

passed before him quickly, was unable to look upon it, but, making haste, bowed down prostrate to the earth, adoring. Exodus, xxxiv, 8. So we Catholics, entering the Sinai of our Holy Church, and seeing the glory of God passing therein, like another Moses, are unable to look upon it, but, making haste, bow down prostrate to the earth adoring in the Catholic generation, and as we bend our knee thus low to earth, our heads, our hearts. Our souls bow, too, in union with our bodies in silent adoration of the invisible God whose glory is before us. O, beautiful and adorable! Beautiful and adorable! O body that agrees that both may be in our worship! God and beautiful, too—beautiful beyond expression—that glorious Catholic faith which teaches reverent and repentant hearts to bend their bodies low, and thus accord in the worship of the soul! This, indeed, is faith in that idle, empty faith of the world, that body that agrees that both may be in our worship! James, ii, 1. But the busy, acting Catholic faith that surely lives. This does Holy Scripture speak in favor of the Catholicism in perpetuity. Let us now see how

Lord passed before him quickly was unable to look upon it, but, making haste, bowed down prostrate to the earth adoring. Exodus, xxviii, 35. So we Catholics, entering the Sinai of our Holy Church, and seeing the glory of God passing therein, like another Moses, make haste to bow down prostrate, making haste, bow down prostrate to the earth adoring in the Catholic genuflection, and as we bend our knee thus low to earth, our heads, our hearts. Our souls bow, too, in union with our bodies in silent adoration of the invisible God whose glory is before us. O, beautiful genuflection! O, beautiful genuflection! that both may worship God! and beautiful, too—beautiful beyond expression—that glorious Catholic faith which teaches reverent and repentant hearts to bend their bodies low, and thus accord in the worship of the soul! This, indeed, is faith, not that idle, empty faith of James 1, 17, but the busy, acting Catholic faith that surely lives. Thus does Holy Scripture speak in favor of the Catholic genuflection. Let us now see how

**The Catholic Genuflection Accords  
With Reason.**

What is this genuflection after all? Simply bending low the knee to adore and worship God. Is there anything wrong or unreasonable in this? If not, what is it? Or when did it ever become unreasonable or wrong to genuflect or bend the knee to God anywhere, and at last of all, in Church? I say, on the contrary, would it not rather be reasonable believing in God, Catholics do that though Protestants are the home of God's real throne? In His visible presence, were we not to bend our knee to God, in entering His holy house. Suppose my dear non Catholic friends, you who object to Catholic genuflections, suppose I say, that you yourselves were really to see God visibly before you upon entering your own church, would you not immediately bend low the

adoring knee? O surely you would; henceforth you and of such faith, Christ could say: "Because thou hast seen Me, thou hast believed" and adored, St. John xx. 29. How much better however to believe from Christ those other things which the police in the faith, and in their gentleness in leading to the God they cannot see, deserve. "Blessed are they that have not seen and have believed," and adored, St. John, xx. 19. Such indeed dear friends, is Catholic faith, and such a faith it is the Catholic genueflection shows. O be candid then, my dissenting friends, and admit that the Catholic's genueflection to his God after all a grand and glorious act of Christian faith. Then, my dear friends, despised and despisers, will all bend to Him thus within His blessed presence? O surely not! if persons could but realize fully that the Church is what they claim they believe it is, and what we Catholics know it is, the House and Home of God on earth, they certainly would not won-

at or blame the faith that teaches us genuflect in entering that Divine abode. Remember once what the Church teaches and is Christian Faith will instruct us to teach us how to adore, for when we bend, and the lowly body soon comes to the ground, the soul, when once in presence of her God delays not long to the body to adore! Moreover will Christ lived on earth, we have already seen that it was customary upon approaching Him to bend low the knees and adore, and now that He lives invisibly in our Holy Church, may not Catholics still approach Him in the self-same way and thus preserve those pious customs of our early Christian Faith? Surely they may, for as it was but recently that they should bend before Almighty God, they may not wrong for Him before Him now within His Holy Church, hence it is that not only in entering, or leaving our church, but sometimes, even in passing it, we Catholics genuflect or bend the knee to God who dwells therein. How reasonable is the Catholic genuflection. Finally, The Catholic Genuflection Accords Its Usage.

Look at worldlings for instance! often they bow to show honor to other. If earthlings then may bow to another, why may not Catholics bend in honor to their God? When did it come right to bow to creatures wrong to bend to God? Shall

right in all things else, as wrong in religion? Look at the Christian world of to-day, the go on begging to ask or receive a blessing an earthly parent and this is only why wrong then for Catholic children go on theirs to beg or receive their blessing from their heavenly Parents. Were we to seek to day the presence of our reigning queen, court etiquette would require us under pain of being considered impolite to bow with our knees, hands, and heads to the sovereign lady, then less profoundly acknowledge to their rank to those who serve throne, nor in the judgment of the world is this manner of proceeding court accounted unreasonable or strange. Why then should it regard Catholics such, when, in entering that more sublime Church, God's Holy Church, before the throne of God, before the throne of God? Are subjects to bow in homage to their earthly lords and Catholics to wrongly bend in homage to their God? Or in the world before great ones of the earth, and in the Church, before the throne of God, to bend at times before the great ones of heaven or even the first servants of honor, shall be closed. So the great Lord, who is close to the great Lord, judge, the wisdom of an earthly strange indeed, it is, it is its own inconsistency in thus bowing to the creature, what it re-

his Creator and its God, but still, that while condemning it, yet from others, and regards as right for itself the worship and the genuineness of the Catholic faith. Speaking of himself alone, I would not, could I not, in homage to my earthly sovereign, were I not allowed to bend in homage to my heavenly sovereign, God, I indeed as I would love, honor and esteem my ruler God had given me, more timably more, I trust and hope, love, honor and esteem my God, ever, I digress to continue: Look, now, how often they deliver to

London newspapers are not over-famous for refinement of diction, and now, in treating of the Irish home rule question, they surpass themselves in point of coarseness and incivility. The *Thunder*, eager to manifest its truly British love of fair play and its steadfast adherence to pure idiomatic English, gravely informs its readers that the eighty-six followers of Mr. Parnell are "guerillas." The *Standard* is not to be excused in courtesy for using an ugly, vulgarism, in Spanish or Italian, and only a little less common in English, "guerrilla," which it has not only defiled," saying that the Parnellite members of the House of Commons are "black-mailers," adding that the Irish leader is losing the trust of his retainers. When the journals ranking so high as the *Standard* and the *Times* descend to worldly vituperation and billingsgate, it is a sure sign that their armory of specious argument and sophistry is quite exhausted. It is a sign that they can say little else. The sign is not far distant when the *Times* speak of the "unhappy" condition of a temperate and serious discussion of the condition and prospects of Ireland. One thing is assured, that neither Mr. Parnell nor his eighty-six supporters need feel a bit discomforted by the epithets of the London Press. Hard words break no bones, and the security cannot impede the resolute march of the Nationalist party in their progress towards self-government.

The newspapers, probably erroneous, reported Archbishop Corrigan, of New York as estimating that the American contribution annually sent to Ireland \$100,000. The report, however, has called out a positive statement from an Irish banker. He says that the gross amount of drafts payable to American account at all the banks in Ireland is about £400,000 yearly. In other words, Irish Americans pay an annual tribute of two millions of pounds to the Land League, which nominates Ireland money "goes to pay the rent," and bond slaves of Irish landlordism are wrenched out their tribute in American flour mills and shops. The Irish bankers probably under-estimate the amount of their contribution. Even the figure he mentions is an exorbitant and untrue one. The interest we have in settling the Irish question. We want landlordism exterminated, root and branch. American money will gladly be given for an offensive warfare against the land sharks, every dollar that "goes to pay the rent" seems only to serve to fatten the foe.

The Louisville Courier-Journal hits nicely the policy of trying to make Indian white. We are fond of acc the English of trying to make alien English in habits and ideas. The p of the United States towards the In is just as narrow minded and thoug as any English and insular policy has been. The Courier Journal, dropping rhythm and sarcasm, says :

Give the Indian to the army,  
 Give the red man to the soldier,  
 Then shut off his fire-water;  
 Tell him that the bar-room's no where  
 Tell him he can't hoe potato now,  
 Tell him to weed and winch-ner,  
 Teach his ma dens titer-making,  
 Pie construction, roller skating;  
 How to wear a hat and  
 How to don the gorgeous seniskin;  
 Tell him that if he'd a duds be,  
 He must have a cane and mow some,  
 Tell him to read, that he may know mo  
 More about his wife's dear mother,  
 More about polli-tos, and so forth.  
 The Indian said, "I'll be a man  
 That shall become a noble pate-face."

The public school and the new are offered alike to the colored man South and the Indian of the West him hoe and sow, if he can be got to it. But let him be spared the advantages of civilization, if possible.

In Barcelona, the second city in as regards importance and population, Catholic workmen's "circle" has formed, under the patronage of Joseph, the members of which themselves to do their utmost to suppress bad language and blasphemous songs. Their example might be imitated in every country.

Father Beckx, the retired Ge  
the Jesuit Order, is reported  
dying.