

with which all the Fathers refer to the Chair of Peter as the Rock, and as possessing the Keys as well as the commission to feed the sheep and lambs of the flock with the exemption from error as implied in the prayer of our Lord that Peter's faith should not fail. All this shows that the doctrine was of scriptural, that is, of divine origin; but like all other doctrines it has had a history of gradual development in public expression and precise definition.—Catholic Review.

BELFAST AND DERRY.

Veritable Hotbeds of Ulster Intolerance.

Catholic Union and Times.
In the long and intolerant centuries of the past, in which the Catholics of Ireland have suffered untold wrongs from the party of Protestant ascendancy, no other cities have figured so conspicuously in the infliction of sectarian guilt as have the two above named.

In the dread years of penal persecution in the past, Belfast has been notoriously outrageous in its treatment of its Roman Catholic citizens. It made no pretense at all to treat them as fellow-creatures or fellow-subjects having equal rights and liberties before the law. The municipal authorities did not give a decent civic position to a single Catholic individual out of a Catholic population of 60,000. Nor did Protestant residents of any rank or class make the least effort to show the Catholic element any of the courtesies or amenities that belong to civilized society. On the contrary, Catholics were yielded to all the wrongs, insults and outrages that could be heaped upon them. Any attempt at resistance or defense was twisted into an act of conspiracy or rebellion on the part of the abused Catholics, and that dishonest pretext gave the ultra-loyal Orangemen a plausible excuse to wreak vengeance upon the poor, helpless Catholics.

In periods of tumult such as arose when the Gladstone Government tried to pass the Home Rule Bill, and actually did pass it in the House of Commons, the frenzy of the Orange bigots knew no bounds. From festering spots like Dalymacarract the wrath of maddened firebrands spread throughout the city and even into the shipbuilding yards, where the unoffending Catholic workmen in the employ of Harland and Wolff were driven into the sea. In this typical instance of slaughter and outrage the enraged tyrants did not even show as much mercy as Cromwell did, for he gave the ejected Catholics of Ulster their choice between hell and Connaught, whereas the present day bigots of Belfast did not give their fellow-workmen the choice between a cruel death on land or drowning in the waters of the Loch. This fact plainly proves that the advancing spirit of this civilizing age cannot soften religious prejudice or tame the brutal instincts of men who deliberately place themselves outside the Christianizing influences of religion and justice.

Readers who are familiar with the partial modes of dealing out law and fair play in Ireland, may ask, "Do not the Queen's constitutional enactments have full operation in the great city of the North?" Most certainly; English law is in full force in Belfast and in Derry. But what Catholic, charged with a crime, either real or imaginary, would expect even-handed justice from a local bench of Orange magistrates, mostly lay lords or aristocratic squires, who have a natural and traditional aversion to the very name of a Catholic prisoner? It may never be known till the day of general judgment, when the Supreme Judge will reveal the iniquities of Belfast magisterial benches—how much gallant injustice the Irish Catholic people of the "Northern Athens" have suffered by the tainted and biased decisions of so-called justices of the peace, before whom they were unjustly arraigned. These strictures refer, of course, to the great turbulent, intolerant Orange city of the centuries past. Of late years it has redeemed itself somewhat, for Mr. Thos. Sexton was elected to Parliament for one of its divisions some years ago, and in the present year a municipal arrangement has been devised and granted by Act of Parliament through the instrumentality of which the Catholics of the city will get at least some share of municipal privileges and citizens' rights.

Derry, the historic "Maiden City" on the Foyle, is almost an exact counterpart of the one above described, with this difference, however, that the Catholic population of Derry was relatively larger and better able to hold its own on occasions when Protestant intolerance forgot itself and went stark mad with sectarian hatred and excitement. Such periodic outbursts have been seen at the annual "shutting of the gates" and the absurd pranks of the "prentice boys" and the "no surrender" proclamations of those misguided enthusiasts who would fain keep alive the unhappy memories of 1688. But even in this ancient stronghold of religious bitterness and intolerance, social conditions have greatly changed within the past twenty years or less. Protestantism still boasts of its bygone achievements and yet aims at its old-time ascendancy, but its fictitious power is fast fading away and the Catholic population, under the fostering care of the eminent Bishop, Most Rev. Dr. O'Doherty, are coming to the front, religiously, educationally and commercially. At present the number over half the entire inhabitants of the town, and in the future they need have no apprehension that their lives

or property will be put in jeopardy by the fanatical outbreaks of "prentice boys," "Orange True Blues," or others in their wild celebrations of past events.

The political strength of the Catholic element was shown in the election of Mr. Justin McCarthy a few years ago, as well as in the late return of Mr. Knox, the present Home Rule member. The growing strength of the Nationalists has aroused the fear and jealousy of the Coercionist party which recently got a bill passed in Parliament to scatter the Catholic electors in the various wards of the city, so as to rob them of some of their civic and political rights. But this is only the dying effort of Protestant ascendancy which has been too long allowed to inflict unmerited injury upon the Catholic peasantry of Ulster.

In Ireland's gradual emancipation from her position of serfdom to the yoke of her foreign rulers, the keen observer of events has always remarked how fortunate the diocese of Derry has been in its episcopal rulers. Confining the observation to our own times, we see the venerable diocese too increasing its Catholic interests and strength under the vigilant and able sway of the learned prelate named above; and in the episcopate of his immediate predecessor, the late lamented and venerated Rt. Rev. Dr. Keily, we beheld an equally happy and growing estate of religious and educational affairs. Before Bishop Keily, there sat on the episcopal throne of the diocese a renowned Bishop who shed renewed lustre and fame upon the ancient city and diocese. That great churchman was the late venerated Rt. Rev. Dr. Maginn, who was not only a great Catholic prelate but a great patriot and scholar as well. Although he lived at a period when the shackles of the penal laws had scarcely loosened their grip on the Catholic Church, his powerful utterances in the pulpit and platform and in the press drew the eyes of the world to a consideration of the cruel wrongs his country and his religion had suffered. It was he who wrote the famous letters in answer to Lord Derby, or as that nobleman was then known as "Scorpion Stanley," according to the designation bestowed upon him by O'Connell.

The prejudiced nobleman's voice had been raised in Parliament in utter and outrageous defamation of Catholic Ireland, its religion, its nationality and its Catholic rights and liberties. Dr. Maginn made his rejoinder to "Scorpion Stanley's" loss arguments and ferocity, in a series of letters of logical force and dignified argument that did not leave the evunommed aristocrat an honest leg to stand upon.

Dr. Maginn possessed a powerful personality by his commanding ability, and by his constant efforts to lift up and to weld into a solid organization his faithful and devoted people; and they took heart and courage from his inspirations, even in the darkest days of trial and misfortune. Addressing a great multitude on his native hillsides at a period of unthought calamity and hopelessness, he poured into the ears of his listeners words of hope and courage, but he must have felt in his own episcopal heart that kind of sickness which arises from hope deferred, and he must have measured with keenest vision the deplorable condition of those around him for he ended his remarkable speech with these thrilling words: "I would grasp the Cross and the green flag of Ireland and I would rescue my country or perish with its people." While the keen-sighted prelate kept up the spirits of the faithful by his noble and patriotic words he was ever their safest guide in moderation and in strict religious and constitutional obedience. I think it was to Dr. Maginn that O'Connell's designation of the "Star of the North" was applied. Wm. Ellison.

The Silver Question.

Father O'Rourke, of the Diocese of Detroit, was lately interviewed by a *Witness* reporter in reference to the currency question. This is what he has to say:

"All great questions may be viewed in the abstract or in the concrete; as theorists speculate upon them or as practical men find them of importance in their individual affairs. I am, therefore, to view the 'money question' in its general and particular bearing. As between gold and silver for the nation I hesitate. I have views, but that my views are valuable because just or true, I doubt. I fear that bad atmospheric conditions, poor perspective myopia, astigmatism, presbyopia or something may cause the conveying of a distorted image to my mind. I am waiting, therefore, for the cloud of general selfishness that now befalls the subject to roll away and for an examination of my economic eye sight. So many ordinarily well informed people confess themselves in the same predicament as myself that I doubt the wisdom of submitting so grave a question to the arbitrament of a popular vote. Gold or silver for the nation—I do not know. In its particular bearing the 'money question' assumes a slightly different aspect. With me it is not gold or silver. It is silver or copper—coppers rather. I glance in melancholy retrospect over ten years of experience in which coppers have held a supremacy over silver, infamous in the resultant stringency in silver and redundancy of coppers. On this question, from this point of view I have no hesitation. I am first, last and all the time for silver ratio, 10 for 1. If this be treason, make the most of it."

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GO BAREFOOTED.

Will Be Healthier If You Do, Says Mgr. Kneipp.

Standard and Times.
Can Philadelphians be induced to go barefooted? Or can they be induced, if they fear stone bruises and rusty nails, to go about their business and trifling duties clad as to their pedal extremities in such foot gear as was favored in the days of ancient Greece and Rome?

They will be healthier if they do either of these things, preaches the aged Mgr. Kneipp, pastor in Wuerisshoven, Bavaria. He has been preaching that way for forty years now, and it is said that thousands of the world's nobles and commoners follow his advice to an extent and are the better for it.

But freedom of the feet is only a part of his plan of bodily health. Cold water is his cure for nearly all the ills that torture humanity. He is not, however, the cold-water advocate who tells us of the evils of intemperance. His remedy is to be applied externally, and in its application the feet are the points of first importance. Train them to be full of pure, active blood, he says, and the rest of the body will partake of their healthfulness.

Mgr. Kneipp will come to this country in September and tell us about the wonders he has worked with water, and how and why he uses it. He is seventy-five years old. When he was not much more than twenty his one ambition was to be a priest. Poverty compelled him to work, but he spent all his spare moments in study, with the result that overwork bred disease, and soon the doctors told him he had consumption. Two physicians were in attendance on him the greater part of a year, and finally, in the middle of winter, they told his father the case was hopeless and that death was a question of only a few weeks.

Germany has for many years been famous for water cures, and at that time several books on the subject had been published. One of these came by accident to the hand of the supposed dying man, and he read it diligently and hopefully. He made up his mind that water should have a chance to cure him. Telling nobody of his intention, he went to the Danube river, and plunged into the icy water. He remained in but a second and found that the reaction from the shock sent new life thrilling through his veins. He repeated his frigid dip every morning, and, to the surprise of his family and the disheartened doctors, became a hale and hearty man. From that time on he has been a student of the effects of water in disease, a practitioner of its use and a lecturer on methods and benefits.

His ambition to become a priest was realized, but parish cares did not interfere with his simple medical work. Not much attention was paid to him, except locally, for about thirty years. Ten years ago, however, his fame began to spread. Royal persons, some of them taking his cure merely as a fad, flocked to Wuerisshoven, and to-day there are Kneipp water cures by the score in Germany. Wuerisshoven has become a Mecca for sufferers from all parts of the world. Physicians from many lands go there to study the priest's strangely successful work; and enthusiasts, after careful attention to Mgr. Kneipp's lectures, have started cure movements in their own sections.

Mgr. Kneipp, although he has taken no regular course in medicine, is said to have become through experience an expert diagnostician. He divides his work into two features—the prevention of disease and the curing of it. For both he uses water, but in the curing of ailments he also has recourse to herbs and bandages. In order that the body may be healthy, he advises ice cold ablutions of water, but only when the body is at a natural temperature, the best time, in his opinion, being after a good night's rest. He who would be of sound body, declares the venerable priest, should practice walking on bare feet. Try it first on the carpets in your home, he advises, and then practice walking briskly over cold wet stones. Much benefit, he is certain, is to be derived from standing in a bath tub and letting the cold water run until it reaches the calves of the legs. But best of all he considers a walk, barefooted, over grass on which the morning dew is sparkling. In winter he would have the health-seeker take a spin, with unprotected feet, in the snow.

After such exercises as these, Mgr. Kneipp would have the neophyte put on shoes and stockings and move about briskly to get reaction of the blood, in which lies the whole merit of his method. He objects strongly, however, to the wearing of shoes and stockings, as causing the blood to stagnate in the lower part of the body. He advocates the use of sandals, believing that it was never in the scheme of nature that any part of the body should be compressed. Most diseases, Mgr. Kneipp says, are caused by impurities of the blood and irregularity in circulation. To get out the impurities he uses herbs and bandages, part of which are moistened with salt water or ice cold water. If the blood circulates irregularly in the lower part of the body, Mgr. Kneipp applies to that part chilling water in douches, the most common way of applying the water being by means of an ordinary garden can. The cold water causes a reaction in the affected parts and the blood comes rushing to do its work. Kneipp societies have been organized in all parts of Europe, and the Monsignor's books have been translated into nearly every known language, the last translation being into Japanese. The Queen Regent of Spain has become

a strong adherent of Mgr. Kneipp, and only a few months ago she opened a water cure in Madrid.

The movement took form in this country several months ago and now there are a Kneipp Verein and a Kneipp Sanitarium in New York city, an institute in Jersey City and an official organ, known as the *Kneipp Blatter*. The New York headquarters are at 192 Third Avenue, where meetings and lectures are held the first and third Thursdays of each month. The Verein has about ninety members. Most of them are Germans, but it is the intention to organize English speaking followers and to publish an English paper in the fall. At the next meeting Rev. Anthony Schwengler, of the Church of the Assumption, is to be the lecturer.

The officers of the Verein are: President, Henry F. Charles; vice-president, Hugo C. Prosser; secretary and treasurer, William Reimherr. "Some wonderful results have been attained, even in the short time we have been at work," said President Charles to a reporter. "The most remarkable case I have come across is that of a man named John Gloy, of Chicago, who was suffering, apparently hopelessly, with diabetes. He has been following Mgr. Kneipp's instructions for four or five months, and the other day I received from him an enthusiastic letter, in which he declared his confidence that he would be entirely cured in a short time."

"As to our barefoot idea. Of course we do not expect to get people trained to going barefooted in the streets or wearing sandals all the time. It is possible, however, for everybody to give the feet freedom at home. The sandal idea seems to be a very taking one. What could be better at the seashore? That would be more comfortable for the bicyclist? What is prettier than a shapely foot, and why hide it? We are trying to get a suitable sandal and will have manufacturers submit designs to us."

The Tyranny of Trifles.

The mastery of self is the end of true living, and this mastery is shown, not in the negative attitude, by the things we do not do, but by that mental power that compels the mind to the positive attitude—the forcing of the mind to do that against which it rebels. The man gains strength as he works; his ability comes through the doing. Constantly we are met by the disagreeable fact that our happiness, and often our success, is defeated by the tyranny of trifles, which, if they were met in the normal way, with healthy attitude of mind, would hardly be discovered to exist. To attach importance to trifles evinces a lack of perspective and a loss of balance in life.

The secret of the art of living is to eliminate the ugly; to preserve the beautiful; to cultivate the agreeable; to eliminate unnecessary burdens; to preserve strength and secure leisure. The test of wisdom is to make the inevitable minister to the whole life by the heaviest burden may be the foundation of success if put under the feet, but it will render us helpless if carried in our hands before us, the lodestone for the eyes of the spirit.

The supreme test of character, that which measures its power for self and the world, is the prayer, "Not my will, but Thine, be done." Life, then, is not always renunciation, but consecration, and is too holy a thing to be held in check, to be kept from attainment by trifles. Man sees life from the heights of divinity. Lesser heights attainments; they measure the distance between the real self and the ideal toward which every true man struggles.

The Art of Dying Well.

One of the greatest impediments to a good death is the difficulty of forgiving those who have injured us. It is so hard to overcome human nature in this respect. We have such an overweening love of self that any insult or injury, like a barbed arrow, wounds fester and gaugrenes. If the wound heal in course of time, yet still the scar remains to remind one of the offender. So necessary was it to overcome this weakness of our nature that Christ lays down a special commandment concerning it, when He bids us love our enemies, do good to those who hate us, and pray for those who persecute and calumniate us. In fact this is to be one of the characteristics of His followers, and so He gives as the motive for this most difficult course of action that we may be the children of our Father, who is in heaven, whose mode of acting is put before us as an example. "For God maketh His sun to rise upon the just and upon the unjust." Any other way of acting might become heathens, but not Christians.

We have a beautiful example of this in the last hours of St. James the Greater. It is all the more striking because it is furnished by one who had earlier in his career been overzealous against the Samaritans, when they refused hospitality to Christ and had gone so far as to wish to call down fire from heaven upon them to avenge the insult. Christ had rebuked him and told him that he knew not what he was doing, but that he should animate him. A heathen might desire to revenge a wrong, but a follower of Christ must be led by the spirit of Christ and leave the vengeance to Him to whom it belongs. "Vengeance is mine. I will repay, saith the Lord."—Little Messenger of the Sacred Heart.

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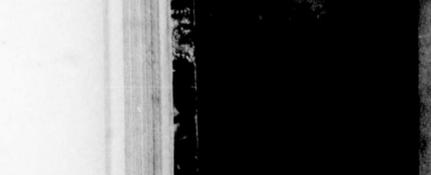
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