



PRIESTS IN POLITICS.

THEIR DUTY WHEN MORALS AND TRUTH ARE CONCERNED.

To Direct, Guide and Counsel the People as to Their Right Course.

Obedience is the highest test of courage.

Witness the soldier in the field, the son under his father's command, the bishop to the Pope, the priest to the bishop, and the people to the priest.

Obedience, among all of these, produces harmony, and harmony is held together by strength, and strength springs from the courage to obey, to suffer and to act.

Disobedience begets disorder and hence disunion and final dissolution. In disorder there is weakness and in weakness cowardice, whence springs the inability to obey, to suffer, and to act.

Disobedience is unnatural and debasing; e. g., the domestic animals are endowed by the Creator with sufficient instinct to enable them to yield obedience to man and live among themselves in harmony. The animals not needed by man are bereft of sufficient instinct to be trained so as to be relied on as a help to man.

The man of reason is guided by virtue and looks up to heaven as his true home, which he seeks to attain by noble and well directed acts; the man of passion is guided by sentiment, and aims at nothing only what the whim directs.

The humble man has for his guide the spirit of God and propels his will, aided by supernatural grace, towards the attainment of an everlasting prize—the man of pride knows no higher guide than his own little candle of thought and with feeble efforts, his will reaches after bubbles which dissolve as rapidly as his heart can grasp them.

To act against the law of God is to be unnatural and that which is unnatural is a monstrosity. To be born a monster physically or mentally is not criminal on the part of the subject; but to act knowingly against the natural or positive law of God is to be a

SPIRITUAL MONSTR.

The spiritual guides of the people in Ireland and Germany knowing these sublime truths and understanding their duty towards their people, enter into the politics of their native land. They will not be brushed aside by the threats of foes nor the bribes of false friends. Their prudence is of that cast which averted the signers of the Declaration of Independence to pledge their "lives and sacred honor" to take up the sword and follow the standard of their country; not of that sickly prudence which shrinks duty and quails before the shadow of defeat.

The prudence of the French, the Italian and Mexican priests has led for them in great measure to the religion of God and deprived them and their blind-folled people people to the inevitable blessing of religious freedom. Those staid by while wicked men assumed the prerogatives of God and in cowardly prudence and feeble protests shamefully allowed the boon of true liberty to be wratched from their hands.

There is a certain class of men both in this country and in Europe, who are continually crying down clerical interference. At one time we find the clericals abused for silence, at another for interference, but sometimes they are lauded when they happen to strike in accord with that class' feelings.

It should be remembered that there is some good in all creatures. There are certain devils too high-minded to tempt people in some sins. The devil of intellectual pride will scorn to approach the impure man. He leaves the fornicator and the adulterer, who sneaks into the happy home of the married couple, to be tempted by the meaner order of imps. Latter will have nothing to do with a man who corrupts the heart of a mother and brings about disgraceful divorce.

And, as there are various orders of devils, so we have various grades of men. In the re-handled anarchist you can find as generous impulses as in the heart of a saint; the only difference is that in the former the passions are mis-directed, while in the latter they are bent toward their proper end. Passion is not vice; it is only when it is allowed to turn against the

It seems to me that some writers are disposed to lay undue stress on the amiable and tender qualities of Mary and of holy Christian women without dwelling sufficiently on the strong and robust points of their character. The Holy Scripture in one place pronounces a lengthened eulogy on woman. What does the Holy Ghost especially admire in her? Not her sweet and amiable temper or her gentle disposition, though of course she possessed these qualities, for no woman is perfect without them.

He admires her valor, courage, fortitude, and the sturdy virtue of self-reliance. He does not say, "Who shall find a gentle woman?" but rather "Who shall find a valiant woman?" As things brought from afar and from the uttermost coast is the price of her. It is only heroic virtues, or virtues practised in a heroic degree, that the Church canonizes.

This compassion which we feel for every being that suffers, God must feel for us in a superior degree; His heart cannot be less merciful or less compassionate than ours. God in Holy Scripture seems to glory that His mercy surpasses all His works. If He did not hear us when we pray to Him, we, who know how to pity and weep for others—we, who can devote ourselves to others, who can devote more than He. But fear not, hear His words: "What man is there

among you, of whom his son shall ask bread, he shall reach him a stone? Or if he shall ask a fish, will he reach him a serpent? If you, then, being evil, know how to give good gifts to your children, how much more will your Father, Who is in heaven, give good things to them who ask Him?"

We deceive ourselves greatly if we think that union with God consists in ecstatics, ravishments, and spiritual consolations. It consists alone in thinking, saying, doing that which is in conformity to the will of God. This union is perfect when our will is detached from everything, attached but to God in such a manner that it breathes but His pure will. This is the true and essential union that I ardently desire, and continually ask of our Lord.

Archbishop Fabre. Mgr. Fabre officiated on January 11 in the chapel of Notre Dame at Neuilly, France, at the consecration of Mgr. Louage, Bishop of Decaz, in Bengal. He was assisted by Mgr. Thomas, Bishop of Adrianople, and Mgr. Dubouin, Bishop of Raphale. Mgr. Louage was formerly provincial superior of the order of St. Croix in Montreal.

Episcopal Visitation. It is stated that Monsignor Langevin, Bishop of Rimouski, who has been in failing health for some months past, has resigned his See and has been succeeded by his Coadjutor, Mgr. Blais. Mgr. Tetu was the bearer from the Cardinal's Palace of the necessary documents from Rome entrusting Mgr. Blais with the episcopal charge of the diocese.

A Papal Letter. ROME February 8.—The Pope has finished an exhaustive study of the educational question in the United States, and is preparing a letter to Cardinal Gibbons on the subject of Bishop Ireland's discourse. The Pope is satisfied with Cardinal Gibbons' statement. The Pope has forbidden Catholic papers to comment on the fall of Premier Crispi, and believes the ex-premier will return to power owing to the influence of the dreibund.

The Right Prevails. A bill has been introduced into the Prussian Diet by the Government to provide for the restitution of the salaries of the Roman Catholic bishops and priests, which were suspended in order to force the hierarchy to recognize the May laws. These funds have now accumulated to the amount of £800,000. Last year the Government proposed to pay the interest of this sum to the Roman Catholic bishops, but the Centre party refused this offer, and insisted upon having the capital paid down. The Government has now complied with this demand, and the Centre party has gained a great triumph.

St. Ferdinand, Magantic Co. The Provincial of the Brothers of Charity of Montreal paid a visit to this place last week and our very energetic parish priest, the Rev. L. Gagne, is very much occupied at the present time in making arrangements for building an addition to the college here. The building as it stands now is five stories high, eighty feet long and forty wide. The two additional buildings they intend putting up this year will be somewhat larger. One of them will be one hundred and ten feet long by eighty wide, and six stories high, and the other will be the same size as the school building already finished. This is the fourth year since the opening of the college here. There are eight Brothers of Charity teaching, besides a professor for music and Latin. The ever-increasing number of students has made the new building necessary. The beauty of the place, situated as it is on the shore of Lake William, brings many city people here who are glad to send their children to the college, as tuition and board are remarkably cheap.

The Church and the Negro. The Rev. J. F. Regis Canavin, of Pittsburgh, Pa., well known for his labors in the cause of total abstinence, lectured recently in the hall of the parish of the Holy Trinity, Pittsburgh, before a large audience of both white and colored people, on "The Mission of the Catholic Church to the Colored Race." We quote the concluding passages of his admirable discourse:—

"The Church says to the negro: Look beyond politics for the lifting up and advancement of your race. The denigrating and degrading are right in your home. Your salvation is not an iridescent dream. The darkened intelligence may be led to the light of a knowledge of God; the strong animal passions may be subdued; hearts defiled by evil are hardened by sense of wrong may be cleansed and the whole man reformed and sanctified by truth and grace. Such is the mission of the Catholic Church to the negro race. Every soul died upon the Cross for all men. Every soul of the negro race is saved by the blood of Christ, who is the Crucified as the soul of the white man. That one Church of all nations can solve the negro problem without injustice to the weak or danger to the race, happiness and order of American society."

"She instructs the children, she elevates woman; she teaches man to be content with his lot; to be sober, honest and industrious. She teaches that true dignity does not consist in accident of birth, color, wealth, or social position. She inculcates those lessons of self-restraint, chastity of thought, and word, and action which ennoble human life and preserve society. That Church speaks the same words of truth to the negroes of this nineteenth century, as to the Africans of the second century, and her mission is to speak with authority for she was sent by Jesus Christ to preach His Gospel to every creature and to baptize all nations; and to the Church He said: 'He who heareth you, heareth Me, and he who despiseth you, despiseth Me.'"

St. Anthony and the Infant Jesus. During one of his missions in the province of Limousin, St. Anthony of Padua lodged in the house of a very virtuous man, who, knowing the saint's love for solitude, gave him the

most retired room. He himself rose at midnight to see how the holy preacher passed the night. Quietly approaching St. Anthony's room, his eyes were delighted by a wonderful sight. Through a crevice in the door he saw the chamber brilliantly illuminated and St. Anthony tenderly caressing a lovely child. He witnessed the astonishment and joy of the holy man at the unexpected apparition of the Divine Infant. The pious host, having secretly adored God Who had so honored his abode, retired from the scene, his soul filled with happiness at having been permitted to give shelter to the saint. The next morning St. Anthony, who had earned from the Infant Jesus that the apparition had been seen by the owner of the house, called the host and earnestly entreated him not to divulge what he had witnessed. Thus in most of his pictures and images St. Anthony is represented holding the Divine Child in his arms to commemorate this miracle.

A College Burned. LENOXVILLE, Que., February 5.—The Bishops College, Protestant University, took fire at 2.50 p.m. and was a total loss. The college buildings consisted of three separate buildings, the main building containing the dormitories of the students of the Faculties of Arts and Divinity, the lecture rooms and the professors' quarters, the chapel and the grammar school building. Although three distinct buildings, these structures all stood close together, making a very imposing pile. The buildings were of brick and situated on a picturesque site near the junction of the St. Francis and Massawippi Rivers. The College had a private fire engine and other apparatus, but although the students and villagers fought manfully it was quite impossible to keep down the flames. The professors and students worked hard, but their task was hopeless. The original building was built in 1845 and in 1857 the chapel was added, the dining hall and dormitories being built in 1861. In 1874 fire visited the institution and the main portion of the building, three stories in height, with basement and mansard roof, was re-erected in 1875, when improvements were made on the whole institution.

Leopold and the Workmen. BRUSSELS, February 9.—King Leopold received a delegation from the Workmen's Council of Industry to-day. In a speech he said he had decided to pledge his support of the demand for universal suffrage. He had the cause of the working classes greatly at heart, he said, but not being a dictator he must leave the suffrage question to the nation. "Workmen are wrong," he added, "in considering themselves a separate class. We are all Belgians in different grades, and all workmen." The delegates replied that the workmen had been made a separate class by being refused the right of voting. They trusted the King would assist in conciliating the classes in order to prevent any unfortunate occurrence.

The Formation of Character. "The danger from our own will," says Cardinal Manning, "is this: It is our will that determines our whole destiny. You know brethren, the difference between the features of your face and your countenance. God made your features, but you made your countenance. Your features were his work, and He gives to every man his own natural face—all different from each other and yet all of one type. But the countenance of men are far more diverse even than their features. Some men have a lofty countenance, some have a lowering countenance, or a worldly or ostentatious, vain glorious countenance, or a scornful countenance or a cunning and dissembling countenance. We know them by their look. We read men by looking at their faces—not at their features, their eyes or lips, because God made those; but as a certain cast and motion, and shape and expression which their features have acquired. It is this that we call the countenance. And what makes this countenance, the inward and mental habits; the constant pressure of the mind, the perpetual repetition of its acts. You can detect at once a vain-glorious, or conceited, or foolish person. It is stamped on their countenance. You can see at once on the faces of the cunning, the deep, the dissembling, certain corresponding lines traced on the face as legibly as if they were written. Well, now, as it is with the countenance, so it is with the character. God gave us our intellect, our heart, and our will; but our character is something different from the will, the heart and the intellect. The character is that intellectual and moral texture into which all our life long we have been weaving up the inward life that is in use. It is the result of the habitual or prevailing use we have been making of our intellect, heart, and will. We are always at work like the weaver at a loom; the shuttle is always going, and the wool is always growing. So we are always forming a character for ourselves."

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THE IRISH SITUATION. No Promise of a Settlement—Harrington's Appeal Not Approved. DUBLIN, December 8.—The Freeman's Journal says the Boulogne conference, though productive of a hopeful feeling, are as yet without a final result. The unsettled questions do not refer to Parnell's retirement, or to Liberal demands that his retirement should be permanent. Parnell, according to the paper meant what he said in the committee room of the House of Commons, namely, that he would retire from the leadership on receiving certain assurances. The Journal says: "If the retirement is not real enough to satisfy the English Liberal press they must put up with it."

LONDON, February 9.—In a letter to the chairman of the Irish leadership committee of Dublin, Mr. Parnell says: "I regret exceedingly to inform you that the prospects of a settlement are less promising than they appeared at the beginning of last week. I shall continue, however, to do everything in my power to reunite Ireland while safeguarding national interests. I trust your committee and similar bodies will not relax exertions on my behalf."

DUBLIN, February 9.—Several Irish bishops, following the example set by Archbishop Walsh, have written letters to the clergy of their dioceses in opposition to Mr. Harrington's appeal to the members of the National League to reorganize in view of the coming general elections. Archbishop Walsh advised clerical members of the League to combat such "Larnellite" "packing" by refusing to join in the trickery.

In reply to Archbishop Walsh, Mr. Harrington says that the archbishop misjudges the object of the League's circular which is similar to those issued annually by the League. Mr. Harrington says he informed Messrs. Dillon and O'Brien before issuing the circular that in consequence of the collapse of the American tour he had determined to ask the League branches to help evicted tenants. Mr. Harrington advises the archbishop not to commit the priests too hastily to a policy which will lead to two hostile camps in every parish.

The Chinook Bible. I once listened to a missionary, a good man, says a writer in the Academy, narrating to a group of Indians the weird tale of Christ's betrayal and Peter's denial of his Master in a free paraphrase of the apostolic narrative:—

"Peta yaka," this was the conclusion, "nitlita copu piak, a klie tenas Klolchmann elita tyhee lepiet wawa, pikla tillikum okok Jesus." Peta wawa, hyon silex, "nika wake kintux yaka, nika wake kumtux meika pilton wawa." Alkie most elita wawa kankwa okok, pe Peta wawa hyon, (hyns musacate), "niku helu kumtux yaka." Alkie tenas kelukala wawa kankwa okok (here the preacher crowd like a cock and clapped his hands to his sides (three times) pe Peta mamook lapote pabyou cly."

The literal translation of this passage—and the entire address was in much the same style—is:—

"Peter he remained at the fire. By and by a little woman, a slave of the chief priest, said: 'You ate the friend of this Jesus.' Peter said, plenty angry, I do not understand you. I do not know your foolish talk.' By and by two slaves spoke like this, and Peter speaking plenty dams (very bad), 'I know nothing about him.' By and by the little bird spoke like this (growled), and Peter opened the door and plenty cried."—Boston Republic.

A Notable Case. HALIFAX, February 9.—The suit of Baird against Walker came before the Supreme Court at St. John's, Newfoundland, on Saturday. This case is of greatest importance to the Colony. The plaintiff is the owner of several lobster factories on the so-called French Shore, which were closed by orders of Sir Baldwin Walker, commander of Her Majesty's ship Emerald. Baird was in fact engaged in asserting the illegality of the *modus vivendi* between Great Britain and France in which struggle he had the sympathy of the entire colony. On Saturday Sir James Winter, ex-Attorney-General, appeared for the plaintiff and made a splendid argument. The crowd in the court room could not restrain from applauding as he made the effective points. The excitement, which had been pretty well worked up during Sir James Winter's address reached fever heat when Sir William Whiteway, Attorney-General and Premier of the colony, appeared as counsel for the defence, representing the British Government. Sir William went to England last summer, ostensibly to obtain a settlement of the French Shore question, and his present

attitude is the same as Sir John Thompson's. Minister of Justice of Canada, would be were the latter to accept a retainer on behalf of the Government of the United States in the Bohring Sea dispute. The situation in Newfoundland is the more remarkable because of the fact that the defendant's case has been all along in charge of R. J. Kent, Q.C., who is reported to be a much abler lawyer than Sir Wm. Whiteway. The populace in discussing the situation allege that Sir William Whiteway, while in England for the purpose of settling the French Shore difficulty in favor of Newfoundland, must have received a commission to defend the case brought against Sir Baldwin Walker, and also that he must have the promise of the governorship or other equally important office. Excitement over this latest incident in the French Shore trouble is intense and threatens to become serious.

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A GREAT SUCCESS.

ST. PATRICK'S CATECHISM CONCERT

A Varied Programme Admirably Given—The Audience Kept them Constantly in a State of Pleasure—The Performers.

An entertainment took place on the 5th inst., in the Vics' armory, under the auspices of St. Patrick's catechism. The hall was literally packed. The stage was tastefully decorated with flowers and plants by A. Martin of "Elmwood" fame. The ushers did their work most satisfactorily. The city press was lavish and still not exaggerated in praising the entertainment. In everybody's opinion it was an unparalleled success. "From the rise of the curtain," says the Gazette, "until its fall the large audience was kept in a constant state of pleasure watching and admiring the talent of the little people who contributed to the performance." From the Star we learn that "the songs and choruses were catchy and ably rendered, the declamations sympathetic or humorous, and the instrumental music of a high order, while the enthusiasm of the immense audience was unbounded."

Rev. M. Callaghan opened the programme by remarking that he deemed as a personal compliment the reception which was given him on appearing. He was under the impression that the entertainment which was in preparation would have several beneficial effects. It would furnish an opportunity to spend a few half hours in the most enjoyable way. It would stimulate talent and raise the standard of taste. It would show the resources of our youth and bring into relief the advantages derivable from an educational training.

Among the recitations given were: "MacLame's Child," by W. T. Hayes; "Playing Drunkard," by A. McCabe; "Which Mother of the Chick," by Chas. Fleming; "The Angel and Child," (Long-fellow), by Ethel Irwin; and "The Palace of Gondarferus," by Flora Lovell. Three wonderful little creatures, whose ages average but 6 years, brought down the house with their selections. Little Linda Conway sang "I'm so shy," Jimmy Dean declaimed "Splash Splash," and Alice Moriarty "The Lost Favorite." The Wheeler brothers astonished the audience by their whistling and harmonica playing. Master Fred O'Connor excelled on the last instrument. Miss Maggie McAnally looked a most graceful picture and interpreted "Hearest Thou" (Finetti), in a charming style, while Roswell Murphy, a son of one of our most prominent Irish Canadian now residing at Kingston, rendered "Marguerite" in a delightful way, for which he was deservedly applauded. Geo. Parks sang two songs very acceptably. Professor Sullivan contributed the 7th Concerto of Beriot on the violin and Professor Parker greatly pleased the audience with his manipulations of the banjo. Miss Mary Drumm proved by her playing a leading pianist. Two gifted children, Lizzie Wall and Blanche Verrel, of Quebec, played a military march on the piano. The choruses were "Sweet Birds are Singing," Agnes Heelan and Georgiana Hastwell, soloists, and "If the Waters Could Speak as They Flow." Master McCaffery, soloist. Professor Fowler appeared different times at the piano and considerably improved all that he accompanied.

One of the principal attractions was a sensational sketch entitled "The Bonnet Fave for the Year 1900." The young ladies who distinguished themselves in the respective parts which they took were: Maggie Drumm, Annie McCall, Lottie Keenan, Maggie Sullivan, Mary Markum and Katie Hanley.

We congratulate the reverend director of St. Patrick's catechism upon the unqualified success which his entertainment obtained, more especially as we are aware that everything was under his inspiration and management. His manner of regaling the public is deserving of the highest eulogium and the most generous patronage.

How Girls Should be Educated. To inaugurate an economical fashion is well, only let it be one of prevention, not of cure. To rear a girl in absolute dependence, good for nothing, selfish in her aims and exacting in her demands, is a sin against her and against society. To begin at her birth to economize and retrench in every department for the accumulation of money that this monstrous perversion of her life may be accomplished and maintained is grotesque and heathenish. Girls thus trained will fail of attaining a high order of womanhood. Their aims will be petty, their ideals low and nothing very excellent can be expected of them in wifehood or motherhood. While we carefully guard whatever is womanly in her daughters, let them be trained to more of fibre and of firmness. Educate them to self-denial, if pecuniary circumstances demand it, and not to self-indulgence. Accustom them to be of service in the household, to regard economy as praiseworthy, and even heroic, and to add to their accomplishment a practical knowledge of work, and the possession of some lucrative vocation or industry by which they can support themselves. Such girls, when portionless, will carry to their husbands, dowries in themselves.—North American Review.

A man named Reilly, and his wife, employed as caretakers on a farm at Ballynadesuff, county Cavan, have been murdered. The crime is supposed to be due to agrarian agitation.