

A NOBLE LIFE.

On August 31 there began in L'Univers a series of articles descriptive of the early life of Pius X. The writer has personally visited places where there are many still living who knew personally Joseph Sarto as boy seminarian, curate, parish priest, bishop, patriarch and Cardinal. The latest of these articles appear in L'Univers of September 14. It describes what the writer saw and heard on a visit to Riese, the birthplace of the Holy Father.

We have a picture of the interior of the one-story house in which Pius X. was born. The rooms and the furniture are of the most modest sort. The principal room, corresponding to what might be called the sitting room, is without a carpet or expensive furniture. Everything is just as it was when the boy Sarto began his career when he led him to the most exalted position that mortal man can occupy.

In describing the room in which Pius X. was born the writer in L'Univers says: "It was the father of Pius X., John Baptist Sarto, who placed that picture of the Holy Family on the wall above the bed when he began his modest housekeeping. It was the mother of the Pope, Margaret Sanson, who placed on the opposite wall that of St. Francis of Assisi. The niece of Pius X., referring to the latter, said to me, 'La nonna era francescana' (our grandmother belonged to the Third Order of St. Francis)."

Joseph was the first born of John Baptist Sarto and Margaret Sanson. The parents possessed very little of this world's goods. They owned the little house in which they lived and a small plot of ground. Each had to work hard to make both ends meet. The father held a small municipal position from which he derived a mere pittance, and the mother eked out this petty income by doing sewing. It was a hard uphill battle that John Baptist Sarto had to make to support his family of eight children. His poverty made him very loath to grant permission to his eldest son, now Pius X., to begin his studies for the priesthood. To quote from the L'Univers article: "It appears that John Baptist Sarto very reluctantly gave his consent to Joseph commencing his studies, not that the good man did not fully appreciate the sacredness of the priestly vocation, but Joseph was the eldest of his children and the burden of supporting the family was a heavy one. Doubtless John Baptist Sarto, in his paternal solicitude, must have often said to himself that his earthly career would be ended before all of his children would be old enough to support themselves. Was it not, then, his duty to make sure that the mother of his children should be in receipt of a sum which later on would be a substitute for what he himself earned?"

But the mother pleaded that her first-born should be permitted to study for the Church. Her pleadings prevailed in the end, and Joseph in 1846, at the age of eleven, began his daily journeyings to the school in Castelfranco, which was two or three miles distant from Riese. The poverty of the Sarto family made the most rigid economy an absolute necessity. Little Joseph, therefore, did not wear his shoes in his tramp to Castelfranco. To keep them from wearing out too quickly he carried them in his hand until he was near the village where he went to school, when he put them on. A piece of bread and some Indian corn porridge, which he carried in a small bag, constituted his modest meal. "During his last two years at the Castelfranco school," to quote the writer who furnishes these details, "he every day got a meal at the house of a Mr. Finazzi, who was a school teacher. By way of paying for this meal the little fellow, who was then only thirteen years old, gave lessons in reading, writing, grammar and arithmetic to the children of his host. Madame Parolin, the sister of the Holy Father, told me this herself."

Later on, when the young divinity student attended the seminary at Padua, he still felt the pinch of poverty. Thanks to a scholarship, which he succeeded in obtaining, he was just able to get along. In those days his breakfast consisted of an apple and a piece of bread. Such was the hard school in which young Sarto's character was being formed.

When the father died Joseph, the eldest of the family, was eighteen, and Anne, the youngest, was two. The stout-hearted mother redoubled her efforts to win bread for her little ones. As the daughters grew up they helped her in her trade of dressmaking. Later on she gave lessons in sewing to young girls and soon had a little shop of her own.

The cup of Widow Sarto's happiness was filled to overflowing when her Joseph, who had been ordained, became a curate at Tombolo. Afterwards, when he was appointed parish priest of Salsogrande, she earnestly hoped that he would never receive any higher preferment in the Church, as she realized the nature of the great responsibility that rests upon members of the hierarchy.

That his mother always held the first place in his heart of Pius X. is shown by an incident which is thus described in the L'Univers article: "One can readily understand that his holiness Pius X. entertained for such a mother the profoundest veneration. When he was created Cardinal Sarto was confined to her room by the infirmities of old age. After the consistory her son went immediately to Riese. As a mark of respect, the exquisite delicacy of which will be appreciated by those who knew the modesty of the new Cardinal, he put on in his father's house the magnificent robes of a prince of the Church, and thus dressed he went upstairs to his mother's room. He wished that she to whom he owed so much should see with her own eyes how it was with her son."

These details are interesting for the reason that they enable us to form an idea of the character of the Father of Christendom. He has been no easy life. From the dawn of boyhood he has had to confront difficulties and surmount them. Such a training leaves its impress on those who have been victims in life's struggle. We know

how Lincoln and many another distinguished American battled for the success that crowned their efforts. Pius X. went through similar experience with the added advantage that he was encouraged and sustained by religious motives of the most exalted nature. As student, priest, bishop, patriarch and Cardinal he showed qualities of the rarest kind. To day, as pastor of the Universal Church, he is in a position to benefit all. He has the widest possible scope in which to exercise these qualities.—N. Y. Freeman's Journal.

CHARITY AND CONSISTENCY.

We are in receipt of a letter from a very estimable lady who takes exception to statements in our editorial of last week touching the new St. Ann's Foundling Asylum. We are charged with condemning outside charities in championing the cause of this most deserving institution. In this it is urged we do the poor missions a serious injustice, and the hope is expressed that by another article we might retract the harm done them.

As the charge, however, is without foundation, there is neither harm done nor necessity for correction. On numerous occasions we have warmly urged support of our foreign missions. The Society for the Propagation of the Faith will attest our loyalty in this particular. Future utterances of like character when occasion requires will not find us wanting.

But inconsistency in the distribution of aid is execrable on no grounds whatever. On the contrary, it is well-directed, intelligent charity must be consistent. And that is just what we argued for when we said that hundreds of dollars are sent annually from this city to support outside institutions, to build churches in foreign lands, to support missionaries in heathen countries and to rescue children from Chinese brutality. Where the consistency in such action when similar work at home is neglected and like institutions are languishing for proper aid?

Is it intelligent action or intelligent charity to aid in the liquidation of debts of outside institutions when those at home are crumbling under like weight? Is it intelligent action or intelligent charity to be sending alms abroad for the erection of churches when the pastors of our own are tottering under great financial burdens? Is it in compliance with the fifth precept of the Church to support foreign missionaries and deny proper tithes to our own pastors? Is it consistent to extend aid to rescue Chinese children when we do not give enough to care for those abandoned in our own streets? Charity is a duty, not a whim or a pleasure. Where it begins is a matter of axiom. Where it ends is not the point we raised.

Our correspondent, a benefactor of St. Ann's Asylum, asks the question, "Is it not an injustice to build such a magnificent palace for foundlings? Our own homes cannot commence to compare with it. * * * The money is needed far more for our intended 'Boys Industrial School,' where souls can be saved. The poor boys of our city need a home and an education far more than babies need a mansion."

This is both illogical and inconsistent and begs the question. Bare floors, bare walls and a scant larder are not the trappings of a "magnificent palace." It is to such sentiments that the lamentable condition of all our local institutions of charity may be justly attributable. Whether the home for foundlings or industrial school for boys is the greater need is a matter of opinion. But if the latter, then why not begin to build it with the money sent away from home not in some measure responsible for the souls that are lost because it is not in existence? But this and kindred institutions of priceless value should, according to our correspondent, remain things unaccomplished in order that foreign charities might prosper.

We urgently commend every charity that comes within that term. We are generously committed to the widest extension of the work of the Church and all the institutions which she fosters in every land, but we shall continue to be unalterably opposed to their prospering at the expense of those at our own doors. The Church herself does not expect it.—Church Progress.

FRENCH SISTERS STARVING.

Anna Seaton Schmidt in October Dominion.

It is not so much the closing of the Sisters' schools that has aroused the people's indignation, as the insults and petty persecutions to which these noble women are subjected. Each day the papers recount some act of injustice perpetrated against them by the government officials in the small towns of France. In one case the daughter of a postman, who had been driven from her convent, returned to her father's home. He was immediately informed that he would lose his place if he harbored a secularized religious. The poor man could not see his other children starve, and so was obliged to turn this daughter from his door. A baker taking pity on a poor Sister, who had no home nor any means of support, hired her to deliver his bread. The officials declared that he had engaged her to teach his children. In spite of his protestations he was arrested and compelled to dismiss her. Four Sisters were engaged as domestics by a wealthy lady. She was notified that secularized religious were not permitted to live together as they thus formed a congregation. Being thus unable to carry the matter to a higher court, where it is still pending, The Duchess of Uzès is engaged in a similar law-suit. When the King of England was in Paris she was invited to dine with him, but was obliged to decline, as she had been summoned to court to answer to the grievous charge of harboring the Sisters who had been turned out of their home in the small village of Eprenay.

The animosities are mortal, but the humanities live forever.

"ABLE TO TAKE CARE OF THEMSELVES."

FALLACY CONTAINED IN THE COMMON BOAST CONCERNING OUR YOUNG PEOPLE.

Catholic Telegraph.

Rev. P. J. Lochman, pastor of Our Lady of Lourdes Church, Marinette, Wis., has come out strongly against the indifference of parents who allow their children to run about the streets at night and indulge in the practice of courting before they have reached the proper age. He says:

"After twenty years' experience in the confessional I have come to some certain opinions on the question of dancing and courting among the young people. I know that the practice of keeping company, as they call it among children below eighteen, promotes immorality and leads to intimacy that ought not to exist. Boys should be by themselves and girls alone. I am interested as much with the spiritual as the mental welfare of the children, and I am taking the action that I consider necessary."

"I believe that if the testimony of teachers in other schools was taken they would coincide with me, and, lastly, there is another practice which I condemn strongly, and it is that of school children running the streets after dark. They ought to be home at that time, and it is on the streets that many of them learn the things which result in their moral downfall."

Father Lochman has hit at the very root of nearly all the sins of which young people are guilty. The absurd notion of American liberty which pervades this country has removed all supervision from our youth. In fact, it is a common boast that the spirit of American independence makes the young people of the United States amply able to take care of themselves.

Our boys, almost as soon as they don the bifurcated garment of the stronger sex, are permitted to roam about the streets and choose their own companions irrespective of any supervision by their parents. When they get into their teens they soon become wise (?) in the ways of the world, and long before they reach their majority the devil finds he can rest and allow the world and the flesh to continue the work.

The idea of a chaperon for our girls has been relegated in many places to the attic for old foggy notions. Our girls are American forsooth! and know how to get through the world without a guardian. Foreigners are horrified at the license with which American young ladies go about unattended. We assure them, with our breasts swelling in pride, that our girls are different from the common human clay, and that they are able to take care of themselves. "But if they are," the foreigner might ask, "how is it that there is so many scandals in your papers every day of the year? Why do you have so many large cities troubled so much with the social vice? Why so many divorces? Why so many wrecked homes?"

It is about time for the people of this country to wake to a realization of the fact that they are made of the same clay as the average human being the world over; that they have the same passions as other nations, and that there is nothing in the atmosphere of the United States that conduces to a higher morality than exists in other places; that morality flourishes just as well in one country as another as far as the kind of government is concerned, and that religious and not civil principles are the bases of morality.

OFFICIALLY DETERMINED.

Dissension having been provoked as to the need of continuing the prayers ordered by the late Supreme Pontiff, to be said after Low Mass, in the following letter to the Bishops of the country from His Excellency, the U. S. Apostolic Delegate:

Apostolic Delegation, United States of America, Washington, D. C., September 18.

Your Lordship—Since the death of Leo XIII. I have been asked more than once whether the prayers prescribed by him to be said after Low Mass were to be continued or not. Though in each particular case I have answered in the affirmative, yet in order to remove any doubt, I thought it better to apply for a decision to the Sacred Congregation of Propaganda. His Eminence Cardinal Gottl, Prefect of the said Sacred Congregation, by a letter of the 7th inst., No. 6,691, has been pleased to answer as follows:

"As a universal law is binding not only during the life of the legislator but as long as said law is not revoked, thus the recitation of said prayers prescribed by Leo XIII. must be continued."

With sentiments of highest esteem and profound respect, I beg leave to remain, your obedient servant, in Christ.

Archbishop of Larissa, Apostolic Delegate.

NOTED CONVERTS.

Among some of the noted converts who have been received lately may be mentioned the Countess Canavero. Some years ago, when some of the Swamis who came here for the Parliament of Religions at the World's Fair were going about the country lecturing, the attractive exposition of the doctrines of Buddha awakened in the Countess a deep religious sentiment, and she made public profession of Buddhism. It did not take her long to realize that "all that glistened was not gold." She made a renunciation of the Oriental shrine-worship and came into the Catholic Church, where alone she found the truth. She entered a Catholic convent at Benares with the intention of devoting her life to the mission in India. Her husband, who is now dead, was a representative of Portugal at the Hawaiian Islands, and was related to the royal family of Portugal.—The Missionary.

Everything is possible; but without labor and failure nothing is achieved.—George MacDonald.

PRIESTS AND PRELATES OF THE PAST.

A FEW OF MANY INCIDENTS.

By Rev. J. A. O'Reilly, D. D.

The completion of St. Bonaventure's College by Bishop Mullock, may not inaptly be regarded as the beginning of the modern history of Catholicism in Newfoundland. These two events marked with decision the subsequent course of church work. The erection of the Cathedral had aroused Catholic spirit to the highest degree, whilst the opening of the College was the preparation for that advancement in education which has, in our days, reached such a point as to augur greater progress in the future.

These were truly notable achievements; but they were only expressions of that spirit of sacrifice in the cause of the Church which had been sedulously cultivated for more than one hundred years, and which had its roots in that far-off time when Catholicity was first preached to the race. It has been well said, that "after the Catacombs came the Basilicas." After the trials and difficulties of the early Catholic Church she covered Europe with those marvelous time-defying shrines which must remain for ages as masterpieces in the world of art.

The same is, in a measure, true of our island church. After laboriously propagating the faith along our shores she addressed herself to the work of raising these visible institutions, which were to be the same time monuments and temples—monuments to the all-conquering zeal of the pastors and people by whom they were built, and temples of religion and education for those who came after them and who are animated to the full by their spirit.

The story of Newfoundland Catholicism, from the earlier years of the eighteenth century to the middle of the nineteenth century, was a record of constant effort and not a record of constant success. The success of the pioneer missionaries was not so apparent in their own time as now. But their unwavering faith and self-sacrificing devotion prepared the way for the greater results of later days. Their fidelity and the responsiveness of the scattered flock, to which they ministered, stimulated Catholic enterprise and made possible those schools and halls, convents and colleges, cathedrals and parish churches, which stand to-day in this country. Nearly every parish in the country has a long and glorious history of work done for the church, and each succeeding year tells its tale of progress.

It would indeed be a gratifying task to give even a faint sketch of the persevering zeal of those priests whose labors live and whose names are enshrined in a people's memory. Gladly would we write the incidents of their missions and pay tribute of praise to their apostolic works, their pastoral vigilance, and their devotion—even unto death—in the service of the Master. But to do so is impossible in the course of a review so brief as this. We must then be content to make notice summary of the lives of a few of our missionaries without attempting the larger task of giving detailed accounts of each and every one. Looking back to the earliest times we find in Bishop Howley's Ecclesiastical History the names of the following priests given as being the first Irish missionaries to the country: Fathers Cain, Louglin, Dally, Bourke, Whelan, Hearn and Andrew Cleary. In the same learned work we find brief, but intensely interesting biographical notes of these priests.

Father Cain of Wexford, was at Placentia as Pastor for six years, dating from 1770. Father Edmund Burke, of Tipperary, came in 1786 and ministered at Placentia, building there the old Rectory and Chapel. His mission included all Placentia Bay—and westward as far as Burin. He was twelve years on the Newfoundland mission.

Father Patrick Whelan, of the Harbor Grace Mission, lost his life in 1799 by the swamping of his boat at Grates Cove. He was returning at the time from a missionary voyage. He was recovered from the waves still holding his breviary and vestment portable. Also, he was supposed to have had the first Irish priest given as being the first Irish missionaries to the country: Fathers Cain, Louglin, Dally, Bourke, Whelan, Hearn and Andrew Cleary. In the same learned work we find brief, but intensely interesting biographical notes of these priests.

It is not long since that the late Father Whelan was brought to memory—one hundred years after his death—by the loss of Rev. Dr. O'Regan, of Codroy, who with a crew of five men also died in a sea-storm. Separated as the two priests were by the breadth of a century, yet, in the circumstances of their death and in priestly zeal, they were not divided. Both lived and died for the flock; and both they and the ever faithful fishermen, who died with them, deserve whatsoever tribute we can pay their memory. I have lately seen some very sympathetic lines from the gifted pen of Father Walker, of Brigus, written in memory of Father Whelan and Dr. O'Regan. Father Walker indicates his poetic gifts to the service of Faith and Fatherland and the verses to which I refer have true dramatic force.

In 1810 Rev. Andrew V. Cleary came to Newfoundland, and was stationed at Placentia until his death in 1829. He is interred there in Mount Carmel Cemetery. He was uncle of the late Dean Cleary of Southern Shore. Rev. Fr. Devereaux, about the same time, was stationed at Burin, where also he died. Father Hearn, Curate of Father Cleary, succeeded him as parish priest of Placentia. Father Hearn performed extraordinary missionary journeys, by land and sea, in the southern and western parts of the country. An old man of Argentina, in Little Placentia district, used to relate, concerning Father Hearn's travels, many incidents which he knew from having gone with him to show the way and help to bring his vestments. Often when overtaken by night in the heart of the country the priest and his guide would have to improvise a camp unless they reached some stationary tilt left by other travellers. Father Hearn and Father

Cleary now rest side by side in the Placentia graveyard. It is nearly seventy-five years ago since they labored together on the Placentia Mission. Many changes have occurred since then. The dark brown slab which covers their grave has grown discolored with age; the time in which they lived seems to us of to-day interminably distant—but their memories are still sacredly cherished.

In 1784 the Catholic Church of Newfoundland took shape as a regular organized body under the headship of Right Rev. Dr. O'Donnell. After his Episcopal Consecration in Quebec—1796—Bishop O'Donnell made an extensive visitation of Placentia and surrounding district. One hundred and seven years before, 1689, when Placentia was possessed by the French, the Bishop of Quebec came there on an Episcopal visit, so that Catholicity was organized in Placentia nearly two hundred and forty years ago, and though the flag of England has replaced that of France, the banner of Catholicity has not passed on still triumphantly. At present an elegantly designed Church of the Sacred Heart, a spacious Convent with schools attached, a large Star of the Sea Hall, and a fine Presbytery, affords evidence of the zeal of pastors and people. One of the chief works of Bishop O'Donnell in St. John's was the building of what has been remembered for a half century as the "Old Chapel." In his time, also, arose the Benevolent Irish Society, a body which, for closing a century, has been doing yeoman service in the cause of charity and education. Many of our best citizens have come from that ancient Society—Sheas, Littles, Kents, Fenelons and scores of others.

Here, too, we may mention that other noble Society, which was organized in the interest of Temperance and inculcates the practice of Total Abstinence, viz.—The St. John's Total Abstinence and Benefit Society. This Society was inaugurated at a later date in the last century. We associate with its rise and progress the distinguished and venerable name of Father Kyrn Walsh. This clergyman was a typical Newfoundland missionary. In St. John's, St. Mary's, Holyrood and Harbor Main, he labored unceasingly for the upbuilding of the Church. The structures which he planned and executed remain as models of taste and finish, and the temperance movement, which he helped to inaugurate still continues, to exercise its influence broad and deep on the city and country.

Right Rev. Dr. O'Donnell, our first Bishop, took in his day an active part in forwarding the general interests of the Colony. Wise, conservative, and zealous, he was looked upon as a "Master in Israel." Able was he seconded in his efforts by the small band of clergy who shared his labors, and by none more zealously than by his Vicar-General, Very Rev. Thomas Ewer, Pastor for seventeen years of Ferryland, and then of Harbor Grace. Father Ewer was a man of many gifts—a polished scholar, an active administrator, a church builder, and an organizer of the highest capacity. He died at Harbor Grace in 1833, in the forty-fourth year of his missionary labors in Newfoundland and in the eight-fourth year of his life. As an ecclesiastical Father Ewer was scarcely second to the Rev. Dr. O'Donnell in his influence on our church and in the fortitude and firmness with which he grappled with the difficulties of the period—difficulties of which we of to-day can form but an idea. One of Father Ewer's letters is quoted by the Bishop in his Church History. The letter, though brief, bears the unmistakable impress of a gentleman and a scholar.

The missions of the priests who aided Bishop O'Donnell lay in Placentia, Ferryland, St. John's and Harbor Grace. Along the coasts intervening between these places, as also to the West and North, they had to travel mostly by boat, or, with still greater difficulty, on foot through the woods and along the shores. Slide racks, cut by the settlers, afforded some kind of bridle paths. Forty or fifty priests are to-day stationed along that route, which, less than an century ago, had to be supervised by seven or eight. The beginning was weak in point of numbers, but strong in the determined zeal with which the pioneers entered on the work. It involved labor of no ordinary description to visit the sick, to administer the last Sacraments to the dying, and generally to exercise Church ministrations along so extended a seaboard. As we look back on the perils and fatigues of these standard bearers of our faith; as we remember them on the storm-tossed bay, or in the depths of the trackless forest, or on the still more trackless ice and fog-covered seas in spring, the binding snow blizzard in winter and the weary foot journey in summer, going fifty or, perhaps, one hundred miles to bring the last consolations of religion even to one soul, we must say that such men were well fitted to be the founders and fathers of our Catholicity.

The Episcopates of the Right Rev. Prelates—Lambert and Scallan—were fruitful of good to the Church, and after them the reins of ecclesiastical government were taken by Bishop Fleming, who proved a tower of strength to Catholicity.

One of Bishop Fleming's first works was to reorganize the priestly staff, and so divide the great labors and responsibilities of the Mission. This was necessary, partly because of the numbers of the Catholics and partly because of the extent of the field—Newfoundland being then one diocese—comprehending congregations separated by hundreds of miles. Bishop Fleming was a missionary of the most active type. He travelled all over the Newfoundland coast—a work of no ordinary magnitude in the then imperfect state of communication. There was no railway or steamer to speed the missionary on his voyages. The sole dependence was the sail boat, and by its means Bishop Fleming performed his coastal journey from Avalon to the Straits of Belle Isle.

Foremost amongst the priests, who aided Bishop Fleming, we recognize

Father Troy—a name deeply graven on our church annals. For forty-one years Father Troy bore the heat and burdens of the day ministering at St. John's, Miramshen, Torbay and Portugal Cove, and everywhere performing Apostolic labors. In physical and mental energy he had few equals in all the stirring and strenuous history of our Island Church. His every faculty was devoted to the progress of the Church—and as to results achieved by this marvel-working man, we may say, that on his day and generation he helped to stamp that sturdy individuality—that uncompromising firmness—which is the essence of the Catholic spirit.

Another venerable pastor of earlier time was Rev. Pelagius Nolan, who ministered in Placentia Bay. He was forty years on the Newfoundland Mission, and eighty years old when he died. It is now over thirty years since Father Nolan passed away, but his name is as familiar as a household word amongst the faithful people of Placentia district. He was the pastor of the type that Longfellow would have drawn in his tale of Acadia—zealous, kindly and self-sacrificing; even in his sternest moods the people only saw the paternal old priest. He is interred in the old graveyard at Argentea, and his grave marked by a monument raised by the people to whom he so faithfully ministered, whilst the quaint wit and homely anecdotes of this pious pastor have often been quoted by those who knew him. He won not merely the respect of the people, but their undying affection.

In later times Placentia and Cape Shore were administered by Father Condon, who is interred with his predecessors in the graveyard of Placentia.

Over the district administered by Father Nolan and Father Condon there are now four or five pastors. The pastoral enterprise of Father Condon are still remembered with appreciation by the people of his parish. Dean Cleary shall long be remembered as the "Grand Old Man" of the Southern Shore. Zealous and progressive he helped to lay the foundation of the work that, in our days, has been carried on so successfully by Father Nicholas Roche and by the late lamented Father O'Driscoll. Dean Cleary was a strong advocate for road construction. It was his aim to have the settlements of his extensive parish joined by good carriage roads. This was necessary in order to make it easy for the people to get to the churches, and for the priest to make his pastoral visitations.

There was also on the Southern Shore, in those days, another most apostolic clergyman named Father Murphy. This venerable pastor administered several settlements, and made long and diligent journeys in carrying the aids of religion to the various parts of his parish.

A WARNING FROM WITHOUT.

In a recent non-Catholic mission given in a fairly large and aristocratic Southern-town we have the rare joy of talking to a parlor-full of intensely interested non-Catholics from 9 o'clock on our closing night till the stroke of 12. Is any joy comparable to this? Noble and God-fearing souls pouring out their questions, difficulties, misunderstandings, to have the light of God's truth shed upon them! What a sacerdotal joy those priests have missed in whose life there is no similar scene!

But what we wish especially to bring out is a remark dropped at the close of our three-hour rapid-fire engagement by the most intelligent gentleman present. "Father," said he, "there would be no end to your sermons but for two reasons. In the first place, Catholics hide themselves and bury their doctrines from our eyes. The Church is lacking as an aggressive public force. We Protestants are more or less directly given to understand that you do not want us; that we have no concern with Catholic doctrine. Politeness is displayed towards us, but not zeal. And the second reason is, that Catholics are in some places numerously connected with the rum traffic." While non-Catholics of the best class see Catholics sinful, it will never come into their minds to imagine that the religion of those people is divine.

Let us laugh at the reasoning of these remarks as we will; but they state facts which it behooves us speedily to recognize: "Catholics hide themselves"; "Catholics are so numerously connected with the rum-traffic." And the coming of the Kingdom of God is hindered and delayed and frustrated because we have too little zeal and are not sufficiently active enemies of drink! Wherever there is a movement for morality, for social betterment, for charity, it is well for Catholics to lead. We have learning with which to commend ourselves, and a self-sacrificing vocation with which to compel respect. It is good to make use of these and all other natural and supernatural advantages to make the Church; a public force; to show Protestants that with us are the best gifts of God, and that we want all men to share those gifts. And, furthermore, we declare it a positive duty—and every day of missionary experience burns that word Duty deeper,—a duty to immortal souls outside the Church, as well as within, to declare a relentless war of aggression on the abuse of intoxicating drink. Zeal for conversions is spreading. The laity, men and women, as well as priests, are entering heart and soul into the non-Catholic Apostolate. But it is well to know and never doubt it, not for an instant, that to win the best class of converts a moral attack on the fortress of Rum is almost as necessary as a doctrinal assault on the citadel of Error. This is no new lesson; we had long ago learned it; but coming to us this time from the mouth of a Protestant, it is good to ponder it more deeply than ever. This little mission brought six to baptism, and left more than that number convinced of the Church's truth.—The Missionary.

Sincerity and pure truth, in what age soever, find their opportunity and advantage.—Montaigne.