## MAY 2, 1891.

## The Toys.

My little Son, who look'd from thoughtful

From his late south, wet. And I, with moan, Kissing away his tears, left others of my

Kissing away his tears, lett otters of my on;
on;
For, on a table, drawn beside his head,
He had put, within his reach,
A hox of counters and a rea vein'd stone,
A nice of glass abrated by the beach,
A bottle with bluebelis,
A bottle with bluebelis,
A bottle with bluebelis,
To comfort his sad beart.
Bo when that night I pray'd
To Good, and wept, and said :
A hot a fig an either heath,
A when at last we lie with tranced breath,
Not vesting Thee in death,
A d Thou rememberest of what toys
We make our joys, and

We make our j.yw, How weakly understood Thy great commanded good, Then, fatherly not less Taan I whom Thou hast molded from the

clay, Thou'it leave Thy wrath, and say, "I will be sorry for their childishness "

- Coventry Patmore.

THE GROWTH OF INFIDELITY IN GREAT BRITAIN.

THE POOR ARE THE VICTIMS OF THE BELFISHNESS OF THE RICH AND CULTURED.

Special Correspondence of the Pilot.

London, March 16 In all classes of E iglish society at the present day there is a disposition towards a speculative mood of thought. This is true in politics, in social matters and in religion. The new Liberalism has invaded every domain of life Religion has suffered most, because the old bulwarks of Protestantism having been loosened,—the old belief in Bible religion having been rudely shaken, Egglish Frotestants, so called, have now drifted out to ses, without an anchorage, on the expansive waste of their "viewiness."

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The higher classes have set the fashion in speculation. Take those time honored institutions, the universities. No longer are institutions, the universities. No longer are the college professors ordained clergymen. No lorger need a man swear to the Thirty-nine Articles. No longer need the under graduate make any profession of belief; he may make a profession of unbelief, it he prefer it. The fashion has been warmly imitated even in Scotland, where Presbyterianism threatens to die of the warmiy initiated even in Sociasia, where Preabyterianism threatens to die of the "dry rot." In the Uciversity of Glargow -founded by 1 us Catholics about a cen-tury before the time of the Reformation tury before the time of the isformation —a professor has just been delivering a course of lectures on the advantages of Panthelem over Christianity. The Incar-nation he regarded as allegorical. He did nation he regarded as allegoricsi. He did not allow the Bible any sort of superlor-ity over the sacred books of Hindostan or China. In abort, he implied freethinking, without professing it. Now, though they have not got so far at Oxford or Cam-bridge as to "found" lectures for the dis-bridge as to a found "lectures for the disboncring of Christianity, they have at least assented to the principle that a wniversity means " for all"-for anybody

whiversity means "for all"—for anybody who believes anything or nothing. Forty years ago it was thought disgrace-ful for a man to profess scepticiam, whether he were in high life or in low life. A professed belief in the inspiration of the Scintures was as much a creduction whether he were in high life or in low life. A professed belief in the inspiration of the Scriptures was as much a credential of a geniteman as of a Christian. Re-spectability meant church going and Bible-reading. In these days the more educated a man is supposed to be the more you expect him to be original in religious views. The beginning of this new temper was contemporary with the rejection of the re-institution of the Catholic hierarchy by Pope Pios IX Three new forces then began to contend in England : the Invitation of the Catho-lic Church to "return home;" the limita-tion of Catholic symboliusm by the new for forty years; and the result, up to the present time, is as follows: The Catholic Church bas swept all earnestness into her own garner; Ritualism has set up a sham Ohurch, which deceives nobody; while Freetbinking has declined to accept the only Authority it can respect, and which it acknowledges to be consistent with common sense. Hence a spirit of perpet ually combative speculation ; which, com pelled by sheer logic to despise Protestantiem, worships nothing but egoism and plous centiment. At this point science and philosophy At this point science and philosophy come to the rescue, to give a grand intel-lectual tone to infidelity. Scarcely any one knows anything about science or philosophy; but the great authorities on both subjects are paraded in the news-papers, and for two cents you can be informed what they do not believe. How easy and how self-flattering is this new religion ! Its literature is so emancipated and so progressive ! Here are a few of religion ! Its literature is so emancipated and so progressive ! Here arc a few of the titles of its popular books, daily advertised in shop windows in great thoroughfares: "The Folly of Prayer," "Bible Romances," "An Argument Against Free Will," "Heresy, its Moral-ity and Utility," "A Plea for Atbetem," "The Myth Christianity," etc. This sort of literature has a wonderful charm for the class of people who find it more easy to be speculative than religious. And how came it that such a literature how came it that such a literature should be even possible? The answer is that the final development of all Protestantism is processful the such all Protestantism is necessarily the com-plete overthrow of all dogma. The severest attacks on the Christian citadel severest strates on the clergy. Canons and have been from the clergy. Canons and deans, reverend professors and college dons, have sown the seeds of infidelity by their encouragement of speculation so that, when one Bampton lecturer preaches a sermon at Oxford, to show

towns, at which they listen on Sundays to the orations of clever infidels, whose credentials are that they are well crammed in infidel books. These lec-tures are publicly advertised, and even reported. Finding it more pleasant to frequent such institutions than to pass a Sunday without excitement or without amusement, workingmen fill up the long intervals between the opening of the public houses — not by attending the church services, but by imbibing athe-ism. towns, at which they listen on Sundays

been solicited to give their answers to this very simple question. Some work-ingmen have replied: "Because the services are so dull;" some, "Bicause the sernons are bad lectures;" some, "Because the cheap, seats are so uncom-fortable;" some, "Because a man must have a good coat to go to church;" some "Because the doctrices preached are so uncertain;" and some, "Because they want a day of complete rest." All these answers are really sound-within their common ground.

answers are really sound-within their answers are really sound—within their measure. There is manifestly no "obli-gation" to go to church — that ir, for members of the painfully elastic State Church. It cannot be of obligation to go to church when it is optional to choose your doctrines and your discipline, and optional to believe that there is One or a score of churches. Who shall blame the British workman for stay. ing at home? He knows that respectabilly since in the knows that respecta-bility is the motive power with the superior classes, and that that respecta-bility shuns him. Here, indeed, is half the solution of the whole mystery. Tae workman knows that there is no such

the solution of the whole mystery. Tae workman knows that there is no such thing as Catholic sympathy extending downward from the topmostranks to the very lowest; and he argues fairly that a Christian society which is not Christian is quite too despicable a sham to earn his homege. Natural religion being almost dead in social sympathies, super-natural religion has no help from natural sources, which in England are turned up-side down by "society." And yet the English workman is fairly intelligent; he is perhaps, too, as much in earnest as can be expected. He is the vic tim only of the profound selfishness of the superior classes. That selfishness of the superior classes. That selfishness of the superior classes, so that when we couple the two facts, that the superior classes are deeply rceptical and that they are also deeply conventional — or deeply selfish—we have no difficulty in perceiv-ing that that which does not exist in the superior classes cannot descend into the unvisited homes of the working classes. England is much more speculative than it is believing; and being at the same time endity up into a score of classee — not one of England is much more speculative than it is believing; and being at the same time split up into a score of classe: —not one of which will hear of fellowship with its next lower class—the only real groove of inter-communication is the newspapers, which that heaving vessel, there was not a soldier in that crowded troop ship, who treat religion as they treat politics, speca-

treat religion as they treat politics, specu-latively. Will things get better or get worse? The only bright promise is the generally increasing conviction that the Catholic Church is the only authoritative Christian teacher. I hear this conviction expressed on all sides. Pure Protestantism, as a nalional religion, has died out; it exists only here and there in fanatical minds. The nearest approach now to a national "form of faith" is that high section of the Established Church, which is called Ritualism. The question naturally been dead and buried for 1,500 years. It is Protestantism against the Living Voice of the Catholic Church, under the plea of reverent obedience to dead men. The mere accident that certain clergy men are of opinion that certain doctrines men are of opinion that certain doctrines were held to be apostolic by the early fathers, is no more obedience to living authority than a man's respect for his remote ancestors would be obedience remote ancestors would be obedience to his father living in the fibsh. It is evasion, private judgment, self. worship. Therefore, the Ritualists are the unconscious allies of Protestant free thinkers. The freethinking of the Ritualists happens to include some Oath-olic verities; yet the spirit of it, intellec-tually, is really a self-pleasing eclectic ism, and is therefore the very opposite of the Catholic faith. So that, painful as it is to say it, Ritualism must lead the masses away from the Catholic Church; since its major premise is, "There is no masses away from the Catholic Church; since its major premise is, "There is no living authority on doctrines," of which the corollary is, "There can be no auth-ority at all." Spiritually, a Ritualist may be a good man; yet, intellectually, his position is so contradictory—main taining there is only a fallible interpre ter of an infallible religion, and only a dead teacher of truths which need to be livingly taught—that the infidel or be livingly taught-that the infidel or be livingly taught—that the initial of the rectininker isughs him to scorn. No; Ritualism has stopped the way to the Catholic Church, as far as the masses of half educated Protestants are concerned. It has set up a fictitious refuge built on sand ; for, if there had been no Ritual. sand; for, if there had been no Ritual-ism the poor, old, worn-out, feeble Protestantism must have succumbed to the intellectual strength of the Catholic faith. Ritualism is, therefore, Oatholic faith. Ritualism is, therefore, the plous ally of free thought; plous, and often sincere, in its Orristian belief, but absolutely deadly in its autagonism to living authority. And since the principle of living authority is that one only principle which, intellectually, divides Uatholics from freethinkers who details of all private belief being purely accidenta). wise King of Jerusalem; and a cathedrai canon issues any essay of which the ob-ject is to make it clear that Biblical in-spiration has no reliable guarantee; we cannot wonder that the masses become "exceptical" in their own way, and that that way is a very free one indeed. The masses, or, more properly speaking, the working classes, have founded their clubs both in London and in the provincial

the living Church fallible; or professing a perfectly supernatural faith and life while saying that the Catholic Church has taught lies for fifteen centuries; the forthing of the perfect of the second freethinkers very naturally and very reasonable throw over the whole thing as very speculation, because Ritualism makes such a travestie of the Catholic faith.

THE CATHOLIC RECORD.

No doubt some eschest clergymen find their way through Ritualism to the true Church, of which Ritualism is the spe; but the means brook color that the heat show public houses — not by attending the church services, but by imbibing athe-ism. An inquiry has been going on for some time in the east of London as to "Why do not the working classes have themselves been solicited to give their answers to this yerv signale question. Some work: body but themselves. This is the very first postulate of all Ra longlism. Happily first postulate of all Ka Jonniam. Happed most Protestants are not consistent with their own principles. They believe in Christianity and they love it. Yet, for all those who affect to be rational more than plous, Ritualism and Freatbinking have a common ground. A. F. MARSHALL

ST. FRANCIS XAVIER, S. J.

ST. FRANCIS XAVIER, S. J. INOTE-The following glowing tribute to the Apostie of the Indies is from the pen of a protestant writer, Mr. J. W. Kaye, author of a work entitled "Christianity in India; an Historical Narrative "The passage selected bears internal evidence that the writer shared the popular prejudice sgains; the J-suits and misconception of their aims -that, in fact, he was not above attributing shameful crimes to men who, out of love for the souis of their fellows, had turned their backs upon the comforts and reflumments of rivitz ation and given up all for Christ. Mr. Kaye had evidently never asked himself that a tree is known by its francis, the Society of J-sus could broudce a Saint Francis North good fruit, and surely reason and com-mon sense should induce men to pause er-the anrecie of saints and whose garments other gain in the bood of maifyre. Yet, in pitts of Mr. Kaye's prejudice sgains if is sould is posted in the blood of maifyre. Yet, in pitts of Mr. Kaye's prejudice against it is sub-ing the anneois againt and whose garments work of a Jesui sgaint. As such it is sub-ing the set is known is solid to the scriptures of it. A stread in the blood of maifyre. Yet, in pitts of Mr. Kaye's prejudice against it is sub-ing the anneois of asints and whose garments oth gessage from his book is all the more work of a Jesui sgaint. As such it is sub-ing the same the spring of the year 1541

"It was in the spring of the year 1541 that the first missionary of the New Society of Jesus turned his clear blue orea for the last time months around society of Jesus turned his clear blue eyes, for the last time, upon the orange-groves of Spain, and set his face towards the shining Orient. A Portuguese vessel, destined to carry out to Goa a new Indian viceroy and a reinforcement of a thousand men, suffered the great hearted enthusiant to slink silently on heard enthusiast to slink silently on board, and to mingle with the noisy crowd of soldiers and mariners on her deck. No pleasant well-fitted cabin was there for him-no well supplied 'cuddy table'-no outfit that he did not carry on his did not inwardly recognize the great soul that glowed beneath those squalid No outward humiliation garments. No outward humiliation could conceal that knightly spirit; no sickness and suffering could quench the fire of that ardent genius. The highest and the lowest held converse with him; and the lowest field converse with him; and, abject, prostrate as he was, he towered above them all, slike as a gentleman and a scholar. And when, thirteen months after the vessel sailed out of the port of Lisbon, its rent sails were furled, and its stained cables coiled before the seaport of Gos, there was not contact and the seaport of Gos, there was not before the sesport of Gos, there was not one of the many enthusiasts who now, as they dropped down her weather stained and shattered side, shaped for themselves in imagination so brilliant a career in the great Indies, or heaped up such piles of visionary wealth, as stirred the heart of Francis Xavier. But his career was only that of the Caristian missionary, and the riches he was to gain were countless thousands of human souls.

himself with the bare deck as his home; a single cloak to shelter him in the four weather, and a few books to solace him in the fair. And now that he had reached the point at which were to commence his apostolic ministrations the same spirit of apostolic ministrations the same spirit of self-denial and self-dependence animated him in all that he did. He had prayed before his departure for more stripes; he had asked the Divine Godness to grant him in Iodis the pains that thad been fant. ly foreshadowed in his Italian career. He had carried out all sorts of briefs and crehad carried out all sorts of briefs and cre-dentials from regal and pontifical hands; and the Bishop now exgerly tendered him assistance, and pressed upon him pecuniary support. But he refused all these episcopal offsrs, and sought no aid but that of God. The more dangars seemed to thicken, the more appailing the difficulties that baset his path, the more agonizing the traits he endured—the louder, the more extract was his cry, 'Yet more—O my G dd !—yet more !' "Protestant 23al is only contemptible when it denies that Francis X wier was a great ma3. Delusions he may bave had, when it denies that Francis A vier was a great man. Dolusions he may have had, strong as ever yet wrought upon the human scul; but the true nobility of his nature is not to be gaineaid. He faced the most tremendous trials with a courage and a constaucy of the highest order, and prosecutei the most arduous and astound ing labors with an energy and a percever ance scarcely exampled in the history of mankind. He found himself suddenly mankind. He found himself suddenly thrown into the midset of a mingled com-munity of natives and Europeana, of wrich it was hard to say whether the one or the other were sunk in the deeper and more debasing idolatry. It was a privi-lege to him to endure hardship and to be beset with difficulty in the prosecu-tion of his great work. His cour-age rose as the objects in his path loomed larger and larger, and he waded age rose as the objects in his pain bound larger and larger, and he waded through the sea of pollution that lay be fore bim rs one who never feared to sink. He began his course by endeavor-ing to entice his countrymen at Goa into a purse way of life and as none since the

scholar ; and whether among the gay and gallant officers who surrounded the Viceroy of Pertugal, or among the degradel fishermen on the cast of Mala-bar, the gentle blood which flowed in bis with invested dire to bis presenter. bar, the gentle blood which flowed in bis vetus imparted digaity to his presence, softness to his speech, and the mast win-ning generosity to his actions. Waether, placing himself at the head of a band of oppresed Christians, he charged down, crucifix in hand, upon a maranding enemy, or whether he braved death in fever hespital and lazar-houses, perform-ing readily the most sidemung offices for

"Inst the doctrines he tanget may not have been the soundest—that his means of teaching were insufficient — that is knew "itle of the native languages — that he made converts who were in reality no converts — that he had overweening faith, not peculiar to the sixteenth cen-tury, in the efficacy of infant bandism are faith, not peculiar to the sixteenth cen-tury, in the dilacy of infant baptism, are facts which all history records, but no true history in a grudging spirit. The more insufficient his means, the greater the faith that entsined him. When Francis X wier went about the streets of Gos, or travered the uliages on the western cast traversed the villages on the western coast, bell in hand, its clear sounds inviting all who heard to gather round him and accept from his lips the first rudiments of Caris-tian truth; and when, with inalienable Eiropean accent, he enunciated a rude translation of the Apostles' Creed, and then of the Lord's Prayer and the Ten Commandaments, he did not believe that he, so unworthy an agent, so weak a vessel, could convert thousands of won-dering heathens to the faith as it is in Christ; but he believed that even a wasker vessel, even a more unworthy Christ; but he believed that even a weaker vessel, even a more unworthy agent, might, in God's hands, become a medium for the conversion of tens of thousands, and he did his best, knowing bor light are to be been weak it. thousands, and he did his dest, allowing how little it was in itself, but how great it might become if the Holy Ghost descended upon him as a dove, and birdlike accom-panted him in his wanderings. How far the panted him in his wanderings. How far the Divine Spirit may have worked in him, and for him, it is not for us in these day to determine. It was said that a miraculous gift of tongues was vouchasfed to him, that he raised the dead, and per-formed the morticias, but he was ton formed other prodigles; but he was too truthful, too real a man, to favor the growth of errors which the whole Catholic world was only too willing to accept ; and it would be the vilest injustice to fix upon the first Jesuit missionary the charge

dishonesty and insincerity, because among his followers have been lisrs and hypocrites of the worst class. "The proselytes of Francis X wier are numbered by his followers, not by tens, bat by hundred of thousands. He is said to have converted seven hundred thou-send unbellevers to the Christian faith. His converts were drawn from all classes, from princes to parishs. That the dis honesty or creduality of his blographers has greatly magnified his successes is not be denied; but, making large deductions on this score, there still remains a formid shis happen of nominal Constitution to able balance of nominal Caristianity to be carried to the account of the apo be carried to the account of the aposto His superhuman energies seem to have been attended with almost miraculous results. Idols fell at his approach; churches rose at his bidding; and the churches rose at his blatting, and the sign of the cross became the recog-nized symbol of fellswship among the immates of entire willages. From Gas he travelled southward to the pearl fisheries of Cape Comorin, and after succouring the poor people who had been driven thence to the shores of the Straits of Manaar, returned to the western coast, and commenced his labours with extraordinary energy and success in Travancore. According to his own ac Travancore. According to his own is count he baptised ten thousand heathe



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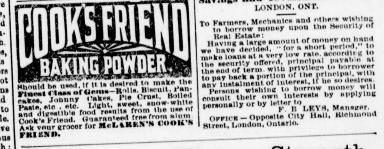
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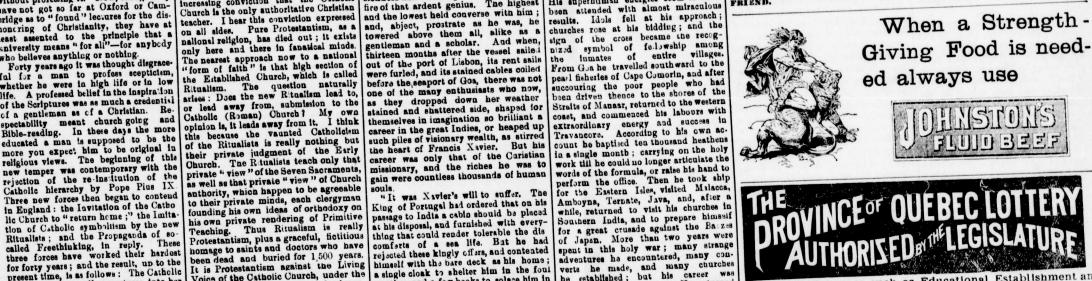
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