

AMERICA WILL BE CATHOLIC.

So Says Father Elliot—His Missions to non-Catholics of the North-West.

Rev. Walter Elliot of the Paulist Fathers, whose missions to the non-Catholics of the North-West have attracted attention throughout the country, has lately returned to New York, and gives glowing accounts of his success in his new field of labor. He says: "America will be converted and made a Catholic country. It may take generations to do it, but those who are right are going to succeed."

In the course of his mission Father Elliot directed his energies chiefly upon those localities of the diocese of Detroit, in which the Church of Rome is weakest. He devoted a great deal of time to such cities as Ypsilanti, Ann Arbor, St. Joseph, Benton Harbor and a large number of smaller places.

Father Elliot's mode of procedure in his work is original, and he never fails to produce a lasting impression wherever he appears. He is a man of gigantic stature, with a full, round voice, the graces of an orator and the acuteness of a trained lawyer. As soon as he arrived in a place he hired the best public hall attainable and advertised free lectures on religious subjects, such as "The Bible," "Eternal Punishment," "Authority of Conscience," "Necessity of Church Membership," "Why I am a Catholic," "Drunkennes," "Total Abstinence" and "The Confessional."

He said that in almost every place he visited his lectures were largely attended by both Catholics and Protestants, and that the result of his labors had been extremely gratifying.

"I did not indulge in controversy," said Father Elliot in describing his work; "that has never been my habit. I expounded the Christian religion from a Catholic point of view, and I chose places where Catholicity is weak. Did I undertake to convert Protestants? Well, that was my remote object. My immediate object was to dispel prejudice. I chose the places I have mentioned because in them the Catholic religion is least known."

"I had great success in attracting non-Catholic audiences. The best and most religious elements of the population of the places I visited came and filled my halls. My hearers, I wish to say, were church members and adherents of churches. The world's people did not give me so much attention. I invited my audiences to question me freely upon all points concerning which they were in doubt or obscurity. I did not encourage argument, but I never discouraged free criticism."

"The questions asked covered most of the peculiar doctrines of Catholicity. Thus my hearers inquired with inquiries concerning the confessional, the sacraments, the Communion, the power of the priesthood, the danger to the civil authority of the Papacy, purgatory and the intercession of the saints."

"Purgatory appeared to be a difficult point with many of them. 'Why,' I was often asked, 'should a man who has lived justly suffer in purgatory?' and 'Why,' I replied, 'would you have a man, unfitted to enjoy the bliss of paradise through the accumulation of worldly impurities, transported thither without a period of preparation?'"

"In some localities the adherents of the A. P. A. movement wanted to know why we were arming and what fault we had to find with the American public."

"I delivered from four to six lectures in each place visited. I found, I am happy to say, in the masses of the people agnosticism and religious doubt had little headway; that Christ in God is the actual deity; that the Scriptures were God's book, and that men need Christ as a Saviour is the active or latent faith of the whole people as a body, but in this classification I do not include the big cities."

"I found that the people were dissatisfied with personal and denominational relations. They were very anxious to have their doubts about us dissolved. They wanted to know why we were not unreasonable, unpolitical, tyrannical, overbearing and too external in our religion."

"I had several encounters with the Masons during my tour. The representatives of the order were anxious to learn the position of the Church toward them. I told them plainly that the objection of the Church rested on two grounds. One was that Masonry was adapted to be a religion, and was very commonly made so, while for the Catholic there is but one religion. The other objection, I told them, was specific and related to some of their oaths, especially that concerning the death penalty, which no private organization has any right to threaten."

"Another argument used was that American Masonry, though made up of good enough men, is more or less officially identified with European and South American Masonry, which is not only anti-Catholic, but anti-Christian."

"There is no doubt that the Catholic Church can have a hearing all over the country, and that in proportion as the clergy becomes sufficiently numerous for the most urgent needs of the faithful themselves, the missionary side of the Church will be fully and actively developed. America will be converted and made a Catholic country. It may take generations to do it, but those who are right are going to succeed."

"The best mode of achieving practical results is the choice of secular missions to non-Catholics. This will make the work a regular and permanent department of the Catholic Church."

"I may say here that a man must be an outright and aggressive total abstainer to succeed in this work. Those among whom I have labored are lovely, virtuous and attractive. They combine the best elements of our national character. They are not the inhabitants of the large cities, but of the smaller settlements, where a strong religious feeling seems to be inherent."

Father Elliot starts immediately upon another missionary tour which will last until Easter. He will confine himself to the same localities, with a view of securing a secular priest to continue his work in the diocese of Detroit.

DAVITT RETORTS.

Able Reply to a Cynical Writer on Irish Politics.

Our readers will recall an interesting article in a previous issue which appeared originally in the *Fortnightly Review* under the signature "X." There was much speculation as to the writer, who seemed to be a non-partisan with no very good words for Nationalists, Liberals or Tories. The writer's name, however, was not divulged, and now curiosity is heightened by a second article by "X," which, under the head of "The Rhetoricians," sarcastically and cynically attacks some of the leaders of the Nationalists. Mr. Michael Davitt, in an article in the *London Speaker*, gives an able reply to the mysterious writer. Among other things he says:

"The *Fortnightly* writer might have scolded and ridiculed the 'rhetoricians' who are not of the Democratic and progressive side of the Irish party (whoever these may be) without fully maligning the leaders of the Fenian organization of a quarter of a century ago, some of whom are dead and unable to defend their actions and motives from mean and mendacious assaults. Speaking of the Fenian movement the writer says: 'It was only when the auditor overhauled the accounts of Messrs. Stephens and O'Mahony's skirmishing funds that the humor was laid bare. The leaders had made money in one way; their lieutenants had profited in another by marketing secrets to the home office.' A more atrocious calumny could scarcely be fabricated. It is only too painfully on record that Colonel John O'Mahony died in absolute poverty in New York without a dollar in his possession to defray the expenses of his funeral. Probably no man ever lived who cared less for money than the poet and chivalrous soldier whose whole life and record are a living testimony to his unselfishness in the cause of Irish independence. Mr. James Stephens is equally libelled by 'X.' His work, enemies have never been able to fasten even a suspicion of mean motives upon a whole life's devotion to Irish liberty. I was one among many Fenian officers who dissented from Mr. Stephens' policy 'in the old days,' and I formed one of a council who held an investigation into the merits of his leadership in 1867, and I know from most reliable knowledge that he had not £10 in his possession when he left New York for Paris previous to the abortive rising of that year in Ireland. His subsequent career, as is well and widely known, has been one of hard struggles with that misfortune which always appears to dog the footsteps of those who suffer and sacrifice most for Ireland. At the present time the old Fenian chief is actually dependent upon the provisions of kind friends for even the shelter of a cottage home in his native land."

"There is another point also in this 'Reply' calling for remark. 'X' charges the McCarthyite leader with doing nothing, with having no policy. What rational alternative policy is there to that now pursued by them? asks Mr. Davitt; and then he goes on: 'To flout the Liberal Party and turn out the Gladstone Government would, doubtless, be as welcome to 'X' as it would be to the enemies of the Irish cause, who are hungry for office, plus the corpse of Home Rule. It would, however, be a sorry exhibition of these tactics sometimes said to be 'magnificent,' but never admitted to be 'war.' One of 'X's' most admitted statements pressed such a plan of campaign upon the 'self-constituted committee' on a memorable occasion, but poor and short-sighted 'rhetoricians' that they were they could not see the 'fun' of allowing Mr. Gladstone to make his opening statement upon the Home Rule measure to empty Irish benches, in testimony to Mr. Biggar's immortalized political wisdom, while the game of negotiations should be tried on with the leaders of the Opposition."

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Mrs. M. Stephens, of Albany N. Y., writes as follows: "My stomach was so weak that I could not eat anything sour or very sweet, even fruit at tea-time would cause heartburn, faintness, oppression of the chest, short breath, restlessness during sleep, and frightful dreams of disagreeable sights, so that I would often dread to go to sleep. With the use of Northrop & Lyman's Vegetable Dis-coversy this unpleasantness has all been removed, and I now can eat what suits my taste or fancy."

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THE CATHOLIC CHURCH.

The Rev. George Deshon of the Paulist Fathers—Writes of 1893's Progress.

The Catholic Church of the United States is certainly not going backward, but on the contrary is advancing with rapid strides. It is not alone by numerical strength that we judge of the progress of an institution; we draw our conclusions from other premises, these not being omitted.

We shall soon have done with figures when we state that there was an addition to the ranks of the Roman Catholic clergy, after deducting the number of those who died, of 326 during the year 1892. We find also a net increase of 116 in the number of students in our seminaries, with a total of 1,845. In 1891 we counted 3,406 schools, with an attendance of 700,753 pupils and in 1892 there were 3,587 schools and 738,269 pupils. There were 435 new churches built during the same year. These statistics are taken from the Catholic Directory and are substantially correct. We have not received the statistics of 1893, but these figures tell well enough our progress, for one year differs but little from another.

But there is an advance and a progress which never makes its appearance in books of statistics, although on the pages of the mind of the careful observer there is left a decided impression. Our churches are attended by an ever-increasing number of Catholic worshippers on Sunday, a reasonable estimate of which gives a total of half a million in the diocese of New York. It is not easy to calculate the number of persons approaching the sacraments, but the total is yearly becoming greater in proportion to our population.

Catholics more than keep pace with advance of intelligence. We see the names of our writers in all the magazines; we recognize their style in the editorial columns of many of our leading daily newspapers. Many of them are employed in teaching in our best State institutions. In art, we know where some of our best statuary and paintings come from, and in music the Catholic people can hold their own. Last June, in the contest for West Point cadetship, the five boys who stood highest in the list were Catholics and graduates of our Catholic schools in New York.

The World's Fair was of scarcely less value to Catholics than an outright propaganda. It compelled a study of the motives of the great discoverer, as well as his achievements—motives wholly Christian, wholly Catholic. The World's Parliament of Religions, a series of gatherings whose significance is paramount in this era, was opened by our Cardinal in his official robes, and every aspect of Catholic truth was fully developed at its meetings. The Catholic Congress received the Apostolic Delegate with an enthusiasm no more American than his own utterances.

"Go forward," he exclaimed, "bearing the book of Christian truth in one hand and in the other the Constitution of the United States. Christian Truth and American Liberty will make you free, happy and prosperous."

We are making progress also in the advancement of our religion among non-Catholics. The Catholic, being held to his faith by reason, and a series of logical arguments, comes to the rational conclusion that his religion alone is true. He feels the duty strong upon him of preaching and teaching this religion to others. Herefore many thousands have entered the Church, especially such as think deeply and feel keenly about the problems of eternal life and now the Church is beginning more systematic and organized effort at conversion, with the most encouraging results.

Our schools are taking high places, as was witnessed in our exhibition at Chicago during the past year. When the awards are published it will be seen that we compare more than favorably with the Public schools.

We feel again, that we have made great progress in the respect of the people of the United States who are not Catholics. We regard the voice of the few who still calumniate us as representing, not Americans, but a few intolerant non-American citizens whose ideas of liberty and freedom are exceedingly narrow. Non-Catholics are fast finding out that the Catholic Church is not what her enemies have painted her for the last three hundred years. To many minds this fact comes like a flash of lightning from a clear sky. Such things have been the beginning of many conversions. Really, then, the anti-Catholic era is being so feebly pushed by a few people in the West, who call themselves the American Protective Association, is, to use a homely expression, "grist to our mill."

And more than this, Catholics are becoming more and more united in feeling. Under the enlightened teaching of the present Pontiff, so ably represented by Mgr. Satolli, who is gradually uniting in heart and sentiment all the Catholics of the country, we look for greater progress and advancement as the years go on.

The Catholic Church is in the youth of her existence in the United States; another five decades will see her in the vigor of manhood; and knowing as we do that the Catholic Church is the mother of liberty, which is freedom to any tongue as to what her progress will be in this free country where these rights are guaranteed to all its citizens—George Deshon, Asst. Supt. Cong. St. Paul the Apostle, in N. Y. World.

Mr. and Mrs. Liniment cures Burns, &c.

CRIME DECREASING IN IRELAND.

The Only Part that Presents a Discouraging feature is Ulster.

The statistics of crime presented to the judges at the opening of the Winter Assizes are most satisfactory and prove that for the purpose of maintaining order in Ireland the ordinary law is quite sufficient, says the *Freeman's Journal*. There was not even an increase in the number of offences, much less a change for the worse in their nature, to justify a tear for the days of Mr. Balfour. The number of specially reported cases was exactly the same, and in all the circumstances he discerned strong and undoubted evidence of the greater power and success of the law—that is, the ordinary law. In Kerry there is a substantial decrease in the number of offences. In Clare there is an increase, but the increase "is largely made up of threatening letters," and the returns "exhibit the evil tendency of crime, though not the courage to commit it." In fact even there "the power and influence of the law"—again the ordinary law—has converted "open outrage into the menace and form of intimidation."

The Judge of the Leinster Assizes had an even better story to tell. His commission comprises twelve counties and three cities, all except Waterford county and city in the province of Leinster. The counties appear to be "tranquil" or "peaceful and satisfactory" and "very satisfactory." Some of the counties are "absolutely devoid of crime." Waterford and Kilkenny cities, the county of the town of Drogheda, and the counties of Wexford and Carlow did not supply a single case or trial at these Assizes. Connaught is nearly as happy a condition. Sligo supplied only one bill. Leitrim only one, Roscommon "a very few." Mayo "three or four," Galway "about five or six." There was nothing in the character of the crimes, the judge declared, that called for any observation, or "indicated in any way an unsound or unhealthy state of things in the different counties, or in any of them." Mr. Morley's faith is vindicated.

The only part of Ireland that presents a discouraging feature is Ulster. In Belfast Judge Andrews finds himself confronted with the trial of no fewer than eleven cases of homicide, including murders of adults, murders of infants, and cases of manslaughter. In Armagh, Donegal, Londonderry city and county, and Tyrone, there have been noticeable increases in the number of serious crimes. Donegal could afford the increase, because the calendar last year was an absolute blank. But Armagh is quickly reaching a bad eminence. Judge Andrews ascribes the increase this time to political excitement, in other words, to Orange rowdism. The county shows an increase of 410 in minor offences, Antrim an increase of 381, and Londonderry of 202.

The American Polypog Association.

Hugh O. Pentecost, a former Protestant minister, denounces the A. P. A. as an unpatriotic order. He says Catholics are now and always have been loyal to American institutions as any other class of people. He continues: "In view of how un-American the A. P. A. is it should be called the American Paradoxical Association, the American Pharisical Association, the American Polluting Association, the American Polypog Association, the American Polypog Association, the American Polypog Association. It is not that America does not need the protection such an association would give. It needs protection against the baleful influences which must accompany that organization into any community in which it gets a foothold."

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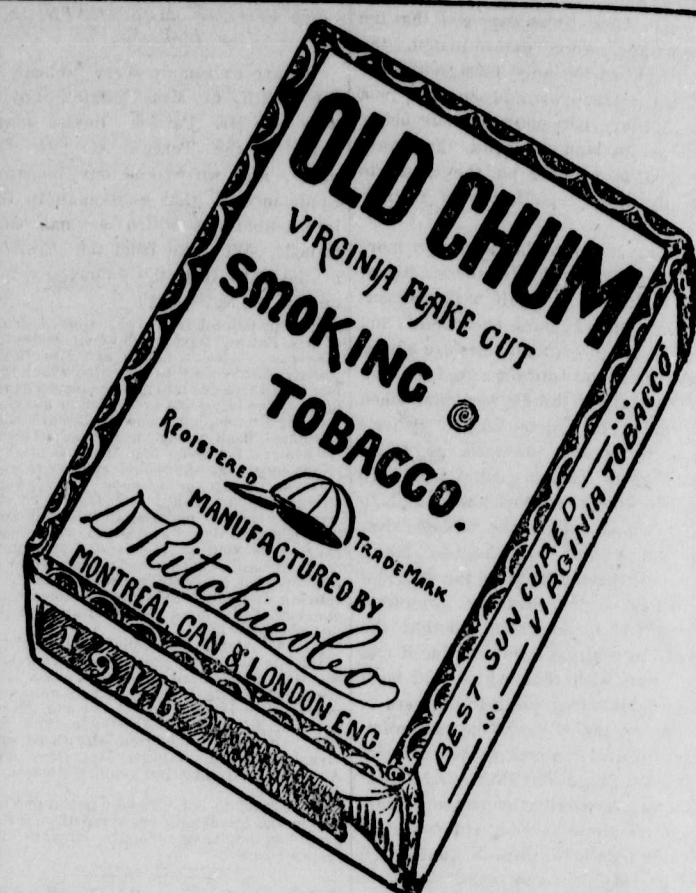
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FIVE-MINUTE SERMON.

The Sacrament of Matrimony. I think you are all persuaded brethren, of the wrong and the of Catholics going to a Protestant minister for marriage; and similar can be given why we should before a magistrate for that purpose. It is plain that the authorities are not the right persons to officiate at the sacraments of the Church. It would be just as prudent to ask the mayor to baptize your ren as to go to him for marriage. I refer the matter of your marriage, however fine a man he may personally, would be to acknowledge the right of the civil authority to charge of religious affairs; and right Catholics cannot admit.

Besides, the magistrate labors under the same difficulty as a Protestant minister in conducting a Catholic marriage, of not knowing the laws of the Church on subject, and the impediments may make the marriage invalid, in which may make it, though ingly good, in reality no marriage at all. You know, for instance—to of this a little more fully—the Catholic Church says that you should marry within certain degrees of kinship; very well, it is not only a marriage within these degrees recognized by the laws of the Church as a real and true marriage, and parties have to be married over at least privately, if it is ever out. And there are some other impediments which have the same effect of no use to publish all these to explain them; many mistakes be made, and matters would come worse. No, be safe in affairs of this kind you must those who have made a special of it; just as you find out the law State from your lawyer, and not a book. Go, then, to the priest is the one who has made a special of the law of the Church, and the one.

order to make sure that Catholic marriage shall be contracted before a priest, a law has been made, and in some countries, and in some even of this country, making it in or null and void, if contracted without the presence of the parish priest or some one of the parties. This does however, hold just here. But this is a very special and urgent law in diocese, and in many others, forbidding the going to a Protestant minister for marriage, and reserving the absolution for this to the Bishop, or some authorized by him. Catholics, therefore, who are guilty of such a rash get themselves into a very unpleasant position; still, they must, of course, try to get out of it sooner or later, if any one finds himself in this predicament, the only sensible thing to do is to come at once to the priest, who help him as far as possible. All can be forgiven, and all mistakes corrected, if one has the right disposition.

One word more on this most important subject. Some people seem to imagine that the difficulty which comes, especially in a mixed marriage, of avoiding the Protestant minister may be got over by going both to and to the priest, and going through the form of marriage twice. Now it is understood that this course not be thought of for a moment, by it not only is the law broken by I have just mentioned, but a profanation of the sacrament also is committed by endeavoring to make the communion to which it is attached twice in the same case. It is, in one tried confirmed twice. As, in this marriage there can be no compromise; a riage in which a Catholic is a party must be put in charge of the Catholic clergy, and of no one else, except far as mere settlements of money the like are concerned.

Go, then, to the priest for marriage do not think of doing anything But do not go to him as I have some people do for the time just at the moment want the ceremony performed and expect him to marry you off for there are some very important limitations to be settled first, and may take some time to settle them.

What Intemperance Does. The evils of intemperance cannot be exaggerated. Had they come upon in gratification of our appetites pecuniary gain, the whole land would have been covered with sackcloth, blast or a tempest, which for six cessive years, should sweep away \$100,000,000 of property, would view as the ruin of the nation.

Five years more than \$100,000,000. A foul spirit let loose from the with power to destroy the sober judgments of men, and incite to the commission of every abomination of crime, like a dire disease sweep over the land, not unlike the frightful pestilence extinguishing man's almost without warning, but crippling all the physical, intellect and moral energies of a million citizens, turning some into idiots, some into maniacs, and some into fiends, be the torments of their families, and to society, accused of God, men, living only to make a god their belly, and then dying amid horrors of an anticipated hell, bloomed at last to shame and everlasting contempt, would have caused us feel that earth was forsaken of its benefactor, and all the curses of its were let loose upon us. And its for years and years, have been the dire fruits of intemperance. Under its prevalence crime has caused crime and blood answered to blood.—Catholic Weekly Union.