Record. Catholic

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

public.

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TWO MARTYRS.

Father Damien and Sister St. Martin. (Ethelyn Leslie Huston, in Brann's Iconoclast.)

trasted sombrely with the creamy serge hanging in heavy folds to her feet and the face and figure of this holy woman, framed in the black bars, When Father Damien voluntarily turned his face for all time to the living horror and physical degradation of Hawaii's lazaretto-when his shrink. ing foot touched the Molokai ahina, the desolate island with soil reeking grey. with hideous disease, the air heavy with festering, living death, the people ghastly nightmares of rotting limbs brain and memory chained in a with charnel-house of putrid flesh — the whole world rung with his name. He was defied, this humble Belgian priest, who for seventeen long years toiled and suffered till strength slowly sank and suffered in strength slowly salk and his body, too, was sucked into the maelstrom of leprosy. This "coarse peasant," as the Rev. Dr. Hyde of Honolulu charitably termed him, rose to heights that left the Rev. Hyde and others of his ilk but cowardly pigmies close to the earth, fattening their porcine bodies and snarling like mongrels at the solitary eagle soaring alone toward the forked lightning of pain and thundrous clouds of blackness and des pair. Robert Louis Stevenson wrote an Apologia-an open letter to the Rev. Hyde. who traduced Damien as only contemptible envy can, and this letter has been published in book form, Stevenson declining all remuneration for eloquent and most potent defense. Father Damien was human, yet touched the stars. He died a heroic death, but his name has become immortal. It will live in song and story. And on the tonsured head of the dead priest will rest the tender green of the death less laurel-always.

young girl, fair as a poet's dream, stead the tenderness of a prayer. dowered lavishly by all the graces and With her pure refinement she has lift with all the luxuries of great wealth and the dazzling allurements of social life before her, deliberately closed the flower hung gates that opened wide to her girlish form, and laying her wealth at the feet of the Lady of Sorrows, exchanged the silvery tissues of the debutante's gown for the heavy serge of the sacred order. The world did not heed as the pitiless steel swept the silken hair from the fair brow. There was no breath of reverential bright head. There was no acclaim as and history are shrined and immortal the low chant sounded its requiem for as the altar gave back its dead and a pale nun lifted her eyes to the stars.

Father Damien had been schooled in self-renunciation and reared in the shadow of the monastery. Awful as was his sacrifice, yet he but left the the world. This young girl knew nothveins thrilled with the sweet, warm by an upright Cross. wine of young life and fancies light a Titania's butterflies fluttered through her waking dreams. Life opened a wide vista of wondrous delights, peopled with laughing nymphs and radiant with golden sunshine. Hope whispered her sweetest fairy tales and at her white breast nestled the winged god pressing the pomegranate to her warm lips. But beyond the to her warm lips. But beyond the golden head of the Child she saw visions that startled the girl dreams forever from her frightened eyes; through the vibrating sweetness of the bird's songs she heard the low wail of lost women and in the golden blaze of whose mask was Love and whose kiss And then her heart awak was Death. ened to an infinite pity, and, like the Belgian priest, she renounced the world and gave her life to ministering in the great Lazar house. From soul's the low voices of culture and sweet laughter of pure women, she turned to the gasping cry of agony and bitter curse of despair. From the Gardens of Pleasure, bright as her girlish eyes, she turned to the Desert that cowered, face downward, naked upon its thorns. From the softness of love's caress and the warmth of love's kiss she turned to the bare walls and brooding silence of a sacred tomb. She strangled the torturing heart-hunger of her womanhood and with a metal cross crushed back in her breast the yearning pain for the touch of baby lips-the thrilling sweetness of wandering baby fingers. Her girllife, rich in promise, she crucified upon a cross for women whose lives were lived-who had loved and sinned and suffered and cursed, and in their infamy and shame she buried in pure youth, her life, her hope for all time and there was left only to-wait. Outside of her order few know of Mother St. Martin. I had heard her story and in the house of Magdalens, in New Orleans, when the black grat-ing swung back I saw a face still very beautiful, eyes soft and tender, with the fires of the South burning still

was worthy the pen of a laureate, the brush of a master. Ritual and dogma, church and creed, belief and unbelief query and theory, Christian and Pagan-all fade and pale into insignificance before the unwritten history of this woman's life. A worshipper of false gods, a visionist or a Bride of Christ-it does not matter. Before her task strong men would quail. At what she sees, pure women would shrink. From what she has endured good women would turn, afraid and appalled. Her work was not lighter than Damien's, and it has extended

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woman. The black

over nearly three times the number of years. His was a martyr's death. Hers is a long martyrdom living. He was an humble peasantpriest tending pitifully the diseased in body. She is a cultured woman ministering tirelessly to half a century of distorted minds and leprous Before the nobility of her life, souls the infinitude of her sacrifice, the sweet ness and tenderness of her personality one pauses, humble and silent. Some may criticise her creed-they must reverence her deeds. Some may revile what she holds holy-they must honor holiness that is sublime. Some may censure the Church-they must bow to the woman. Damien helped tortured wretches to die. She helps tortured women to liv. With her delicate, patrician hand she has touched lives that reeked with vileness and degrada tion, and softly drawn them back from the vortex that casts us ghastly refuse on the slimy slabs of a city morgue. he hand In the city of New Orleans is the old, old order of the House of the Good Shepherd. Nearly fifty years ago a young girl, fair as a poet's dream, stead the tenderness of a prayer. ed from the gutter's filth these female animals and walked with them through

the via doloroso till they were again within the pale of womanhood. Bu this woman, infinitely great and infinitely pitiful, is almost unknown. The eyes, patient and tender and saddened by the long pilgrimage of pain, are rarely seen beyond the cloister walls. And while there are Dr. Hydes base enough to cast mud at the marble of her order, there is no Stevenson to awe from ocean to ocean as the heavy challenge the defamer and give honor shadows of the Black Veil fell over the where honor is due. In ode and epic ized the memories of our Jeannes a maiden's death. There was only d'Arc and our Molly Pitchers, our silence, profound as the sea at night, Clara Bartons and our Fiorence as the altar gave back its dead and a pale nun lifted her eyes to the stars. Among them should be the memory of this white robed nun who gave her wealth to shelter our homeless Magda-

lens and her life for their redemption. Over her dead Christ is written "Hombare walls and austere life of the hum inum Salvatum." Over her brow rests ble priesthood behind him. He faced only the black veil. And the silent horior, but he had already renounced group of shrouded figures kneeling before the sculptured Nazarene are her ing of life's bitterness. The world only testimony. She gave her life for laughed with her and showered its women and heart and soul to her roses with royal hands at her dancing Christ, and her epithalamium is the feet. The birds sang round her in de- saddened chant of cloistered nuns, her lirium of youth and joyous music. Her arc of triumph the pale sunshine riven

ual mothers of the Jewish children he had gathered together. Thu, under Mary's auspices, began the institute, now so widespread, of Our Lady of Z:on.-Liverpool Catholic Times.

CRUCIFIXES.

CRUCIFIXES. Nowhere is a crucifix more appropriately place where the peritent kneels. He who comes to cast his borden of sin at the feet of Jasns and receive His plentenus forgiveness, from His appointed minister and representa-tive may be moved to a more perfect contri-tion, and a juster conception of the signifi-cance of the sacrament of penance, if he finds himself visibly kneeling at the foot of the Cross. If there is no crucifix above the pen-tent's place in the confessionals of your parish church, it would be a pious work peculiarly acceptable to the Sacred Heart in this penitential season to offer to supply the deficiency. Your pastor will appreciate conversions to God in which it may be in-strumental.--Church Progress.

PATRICK TO PERCY.

PATRICK TO PERCY. A young man out West recently asked the Court to permit him to change his name from Patrick to Percy. We recently published an American opinion in regard to the matter. Here is another one. Mr. Brann, editor of Brann's Iconcelast, writes: "The court should hasten to ameliorate the young man's misery. The name is too big for the lattle motorman, it is a mill stome slung about the gaant neck of a Chollie Boy, the load of Atlas placed upon the shoulders and statesmen have proudly borne the name of Patrick, hence it is not an easy one to live up to, and we can scarcely blame an intel-lectual featherweight for wanting to ex-change it for the sweet should neck to the pick shoes and chewing gum."

AN OPEN TREASURY.

Granted that you have made a good confession at Easter and received forgiveness, what about the temporal punishment still due? Conscience still persists in whisper-ing "Pay what thou owest?" and how due? Conscience still persists in whisper-ing "Pay what thou owest?' and how pray? By good works? alms giving? or is there another casy method? There is. Holy Church in the plenitude of her power, like an indulgent mother, opens her treasury and in-vites us to come and receive the Papal Bene-diction with the accompanying Plenary In-dulgence. All can receive it, but only on condition that we are in the state of grace and are determined to avoid the least sin in the future. What a great boon but alas! how many of us are ready to take advantage of it? On Easter Tuesday by a privilege granted by the Holy See the Papal Benedic-tion is given in all churches in charge of the Carmelite Fathers.— Carmelite Review.

THE CHURCH IN FRANCE.

THE CHURCH IN FRANCE. At times everything would seem to point to a coming conflict between Christianity and the powers of darkness. Political and social upheavals are the devil's opportunities. In France the condition of things is most serious and pitiable. It is pleasant, therefore, to hear words of hope—one prophecy which has no sound like a tuneral knell. A Frenchman of learning and sound judgment, who has lately made a tour of the United States, re-cords his impressions of it in a calm and dis-criminating way; and, in comparing our country with his own, takes occasion to make this prediction : "Infidelity is doomed. Be fore the year 1900 the Lord God will be the fashion in France." The world takes her fashions from France; so we may pray—we say it with all reverence

The work may pray—we say it with all reverence —that the genial Frenchman's assertion may be verified, and that the eldest daughter of the Church may return to her mother.—Ave Maria Maria,

A RASCAL EXPOSED.

Ecce iterum Crispil Again the great statesman of the Italian Revolution occupies the public stage, as the recipicut of some of his deserts, but not by any means the whole. What is more disappointing is the fact that based he has been adjudged cullty, he has

by the prevalence of so much that is discour-aging and depressing in the atmosphere of the pulpit and the platform, and while sen-sationalism and charlatanism hold the atten-tion of the unthinking and the votaries of un-belief. Father O'Keeffe is firm in the convic-tion that truth will eventually triumph. " Is it unreasonable," he asks, "to hope that be-low this complete religious disturbance there is throbbing something more than human, an energy which it pleases me to call the new leaven in modern life?"-Boston Re-public.

A CONVERSION.

A CONVERSION. Col. John T. Haynes, a former resident of found Rock, Texas, died at Gatesville, Sun day, January 39. Col. Haynes was taken is a strand built woweeks ago, but went to Gatesville where he could get better medical attention. It is children were teles is children were teles is children were teles the better beath claimed him as her own. Col. Haynes was a non Cah lic until a few days betore his death, when he requested his vished to see one immediately. Rev. Father Gatesville, and heresponded at once, getting the Cancer of Waco, was wired to come to gatesville charce. The day mere conversion was brought about, "a tor of," by reading Catholic books and his atonishment at Catholics of not distri-buing their literature as Protestants do, so people could learn the doctrine and both the always contended that the preju-tion books if they could get hem. The constants the Church was her catholic there were thousands in Texas who would there who have sither to be a Catholic or and there who have a sither to be a Catholic or and there were thousands in Texas who would a the always contended that the preju-tion mode that the only logical ground the aton books if they could get hem. The fourth on was bitter to be a Catholic or and the here to be active to be a Catholic or and the the mere to be active to be a the solution the the store or any solution to be and the top the solution the the mere to be active to be a the solution and the top the solution the top top the solution and the top the solution the top top the solution and the top the solution the top top the solution and the top the solution the top top the solution and the top the solution the top top the solution and the top the solution the top top the top the solution and the top the solution the top top the solution and the top the top the solution the solution and the top the solution the top top the solution and the top the solution the solution and the solution the solution and the top the solution

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ONE GLASS A DAY, AND NO MORE.

I knew a young man who had for many I knew a young man who had for many years been a total abstainer. On one occa ion he said to a friend of mine : "I think it s a stupid thing to be a total abstainer and ie one's self down so much. I don't see why i man can't make himself a definite allow, now I am going to alter my system, and take ust one glass a day, and no more." "Well," said my friend, "you are per-tectly well without it." "Oh, yes, I'm very well in health." "Then, why not let it alone?" "Oh, one glass a day won't hurt." "But you are a great deal better without t."

it." Well, I don't know; I shall try just one glass a day, and keep to it.". For twelve months that man did keep to his one glass a day. That indicates that he was a man of very considerable natural self control. But at the end of twelve months he said ." I think it a foolish thing for a man to lay down any hard and fast line for him-self. A man ought to be able to say, 'I will take as much as is good for me, and as little as is not good for me." I will restrict my-self to what my requirements need! He aimed at that. self to what aimed at that.

sen to what my requirements head : he aimed at that. Six months afterward that young man was picked up, reeling drunk, in the street. His employers forgave him the first offence, as he had borne an excellent character up to that time : but the first offence was followed by a second, and he was eventually dismissed from his position and became an outcast from society. He then plunged into a life of in-temperance, and within a few short years of that first fall delirium tremens hurled him in to eternity! This is how the fatal drink habit of drunkenness grows, little by little. -Sacrel Heart Heview.

FAILURE OF THE SHAKERS.

How difficult it is for a cooperative com-munity to exist outside the Catholic Church has been illustrated in a multitude of in-stances. The organization flourishes for a time; but invariably, owing to one cause or another, succumbs. A frequent cause of failure is internal discord; jealousies and an-failure is internal discord; jealousies and antagonisms arise and the experiment ends in rupture and disintegration. There are other causes—the absence of an exalted motive, causes— the absence of an exaited motive, for example: the neglect to place any de-pendence upon man's spiritual nature, A very large volume might be written giving an account of the various colonies that have sprung into being, lived for a while and van-iebed The latest illustration is that furnished by the Society of Shakers at Pleasant Hill, Kentucky, and this is all the more remark-able, as the Shakers comprised a religious body. This curious sect was founded by an English woman named Ann Lee, the daugh-der of a blacksmith of Manchester. In her girlhood she was a very violent, hysterical girl, and after some distressing experiences which evidently disordered a mind naturally not strong, she was seized with the idea that Christ had come upon, the earth for a second time and had chosen His abde in her person. She went about preaching her crazy doctrine and finally emigrated to America, where she established a number of societies. Ann Lee died in 1784; but her followers declared that she was not really dead; had only withdrawn from common sight; to eyes exalted by the gitt of grace she was still visible. The Kentucky society of Shakers flourished remarkably. Every one throughout the South knew of the excellence of the Shaker wares—the garden seeds, the fruits, the brooms, the baskets, the straw hats and bon-nets. The Shakers were honest in their dealings, and anything purchased of them might be depended upon. Hence they made money out of cattle, horses, the culture of silk worms and articles of food. But now all is gone; the Shaker factories are abandoned, the industries have stopped, house has been sold and by the irony of iate, converted into a ball-room. That seems the fund humiliation, for if the Shakers detested The latest illustration is that furnished by

He was accompanied by 8800, contributed by his admirers. He returned without having accomplished his mission : and the 8800-but that is another story. When last heard of in this section he was reluctantly obeying an enthusiantic request to give up his pastrate in Somerville. His assertion that "Rome" blew up the "Mane" does not proceed from insanity, but just from pure curseduces; like his other statement that "Rome" assassinated Lincoln. But Fulton, with all his versatile unveracity, is only an amateur in compari-son with the venerable impostor. "Father" Chiniquy, who has just been astonishing a Montreal reporter with a long story of his many escapes from death at the hands of "Theme" during the past forty or fif y years. The American list lacks the daring in ugain from Your Scotia, Otario, the North of freland and other allen places. Maria Monk for Nova Scotia, Otario, the North of freland and other allen places. Maria Monk for Koada; Slattery and others give rece rences anywhere in N. Min's Land, and Margaret Shepherd can cook up a tale of hortor in a Roformatory for fallen wanen, and call the institution a convent; but our indicale, that they can concot ouly fables that would not decive a nursery. Where, frate in all the institution a dire parise in the happens that the imported ' patriot," fathers in all the elsewa that the investi-tion of me competition of such cheep parise in all the elsewa the mative is ind to "move on," by parish after parise. There should be a law to proteet native bior frands from the competition of such cheep pressing labor.—Boston Pilot.

MYTHICAL CONVERSIONS.

MYTHICAL CONVERSIONS. Every year we receive reports of what the Independent calls the growth of Protestant for the second provide the calculated of the second for ance, it may be generally said that there is no such growth at all. It only exists in the imagination of these ardent American Pro-testaat proselytizers abroad, who have scarcely a bowing acquaintance with truth. They are mentally short sighted. Occasion-ally these fellows may capture an unfortu-nate, who for some reason has been unworthy to fil a sacred office, or some infidel who pre-tends he was a priest, for the sake of guiling. The French society of Protestant clergy men and laymen, whose object is to take care of must be seriously humbugged on all sides. A.'s and bigots when they patronized Mrs. Shepherd. She claimed to be habit of a religious, and was simply a woman who had been in a Catholic reformatory, but who failed to appreciate the efforts made to French movement of Catholic priests in the protestant ideas. If this means that priests belief or action we deny if flaty. They have protestant ideas, If this means that priests belief action we deny if flaty. They have protestant indexs. If this means that priests belief on appreciate the efforts made to protestant ideas. If this means that priests protestant ideas, If this means that priests protestant indexs. If this means that priests protestant indexs. If this means that priests protestant indexs. If this means that priests protestant ministers have concerning (athol atoms). The reports of the wholesale to be of the Atlantic. The result desired is the satonishing and unpardonable blunders re-grading it. The reports of the wholesale to be diber at the mark on the so called protesting and unpardonable blunders re-grading in the reports of the wholesale to be the Atlantic. The result desired is the sensing of more funds to support a baud of useless mission arises, who, probably, could to may the ather thas the more the protesting and unpardon

useless missionates, which photomy, count not find remunerative employment at home. The McAll mission is another complete farce. Its workers, apparently, believe, be-cause their tracts or leaflets are received with a smile, that they are making a religious impression. The smile is, probably, only one of good-nstured tolerance. One might give the same kind of a reception to a circu-lar for a quack medicime. The colporteurs are the objects of inward contempt to the French, whose politeness will not allow them to betray outwardly the scorn in which they hold these religious adventurers from an-other land. A report in an American news-paper says that colporteurs on bicycles are chered as they pass through French, villages distributing religious litera-ture. We used to have in Massachusetts a poor, harmless old creature named Daniel Pratt. He used to be cheered when he dis-tributed an incoherent mass of stuff in a way

Had human interests and pride of intellect led him to disregard the time and tide of God's grace he would in all probability have died like Cobbet, an infidel. Prof. Starbuck has, as his writings show, come to a degree of knowledge of the Catholic Church that im-poses on him an awful responsibility. It is better to be invincibly ignorant than to know the truth and not live it. It is an admirable thing to stand for fair play for the Church and to rebuke those who, ignorantly or other-wise, misrepresent her, but personally it is wastly more important to the Professor to be an humble member within her fold. She will get on in spite of her enemies. Can he get on without her? That is the vita (nes-tion for men of Prof. Starbuck's mind and knowledge.

FAITH AND ORGANIZATION.

In a recent address before some of his own co-religionists, Dr. Patton, the President of Princeton University, made the following re-mark : "The axis of the Catholic Church is organization, while the axis of the Protestant Church is faith." Which only goes to show how superficial even a president of a univers-ity can be. For the past hundred years, we may say, Protestants have been admiring the organiza-

ity can be. For the past hundred years, we may say, Protestants have been admiring the organiza-tion which they have observed in the Cath-olic Church. They have recognized its great power for good ; they have seen the great results that have come from it within the Church, and many of them have tried in vain to introduce it into their own churches. But while many of them have neknowledged the existence of organization in the Catholic Church, and have paid tribute to its efficiency, they have refused to see or admit the cause of it. So, when men like Dr. Patton see the great works accomplished by the Church they will not admit that faith has anything to do with them, but seek some other explana-tion such as organization, just as it is were possible in a Church to have organization without faith. We must admit that many effects come from organization which would not be produced if it were wanting, but the basis, the principle of organization in the Church, is faith. Why is it that pricests and people admit the authority of Pope and Bishops and piedge obedience to them ? It is because of their tirm faith that Christ gave Church, is faith. Why is it that priests and people admit the authority of Pope and Bishops and pledge obdelence to them ? It is because of their firm faith that Christ gave to the Bishops of His Church the right to command. Why is it that Bishops, the world over, recognize the authority of the Holy Father and submit themselves to him in all things that pertain to the morals, doctrine and government of the Church? It is be-cause of their clear faith that Christ gave to St. Peter and to his successors in office charge over the brethren. Take away this bond of unity-this faith in the authority with which Christ endowed His Church-and there would not be-in fact there could not be-any-thing like organization. Disintegration, dis-solution, corruption and decay would follow just as surely as they follow in the haman body when the vivifying principle of life-the soul-has left it. To attribute good re-sults to organization, unimated by the spirit of faith, as Dr. Patton evidently meant to do, is the giving credit to a dead body for a day's work, which is an absurdity to ovi-dent to need exposition. Christ established a visible society on earth to carry out the mission of salvation to the world. In carrying out this mission the

dent to need exposition. Christ established a visible society on earth to carry out the mission of salvation to the world. In carrying out this mission the Church was to come in conflict with the or-ganized powers of darkness. A sorry spec-tacle the Church would make in the world with a mission to fulfil, an object to attain, and n shead or officients to direct it! A gal-lant fight, indeed, it would make against the organized armies of evil if it, an undiscip-lined and unofficered crew, went out to give battle! Christ preached: "Every kingdom divided against itself shall be brought to deso-lation, and house upon house shall fall." Without order and without authority short would have been the days of the Church upon earth. Theretore did Christ give it crganiz-ation. And if the Church for inineteen hun-dred years has preserved this organization and made it fruiful of much good, credit must be given not to the organization but rather to the divine faith that animated it and made it productive. — Catholic Witness.

SUICIDAL ADVICE.

New Orleans, La., Feb. 12

A FAMOUS JEWISH CONVERT.

From the moment of his conversion Alphonse Ratisbonne, like another Francis Xavier, burned to win souls for Christ. The command to "go first to the perishing sheep of the house of Israel" stirred his heart to its inmost depths, and he longed to begin the work of the regeneration of his people. Again and again he urged his brother Theodore to take a house where, with the consent of their parents, Jewish a world's glory she saw a veiled form children would be received, baptized, and brought up in the Faith of Christ. Touched by Father Marie's representa tions, hesitating, yet not daring to combat what might be Divine inspiration, the saintly priest who was then with M. Desgenettes, Director of the Arch confraternity at Notre Dame des Victories, had recourse to the Bless d Virgin and besought her to make known the will of God. "If this design be inspired by you, O Mary, give rlish eyes, she turned to the Desert me a sign. Send me a child — one Eternal Night, dark as the souls single Jewish child—and it will be to at cowered, face downward, naked me a proof of your intervention." The answer was not long delayed ; the sign was given. That same day a Jewish lady at the point of death sent for him, wishing to leave her two little girls in Christian hands. With emotion too deep for words the priest accepted the trust-Mary's sign-and had the joy of pouring the waters of baptism on the head of the mother. The week was not over when another Jewish lady, touched by the account of the miracuous conversion of Father Marie in Rome, called on Father Theodore and committed to his guardianship her three little children. Others continued to flock in, and soon it became evident that the work so happily begun should now be organized. Gregory XVI., in an audience which he granted to Gregory XVI., in Father Theodore, warmly blessed and encouraged the enterprise, and in May, 1843, several ladies desiring to sanctify themselves under a religious rule embracing the special mission of through the long years of the chill austerity of her holy calling, and an in the Church by any community of outstretched hand, soft and white and men or women, offered themselves to exquisite—the hand of a gentle Father Theodore to become the spirit-

What is more disappointing is the fact that though he has been adjudged guilty, he has escaped the just penal consequences of mal-feasance—evidently through his judges lack ing the courage of their convictions. A com-mittee of the Senate has been investigating his connection with the Italian Bank robber-ies and the charge of trafficting in the sale of decorations, and found him guilty. But it was recommended that there be no prosecu-tion of the calprit, and this singular report the Italian Parliament last Wednesday adopted by the tremendous majority of 207 to 7. We are free to surmise that some mighty esoteric inflaence has been exerted to secure this glaring non sequitur. But it is some consolation to know that rascality has been at last hunted to earth, and one of the most daring and able foes of religion and decency exposed in his true colors to the scorr of marking.

GLADSTONE.

N. Y. Freeman's Journal.

N. Y. Freeman's Journal. The dispatches concerning the health of Mr. Gladstone indicate that his illustrious career is approaching its end. It may be delayed for a time, but there is no cure for old age. Gladstone is one of the three very great men of the century. The other two are Leo XIII, and Bismarck. It is difficult to calculate the immense inflaence the lives of these three great men have had and will continue to have on the world, social and political. Of the three, Leo alone continues to have a voice that is more than an echo or a memory. The other two have drifted out of the current of active affairs, and the world a memory. The other two have drifted out of the current of active affairs, and the world thinks not on what they do, but on what they have done; just as it thinks on the great dead. But Leo remains in full activity, more potent than in any of the past years of his pontificate. But even he, as he hints in his latest poem, looks forward to the inevitable :

One last ray, Leo, sheds thy sun And pallid sets; its course now run, As murky night descents; Descends on thee, whose torpid blood Can withered veins no longer flood; Thy body fails, life ends.

HEALTHFUL OPTIMISM.

HEALTHFUL OPTIMISM. Rev. Henry E. O'Keeffa, C. S. P., writing in the April Catholic World, takes an op-timistic view of the chaotic condition of re-ligious agitation, and sees hope of better things as a result of even the charlatanism now so rife and rampant. "The appetite for the curious, the mystical, the occult, prompts emotional natures to listen and ac-cept," he says. Even the popularity of the quacks and takirs does not discourage him. The spread of spiritualism, faith cures, the-soophy and palmistry he regards as develop ments of latent religious forces. He writes : "Just where the diabolism in these beliefs begins and where deception ends, and what part hysteria plays over all, it is difficult to determine. However, these weaknesses argue not the lack but the excess of faith. Doubt is the lack of faith, superstition its ex-cess." While others are grieved and sorely tried

While others are grieved and sorely tried

house has been sold and by the irony of late, converted into a ball-room. That seems the final humiliation, for if the Shakers detested and dreaded anything it was worldly amuse-ment. The quain followers of the fantastic Ann Lee are about to be scattered and will soon be lost sight of in the busy multitude from which they once lived apart.—Balti-more Mirror.

FULTON AND CHINIQUY.

The Army and Navy Journal of March 5,

The Army and Navy Journal of March 5, says: "There is a wild Ishmaelite of a Baptist minister in Boston, named Justin D. Fulton, who has long wearied that city with his in-sane utterances. In a recent sermon he thus explodes: "McKinley has deserted God and betrayed Americans. The same I say of Tom Reed. Since the assassination of Abra-ham Lincoln by Rome there has not been such a horror as the destruction of the 'Maine,' Rome has in every chaplain in the Navy, a man who would toss a torpedo into the magazine of any ship in the Navy if he was so commanded. Has Rome Hoodooed McKinley?" We believe that the wild Ishmaelita does

We believe that the wild Ishmaelite does We believe that the wild is make the does not just now honor Boston with his pres-ence. He fell into disfavor with the Λ . P. A. contingent when he went out to Chicago at the time of the International Exposition to capture the World's Congress of Religions.

Tributed an incoherent mass of stuff in a paper called the Gridiron, of which he was the editor. The comparison need not be ex tended further than to say that Pratt and the barroe tended further that to say that that the use colorieurs have a strong family resemblance. They probably need care at home, for they cannot realize when they are the objects of ridicule, especially to the native French Protestant ministers, who, we are informed, posh posh the McAll movement,—Sacred Money Deriver pool-pool the McAll n Heart Review.

PROF. STARBUCK.

Catholic Universe.

Catholic Universe. Catholic Universe. Prof. Charles C. Starbuck of Andover University handles very severely slanderous isolow ministers who deliberately misrepre-sent the Catholic Church and faisify history. This remarkable Protestant scholar has con-tributed a series of papers to the Sacred Heart Review exposing and refuting the cal-unies uttered against the ancient faither by a class of preachers and writers whose per-formances cannot in charity be be regarded otherwise than as sins against the light. Among other counts of the indictment framed by Professor Starbuck is this one: — "Ansing, therefore, and the whole brood rivil and religious peace, are authantically shown to be guilty of utter perversion, inver-sion, retroversion, and distortion of the declarations of Pins IX. and of the doctrine of the Catholic Church. They bring forward, in utter defiance of the clearest proof to the outrary, an indescribably of us charge, cal-culated, above all others, to fire the blood of Pightement, spurt the very suzgestion of indecust efficience of Rome. And yet these invise to pulsish clear explanations of the auther defiance of Rome. And yet these invises the men that rend the are with their invises the men that rend the docts of the auther docts exace, and evisions of the outper efficience of Rome. And yet these invises the outpits he clear explanations of the auther the directions distanting the invises the men that rend the air with their invises the outpits he dreading designs of Rome. — We should think that with God's grace, when acts on the part of his fellow preachers, the Acts on the part of his fellow preachers, when acts on the part of his fellow preachers, when acts on the part of his fellow preachers, when acts on the part of his fellow preachers, when acts on the part of his fellow preachers, when acts on the part of his fellow preachers, when acts on the part of his fellow preachers, when acts on the part of his fellow preachers, when acts on the part of

N. Y. Freeman's Journal.

N. Y. Freeman's Journal. It is a mystery how a scholar who writes as Prof. Starbuck of Andover, has been writing on Catholic subjects for the last few years can remain outside the Catholic Church. He is following the example of William Cobbet. It is to be hoped that he will not follow it to the end. Let him rather follow Dr. Brownson. Even he hesitated for a time, thinking to con-vert the world to the Catholic faith and then march triumphantly in with the crowd. But he did not take as long a time as Prof. Star-buck has taken to see the inconsistency of such an enterprise. He soon saw that he needed him, and that his eternal salvation was at stake. When his great mind and pro-found learning led him up to this point, he saw that he could not procrastinate with a good conscience, and he hesitated no longer.

SUICIDAL ADVICE. It is rather queer to find the Dean of Can-terbury, Dr. Farrar, commending to the readers of the Iadependent the study of the Fathers. The English divine could not pos-sibly have pointed out to them a weapon more destructive of Protestantism than the writ-ings of the Greek and Latin Fathers of the Church. In fact, it was the study of their works that chiefly led to the Tractarian movement in England, half a century ago, when the Auglican Establishment was shaken to its center, and the pride of her universities took up their pilgrim staff and journeyed homewards. In those days the Patristic writings were being translated in Oxford from their Greek and Latin originals; and the learned men engraged in the task were set all agog by finding in those writings doctrines taught by no ther Church save that of Rome. A criti-cal examination revealed to them the astound-ing tact that St. Gregory Nazianzen, St. John Chrysostom, St. Aquestine, St. Jerome, and so many others up to the apostolic age of St. Clement, St. Lenating and St. Polycarp

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