

## NO PLACE FOR THE POOR.

A Protestant Minister Rebukes His Own People.

Rev. Robert I. Fleming, pastor of the Lindell Avenue M. E. Church, preached last Sunday on "The Sins of the City." In treating his subject, Dr. Fleming did not place the blame for existing evils on officials for the non-enforcement of the laws, but blamed the churches for not awakening public sentiment. He accused the Church of to-day of holding aloof from and antagonizing the working people. He took his text from Luke xix. 41, "And when He was come near He beheld the city, and wept over it."

This is the age of the search light, the preacher argued. It has come to pass that there is nothing hidden that is not being revealed. City and country politics and religion are under the searching scrutiny of the most fearless criticism to which they have ever been subjected. No calling, no institution has been too sacred, no position in Church or State has shielded any from that focussed light that gleams forth in this intensely democratic day. Nothing has been more noticeable during the last two decades than the interest with which the problems of the great cities have been studied. The cities are the controlling factors in the world's civilization. They dictate the politics and fashions; they give the keynote to literature and religion. From olden times the city has meant empire. It has wielded the sceptre in nearly every land. Jerusalem was Judea and Israel, Athens was Greece, Rome was Italy, Paris is France, London is England, New York is the East, Chicago the North west, St. Louis and New Orleans are the lower half of the Mississippi Valley. The farmer is in the grip of the big cities, and he cannot sell a dozen eggs in Oklahoma to-morrow until Chicago or St. Louis is heard from to settle the price. It is a sad fact of our humanity that sin abounds where people most abound.

In St. Louis there are, speaking generously, 300 churches, chapels and missions, Protestant and Roman Catholic. The estimate of the seating capacity of these churches give a total of 225,000. St. Louis has a population of 600,000, so that should St. Louis want to go to church next Sunday, 375,000 could not get in. In 1860 we had a church for every 2,900 inhabitants; we need one for every 700. On the other hand we have 2,000 licensed dramshops in the city, being one for every 300 of the people. Reckoning the cost of rent, light, license, labor, etc., at \$5,000 a year each, we have a cost for liquor of \$18.68 per every man, woman and child in the city. Take the running expenses of the churches at the same figure, we have a total of \$1,500,000 per year, while the mere cost of running the saloons amounts to \$10,000,000. Add to those ten millions of dollars the cost of say half the cost of justices' and police courts, half the cost of maintaining the hospitals, asylums, and Poor House, directly or indirectly the result of the saloon, and we have a sum high up into the millions, which imposes a tax on each individual of probably twenty times as much as the average school tax.

Not content with running six days in the week the liquor traffic has been openly carried on, in violation of law on the sabbath. It is proposed now to stop it. It is proposed to organize a law and order league that shall create sentiment among respectable people of St. Louis, and compel something of decency in the enforcement of law. The Chief of Police and his men stand ready to enforce the law only up to the point demanded by public sentiment. They are not reformers, and say they cannot push against the tide. What is proposed is a union of all

good citizens who stand for the enforcement of the law.

As to the social evil, there are facts that confront us sufficient to awaken every father and mother to the magnitude of this sin. It is an arraignment of Christianity that the football of the Magdalen is heard under the shadows of the stately temples of our city. It is a continual sorrow to the Son of God that they are outcasts with scarce an eye to pity, scarce an arm to save.

Gladstone calls this the century of the workingman. This man has attracted attention in America of late. Bureaus of statistics, States and nations, reviewers, political and religious, notice him with voluminous deference. He is a man with coarse clothes, rough hands, hard muscles and an earnest face. The anomaly in history is this American workingman. He is free. He holds a ballot. He controls elections. His vote will place any man in the presidency. If sovereignty is kingship he is king.

What is the attitude of the workingman toward the Church? Does it bridge the chasm of discontent? The Church has preached the truth, it has spent money freely in evangelistic labor. The wage earners have had better clothes and a fairer chance than ever to hear the Gospel, yet there are indications that the tendency of Protestant churches are away from sympathy with the laborers of America. The drift of Protestantism is toward intelligence, respectability and excellent apparel. The Church has reached out its hand to the workingman, but the hand was kid-gloved. Go through the churches of a city where two thirds of the population consists of workmen, and, in the average congregation, not more than one-twentieth are laborers.

In Chicago, one person in nineteen is a member of an evangelical church, in Cincinnati, one in twenty-three; remembering, then, that the majority of church members are women and children, see in what insignificant proportions the workingman is represented in the House of God. Again, the fact is as important, as it is well known, that the loud and largely false declamations against capital, with the acknowledged alliance of the wealthy with the churches, has led the laborer to draw the line of division at the door of the sanctuary. When Theodore Parker said that "In the American church money is God," it was a false arraignment; yet a late writer in the *North American Review* has the boldness to declare: "Say what we may, the Protestant Church has no place for the poor man within its pale."

New York churches retire from the fashionable quarter below Fourteenth street. Chicago Christianity moves down to the aristocratic portions of the North and South Sides. The tendency of St. Louis churches is to the West End. At Newark, N. J., recently, in a workingman's convention, every mention of the word church was hissed, while the name of Christ was received with the wildest enthusiasm. The last Evangelical Alliance appointed two of its ablest men to discuss the alienation of the masses from the Church, and proclaimed from its platform that the masses are estranged from the Church of God. "In England not 2 per cent. of workmen attend church, Catholic or Protestant," says Lord Shaftesbury. When these facts confront us it becomes us to ask the question if, after all, in this neonite age of Christianity, the spirit of the Lord is upon us, because he hath anointed us to preach the Gospel to the poor. The carpenter must be brought to know and feel there is no difference between him and the carpenter's Son of old, labor must be brought to know that there is no conflict between righteous capital and labor, and that the Gospel can unify the rich and the poor. The

cross had two arms, as though the divine sufferer reached out to draw these two opposite ends of society together.—*Globe Democrat, St. Louis.*

## A Glimpse into Pau.

The castle of Pau is one of the most interesting and beautiful relics of the past. It stands high and proud in the old French city, curiously planned and built, and bearing in every projective, cornice and buttress, the sculptured armorial, "*Vache de Brean*." All that pertains to this silent castle is most carefully preserved. But it is silent. Its halls and corridors re-echo only to the passing footsteps of curious strangers who come to see the admirable French and Flemish tapestries, those priceless Gobelins that depict in ravishing colors enchanting stories from sacred and profane history. They are indeed marvellous, and so are the *bahuts* or cabinets of precious wood, so richly carved, and the countless objects that go to furnish forth a show palace. There is the tortoise shell that served as cradle for Henry of Navarre, and the embroidered hangings wrought by Madame de Maintenon and her ladies at St. Cyr. This exquisite needle-work decorates the chamber once occupied by Abd-el-Kader. There is the room in which Henry IV., was born, and where his mother sang the chanson of the peasant woman the hour of his birth. "Our Lady of the Bridge aid me at this hour. Pray God that He may deliver me quickly and give me the gift of a son."

"Our Lady of the Bridge" certainly heard this prayer, though it was sung to gain a sight of the "old grandfather's will," the chronicles, "and a golden chain that would go twenty five times around the mother's neck." It was believed, and indeed is still the popular belief, that if the mother sing while in labor, the child will be brave and not a cry-baby, a *pleurer*. Visitors pass through the banquet hall of Henry II., where Aug. 24, 1569, were murdered the noble gentlemen who took the part of the Catholics against the cruel Queen of Navarre. Her memory haunts the place, and in spite of her beauty, one cannot forget the ruined churches and monasteries that abound throughout this fair country, nor the slaughtered priests and persecuted people. So we pass over the bridge without lingering, and make our way to the nearest church, that of St. Martin. It is quite near, and stands in a beautiful square. It is said, on the authority of Lamartine, that the finest view in the world is to be seen from its tower. The interior is beautiful. All the varieties of marble to be found in the Pyrenees are here combined to beautify the sanctuary. The altar stands under a canopy or baldachino. Its general character is quite Eastern.—*The Messenger of the Sacred Heart.*

## Praise Deserved.

The Paulist Fathers of New York, through their general Superior, Father Hewitt, have received a letter of flattering recognition of their services to religion, from Cardinal Ledochowski, Prefect of the Propaganda. The praise of the Propaganda is well deserved. About one-half of the Paulist Fathers are themselves converts from the various sects of Protestantism; and they have personal experience of the most practical way to present Catholic truth to those outside the Church. Father Elliot and his confreres, who address their conferences almost exclusively to Protestants, are doing a noble work in the cause of Christian truth. Success to them!—*Catholic Union and Times.*

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## Ireland's Cause.

Justin McCarthy addressed a large meeting in London on the evening of April 16th, under the auspices of the St. Pancras branch of the National Liberal Association. He had much to say of the charge made by some anti-Parnellites and all the Parnellites that Home Rule was not receiving sufficient consideration from the present Cabinet.

"Immediately after Mr. Gladstone resigned," Mr. McCarthy said, "I was especially summoned to meet him to discuss the prospects of Home Rule. Mr. Gladstone had then and has still absolute confidence that the gentlemen who constitute the present Cabinet are faithful to the Home Rule cause."

After mentioning Mr. Gladstone's conviction that Lord Rosebery was eager to give Ireland all the rights which the old Premier had proposed to grant her in the former Home Rule Bill. Mr. McCarthy said the Irish now had on their side a Ministry as strong as any previous one of the same age, not even excepting Ministries led by Mr. Gladstone. Even if the Liberal party should lose control of the Government, the Irish would have the democracy of England, Scotland, and Wales behind them, and their cause would be safe. They must ultimately win. He did not believe that the Liberals would fall Ireland, but if they should the Irish would oppose them and eject them from office at once, for the Irish held the balance of Power in Parliament.

The Tories had come grovelling, cap in hand, to the Irish, and they might do so again, hoping to be enabled by the Irish to get back into office. In any case the Irish held the Government of England in the hollow of their hands.

Mr. McCarthy deprecated public discussion of party differences. The majority must govern, he said. On all questions of principle, he added, the party was still united.

## Irving Likes America.

A gentleman who is an intimate friend of Henry Irving, says that the English actor has seriously considered making New York his permanent home, and that when he sailed for England it was with the half-expressed intention of returning in the spring of 1895 and remaining here.

"Mr. Irving had a strong prejudice against America ten years ago," said his friend, "but his feelings changed and he became a great admirer of American methods and institutions. His western trip amazed him. He had no idea of the immensity of the country or of its varied features.

"He was especially pleased with Colorado and bought some land there. Mr. Irving likes New York better than any other American city he has visited. So strong was his desire to stay here he inspected a dwelling on Fifty-eighth street with a view to buying it. He might have remained if his professional engagements as well as some private business did not demand his presence in London. I think I am safe in predicting that Henry Irving will sign himself a New Yorker before the beginning of the year 1896.

A sun parlor for Mrs. Cleveland and the babies is a late addition to their summer cottage, at Langwood. The piazza has been enclosed with a set of double windows all made secure from the possibility of the admission of cold air. The wood framework is made very light so that the largest possible surface of glass may be availed and presto the "health-sanitarium" is with us.

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