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AUG. 31, 1888.

Summer in Ireland. BY WILLIAM COLLINS. [For Redpath's Weekly.]

[For Bedpath's Weekly.] 'Tis summer in holy Ireland, And sunshine is on the land, And sunshine is on the land, And skies of blue, of the brightest hue, Smile down upon vale and strand; And fair as a young bride's blushes Is the amile of old Ocean's Queen, As she sits alone by the Western foam; In her robes of emerald green ! O, not on the earth's green bosom, And not in the circling sea, Sits another land so by bre and bland, Or a land so dear to me.

In the emerald vales of Munster. The thrush and the skylark sing, Their gladsome strain fils vale and plain As they soar on lightsome wing. And green are thy fields Tipperary, And bright the view of fair Ayondhu, Where its crooning waters flow. And 0! for one hour to wander. By the waves of Lough Lene to stray, The Shannon's tide, or Killarney's side, Or the shores of Kenmare Bay !

Or the shores of Remnare Bay : How bland are the cooling breezes That blow upon Corrib's shore, And bright the sky over Athenry, And the meadows of Oranmore. Croach Patrick's towering summit, In the swolight all aglow, In beauty beams o'er a thousand streams That sparkle in fair Mayo. Bright scenes where the soul will linger, And the weary heart find rest, Can Italia's skies, with her gorgeous dyes, Compare with the peerless West?

"Tis summer in Leinster valleys, And the breath of the perfumed gale Sheds fragrance down from hill-tops brow To the fowers in Avoca's vale; And the Wicklow glens are teeming With music, and love, and song. And in beauty and brightness beaming, The rivers glide along: Loved home of the Harp and Shamrock ! There is no land like thee, As seasons roll o'er my troubled soul, Still dearer art thou to me !

Still dealer art thou to he ? 'Mong the pleasant glens of Ulster, On the hills of Donegal, The sunbeams gleam on lake and stream, Wave, wood, and waterfall; From Antrim's glens to Farney. From Bann to the winding Roe, In regal green, shines each lovely scene, And sparkling waters flow. O' fair and beauteous Ireland. Bo peerless, proud and grand ! The purest gem in earth's diadem, And brightest, my native land !

And brightest, my intro namer, As you sweep over green Tyrone, Waft back to me o'er the surging sea, One breeze from my Irish home ! Waft back on your wings some token From the Finn and the Mourne fair, To tell to the weary exile He is still remembered there, For nearer still, and nearer You seem as the seasons glide. Aye, nearer to me and dearer Than all the world beside !

TWO PRINCES OF THE CHURCH.

AN AMERICAN PRIEST'S VISIT TO CARDINALS NEWMAN AND MANNING.

[Rev. P. W. Tallon of St. Louis, Mo., in the

Western Watchman.] A visit to England will remind any one of America, but it is easy to see this is an old country. It would be useless to speculate what the United States shall be when half

what the United States shall be when half the age of this nation. However, it is only natural to suppose that the influence which each country has exerted on the other in the past will grow wider and deep-er with time until the one becomes far more progressive and the other less fond of change. The English, too, know more about America and her institutions than any other people in Europe; sometimes. any other people in Europe; sometimes, indeed, the higher classes—for there are several classes here—know more than they several classes here—know more than they are willing to admit, and they will argue questions and deny facts FOR SHEER VANITY AND LOVE OF "OLD ENGLAND."

ENGLAND." so inter I have never met an Englishman who was not loyal to the land that bore him, but I cannot say quite so much for Ameri-grans. This may be learned abroad. Ten days in England convinced me that the work of the mission in this counter is a

was greatly stooped, and has lost all his upper teeth; but an abundance of white hair still remains and fringes a brow truly Grecian, which rises in beautiful proportion over a pair of quiet, blue eyes which have lost none of that brightness of immortal youth which belongs only to the good and great. I shall never forget the face. Our conversation turned on the state of the Chürch in America; and he state of the Chürch in America; and he state of the Chürch in America; and he state of the Church in America; and he said he hoped for great things from the promised National Synod; that synods were necessary, and that now every five years make a new generation. Having asked the question in regard to the Angli-can clergy in the United States, Cardinal Newman said:

"ANGLICANISM IS ONLY A SKELETON CHURCH."

CHURCH." CAUGACIAN IS IN A SHELFION CAUGACIAN CHURCH." Cardinal Newman has a great admiration for the Archbishop of St. Louis, and dur-ing our interview spoke of his piety and learning, and of his great kindness towards himself personally, and regretted he had never met him. After kissing his hands with reverence and fervor I begged his blessing, which he bestowed with a simple dignity worthy of a Roman Pontiff, and having reminded me not to forget my umbrella, he accompanied me to the door and smiled as I lifted my hat and entered the carriage, to the wonder of the driver, who had fallen asleep. I should have stated that Cardinal Newman said he was under great obligations to the American stated that Cardinal Newman said he was under great obligations to the American clergy and wished he knew how to repay them; and when I suggested that he should live many years for their sake he only said: "Oh! I am an old man!" Few men, I think, have a stronger hold on the affections of intelligent Englishmen to-day than Cardinal Manning, the other great ornament of the Catholic Church in this country. He is better known than Cardinal Newman; indeed he may be seen anywhere at almost any hour.

anywhere at almost any hour. HE IS AN ACTIVE, PRACTICAL, AGGRESSIVE

MAN, with wonderful tact and marvellous enwith wondering fact and marvenous en-ergy. In fertility of resources he can searcely be surpassed, while the amount of work he goes through daily would be simply incredible had we no visible re-sults. When I called on Cardinal Manning yesterday I was taken to a large reception room on the second floor. As soon as he finished some diocesan business

soon as he finished some diocesan business with his Vicar-General he came into the room in a hurry. Outside his cassock the Cardinal wore a black coat made like a wrapper and the crown of his head was covered with a red skull cap; his cassock was short and his bright red stockings were easily seen. Cardinal Manning is like his pictures. Quite tall and erect, his forehead is broad and high and his large head pressed his chin on his breast when in a sitting posture. The face is long and of an ashy paleness, while the color of his large eyes plainly tell the story of his bad health. The Cardinal was most cordial and talked in a rapid, business way as if he were thinking of business way as if he were thinking of his work all the while and in a hurry to before he should forget his train of thought. Among other things his Eminence observed, "AMERICA IS TO BE THE CATHOLIC COUNTRY

"AMERICA IS TO BE THE CATHOLIC COUNTRY OF THE FUTURE," and having repeated the words a second time, he broke in, "Oh ! what progress you have made; wonderful, wonderful !" His Eminence inquired for Archbishop Ken-rick and spoke of their long friendship, although opposed to each other in the Vatican Council; in fact the Cardinal was a interseted in this sphice that he asked Valican Council; in fact the Caranal was so interested in this subject that he asked me what I knew of the history of that great assembly. He glanced at me quickly and laughed at some of my re-

cans. This may be learned abroad. Ten days in England convinced me that the work of the mission in this country is a good deal like the labors of the clergy in America. In both countries the priests work hard, and in many respects the con-ditions under which the Church lives are much the same in both countries; yet it is very clear, even to the casual observer, that laymen of means are much more generous and take a greater interest in

CONTINUED. Let us now consider the position of these neo-Catholics after their conversion and the influence they have exercised. While the penal laws were in vigor, and profession of Catholic faith entailed loss of citizenship, fines, double taxes and other hardships, it was an heroic act for any man to take his stand among the conversed and condemned followers of oppressed and condemned followers of Christ. Even after the laws had been to a great extent abolished by the force of events, it was an immense sacrifice to become a Catholic. On the body to which become a Catholic. On the body to which they passed their influence was great. Catholics, from their long bo dage, were timid, reticent, sensitive to ridicule, while the convert who had not thus been "trained in shackles," but who had been wont to speak his mind fully and freely, and who felt a natural pride in being right, did much to give the Catholic body right, did much to give the Catholic body some of his own courage and outspoken frankness. He was often carried too far, and evoked bitterness and malice, but he did much to rouse his fellow-believers from the almost servile attitude which had become habitual to the Catholic body. From an early period in this century the Catholic body in many parts consisted of immigrants from Ireland, and it was swelled by successive tides of new-comers. The mass of the Catholic population here thus associated their faith with a foreign nationality. The descendants of the nationality. The descendants of the original Catholic body, and even the descendants of the earlier periods of immigration born in this country, timid from long oppression and not self assert-ing, soon found themselves put aside by the new comers and looked upon with a kind of suspicion for not entering into

kind of suspicion for not entering into feelings, which, from their American birth and education, they could not share, and which really had no relation to Catholic which really had no relation to Catholic doctrine, practice, or thought. They found themselves regarded by their fellow-countrymen, on the other hand, as belong-ing to a foreign and un-American church, and before many years the charge was directly formulated that to be a Catholic was to heleng to a foreign church counses. was to belong to a foreign church, connec-tion with which was incompatible with loyalty to American principles. If this position was difficult for Catholics born and reared here, who, however, had some and reared here, who, however, had some family tradition from their immediate progenitors, and could understand the feeling if they could not share it, this same position became a severe trial to the American convert. In the eyes of his Protestant brethren he was a kind of traitor, false to his country and its con-stitution, and as such shunned. He found himself thrown in with a class in whom religious were intimately interwoven with political ideas, and who looked with icalousy at any evidence of want of interest in the latter. It was doubtless due to the working of this element that many of the early converts, Kewley, Richards, Holmes, Thayer, Burroughs, Blyth, Allen, Cooper, went to Canada or to Europe to find more harmonious sur-roundings. Those who bravely lived their life here found themselves isolated, often painfully so. Cut off from the old circles in which they had moved, they learned how difficult it was to form new associa-tions among the adherents of their himself thrown in with a class in whom now diment it was to form new associa-tions among the adherents of their adopted faith. There were comparatively very few to give them the hand of fel-lowship, there being nothing in our Cath-olic churches like the membership in Protestant bodies, and none to welcome new-comers. Where the converts, buoyed up by strong faith, persevered, their children in many cases were less courageous, and the family lapsed back into Protestant-

ism. When, at a later period, the German

where he knows thoroughly those whom he addresses, he not unfrequently cuts deeply and mercilessly, believing that it is a case where the surgeon, to effect a cure, should use his instruments boldly. The early convert, the Rev. Mr. Thayer, in this way provoked controversies which created hostility instead of simulating calm and prayerful inquiry. He effected little here, comparatively. In the midst of a thoroughly Catholic population in Ireland, he effected wonders by his minis-try. Of late years there has been less controversy; and even our Catholic press, beyond occasional ebullitions, shows little temper or acrimony. where he knows thoroughly those whom temper or acrimony. Converts who have entered the priest.

hood have given some of the best and most zealous missionaries. That so many nood nave given some of the best and most zealous missionaries. That so many have been selected and recommended by bishops in different provinces for vacant sees, and appointed by the Holy See to the episcopate, proves the esteem in which their learning, ability, and exemplary life were held. Archbishops Whifield, Eccles-ton, Bayley, of Baltimore; Wood, of Philadelphia; Bishops Young, Tyler, Rose-crans, Wadhams, Gilmour, attest this. Among the clergy are the Congregation of the Paulists, founded by the Very Rev. I. T. Hecker, almost all converts, who, by their missions and their contributions to Catholic literature in various forms, have rendered essential service to the cause of truth. The Very Rev. C. I. Car-ter, Rt. Rev. Thomas S. Preston, Rt. Rev. George H. Doane, the Dominican Fathers French and Hill; Father Stone and other Passionists; Rev. Dr. Neligan, and many others, might be named, as priests who, Passionists; Rev. Dr. Nengan, and many others, might be named, as priests who, in the exercise of the ministry, or in im-portant positions, or by their pens, have done much to establish discipline, and make religion known and respected among those who are strangers to Catholic truths. The converts in the priesthood are gener-ally exemplary men, to whom the faithful accord all confidence, and who receive many converts into the Church, their own experience enabling them to understand and remove difficulties that beset the sin-

a experience enabling them to understand and remove difficulties that beset the sin-cere inquirer. That those who remain among the laity thave exerted a wide influence is unques-tioned. Dr. Brownson gave his Review to the Catholic cause. His earlier volumes show the progress of his mind, and his gradual familiarity with Catholic thought, that make them a study. Once firmly grounded, his philosophical essays were read and pondered among Protestants as no Catholic writings from the press of this country hal ever been. For many years in the numbers were regularly reprinted in England, exerting no little influence. His long acquaintance with the best American thinkers, and the drift of ideas that pre-vailed outside the Church, enabled him to bring his arguments home to their convic-ition. His hopes, at first, of the possibility of extensive convictions were great, and though in time he saw that conversions d were slow, and comparatively individual acts, he grew only the more earnest. Few h ventured to cope with him in argument, and the moral influence of his Review was such as no other Catholic writings had se ever possessed. That it counteracted at much error, and carried Catholic truth ever possessed. That it counteracted much error, and carried Catholic truth into quarters where it had never before reached, is unquestioned. Its influence is still felt, and the fact that a reprint of the most important articles is called for, shows that the essays still meet wants, and can effect good among a new generation of Americans. As editors of our Catholic papers, many

As editors of our Catholic papers, many converts have rendered signal service. Foremost of all is James Augustine Mc-Master, whose name has for years been identified with the Freeman's Journal, of New York, a paper regarded perhaps with greater respect than any other by Protest-ants, as an exponent of Catholic thought. Beckwith, Huntington, Wolff, Oertel and other converts also have, in the edi-torial chair, rendered good service. In the field of general literature, Dr. Ives did much, not only in his part of Maitland's Dark Ages, but in essays; Huntington, McLeod, Christian Reid, have elevated the

strumentality of great good. But mean-while the young men are slipping away, and converts familiar with the working of organizations like the Young Men's Chris-tian Associations, and aware of their de-fects, might be in many cases most service-able in what might be called Catholic home mission work. The parochial clergy, with the work before them, can not under-take this, and unemployed priests, whom our right reverend bishops might assign to such undertakings, are few. It does seem as if it were a field where experienced converts, and other laymen, might become of the potent auxiliaries, and thus men, whose services are now lost, might become of the strumentality of great good. But meanservices are now lost, might become of the utmost service in saving young men who for want of moral support and social help are shamed into neglecting their religious duties, and make shipwreck of the faith. The output of a great Catholic uni-

duties, and make shipwreck of the faith. The question of a great Catholic uni-versity has been raised, but colleges and universities cannot thrive unless the pre-paratory schools exist in greater number. In our large cities, while there are many academies or high schools for girls, there are comparatively few for boys. Balti-more seems to have but one with 100 pupils; Boston one with 220 pupils; New York four with about 1,000 pupils; Phila-delphia two with about 400 pupils. Evi-York four with about 1,000 pupils; Phila-delphia two with about 400 pupils. Evi-dently these figures do not approach the number of youth, sons of Catholic parents able to give them an education superior to that afforded by the parochial or the pub-lic school. To what institutions are the rest of the Catholic boys sent? There re seems to be in many parents a disinclin-r ation to send their sons to schools conduct-ed by religious; [!] and, on the other hand, there is a disinclination to establish secular exhools with simply a cleroyman as presithere is a disinclination to establish secular schools with simply a clergyman as presi-dent and spiritual director. Such in-stitutions, with salaried professors, neces-sarily entail expense, but if they can be made effective and will draw pupils, who are not now sent to Catholic schools, and whose salvation is at stake, great sacrifices whose salvation is at state, great sacrines ought to be made to maintain them. The experiment in some of the large cities would not involve much risk, if prudently managed, and such an institution, if it met the public want, would soon find endowments. It is not easy to believe that, while Protestants are constantly giving liberal donaticns and bequests to institutions of learning, wealthy Catholics are utterly indifferent. They cannot be so different from their Protestant neigh-bors that they cannot be interested in education. The subject is one beyond the limits of this paper, and it is intro-duced merely as noting a field in which converts of education and experience as as teachers may be employed to advantage. ought to be made to maintain them. The

GEORGE WASHINGTON'S DEVOTION TO MARY IMMACULATE.

"I Cannot love the Son Without Honoring the Mother."

If there be one name in the pages of history of which the human race may just-ly feel proud, it is that of George Washing-ton. The purity of his character as a man, no less than the splendor of his achieve-ments as a soldier and statesman, has won ments as a soluter and statesman, has won for him not only the esteem but also the admiration of mankind. However, like all men of unsullied integrity, his life is rather a subject of admiration than of imitation. As the days of chivalry are past, so too are the days of true patriotism To the descendants of the Catholic who

to the descendants of the Catholic who presented a congratulatory address to Wash-ington upon the event of his election to the Presidency, and who remember him with feelings of deeper admiration than any other body of citizens, it must have been a source of no little surprise and satisfac-tion to see, a few months ago, an item in a Catholic paper to the effect that he had special devotion to the Immaculate Mother of God. For myself, it aroused my at-

of eleven or twelve years of age-which he says was "about 42 years ago"- to the fam-

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"I expressed my doubts." "Do you not admire Washington ?" asked Miss Sarah.

asked Miss Sarah. "'Yes." "Well, he belongs to our church, and he honored the Virgin.' I remained incredulous. "I tell you, boy, 'said she, 'my mother often visited Mrs. Washington, and I my-self saw the picture of the Virgin hanging in the President's bedroom !'

"Thirdly, I had the pleasure of dwelling for years with Rev. Francis Vespre, S. J. Like most of the Fathers of Maryland Province, he was full of anecdotes; and fully a dozen times have I heard him tell that when Rev. Ambrose Marechal arrived in Philadelphia on his war to Baltimore " in Phildelphia, on his way to Baltimore," [where he arrived June 24, 1792,] "to be Professor in St. Mary's Seminary, being a man of letters, with letters of introduc-tion from leading men in France, he was tion from leading men in France, he was invited to breakfast, going to the library --which was the second story front room --to consult a book, it was necessary to pass through the President's bedroom, and Abbe Marechal, noticing a full-length picture of Mary Immaculate hanging at the head of the bed, expressed his surprise; when Washington answered: 'I cannot love the Son without homoring the Mother.' I know not if Father Vespre had this incident from the Archbishop himself, or if it was tradition among the had this incident from the Archbishop himself, or if it was tradition among the Sulpicians at St. Mary's. I know I often heard him tell the story, and, I think, once in the presence of an aged Sulpician who was present at the breakfast, and, on account of his better knowledge of the English language, acted as a kind of interpreter. I have read of this picture both before and since I wrote hastily the articles in the 'Woodstock Letters.'" In another letter he says: "I have a

articles in the Woodstock Letters." In another letter he says: "I have a growing impression that I myself have seen the picture." Another gentleman, well acquainted with the history of Phila-delphia, writes: "The story of the picture has long been current here."

To these arguments should be added the fact that the statement was never called in question even in the riotous days of 1844, or the Know-Nothing excesses of a few years later—a circumstance that is not without weight.

Whatever importance the reader may Whatever importance the reader may feel disposed to attach to this matter, it is not without interest. Whether Wash-ington was merely following the custom of some of the more ritualistic members of the Episcopal Church, or whether it was that his noble mind was naturally drawn to honor

"Our tainted nature's solitary boast."

may be a matter of speculation. How-ever, the more firmly we believe him attached to the Establishment, the less likely must it seem that he would do what is forbidden by the twenty-second of the Thirty-Nine Articles. But should not the provide an over unling Provi-Thirty-Nine Articles. But should not we who recognize an over ruling Provi-dence in all things see in this something more than a mere accidental occurrence ? Why did he select the Immaculate in preference to some other prerogative of the Mother of God as the object of his veneration ? Do not others stand out more prominently than this, which is by its nature abstruse, and which was not then so prominently before the public mind as it has been since its definition as an article of Catholic faith ? The Catho-lic student of American history is well aware of the providential manner in of God. For myself, it aroused my at-tention more than any other newspaper item I had ever seen; and while, like most readers, I looked upon it as doubtful, I yet determined to investigate the matter, and, if possible, arrive at the truth. Hav-ing failed to learn the origin of the item, I wrote to a number of persons familiar with our history, to see what light they might be able to throw on the statement. But of those who favored me with a reply, no one seemed capable and councils, bear testimony to this, and, to the eye of faith, place it far above the range of more fortuitous events. This circumstance sheds a new light upon what might otherwise be looked upon as accidental. That Mary, who under that title has claimed and received the homage of her own children, should also claim the homage and become the tutelar angel of him who in the designs of God was to be the founder of American liberty, and the founder of a merican liberty, and the father of a country specially conse-crated to her Immaculate Conception, is a reflection that should fill the Catholic heart with feelings of joy and gratitude. I have thus given what little I have been able to collect on this question: and while I admit that it does not amount to an absolute demonstration, yet I think that it is more than sufficient to carry conviction to a candid mind, and may at the same time be the means of stimulating to further inquiry and eliciting further informa-tion. And though others may not attach the importance to it which I freely confess I do, the narrative will not, I trust, be uninteresting to the general reader.--Rev. A. Lambing in the Ave Maria.

THE CATHORIC RECORD. THE CATHOLIC RECORD.

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them at the throat. Cardinal Manning loves England, and humanity as well, but he loves God more, and thinks any sacri-fice too little which bishops and priests can make to induce men to think of their generous and take a greater interest in the welfare of religion and education in England than they do in America. With few honorable exceptions, WEALTHY CATHOLICS IN THE WESTERN souls, or to win them to the Church. To him the Church is indeed the Bride of STATES HAVE DONE NOTHING FOR

the Church are carried out in a most

Christ. Cardinal Manning might be likened to a mountain river which never RELIGION. RELIGION. Here in England Catholics give half their fortune to the Church. In one more particular at least, the Catholic Church here is far ahead of the Church in the here is far ahead of the Church in the overflows its banks, although it rushes, leaps, and hurries to the end of its course, gathering strength and volume as it goes; Cardinal Newman, on the other hand, might be compared to a placid lake in an United States-I mean in the matter of organization. Synods are of frequent oc-currence, everything is done in order open forest with the glory of sushine upon its waters, while its depths are known to no man. P. W. T. priests are not strangers to each other, while the ceremonies and public offices of

Decay of Protestantism.

exact and dignified manner. I have been in several countries, but I have never been so much edified anywhere as I have been In the first quarter of the present cen tury rationalism had its first head-quarby the way in which the public services of the Church are conducted in England. ters in Tubingen. Of late years, however, Tubingen has been out-distanced by Hol-Wednesday last I visited Birmingham, one of the great manufacturing towns o land, where Kuehser and others have it all their own way. It would now appear that the liberal and destructive tendency England, took a carriage at the station and drove out three miles to Edgebaston, the beautiful suburb where Cardinal Newthat the hoeral and destructive tendency of those men who were supreme at the great national university is working sad havoc with the National church. Young men sent to study theology with a view to The sound of the bell brought man lives. The sound of the bell brought a servant in a blue coat with brass but-tons to the front door of the oratory, and he led me into a small room with a con-fession box in one corner, furnished after enter the ministry are quickly weaned from their purpose. At the present moment, it is stated on reliable authority, the manner of similar apartments in all the manner of similar apartments in all religious houses. In answer to my letter of introduction asking an audience, the good Cardinal sent Father Norris to me with word that if I could wait a few there are 266 parishes without pastors. The ministry, it appears, are divided into three categories—orthodox, moderate, liberal or moderns. The latter are rationmoments he should be pleased to see me. alists. The ministry representing the three A peculiar sensation came over me at this parties in the order named are respect-ively 563, 355, 397. The activity and the announcement, a thousand thoughts rushed through my brain. energy, however, are with the rationalists, and their numbers are rapidly on the in-WHOM COULD JOHN HENRY NEWMAN LOOK LIKE ? What should I say ? Presently the tot-

crease. It is not possible for a church to prosper when faith in the divine oracles is discountenanced and discouraged from the chairs of theological professors.—N. Y. Herald Y. Herald.

What should I say I Presently the tot-tering and uneven steps of an old man were heard in the corridor, when the ser-vant opened the glass door and I stood in the presence of his Eminence, Cardinal Newman, the greatest living man who speaks the English language, and one of the first scholars of this or any former age. Indulgent parents who allow their chilaren to eat heartily of high-seasoned food, rich pies, cake, &c., will have to use Hop Bitters to prevent indigestion, sleepless nights, sickness, pain, and, perhaps, death. No family is safe without them in the house.

the first scholars of this or any former age. The Cardinal wore an ordinary priest's cap of scarlet, a plain black cassock with coarse, red cincture without fringe, low shoes with buckles and scarlet stockings. Although in his eighty-first year, Cardinal Newman is still vigorous enough in his appearance to warrant the hope of his living some years. Instead of being em-barrassed, the simple manner and the kind words of the Cardinal made me feel quite P. J. Puppy, druggist, of Newbury, writes: "Dr. Fowler's Wild Strawberry is just the thing for Summer Sickness. I sold out my stock three times last summer. There was a good demand for it." Dr. words of the Cardinal made me feel quite at home. I looked at him closely, with-out, however, staring him, and noticed he ach and Bowel Complaint.

immigration assumed such immense pro-portions, a body of German Catholics grew up, and here came, in addition, another national feeling, with a foreign language, different modes of thought, different religious practices. A Catholic, in a part where this element predominated, found himself lost unless he acquired the language and identified himself with the hopes and desires of Germans. Even now, one finds in German Catholic papers the most contemptuous allusions to American and Irish Catholics.

and Irish Catholics. To foster these national feelings unduly is a great mistake. They breed animosity; and as the rising generation will be Ameri-can in feelings, they must look upon this as their country, and if their religion is a matter of nationality, it will expire with it. The children of the present generation will be treated by the body of immirrants.

will be treated by the body of immigrants,

will be treated by the body of initigrants, in their day, as Americans, whether con-verts or Catholics by origin, are now treated, and many will fall away, as, in fact, many are daily falling away without an effort being made to save them. It is really a canker eating away the life of the Church in the United States.

of the Church in the United States. Those who labor mainly among Catho-lics of foreign birth, as well as such Catho-lics themselves, rarely form a conception of the extent to which we Catholics, as a body, are regarded by the people of this country only as a sort of foreign camp in their midst, who will in time scatter and be lost in the mass of the Protestant, or at least non-Catholic monulation. Though least non-Catholic population. Though the census will show that the Catholic far the census will show that the Catholic far exceeds the foreign population, only part of which is Catholic, it is not easy to con-vince or disabuse them. Many things which they see and know keep up the delusion. A Protestant will point to the map and say: "Where are your American Catholics? The whole country is laid off in diocesse as though you owned it, but in dioceses, as though you owned it, but how is it that your Popes have never found an American Catholic fit to occupy a see west of the Mississippi and Lake St. Clair? There are thousands of miles where no American-born bishop has ever been

seen." Better, perhaps, than any others the converts know and appreciate the feeling of the non-Catholic public towards us, their efforts to entangle our weaker brethren, their own uncertainties as to faith, their doubts and delusions. It is a trite saying which ascribes intemperate zeal to saying which ascribes intemperate zeal to converts; for men who have undergene great mental trials, whose consideration of a topic has been absorbing, cannot treat of it languidly. A man who has gone through this course must be energetic,

Inclueod, Christian Reid, have elevated the literary standard of Catholic works, but we can not claim any to compare with Newman, Faber, or Adelaide Proctor. The community founded by Mrs. Con-nelly and which exciting the statement of the state

nolly, and which contains many, like her, converts to the faith, has, though it has acquired little extension in this country. exercised a most decided influence by the thoroughness of its system of education, full of sound practical sense and solidity It is the very reverse of the superficial, and aims to ground the pupils thoroughly in literature, art, and a knowledge of religion, its doctrines, history, and worship, as well as in all the graces of true womanhood.

The influence of a woman like the late Mrs. Peters it would be hard to measure. She was foremost in so many good works, projected and carried out so many that seemed hopeless, was so untiring, without presumption, humble, devoted, and faithful, that her influence was remarkable. Nor is she alone. In various parts of the country women, in and out of the cloister, in all walks of life, who have learned the beauty of Catholic truth, are exerting an influence that is not recorded, but that Catholics in every city and town will re-

Catholics in every city and town will re-cognize and admit. Still the position of the convert is often attended by great trials. A Protestant clergyman becoming a Catholic gives up a livelihood, and by his training and former life is unfitted for secular life; if married, he can not ordinarily become a priest, and there is no avenue open to him. We have no college professorships to bestow, no associations for mission or benevolent work, giving offices which such gentlemen could fill, as almost all such work with us is effected through religious communities. It was once proposed to form a body of catechists, or inferior clergy, in order to employ such converts and make their abilemploy such converts and make their abil-ities effective. There is a want which we have already indicated of associations, perhaps on the plan of the St. Vincent de Paul Society, in which the main object would be to look after young men, and by the power of example keep them within the fold, obtain occasionally employment for them; where necessary, withdraw them from dangerous positions. The Catholic for them; where necessary, withdraw them from dangerous positions. The Catholic Union seemed at one time destined to oc-cupy this field. The Council still exists, and labors to effect reforms, but the particular Unions, which the Council was sup-

a reply, no one seemed capable of supplying me with any re-liable evidence. When all hope appeared lost, I was agreeably surprised to see the following extracts from the "Woodthe following extracts from the "wood stock Letters," in the spirited controversy between the Rev. W. F. Clark, S. J., and Mr. M. I. J. Griffin, editor of the I. C. B. U. Journal, regarding Washington's alleged visit to St. Joseph's Church, in 1781. visit to St. Joseph's Chutch, in 1787. In those Letters (Vol. II. No. 2, page 86), we read these words: "Within a quarter of a mile of St. Joseph's, was the first President's house; and he who considered it no idolatry to have a full length paintit no idolatry to have a tull length paint-ing of Mary Immaculate hanging at the head of his bed, saying to a future Arch-bishop of Baltimore (Most Rev. Ambrose Marechal, D. D.,) I cannot love the Son without honoring the mother,' no doubt often directed his steps to the little chapel

many a courtly bow from the Father of his Country as he came from the chapel or the priest's house."

Here was something definite to build Here was something definite to build upon, and it appeared possible to arrive at the facts of the case. The "Woodstock Letters," I may remark, are historical sketches of churches in charge of the Jesnit Fathers, printed at the college of that name for circulation among the members of the Society rather than for the public in general. Those referring to St. Joseph's Church were wtitten by Rev. P. A. I——'S. J., a native of Philadel-phia, and for many years attached to St. Joseph's Church, about the year 1873. To him I accordingly applied for such further information as he might be able to furnish; and the result was several letters containing the evidence given.

"My authority," writes Father J____, "for the statement that the first President had a full length picture of the Immaculate Mother hanging at the head of his bed, and made the remark I have frebed, and made the remark i have ife-quently asserted that he made, rests on tradition . . . First, my earlier years were passed among many who had known Washington personally and socially, and many times I have heard mention of this righter?

As the second source of evidence, Father -refers to a visit he made when a lad A Vegetable Diet.

A vegetarian reports the result of his year's experience without meats. At first he found the vegetables insipid, and had he found the vegetables inspirit, and had to use sauces to get them down. As soon as he became accustomed to the diet all condiments were put aside except a little salt. The desire for tobacco and alcohol left him spontaneously. Then all his digestive functions became regular, and he found himself wholly free from headaches and bilious attacks. After three months a troublesome rheumatism left hin, and at the end of the year he had gained eight pounds in weight. He believes he can do pounds in weight. He believes he can do more mental labor than before, and that all his senses are more acute. For break-fast he has brown bread, apples and coffee; dinner consists of two vegetables, brown bread and pie or pudding; for tea he re-joices in bread and jam, with milk and water, and for supper bread, jam, cold pudding, and, as a luxury, boiled onions. Eggs, milk, butter and cheese are used only in very small quantities. The diet-est is a doctor, and his statement is draw-ing out many similar ones from medical ing out many similar ones from medical