

vested with new force and permanence by the blunder of Jesuits in getting Pius the Ninth to pronounce *all Papal decrees infallible and irrevocable*. They have thus armed their enemies with a new argument against them. Self-stultifying though it be, they have therefore made the present Pope issue another *infallible* decree, utterly annulling all that Clement XIV. did in the wise exercise of *his* infallibility. I propose to publish the three bulls (or *breves*) to enable all intelligent men to compare them and to understand the actual position of the Society of Jesuits as respects this country. Now, be it remembered, the society has, first and last, been banished from every Romish kingdom in Europe as insufferably aggressive towards all governments and constitutions: Pius IX. himself was forced to banish them from Rome in the early years, when he assumed an attitude favorable to Italian progress and freedom. Even now no European state except England and a few petty Protestant governments gives them any quarter. Despots can work with them and by them. Romanized countries have invented all sorts of securities against them. Our innocent republic sets wide its doors and gives free right of invasion to these burglars of the universe. The society intends to make this rich and unsuspecting nation the field of its largest and most triumphant operations. We arm invaders with a vote as soon as they land, and hordes of ignorant immigrants will soon give them the command of wealth and power in all our large towns and cities. The Jesuits will be the masters of these ignorant voters. Cardinals, whose red liveries announce their readiness to die for the Papacy, are placed in conspicuous places as a mere mask. No matter who is cardinal, bishop, or priest, the Jesuits are supreme. Now comes the point. Under the guise of an institution of learning a Jesuit College is about to be established in Washington. It will be the seat of intrigue with our politics and politicians. There, our elections will be managed and results secured for the Court of Rome. Most quietly at first, with the utmost audacity very soon, this society will practically neutralize our Constitution, or what is more likely, will bring on a social war of religion. It may be wise to organize adopted citizens into foreign regiments; that is no business of mine. But, the organization of *religious* regiments at this crisis is most suggestive, and I ask my countrymen, as part of my duty as a loyal citizen, to inquire into the organizations of 'Uniformed Catholic Knights,' and to decide whether their armed 'battalions,' with 'mounted field and staff-officers' are a military force consistent with our Constitution. I protest against all military organizations on a religious base, whether Romish or Protestant. They are a menace to freedom and to good neighborhood.

You must not consider me an alarmist. On the contrary, I never before saw such elements of hope as now, in this red cloud of Romish aggression. Our simple people gaze upon it as amusing and really admire its effect upon the blue horizon. No man schooled by experience in the history of nations and the history of the Jesuits, can maintain this stolid indifference. At this moment the Jesuits have humbled Germany and driven Bismarck 'to Canossa.' In our neighboring State, the Dominion of Canada, the eastern half, including Montreal and Quebec, lies prostrate under them. They control elections, overawe magistrates, excite the populace, and have well nigh taken possession of the courts of justice. There are parts of our own land where this is almost the case already. On a larger scale our turn is coming. But here is the first element of hope; while Protestants are stupidly secure, many of our American Romanists are alarmed. Remember, all Romanists who are not themselves Jesuits or rabid ultramontanists, abhor this society. Clement was forced to suppress and abolish it at the outcry of all the Romish nations. Now I have always argued that the *Liberal* Romanists are good

citizens. I have no fear of such ecclesiastics, as were the venerable Carroll and Cheverus. Theologically, I differ with them. A citizen I would maintain their rights as eagerly as I defend my own. For there are thousands of American like the late Chief Justice Taney, whose family all belonged to my church in Baltimore, who are patriots undefiled. They were born in the Roman Communion and are loth to leave it; but they are seceders; they believe what suits them and despise the rest. They do not mean to 'go to Canossa,' and we may rely on them to make war on this Jesuit invasion. Already several of their Liberal Bishops are struggling to keep the Jesuits out of Washington. They are wise and prudent and wish to place there the intelligent and highly respectable French 'Sulpicians.' I hope they will not succeed. It will be a momentary blind and will dust the eyes of the lookers-on; for as was said to me by a zealous Romanist: 'It will belong to the Jesuits all the same, and as soon as it is safe they will assume it openly.' Yes, but that depends. Our countrymen may wake up, though I rely more on Liberal Romanists than on stupid, indifferent Protestants to protect us from this great outrage. I have done my duty. The rising generation must meet this as the burning issue of their day; they may meet it as 'sheep for the slaughter'; but I think they will be more likely to confront it like Huguenots.—*Church Kalendar*.

#### SPEAK KINDLY.

Why not? Why should not husbands and wives bound together as they are in the most intimate of all earthly relations, and necessarily in constant intercourse with each other, consecrate and hallow the sacred relation, and bless themselves, by always using kind words when they speak to each other? Where is the place for hard words of reproach and bitterness? Such words always leave a sharp sting behind them. They are not the words of affection, and become neither husband nor wife. They contribute nothing to the happiness of either, and are the prolific sources of a large amount of misery. The husband who abuses his wife by his words, and the wife who snaps and snarls at her husband, are alike untrue to their marital pledge, and really in a very bad way. Such husbands and wives ought at once to repent of their sins against each other, and acquire better affections and better manners.

Speak kindly. Why not? Why should not parents always speak in this way to their children, and why should not children always so speak to their parents? If parents thus speak children will naturally learn to do the same thing. The example by the parents will produce itself in the practice and habits of the children; and the latter will grow up into manhood or womanhood with a gentleness and softness of manners, and a cheerfulness in the use of words that is characteristic of refined and cultivated beings. Authority, when exercised through kind words, is scarcely felt simply as authority. The element of severity is withdrawn from it, and obedience to it is secured by love. Parents who allow themselves to get into fits of passion with their children, and then thunder and storm at them in the language of vehemence and anger, are making a grave mistake in the matter of family government. Such parents need first of all to govern themselves and put their own passion under healthful restraint.

Speak kindly. Why not? Why should not brothers and sisters living in the same house, eating at the same table, and fed and clothed by the same bounty, always speak to each other in this way? By so doing they will minister to each other's happiness, avoid petty quarrels, make home pleasant, cultivate good affections, gratify their parents and please God. As they become men and women they will be

scattered hither and thither; and when thus scattered it will be pleasant for them to look back to their childhood days, and remember that their intercourse with one another was kindly and affectionate. The friendship then formed will follow them through life.

Yes, speak kindly. Why not? Why should not men who are associated together in business study and practice the law of kind words towards each other? Why should not the master speak kindly to his servant? Why should not one speak kindly to a stranger who may ask him a question? Why should not those who differ in opinion address each other in the use of respectful and kindly words? Why should not those who oppose moral evils temper their language with the law of kindness in the form of utterance? Why should not the minister of the gospel, the doctor and the nurse in the sick room, the buyer and the seller, the banker and the merchant, the governor and the governed, the judge on his bench, the warden of a prison, and, indeed, every man and every woman, on all occasions, in all circumstances, and under all provocations, both study and practice the law of kind words in the total intercourse of life from the cradle to the grave.

We should like to have our readers, each one for himself, ponder these questions; and also the title placed at the head of this article. There is an amazing power for good or evil in words. A large part of human influence is exercised through this channel. What one is in life, how he affects others, and how they will feel toward him, depends very greatly upon the use he makes of his tongue. If he goes through life with a lawless acrid heart, hurling epithets right and left at others, blistering the sensibilities of his fellow men by his own vehemence, and disgusting them with his vulgarity, he may set it down as a fact that he will make himself a nuisance in the social system. Everybody will be afraid of him, and manage as far as possible, to keep clear of him. If on the other hand, he sweetens his own life with kindness of feeling and kindness of words, he will always be a pleasant person to meet, to talk with, and be acceptable and agreeable anywhere and everywhere. Society will find good use for such a person, and will use him to its advantage and to his advantage. Kind words are the cheapest, and, at the same time in practical power for good results, the most potent words that one can use. Reader, speak kindly. You will thereby avoid saying what might be offensive to others, and while making yourself happy also make others happy.—*Independent*.

#### THE CONSECRATION OF SELF.

"For their sakes I sanctify myself." These words mark one's highest—no, one's only—hope of not failing utterly in the trust God has given us. "For their sakes I consecrate myself." For the sake of those whom God has set me to teach and guide: for the sake of those whom, whether I wish it or no, whether I am conscious of it or unconscious, my life must tell; for the sake of my pupils; for the sake of my home—I consecrate myself. I may be able to do nothing else at all for them, but I can do this; I can seek, with frank and sharp self scrutiny, with true contrition, to purify my soul by God's forgiveness; I can through Christ my Lord, falteringly it may be, yet not quite insincerely, dedicate myself day after day to Him; I can try to submit my life to the grace and guidance of the Holy Spirit. I can do this, not because of any virtue, any strength that is in me—but because His power and His love are infinite, and His compassion fails not; because He Himself has promised to dwell with him that is of a contrite and humble spirit.—*The Hallowing Work*.