

BISHOP SPALDING.

No one can read Bishop Spalding's work on Education and the Higher Life without being irresistibly reminded of Emerson. There is the same striving to make men to look to what is best and to do what is best. There is the same crystal-like manner of expression. There is the same casting aside of dross and tinsel and searching for the precious metal, Truth. He will not be satisfied that a man is in high place. He must be assured of that man's real worth. He does not admit that man can go on through life without cultivating a love of the beautiful and the good, and not be the worse for it. He does not pay homage to anyone so ever whose life is not one of labor and of learning. He regards all human institutions as amenable to change, when they fail to accomplish the public good, and is prepared to consign them to destruction when they operate to the evil of man's body and soul.

"All men," he says, "whether they know it or not, have an ideal, base or lofty, which moulds character and shapes destiny." This is the sentiment of a man who regards his fellow men not as a herd of led or driven cattle, but each of them as an entity, a person responsible to higher power for the faithful performance of a task assigned; and since man has an ideal whether he will or no, he is exhorted to seek the highest of all ideals, the living God, the infinite, the perfect.

He translates the old precept "labor is prayer," into another and equally true one. "Labor is knowledge." "Knowledge comes of doing," he says. "Never to act is never to know." What we are taught of the thoughts of others, of their actions, of causes and effects, is learning; what comes of our own experience is knowledge. He is the apostle of the persevering. Dear to him are the artist and the poet, striving for ideals of beauty and grace and conquering in that pursuit the cravings of the flesh.

Pleasure he regards as but an incident of life. It is good only when it is without search. He who seeks it will fail in his effort. The Bishop would have every youth become possessed of, or perhaps by, a lofty aim, and toward that aim to strive always. With Browning he places the aim before the success and thinks the struggle rather than the accomplishment is the great glory.

The man's passion, which comes not to boys or to youth, should be the search for truth. The Bishop will have no shams, no allurements, no compromises. The petty and trivial must be brushed aside. Appearances must give way to realities. He counsels the man who would be thought worthy, to work and to wait; to despise intrigue and noise; to be great if he wishes to be thought so. One has but to look at his own deep reflective eyes, at the dome above them, at the spirit showing forth above the flesh in every feature of his face, in every line of his countenance to see that here is not only one who preaches what is lofty but who practises it as well.

Of culture, and especially self culture, he is an enthusiastic advocate. "Culture is necessary." "We need it to make our lives less unlovely, less hard, less material." How unlike the ghastly despairing ignorance of Ingersoll, the suicide advocate, is his cry: "Oh the goodness and seriousness of life, the illimitable reach of achievement which it opens to the young who have great heart and noble aims." The young! Always the young. When Emerson was congratulated upon having reached his seventieth birthday he was sad, saying "From to-day I can no longer call myself young." Youth is not of years but of thought. As Coleridge has fit,

Life is but thought: so think I will
That youth and I are housemates still.

TWO FAMOUS PRELATES,

WHO ARE LEADERS OF THOUGHT.

BISHOP SPALDING,
OF PEORIA.BISHOP WATTERSON,
OF COLUMBUS.

Living in a country avowedly the most materialistic in all the ages he yet refuses to the material the first position. "The Bedouin who, sitting amid the ruins of Ephesus, thinks but of his goats and his pigs, heedless of Diana's Temple, Alexander's glory and the words of St. Paul, is the type of those who place the useful above the excellent and the fair."

And yet, withal he is of the present, or perhaps of the next century. He knows that in the adjustment of material things there may be wrong and injustice making to crush and degrade the ennobling spirit. He will not cry "Stand thou forever" to a system which may perpetuate these wrongs and this injustice. "The social organization, which makes the few rich and dooms the many to the slavery of poorly paid toil, must cease to exist; and if the political state is responsible for this cruelty, it must find a remedy or be overthrown; society must rest upon justice and love, without which they are but organized wrong."

As becomes a great controversialist, and like so many other great men in the Church, he is devoted to the investigation of scientific truth. Like them, too, he is not to be carried away by seeming divergences. "The immature mind is eager to reduce faith to knowledge; but the accomplished thinker understands that knowledge begins and ends in faith."

BISHOP WATTERSON.

When Bishop Spalding wrote "Saloons which stand like painted harlots to lure men to sin and to death, must be closed," he touched a key note in the character of the Bishop of Columbus. He too is one of those who take high ground regarding the responsibility of the citizen and the need of liberal education.

At the Catholic Summer School he laid down the true plan of society and showed that according to the plan of our Lord, society is to be regarded as a whole, its members being distinguishable but not to be separated from one another. True to the spirit of the Universal Church he refuses to regard the wealthy, the cultured and socially refined as being separated from the body of the people. He insists that all are bound together in one living and loving union, and must move on in sympathetic concert toward one common end.

Of wealth and the other social advantages he takes the religious, and at the same time, the democratic view that they are not a mere personal right, but are a trust from God for the good of the whole people. He teaches that the forgetting or neglecting of this solemn obligation by men who are endowed with especial advantages causes them to miss their great purposes in life and to make the conditions of the world which they are in

their way able to influence not better for their presence in it but rather worse. If a mission for doing good is confided to them and they are entrusted with exceptional means for accomplishment, in refusing to do all good in their power for the amelioration of the race they not only fail in the mission but are unfaithful to the trust confided to them.

It is to this selfish disposition he attributes much of the Social danger existing and impending. Exaggeration of class privileges and forgetfulness of the common good in this way give rise to many of the dangers that threaten peace and property.

It is not surprising that one holding these views as to the obligation of all classes to make together for the greater good, should take a strong position against the liquor traffic. At a great temperance convention to be held shortly in Chicago he is to be one of the principal speakers. It requires but a glance to be impressed by the strong unflinching aggressive nature of the man in a cause he knows to be right. Another American bishop tells of his meeting with an old negro who asked him whether the Catholic Church were not the True Church. Upon being answered in the affirmative the negro wanted to be told how it came that Catholics were so numerous in a trade so palpably opposed to the practice of virtue. On another occasion the same bishop, going to a large town to lecture on the work of the Church, was confronted by a list of liquor sellers. Of more than twenty, all but one were Catholics. No wonder therefore that the Church is active, and that the brightest and most hopeful among her priests and prelates are among the foremost advocates of the limitation of the evil.

Bishop Keane said recently that if the saloon insists upon being the incentive to a horrible public evil, it must be taken hold of and put in its right place. Public houses must be regulated so that they should be kept within the limits of public utility, and until that was done, while they remain what they are he could not help asking, in the name of God, how they could remain idle and unmoved.

The policy of the Church, however, has never been pharisaical. It does not cast off the sinner into outer darkness, but seeks by making his surroundings better to give him the saving advantage of example. This is the working principle of all the temperance societies in the Church. The fallen is never an outcast. His path toward better ways is smoothed for him. He is not treated like the heathen and the publican and shunned. He is assisted into well doing. He is made welcome among the elect and he experiences the beneficence of charity.

But when in societies under the patronage of the Church the elements of evil attempt to assume the upper-

hand, when it that has been warned in the bosom raises its head to strike and shows its poisonous fangs, there arises the need for another and very different plan of action, and Bishop Watterson is not only one of those who prove equal to the occasion, but he has made that occasion the instrument of good.

Everyone knows how, not long ago, against his expressed wish, a society in his diocese, officered by men engaged in the sale of liquor, exposed strong drink for use at their annual picnic. Hence came his edict against which an appeal was entered, and this, in its turn, was followed by the confirmation of the Bishop in the exercise of his episcopal authority by the Apostolic Delegate.

The intensity of the opposition to Bishop Watterson's course is the best compliment to him in the eyes of zealous temperance men. In him is recognized an adversary like to what Father Mathew was in Ireland before the famine destroyed his organization in Ireland and scattered the good seed to the ends of the earth where the fruit is even now becoming apparent. The slave holders of the South were not afraid of Webster and Seward. But when Sumner, representing in his own person an uncompromising North, went to the Senate, the forces of evil trembled. It is something of this same quality under the purple dress of a Bishop of the Church, which gives to Bishop Watterson the prominence he now holds in the minds of the people of this continent.

MacMahon and Manteuffel.

The Cologne *Gazette* has published several letters, which explain a curious incident of the Franco-Prussian war. That General Von Manteuffel and Marshal McMahon were very near fighting a duel in the fall of 1871 has been known generally for twenty years. The circumstances of their disagreement, which have now been explained, were these:

Manteuffel commanded the German army of occupation, which was holding certain parts of France until the war indemnity should be paid. McMahon commanded the army of Versailles. "I called upon Marshal McMahon on Sept. 9th," Manteuffel reported to the old Emperor, "and he refused to shake hands with me. I went the next day to Gen. de Cissey, Minister of war, and told him of the affair. I did not mention it to M. Thiers, because he, as a civilian in his high official position, would have complicated matters. I informed Gen. de Cissey that I felt aggrieved by Marshal McMahon's behavior, and that I have from him a declaration that in refusing the hand of a Prussian General he had not intended any reflection or insult. I thought it better to call upon Gen. de Cissey, who was at hand, than to send two Prussian Generals to the Marshal."

The result of Manteuffel's demand for an apology was this letter, addressed to him from McMahon's headquarters:

"Gen. de Cissey, the Minister of War, has just informed me that you felt aggrieved by what passed between us yesterday. I regret this, and can but laud the sentiments that you expressed. I declare that under the circumstances in question my intention was anything else rather than to be offensive to you. Please accept, General in Chief, the assurance of my high consideration.

"M. DE MACMAHON,
Duke of Magenta."

This letter served to keep the peace, although it did not allay the enmity which MacMahon and Manteuffel ever felt toward each other.

The universal prevalence of scrofula is a fact well known to physicians. The only medicine that has hitherto proved a specific for this dreadful complaint is Ayer's Sarsaparilla, which expels every germ of poison from the blood. You cannot begin to use it too soon.