

thing of the kind, is being merely asked the purpose of issue of the land of Ireland as the purchase, and the tenants will be the instalments of the time in they will become other way than this raised at the low perhaps even 3 per

of Ireland were re- at, by the land as passed by Parliament, a further reduction making apparently a 40 per cent., but in cent, upon the origi- ge as this reduc- was not greater according to the land; and her considered that actually represented tenants, it will be even this reduction into consideration the ch were the result of

on with the landlors whenever the tenants value of the property, condition of the ten- bly greatly in- laws, they did not effect which was neces- sity of the nation. that the settlement of em on the terms pe- cost nothing to the many expenses will be now necessary. The which cost \$3,000,000 e no longer needed, the constabulary which \$,000,000 per year will at least one-half, and er courts will also be as a great proportion of and have been agrarian. ill also be effected, and prosperity of the country of a great increase mer respects, also, may be gained which will th while for the Govern- proposed will.

OUKHOBORS. that since Peter Ver- nobor leader, has been in the North-Western has wrought a great change in regard to their ws of Canada, and it is ach an escapee as that in over eighteen hundred ge people started on a convert to their faith the North-West, will not occur

Verogin, Nicholas Le- Planed in have been the Doukhobors as a com- with the Government department to make terms Doukhobors may become etters, they having de- the naturalized Canadians, at once upon honest Verogin has great influ- countrymen, having been Russia, and that influ- eased through their con- country. It has been good, and now the great the people have become er absurd conduct of last by they entailed consid- on themselves and fami- f them have developed a through contact with itized neighbors. It was that they would become se after a short residence but they have, after more good sense re suspected of possessing, Swan River district who re most fanatical leaders in usade, and who had set his ible stock free on the w weeks ago purchased s, and when questioned in a change of mind on the subjecting animals to ed that he has thrown belief and that he is going anadian now. "Me no more horses and cattle loose" is going to be Canadian."

applications are being a homestead entries. It is sign that these immigrants a settled and thirty popu- the young people are thorned of the outlandish con- fathers, and will not follow e of thriftlessness. These people who cling to their ions are greatly disturbed anger members of their fam- and the faith in which they l, but the views have a ill undoubtedly have a fluence in sobering their tence them down to civil- it is understood in Canada.

Mr. P. J. Neven, will to next week in the inter- CATHOLIC RECORD.

FAKE PRIEST BOOK AGENT.

Complaint is made by some of the local pastors of book agents who are soliciting among their parishioners. They are selling certain cheap works — paper, print and binding — while the contents are made up of a collection of harmless excerpts. The two strong features of the books are the titles, which are high sounding, and the price, which is in accord with the titles. The books are worth about 50 cents a piece and are sold at \$5.00.

What is specially objectionable are the methods used by some of the canvassers to deceive pious and gullible people. One of them wears a Roman collar and passes himself off as a priest. He represents that he is sent by the Bishop, and in one instance, where a prospective purchaser asked him to call again, he said "The Bishop did not want him running to houses 'three or four times.' At another place, seeing the scapulars lying on a table, he asked what they were, and on being informed said he thought the "thing the priest wore around his neck was a scapular." One of the victims who bought one of the books, "to help the good priest along," afterwards saw "the good priest" dressed in the height of fashion, escorting a lady to the Davidson theatre. The victim probably paid for the seats.

The warning against cheap Catholic book canvassers in general, and especially against the "student-at-the-seminary-in-need-of-help" canvasser has been repeatedly given. If you want a good Catholic book buy it at a Catholic book store. You can get it for \$1.50 or \$2.00 as a rule. Don't pay \$5.00 to some glib canvasser for a cheap volume compiled by some Hebrew publisher — one of the concerns canvassing Milwaukee at present is conducted by a Jew. Don't buy books from any one posing as a student-for-the-priest-in-need-of-aid. This is an agent's lie to gull the pious and simple-minded. Never buy of one representing himself as a priest, because he is a scoundrel playing on your piety. — Milwaukee Catholic Citizen, Feb. 21.

The specimen above referred to has several times visited Canada — even in our own immediate neighborhood. The Citizen's commonsense remarks are, therefore, as applicable to our people as they are to residents of Milwaukee.

THE REFORMATION OF IRELAND.

THE WORK OF PROTESTANT MISSIONARIES FOR THE SALVATION OF CATHOLICS.

I wonder how many of our poor, unthinking Roman Catholic people are aware that there is in existence a great society, having for its object the communicating of the Gospel to them, and sending missionaries and teachers among them, into the many remote corners of darkest Ireland? I wonder how many of our poor people are aware that they are pouring out in their thousands, and tens of thousands, to see the lantern slides, and hear the lectures and the sermons of these missionaries, and then enthusiastically joining them in hymn-singing? And, furthermore, that they are yearly renouncing their own faith, and going over in droves to the faith which these missionaries are charged to proclaim to them?

Yet we have been doing all this without our being aware of it, if we may judge from "The fifty-third Annual Report of the Society for Irish Church Missions to the Roman Catholics, presented at the Annual Meeting held in the Exeter Hall, London, on Tuesday, May 13, 1902," which I have just had the pleasure of perusing. The object of this society is, I find, "To promote the glory of God, and the salvation of the souls of our Roman Catholic fellow-subjects in Ireland, through the instrumentalities of the Church of Ireland."

From the report of the Dublin Missioner we learn that special work is carried on among the sailors and dock-laborers and ear-drivers; and the Rev. P. B. Johnson has been released from this mission and let roam at large. The phrase used in the report is that "Mr. Johnson has been set free to meet the increasing aggressiveness of Rome in the different parts of Ireland."

One paragraph in this report of the mission interested me much. It is that in which the committee convey their thanks to the Rev. A. Jago for his gift to them of his valuable library. Of the Rev. Abraham I have the lively recollection how, some years since, he advertised for "A coachman at a salary of £18 a year and permission to keep a goat (a Protestant)." It is sincerely to be hoped that Father Abraham's gift to the mission was not a consequence of the orthodox goat having made love to the reverend gentleman's theological works, not wisely, but too well.

In Connemara "the committee are glad to be able to report that, in spite of a diminishing population and the keenest opposition on the part of Rome"—bold, bad Rome!—"the attendance of children in the society's western school shows a slight improvement for the year, the number being 414, as against 408 for the previous year."

The society's schools at Askeagh, Castlekerke, Errislanman, Moyrus, Bunlahinch and Galway gained a percentage of passes of 100, but over and above this, the school at Roundstone is singled out for special praise, from which we are left to infer that the percentage of passes there was at least 150. Apropos of these schools, it would be interesting for the readers of the United Irishman to hear more particulars about them from persons in the localities.

Dr. Charles McCullough has been appointed resident medical officer to the Connemara Mission, and in this capacity "it is trusted that he will not only be invaluable to the society's staff and to the convert's, but also to the many of the Catholic poor who seek his ministrations."

During the year we learn that ninety fairs and markets were visited by the itinerant evangelists, and the Gospel here proclaimed to 10,162 Catholics and 12,049 Protestants. What we most admire in this is the conscientious exer-

ness with which the preachers numbered their auditors down to the very 12,049 individual, and the extraordinary powers of discrimination which enabled them so accurately to divide the sheep from the goats. A like wonderful discrimination and a remarkable conscientiousness in detail is exemplified, too, in the report upon the lantern mission campaign, under which, 170 meetings were held in 65 different places, with a total attendance of 3,444 Catholics, and 11,412 Protestants. "The Catholics came out in numbers and joined heartily in the singing of the hymns."

In summing up the results of the work the committee modestly remarked that "Only the Great Day will declare the value of the efforts put forth to bind the Catholics of Ireland to the Divine plan of salvation." They are more and more convinced that "in a faithful and loving refutation of Romish error, coupled with a proclamation of the Truth as it is found in God's Word, lies the hope of Ireland's regeneration. Large numbers of Irish Catholics have been convinced of the generous teaching of their Church, and many have had the courage publicly to sever their connection from Rome. Many more, whose faith cannot yet face the consequences of such a step, are reading the Scriptures, and trusting only in the Lord for salvation."

On Feb. 27 of the report begins a detailed account of the missions in the different quarters of Ireland. I turned eagerly to this portion to find information about the herds of converts who were leaving Rome and going over to the True Faith in a corner of Ireland which I know best myself. But, to my keen disappointment, I found that "It having been ascertained that the information given by the missionaries in their annual reports, has, on several occasions, been used by the Roman Catholic priests for the persecution of converts and inquirers, and for the hindrance of the work, the committee have resolved that the reports shall be published without the usual headings and marked only by numbers." This is a great pity, because it would be most interesting for curious Catholics, in the different "Missionary" districts, to learn, from Exeter Hall, London, of the multitudes in their midst who are yearly finding the True Way, and footing it!

It is pleasing to hear from District No. 5 that "The Night School was held twice a week. Some of the lads made very good progress. One was absent only about three or four times, and others only about six times. We gave them a treat at the New Year and thirty-seven lads came. We could have had the hall filled on that occasion, but we did not tell them till we were half through the lessons that we were going to give them a feast."

Now I think that was downright bad mismanagement. That hall would, in all probability, have held three times thirty-seven lads (at least it would have held them before the feast began), and consequently the souls of twice thirty-seven youths were indifferently let run on in their career of ruin.

"We seem to have gained a wonderful influence over some of these lads by means of this night school"—then, isn't a doubt of it in the world—"and many owe to it their ability to read and write."

That the boys should have learned to read and write at a school is certainly a surprising bit of intelligence. How it must have astounded the kind-souled, old ladies who thronged Exeter Hall to hear this report!

The report upon District No. 6 is, indeed, rather meagre; but this we are told the reason of: "There are many things that one would like to mention in one's annual report, which one dare not publish for fear of undoing the good work which one hopes is going forward, as the priests would immediately bring pressure to bear."

There is one paragraph in this report which I cannot forbear quoting on account of the beautiful naïveté which pervades it: "We sent one woman to a situation in England. She went as a Protestant, having a few months before been a most bigoted Romanist. It was wonderful to watch the bigotry gradually wearing away. Whether she was a true convert to Christ or not we will not venture to say; but it was a great joy to kneel with her in prayer on the evening before she left." But the most charming thing is reserved for the last sentence—"It is some time"—the report innocently remarks—"since we have heard from her."

In our heart of hearts we believe that this lady was daughter of the late lamented McQuaid. At least, if she was not, she was worthy to be.

The income of the Irish Church Missions for the year was £15,500, which included £4,000 from legacies, £1,300 donations, and £8,000 from collections. The expenditure was a trifle of £5,000, beyond the income. That is to say, upwards of £20,000 was spent in twelve months in weaning Ireland from Papias. I am sorry not to find any exact record of the number of converts made, as it would be very interesting to know how much per head it costs; but judging as best one might from the printed reports of the different districts, I should say that the number of converts made during the year might be from 150,000 to 200,000. But, to be on the safe side, accepting the very low estimate of 150,000, and doing a sum in proportion, we find that souls are won from Rome at the very reasonable cost of 2s. 8-14, each, or, roughly speaking, we may conclude that a pound-note will fetch eight Connemara men to Heaven in a hand-basket. And anyone who denies that it is dirt cheap at the money deserves to be bound hand-and-foot and given over to the Scarlet Woman.—Magnus Barefoot, in the United Irishman.

Behold Your God.

"In modern times," writes Dom Columba Edmonds, O. S. B., in The Ave Maria, "how few of the laity realize that at the consecration in the Mass the elevation of the Host and chalice has been instituted in order that they may behold the Sacred Species! Yet such is undoubtedly the case."

NON-CATHOLIC MISSIONS.

Special to the CATHOLIC RECORD.

The Western and Southern portions of this country are particularly attractive fields for missionary work among non-Catholics. Very often the Catholics in these districts are few in number and very poor in earthly possessions. But the personal zeal of the missionary and the charity of those who contribute to this providential work are doing much to cultivate heretofore almost barren fields. The account of Father Hendricks' labors in Idaho illustrates very plainly the truth of all this and is surely inspiring enough to arouse the interest of the most lukewarm. The non-Catholic mission work in Idaho is widely distant such as Pocatello, Montpelier, Idaho Falls, Shoshone and Weiser. Great interest has been aroused in the Mormon communities by these labors. A number of converts have come in, many are on their way and more are expected. At the mission given in Gentile Valley a number unusually large joined the inquiry class, thirteen of whom have been received into the Church. At another town, Montpelier, the converts came twenty-six miles from Bench to make their First Communion on Christmas day. The first convert of the New Year in Idaho was an old Mormon lady who journeyed seventy miles to be baptized after she had studied the prayers and catechism by herself. Another instructive incident occurred at Shoshone. The husband of a convert from Mormonism was so indignant with her for becoming a Catholic that he burnt her religious books, scapulars and beads. She endured all this very quietly, meanwhile earnestly praying for his conversion. He is now an earnest member of the inquiry class. On January 19, the Opera House in the town of Weiser was packed to the doors with non-Catholics. Father Hendricks was introduced by the Episcopalian minister, and three other ministers of different denominations were present. Twenty-seven questions bearing on many points of doctrine, morals and history were presented and answered. Great results are looked for here. On February 22nd, this scene was repeated at American Falls. Throughout this whole region the people are showing unusual interest in hearing about Catholic doctrine and practice, and it is certain that the number of converts will continue to increase.

must be immaterial; and to suppose an immaterial thing to act by contact or impulse is plainly absurd. When one body impels another there is nothing requisite to move the body impelled but the impulse itself; but when any pleasing or painful perception awakens the attention of the mind she, in most cases, looks around her—she deliberates whether a change of state is proper or the present more eligible, and moves or rests accordingly. Hence it is plain that any perception in the mind contributes no further to action than by exciting the active powers; whereas, matter blindly and obstinately continues in that state in which it is, whether of motion or rest, till it be changed by some adequate cause. Matter is stubbornly inactive and must eternally remain in the same state in which it happens to be except when influenced by some immaterial power.

The human soul must, therefore, be possessed of such a power, for every one is conscious of an internal activity. Father Connolly began the treatment of his second point, the moral and intellectual qualities of the soul, by pointing out the difference between the perception of sense in material animals and man.

Continuing, he said: By the faculty of reasoning and reflecting we apprehend truth; we apprehend the moral relations and essential differences of things, discern the distinction of right and wrong, of good and evil. By this we regulate our unruly thoughts and affections and ennoble our minds by the acquisition of wisdom and virtue. Man perceives his thoughts, he feels and affirms in himself the spiritual principle; he lifts himself to God. Surrounded by material and transitory objects, subject to him, limited by space, but certain of his thoughts and life, he conceives the idea of an absolute principle, upon which all things depend; he ascends to the very Author of all that has existence. This superior and absolute principle, active independent and unique is the Being by excellence, the perfect and infinite God Himself.

By the faculty of reasoning and reflecting man is not content with an abstract idea of God, of the infinite; he apprehends it and applies it to himself. It is in vain that he is subject to death, for he beholds for himself no limit, he pierces with his mental gaze an horizon without limit; he believes neither in the end that approaches him nor in the death which is coming to seize him.

In all his thoughts, in all his desires, in all his acts, he turns towards God as towards his centre, towards the infinite as to his end. Nothing satisfies or stops him.

Father Connolly strengthened his argument by quotation from Scripture. He said: Jesus Christ, the living and eternal God, in descending from heaven did not bring with him on earth vain promises, doubtful hopes and perishable happiness. He lived solely that he might deliver man from death, open for him Heaven and introduce him into eternity.

He rested his teaching entirely upon the future life. The end of His divine plan of morality is immortality. "I am," says Jesus Christ, "the resurrection and the life. He that believeth in Me, although he be dead, shall live, and every one that liveth and believeth in Me shall not die forever."

Again He says: "I say unto you, he that heareth My word and believeth in Him Who sent Me, hath life everlasting and is passed from death to life."

Again: "I say to you that the hour cometh when the dead shall hear the voice of the Son of God, and they that have done good things shall come forth into the resurrection of life; but they that have done evil unto the resurrection of judgment, Come ye blessed of My Father, possess ye the kingdom prepared for you from the foundation of the world."—Boston Pilot.

THE CHURCH'S ETERNAL YOUTH.

When Protestantism first made its appearance in Europe it was confidently predicted that the next century would see all the European countries Protestantized. The followers of Luther in entertaining this hope showed that they had not learned anything from the history of other schisms which, at the beginning of their career, had a more promising outlook than Protestantism had in the sixteenth century. Arianism, Nestorianism, Manicheism, and many another ism had risen, had flourished for a time, and had passed away, leaving scarcely a vestige behind them. The Catholic Church, after successfully combating them, went serenely on her way down throughout the ages, carrying out the mission confided to her by her Divine Founder. When Protestantism arose she had lost none of the youthful vitality which had enabled her to win the spiritual victories of the past. She had but to put forth her strength and the torrent of heresy which seemed ready to inundate all Europe was not only stayed on its onward course but was rolled back. Lord Macaulay in one of his well-known essays, refers to the Catholic reaction in the sixteenth century as one of the most remarkable events in history. Thus Protestant writers viewed it from a merely human standpoint. When regarded in this way it was certainly a very striking episode in European history. But to Catholics who have implicit faith in Christ's promise to be with the Church to the consummation of all time it was not so surprising. It was simply the fulfillment in the pledge given sixteen hundred years before. The guarantee then given was not for one century but for all centuries, until time would be no more.

This explains the perpetual youth and the undimmed beauty of Christ's spouse. Even her avowed enemies are forced to acknowledge that she displays no signs of waning vigor. It was only the other day that Dr. Kolde, of Erlangen, an eminent Protestant German church historian, bore testimony to this fact. Referring to the growing influence of the Church in the land of Kant and Hegel, Dr. Kolde says:

"Few people and only those who study modern facts in the light of Church History, have any appreciation of the phenomenal advance made by the Catholic Church during the last decade, especially as a power in the political world and in the conquests of new spheres of thought and life. It is by no means a pleasant thing for the Protestants to contemplate; but it is an undeniable fact that not since the days of Innocent III. has the papal system unfolded such splendor and power as in the present time. Not the Catholic rulers are the ones who are trying to surpass each other in honoring the sage now occupying the throne in the Vatican, although it is this same sage who has repeatedly called the Reformation a 'pest.' In other respects the Church has grown phenomenally."

"Each year the number of those who swell the ranks of the Religious Orders grows by the thousands, and in the German empire alone there are now forty thousand of these. Not since the days of the Reformation have these orders, especially the Jesuits, developed the strength they evince in our days. The Catholics control the Parliaments and they make our laws, and in countries like Germany, where State and Church are united, they even pass the laws regulating the affairs of the Protestant Church. The statesmen of Europe are largely and in many cases mostly influenced in their international politics by the views that may prevail in the Vatican."

In this Protestant writer it is surprising that in the birthplace of Protestantism the Catholic Church is so strong. Almost four hundred years after Luther raised the banner of revolt against the Papacy his countrymen are showing for the successor of St. Peter the respect their fathers manifested toward the Papacy for centuries before the father of Protestantism was born.

In the natural order of things Leo XIII. should not wield the influence he exerts in Germany and other countries. In 1870 when the Sardinian troops marched into Rome the enemies of the Church were wild with delight. They proclaimed from the housetops that the power of the Papacy was a thing of the past. Pius IX. was a virtual prisoner in the Vatican after having been despoiled of Peter's patrimony. It was freely asserted that neither he nor his successors would again wield the power the Popes exerted in the past. Scarcely a generation has passed since these confident predictions were made and already they have been falsified. Those who made them took not into account the divine assurance the Church possessed from the time she began her mission to mankind. The gates of hell were not to prevail against her. The apparent triumphs of her enemies are in our times, as they have been in all times, of an evanescent character. With her rests the ultimate victory because God so wills it.—N. Y. Freeman's Journal.

COLOSSAL STATUE. FIGURE OF THE BLESSED VIRGIN WILL BE ILLUMINATED BY THREE THOUSAND CANDLE POWER OF ELECTRICITY. A capital suggestion for the celebration of the golden jubilee of the promulgation of the dogma of the Immaculate Conception is afforded by the pastor and parishioners of the church of the Immaculate Conception, Mount Adams, Cincinnati, O. They have determined to erect on the pinnacle of their historic temple a colossal statue of the Blessed Virgin, which will be illuminated nightly by three thousand candle power of electricity, the dispersion of light to be so affected that the image may be seen to advantage at great distances. Indeed, it will be a landmark in the beautiful Ohio valley. Mount Adams is situated on the north bank of the river and commands a view of the surrounding country for many miles. The church on its edge was one of the first dedicated to Our Lady after the definition of her Immaculate Conception by the Vatican Council in 1854, and it has always been a favorite sanctuary. The magnificent statue soon to surmount the pinnacle will not only be an object of interest to all who behold it, but a reminder to the children of light of that celestial city whose walls are purity and whose gates are peace.

Death of A Catholic Fireman. Father Smith, chaplain of the New York Fire Department, gives the following incident as an example of a Catholic chaplain's work among the firemen: "It was in the cold of winter at a huge fire consuming chemicals. Fireman Daniel O'Connell, of Engine Company 6, fell headlong from a roof to the rear yard. For a few moments it seemed as if he was doomed to be roasted alive, but several of his comrades, at the imminent risk of their own lives, carried him unconscious through the dense and pungent smoke of the burning drugs to the street. While awaiting an ambulance, I administered restoratives, and, during a spell of consciousness, heard the dying man's confession. It was a weird and impressive scene. There, amid the roar and rumble of a dozen snorting engines, the glare of the flames and the heavy clouds of suffocating smoke that rolled from every opening in the building, stood a dozen fire laddies and policemen with bareheads, forming a semi-circle. Within this space I knelt, my ear close to the dying man's lips. Suddenly the fire department searchlight turned its bright light on the reverent group and held it there motionless, while I gave Extreme Unction to the fireman whose eyes were fast closing."

"There is nothing that will give us such peace on our deathbed as what we have done during life for God's poor, for God's helpless children. Make to yourselves friends of your riches, that when you shall fall they may receive you into everlasting dwelling. No one can tell of the efficacy of the prayers of those who have been saved through their almsdeeds."

STORY OF ST. JOSEPH.

TOUCHING TALE TOLD BY A PRIEST IN THE COUNTRY OF THE BOERS.

Father O'Haire, well known as having spent many years in South Africa as a missionary, recently told the following thrilling story:

"During several of the twelve years I spent in Africa I had under my pastoral care the sole charge of a district as large as England. Periodically I made a visitation of my scattered flock. On one of these vast excursions I lost my way, and found myself wandering without the slightest idea of the locality. I could see no one. It was a season of drought; no rain had fallen and my horses were scarcely able to drag along my cart for want of water. At length I came to a Boer farm, in this, to me, unknown valley. The whole country was scorched. There was, however, a waterdam near the house; approaching the Dutch farmer I told him my story and asked him if he would allow my horses to drink; permission was given. I told the farmer I was a Catholic priest; he was a Protestant. 'Oh, then,' he said, if you go in the outhouse you will find a laborer who is dying—he is a Catholic.'

"I entered there and found the poor fellow, a client of St. Joseph, near death. When I told him I was a Catholic priest of the district of 'Cudsthorp,' one hundred and fifty miles away, he lifted his wasted body and exclaimed, in accents of deepest gratitude: "'Ah, St. Joseph, I knew you would send me a priest, so as to give me comfort before I die!'"

"What has St. Joseph to do with the matter?" I asked, and here is his story:

"When a boy in Ireland, my mother, a good Catholic, taught me to say, every day, 'St. Joseph, pray for me that I may die a happy death.' I have never for one day neglected that prayer. I made my first Communion at ten, and served Mass till I was fifteen. I entered the army at twenty-one, and came out to the Kaffir war."

"Before leaving Ireland I went in my uniform and bade my poor old mother good-by. On parting from her, she said, 'Don't forget your prayer to St. Joseph.' I came out to the Kaffir war. When it was over my time had expired. I was discharged and stayed at Cape. There was no priest nearer me than Cape Town—five hundred miles away. I hired out on this Dutch farm, and here I have been for years. Lately I heard of your arrival at Cudsthorp—one hundred and fifty miles away—and I set out in delicate health in hope of going to confession and Communion. Arriving at your home weary, I was told that you were away on your visitation and might not be back for months. After a week I returned, and here I landed yesterday, nearly dying, and here is the priest to-day, sent by St. Joseph."

"That night I instructed him and heard his confession. The next morning I said Mass and gave him Holy Communion, and soon after I gave Extreme Unction and last blessing. He then died, saying with his last breath: 'St. Joseph, pray for me that I may die a happy death.'"

SOME PLAIN SPEAKING.

The Unitarian Club held a meeting in this city last week at which there was some very plain speaking. President Samuel H. Lee of the French-American College, Springfield, Mass., was one of those who addressed the meeting. His subject was "Social Changes in New England." Speaking of immigration he said that, materially, the influx of new people had been an unmixed benefit to this country. The United States, he declared, was one hundred years ahead of what it would have been if this immigration had not taken place. Then he referred to the decadence of the Yankee in the following terms:

"Alongside of immigration is the decadence of the Yankee. Do you know that every year in Massachusetts 12,000 more die than are born of our native stock? Rocking the cradle has got to be a lost art in American homes, but not in other homes. And this disparity is increasing day by day, and is going to increase. The other day a young French-Canadian girl, who is the youngest of a family of twelve, said in answer to my question why the oldest of the family, a physician, had no children. 'Ah, his wife was an American woman, a graduate of Smith.'"

Mr. Lee also declared that the Protestant churches were losing ground, and that the public schools were declining, the attendance falling to keep pace with the population. Rev. George H. Badger, another speaker, said that the decadence of the old New England stock is affecting the country communities even more than the cities and towns.—Sacred Heart Review.

Dinner to The Poor.

Rome, Feb. 22.—The Pope gave a dinner to 1,000 poor persons in connection with his jubilee in the grand court of Belvedere, in the Vatican. Sisters of Charity waited on the guests, who keenly enjoyed the feast. They enthusiastically drank the health of His Holiness, and invoked blessings upon the generosity of the Pontiff. His Holiness did not attend the banquet, but he sent his benedictions and a rosary that he had specially blessed to each of his guests. The Pope has donated 525,000 lire to the relief of the poor of Rome, Perugia, his former dioceses, and Carpineto, his birthplace.

A Brutal Indictment.

The clergy of the diocese of Bayonne have just received an official notification from the government that henceforth they are forbidden to use the Basque language in catechetical instructions. A little while ago, a similar notice was sent to the Breton clergy, of whom fifty refused to obey and have had their stipends stopped. M. Combes is clearly determined to wean children from the tenets of the Church by condemning them to ignorance.