

The Situation in France.

(By a Regular Contributor.)

It is in vain that politicians exhaust themselves in special pleadings, that sophistry apes reasoning, and that particular circumstances are advanced as arguments "facts are facts," as Dickens says. It may be claimed that the Holy Father has observed a passive course in regard to the outrages now being perpetrated in the name of the law in France; but the attitude of Leo XIII. does not argue either approval of, or acquiescence in the so-called "law" of Association, on his part. The position taken by Pius IX., after the robbery of the Papal States by the brigand power of Italy, and held until this hour by the present Pope, does not argue an agreement on the part of the Papacy to the usurpation of the State; quite the contrary, the voluntary imprisonment of the Head of the Catholic Church, is a standing protest against the iniquitous treatment meted out to him by the temporal power of the country—for he could not accept the fragment of freedom that he might enjoy without compromising with those to whom he can, in justice, never submit. No more does the pacific course of Rome in regard to France, at this moment, indicate any lack of resentment on the part of the Holy See for the great and crying wrongs that are being done. As far as the present Government of France is concerned, it is doomed; the very first opportunity that will be afforded the people, Mr. Combes and his ministry will reap the whirlwind that will sweep them ignominiously from office. But that will not come before they shall have had time to establish their record—a record that will be read with honest shame by the noble-hearted people of that land for generations to come.

The most lucky, as well as the most sagacious man in France today, is ex-Premier Waldeck-Rousseau. That he is a statesman none ever doubted; that he is a keen-sighted politician he has proved beyond all question. He had the wisdom to resign, even after having been returned to power with a large majority, before it would become necessary to act upon the very laws which he had been instrumental in framing. He had ingenuity enough to pilot into existence the enactments now known as the "Laws of Associations;" he had the cleverness to disclaim any special attack upon the religious and educational organizations of the country. But the moment the scheme was upheld by the voice of the representation in the Chamber of Deputies, he had the wisdom to foresee that one of two consequences was inevitable. Either the "Laws" had to be enforced, in the spirit in which they were conceived, and to the eternal disgrace of the tyrannic power that would have to administer them; or else they would have to remain a dead letter on the statute-book, to the stultification of the men who originated them. He had no

desire to lose his immense popularity, in one hour, by becoming that tyrant; nor did he wish to sink in the eyes of the nation, by allowing himself to be stultified; out of the dilemma there was but one course left, and he adopted that course and resigned—leaving to his successor either the odium of the enforcement of those "Laws," or the contempt inseparable from a course of inaction regarding them. He stepped out; Mr. Combes—animated, for good reasons, with a hatred of all things Catholic—the hatred that Byron tells us filled the soul of "Alp the Christian renegade"—accepted the situation, and staked all—his political future as well as his national reputation—upon the carrying out of those iniquitous provisions.

Secularists may govern in France, the infidel organizations may hold the reins of power, but the old and proverbial chivalry of the French people is not dead. That spirit was not buried for all time in the tomb of Bayard, nor did it vanish with death of the great Comde. It animated the Royalist, the Imperialist, the Republican; it whet the swords of heroes from Charlemagne downwards; it inspired the hearts of Bohemund, of Stephen of Blois, of hundreds of others in the days when French chivalry gathered its forces, traversed seas, trod the wilds of the Orient, and beheld the goal of its desires, set in the green meadows that line Orontes, the grey walls and brown battlements of the Syrian Antioch. That spirit has come down through the centuries, animating peasant and noble with an equal love for the good, the true, the beautiful, and appealing to the heart of the nation whenever and wherever the weak and the virtuous, the womanly and the brave were menaced by the hand of oppression.

Let no Prime Minister, and no set of politicians imagine that scenes such as Brittany has witnessed during the past week will fail to awaken a responsive chord in the bosom of the French nation. The soldiery of the Republic may drive the nuns of St. Meen and a hundred other places from their homes; but there is a power to-day in the civilized world that is greater than the sword and greater than the pen also—it is the ballot of the elector. It is the gathering of that mighty army that the Church can afford to contemplate in silence, for its massing is inevitable, and its work, when the proper time comes, will be most effectual. There may be a glory peculiar to the tastes of Messrs. Combes and Company in work of this character; but France has been too long accustomed to another glory to permit the mind of the nation to be haunted by the reproaches, that would thunder from beneath the "Invalides" or even from out the pagan vaults of the "Pantheon."

Canadian Temperance Society Honored.

The Rev. Dr. O'Brien, chaplain of St. Peter's Total Abstinence Society, Peterborough, which won the splendid banner offered for competition at the convention of the American Total Abstinence Union, held at Dubuque, Iowa, was accorded an enthusiastic welcome on his return last week.

Over a thousand people, representing Catholic temperance and other religious societies, and accompanied by the band of the 65th Regiment, awaited his arrival at the C. P. R. depot and escorted him to St. Peter's Cathedral, where, in the presence of Bishop O'Connor, several clergymen, and an assemblage which filled the sacred edifice to overflowing the following address was presented to him:—

Rev. Michael Joseph O'Brien, D.D., Chaplain of St. Peter's Total Abstinence Society:

Rev. Dear Father,—The members of St. Peter's Total Abstinence Society are assembled this evening to welcome you on your return hom from

the Convention of the Catholic Total Abstinence Union, which was held during the past week in the city of Dubuque. We wish also to extend to you our warm congratulations on having secured the banner of the Union, as the representative of that branch, which, during the past year, has made the greatest increase in membership, and, accordingly, the most marked advancement in the holy cause of temperance. We further desire to give some expression—though in a feeble way perhaps—of our esteem for you, and of our recognition of your labors amongst us, since you were raised to the priesthood and particularly since you were appointed chaplain of our Society.

Born and bred amongst us, the work you have accomplished and the esteem you have won, forbid us to regard you as an exemplification of the adage that a prophet shall be without honor in his own country; in you the old proverb is happily refuted. As a youth you gave promise of a holy life, and of a future which should be given up to the service of God and, to the welfare of your fellow man, and although yet young in the priesthood, the expectations of your early admirers have been more than realized, and the promises of your younger years are being abundantly fulfilled. By your ordination you have accepted the responsibility of devoting yourself to the care of those souls whose spiritual welfare you might be charged with from time to time. But you do not confine yourself to the letter of any duty, nor to the literal discharge of

any obligation. While the things that are spiritual have your first attention, and your deepest consideration, you have not been unmindful of our material interests, nor of those things which contribute to our intellectual and social well-being. Less than three years ago this organization was first contemplated by your worthy and zealous predecessor—Rev. F. O'Sullivan. Under his fostering influence and inspiring instruction it soon took shape and grew in earnestness and in numbers until he was called to another field of labor. Taking up the duties in connection with the Society which by his removal he was necessarily compelled to relinquish, you have not only worked to increase the membership, but you have left nothing undone to make the Society attractive, and to render it, socially and intellectually, worthy of the great work which it is seeking to accomplish. Even in the Athletic Department where young men are encouraged to engage in the more vigorous kinds of outdoor amusements, the influence of your presence is felt in the direction of cultivating better and more manly types of character, and destroying the petty jealousies and heartburnings that are too often the outcome of the rivalries of field games.

But your zeal in our interests and in the cause of the good work to which you have so earnestly devoted yourself does not end here. In season and out of season you have preached the virtue of temperance; privately you have, by exhortation and kindly entreaty, secured the ear and the heart of those who were deaf and cold to the instructions from the pulpit; no hour of day or night; no place, no condition of things was considered by you unsuitable or unseasonable for the work you had in hand, and the thirteen hundred names that have been added to our list of members during the past year, gave abundant testimony as to how effectively and successfully you have labored.

The concert given on Wednesday evening in the Catholic Sailors' Club, was of a first rate description, and was most heartily enjoyed by the large audience that was present, as was evidenced by the loud applause which greeted every singer and the frequent request for "encores." The fact that the entertainment was given by St. Patrick's Church choir, under the able direction of Professor J. A. Fowler, is tantamount to saying that it was of a very high class, and included songs of a popular and national character.

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PROF. J. A. FOWLER.

Mr. Robert Warren presided; and amongst those present were the Rev. Father O'Gorman, S.J., the Rev. Father Veilleux, S.J., and the Rev. Father Singleton.

Mr. Warren made a neat and practical speech, in which he expressed his pleasure at seeing so large an audience present. He was very glad, he said, to notice that the different Irish and Catholic societies of the city were taking so deep an interest in these weekly concerts for Catholic seamen. It was a good work—a noble work—and he hoped that they would continue to do so. In conclusion, he gave the sailors some wise and practical advice.

The following ladies and gentlemen took part in the well-selected programme: G. A. Carpenter, W. J. Walsh, W. Costigan, J. Walsh, S. Cahill, J. McHugh, J. Power, cello solo; M. St. John, violin solo; Miss Hazel Coleman sang "Good morning, Carrie."

The choir under Prof. Fowler, rendered the following choruses: "Dublin Bay," "Land of My Home," "Those Shining Lights," "Dear Little Shamrock."

The sailors taking part were T. Ryan, Wm. Allen, A. Nelson, J. Ryan, H. Jones, J. Rooney, Tunisian, Wm. Flynn, Wm. McManus, Rathlin Head; Jos. Martin, Innishowen Head; James Blaney, Kasta; M. Gallagher, Mr. Smith, Tunisian, sang the "Boys of Wexford" to a rousing chorus.

In conclusion, the choir sang "God Save Ireland," the audience, standing, joining in the chorus. Next Wednesday's concert will be under the auspices of St. Ann's Court, Catholic Order of Foresters.

Christianization of Pagan Rome.

When the Apostles went forth to teach all nations the doctrine of the Crucified Jesus, nearly all earthly power was possessed by the City of Rome. In the course of eight hundred years she had grown from a little stone fort on the Palatine to the most powerful and perfect state the world has yet seen. From the Atlantic to the Euphrates, from the Rhine and the Danube to the Cataracts of the Nile, her will was supreme; and if she recognized these limits, it was because beyond them there was little worth fighting for. Step by step, piecemeal, she had put together the "Magna Imperii," subduing first the little towns in surrounding plains and hills, and then breaking in turn the power of Macedonia and Carthage, and Mediterranean Asia and Parthia, of Northern Africa and Egypt, until there remained but one symbol of universal dominion—one supreme owner of the habitable earth and arbiter of civilized mankind, the Roman people.

By centuries of self-sacrifice and endurance, by prodigies of patience and wisdom, by a rock-like confidence in their city, by a kind of kenosis of self in favor of the common weal, by frugality and foresight, these shepherds, herdsmen, vintners and kitchen-gardeners made themselves heirs of the vast immemorial Oriental despotisms of Egypt, Assyria and Parthia, with a hundred minor kingdoms. The same virtues made them the masters of Gaul, Spain and Britain, i.e., of the most fertile soil of Europe and of the two great rivers that almost bind the Black Sea to the Atlantic, the Rhine and the Danube. All the golden streams of the world's commerce flowed now to one political centre, bearing Romeward with equal thoroughness all the confluents of art, literature and luxury. The glorious dreams of Alexander the Great were translated into realities when Roman "Conquistadori" sat at Antioch, Alexandria, Carthage, Saragossa, Lyons and York. In the eventful struggle for the Mediterranean that began with the "Great Persian War" the first epoch was fittingly closed by the defeat of the Orient and the creation of a self-conscious Occident.

But scarcely had the city of Rome enslaved the universal earth when the chains of her own slavery were forged at her own hearth. The noise of falling kingdoms alternates with the uproar of civil discord during the century that precedes the birth of Christ, and when these ever memorable conflicts are over, the power of Caesar is securely anchored. All the reins of empire are in the hands of the young Octavius. For a while Caesar will call himself only princeps, the foremost citizen of the city; for a while the Senate holds a formal but unsubstantial equality. All the great magistracies of the city are centred now in Caesar and his heirs. The scarred legions of a hundred battle-fields are his; his richest provinces, uncontrolled revenues and fleets; his, too, the legislative power, since the servile Senate no longer dares to refuse registration of every desire or suggestion of Caesar. Wearied of self-government, with every enemy prostrate, at the acme of her glory and power, Rome abandoned all to the hands of one man, made perpetual and irrevocable that dictatorship to which in the past she had occasionally, but only occasionally, entrusted her supreme interests. The world, governed directly and immediately by Rome, reacted in turn upon the proud city, and where once a race of sturdy Italian freemen administered a humble commonwealth upon ancestral soil, there arose a new cosmopolitan government in which all the passions, vices and interests of the captive world had a growing share.

"Græcia capta ferum victorem coepit."

Flattery and corruption, ambition and hatred and envy, stood guard around the Imperial throne. The polished and conscienceless Greek, the frivolous and boastful Gaul, the debauched Syrian, an almost nameless body of ex-slaves, were the true rulers of the world. The original Roman people had in great part made way for them, being cut off in long foreign wars, greatly decimated in the civil struggles that brought about the fall of the Republic, or hopelessly confounded with the descendants of those captives and forerunners that Rome had been absorbing during more than a century of universal conquest.

But the city in turn fascinated all who came in contact with her. She lifted men to her own high level. Those born to hate her became her humble slaves, ready to die for one whom the world now called the Golden City, the City Eternal, the Royal Queen, to whose "Genius" all the deities of all the races had done homage, and whose astounding "Fortune" dominated the imagination of all. Indeed, well might they call her the Golden City, the City Eternal! The stranger who entered her gates walked entranced through long rows of marble palaces, the happy homes of victorious generals, powerful lawyers, merchant princes, when they were not hired out to a mob of Oriental kings and potentates. Splendid porticos, temples and baths dotted the city, and her public squares or "fora" were filled with forests of statues. Masterpieces of art and the curios of all past or conquered civilizations were to be seen at every turn—the fruits of foreign skill or rather of a long robbery of the world carried on with iron persistency for centuries. If this Rome was the abode of an army of spies and informers, she was also the home of literature and art and general human culture, such an abode as no city has ever been; for the relations of London to England, or Paris to France, express but feebly the intellectual supremacy of the city in the palmy days of her greatness. Within her walls she sheltered perhaps a million and a

half of people, but her empire was over three thousand miles broad, over three thousand miles broad, with a calculated population of one hundred to one hundred and twenty millions.

One may well wonder how this huge mass of empire, made up so late, by force, out of so much wreckage of nations, states and races, could be governed with success. Rome was not a victorious nation but a victorious city, and where she could she introduced her own municipal institutions, admirably fitted, as a rule, to the local circumstances of antique life. Then, she was no doctrinaire, and where the native fierceness or raw simplicity of the vanquished forbade her usual policy, she governed them in a way suited to their temper and her real power. Her provinces were usually complexions of cities, each responsible for its own "suburbium," and in each province the Peloponnesian War had wiped out all difference between Dorian and Ionian. The campaigns of Alexander had opened the Orient to Greek culture, and hellenized the enormous basin of the Mediterranean as well as the great pathways to the Orient. The last act in the preparation of that political unity which facilitated the success of the gospel was the one that placed all earthly power in the hands of Rome. It was the end and acme of state building in antiquity and furnished the needed basis for the sublime social and religious revolution then at hand.

How slow and uncertain might have been the spread of the Christian religion if its apostles had been obliged at every step to deal with new governments, new prejudices, new languages! Hence the Christian Fathers saw in the splendid unity of the empire something providential and divine. The Elder Pliny might imagine that this unity was the work of the gods bestowing polite intercourse and civilization on all mankind, but Christian writers like Origen (contra Celsum II., 30) and Prudentius (contra Symmachum II., 609) saw in it the removal of the most difficult obstacles to the propagation of Christianity, viz., the diversity of language and the destruction of national barriers. When St. Paul tells us (Rom. x., 18): "Verily their sound hath gone forth into all the earth and their words unto the ends of the whole world," he expresses a fact which the Christian society has always looked upon as an historical marvel, a prima facie evidence of the innate truth and charm of the apostolic preaching. In his apology against Celsus the erudite Origen appeals to the character of the apostles and to their circumstances as in itself a strong proof of the divine origin of Christianity.

A few poor fishermen, rustic and unlettered, go forth at the bidding of one of their countrymen to conquer for him, not the temporal authority, but what is much more difficult, the spiritual mastery of this great Roman world! They are but a handful, and Jews at that, whom the masters of Roman literature delight in depicting as the most contemptible in the Roman State. They are of the lowest in a world where birth and wealth are everything, and they were born and bred in a remote and mountainous region, where those schemes of ambition that are easily nourished in great cities could scarcely suggest themselves to men. Their Master had died a felon's death, and they themselves had abandoned him in the supreme hour, having hoped to the last that he would revive a temporal kingdom of Israel.

Yet suddenly they are filled with a boundless enthusiasm. The apparitions of Jesus have transformed them from rude Galilean fishermen into eloquent apostles of a universal religion.—Rev. Thomas J. Shahan, D.D., in the American Catholic Quarterly Review.

RECENT DEATHS.

MISS SHERIDAN.—When the announcement of the death of Miss Elizabeth Sheridan was made on Thursday, it occasioned profound regret in all circles in this city. On Sunday afternoon, August 10, as Miss Sheridan was preparing to enter the carriage to go for a drive, the horse bolted and she was thrown to the ground with great force. It was hoped that her injuries would not prove fatal, but she grew steadily worse until at five o'clock Wednesday, she died.

Miss Sheridan was a daughter of the late James Sheridan, contractor, and a sister of Dr. Sheridan, and of Mr. Phillip Sheridan, advocate. She was well known and highly esteemed in our parishes, and was a most enthusiastic worker in charitable organizations.—R.I.P.

THE CONFERENCE... annual conferences of the Young Men's Society... the most prominent... which are Irishmen or... ants of Irishmen, as... diate, are always in... their proceedings, as... read, and the discussion... they give rise, bring into... lief, as a rule, practical... regarding the present po... Catholic laity in that c... the means adopted in o... prove that position. T... note of the papers that... at the conference of the... held in Carlisle last we... utility and necessity of t... tion of Catholic laymen... clergy in many spheres... hitherto left to, priests... burdened with the work... istry.

The Mayor of Carlisle... the delegates at the town... he made a speech, in whic... ly welcomed them. Many... testant citizens joined in... welcome to the delegates... much gratified at their e... goodwill on the part of... est brethren. Among t... were the Bishop of... Very Rev. Canon Waterto... O'Reilly, Macnamara... O'Brien, and Hughes; and... Fitzpatrick, T. Burke, W... J. Kenny, M. Hayes, T... G. Murphy, Baillie Hanlon... row, M. Dalton, etc... conference opened, the del... sisted at High Mass.

WHAT LAYMEN SHOULD... Montreal Catholic laymen... -olic laymen throughout th... -ion, should take to heart... made by the writer of the... paper, Mr. Thomas Kelly... of the Liverpool Select Ve... Chairman of the Liverpool... house Committee. He sa... if any, will deny that the... of the raising up and the b... of the position of the Cath... in Great Britain deserves p... a higher plane than that... party politics. We are, or... should be, an important fa... the public and social life... Britain. We are often trea... negligible quantity. Our... invariably is in the rear... should be in the forefront... in what is termed an age... civilization, an age of ast... advance in material and so... gress, in an age of great u... ed democratic activity. W... contributed our share toward... progress. We pride ourselv... ing or seeming to be a de... people, and yet we must ad... we have not received and do... cente our due share of the... tages accruing from the mate... social advance to which we... largely contributed. During... decades we have made ren... progress from a numerical... point, but it is undeniable t... social advancement of Catho... not been by any means pro... ate with the increase in nu... strength. The causes are m... One cause is that Catholics... minority (and a very submissi... are still, though less openl... the past, persecuted for cons... sake, and the persecution take... forms tending to retard the... progress of those professin... faith. Another cause is th... people are often forced from... necessity to accept emp... which, owing to the heavy lab... the long hours entailed... leaves but small room for