A Last Farewell.

BY ROBERT A. WILSON (BARNEY MAGLONE).

Seen no more, forgotten never—thou whose image must forever
O'er my life-path cast a shadow of commingled bliss and pain—
Shadow of a visioned rapture that my spirit saw in vain.
Would that I had never met thee! would that I could now forget thee!
Since no changing fate can set thee as my lone life-star again—
Since my dreary heart is destined in its darkness to remain.

Thou wert as a fountain springing—laughing, flashing, sparkling, singing
In the dreary soul-Sahara where my spirit gasping stands,
And in vain one drop of coolness for its torturing thirst demands;
As I stooped to drink it vanished—from my burning lips was banished,
In the treeless, arid desert, swallowed by the thirsty sands—
Sands that form the red sepulchres of the simoon blasted bands!

Could I but again behold thee! could I only once enfold thee
To this hunger-wasted bosom that is famishing for thee
Like a doomed and dying sailor tossed upon a sailless sea.
But, no matter, all is ended; perished is the hope that blended
With my wild rapt dreams, so splendid—ended evermore for me—
Dark-eyed haunter of my spirit, let me dream no more of thee.

Here on earth asunder driven, parted as the poles of heaven,
Severed like the thunder-riven fragments of a blasted oak
Dashed upon the earth and shattered by the fated lightning stroke!
Never more—oh, never, never!—is there aught that can deliver
From the deadly drear sensation with which dreaming hope awoke,
When the lurid light of bitter life upon my spirit broke.

I must tame those wild sensations; I must hide those pained pulsations;
Nor give token of the torture that in silence preys on me
Like Alcides' fabled garment in its burning agony.
All I ask is, let me never dream again, but careless ever
On life's swiftly-rushing river float into eternity—
There, upon the shoreless ocean, I shall claim my right in thee!

Hearts that this vile world has blighted, souls that in this world are slighted,
Shall in the great unseen be righted—righting all that's here amiss;
In that world shall be united, severed hearts that bled in this.
There the souls that earth has riven to each other shall be given
Each to each a wondrous heaven of unspoken, speechless bliss—
Each shall there find in the other's love a fathomless abyss.

There no earthly whim divideth; where the mystic soul bark glideth
'Mid the stellar isles of glory, that bedeck duration's sea.
Thou on earth adored so vainly, thou shalt float along with me
On that voyage never ending, our two souls forever blending,
To eternal oneness tending, I shall sail along with thee.
Bright and beauteous, rare and radiant hope of my eternity!

DR. CAMPBELL ON GALILEO.

London Advertiser.

TO THE EDITOR:—I observe in Friday's Advertiser a synopsis of a lecture delivered by Dr. Cl. T. Campbell, of London, before the East Middlesex Teachers' Association, the subject being, "A Teacher of the Middle Ages." The lecturer spoke of the industry of Galileo Galilei, and of his successful studies in mathematics, astronomy, and the physical sciences, and eulogized this great discoverer and inventor as he deserved, for having maintained against powerful opposition the truth of the Copernican philosophy. So far Dr. Campbell was right, but he very unnecessarily and untruly represented the Catholic Church as having persecuted the great discoverer as a heretic for maintaining the truth. Against this part of Dr. Campbell's lecture I must enter my emphatic protest, and I request the use of a small space in your valuable columns for the purpose of enabling me to do so. The physical discoveries and inventions of Galileo have undoubtedly been of very great use, not only for the insight they gave into the mysteries of nature, but also for their practical benefit to man; and in sustaining the Copernican theory of the planetary motions, he was certainly right. I have no desire to detract from the honor due to the great scholar for his desire to make known the truth in this matter, but I do not think it fair or honorable to misrepresent the Catholic Church, by representing her the enemy of science, because of events with which the "Church" had really nothing to do, and even the "persecution" is a mere myth. Dr. Campbell says: "The Copernican philosophy was met by the combined opposition of the Church and quasi-scientists of the day." It is evident that the Doctor has quite mistaken the circumstances of the case. The Copernican philosophy was never opposed by the Church; but neither was it a dogma of religious faith. To appreciate the true state of the case, it is necessary to consider the condition of astronomical science at that time. It was then universally believed, both by Catholics and Protestants, that the earth was the centre of the universe. It was thought that this opinion was the only one reconcilable with Holy Writ. Of course, with the light of modern discoveries, it is now clear enough to all that the words of Holy Scripture were not intended to convey the idea that the earth is stationary; but in the time of Galileo these discoveries were not made. There were no telescopes worthy of the name, until Galileo himself constructed a tolerably good one in 1610, by means of which he was able to see Jupiter's moons. It could not be expected that astronomy could be in a very forward state. Hence the scientific world could do no more than theorize on the relations of the sun and earth and other planets to each other. Copernicus himself, in propounding his planetary theory, could not demonstrate it. He set forth many arguments in its favor, but scientific men acknowledge that the reasons he advanced did not prove it to be true. Galileo advanced additional reasons in its favor, but neither did he succeed in proving it satisfactorily. Not until after Newton's discovery of the attraction of gravitation was the Copernican philosophy really demonstrated. Copernicus had made a happy guess. It is, then, no great wonder that in Galileo's time there was great opposition to the new theory, and it is even scarcely fair to stigmatize as "quasi-scientists," all who opposed it. Besides, the words of Scripture certainly seemed to oppose the new system; so much so that to this day infidels attack the inspiration of Scripture on that very ground. Thus we read that Joshua said: "Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon; and the sun and moon stood still"—Joshua, x., 12, 13. Also: "He (the sun) as a bridegroom coming out of his bedchamber, hath rejoiced as a giant to run the way. His going out is from the end of Heaven, and his circuit even to the end thereof."—Psalms xviii., 6, 7 (Protestant Bible, Psalms xix). Knowing, as we all do to-day, that it is the motion of the earth on its axis which causes the apparent motion of the sun from east to west, it is all very well to say that these words of Scripture are spoken in the common language of men, but before the world had this scientific knowledge, it was natural to interpret these words as meaning that the apparent motions of the sun are real. Hence all who reverenced the Bible were very naturally shocked when they heard a theory advanced by some learned men, which apparently contradicted the plain words of Scripture. Hence, among others many pious Catholic priests and laymen found great fault with the new theory. But they were not alone in this. The Protestant clergy were equally, and even more zealous still in opposing it on similar grounds, as we shall see by their dealings with Johann Kepler. The Copernican theory was not opposed by the Catholic Church. Copernicus was himself a Catholic priest, and he taught his theory in Rome itself with the full approbation of the ecclesiastical authorities. His theory was taught in the "Roman (Jesuit) College," also in the "Sapienza," the Pope's own university, and in the University of Pisa, as a probable opinion. Copernicus was satisfied with teaching it, merely as a matter of science, and this he did while occupying a professor's chair in Rome, under the very eyes of the Pope. Pope Leo, the well-known patron of science, literature and art, far from discouraging him, summoned him to the Lateran Council to assist in the correction of the calendar, which was then under consideration; and, indeed, 40 years before Copernicus, a cardinal, Nicholas of Cusa, had broached the same theory of rotation of the planets around the sun, and had for his learning and ability been universally respected to the day of his death. This does not look as if the theory itself were regarded with horror by the Church or as if the Church were the enemy of science. Galileo, however, was not contented with teaching the Copernican theory as a scientific truth. He endeavored to urge it as a theological doctrine, and endeavored to force it as such upon the notice of the Pope and the tribunal appointed to take cognizance of doctrine. He even endeavored to procure their decision that the theory is the teaching of sacred Scripture. Galileo himself had been always honored by Pope and cardinals as a man of science, but his persistence in forcing the, as yet, undemonstrated theory as a dogma of religion brought him into trouble. He was ordered by the Inquisition to observe silence on the subject. The Inquisition was by no means an ecclesiastical tribunal. It was a state tribunal, and as such its decrees were to be obeyed. Thus Chamber's Cyclopedia (art. Galilei) says: "It is right to add that the congregation of the Inquisition by which Galileo was condemned is not believed by Roman Catholics to speak with the plenary authority of the Catholic Church, nor are its decisions regarded as infallible even by the most extreme ultramontanes." Galileo's imprisonment was but nominal, and his persecution is a mere myth. When he disobeyed the promise he made to that tribunal to desist from his former course, he was nominally imprisoned. The first place of imprisonment assigned to him was the dwelling of some of the principal officials of the tribunal, the Dominican Convent of the Minerva in Rome. Here he spent a week, occupying the rooms of one of his own intimate friends, attended by his own servant, and having the range of the whole house and gardens, and receiving as many visitors as he chose to see. Then he went to the Palace of Guicciardini, the Tuscan Ambassador, who was his great friend and zealous protector, and whose palace was in one of the best situations in the whole city. He himself wrote to one of his friends: "I have for prison the delightful Palace of Trinita di Monte." Here he remained for four or five months, at the end of which time he was told he was at liberty to leave Rome. As the plague was raging in Florence, Galileo's home, he wrote to his friend: "They sent me to my best friend, the Archbishop of Siena, and I have always enjoyed the most delightful tranquility. Now I am at Arcetra, in my native country. This was his own villa, near Florence, and here he remained without further molestation until his death. Certainly all this does not look like the bloodthirsty persecution to which one would imagine he was subjected, were we to judge from Dr. Campbell's lecture. The fact is, the Inquisitors were animated with a zeal; for what? Was it to prop up some Popish superstition? No, but to vindicate the truth of holy Scripture, which Catholics are so often accused of disrespecting. In fact, so far were the ecclesiastical authorities from desiring to suppress the teaching of the heliocentric theory, that Cardinal Bellarmine said on the first occasion, when silence was imposed on Galileo, that the case was dismissed, and that, if he spoke with circumspection, only as a mathematician, he would be put to no further trouble. He was desired merely to avoid making of it a question of theology. Galileo was not an inspired prophet sent to deliver to the world a new revelation, so that it was not to be expected that his improved theories would be received as divine teaching. He made a mistake in supposing that this would be the case. It could not be expected that the commonly received interpretations of the texts of Holy Scripture would be abandoned without very distinct and positive proof that it was based upon an error of fact. That the Church was not an enemy to the theory as a scientific probability is evident from the fact that the book "De Revolutionitus Orbium," in which the theory was propounded by Copernicus, was issued under the patronage of Pope Paul III., to whom it was specially dedicated by the author. It will be seen from the treatment of Johann Kepler that the fear that the new theory might cause disrespect for the authority of Scripture was not confined to Catholic theologians. In the year 1596 Kepler, a German Protestant, a cotemporary of Galileo, wrote a book in which he undertook by argument to demonstrate the truth of the same theory. This book had to be submitted to the academical senate of Tubingen before it could be printed. The unanimous opinion of the Protestant divines composing the senate was that it contained a damnable heresy, because it contradicted the Bible. Kepler maintained that the passages of the Bible in question were capable of being interpreted in such a way that they would not be contradictory to the astronomical theory, and, clearly, on the principle of the right of everyone to explain the Bible for himself, Kepler should have been permitted to retain his views and publish his theory; but the divines adhered to their condemnation with more bitterness than before, so that it was necessary for his intimate friend, the Duke of Wurtemburgh, to interpose in his behalf. However, even the authority of the Duke did not protect him from the annoyance to which he was subjected by many of his clerical opponents, so that he was obliged to take refuge from them in Prague, in a Catholic country. Surely, if the treatment of Galileo proves hostility to science on the part of the Catholic Church, the condemnation of Kepler proves the same hostility on the part of Protestantism. The Catholic Church, Mr. Editor, has shown herself the friend of learning. She has always erected schools wherever her authority was established. Most of the great universities of the world were established under her auspices. Oxford, Cambridge, Pavia, Rome, Paris, Louvane, etc., all owe their establishment to her earnestness in the encouragement of learning; her Popes have always been foremost in patronizing the learned. It was at the very period that Dr. Campbell describes that a Pope, Gregory XIII., called to his aid all the lights of science to reform the calendar on scientific principles and that the College of the Propaganda was established, which has done so much for philological learning, and other periods before and since have been no less remarkable for her zeal in the same glorious cause. Thanking you for your kind courtesy, I am, Mr. Editor, yours sincerely.

P. CORCORAN, P. P.

Parkhill, 15 November, 1884.

IT IS ALWAYS BEST TO TELL THE TRUTH.

"Lost your situation? How did it happen, my boy?"

"Well, mother, you'll say it was all my own carelessness, I suppose. I was dusting the shelves in the store, and was trying to hurry up matters, and sent a lot of fruit jars smashing to the floor. Mr. Barton scolded and said he wouldn't stand my blundering ways any longer, and I packed up and left."

His mother looked troubled.

"Don't mind, mother, I can get another situation soon, I know. But what shall I say if they ask me why I left the last one?"

"Tell the truth, James, of course; you wouldn't think of anything else?"

"No, I only thought I'd keep it to myself. I'm afraid it might stand in the way."

"It never stands in one's way to do right, James, even though it may seem so sometimes."

He found it harder than he had expected to get a new situation. He walked around and inquired, and he felt almost discouraged, until one day something real seemed to be waiting for him. A young-looking man, in a clean bright store, newly started, was in want of an assistant. Things looked very attractive, so neat and dainty, that James, fearing that a boy who had a record for carelessness might not be wanted there, felt sorely tempted to conceal the truth. It was a long distance from the place from which he had been dismissed, and the chances were slight of a new employer hearing the truth. But he thought better of it and frankly told exactly the circumstances which had led to his seeking the situation.

"I must say I have a preference for having neat-handed, careful people about me," said the man, good-humoredly, "but I have heard that those who know their faults and are honest enough to own them, are likely to mend them. Perhaps the very luck you have had may help you to learn to be more careful."

"Indeed, sir, I will try very hard," said James, earnestly.

"Well, I always think well of a boy who tells the truth, even though it may seem to go against him. Good morning, uncle; come in sir."

He spoke to an elderly man who was entering the door, and James, turning found himself face to face with his late employer.

"Oh, ho!" he said, looking at the boy. "Are you hiring that chap, Fred?"

"I haven't yet, sir."

"Well, I guess you might try him, if you only," he added laughing, "keep him from spoiling all the wet goods and smashing all the dry ones; you will find him reliable in everything else. If you find you don't like him I'll be willing to give him another trial myself."

"If you think that well of him," said the younger man, "I think I shall keep him myself."

"Oh, mother," said James, going home after having made an agreement with his new employer, after such a recommendation from his old one, "you are right as you always are. It was telling the truth that got it for me. What if Mr. Barton had come in there just after I had been telling something that wasn't exactly so!"

"Truth is always best," said his mother, "truth, the whole truth, and nothing but the truth."—Catholic Child's Company.

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GOLDEN JUBILEE OF THE REV. JOHN DAUDET.

Silver Jubilees are now of so common occurrence in this country that they have lost much of the interest they had when less frequent. Golden jubilees, however, among priests on the American missions, where trials and difficulties and hardships are the almost common lot of priests, are extremely rare. Hence when in God's providence one of his ministers is thus favored with longevity, it is but proper that an event of so rare occurrence receive more than a passing notice.

For the first time in the history of the diocese of Cleveland one of its priests has been thus signally favored, in the person of the venerable and most respected Father Daudet, pastor of Immaculate Conception church, Grafton, who on last Sunday completed his fiftieth year in the holy ministry, having been ordained October 26th, 1834. It was indeed a day of much rejoicing for the members of his devoted flock, and many a fervent prayer was offered by them for the welfare of their beloved and aged pastor. As his many friends of the clergy were debarred the pleasure of offering him their felicitations on the anniversary itself, because detained in their respective parishes for their Sunday duties, they arranged to visit him on the day following and evidence their congratulations by word and gifts. Monday evening, 27th inst., a large number of priests from Cleveland and various parts of the diocese assembled at the pastoral residence, Grafton. Hearty and sincere were the words of greeting and good wishes extended to the venerable Nestor in the ministry, who, in spite of advanced age, and the fifty years of honest, hard work in God's vineyard, looked hale and hearty, with every indication of a goodly number of years of active life yet in store for him.

After greetings the Very Rev. Vicar General Boff, in the name of the assembled clergy, as also of those who were unavoidably absent, presented to Father Daudet a costly chalice, studded with precious stones, a beautiful set of cruets, suitably engraved, an elegant missal, and a very handsome stole (this last, a gift of the Rt. Rev. Bishop Gilmour) and made the following presentation address:

We have met here this evening Rev. and dear Father Daudet to offer you our sincere congratulations on the fiftieth anniversary of your priestly ordination, to celebrate your Golden Jubilee.

Our chief, the Rt. Rev. Bishop, joins in our best wishes, and sends you, by his Rev. Secretary, a beautiful stole.

As the spokesman of my Rev. Brethren, I am glad to say that we are happy to venerate the gray-haired hero of this day, who for fifty years has honored the priestly character by his sacerdotal virtues, and the daily sacrifices of his life, spent for the salvation of souls.

As a token of our joy, and a pledge of our respect and esteem, allow us to offer you a chalice, a set of cruets, and a missal, which you will use for many years to come, we hope, in the celebration of the Holy Sacrifice of the Altar, at which we beg a memento, not only we here present, but all the priests of this diocese, who form one of the great families in the Church of the living God. When you shall have passed the threshold of eternity, and shall have received the reward of your labors, we beg you to remember, in the bosom of God, those who are still fighting the good fight in the battle of life, that they also may, with you, enjoy God's beatific vision forever.

The venerable priest was visibly affected. The visit was expected, because announced, but the presentation, so quietly got up and kindly made, was to him a complete surprise, so much, that he was at a loss for some moments what to say in response to this expression of good will on the part of his reverend brethren. His discomfiture was greatly enjoyed by the donors, as his faltering reply to the address of Father Boff was eloquent, even in its embarrassed utterance.

After an hour or two of most pleasant entertainment the guests of the evening departed with feelings expressive of the happy reunion, and with an earnest hope and wish that good Father Daudet might yet be spared many years.

Rev. John Daudet was born in Puy-en Velay, France, August 15, 1810, ordained October 26, 1834, by Monseigneur J. B. De Bouille, Bishop of Poitiers, came to America in 1848, and has been in the diocese of Cleveland since 1865. He had charge of Holy Rosary church, 18th ward, Cleveland, from 1865 to 1871, and is pastor of Immaculate Conception church, Grafton, O., since 1871.

The following is the letter addressed by Bishop Gilmour to Father Daudet:

Episcopal Residence.

Cleveland, Ohio, October 25th, 1884.

Rev. John Daudet:

DEAR SIR.—It is a matter of sincere joy for me to send you my blessing and congratulations on the fiftieth anniversary of your ordination to the priesthood. It is permitted to few to see their golden jubilee as workers for God, and to fewer still to have lived so long without stain upon their name as you have so well done.

I would be glad to bless you in person to-morrow, but will not the less bless you absent and pray that God may yet spare you for years to come to bless the diocese by your works. Yours in Christ,

R. GILMOUR,
Bishop of Cleveland.

Father Daudet for many years labored in the diocese of London, having had pastoral charge at Amherstburg.

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Yours truly, B. F. JOHNSON."

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Meetings.

IRISH BENEVOLENT SOCIETY—The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temple, at 7.30. All members are requested to be present. C. A. SIPPI, President.

CATHOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Albion Block, Richmond St. Members are requested to attend punctually. ALEX. WILSON, Pres., C. HEVEY, Rec. Sec.

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