

Turning Evil Into Good.

An article appears in *Dunahoe's Magazine* of this month with the startling title "Blessings of the A.P. A." The writer has, however, attained the proper standpoint for viewing the social and political persecutions through which the Catholic population of these countries has been passing during the past few years. We must not forget, in viewing this important question, that the Catholic Church is the Church of Jesus Christ; and all the apparent evils which befall her are allowed in the infinite wisdom of the Divine Founder, and "work for some good by us not understood." The reviewer tries to find the blessings which lie concealed in this persecution. He concludes that it will result in bringing the Church more prominently before the eyes of men who otherwise would not think of studying her doctrines; that it will stir up the best citizens to stand out in her defence, and will make Catholics better and more loyal members of her household.

Such, indeed, has been the case. We have seen intelligent Protestants, lay and clerical, of every denomination, defending the freedom of Catholic conscience, and paying the highest tribute to the work of the Church before purely Protestant audiences, who had perhaps never before heard that Catholicity could have in it anything of good. Even the forged encyclicals and base lies circulated broadcast through the country have been productive of good; for, when they were proven false, thinking non-Catholics began to doubt the old concoctions which have been the stock in trade of English Protestantism for the past 800 years.

Catholics, too, who had not made an act of faith in years have been brought back to active interest in the Church through the assaults of her enemies. An Irishman especially is hard to drive, and many who might have continued in neglect have been aroused by their generous natures to take their stand with the old Church in the moment of persecution.

Viewing the situation thus, we find that it is not without its consolations. And surely these consolations were intended by our Saviour when He allowed the wolves to harass His flock. What, then, should Catholics do in this crisis? In the olden days when the chosen people of God were scourged by their enemies, they attributed it to their own faults, and sought to remove the affliction by removing the cause in their own lives. So should we, the chosen of God in the new dispensation, act when foolish men rave against the Church. We should discipline ourselves, and show in our lives that we are really children of God and heirs of heaven. Let Catholics go to Mass more regularly and to the saloon less often; let them show that their religion is a religion of prayer and not of muscle, and the many non-Catholics who are now aroused to scrutinize our mode of living will find therein the true spirit of the sons of Christ.

We do not need to quarrel with our neighbors. You cannot pound the grace of God into a man. English-

men used to talk of "muscular Christianity." There should not be, cannot be in fact, any such thing as muscular Catholicity. We have the right of self-defence, but those are not always the best Catholics who are ready to knock a man down for saying a word against the Pope. The Church is the mother of all, even of those who do not acknowledge her authority, and she wishes to draw all into her maternal lap. All believers belong to the "royal priesthood" of Christ; and a little reasoning, with a large amount of prayer, will go further towards converting the world than an army of "religious" pugilists.

Let us, then, in this trying time, show the meek spirit of Jesus Christ in our actions and conversation; let us live so that our lives may shine before all men; let us purge ourselves of all evil, and seek by prayer and penance to appease the wrath of God and convert the minds of men, remembering that the surest way to turn evil into good is by returning good for evil.

Editorial Notes.

Mr. Dalton McCarthy will have to organize a new party of one next session. He should get three or four of the benches and cross them. By sitting in the center he can be all of his parties himself.

A Protestant contemporary remarks that though Germany has been justly known as the bulwark of Continental Protestantism, at present the indications are in favor of Rome. The proportion of Protestants to Catholics was given as about 63 to 36 in the census of 1885. We must add with regret that the 29,369,847 persons who are given as Protestants should be called non-Catholics, as very many are sceptics or utter atheists. The loss of all positive religion is a sad spectacle to all of us, and the unbelief of many men, especially University men, in the homes of Luther and Calvin, would make even those apostles of discord repent of having introduced their destructive doctrine.

The American Citizen Company of Boston, which makes a specialty of anti-Catholic literature, recently reprinted Mr. Gladstone's pamphlet on "The Vatican Decrees." Mr. Gladstone wrote to the Company, stating that he does not wish it to be circulated, as he "retains the right to reconsider his views at any time." Gladstone's pamphlet was published in good faith at a time of great excitement regarding the definition of Infallibility, and no doubt the able replies of Cardinals Newman and Manning, with a better knowledge of Catholics as citizens, have long since made him regret its publication.

An unhappy illustration of the evils of mixed marriages was afforded by a police court incident this week. A man who was arrested for attacking his wife and her mother said in court that their family jars were caused by the fact that he is a Protestant and she a Catholic, and they cannot agree. This is unfortunately too often the case. Husband and wife must have a unity of feeling to go through life together, and the Church shows her

wisdom, even from a merely human standpoint, in discountenancing these ill-starred marriages.

At the World's Fair Quebec carried off more honours than Ontario for educational exhibits. This goes to prove how inadequately this province was represented, or how little the judges know about the matter.

And this clipping goes to prove how shameless the *Mail* can be in avoiding hard facts, and how little of justice it displays in its articles.

The Rev. John Talbot Smith, author of several popular books, and a valued contributor to the *American Catholic Quarterly*, the *American Ecclesiastical Review*, the *Catholic World* and other publications, is now engaged on the life of Brother Azarias. Father Smith undertakes this important work at the desire of the Rev. J. F. Mulaney, of Syracuse, N.Y., brother of the lamented dead. The *Pilot* is delighted that the work is to be done, and by so competent hands. Father Smith was a near friend of Brother Azarias, and has the sympathy alike with his religious and literary life, which will enable him to present both faithfully to the general public. Brother Azarias is a unique figure in literature, and the interest in him is by no means confined to Catholic circles. The life will be published early next year. —*Boston Pilot*.

Father Smith is well known to many Catholics in this Province through his long connection with St. Michael's College, where he made his studies, and through his literary labors as novelist and editor. We have no doubt that his life of the talented Christian Brother will be a success. The works of both of these men should find a place in Catholic libraries all through America.

An Anglican newspaper attempts to show that the British people are more moral than the French by the superior fecundity of the former. The argument is not necessarily a sound one. In the first place the figures are exaggerated. The British are placed at 100,000,000 and the French at 40,000,000. The French population of the world is at least 50,000,000, while we are surely not to count the Irish, Germans and others who speak the English tongue as Britishers. Moreover, the comparing populations is unjust, since the English people have suffered few losses in war and have had three continents in which to develop, while the French for a hundred years have been in almost incessant war and turmoil, with no outlet for surplus population. The present alarming decrease of births in France might be justly set down to the peculiar land laws and the drawing off of young men to barracks at the very period when the English youth are considering marriage.

If the morality of the races is to be judged by this standard, take them under similar conditions. The natural increase of the straggling French population which fringed the St. Lawrence two hundred years ago, is described by anti-French journals as "alarming." The *Empire* had this week an interesting article on the bounties of land given by the Quebec Government to families of 12 lawful children. A glance at the article will give a proper idea of French morality, and a comparison with the records of births among the descendants of Englishmen in New England will prove more startling than the exaggerated figures offered by our American Church Contemporary.

While we are touching on the question of national morality, it may be instructive to some to read a few

lines from an unprejudiced witness on the comparative morality of the races in the British Isles:

Immorality in Banffshire (says the *Scottish Leader*) is one of the subjects dealt with in the report to the Assembly by the Commission on the Religious Condition of the People. The report says that for the purpose of illustrating the extent of illegitimacy, Mr. Cramond, at a meeting of the Commission, produced a scale in which showing the comparative state of illegitimacy of the three kingdoms. Ireland was represented by a line 18 inches long, England by one 5 inches long, Scotland by one 8 inches long, Banffshire by one 16 inches long.

The figures given here are hardly just to Ireland, which is weighed down by the immoral North. The ratio of illegitimate births in Ireland ranges from 8 in 1,000 in some counties of Connaught to 54 in the most Protestant districts of Ulster, and the order of the provinces is the order of their Catholicity — Connaught, Leinster, with Ulster far in the ignoble lead.

An agitation is being started by all classes in Paris to urge the return of the Sisters to the hospitals of that city. The hired nurses who have taken their place often neglect their important duties most shamefully; and a short time ago one, through neglect, scalded an insane patient to death while giving him a bath. The patience and charity which are so necessary for those in care of the sick and destitute cannot be expected from nurses who perform their duties with no higher motive than money. The proper performance of such duties requires a spirit of love and self-sacrifice which not the love of money, not even the love of mankind can give, but which must be based on the love of God.

It is sometimes charged against Irish Americans that they seek and get more positions in cities than they merit. Two Republican Protestant Fire Commissioners in Boston write thus concerning such charges:

"We take the men as they are sent to us by the Civil Service Commission, who send them on their percentages. Nearly four-fifths, if not quite all, of the men are so-called Irish-Americans."

"We cannot make any discrimination. The Civil Service Commission is on record as saying, through Mr. Wilbur, that the Civil Service Law is lived up to better in the Boston Fire Department than it is in any other city department. Mr. Wilbur is the Republican member of the Commission, and he has made that statement to the Fire Commissioners repeatedly, both verbally and in writing."

The *Boston Pilot* says on this point of Civil Service Examinations: "Irish-Americans have much to gain by throwing the offices open to fair and free competition. They have brains to win and hold their share of the prizes; and they prefer to win and hold them on merit and not by favor."

Part of a congregation of Poles in Cleveland, under their pastor, Father Kolaszewski, broke away from obedience last month, and in consequence we hear with a blaze of trumpets the announcement of an intended New Catholic Church, which will modify Church discipline without changing the faith. There is not much danger of such a schism. If any man could achieve such a thing in our times Dr. Dollinger could have done it, and he failed miserably. The Poles are as good Catholics as the Irish, but persecution has made some of them suspicious of everybody not belonging to their own nationality. The recalcitrants will soon be as glad to creep back into the bosom of the old mother as was Kolasinski and his people in Detroit.