

## Gymus of the Heart.

No. 2.

### LATUS SALVATORIS.

There is an everlasting Home,  
Where contrite souls may hide;  
Where death and danger dare not come,  
The Saviour's side!

It was a cleft of matchless love,  
Open'd when He had died,—  
When mercy hail'd in worlds above  
That wounded Side!

Hail! Rock of Ages! pierc'd for me,  
The grave of all my pride;  
Hope, peace, and heaven, are all in thee,  
Thy sheltering Side!

There issued forth the double flood,  
The sin-atonng tide,—  
In streams of water and of blood,  
From that dear Side!

There is the only Fount of Bliss,  
In joy and sorrow tried,—  
No refuge for the heart like this,—  
A Saviour's Side!

Thither the Church through all her days,  
Points as a faithful guide,  
And celebrates with ceaseless praise,  
The spear-pierc'd Side!

(From the Buffalo Daily Courier.  
IRVING'S COLUMBUS.

MR. EDITOR:—In an article on "Irving's Columbus," in last evening's *Buffalo Commercial*, intended as critical, apparently editorial, the writer greets the monks and men of the middle ages in the following cavalier-like terms:—

"During a long night of monkish bigotry and false learning, geography and other sciences had been lost to the European nations."

"Irving's Columbus" did not require this unhistorical and stale charge to render it popular.—It originated in ignorance and religious hate, and reflects no honor on those who persist in repeating it.

There is not a word of truth in the assertion.—The monks alluded to, were no bigots, if men will be informed of the definition of the term; the learning of the middle ages was not false, and Science had not departed from the nations.

The monuments of art studding the European world with countless folios of the mediæval time on almost every subject, filling the libraries of every land, proclaim to all who will think, and will be informed, that Science had not passed away from Europe during the middle ages.

There is no century of that misrepresented period without its great men, great intellect, great as modern great men, with all the advantages they derive from the past.

They may not have been as intimately acquainted with technical phrenology, clairvoyance, homœopathy, stock speculation, pipelaying in politics, bankruptcy, and usurious practices; yet, in the absence of this important section of modern knowledge, a goodly number will, throughout all time, be considered morally and intellectually great.

There have been many discoveries in the world of science since their day, but if the absence of the knowledge of these discoveries be evidence of ignorance, then by the same rule it is as legitimate to presume that there will be more discoveries than these, the time may come, centuries hence, when an ignorant or ungrateful posterity will consider itself justified in accusing our age of ignorance. It may then so happen, the idea is in keeping with the charge made against the monks and men of the middle age, that five hundred or a thousand years hence, some person will be charitably occupied, as I am now, in proving that we were not men of false learning, and that all science had not disappeared from our midst.

Why! we already, at least some of us, know so much more than our fathers, that many commence to pity their ignorance.

But to be serious. Is the civilization of the smallest tribe in old Europe to be considered a less beneficial or less glorious work than the "measurement of a degree of latitude," or the teaching of so many nations there the truths of God, and the dignity of humanity universally degraded by idolatry, less worthy of praise and honorable record, than the "calculating the circumference of the earth?"

Considering but as the mere humanist, the action of the men now censured, in the social

and moral elevation of our race, I could not withhold from them the highest meed of praise, and would place them amongst the first of the generous benefactors of the family of man.

There lived on the borders of this city a short time since, a tribe of red men, the great majority unchristian and uncivilized, and they left us a little better than when we found them, savages, while a great many of them had suffered in morals, by association with us.

If the monks and secular priests of the middle ages had done as little for our race as has been done here for the aborigines since the pilgrims to the north landed on the rock of Plymouth, we would, in all probability, not know enough to distinguish between intellectuality and ignorance.

When I perceive through history, hordes of fierce, uncivilized men rushing on Europe from the North and steppes of Asia, effacing its civilization and eradicating the vestiges of its greatness, and in a little time find it polished, civilized and intellectual through the wondrous self-sacrificing zeal of those heroes in the cause of God and man, I must say that ignorance alone censure, and ingratitude revile the monks and priests of the middle ages.

To those who eternally boast of their superior science, as if it were a criterion of christian truth, I will only say that Catholicity is possessed of, at least, as much of the field of science as they are, whilst to it belongs the still higher glory of converting and civilizing the nations.

FRANKLIN.

### POLITICS.

Politics are a branch of general ethics or morals, and embrace whatever concerns the constitution of the State and the administration of the government. In them three things are always to be considered,—principles, measures, men; or, the form of the constitution, the policy of the government, and the men who are to reduce the policy to practice; or simply, the constitution, the administration, and the administrators.

The constitution or form of the government, that is, the mode or manner of organizing the state, may be monarchical, aristocratic, or democratic, and the age in which we live, pronounces almost exclusively in favour of the latter. For the last hundred years the people all through southern, central, and western Europe, have been struggling with more or less energy, with more or less perseverance, with more or less violence, to introduce and establish the democratic form of government; but as yet with indifferent success.

Many amongst us, look upon the Democratic as the only legitimate form of government, and therefore regard all efforts to establish it as right and praiseworthy. They look upon it as the only form compatible with liberty, and suppose that in proportion as it advances liberty is gained. Hence, they sympathise warmly with the people who rise up against monarchy or aristocracy, and attempt to establish popular government; and however terrible the means they adopt, they conclude them to be justified by the end. But, in themselves considered, forms of government are indifferent. The end of government is the public good, the maintenance of peace or justice between man and man. There is no form of government which may not do this; none that cannot, if it chooses, neglect it. An arbitrary government, that is, a government of mere will, whether the will of one, or of the few, or of the many, is despotism, and has and can have no legality. But where the will that governs is tempered by reason, or subjected to law, written or unwritten, the government is legitimate, whatever its form, and subjection to it is no infringement of liberty.

The mistake committed by the people is not in regarding Democracy as legitimate, when it is established,—or in yielding it a most hearty support when it is the law, but in supposing it the only legitimate form, and in seeking to establish it in countries where it does not exist, and where, in fact, the manners, customs, and habits of the people are opposed to it. This assumes, since politics are a branch of morals, that the Church condemns all forms of government but the Democratic, which is not true. She decides, abstractly considered, in favour of no one, and against no one. Consequently, she requires us to reject no one of them where it is established, and to introduce no one of them where another exists. Yet if Democracy were the only legitimate form of government, she would insist upon its being introduced everywhere, and impose upon the people the duty of seeing it done and done without delay.

With us the Democratic order, to a very considerable extent prevails. Our adversaries say the Church is opposed to this order, and contend that she ought not to be suffered to spread here, because, if she does, she will destroy our free institutions. Now, in order to rebut this charge, it will not do to contend that the Democratic is the only legitimate order, and to hurry on the people here and everywhere into radical excesses. All we can say is, this order is the legitimate order here, and here our religion commands us to support it; we cannot say that we ought or that it would be right for us to support it everywhere; for that would assert that Democracy is the only government that does, or can exist by divine right, which the Church forbids us to assert.

The answer to our adversaries is not in making a profession of Democracy; but in stating the simple fact that the Church treats every form of government as legitimate where it is established, and therefore, the Democratic. She commands her children to support the legitimate government, and forbids them to disobey it. The Democratic is the only legitimate order here, and therefore here, Catholics are bound by their religion to support Democracy, and forbidden to conspire against it.

This is the true answer, and the true is always the best answer. To go further, and attempt to show that the Church is partial to Democracy, that is only the political application of her own principles, and therefore that it is the form of government she must prefer, as is done in a work by an American Catholic, before us, is to go farther than our religion warrants; for the Church has shown during eighteen hundred years that the monarchical or the aristocratic form of government is as compatible with her principles and institutions as Democracy.

As Catholics, we are bound to support the Democratic order where it is the law, simply because it is the law, and we can no more be good Catholics than loyal subjects, if we do not keep the law.—But, for the same reason that we are bound to support the Democratic order here, we are bound to support the monarchical, or the aristocratic order, wherever one or the other of them is the law. But to contend for Democracy on the ground that it ought to be the law, where it is not, would be to declare Democracy to be the only legitimate form of government, and to assert for the people in all countries where it is not established, the right to conspire to introduce it, which is not allowable.—*Boston Catholic Observer.*

### CATHOLIC EDUCATION IN ST. LOUIS.

Cathedral Parrish free school—Boys	160
" " " —Girls	250
St. Francis under the Jesuits—Boys	400
" " under the Sisters of Charity	300
St. Patrick's—Boys (English)	70
" " —Girls	250
St. Joseph's—School about to open	
St. Vincent's—Boys and Girls	160
St. Mary's—Boys	40 or 50
" " —Girls just opened	30

Besides this there are four free schools or five in progress of building.

There are 210 Orphans.

There is also the University directed by the Jesuit Fathers, the school of the Sacred Heart, the school of the Visitation, and recently a school has been opened by religious ladies from Hungary.

NEW ROMAN CATHOLIC ESTABLISHMENTS.—A circular which has been compiled and issued by Dr. Walsh the Roman Catholic Bishop of the Metropolitan District assisted by his coadjutor, Dr. Wiseman, was read by the clergy in several Roman Catholic churches and chapels throughout the metropolis and the environs on Sunday last. The circular stated that it was the intention, as far as practicable of the heads of the Romish church in this country to collect the poor and destitute children of that faith who had been deprived of their parents and were now in the various work-houses of the district, or roaming the streets of the metropolis, uncared and unprovided for, with an almost certainty of ultimately becoming, through ill example and bad company, the pests of society. The circular further stated, that there was good reason to know that many hundreds of Roman Catholic children in the metropolis were in this situation, and that by wresting them from it, a material benefit would be conferred on society at large, at the same time that an important and essential religious duty be performed. With this intent, it appears that some

premises, near the Southall station of the Great Western Railway, have been purchased, and a number of orphan children established therein, who have been furnished with a resident clergyman and tutors, and are fully provided for in every way, which premises are to be increased without delay, and to assist which, by their contributions, the faithful are earnestly enjoined, for the benefit of society as well as the individuals themselves. It appears further, from this episcopal circular, that a number of ladies have lately arrived from the continent, and have settled at Norwood, where an establishment has been formed for the reception of female orphans, and to the assistance of which the Bishop enjoins the Roman Catholic ladies of the metropolis to give their best endeavours, at the same time that they are entreated to visit the place.—*London Times.*

AN IMPORTANT CONCESSION.—Popery as a political institution in Italy, has recently been subjected to some important modifications, which may pave the way to its ultimate overthrow; but Pius the Ninth has not relaxed in the slightest degree the spiritual pretensions, or renounced a single article of the religious creed of the Gregories, the Leos and the Bonifaces of the middle ages. Men seriously mistake the character of that system and the strength of its hold upon the world, if they suppose that its days are finished or likely to be finished soon. Its influence in this country is just beginning to be felt on our schools at the ballot box and in the family.—*Alliance and Visitor.*

ETIQUETTE AT THE QUIRINAL.—We quote the following from the correspondent of the *Daily News*:—"Sick of solitary dinners, the etiquette of several hundred years with his predecessors, the Pope gave a banquet at the Quirinal Palace on the 13th inst., to Count Rossi, inviting to meet him Cardinals Orioli, Soglia, Patrizi, and Vannicelli Lonsignors Piccolomini, Borromeo, Stella, and della Porta, Count Mastai (his own brother,) the ambassador Duc di Rignano, with Prince Altieri, Colonel of the Noble Guard.—This is not the least startling innovation for which the memory of Pius Nono will be famous in future ages. Does not (Alexander) Pope describe some personage as claiming renown, because that he

Judicious drank; and—greatly daring—dined.

L'Abbe Armand de Charbonnel, parish priest of St. James, at Montreal, has been recalled to France by his ecclesiastical superior, to take charge of the Seminary of Aix in Provence.—Rumor had spoken of higher honors awaiting him in Canada, for which his virtues and learning eminently qualify him.

From the *Catholic Herald.*

Translated from the Italian of Tornelli's Hymn to the Virgin.

I live in bitter pain and silent sadness,  
Thee—not addressing source of peace and gladness,  
Mary most pure! nor thy blest name imploring;  
With love divine thy hallow'd form adoring—  
For ever blest be 'he day and hour  
When by the hatred of the world oppress'd  
Burning with holy love, to thee I fled for rest.

Oh Virgin Queen of Heaven! I love but thee  
When without peace and silent faith abiding,  
I love but thee, when without love I live—  
Oh Holy Mary! in thy care confiding—  
Breathing my cares on thy maternal breast,  
Even as a dove within its happy nest.

F. C.

### Births

December 29—Mrs Gray of a Son.  
29—Mrs Doran of a Son.  
30—Mrs Calahan of a Daughter.  
January 2—Mrs Walsh of a Son.  
5—Mrs DeCoursey of a Son.  
5—Mrs Gastler of a Daughter.

### Died.

January 2—Jane Catherine, infant daughter of Mathew and Mary Lynch, aged 1 year and 7 months.  
" 4—Teresa, infant daughter of Thomas and Catherine Magee, aged 10 months.  
" 4—Mary, daughter of Patrick and Catherine Lonergan, aged 4 years.