

CARDINAL MANNING ON DEVOTION TO THE BLESSED VIRGIN.

On Sunday morning, the Cardinal Archbishop of Westminster preached to a crowded congregation at St. Patrick's, Park Place, Liverpool, on behalf of the new mission of St. Bernard, Kingsley Road. Taking his text from St. Matthew xiii. 55—"Is not His Mother called Mary?"—his Eminence remarked that from the beginning, or not to go further back than 2640 years, nothing had been said against the faith of the Catholic Church more universally than against what the world thought the superstitious and idolatrous honour which they paid to the Blessed Mother of God. He had heard honest and truthful minds say that one great difficulty which they had in accepting the Catholic religion and submitting to the Catholic Church was this devotion or worship of the Blessed Virgin. This love and veneration which they paid to her he held to be the true mark of the disciples of Jesus Christ; and when rightly understood, that which some at first sight thought to be a hindrance they found to be a perfect argument, convincing and persuasive, for receiving the Catholic faith. This worship—far from being the world as a good old ray English word which their forefathers had, and which they understood as a reverence—this worship, devotion, or loving veneration that they paid to the Mother of their Redeemer sprang not from the imagination or fancy, but from the root of CHRISTIANITY and Catholic piety itself. No man could be a Christian in full light and understanding who did not believe that God created the first creation, Adam and Eve, who sinned and fell, and that He had redeemed the world which He made by a second creation in the second Adam and the second Eve—His only Son, who incarnate and the Immaculate Mother who bore Him. No Catholic child ever yet contemplated the finite and the infinite, the eternal and the transient, the created and the uncreated; but was there any honour, any dignity, any veneration that they could offer to the Blessed Mother of their Redeemer that could ever approach, he would not say the glory and dignity God had laid upon her, but the filial veneration, the love, and reverence which His Divine Son paid her always? Did not His love impose upon them the obligation of walking in His footsteps? In those lands where there were to be seen every token and sign of the veneration of the children for the Blessed Virgin, they found the doctrine of the Holy Trinity, the Incarnation of the Eternal Son, and the whole revelation of faith preserved inviolate and intact. How was it in those LANDS WHICH WOULD REFORM THE FAITH and practice of the worship of the Church of God? If they looked to Germany, to Switzerland, to the Protestants of France, to England outside the unity of the Catholic Church, they would see the ravages of unbelief among the unlearned and of subtle rationalism among the educated. Wherever there was faith in the Incarnation, and in the measure of that faith, there was a loving veneration of the Blessed Virgin; and in the measure in which the one faith declined the other declined with it.

LOURDES.

A Woman Afflicted with Paralysis Made Whole at Mary's Shrine.

The Paris correspondent of the Glasgow Herald, under the date of August 10, writes: "A miracle warranted genuine, is just reported from Lourdes, where it was witnessed by numbers of pilgrims and skeptics who have been forced to admit the evidence of their own eyes. A lady, named Blanche, of good family, and sister to the ex-chief engineer of the Suez Canal, had been suffering from paralysis since the year 1876. She had been under the treatment of the highest and most experienced medical men without any beneficial result. In fact, instead of getting better, she became worse, and her life was passed in an invalid chair, as she had entirely lost the use of her limbs. Finding there was nothing more to be hoped for from the doctors, who pronounced her case incurable, she determined in 1879 to make a pilgrimage to Lourdes, and try what faith in the waters of the sacred grotto could do for her. She was conveyed thither accordingly, and was plunged into the healing pool twice or thrice, praying fervently all the while, but without any miracle being performed on her behalf. Three years passed by, her condition becoming gradually worse. Latterly a conviction took hold of her mind that another visit to Lourdes would prove happier than the first one. Therefore, accompanied by her brother and several relations, she once more undertook the journey last week. She was carried down to the sacred pool, where numbers of persons were assembled, whose hearts were moved to pity by the sight of her utter helplessness. She was placed in the healing waters, and remained immersed while she repeated certain prayers and invocations to our Lady. Suddenly she felt (so she says) an indescribable sensation as if an electric fluid were flowing through her veins from the crown of her head to the soles of her feet. Immediately she recognized with awe that a miracle had been wrought and exclaiming, "I am cured!" "I am cured!" came out of the pool unaided. Her brother, whose skepticism was so great that he refused to be present, was called, and fell into his sister's arms weeping abundantly. The Archbishop of the neighborhood visited the lady, as well as many other persons who attested to the fact that when she came to Lourdes she was an inert mass, and that when she left she required no arm to lean upon, and that the water had returned home a firm believer in the healing properties of the waters of the sacred Grotto."

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ENGLAND'S VICTORY IN EGYPT.

Catholic Review. The Irishman who led the Anglo-Irish army into Egypt has accomplished his work to the letter, as he mapped it out beforehand. He even timed himself in advance, and he came up to time. No man would think of comparing General Wolsey with Napoleon; yet his short and successful campaign in Egypt casts that of Napoleon in the shade. He might almost repeat Caesar's phrase, "I came; I saw; I conquered." In the war that gives her Egypt, England has not lost a thousand men. And what is her gain? It is more than Egypt. It is more than control over the Suez Canal. It means pre-eminence in European affairs where England's interests are at stake, and this is how the European powers will view the conflict and its issue.

We know perfectly well that the sentiments of our readers, as a class, are anti-English. That is England's fault; not theirs. Our own feelings are anti-English, as against English oppression and injustice, of which there is still much extant in this world. But when events are before us like the Egyptian campaign, so far as results go, are overwhelmingly on the side of England.

The bombardment of Alexandria, which opened the war, was a most brutal and unnecessary proceeding. It was not respect for Mr. Gladstone, notwithstanding his late policy; yet we believe this cruel bombardment and the massacre that resulted from it, was wholly due to his "peace at any price" policy. It is now plain to see that had England, which had assumed the office and responsibility of leading power in Egypt, only shown its hand at the start, only intimated in unmistakable terms that if Arabi or a hundred Arabis dared revolt, it would bring them all up, there would have been no revolt in Egypt, no bombardment or massacre at Alexandria, no Egyptian campaign. We do not say that Arabi and his followers had no cause to revolt. Doubtless they had abundant cause. But the revolt could have been prevented on England's part, first, by a show of firmness, and only by an approach to just dealing with the Egyptians, who are ground to earth to support their own politicians, and in addition to put from ten to fifteen per cent. into the pockets of English bondholders. All Egypt is to be given up and purpose in the pocket of the English bondholders. But Mr. Gladstone is averse to fighting. He is, as long as he can be, a conscientious man; though when interest or party comes in conflict with his conscience, Mr. Gladstone elaborately apologizes to his conscience for feeling compelled to part company with it for the time being. So he hesitated about Egypt. The result of his hesitation was a war which brought great misery to Egypt, and as glory in this world goes, great glory to Sir Garnet Wolsey and the British army. Mr. Gladstone's government, which was rapidly going to pieces, will be strengthened; the English holders of Egyptian bonds who stuck to them or bought them when they were selling dirt cheap, will be jubilant; and John Bright will be sorry that he left the Cabinet. Thus does Lord Beaconsfield's daring policy prevail though that able and unscrupulous statesman who laid in his grave. He always maintained that had England declared her intention to fight there would have been no Crimean war. In the last war between Turkey and Russia he carried out his declaration, and the result was that Russia, instead of dictating her own terms to Turkey, submitted the treaty of San Stefano to the European powers. In Egypt, Mr. Gladstone, after much hesitation, adopts the same policy, and a war which his bigging and bagging provoked is ended in one of the briefest campaigns on record. Arabi Pacha had all Egypt at his back and was really favored by the Sultan and the Khedive. He was on his own ground, with his soldiers were at home; his army almost doubled that of the British invaders; he had ample provisions, and his choice of position; he lacked nothing in the armaments of war. Yet at the first real engagement in force his power flew to pieces; his men scattered like the leaves of a strong wind; and he shows the stuff of which he is made, the clay of the fellahen. There was nothing in the man save the sense of a small politician. He was great among his countrymen, but he was not a great man. In a campaign of a few weeks an Irish general, who probably never was in Egypt, enters the country at the head of fourteen thousand men, and takes possession of it. The thing done looks so ridiculously easy, now that it is done, that people are apt to forget the enormous difficulties and dangers and great uncertainty attending such a campaign. The actual victory is the smallest part of this affair. The real victory is that England did all this in the face of Europe.

While Europe, in its representatives at Constantinople, was deliberating how the thing ought to be done, England went in and did it. Discredit has come upon the English arms of late. The capture of Tel-el-Kebir shows that the Anglo-Irish army of to-day is made of the same stuff as the Anglo-Irish army that fought at Quatre Bras and Waterloo under another Irish general. There is no better military stuff in the world when put to it. The European powers realize this. Sir Garnet Wolsey is hardly ranked as a great general; yet Von Moltke could hardly have done better, if he could have done as well, in such a campaign. But he had the men, the money, and the resources at his back, and the result is that England to-day is as much mistress of Egypt as she is of India. Any European power will think twice before disputing her right to regulate at her own will the affairs of the conquered country. By this victory England goes up very high in the European concert. We do not object to that while a military power like Germany overcomes the continent, and an infidel government like that of France aspires to empire. But England may have one useful lesson from her conquest. Half the men in her army are Irish. The general who planned the campaign and won the victory is Irish. The general who saved Afghanistan too, is Irish. The man who won Waterloo was Irish. The regiment

especially commended for dash and courage at the capture of Tel-el-Kebir was the Royal Irish. All honor to the others! If England lost Ireland it would lose its right hand. Why not be just and generally at home to the country that furnishes it with generals and half its fighting material? The Irish are by nature and religion loyal. Let England be only just to so noble a people and half her domestic difficulties will disappear. The men who captured the Arab fortress for England are of exactly the same stuff as the men who Boycott a cruel landlord at home.

MISSIONS IN INDIA.

Their Sad Vicissitudes. The following account of labors in an interesting field is from the London Tablet of August 12th, 1882:

THE INTERESTING MISSIONS IN INDIA. The interest felt in our foreign missions is far from being general as it ought to be, and yet upon this home interest, upon the banded sympathy and efforts of individuals, their spread and in some cases their very existence depends. Possibly the subject is so far from being generally understood, and an equal mistake to think that it is a work which is slow in results, or in which help does not tell amply. Sometimes evidence comes to us so encouraging that it is in itself a plea for further effort. At present this is the case with India, where the foreign missions have a very great claim upon us, since India is the one great pagan country under British rule.

BY GYONE D'ALMEIDA. In bygone days when Portugal was the most prominent European Power in India, the Government recognized it as a duty for a Christian nation to spread the faith in its dominions. The College of Coimbra was founded by the Portuguese sovereign, for the education of missionary priests; and the purpose of the College was to send a young man to India, where the voyage to India was undertaken at the royal expense; and to a great extent the missions were supported out of the treasury. The English government of India began with a far different character; to suppress the missions and to favor the Hinduism and Mohammedanism, seems to have been for a long time our policy of purchasing favor. In latter times, and under the best of circumstances, naturally we could not expect direct support from the Government for Catholic interests; and it happens that the work is done, backed by a royal treasury and the influence of the ruling power, has now to be done mostly by the alms of private individuals.

CAUSES OF NULLIFICATION AND MISSIONARY WORK. A hundred years ago, the Catholic missions throughout that great empire were, practically, destroyed; and though we date the carrying of the faith to India at about three centuries ago, we must remember that the present spread dates from the century back, a great part of the previous work having been swept away by the desolation which followed the suppression of the Society of Jesus (which had charge of a vast number of missionaries), and the French Revolution, which broke up and scattered the Religious Orders, and stopped the education of missionary priests in France. When, in the beginning of this century, the missions were restored, in some places the work had to be begun all over again, in others all had to be given to instructing ignorant Christians without seeking to extend the work to impressing the pagan population. For many years the missionaries were but a handful. The troubles arising out of the Gog claim made any success difficult for a long and painful period. It is only within the last few years that the work has gone on freely, with no retarding influence from within, and with anything like a sufficient number of priests in the chief stations. As yet the country—which in extent would cover many countries of Europe—is but newly opened to the spread of faith, and vast regions are untouched. If we are discouraged by not hearing of great success in Bombay, Calcutta and the rural districts are the most fruitful in conversions; and the newly opened regions of faith, and vast regions are untouched. If we are discouraged by not hearing of great success in Bombay, Calcutta and the rural districts are the most fruitful in conversions; and the newly opened regions of faith, and vast regions are untouched.

PROTESTANT MISSIONARIES AS A HINDRANCE TO CATHOLIC PROGRESS. Considering the vastness of the field that is "white for the harvest," the support that is yearly forwarded for the missions in India is sadly insufficient. The Societies of the Propagation of the Faith and the Holy Childhood supply some support over thirty thousand pounds a year; but there are single districts of the country where Protestant missions have at their command a larger sum, while on the part of sectarian missionaries there is a dangerous opposition; for, if Protestants cannot convert the pagans, they can keep them back from entering the Church.

ACTUAL CONDITION OF THE INDIAN MISSIONS. Nevertheless, in the face of all difficulties, great results have been already obtained; and the Catholic missions of India seem to be at the beginning of a period of rapid prosperity. There is a yearly increase in numbers, and the rate of increase is greater every year. The Catholic population of India numbers upwards of 1,300,000. Though large in itself, this is after all but a small number compared to the 250,000,000 of the population. But there are whole tracts of country which the missions cannot yet touch. In the South, where they are best established, the Catholics form a considerable element of the population, and there are villages entirely Catholic. In the whole of India our numbers may be reckoned, roughly, as one in two hundred; in the South, as one in

forty. The yearly increase comes from three causes. First, conversions; secondly the ordinary increase of population, which is more rapid among the Catholics than pagans and Mohammedans, a fact especially noted in the census report of 1873; thirdly, there is the occasional discovery of Christian families or groups of families, who, since the disastrous period of which we have spoken, have been without priests or instructors. On the other hand there is a heavy loss by the southern emigration of native laborers, the "coolies," whose numbers as converts are so great that special missions are established for them in Bourbon and Mauritius. In 1868, in consequence of seasons, more than 10,000 Christians went abroad in this way from the Madura mission alone. Notwithstanding these losses the southern missions of Madura and Pondicherry are among the most flourishing in India. In two years, 1877 and 1878, the missions of Pondicherry alone received more than 50,000 adult converts, besides giving baptism to 15,000 pagan children. And also, in the extreme south, Travancore, the scene of the labors of St. Francis Xavier, has a flourishing Christian population.

COLLEGES, BAPTISMS, MISSIONARIES. The work of the missions has advanced so far that seven-eighths of the clergy are natives. There are four great Catholic colleges, ranking among the most successful in India—Bombay, Calcutta, Negapatnam, where there is a seminary, and the new college at Mangalore. In a single year we may count the annual increase at about 100,000 baptisms; and so far from being the mere fruit of conversions which often is counted in Protestant statistics, these conversions are so thorough as to have an effect apparent among the population. Dr. Hunter, a Protestant writer, chief of the Education Department, says in his recent book on "The Indian Empire"—"The Roman Catholics work in India with slender pecuniary resources. They themselves the comfort considered necessary for Europeans in India. In many districts they live the frugal and abstemious life of the natives, and their influence reaches deep into the social life of the communities amongst whom they dwell."

HOW THE GOOD WORK MAY BE AIDED. At this moment the work in India seems to have reached the stage at which the yearly increase of numbers becomes steadily higher, and if European zeal does its part our Indian Empire will be one of the most fruitful fields of the Church. In three ways we can give help—by intercessions, since we must not believe, like so many outside the Church, that money is the medium of conversion; by alms to the two Societies, the Propagation of the Faith, or the Holy Childhood, or to a Missionary College, and contributions in any quarter are received for any special country; thirdly, by taking an interest in the subject of these missions, since an increase of interest and information would probably lead to missionary vocations, and there is at present need of English speaking priests for the educational part of the work. Most of the missionaries already there being of continental nations.

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