

APRIL 10, 1898

The Pledge.

BY CARDINAL HANNING.

I promise Thee, sweet Lord, That I will never cloud the light Which shines from Thee within my soul, And make my reason bright; Nor ever will I lose the power To serve Thee by my will, Which thou hast set within my heart, Thy precepts to fulfill.

MASTERY DISCOURSE.

FULL TEXT OF ARCHBISHOP RYAN'S SERMON IN ST. PATRICK'S CATHEDRAL OF NEW YORK.

The following is the full text of Archbishop Ryan's magnificent discourse in the New York Cathedral, when Archbishop Corrigan was clothed with the pallium.

"Holy Father, keep them in Thy Name whom Thou hast given to Me, that they may be one, as we also are. And not only for them do I pray, but for them also who through their words believe in Me. \* \* \* In them, Thou in Me, that they may be made perfect in one, that the world may know that Thou hast sent Me."—St. John xvii., 11-20, 21.

Beloved Brethren of the Hierarchy and Clergy,

The first thought that strikes one on beholding the magnificent scene of this morning is the strange, impressive contrast it affords to another scene witnessed by most of us in this Cathedral a few short months ago. A great priest, who in his day pleased God and was found just; a high priest, who like the high priest Omas, was a good and virtuous man, modest in his looks, gentle in his manners, and graceful in his speech, who from a child had been exercised in all virtues, had fallen by the hand of death. His priests and people met in sorrow round his bier. This great Cathedral which he built, adorned and dedicated, clothed in mourning, seemed to grieve for him, and the grief seemed voiced in plaintive tones of the Mass of Requiem.

TWO UNIONS TO BE COMMENTED ON, ON THIS OCCASION.

We saw him, still clothed in full Pontificals, with the Pallium, the symbol of the plenitude of power, around his neck, descending into the "house of his eternity," into the Cathedral of Death beneath this sanctuary, where, from his darksome throne, Death rules the former rulers of the Cathedrals of the living. There he sleeps with his predecessors in this great See. Oh, how true it is that "God alone is great, and how little each individual man is gone, when every thing around speaks of him, when bishops and priests who he ruled so long, so wisely, and so gently, are congregated here, when the very marble pulpit in which I stand, and from which the word of God is to day for the first time announced, was his last gift to this Cathedral, and itself now an appropriate monument to the grace and solidity of his own eloquence. Were this a merely earthly pageant, and that an earthly throne, and your new Metropolitan an earthly ruler, I should be silent about the dead; but, as things are, memory adds a salutary impressiveness to this grand scene. Here, between Life and Death—Life essential within the Tabernacle, and Death beneath the Sanctuary—here, kneeling on the very grave of his predecessor, the successor of the dead Archbishop, receives the symbol of a power which never dies, communicated by the Church of the Living God, which shares his immortality. By this symbol is shown forth the unity of the Church through the supremacy of Peter and his successor. For, from the tomb of Peter and the hands of his successor, this badge of the plenitude of episcopal authority has come, and must be sent to every Metropolitan See in the Christian world. It symbolizes also another union—that of the new Archbishop and his beloved flock. It is formed of the wool of lambs blessed for this purpose. It is laid upon his neck, that he may bear with joy the lost sheep upon his shoulders and care for the weak lambs of his flock. To these two unions I desire to direct, this morning your kind attention.

PRAYERS GRANTED AND PROPHECIES FULFILLED.

There is not, in the entire Scriptures, a chapter of greater interest than the seventeenth chapter of the Gospel according to St. John, which contains the prayer of Jesus Christ to His Heavenly Father for His beloved Apostles, spoken the night before He suffered. Like all the words which He spoke, time has not diminished, but increased, their significance. His words on that occasion were at once prayers and prophecies. Now they are prayers granted and prophecies fulfilled. The chief petition of that prayer was for unity amongst His followers, and unity as a mark of His divine mission to the world: "I in them, and Thou in Me, that they may be made perfect in one, that the world may know that Thou hast sent Me." Not only did He pray for this union, but in the constitution of the Church itself He provided for its accomplishment. To effect it He selected twelve men out of the world, and to perfect it He selected one man out of the twelve, in order, says St. Jerome, to render schism impossible. "The primacy was conferred on St. Peter," says St. Cyprian, "to show the unity of the Church." No one has spoken more eloquently on this point than the illustrious Bossuet. "The Unity and stability of the Church are the offering of the Primacy." "The wise man," says Christ, "is he who built his house upon a rock, and the rains fell and the floods came and the winds blew, and they beat upon that house, and it fell not, because it was founded on a rock." Now, He Himself was about to build a house, against which the falling rain and rising

floods and pelting storms of centuries should beat in vain, and He seeks the great foundation on which it shall stand. Seeing one of His Apostles, He said: "Thou shalt be called the rock," and subsequently He said to the same Apostle: "Thou art the rock, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And as at the Tower of Babel God confounded the builders by destroying the unity of language, so in building this true Tower of Refuge, He restored at Pentecost the unity lost at Babel, and each man heard in his own tongue the wonderful works of God."

THE PRIMACY OF PETER.

On the very occasion on which the words of my text were spoken—the night before He suffered—He sat at table with the first Bishops of the infant Church. There was a being who had watched Him and his followers with anxious and malignant eyes. He had put into the heart of Herod the desire to slay Him in His cradle, but had failed. Now, he seeks the destruction in its infancy of the institution which he fears. Our Divine Lord, knowing that everything depended on unity, spoke to Peter first and then to the Apostles, ending again with Peter: "Simon, Simon, Satan had desired to have you, because you are the plural number—all of you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not, and thou being once converted, confirm thy brethren."

THE ROCK BY NAME AND APPOINTMENT IS MADE THE CAUSE OF THE UNITY AND STABILITY OF THE VARIOUS FOUNDATIONS BUILT UPON THE FOUNDATION OF THE APOSTLES.

In another figure, that of the sheep and the lambs, the same idea is emphatically expressed. On the occasion of another meeting of Christ and His Apostles—a meeting which took place after His resurrection from the dead, when the faith and love of His chosen few were intensified by that great event—He addressed the same Peter in these words: "Simon, son of John, lovest thou Me more than these?" Peter said to Him: "Yea, Lord, Thou knowest that I love Thee." He said to him: "Feed My lambs." Again He asked him "if he loved Him," and after a second profession He said again, "Feed My lambs." A third time He asked the same question, when Peter, grieved that He should seem to doubt His affection, appealed to His Omniscience as God, saying: "Lord, Thou knowest all things and Thou knowest that I love Thee." Then Christ said: "Feed My sheep, not only the lambs of My flock but those who feed the lambs," pastors and people.

BY WHAT COMPARISON.

This supremacy was not given to Peter himself, but for the benefit of the flock. Like the power to baptize and preach and forgive sins, it remains as an essential part of the Christian system. "Christ," says Bossuet, "could have not founded a perpetual Church on a temporary foundation." The presidency of this Republic did not die with Washington. The presidency was not instituted for Washington, but he was elected to the presidency, which was instituted for the States, and therefore to be perpetuated. WHAT THIS WONDERFUL UNITY IS, THE DISTINGUISHING MARK OF THE CATHOLIC CHURCH AND PROVES HER DIVINE ORIGIN. One may imagine a governmental unity where all submit to the same external rule: or even a sacramental unity, where all apply to the same sources of divine grace; but in intellectual unity on which we seek, descending into the "house of his eternity," into the Cathedral of Death beneath this sanctuary, where, from his darksome throne, Death rules the former rulers of the Cathedrals of the living. There he sleeps with his predecessors in this great See. Oh, how true it is that "God alone is great, and how little each individual man is gone, when every thing around speaks of him, when bishops and priests who he ruled so long, so wisely, and so gently, are congregated here, when the very marble pulpit in which I stand, and from which the word of God is to day for the first time announced, was his last gift to this Cathedral, and itself now an appropriate monument to the grace and solidity of his own eloquence. Were this a merely earthly pageant, and that an earthly throne, and your new Metropolitan an earthly ruler, I should be silent about the dead; but, as things are, memory adds a salutary impressiveness to this grand scene. Here, between Life and Death—Life essential within the Tabernacle, and Death beneath the Sanctuary—here, kneeling on the very grave of his predecessor, the successor of the dead Archbishop, receives the symbol of a power which never dies, communicated by the Church of the Living God, which shares his immortality. By this symbol is shown forth the unity of the Church through the supremacy of Peter and his successor. For, from the tomb of Peter and the hands of his successor, this badge of the plenitude of episcopal authority has come, and must be sent to every Metropolitan See in the Christian world. It symbolizes also another union—that of the new Archbishop and his beloved flock. It is formed of the wool of lambs blessed for this purpose. It is laid upon his neck, that he may bear with joy the lost sheep upon his shoulders and care for the weak lambs of his flock. To these two unions I desire to direct, this morning your kind attention.

SECULAR ASPECT OF THIS UNITY.

This unity has also its secular and social aspect. Because civilized society never can be perpetuated and preserved from disintegration without religion, and without a certain united religion, the men of thought in this age who have studied the "signs of the times" look with something of the instinct of self-preservation to the great united Catholic Church, and bear with respect, if not with reverence, the utterances of her supreme Pontiff. There is still hope for the world, whilst that voice from Christian Rome is echoed throughout the universe. Its teachers, that authority must be respected and obeyed, and teaches, at the same time, that the people have their rights, which should be recognized—that Christianity accepts all forms of government—kingly or republican—as having power from God to rule, and that God may send His prophet with oil to anoint the brows of kings or the foreheads of elected representatives of the people; for "all power is from God." Ungrateful and demoralized governments in Europe will yet find out that the power which originated and established social and national civilization is the unity power to perpetuate it, and will yet turn to Rome to save society from dissolution. In the words of a great non-Catholic poet:

Parent of our religion, whom the wide Nations have knelt to for the keys of heaven— Europe, repentant of her partried, Shall yet redeem thee, and all, backward turn.

Roll the barbarian tide, and sue to be foreign.

ROME'S GLORIOUS PRIVILEGE.

Civilization can only be preserved by religion, because only thus can the passions of the individual man be controlled by a power enough to enforce obedience to reason and religion. That power proved strong enough to stem the torrent of barbarism that swept down from the North in the great invasions. It subdued by converting the barbarians, and they in turn sustained religion, and one of these tribes gave its name to the glorious Gothic architecture which you admire above and around you to day. But the tide of Southern barbarism that now surges from within, is still more dangerous. It is the almost hopeless barbarism of a dying civilization that has known Christianity and affects to despise it, that with the rejection of the paternal has lost the many vigor and human virtues of the natural. Even this barbarism the united divine energy of

the Church shall overcome in time. Recently the world was started when the most Protestant nation of Europe asked the Roman Pontiff to act as umpire in a dispute which might have led to war between two great nations. I believe that this is only the first evidence that in the future the intellect of many now outside of the Catholic Church will recognize her mission of peace to human society, and like the great Pontiff Pius VII., she will yet triumph over her own degenerate children by the power of those once her enemies, fulfilling in the prophecy of Isaiah: "And the children of strangers shall build up thy walls and their kings shall minister to thee. No weapon turned against thee shall prosper. And the children of them that afflicted thee shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet and call thee the Lord of Hosts, the Son of the Holy One of Israel." Let us hope and pray that a glorious united Christendom will prove the fulfilment of this prophecy.

Thus shall Rome, as the centre of Catholic unity, become glorious as the sanctuary of civilization, as the centre of social unity also.

ROME AS THE NIOBE OF NATIONS.

Pagan Rome, as the capital and centre of unity of the pagan world, has fallen and no paganism of the nineteenth century can restore its lost glories. The writer already described this fallen State, and I know no more true description of the Rome of the Papacy than what contrasts with that description can present. He calls her the Niobe of nations:

Childless and crownless in her velleces, As they are within her withered hands; Whose holy dust was scattered long ago.

BUT SHE IS A NIOBE NO LONGER.

Not so Rome now, the centre of unity for the great Catholic Church. No "Niobe" is she, changed by pagan deity into a rock from which flowed the rivulets of her tears, as mythology relates, but the rock that sustains the edifice of civilization from which flow living waters of life and joy, to bring fecundity to the whole earth. Not "childless," for over two hundred and fifty millions of children of every tribe and tongue and people acknowledge, love and glory in her maternity. Not "crownless," for, as head of the Catholic Church, she bears the nuptial crown of the Spouse of Christ, and the crowns of apostles, martyrs, confessors, and virgins, hang as trophies in her shrines. Not "voiceless," for her voice has gone forth to the ends of the earth, and in every language is heard in rapturous holy song! It is heard teaching truth with like authority on the banks of the Amazon and the Mississippi as on the banks of the Yellow River. It is heard to day in the councils of nations invoked by very enemies to produce peace. No "empty urn," is here; for the ashes of the saints—the men who yet "rule us from their urns"—are enshrined in gold and silver upon her altars. No "withered" is here, but that strong arm nerved by the communicated energy of God, is still on his shoulders and in his right hand, with the anathema that withers and the blessing that fructifies and brings peace and union.

SIGNIFICANCE OF THE DAY'S CEREMONY.

The ceremony of the day is significant of the union of the new Archbishop with his beloved flock. It is his office to bear on his shoulders and in his right hand, to take care of the young and weak of his flock. He is the representative of the Good Shepherd, and you, brethren, as the members of the flock, should hear his voice with loving docility. I say to you, in the language of the Apostle, "Obey your Prelates and be subject to them. For they watch as being to give an account of your souls, that they may do this in joy and not in grief. And may the peace of God, who brought again from the dead the great Pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament, fit you in all goodness." Remember your Prelates, whose faith follows, containing the end of your conversion, Jesus Christ yesterday, to-day and the same forever.

DUTY OF THE FAITHFUL TO THEIR PASTOR.

And you, O priests of God! who minister in His name and are the dispensers of His mysteries and the guardians of faith and morality in this vast diocese, you have given to the people, by your allegiance to the ring of your vesture; you know your duty to him and are ready to perform it. You feel how pure and exalted are his motives of action and how gentle his motives. Stand by your chief in the great battle of the Right against the Wrong. Trust Him, for he acts only for God. Be loyal to him, and he shall always be true to you.

THE CHIEF PASTOR'S DUTY.

And now, Most Reverend Father in God and dear brother in Jesus Christ, I have only to say to you, in conclusion, to keep your heart fresh and fervent and humble as it beats to-day. This is the day and the scene of your triumph, but it is also, I know, the day and scene of your inward humiliation and solitude. "Go forth, my daughters of Zion, and see King Solomon in the diadem wherewith his mother crowned him on the day of his espousals." To day you are crowned by your mother, the Church, with the plenitude of Episcopal dignity espoused to this great See. But like the wise King of Israel, you are solicitous, and above all honor and dignity you pray for wisdom, that you may rule so great a multitude. From the height to which God has exalted you, look down on this great city committed to your spiritual care. Vast multitudes move through its great thoroughfares, but alas! how few think of the great God who has given wealth and power and happiness! Viewed from the supernatural standpoint, "How doth the city look solitary that is full of people, and the mistress of the nation is become as a widow!"

THE NEW ARCHBISHOP'S WORK.

It is yours to awake to a sense of religion and gratitude this great people. With the army of priests who surround you, you have to go forth in the name and with the benediction of God to oppose the forces of the triple alliance of the world, the flesh, and the devil. It is yours to infuse new spiritual blood into the great throbbing heart of this people. Your great predecessors have laid the foundation and built up the wall

of this diocese as they did of its Cathedral. It is yours to consecrate, and spiritually, as well as materially, to erect the majestic spires that shall approach next to heaven. It is yours to hold the helm amidst the storms of adversity in the past; it will be yours to steer the vessel in the far more perilous calms and fogs which material prosperity may in the future produce. Remember the account one day to be rendered of your pastoral charge. Our Lord did not say to Peter: "These lambs were Mine, now they are thine; feed them." No! He said, "Feed My lambs," still Mine, and only committed to your temporary care, and for which you shall account to Me at your peril.

I need not tell you that whilst you use all the knowledge, judgment and experience you possess, your watchword must be diligence in self and dependence on God.

THE REWARD OF THE FAITHFUL SERVANT.

Feel but speak the united sentiment of this great congregation, and of this diocesan province, of the prelates and priests that surround you, when I pray that the benediction of the Most High may descend upon your labors, until that day when the mitre that you wear shall be transfused into a crown of justice, and that you grasp shall, like the rod of the prophet, blossom with flowers everlasting, and your pallium be changed for the mantle of your royal, eternal priesthood, and your chair of authority for one of the apostolic thrones from which shall be judged the twelve tribes of Israel! And when your body shall descend beneath the earth, may your soul ascend and join the spirits of your predecessors in the land of the living! Amen.

LECTURE BY ARCHBISHOP LYNCH.

CONTINUED FROM OUR LAST.

But to come to America mainly through the presence of Irish Catholics and faithful Germans Catholicity has so increased that it now forms a most beautiful gem in the crown of the Church of God. At the commencement of this century there was one Bishop in America, now there are twelve Archbishops, sixty-four Bishops and Archbishops Vicars Apostolic, and nearly seven thousand priests, about twenty of whom are Irish or descendants of Irish; about fifty thousand nuns, and six thousand churches, seven hundred of which are dedicated to St. Patrick, and the famous Niagara Falls is protected on both sides by churches dedicated to his name. There are also 7,000,000 Catholics. Of the Bishops twenty-one are Irish and two of Irish extraction. Of the Catholic laymen 3,500,000 are Irishmen or their descendants. In Canada in the beginning of this century there was only one Bishop, where now there are five Archbishops, twenty six Bishops and Archbishops Vicars Apostolic, about 1,300 priests, and 12,000 nuns, and 2,500,000 Catholics, many of whom are Irish or descendants of Irishmen.

Let us now cite some particular examples of the rapid strides which religion has made through the instrumentality of the resuscitated Irish from the dry bones of their ancestors. A most notable one is that of St. Michael's Church, recently consecrated in New York. Some thirty years ago these noble, zealous, self-sacrificing, intelligent priests, Father Donnelly by name, with strong Irish blood in his veins, undertook to build a church and form a parish in a place then in the suburbs of New York. A few poor Irish laborers, mechanics, and shop-people were found scattered here and there throughout the district. Land and rents were then low. The good and zealous priest thought lots on which to erect a church. The finances of the poor congregation were heavily taxed, but they were equal to the emergency, and they contributed their money joyfully, knowing that they were giving to God and would be rewarded an hundred fold. The lot having been secured there was still a heavy debt remaining. Providence here came to the rescue, and friends outside of the parish generously lent assistance through the instrumentality of the pastor. Three rickety shanties stood upon the lots, they were quickly utilized for a chapel and poverty had ceased to be a burden. The good pastor worked on; the congregation rapidly increased; the necessity for a large church soon became evident. The great Archbishop Hughes blessed and encouraged the undertaking. This church again became too small to hold the congregation. There were still a few vacant lots around the church. Money had to be borrowed, interest paid, workmen's bills satisfied. The pastor spent many an anxious hour to know what should be done to meet demands, but the protection of Heaven and of St. Patrick and the Irish saints was always on hand, and the common schools to attend. The good pastor did not shrink at the difficulties before him when there was question of saving souls. A magnificent school for boys was soon erected, the girls' school not neglected, another school for them was brought from Ireland especially for the purpose. All these buildings cost the immense sum of \$1,133,000. The church being free from debt was recently solemnly consecrated by the Archbishop of New York. The Spiritual God was in keeping with the temporal. Bright secular priests, "4" joined religious orders, and "4" are at present pursuing their ecclesiastical studies at Troy or at Rome. The daughters of the truly Catholic Irish families of that parish are not wanting in religious vocation, "4" with the Sisters of Mercy, "4" Sisters of Charity, "4" Sisters of St. Joseph, and "4" as a Sister St. Dominic—"4" in all.

In contrast let us cite now another example of a small country village in our diocese. People writing home to England were accustomed to boast that there was no Papist in that place. After a few years an Irish Catholic girl was hired into a Protestant family. She brought with her the true faith of Christ in her heart, she loved His blessed Mother and her beads, which she said

most devoutly. A few Irish laborers followed. The conversion to the true faith of a very prominent Protestant lady occurred. She commenced a Sunday school, a good gentleman of the village gave land, and a neighbouring priest living 12 miles away undertook to build a little church. He collected means wherever he could. A congregation soon gathered, for, where there is a church and a very fair congregation, and, at present, have mass every 2 weeks. The first church with its beautiful ornaments, the work of the very talented lady we have already mentioned was burned down; but a Protestant church in the village was for sale safe from the torch of the incendiary, for it is right in the centre of the town. Let us now consider the vocations to the religious life. The Celtic mind is a sublime mind. God alone can satisfy it. Hence the great number that enter the sanctuary or become brides of Christ. The very sight of the sanctuary boys has converted hardened sinners. A gentleman came to me apparently in profound grief, "Father," said he, "I am a grievous sinner, I must confess before I return home, I cannot bear myself since I saw a boy at the altar looking so heavenly and pious at the blessed Sacrament during the benediction. In comparing my beautiful soul to my wickedness our Lord struck me with deep sorrow."

It has been often said by non-Catholics that the reason why so many Irish have entered the sanctuary is that there are few openings for them in the walks of secular life. This is a calumny. So many young men through the States of rich and respectable parents, offer themselves for the altar that the Bishops can hardly find places for them. Some young men of poor parents had so strong a desire to become priests, that they engaged in commerce or in other occupations but as soon as they saved money enough to pay their way in a college for twenty or thirty miles away, is almost miraculous. A young student once came to me on an Easter Sunday and said, "Father, this is the first time I ever heard mass on an Easter Sunday and I have never yet heard mass on Christmas Day. The roads are always so hard in winter and the church is twenty miles away." That young man afterwards became a good and zealous priest.

Children have preserved their faith under the most trying circumstances. Servants, boys and girls, scattered about and living in Protestants' houses have often brought salvation and property to the house of Jesus and to Conchobair, many have to travel for their faith. One little girl nine years of age was hired by a lady to mind her child. The little girl only knew the Our Father and Hail Mary and was taught by her mother to love God and His blessed mother and that there was only one true church. With this scanty education she was compelled to earn her bread far away from home, and the mother's care which she required. Her mistress was a very bigoted Protestant and did all she could to change the faith of the child. Father Proulx, in whose mission this child was heard of her suffering, he visited her and gave her a set of beads as a memento. The child treasured the beads in her bosom as a most precious gift. One day her mistress snatched them from her and threw them into the well so that the child could not get them. The poor child as often as she went to the well she shed tears over her beads. Hearing of this I sent for her and obtained a respectful situation. What shall we say of the faith of the Irish women and the sacrifices they made to bring up their children in the faith? It is beyond all praise. Some brought their children hundreds of miles to be baptized. In one case children were brought by their good father from the head of Lake Ontario in small boats to Kingston. I gave Holy Communion to a good woman at twelve o'clock in the day; she with her child came across the prairies seven miles to La Salle in Illinois where I was giving a mission. The poor woman herself was afflicted with chills and fever, and fearing she might die in one of these attacks, faith gave her superhuman strength and she accomplished the long journey on foot with her child in her arms, though often, indeed, compelled to sit down. In that strong soul there was perfect charity and love of God.

If we remember that we are born for eternal life and not for this one, these examples will not appear strange or exaggerated. "For what will it profit anyone to gain the whole world and lose his own soul. There are some we must acknowledge, who though not having given up their faith, yet have discontinued its practice, but it is only for a while for they all return again. The world itself despises the Catholic for it knows that the Catholic who does not practice his faith is a hypocrite, his life is a lie. Some Irish Catholics are a disgrace to their faith, but the wonder is that they are so few considering their state of former degradation superinduced by persecution and poverty. We shall next speak of the Irish Catholics in Australia.

TO BE CONTINUED.

If your children are troubled with worms, give them Mother Graves' Worm Expeller; safe, sure, and effectual. Try it, and mark the improvement in your child.

FATHER MATTHEW AND THE QUAKER.

There lived in Cork a very eccentric Quaker who was popularly known as Billy Martin. He kept a provision store in Patrick street, close to St. Patrick's Bridge. He was a fanatic on the subject of teetotalism, and made desperate efforts to get up meetings for its advocacy. But, good and benevolent man though he was, he failed; for, though his mission was in its essence a wise and wholesome one, he did not know how to hit the instinct of the people.

Yet Billy was something of a wag, though a Quaker, and the Irish like a man who can make a good joke. A person came into his store one day who had wagered that he would take a rise (to quote the local phrase) out of Martin. But he counted without his host.

"Could you sell me a yard of meat?" he asked.

"Assuredly yes, friend," was the reply. "How much will it cost?"

"A half-crown."

"Here's the money," said the joker, flinging the silver coin on the counter.

"Hand me the yard of meat."

Billy quietly and coolly put the money into the till. Then, stooping down he produced three pig's feet, and laid them before this novel customer, saying:

"There, friend, thou didst want a yard of meat, thou knowest three feet make a yard."

"Sold, by George!" said the other, making tracks as fast as he could, leaving the witty Quaker time to get into a quiet corner and laugh at his lesure.

Martin's admiration for Father Mathew was unbounded. He respected the good man's virtues, and noted the wonderful influence which he exercised over the people. And the thought came to him that, if this priest could be induced to join the temperance movement, vast good might be done. So Billy clapped on his broad-leaved Quaker hat, and marched away to Blackamoor Lane, where he found his reverence at home. He opened the ball at once, as was his fashion.

"Friend Theobald," he said—(remember that I do not profess to record his exact words at this date)—"thou hast the gift of controlling the people. The demon of intemperance prevails among them. Think what good thou couldst do for the safety of souls and bodies, if thou wouldst use thy power to preach the good cause of temperance among them."

Father Mathew shook his head. A long discussion followed. But finally the good priest said he did not think preaching total abstinence at public meetings was his mission; he had other functions to discharge, and he must decline his friend's invitation. So the interview ended.

But friend Martin was not defeated. He returned to charge again and again. The honest enthusiast thoroughly understood the immense power which the noble priest could wield over the people, and he resolved that it should be utilized for the cause which he prized.

Again and again he came to the presbytery in that obscure lane, again and again he made his appeal there. It was the archdemon of intemperance still; why should not the Father come out and exorcise him?

The matter was decided this time. Daniel O'Connell induced numbers of the people, in his repress movement, to make a sort of pledge against intoxicating drinks for one year. This was a strong point for Billy.

"Wilt thou join us, friend Theobald?" he pleaded. "The time has come; I do not shrink back from the call that is upon thee."

"Well," said Father Mathew, starting up, "in God's name, here goes. I am with you in this cause henceforth."

The good Quaker was delighted. The priest of Blackamoor Lane went off to a temperance meeting. But he did not dream what a mighty task he had before him. He little thought that from that hour he should be the one great temperance champion, the man on whom, as leader of this extraordinary movement, the eyes of the world should be fixed.

Having gone so far, he could not turn back. Henceforth Father Mathew devoted himself altogether to the total abstinence movement; and what was a feeble flickering gimmer before, now became a blaze of triumph. Popular enthusiasm was excited in its behalf, and the worthy priest's progress became a triumphal march. The people flocked around him everywhere in thousands. The civilized world looked on in amazement. The whole population of Ireland seemed resolved to become a nation of teetotallers. The brewers and distillers took fright, their receipts fell away sadly; and, indeed, Father Mathew's own brother, Charles, a county Tipperary distiller, was made utterly bankrupt. But this considered on that point, it is the inspired apostle of the new moral mission.

Public Schools Supported by the Pope.

The generosity of the Holy Father in maintaining large numbers of schools, both elementary and advanced, has often aroused among Catholics feelings of wonder and admiration. It is with particular gratification, therefore, that we are able to announce that these schools not merely compare well in the general examinations with the schools set up by the Italian Government, but that they even far surpass them, both in the number of children in attendance and in the order and discipline that is preserved amongst them. The strong and persistent efforts of the great Father of Christianity to secure a truly religious education to the rising generation—efforts often made with considerable sacrifice of money which can ill be spared—give a weight to his many exhortations on this subject which cannot be without its effect.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites Especially Desirable for Children.

A lady physician at the Child's Hospital, at Albany, N. Y., says: "We have been using Scott's Emulsion with great success, nearly all of our patients are suffering from bone diseases and our physicians find it very beneficial."