not long ago, that most candid and eloquent daughter of Spain, Emilia Pardo Bazan, proclaim to the world that the boasted Catholicity of her people was—at least among the ruling classes—nowadays little else than a delusion; that skepticism had long been masquerading as orthodoxy in universities and legislative assemblies, and that this was one of the causes of the country's present weakness.

There is no reason, however, for Catholics to come anywhere near despairing in view of these facts. In the first place, the very aggressiveness of the enemies of the faith in western and southern Europe has already frightened many well meaning but indolent Catholics out of their apathy, and no one may prophesy what changes for the better the twentieth century will see wrought. And, moreover, whoever is able to watch the Church in its thousand ramifications, the length and breadth of the world, will never fail to perceive facts that bring comfort to his anxious soul.

The days of wholesale conversions within brief periods are gone; instead, we see individuals slowly but surely plodding along the narrow path, often against the heaviest odds and under the most heart rending sacrifices, but for all that, reaching at last those gates through which alone one may enter into the promised land.

Probably the most remarkable of

such conversions within the last decade are those recorded in the north of Europe: Denmark, Norway and Sweden.

If thirty years ago any countries might be spoken of as strongholds of Protestantism, it was these little northern kingdoms. The Catholics in all three of them together were but a handful; honest and law abiding people, doubtless, but without social standing or literary eminence, ruled from abroad by foreign Bishops.

THE MISSIONARY ATTITUDE OF THE CATHOLIC CHURCH IN AMERICA.

Australasian Catholic Record.

We trust that our title adequately expresses the requirements of the article assigned us, viz: "Christian Charity towards those around us." Perfect charity makes common property of all spiritual and temporal goods. Our highest good is the true faith. This paper will sketch the present efforts of Catholics to make non-Catholic Americans sharers in this priceless heritage.

It is not a little singular that for the remnants of the savage tribes of Indians and for the black people among us stated missionary provision has long been made. Some of the best mission-aries Holy Church possesses are now hard at work among the red men in this country, priests who are worthy successors of the generations of martyrs and apostles devoted to the native tribes ever since America was discovered. For the negroes we have a flourishing missionary establishment, originally founded by His Eminence Cardinal Vaughan, now independent of the Mill Hill Seminary, but actuated by the apostolic spirit of that institution.

Under the leadership of Very Rev. John R. Slattery, St. Joseph's Society in Baltimore, which now has thirty divinity students, and a preparatory college with fifty students.

There are a score of Jesuites, all zealous missionary priests, actively at work in different parts of the south, making many converts, and training up many hundreds of the children of Protestant blacks in the Catholic faith.

In this latter work the Jesuites are efficiently helped by Sisters of different Orders, mainly by Franciscans.

It thus appears that the most necessary in spiritual matters of our non-Catholic population have received our first attention, as is natural in the case of the Church, whose Divine Founder loves best those whose misery of soul or body is most deplorable. And there is not the slightest doubt that the negroes of every part of the south will be fully evangelized in the course of time, and we trust, finally brought into the Church.

Among the white non-Catholic population of America, numbering between fifty and sixty millions, the outlook for the true religion is extremely hopeful. Taken as a body, Americans are religious; vast multitudes of them are deeply so. Although skepticism has its votaries, and error of all sorts is rampant, yet our Divine Saviour is the Master here in nearly all religious organizations, and however vaguely understood, His divinity is commonly and gladly acknowledged.

Holy Scripture has suffered much in the minds of the educated, but it is still God's own book to the millions. The more earnest souls are disgusted with the fierce religious antipathies of the past, and are yearning with anxious hearts for the coming of Christian unity. Meantime, the Catholic missionary can get an audience easily. The most thoughtful, and often the most prominent persons in nearly every American community, can be relied on to attend public lectures on Catholic doctrine, if they are invited with kindness and are assured that they will not be uncivilly treated.

Many instances might be given to show the ripeness of the Lord's harvest in the American field. One priest reports: "Seven hundred people were nightly packed into a space intended for six, nearly half being non-Catholics including the best people of the place. They listened, they filled the question box, they gladly accepted our missionary leaflets. There is no bigotry in this town, though many of the Protestant people are churchmembers."

Another priest, writing from the State of North Carolina, the most densely non-Catholic state of the union: "At Smithfield, Dunn and Littleton, the whole town at times seemed to turn out. As encouraging as this, however, was the apparent earnestness and attention. I know many to come ten and twelve miles to be present at the lectures, and nearly all that came asked for books about the claims of the Church. Several converts were made. The object, however, was not present converts, but to lay a foundation for future work and to sow seed. In most of the towns where I lectured the people were in absolute ignorance of the Church."

At Fort Scott, in the State of Kansas, the county court-house was given for the missionary's lectures, which were addressed to audiences almost exclusively non-Catholic for eleven nights. The presiding judge paid the lecturer a compliment from the bench. Three converts were immediately placed under instruction, and doubtless besides these, not a few earnest souls will be found later on knocking at the door of Holy Church.

One more instance, taken from a country neighborhood in the diocese of New York, Walden, in Orange County. "There are three thousand people in Walden," reports the missionary, "only one hundred of whom are Catholics. Five years ago, when it was

determined to build a chapel for Catholics in this town, non-Catholics protested. They came to the pastor and informed him that the village charter forbade the erection of such a chapel. The pastor informed them that the Constitution guaranteed liberty of worship, and he went ahead and built his church. Before our missions closed a petition, headed and circulated by a prominent non-Catholic, and signed by many of the best non-Catholics of the place, invited the missionaries to remain another week. Three hundred of our separated brethren packed the church every night. They came to the hotel betimes and interviewed the Fathers, they laylaid them in the streets, asking them questions, and showed such earnestness that we have no doubt the pastor will reap many converts during the year."

And, as a matter of fact, in every part of the country we hear of converts in increased numbers being placed under instruction and being received into the Church. Of the English-speaking parish priests scarcely one but receives at least a few every year, and some parishes have as high as a hundred yearly; two in New York City are reaping over one hundred and fifty. The laity are co-operating as they never did before, bringing non-Catholic friends to church and to the priest, talking of their religion earnestly and intelligently, and spreading good reading. A little stream of converts flows into every church, and in some cases a big stream. A Salopian priest, Rev. Martin O'Callaghan, of St. Patrick's, Montreal (the missionary conditions in Canada being practically the same as in the States) instructed and baptized twelve hundred adults converts in the course of seven years. There is no pretence that this is an average case, but there are not a few parishes that can approach this magnificent record, and a multitude of them in which systematic efforts are being made for attracting and securing converts, and with unvarying success.

Systematic efforts, in fact, are now being made to convert all America. In 1896 the Catholic Missionary Union was started. This is an incorporated body acting under State laws, the board of directors being the Archbishops of New York and Philadelphia, and five priests, some secular and some religious. It was incorporated with the object of gathering funds for the carrying on of non-Catholic missionary work, the subscribers paying a dollar a year, receiving in return every quarter a copy of The Missionary, which is a public record of the progress of Holy Church among the non-Catholic people. Like the Society for the Propagation of the Faith in France, our Missionary Union pays the expenses of missionaries, and it also furnishes missionary literature of every kind, either gratis or at first cost. Already the Union, though in existence but three years, and as yet hardly known to Catholics generally, supports several efficient missionary priests in that section of the country in which Catholics are fewest in number, namely, the South. These priests are wholly engaged with non-Catholics, never fall of an audience, are constantly making converts, and distribute an immense amount of convert making literature, books, pamphlets and leaflets. The Missionary Union hopes, within a few years, to have the entire Southern country supplied with priests whose whole duty shall be the non-Catholic missions. It is hardly necessary to say that all this work is under the immediate direction of the Bishops of the various localities. It may be added that most of the priests engaged in non-Catholic missions North and South are members of the diocesan clergy, though the religious communities especially the Passionists and the Paulists, are well represented.

What has been said already of making converts in parishes should be supplemented by the fact that non-Catholic missions almost always result in some converts being placed immediately under instruction. But it is in the remote preparation of many accessions to the Church that these public missionary efforts have their best praise. For although only five or six years have passed since systematic efforts of the kind began, we are constantly hearing of men and women of intelligence received into the Church after years of thought and study, all started at these lectures or by the reading matter there distributed. Meantime, the immediate results are often quite remarkable. In New York City as many as a hundred conversions were traceable within a year to one non-Catholic mission, half as many to each of two others. Results equally as good have been obtained in other parts of America.

A word or two of explanation is needed as to our American Diocesan missionary bands. These are composed of secular priests, relieved of parish duty, and engaged in evangelizing non-Catholics. They are organized and are in full activity in the diocese of New York, in Connecticut, in Northern Ohio, in several Western dioceses, and are about beginning their work in two or three others. The largest of these bands, that of New York, comprises five members having their headquarters in St. Teresa's Parish, which gives the Fathers a home during their short intervals of rest. A similar arrangement provides for the bands in other dioceses. These priests are all diocesan, volunteering to work as missionaries for a term of years in their own diocese, the leading members being clergymen of prominence who, in several cases, have given up good parishes to engage in this divine apostolate. Salaries are provided for by the stipends received from Catholic missions, enough being

thus obtained to supply the requisite funds, which are often increased by contributions from both the clergy and the laity. In fact, no difficulty has thus far been experienced on the score of financial support. Nor has any difficulty been found in obtaining missions of every sort, special favor, however, being shown to non-Catholic missions and to a sort of mixed missions to little Catholic communities remote from a church and rarely visited by a priest; the very places where the barque of Peter suffers most from "leakage."

No better missionaries are known in America than these zealous members of the ordinary and standard clergy of the Church of Christ. Their success in every department of mission labor has been unsurpassed, including that of having this kind of personnel in the work is obvious; it roots the convert-making zeal of Catholics among their regular pastors; it generates a peculiarly fraternal interest among the parish clergy in the success of apostolic zeal; it adds a new kind of mission to the missionary ranks, arousing the emulation of the Religious Orders; it places missionary enterprise in the list of regular diocesan works, giving the Bishops a staff of preachers and lecturers peculiarly his own.

The first of these bands was organized in 1894, and since then they have succeeded so well as to have passed out of the experimental stage. Many signs indicate that all of our dioceses will soon be provided with bands of secular missionaries. What, among other things, favors this department of missionary endeavor, is the full, often over full, supply in America of vocations to the holy priesthood, giving the Bishops an abundance and sometimes a surplus of priests, and enabling them to extend the time of clerical training as well as to offer facilities to the more clever young priests to make extra courses of study.

Another matter of encouragement is the increase of missionary literature and its wider circulation; books, pamphlets, leaflets, all tending about some glorious Catholic truth, are in greater demand in all parts of America and Canada than at any previous time. What is quite as gratifying is that the supply is equal to the demand, for printing has become so cheap that a small sum of money purchases a large amount of printed matter. Prices which a few years ago would have been deemed fabulously low, are now the rule for a considerable number of valuable missionary publications. Such standard books as Father Bruas's "Catholic Truth" can be purchased for 10 cents each, if ordered by the hundred; and Father Saurle's thousand copies of "Plain Facts for Fair Minds," a volume of three hundred and sixty pages, have been sold without pecuniary loss, are now the rule for a considerable number of valuable missionary publications. Such standard books as Father Bruas's "Catholic Truth" can be purchased for 10 cents each, if ordered by the hundred; and Father Saurle's thousand copies of "Plain Facts for Fair Minds," a volume of three hundred and sixty pages, have been sold without pecuniary loss, are now the rule for a considerable number of valuable missionary publications.

It must also be noted that everything here mentioned is but the beginning of a concerted organized, systematic effort on the part of our Bishops, religious orders, diocesan priesthood and people to convert the Great Republic and its whole population to the faith of Jesus Christ. God is certainly inspiring this work, as He alone inspired it. Every sign indicates that our time and country have been selected for missionary enterprises of the first order. Among clergy and laity no topic is of such absorbing interest as that of non-Catholic missions and convert making. The finger of God is pointing all devout souls towards our separated brethren. The brightest minds and those most enlightened by divine grace are being stirred by missionary zeal. Two classes are especially eager to begin, or to carry to perfection missionary work already begun. These are the Bishops and the younger members of the clergy. Among the latter, and above all among our seminarians, there are very many choice spirits constantly studying or taking counsel with a practical view to the glorious vocation of winning back the sheep of Christ who are astray in the wilderness of error. Every Catholic periodical gladly prints what all Catholics gladly read: news of non-Catholic missions and stories of conversions.

All this zeal, we sincerely believe, is inspired by the Holy Spirit, and it has received the explicit approval of the Vicar of Christ. It will be served by the vigor and persistence for which our countrymen are noted. To which our countrymen are noted. To which our countrymen are noted.

A fervent Catholic American every relation to his countrymen is absorbed in the longing to make them Catholic, to convert the American people to the true faith. God and Country is a true motto seen at the head of Catholic journals and in the corner stone of Catholic schools, or inscribed over the doors of Catholic club houses. The bringing of our country into God's one true fold, His Catholic Christian Church, is daily becoming more and more the conscious longing of all intelligent Catholics in the United States.

WALTER ELLIOTT, Of the Paulists.

THE TEMPORAL POWER.—The hatred of the impious for the Temporal Power proceeds from the fact that they perceive that it is a powerful aid in the religion they have sworn to destroy.—Car. Pacci (Leo XIII.)

MORMONISM AND DIVORCE.

Cardinal Gibbons Writes on These Two Great Evils.

We cannot ignore the fact that our government and legislation are as sailed, writes Cardinal Gibbons in the Baltimore Catholic Mirror. We have our moral Heligate which it requires more than the genius of a nation to remove. If we have strong hopes for the future of the country, we are also not without our fears. The dangers that threaten our civilization may be traced to the family. The root of the commonwealth is in the homes of the people. The social and civil life springs from the domestic life of mankind. The official life of a nation is ordinarily the reflex of the moral sense of the people. The morality of public administration is to be gauged by the moral standard of the people. The river does not rise above its source.

Every man that has the welfare of his country at heart cannot fail to view with alarm the existence and the gradual development of Mormonism, which is a plague spot on our civilization, a discredit to our government, a degradation of the female sex and a standing menace to the sanctity of the marriage bond. The feeble and spasmodic attempts that have been made to repress this social evil, and the virtual immunity that it enjoys, have rendered its apostles bold and defiant. Formerly they were content with enlisting recruits from England, Wales, Sweden and other parts of Scandinavia, but now, emboldened by toleration, they send their emissaries throughout the country and obtain disciples from North Carolina, Georgia and other states of the Union.

The reckless facility with which divorce is procured is an evil scarcely less deplorable than that of Mormonism; indeed, it is in some respects more dangerous than the latter, for divorce has the sanction of the civil law, while Mormonism has not. Is not the law of divorce a

VIRTUAL TOLERANCE OF MORMONISM in a modified form? Mormonism consists in simultaneous polygamy, while the law of divorce practically leads to successive polygamy. Each state has on its statute books a list of causes, or rather pretenses, which are recognized as sufficient ground for divorce a vinculo. There are in all twenty-two or more causes, most of them of a very trifling character, and in some states, as in Illinois and Maine, the power of granting a divorce is left to the discretion of the judge.

It is painfully manifest from statistics that the cancer of divorce is rapidly spreading over the community, and poisoning the fountains of the nation. Unless the evil is checked by some speedy and heroic remedy, the very existence of family life is imperilled. How can we call ourselves a Christian people if we violate a fundamental law of Christianity? And if the sanctity and indissolubility of marriage does not constitute a cardinal principle of the Christian religion, we are at a loss to know what does.

Let the imagination picture to itself the fearful wrecks daily caused by this rock of scandal and the number of families that are cast adrift on the ocean of life. Great stress is justly laid by moralists on the observance of the Sabbath. But what a mockery is the external repose of the Christian Sabbath to homes from which

DOMESTIC PEACE IS BANISHED by intestine war, where the mother's heart is broken, the father's spirit is crushed, and where the children cannot cling to one of their parents without exciting the jealousy or hatred of the other! And these melancholy scenes are followed by the final act in the drama when the family ties are dissolved, and hearts that had vowed eternal love and union are separated to meet no more.

This social plague calls for a radical cure; and the remedy can be found only in the abolition of our mischievous legislation respecting divorce, and in an honest application of the teaching of the gospel. If persons contemplating marriage were persuaded that once united they were legally debarred from entering into second wedlock, they would be more circumspect before marriage in the choice of a life partner, and would be more patient afterwards in bearing the yoke and in tolerating each other's infirmities.

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