

Count Rudolph of Hapsburgh.

[The following lines have been sent us by a lady who recently became a convert to the Catholic faith. When but a child of twelve years she read the lines, and although she was not impressed with them then, she made a copy, from which the copy sent us was taken. The conversion of this lady may be attributed to her kind feeling for our Blessed Lord in the Sacrament at an age when she was not able to understand its meaning.]—Baltimore Catholic Mirror.

From the castle rode a knight
To hunt the bounding deer;
Followed the faithful squire behind,
The shaft to bear, the horn to wind.

The knight rode on his stately steed
All in a meadow green;
When lo! a snipe, sweet bird he hears,
And with the host a priest appears.

Before him strode the sacristan,
The hunter bares his head,
And to the saviour bows his knee,
And worships with humility.

Where slopes the pasture's green descent
A brook was wont to glide;
'Twas yesterday a peaceful rill,
Now swollen by torrents from the hill!

Mid roars and waves in brawling flood,
The priest without a moment's stay,
Placing the host upon the ground,
His sandals from his feet unbound.

While wondering the knight looked on,
"What wonder thou, holy priest?"
"Behold the host," the priest began,
"In haste I seek a dying man."

Sore hungering for the heavenly food,
And since the morning dawn,
The priest without a moment's stay,
Barefoot I make what speed I may."

The Count gave up his knightly steed,
Give up the lordly reins,
That so the priest might cross the ford,
Nor slight the service of the Lord.

On the squire's horse the hunter rode
To chase the boar, the stag and doe,
The priest upon the noble's steed
Rode to the sick man in his need;

And ere the morn'g saw its noon,
And to the castle led an age,
Mek walking by the bride and groom,
The favorite of the Count again.

"Nay, heaven forbid," the hero said,
"That I the horse should ride,
To hunt the boar, the stag and doe,
That once those sacred emblems bore."

"Henceforth to service of Christ's Church
My life I consecrate,
My humble offering, and small,
To the great God with all my heart."

Bespoke the priest upon him then
The blessing of the Lord,
"Who now renth Him shall honored be,
The distant future shows to me."

"A brave Swiss Count became a king,
Site of a royal line,
I see six wedded daughters fair
A crown each forehead seems to wear,
And all its splendor seems to bear."

Atheists may deny the existence of God on the public platform, amid applauding cheers and laughter; or a self-styled scientist may forest with equal publicity the descent of man from the monkey; and no fault is found; but the Catholic who proclaims the Immaculate Conception of the Mother of God is denounced as a priest-ridden bigot. The Catholic is ridiculed for his veneration for the particles of the True Cross on which our Redemption was accomplished; but enthusiastic Protestants are allowed to a high figure the chair in which "Braveheart" Monday sat, and paid a large sum for a towel on which he wiped his hands—and no offensive strictures followed.

Mr. Dougherty gave interesting experiences of his own, encountered in social life and travel, and showing the bitterness of anti-Catholic prejudices even among the educated and refined. These prejudices, continued the lecturer, strike deep, and move the heart. We old fellows don't mind it, but it pains the young. We are debarred from the highest offices by a prejudice which has the force of a Constitutional enactment. Mr. Bole, in his "American Commonwealth," states that Catholics are practically ineligible to the Presidency or Vice-presidency of the United States. Few Catholics are honored with high office. There have been two—and these converts—in the United States Senate. Catholic Governments deal more liberally with Protestants than the Government of the United States, where religious freedom is supposed to be perfect, deals with us. A recent Administration sent a Protestant minister to the Court of Catholic Spain, and a Protestant to Italy. No American Administration would dream of sending a Catholic to the Court of St. James. Yet the Catholic Emperor of Austria had a trusted and honored Protestant prime minister.

When in 1880 Mr. Grace was nominated for Mayor of New York, despite the dire prophecies of Beecher, Ingersoll, Newman and others, he was elected and re-elected and all the prophecies were found to be non-sensical, and although a great deal of noise was made about the Pope he never left Rome for a single day. Mr. Dougherty spoke eloquently of the injustice of refusing religious freedom to the inmates of our charitable and penal institutions. Out of thirty-four chaplains in the American army, where at least one-third of the service is Catholic, there are but two Catholics. It is only recently, and by the appointment of ex-President Cleveland (hearty cheers for Cleveland), that there is even one Catholic chaplain in the navy.

The orator then bade his Protestant hearers make the case their own; and drew a graphic picture of the flaming of the blood of '76 and the reconquest, "peaceably if we can, forcibly if we must" of the plundered rights of the supposititious Protestant minority.

This anti-Catholic prejudice, he concluded, violates the theory of the Constitution, and is, in addition, against sound policy. Everybody must know that it is policy for the whole people to live at peace. The history of other countries teaches us this. We have eight million, some say more than ten million, American Catholics and the growth of the Church in this country has been one of the most marvelous features of its history. If we annex Canada on the North, Mexico, San Domingo or Cuba on the South, or if, as has been suggested, the South American Republics, the Catholic population will be increased greatly. Therefore, should Catholics be proscribed, it might entail horrible injury on future generations.

The Catholics are not an inferior or alien race. They are those of our own flesh and our own blood. He named, for the benefit of his English-descended hearers, the eminent Catholics of England, and the relatives of Gladstone, Coleridge and a host of others. In America, he instanced the families of Generals Sherman and Meade; the Catholic friends of Lincoln and Grant; the most beloved names of Catholicism in our war record, General Phil Sheridan, and a host of others. We might go back to the Mexican War, the War of 1812, the Revolution, and always find Catholic names amongst the heroes. As a fair expression of the loyalty of Catholics to this country, for which they have done so much, he cited the Catholic Senator Charles Adams' famous pronouncement in the United States Senate in 1855; where he said if the Pope of Rome, in his quality of temporal sovereign, would make a war of aggression or conquest on America, he would be the first to take up arms against the invader.

His protest against the rashness of Protestants in defaming Catholic doctrines and practices, of which they know nothing, was especially strong. He cited the usually fair and kindly Macaulay, writing about the Mass in Paris, and a few weeks later, taking it all back in Florence, confessing that he only just read a little Mass book, and found everything very different from the senseless ceremonial he had supposed the Mass to be.

Mr. Dougherty's enumeration of the services of the Church to free Government, notably in England, where the Catholic Archbishop Langton and the barons wrested Magna Charta from King John, and his comparison of these sturdy Catholics with the selfish tools of the Eighth Henry was brilliant and happy. Parliament itself is a direct Catholic outgrowth, its first sessions having been held in the Chapter House of Westminster Abbey. He was happy, too, in its history of Catholic education and the Catholic origin of the great European universities. The Jesuit College in Quebec antedates Harvard by several years. Of the twenty-one colleges of which Oxford University is composed, only five have been founded since the so-called reformation; of the seventeen which make up Cambridge, only three. He showed by incontrovertible figures that the Catholic Church in America has been in the forefront in educational work. The same may be said for the benevolent work; and many are our unnamed Florence Nightingales among the Catholic sisterhoods devoted to works of mercy.

He said, in conclusion, that New England is fast becoming, if not New Ireland, at least New Rome. He described a recent visit to Plymouth. He stood near Plymouth Rock and mused on the stern virtues of the Pilgrim Fathers. Noting a cross near by, he learned that it crowned the church once used by Protestants, but now re-modelled into a Catholic temple

and called St. Peter's. So that not far from the Rock of Plymouth is the Rock of Peter. You might as well try to stop the ebb and flow of the tide as to stop the march of Catholicity. It is here to stay, and let us never cease to pour out our gratitude that God has placed us upon this grandest part of His footstool. Our Holy Church is unfettered here. We Catholics here, living or dying, will be faithful to our republic.

FATHER AYLWARD REPLIES TO FREEDOM.

To the Editor of the St. Thomas Times:—SIR—Although your readers must have noticed the glaring inconsistency of my opponent, I trust they will permit me to draw their attention once more to the justice and impartiality of one who answers the honored name of "Freedom."

While rejecting my citation of Macaulay in favor of the intractability of the Catholic Church as an error of judgment, he fails to tell us if the prediction, if our countrymen writers and preachers who predicted her downfall during the past fifty years, were errors of judgment. Probably his judgment tells him she shall live to see the "ages of hell prevail." The first display he makes of consistency is evident from the fact that fifty years have wrought wonderful changes, and in proof of these events of three hundred or four hundred years past. Truly, Mr. Freedom must be one of the wonderful inventors of this enlightened age of brass! I am not surprised at his citing Bruno, an apostate priest. Apostate priests are always a credit to their friends and admirers! In the mention of Galileo, he only tries to renew an old objection, thus and again triumphantly refuted by more learned pens than mine. The Catholic Church has ever been the careful guard of God's holy word. She has never allowed it to be revised to suit the chargeable whims of men, as has been done with in the past few years; nor would she even listen to Galileo, who refused to believe in the miracle of Joshua, charge that part of the scripture. This great discovery of Galileo was known and believed and taught by Cyprianus, a Catholic priest, and he was never made "go on his knees" to appease the ignorant wrath of the Catholic Church. The Church through her monks have kept the Bible as it was handed down, but it pleased the agitators of the sixteenth century to destroy and change in order to justify their rapacity and evil lives. "What has the Catholic Church ever done for your science?" The intelligent reader of your journal, Mr. Editor, have laughed at such a question; one that displays perfectly well the supine ignorance or wilful blindness of "Freedom." For his benefit I shall bring to his mind as briefly as possible just a few of the inventions of the one thousand years kept in darkness owing to the supreme control the Church held over Galileo. Does he owe to the Reformation the paper he writes on? No. Paper was used in Italy as early as the tenth century. The art of printing does he owe to the ignorant Church? Not only the printing of Gutenberg, but *chirotypography*, or printing by hand, was in use in the tenth century. Penmanship attained in these days of Catholic control a perfection it has never surpassed. The study of medicine, chemistry and other sciences was in the University of Salerno in the eleventh century. What the inventor of the alphabet did for letters, Guido of Arezzo, an Italian monk, did for music when he invented the notes of the gamut. He also invented the cymbal and septachord.

Organs and bells were invented, or at least introduced into Europe through the Italians. The marionettes were used in the twelfth century by Southern Italians, and the use of this and other scientific studies caused a Catholic to discover America. The first bank was founded in Venice in the year 1157. It was an English monk, Roger Bacon, who developed the principle of the telescope, microscope and the magic lantern. To Pope Gregory do we owe the Gregorian calendar, which, although it is now refused to adopt until forced on by hundreds years later by the exigencies of science. Agriculture, botany, the clock, painting, sculpture, mathematics and many other schools were taught in the ignorant schools of Rome and Catholic countries, and to this day must all those who wish to obtain the highest and best knowledge go to the Catholic schools of Europe, where perhaps it were well "Freedom" would go and learn something more about two other inventions of the "Dark Ages," namely, gunpowder, but as this substance is dangerous even for men of superior intelligence, I would not advise him its use. He would also learn of another very useful discovery made by Salviuo, a monk of Pisa, in Italy, in 1285, viz., spectacle, the use of which enables "Freedom" to read both sides of historical questions, and prevent him from becoming a dupes of his apparent shortsightedness.

The dogma of infallibility and the Syllabus are evidently thorns in "Freedom's" side. Without understanding them, or possibly without ever having read them, he takes it upon himself to denounce them as "spurious, false and an insult to God." What are spurious or false? Propositions made by men who, because their sayings are denounced, it is an insult to God. They are insulting every time they breathe them. Germany, England, the powers that be in Italy and France, are like all plunderers, glad of the least pretense to enrich themselves with what they can snatch from the Catholic Church. The Catholic Church teaches her children that "all authority comes from God," and commands them to obey their rulers, be they Greek or Sythian, Protestant or Catholic, and to this day, if "Freedom" is not too old to see or too stupid to understand, let him look to Europe and see millions of Catholics loyal to their rulers, obedient, respectful, yet loving them, for they are taught this by the Church of God. It is only in matters of faith that they resist temporal power, and then are they ready, every mother's son of them, to shed the last drop of their blood in defence of the sacred gift of faith given to them alone.

Look at Brazil, an essentially Catholic country! Secret societies have caused the deposition of an Emperor, and, rather than cause bloodshed or war, the people by bishops and priests are advised calmness and respect for the new republic. The

people of Quebec are the most loyal of the whole Dominion. They have given proof of it more than once, and at the same time there are few more devoted to the Holy Father. Yet "Mr. Freedom's" intelligence sees only rebellion among the people who embrace the dogmas of the Syllabus and infallibility. If "Freedom" were known to us there is little doubt but that he would be found wanting in the loyalty he attributes to himself and his followers.

Father Aylward "should be ashamed to write a word but in praise of the British Government." If Father Aylward were not forced to it he would not, and if the British Government gives us ever a little freedom, it is only after three hundred years of persecution, and when forced to cease by the cries of shame from a civilized world. Let England do justice and no one is more disposed to forget and forgive than the Irish at home and abroad. If the Catholic Church has failed to enlighten her British Master, pray you not tell us who has come nearer!

Not the Anglican Church, whose Bishops roll in riches, while their curates, who do the work, are "passing kick at 40 pounds a year." Not those vaunted self-sacrificing, so-called missionaries, who go out without being accompanied by wife and children, and pursue well lined from the "Foreign Mission" fund.

What Protestant missionary ever penetrated alone into the wilds of Africa, China or other heathen countries? Not one in stance on record; only accounts given of Bibles distributed and tracts scattered among those who know no more about Bible or tract than do the M'hawks of S. script.

It is not surely to these one can give credit of enlightening our Lord. Not to the heads of the Protestant churches here in Canada, whose salaries are in the thousands, and whose churches are opened only on Sunday. In spite of himself "Freedom" must look to the Catholic Church to find men who, like the Jesuits, "leave father and mother and home and wife" to devote themselves for the salvation of the heathen, amid perils of rivers, perils of robbers, in perils in the wilderness, in labor and painfulness, in watching fasts, in hunger and thirst, in many fastings, in cold and in nakedness." (II Cor. XI, v. 26 and 27).

Was ever a Protestant minister known to have suffered as much? All this, however, has been endured by the Jesuits, whom "Freedom" claims as having control of the Church. "Freedom" cannot name one Catholic country which has ever shown a spirit of intolerance or of persecution against Protestants. With the exception of Spain, which, to protect herself and keep away the civil war she witnessed in England, France and Germany, passed a law prohibiting the Protestant religion, but no Catholic state passed a law to prevent the growth of Protestantism. Its prospect of growing never alarmed Catholics. Would Protestant countries ever show such an history! They cannot for as soon as they are in the misprisy, like in Ontario, they do us every intolerance, bigotry and hatred of everything Catholic, and never was their spirit more encouraged than in these days by men like "Freedom." He knows this to be true, but has not justice or impartiality enough to admit it.

Thanking you, Mr. Editor, for permitting me so much space in your valuable journal, I am, etc., Respectfully,
FATHER AYLWARD
St. Thomas, Jan. 3, 1890.

OBITUARY.

Bartholomew O'Connor, Dundas.
It is our sad duty to record the death of another of the old Catholic pioneers. Mr. Bartholomew O'Connor, of Dundas, passed away on Saturday, 4th inst., at the age of seventy-five years. The deceased, with his father and brothers, emigrated from Sligo, Ireland, in 1832 and found some years in Quebec. In 1835 they took up a block of land in Beverly township, then a wilderness, and here Mr. O'Connor lived for forty years, enjoying in an exceptional degree the esteem of all who knew him. About five years ago he retired from active work and took up his residence on Park street, Dundas, since which time he has been almost solely occupied in preparing for the next world. Too retiring for public life he even declined to qualify for Justice of the Peace, and too poor handed to accumulate great worldly riches he was ever known as one whose words of wrong and strict integrity were even proverbial among his acquaintances. About two months ago he was stricken with partial paralysis, but retained speech and consciousness. He was attended almost daily by Rev. Father Madigan and Very Rev. Vice-Grand Heenan until his death. We beg to offer his widow and family the sincere sympathy of all in their loss. R. I. P.

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FAIR PLAY TO CATHOLICS.

A GREAT LECTURE BY THE HON. DANIEL DOUGHERTY IN BOSTON THEATRE.

Despite the heavy rain and the prevalence of "La Grippe," a very large audience, including a fair representation of non-Catholics, assembled in Boston Theatre on the evening of Sunday, Dec. 29, for the lecture by the celebrated American orator, Daniel Dougherty, on "Fair Play to Catholics." A number of priests had seats on the platform. Among them we noticed the Very Rev. William Byrne, V. G., the Rev. Robert Fulton, S. J., the Revs. Arthur J. Tedlow, Newburyport, Mass.; J. H. O'Neill, St. Vincent's, South Boston; E. X. Noyes, S. J., Church of the Holy Trinity, Boston; Arthur T. Connolly, St. Joseph's, Roxbury; Charles W. Carrie, C. S. R., Mission Church, Roxbury; J. A. Buckley, S. J., and J. H. Sandaas, S. J., Boston College; James F. Talbot, D. D., Cathedral; E. J. Moriarty, St. Joseph's, and many others. Messrs. John H. Dever, Francis McLaughlin, E. C. Quinn, W. Warden, John Gilman and V. S. McDonough were also on the stage.

Mr. Dever, chairman of the Young Men's Catholic Association's committee on the lecture, introduced the chairman of the evening, the Hon. P. A. Collins, who received a genuine ovation. He spoke briefly, but in his happiest vein, alluding to the first occasion on which he had heard Mr. Dougherty. He said that at that time he differed materially from the distinguished orator in political opinions; but since he was pleased to say, Mr. Dougherty had come round to his way of thinking (laughter and applause). He alluded to a recent occasion when he had the pleasure of presenting Mr. Dougherty to an audience of eleven thousand people, at the Democratic National Convention of 1888. Then adding that there are times when an introduction is an interruption, he begged to yield the floor to

THE HON. DANIEL DOUGHERTY.
As the orator of distinguished presence and matchless voice came forward, he had a reception which must have reminded him of the memorable scene in which he was the central figure at the Catholic Congress in Baltimore. When finally the applause had subsided, he began by defining the subject of his word preference. He spoke by way of illustration of the prejudice against the negro in the North before the war, and of the persecution which the pioneer Abolitionists encountered. The American heart, he said, is generous, and the treatment accorded in the North to the negro to-day shows its disposition to go far to make reparation, once it is convinced of a wrong to be repaired.

But there are wrongs still palpable, widespread and unredressed—those which result in defiance of the ethics of Christianity, from the Protestant prejudice against Catholics. We are doggedly prejudiced, yet point this fact out to the polished Protestant and he will tell you he was unaware of it. But from the platform, and from the newspapers, editorially and otherwise, insults and calumnies are heaped upon us, and often when refutations are asked for they are badly refused or conveniently forgotten. This feeling crops out in thousands of shapes.

Scooping to make themselves familiar with the doctrines of the Catholic Church, many Protestants pretend to know more of our affairs than we know ourselves. If some unprincipled adventurer should gather a crowd to pitch into Catholicity, he would be protected on the strength of free speech, but if the same individual pitched into Protestantism, he would be driven out of town.

A convention of Protestant ministers would recommend a candidate for any public office—it is on record that such a convention once recommended a candidate for the Presidency—but let a Catholic priest speak openly in favor of a candidate for the United States Senate, and the cry goes forth that he is interfering in politics.

At the same time, a Catholic priest is not allowed to speak in favor of a candidate for the Presidency—but let a Catholic priest speak openly in favor of a candidate for the United States Senate, and the cry goes forth that he is interfering in politics.

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