THE SECRET OF THE CATHOLICITY OF THE ISLE OF SAINTS.

A lecture on "The Secret of Ireland's Catholic ity" was delivered at the Catholic University, Dublin. on Wednesday, November 6, by the Very Rev. Thomas Burke, O. P.

The Lord Mayor, in introducing the lecturer, said he was proud to say he came from the same province and town as Father Burke, and there was no occasion during his mayorality on which he had felt so gratified as in presiding that evening.

Father Burke, who was loudly cheered, began by explaining, that, from the number of clergy around him and the shape of the desk before him, he almost imagined himself in the pulpit, and was about to make the sign of the cross at the top of his voice. (Laughter.) The subject on which he proposed to address them was one of the most important of all the many mysteries which the human race propounded to us for our consideration, and, if possible, for our solution. Two islands lying side by side with each other out in the western ocean, associated by conquest and by years of the same government, in a great measure, England and Ireland lay bound together for weal or for woe, and our part mostly for woe (hear, hear), and for more than three hundred years the stranger held not his own, but our own in

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the nation seemed paralyzed for his expulsion or destruction. The conquest, as they were aware, took place hundreds of years before the so-called Reformation. Anglo-Norman's came over to Ireland; they were splendid men. It would be a strange thing if he said a word against them, for he was one of them, at least by descent. (Laaghter.)

They were the greatest warriors, the greatest statesmen and the greatest Catholics in the world, and in men and the greatest Catholies in the world, and in a short time they became more Irish than the Irish themselves. More than this, the two people were united by the strongest bonds that could unite two nations, namely—community of religion, so that out of Celtic faith and Norman piety sprang up those mediæval churches, collegiate, cathedral and others whose ruins to-day formed one of the choicest beauties of this old land of ours. (Applause.) For three hundred years or more the contest for

est beauties of this old land of ours. (Appiause.)
For three hundred years or more the contest for Ireland's nationality was continuously, would that he could add successfully, or even nobly, fought; but in the sixteenth century, when Henry VIII as cended the throne, it seemed as if the heart of the nation was broken, and she was about to sheath her sword. And now this king rose up in the madnes of his power and called upon his subjects, both in England and Ireland, to change their religion; and the wonder was that these two people, lying side by

the wonder was that these two people, tying side by side, so like each other in many ways—one of these people took one road, and the other the one diametrically opposite. There had been many causes assigned by historical writers, philoshphers and essayists. Some historians said that the secret of Ireland's fidelity to the Catholic faith was to be found in a cortain strength and determination of the Irish Pat? ." that in a certain strength and determination of the Irish character, which other people did not possess. He would that this was a true solution; but history told them that it was a false one—that there was would no such natural virtue, in any pronounced or reno such natural virtue, in any pronounced of re-markable form, in the history nor in the character of the Irish people. The history of the nation was written in tears and in blood; for if Ireland had know. ever for one hour asserted herself in the grandeur of that natural virtue, and that firm determination me,and

to do or die, she could have swept the invader off play his his dead her soil. (Loud applause.) Some again—Catholics mostly—said Ireland remained Catholic because of some prominent Catholic devotion, which sunk deeper into the Irish mind than into the English Bridget's s dying. s possible tly dead, nd then

but what Ve can't thinkin', headed people. They said the Irish were a very pigheaded people. They say if Henry VIII wanted to make the Irish Protestants he should have declared that Ireland was to remain Catholic, and made it death for any man to become a Protestant, and that then Ireland would have gone over en masse and joined the Protestant Church. (Laughter.) There his five-

joined the Protestant Church. (Laughter,) There were others who said the Irish were a very conservative people, and that Ireland remained Catholic through love of old traditions and old ways; but the people of England were far more attached to ancient usages than the Irish. What was it that was at work in Ireland and was wenting in England? at work in Ireland and was wanting in England ?
It was this, that in Ireland the position of Catholics, and the relation of the Charch to the Holy See and the Populary were well and the Populary ware well and the Populary were well and the Populary ware well and the Populary was the Pope, were well and clearly understood; in Eng-There lay the whole secret. (Hear, Our Divine Lord when He founded the Church a teaching, legislating and governing body, left the Pope as its visible head—the apex, the rock at the top of the pyramid of the Church. This position was understood in Ireland, but there was one taint running through England in the best of her

Catholic days, and that one taint was jealousy of Rome—of the Pope's power and attributes. In Ireland the Pope's power was acknowledged by all and lovingly. The lamb out in the meadow of an kness and g angel; so derate her April evening, though there might be a hundred ewes in the field, would know his own mother and derserves ewes in the field, would know his own mother and go to her. Ireland, then, when there were a hun-dred anti-Popes in the field, went with the instinct of a true child to her own father, and laid her hand upon him, and never made a mistake. (Applause.) And coming down to our own times, the greatest triumph of the Catholicity of a people since the world had heap specified by the discomination of antin the fact thirty-five and very But when a is still unis the case.

world had been spoiled by the dissemination of auti-Catholic principles, had been that strange instinct with which the Catholic people of Ireland rose up woman has to reject the veto when it was put as a condition on their emancipation. (Applause.) When Henry VIII called upon Ireland to become Protestant, he did not set here to the veto the control of the veto th nation, and r to remain re with her giggle, critidid not ask her to give up a single iota of her Catholic faith except one, and that was to give up the Pope and take him. He asked her to take Peter out of the arch and put in Harry. (Laughter.) Ireland said "no," in the name of philosophy and common sense, as well as religion, no, let. Peter reof sharp dis a great deal

narried than old maid is common sense, as well as religion; no, let Peter remain, and she cemented Peter into the arch. (Applause.) She cemented him in with her best heart's blood that was shed for him and the latest heart's fish womanplause.) She cemented him in William Scatholic blood that was shed for him, and Ireland's Catholic e happiness ity stood to-day the noblest edifice in the Church of me time the God. In England the rock was gone, and the shifting sand of a tyrant's will had taken its place, and to-day not a single vestige of Catholic truth reendured by istray."

to-day not a single vestige of Catholic truth remained to the Protestant Church in England. The sacraments were gone; she held on to two for a while, but Mr. Bonham disposed of Baptism, and Archdeacon Denison's decision in the Privy Council disposed of the Holy Eucharist. A Protestant Bishop lately had the face to say: "The particular glory of our English Church is that she has no dogma whatever." (Laughter.) The mistakes Henry VIII made was to believe that the Irish were fools and that they were cowards. The battle for their

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wrought, namely-that she should become the Church, proclaimed that Ireland's Catholicity was invincible. That love for Rome, that constancy towards Rome, that complete, childlike Catholic trust in the Church of Rome, and submission to the Pope's in the Church of Rome, and submission to the Pope's authority and law, had been the security of our Catholicity in the past, and so it had been our highest glory in the present day. (Applause.) He believed it was the main element of whatever there might be of glory in the sign of the bow of God over the land of the future. It had been their chiefest glory in the present day that the grandest patients of the present day that the grandest patients are history. conclest glory in the present day that the grandest Pontiff, the greatest in many respects—as history would pronounce him to be—that God ever gave to His Church—Pope Pius IX—that great and glorious man, that wonderful son, burthened with the care of all the churches, could yet find time and thought and love to confer on Ireland, in the midst of his own cares, the great glory which he gave her on the own cares, the great glory which he gave her on the day when he put at the head of the Church of Ireland the illustrious man over whose grave they were just now weeping. (Applause.) He selected a man like to himself—full of knowledge, full of zeal, full of gentleness of heart; a man uniting, in the most wonderful manner, a gentleness with a force that asserted itself without any effort on his part, because was not so much the force of discipline, law or authority as the force of angelical and mild influence. To obey other men might have been a bond of duty—to obey Cardinal Cullen was a luxury of love and of devotion; to obey other men might have been a ask-to follow his behests was always a pleasure, because the grace of God was on him, the Spirit of because the grace of God was on him, the Spirit of God was in him, and went out in all meekness, gentleness, and love upon his people. (Applause.) And this great glory which was given to Ireland through him was the first of the kind that was ever conferred on this land, and our chiefest glory was that the hand that conferred that dignity on Ireland was one of the greatest that ever graced the sceptre of Peter in Rome. (Applause.) The future of Ireland—the future of Ireland! who can tell what it is tabe? We could easily forecast the near future of spite of us, and by some strange fatality the arm of to be ? We could easily forecast the near future of other lands. We could easily see that one unsuc-cessful compaign may shake and terribly shake the foundations of empires. Who could forecast the future of Ireland itself except in this, that there is one element at least of success, one element of great-ness, one element of future prosperity and glory in its horizon-whatever else there may be wanting and that one element is the bond of unity which binds all Irishmen into the one common bond of the glorious Catholic religion which they had received from their forefathers. (Applause.) There was one rallying point, ond centre on the citadel never battered down or taken by the enemy, one triumphant point to which the whole history of our triumpnant point to which the whole instery of our race can point with glory and with pride, one thing that has been the element of invincible success and victory in the past. (Applause.) They had, at least, then, one guarantee for whatever future may in the hand of God, and whatever greatness in His mercy He may vouchsafe for the future of this land of our and that one point of pure and that one point of pure result and the second of ours, and that one point of union must remain.
Whatever Rome touches is sanctified—she had touched the head of Ireland—she had sanctified this land, and on the day she called on the whole world to consecrate themselves to the Sacred Heart of Our Lord—where among the nations that came to make that grand oblation was any people, any nation so united or strong in its religious union as Ireland when she came to lay herself down at the feet of the Sacred Heart; and that which was the element of Sacred Heart; and that which was the element of our peace and glory in the past, that which was our only success, and which was the one victory assured to us, was the grand and the only certain rallying point we have for all ages to come? (Applause.) Rome, Rome, would be to us in ages to come what she was in ages past, and Ireland would be until the angel's trumpet calls to judgement the first, the most zealous and the most loving of the nations that turn to Rome, and salute the great nations that turn to Rome, and salute the great throne of the Vicar of Jesus Christ. (Loud and

THE REV. FATHER BURKE.

prolonged applause).

mind, and they pointed triumphantly to the extraordinary devotion to the Blessed Virgin which existed in Ireland. But history proclaimed that the English Catholic people, up to Henry VIII's time, seemed to be quite as devoted to the Blessed Virgin as the Irish. Ireland never claimed for herself the at the English people claimed for England, "The title the English people claimed for England, "The Dowry of Mary." Another class of men assigned a reason which we should be ashamed of if it existed, but it did not. They said the Irish were a very pigheaded people. They say if Henry VIII wanted to was performed at twelve o'clock by the Most Rev. Dr. Duggan, Bishop of Clonfert, after which High Mass was said by the Rev. Father Galvin. There were also present-Rev. Father Fahy, Rev. Father Cannon, Rev. Father Meaghan, Rev. Father Connelly, Rev. Father Costello, Rev. Father M'Keon, After the last Gospel the Rev. Father Burke preached-They had assisted to-day at one of the most joyful ceremonies of the Catholic Church namely-a dedication; for although the edifice they were in had been built for a number of years back it had never been duly dedicated, and in one sense it might be said to be a new church, as it was renewed in the beauty of the altar which had been erected by the munifience and strong faith of one of the Catholic families of the neighbourhood, showing forth that love for the beauty of God's house which at the same time betrayed the Catholic spirit and might be regarded as one of toe signs of predestination; and as the altar was the most necessary of all the furniture of the Catholic Church, so the building they were in had renewed its youth in the beausy of its altar. They had come to-day to assist in the dedication of this church to the Sacred Heart of our Lord. Therefore it was necessary to speak about that Sacred Heart to which the church was dedicated, and in which they and their children should adore the Eternal God. He would take for his text the works which the Holy Catholic Church recites on the Feast of the Sacred Heart, and that vas—"O Lord Jesus Christ, grant us that we may be clothed with the virtues and inflamed with the love of Thy most Sacred Heart." Catholies prolove of Thy most Sacred Heart." Cathories pro-fessed a religion which was not only strictly true, which was not only the most sublime of all forms of religion, but was also a reasonable and most en-lightoned religion—a religion that was not opposed to the testimony of either science or history. What do we Catholies pray for when we ask the Eternal Father in heaven to inflame our hearts with the affections of the Sacred Heart? Did they know what these affections were? If not, their know what these affections were left fort, their prayer was a vain, unreasoning, unintelligent petition, which God would not give ear to. Let us consider what are its virtues, what are its affections, that we may know what we seek, but (he should remind them) that when he spoke of the Sacred Heart that throbbed in the bosom of the Man God Ho was God Russian the Creative for the Sacred Stephel the Sacred Stephel the Sacred Stephel the Sacred Stephel the Creative for the Sacred Stephel the Creative for the Sacred Stephel the Sacred Stephel Stephe Archdeacon Denison's decision in the Privy Council disposed of the Holy Eucharist. A Protestant Bishop lately had the face to say: "The particular glory of our English Church is that she has no dogma whatever." (Laughter.) The mistakes Henry VIII made was to believe that the Irish were fools and that they were cowards. The battle for their religion had been fought upon many a field for three hundred years. Henry VIII had gone to his place, and England, in our own day, laid down her place, and England, in our own day, laid down her arms, and by the disestablishment of the Protestant arms, and by the disestablishment of the Protestant.

wrought, namely—that she should become the mother of Him who was a true man but yet God. Whatever He did, wherever He was, He was God, and yet there thrilled within Him as human a heart as ever throbbed in a man. He was the type and model, and in every part man, and as Christians we must form our hearts like to His, and it was for this end that the Church was living and labouring. It was of this human heart that he (Father Burke) would speak, and that from a human standpoint. would speak, and that from a human standpoint. He would not speak of His eternal love and ineffable majesty, but of the Virgin's child, of the heart that He took from the Virgin's child, of the heart that He took from the Virgin's blood. When he (Father Burke) came to contemplate the love of the Sacred Heart it was like a man coming to select one on two Burke) came to contemplate the love of the Sacred Heart it was like a man coming to select one or two crystal drops from an immense ocean; like a man coming into the sunshine to select a sunbeam from the millions that are shed by the orb of day. He saw nothing but vastness, but he would select only saw nothing but vastness, but he would select only two as the special virtues that we pray for when we ask to be clothed in the virtues of the Sacred Heart of our Lord—virtues that belong to Him entirely, because He was the Son of God. The first was the virtue of absolute sinks were a proposite virtue and because He was the Son of God. The first was the virtue of absolute sinlessness. Perfectly sinless was the heart of Jesus Christ, and its very outworks, so to speak, were sinless too. In order that the citadel might be holy it was necessary that the outworks should be holy; hence on Mary was conferred a holiness surpassing that of all the angels and all the saints, that she might be worthy to bear in her womb the Son of God. When we speak of the Immaculate Conception we speak of a miracle, but not so when we speak of the sinlessness of the Sacred Heart; quite the contrary. It would of the Sacred Heart; quite the contrary. It would be the miracle of miracles, indeed, if sin could have been admitted there. It was to make atonement for the sin of all men, so it should be sinless. This heart was now make at the same than the single state of the single state. heart was open not only to the joy but sorrow of love, as when put to the torture by the kiss of Judas; but in joy or sorrow it was perfectly sinless. The second virtue was that as Man Jesus Christ was perfectly sinless. The second virtue was that as Man Jesus Christ was perfectly united to God. He (Father Burke) did not spead of the hypostic union, but the union of grace in its highest form, as it existed in the heart of Jesus Christ. Every thought of His mind, every affection of His heart, was actuated by the one thought, the one desire—to give glory and honor to His Father. He sought not His own glory. The best crown that man could bestow on Him was one of though, the best scentre man could put into the best crown that man could bestow on Him was one of thorns; the best sceptre man could put into the hand of the King of Heaven was a reed; the best throne they could afford Hin the hard bed of the cross. Well might be say, "I seek not My own glory, but that of My Father;" and that my Father said, "It is necessary for My glory that You should suffer;" and He suffered on the cross, but there was joy in His heart at fulfilling the will of His Eather. There was no joy in the heart of Mary, or joy in His heart at fulfilling the win of He Father. There was no joy in the heart of Mary, or holy Magdalen, or John, but He who was dying felt that it was necessary for the glory of His Father. Such was His union with God. Thus had He shown them the two virtues that were essential to every What must be the life of a man who is man. What must be the life of a man who is a sinner—who knows that no matter what he does he cannot give pleasure to God? He might be one with strong faith and goodness of heart, he may even deliver his body to be burned, yet, as St. Paul soys, it would profit him nothing. Oh! what it is soys, it would profit him nothing. Oh! what it is to be a sinner—prayer giving alms, but all useless. How necessary theu is it once for all to enter the sinlessness of the Sacred Heart of Jesus. But they have the sinlessness to be found? would ask where was that sinlessness to be found? Where was the perfection of holiness? He would answer that it was all provided, or rather that Christ had provided it in His Church. There was to be found that sinlessness of Jesus Christ; there was to be found that ocean of holiness, having bathed in which we come out holy and pure—the Sacrament which we come out holy and pure—the Sacrament of Penance. There in the confessional, let the sin be greater than any that ever cursed the earth, ter than that which brought down fire on Sodo and Gomorrah, one tear of contrition, one word from the priest, and the Sacred Heart of Christ opens to receive into it the returning sinner. The next virtue was the union that existed between God Reflect that when Christ our Lord and man. Reflect that when Christ our Lord preached His first sermon He taught the people how to pray, and said, "Father, who art in heaven." Never did he lose sight of that Father that was in heaven, and how shall we do the same! Perhaps some one would say when he knows that his sin has some one would say when he satisfied; I will go no been forgiven him, "I will be satisfied; I will go no further." But the Scripture says, "Woe to the man that stands alone." Do not think that we can and neatly finished interiorly, has been some time open for the purpose of religious worship, but it was not dedicated until yesterday, upon the companied to the purpose of the purpose of religious worship, but it was not dedicated until yesterday, upon the companied was provided was a supersymmetric form. We should say in the words of Scripture, but was a supersymmetric form. pletion of a very handsome high altar which was presented by a gentleman residing in the neighbour-prod—Major Convey. The eccentury of blassing and the conveying a decree of the presented by a gentleman residing in the neighbour-prod—Major Convey. The eccentury of blassing the conveying a decree of the presented by a gentleman residing in the neighbour-product of the conveying a decree of the presented by a gentleman residing in the neighbour-product of the conveying and the conveying a decree of the presented by a gentleman residing in the neighbour-product of the conveying and the conveying a decree of the presented by a gentleman residing in the neighbour-product of the conveying and the conveying a decree of the presented by a gentleman residing in the neighbour-product of the conveying and the conveying a decree of the presented by a gentleman residing in the neighbour-product of the conveying and the conveying a decree of the presented by a gentleman residing in the neighbour-product of the conveying and the conveying a decree of the presented by a gentleman residing in the neighbour-product of the conveying and the conveying a decree of the presented by a gentleman residing in the neighbour-product of the conveying and the conveying a decree of the presented by a gentleman residing in the neighbour-product of the conveying and the conveying a decree of the presented by a gentleman residing in the neighbour-product of the conveying and the conveying a decree of the presented by a gentleman residing in the neighbour-product of the conveying and the conveying a decree of the presented by a gentleman residing in the neighbour-product of the conveying and the conveying a decree of the presented by a gentleman residing in the neighbour-product of the conveying and the conveying and the conveying a decree of the presented by a gentleman residence hood-Major Comyn. The ceremony of blessing understand what that union is of which he had been speaking. He need not point to the tabernacle.
We now come to the second part of the petition—
"O Lord, grant us to be inflamed in heart with the love of your Sacred Heart," and here it was necessary again to remember that the Sacred Heart was a human heart. He was speaking of Him who was the child of Mary, and what was His first love—His first human affection? It was the love He had for the ever-blessed Virgin Mary. That was the most ardent love of Jesus Christ, and remember that in ardent love of Jesus Christ, and remembur that in the Sacred Heart of our Lord every affection was ranged with that beauty of order which exists in all God's creations. The Lord said that every child should love, honour, and obey his father and mother. Father, he had none. He (Father Burke) spoke not of Him in heaven; and all the human affections of the Sacred Heart of Mary's son were centred in Mary. All His thoughts—there was no recess of His mind that was not filled with love for His Virgin Mother. To show this let us take the time that He remained on earth. He remained thirty three was and divided that time. Portion He zaye to He remained on earth. He remained on earth. He remained thirty-three years, and divided that time. Portion He gave to the Blessed Virgin Mary, living alone with her, and portion to us in his public life. How many did He give to Mary! Thirty years he remained with her. He was loth to leave her, and nothing but the ternal decree of His Father could have driven him from the home of His mother. He grew up there a little infant, He became a child in Mary's arms, a little infant, He became a child in Mary's arms, and when He became a man he was unwilling to leave her, for, as the Holy Scriptures said, it was a time for rest. But in His public life there was no rest. Like the dove that was sent forth from the peaceful ark of Noah, and fluttered back, so after thirty years of rest He goes forth. He ends His life on the cross, but He descends like the dove to the heart of His mother. He began His public life by a miracle which He had at first refused to perform, saying that His time had not yet come. But Mary spoke to Him by one timid glance of the eye, and that she might not be pained, that her power and glory might go down to the end of time, He acceded to her request. What did this mean—that His time had not come? It was this. For four thousand years the prophets and servants of the Lord were years the prophets and servants of the Lord were crying out for the accomplishment of the Redemption. It was a cry that came from the Scriptures in terms of rightdown agony. All the creatures of earth without avail, for His time had not yet come.

But Mary only glances at Him and He advances to His public life, and at the same time attested His love for Mary. . . And when he was dying, while the film of death was closing over His eyes, He forgets His own sorrow and makes provision for the

mother He loved by intrusting her to the care of John—he whom He loved best of the twelve chosen

Apostles. Father Burke next spoke of the second love of the Sacred Heart of our Lord, namely—His love for St. Joseph, His reputed father, and urged

on the congregation the necessity of devotion to Joseph. He concluded by treating of the love

Joseph. He concluded by treating of the love God's Sacred Heart for the Catholic Church,

represented how essential it was that Cathe should make use of those means of salvation w

A MINNESOTAN PROTESTANT MINIS-TER SEEKS PEACE IN THE CATH-OLIC CHURCH.

[From the Catholic Review.]

Just at this time, when the list of converts to Catholicism published by the Whitehall Review is attracting so much attention both here and abroad, it is particularly pleasant to be able to add another honored name to swell the long list of converts in our own country, However contemptuously Protestants may speak of the Catholic Church, as being composed of the "ignorant lower classes," they can hardly say the same of her converts from the ranks of Protestantism. In the present instance it is the Rev. John Keble Karcher, late Episcopate pastor, of Rochester, Minn., who was received into the Chnrch ome two weeks ago by the Right Rev. Bishop Ireland, coadjuctor of St. Paul. Mr. Karcher is an alumnus of Union College, Schenectady, N. Y., where he graduated in the class of '55, receiving the degree of M. A. Ordained a Unitarian minister in Lowell, he had charge of the Lee street Unitarian Society, and later founded the Spring Garden Unitarian Society in Philadelphia, and preached for one year in the Handel and Haydu Music Hall, of that city. Then, after serving for some time as chaplain in the army, he determined to enter the Fpiscopal communion, and did so in '65, together with F. D.

Huntington and others.

For thirteen years he did good service for that denomination. In the diocese of Pittsburgh he organised Lambeth college; but on its failure to began its projection of the property of the central transfer of the central tra come a diocesan institution, he returned to central Pennsylvania, where, as rector of Pittson, he prepared the largest confirmation class ever known in that place. Ill health finally caused him to abandon his labors in that field, and to look for rest and health in the West. It was about the time of his leaving Pittson that he first began to entertain serious doubts as to whether it was not his duty to make his submission to the Catholic Church. Indeed it may be said that his going from Unitarianism to Episcopalianism was even then only a compromise. come a diocesan institution, he returned to central Episcopalianism was even then only a compromise. Since he came to the West he had succeeded in keeping the matter in abeyance, until he heard the public theological discourse last winter between Right Rev. Bishop Ireland and the Rev. Mr. Thomas pastor of St. Paul's Episcopal Church in this city, pastor of St. Paul's Episcopal Church in this city, when the truth burst upon him with such over-whelming force that he could no longer resist. Thus after passing through several denominations with ever increasing unrest, he has at length found a sure footing on the rock of Peter. From a worldly point of view it required no small degree of heroism. of view it required no small degree of heroism on the part of Mr. Kacher to take the final step, for being a man of family, he found himself instantly cut off from all means of support, and his wife and children, as yet, unwilling to accompany him. This consideration doubtless had something to do with causing his long delay; and a spirit of true manlicausing ats long deal, and a specific constraint of the result of the became convinced that there was no safety outside the bark of Peter. How much easier it might be for some others to take the step who are not simi larly situated!

In conclusion let me express the hope that the gentleman's talent, learning and ability will soon find a new sphere of usefulness in the bosom of the

St. Paul, Minn., Nov. 11th, 1877.

MISSIONARY ENTERPRISE OF THE CATHOLIC CHURCH.

FOLLOWING LIVINGSTONE'S TRACK.

From the Scotsman

The Rev. Father Law, S. J., for some time attached to the Church of the Sacred Heart, Lauriston street, Edinburgh, has been appointed to the staff of a mission which has been ordered by the College of the Propaganda to proceed to Central Africa. The care of the mission, which is called the Mistianizing the natives of the districts recently ppened up to European curiosity and enterprise by the labors of Livingstone, has been entrusted to the Jesuit Order. It is intended that the mission shall be taken over by the English Province of the order; but meantime, owing to the death in England of men fitted for the work, the other provinces have been drawn upon in the formation of the clerical staff. The head of the staff, the Rev. Pere Depelchin, a Belgian Jesuit, who has spent eighteen years in the East Indian missions, is at present in Edinburgh, where his undertaking is exciting great interest in Catholic circles.

The country over which this new Jesuit mission is to operate stretches from the River Limpope, on the south, which is the northern border of the Transvaal, to the sources of the Zambesi and Zaire and the banks of Lake Banjeweolo on the north, takes in the Lake Nyassa district on the east, and is bounded by the eighteenth degree of longitude of Paris on the west, in all a tract of country about four times the size of France. The chief of the mission, who made acquaintance with the Sultan of Zanzibar when the latter was travelling in India, will, in the first instance, visit Zanzibar and will thence proceed to the Cape. It is proposed to estab-lish in the colony a theological college and novitiate, to train missionaries for Central Africa, and generally to serve as the base of missionary operations. In carrying on these the purpose of the missionaries is to proceed gradually into the great interior by old method of "reduction," followed by order in their other missions. They will, that is to say, make industrial, scholastic, and ecclesiastical settlements first in the better known districts, and afterwards in those farther removed from the centre of Cape Gov-Government. The first mission stations are to be set down among the Matabele, to whom, as well as to the Bethchuanas, the fathers have been more particularly directed to proceed. It is expected that, with an increased number of missionaries, they soon be able to plant a station on the shores of Lake Bangweolo, where Dr. Livingstone breathed his last. For the present Father Depelchin, will take with him only ten clerical associates. A special portion of the work for which the missionaries are laying them-

selves out is scientific and geographical exploration. In this they have been materially aided by the courtesy of Sir Bartle Frere, to whom Father Depelchin was known in India. Sir Bartle has accorded them the use of observations and plans recently made in part of the district of the Zambesi by the Surveyor General of the Cape Settlements, who, further, has kindly directed their choice of instru-ments, and offered his aid in reducing their observations to the form of maps. In this enterprise the Jesuit missionaries are about to retrace, in great part, the steps taken by predecessors of their order, under the protection of the Portuguese, in the fifteenth and sixteenth centuries. At the present time the College of Propaganda is pushing missionaries into Ceutral Africa from several points. Some of these have from the side of the Egyptian Soudan, reached the sources of the White Nile, and are also working in Kordofan. Others are moving eastwards from Guinea and westwards from Zanzibar; and the Algerian missionaries have just received orders from Rome to put down stations in the districts of the Great Lakes. The sum of money which Father Depelchin considers to be required for carrying out the purposes of his mission is £8,000.

PERSECUTION IN FRANCE.

Every kind of petty persecution is at this moment waged in France against that most useful and at the same time most inoffensive class of men-the Brothers of the Christian Doctrine. As teachers of youth they are invaluable; yet in many places the authorities, in their hostility to the Church, have of late begun to turn the Christian Brothers out and put lay teachers in their places, whom it costs them three times as much to keepabout as sensible a process as the well-known operation of cutting one's nose to spite one's face. Sometimes, however, the law steps in and protects the good brothers against the attempts made on their existence. A case of this kind has lately happened at Perpignan, in Southern France. The municipal council resolved to do away with the School of the Christian Brothers, and as an instalmentprobably to show how enlightened they are they ordered their gas to be cut off. brothers appealed at once to the Court of Referees, and the judge held that, inasmuch as the brothers had been in possession of their school since 1850, they could not now be disturbed, and upset the resolution of the small despots.—London Universe.

RELIGIOUS LIBERTY IN GERMANY.

"The Cardinal and the Chimney-Sweep' might be taken for the title of an interlude in the long and weary history of the persecution of the Church in Prussia. Last week Cardinal Ledochowski, who, it will be remembered, spent two years in prison for conscience' sake, and who is now staying at the Vatican, inaccessible to the pangs of the per-secuting harpies, was to have appeared in the Criminal Court of Birnbaum, in the Province of Posen, to answer the charge of having exercised episcopal duties without authority; for it will equally be remembered that a set of Protestant gentlemen calling themselves the Supreme Ecclesiastical Court of Prussia took it into their learned heads, one fine morning about four years ago, to decree that Mgr. Ledochowski should be no longer Archbishop of Posen. Along with the cardinal, who, of course, did not show up in the felons' dock, there appeared a chimneysweep called Kapelski on the charge of havwas acquitted, but Cardinal Lodochowski was convicted, and sentenced to a fine of £750, or two years' imprisonment in default of payment, besides two months' imprisonment for insulting a Prussian official. Of course, passing such a judgment is like beating the air, for the cardinal would not secure any useful purpose by surrendering to his persecutors, and as to the £750, it will be a long time before they will even see the shadow of it .- London Universe.

TRUE WORDS.

Divine inspiration leads by a very logical process to infallibility. A church founded on evelation needs living teachers to preserve the correct interpretation of that revelation, Without such living teachers revealed truth becomes (as it always has done among Protestants) an occasion of discord and of schism. But the interpreters of revelation in their turn must be able to appeal to some sole and supreme authority as the arbiter of varying opinions, and the guide to be followed through all the intricacies of dogma. Nowhere can such an arbiter and such a guide be found more naturally than in the head of the Church himself. If God speaks to mankind through His Church, it is only a logical conclusion that within that Church there must be one through whom He speaks with absolute certainty, and whose prophetic voice must, therefore, be infallible. There cannot be a more consistent application of the general theory of priesthood; and there is no more fatal sign for the prospects of Christianity than the inability of many of its supporters to accept so useful a doctrine, and the thoughtless indignation of some among them against the single Church which had the wisdom to proclaim it .- Lord Amberley,

-Rt. Rev. Alexius Edelbrock, C. S. B., Abbot of the Benedictine Monastery of St. Louis of the Lake, in Minnesota, has taken charge of the Indian Mission at White Earth, Dakota Territory, hitherto in charge of Rev. Father Tomazin. Rev. Father Eloysius, O. S. B., has been appointed Superior of -We hear that Monsig. Capel lately received in-

to the Church Rev. Orby Shipley, author of a well-known volume of essays on "The Church and the known volume of essays on "The Church and the World," and his wife; also two Oxford under-graduates. The Marchieness of Ripon and four duates of Oxford made their profession of Faith the same week.