

in the midst of the most trying persecutions. God permits these persecutions for wise reasons known to Himself; and He who could humiliate His enemies by a single fiat of His will, allows them apparently to triumph, that He may kindle in the hearts of His followers sentiments of humility, that thus impressed with the idea of their absolute dependence on Him, they may have recourse to Him with prayer and penitential works. The Church of Christ suffers much in many places at the present time, and in no place more than in the Holy City, the centre of unity. Hence our Holy Father, Pope Leo XIII, has proclaimed an extraordinary Jubilee to the whole world. Though there is no necessary connection between the different acts of the Jubilee, propriety requires that they have as close a connection as possible. Hence, we most earnestly desire that in the different parishes the edifying spectacle will be seen of all performing the Jubilee at the same time. This will also afford another most desirable advantage to the faithful, of having strange priests to hear their confessions—an advantage which should be frequently given by all having the care of souls.

In the course of a recent speech delivered in Boston, Mr. John Boyle O'Reilly said that "while inferior people may have great causes to call forth their manhood, such, for instance, as the negro, and I say it without meaning to cast reflection on that people, because they have had no chance as yet to show the power that was in them; but the negro cause in this country was a great cause, and it called forth great men; but the great agitators and poets were of another people than the people who were injured, than the people whose cause the world had to consider. That cause called out Walt Whitman, the greatest American poet. It called out the best work of James Russell Lowell, whose presence in England is now a reproach to that country, where he represents the Republic as its minister, it calls out the best of Mr. Whittier. But it evoked no man from the colored people. We can go over history and find the same. Interior undeveloped peoples may have great causes; but it is only great peoples and great races that prove their power by the evolution of a great leader for their own cause. Ireland not once, not twice, but through all the centuries of her degradation, Ireland with her fields left untill, her humanity made ignorant by the force of law, when nature or fate called on her for a man, every time she sent out a great leader. Out of the sterility of the penal laws, when the land was soaked with salt-petre and poison, when every blade of grass and every bright inspiration of manhood should have been withered on the face of the country, out of that came Edmund Burke (applause) to raise Ireland higher in statesmanship than she had ever been; out of that came Henry Grattan; out of that came all the brilliant men who made the few years of the national Parliament more brilliant than any national assembly in Europe."

Cardinal Manning makes the following allusion to the Bradlaugh question: "He had always avoided alluding to anything momentary or of a political nature, but there was one thing he must speak of. The previous midnight it was proposed to efface from our Legislature the last token and sign of authority resting upon a belief of God and obedience to His monarchical law. England was once a Catholic monarchy, with all the perfect unity of a Catholic commonwealth. The unity of the Catholic people was shattered and it descended to a Christian commonwealth divided in religion but united in one law. It descended further still. It received into its Legislature those who rejected the power of Jesus Christ, but who, nevertheless, profoundly believed in the God of Israel. Those who protested that it was unlawful for a Christian man to take an oath were permitted to make an affirmation equivalent to an oath. But where were we now? It was proposed that the laws of England and the laws of Catholic Ireland should be made by men who did not even profess to believe in the existence of a God, of an Eternal Judge, and of His moral law. Having reached this point, God only knew where it would be averted. As against all this gradual decay of authority, the Cardinal stated the Catholic Church had never been so united as at the present time. They must pray for the world, for their own country, and those who were charged with the responsibilities of ruling, whose judgment, next to the pastors of the Church, would be heaviest. He called upon them to be faithful to the Church in all its teachings and all its doctrines; if they were not absolutely necessary to faith, still they were true."

An ex-mayor of Rochester, Hon. D. D. T. Moore, proposes to locate a colony of Irish families on lands in Southeast Missouri. He is the agent of a company that owns 800,000 acres of tillable land lying adjacent to the Iron Mountain Railroad.

CATHOLIC PRESS.

NO REMARKABLE change has occurred in the health of the Most Reverend Archbishop during the last few weeks, but, as most of our readers know, for some months past he has been very feeble, always needing assistance when he walks. His spirits, however, remain good, and he continues cheerful in temperament. The heat, as may be supposed, depresses him a little.—*Cincinnati Telegraph*.

THE RITUALISTIC Anglo-Catholic of Detroit takes delight in showing up the weakness and contradictions of Protestantism. In its last week's issue we read: "The Bible and the Bible alone is the religion of Protestants." As this was not said of the original but of a translation, what will Protestants do when the new translation is issued? There will then be two Bibles and no power to enforce either one, so that they will be in trouble. All those texts which had been quoted for years will be worthless. Even the Lord's Prayer will have to be learned over. But this will not trouble them much for few use it." We must again brand the reverend editor of this ritualistic organ as a wily Jesuit in disguise, who seeks not only to bring confusion to Protestant ranks, but utterly to destroy the very corner-stone of our free institutions. If Detroit had only a few of our Buffalo local church Episcopal stalwarts, how they'd make this ritualistic editor howl!—*Buffalo Union*.

ONCE wedded for life to an unworthy partner, an error has been made which will rob it of all sweetness or possibility of joy. Let the young think of this, and let them walk carefully in a world of snares, and take heed to their steps, lest in the most critical event of life they go fatally astray. But here we must guard against another error. Many people think they have made a mistake in marriage, when the mistake is only in their own behavior since they were married. Good husbands make good wives, and good wives make good husbands, and the sordid and intemperate, or slothful partner, often has but himself or herself to blame for the misery that clouds the life and desolates the home. Multitudes who feel that their marriage was a mistake, and who make their existence a life-long misery, might by a little self-denial, and forbearance, and gentleness and old time courtesy, make their home brighter like the gates of Eden, and bring back again the old love that blessed the happy golden days gone by. And what sweeter mission in life than that of reclaiming the weak and sinful!—*Catholic Review*.

ENGLISH Ritualists are guilty of many inconsistencies and plain contradictions of truth, but we do not remember to have read of one so glaring as that perpetrated on a monument recently erected in Salisbury Cathedral, as a memorial to the late "Bishop" Hamilton. It is in the form of a recumbent figure of white marble, carved into a likeness of the deceased "Bishop," vested in cope and mitre, and lying on his head. The deceased, during life, never wore either cope or mitre. His dress was the ordinary dress of Protestant "Bishops." It is absurd and false to hand him down to posterity in the dress of a Catholic Prelate. Commenting on this, the *London World* remarks: "The 'Bishop' of the Ritualistic party in the Anglican establishment is to propagate the fiction that they are the real Catholic Church in England, the descendants of the old Church that existed previously to the Reformation. To carry out this fiction, they cannot succeed in inducing their Bishops and clergy when alive to adopt the old vestments, Ritualists are determined they shall do so when dead."—*Philadelphia Standard*.

THE Church-hating Radicals of Belgium, who profess to be so particularly fond of education, thought it well to inaugurate enough, are very busily engaged in doing away with those schools to which the country has hitherto been indebted for the training of youth. Wherever there exists a school superintended by the Brothers or Sisters of the Christian Doctrine, it is sought to be closed, and the children sent to secular institutions. There is one little understrapper, especially, a man called Hevart, who has been particularly active in putting schools down. Last week he turned the sisters out who kept an elementary school, consisting of three classes, at Staden. A few figures sufficient to show that the children, though sent to the secular schools, but he was reckoning without the generosity and single-mindedness of the Catholic gentry of the district. A wealthy lady had one of the classes accommodated in her castle, and for another room was found by public subscription in a warehouse. The sisters were very sorry about the closing of the school. Then Myrhor van Coninck, a large landowner, stepped forward and said, "Never you mind; I shall take charge of it." So he had a large room set apart for it on one of his estates close to the old place. In this way the Catholic people of Belgium manage to counteract the effects of a godless law.—*Univers*.

THE Rev. Dr. Dorchester, who has become a recognized authority on religious statistics among the Protestant Evangelical denominations, delivered an address in Boston before the Methodist Ministers' Association on the 9th inst., designed to show that this country had been "the greatest grave of Romanism it had ever known," and that the increase of the Evangelical denominations, as a whole, had been greater than that of the Catholics. The address was a good illustration of how an *a priori* style of argument can be made to reach a desired conclusion by the manipulation of figures. Unguardedly, however, the speaker admitted among his tables of statistics, but without comment, a few figures sufficient to show that the Catholic rate of increase since the opening of the present century had been much greater than all the Evangelicals combined. In the year 1800 the Catholics in the United States were only one in every fifteen of the population; in 1850, one in fourteen; in 1870, one in eight; in 1880, one in seven. The Evangelicals, according to his statistics, increased from 24 per cent. of the population in 1800, to 53 per

cent, in 1850, 60 per cent. in 1870, and 70 per cent. in 1880. At the same time the Catholics of the United States increased from 2 per cent. of the population in 1800, to 7 per cent. in 1850, 11 per cent. in 1870, and 12 per cent. in 1880. In other words, while the proportion of the Evangelicals to the population was slightly more than doubled in the half century between 1800 and 1850 the Catholics were more than trebled; and while the numbers of the former in 1880 were less than three times those in 1800, the Catholics at the close of the eighty years past, were fully six times what they were at the beginning.—*Pilot*.

THE English House of Lords has given judgment against Mr. Mackonochie in his appeal, thus affirming the ruling of the Lords Justices. Mr. Mackonochie cannot carry his case any higher, there being no more courts to which he can carry his contest over Anglican ecclesiastical law. The fight which has been brought to a termination has lasted for seven years, commencing in 1874, when Mr. Mackonochie was charged with Ritualistic practices contrary to the law of the Church of England. He was admonished and ordered to desist from his Ritualism, by those whom the professor regarded as his ecclesiastical superiors, among whom he had promised to obey and profess to believe himself under obligation to obey his "Most Reverend Fathers in God." Their "admonition" and injunctions, however, he treated with supreme contempt. The fight which has been then perpetually ordered him to desist, and to its orders he paid as little respect as to the "godly counsel" and monitor of his "Bishop." He was then suspended for three years from his clerical office when he appealed to the civil tribunal, where the matter was fought, with varying results, as carried from court to court until at last it reached the House of Lords whose decision is against Mr. Mackonochie. What he will now do, remains to be seen.—*Philadelphia Standard*.

We understand that there is a strong desire at the Vatican for some direct authoritative means of communication with England, with a view to gaining more authentic knowledge on social questions especially those connected with Ireland.—*London Times*, May 7.

The Times does not "understand" any thing of the sort. It simply uses that word to cover its own wish. England's eagerness to get the ear of the Pope about Ireland is an old one. There is not much probability that it will be gratified; at all events, the efforts to that end do not make much progress. The Irish Hierarchy lately spoke plainly on the subject, and it may be supposed that the voice of the bishop still has some influence at Rome. The Vatican already knows quite enough about the questions meant by the *Times* that England wants is that the Pope shall hear officially the Irish under English influences. Any "strong desire" in the case exists in England itself, not at the Vatican. As a matter of fact, the Vatican has nothing to do with the present great questions between England and Ireland where the efforts to that end do not make much progress. 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