

Call Me Not Dead.

Who died of Aton sends,
This to comfort all his friends,
Faded and white and cold as snow;
And ye say, "Abraham's dead!"
Weeping at the feet and head,
I can see your falling tears;
Weep ye not for this poor man;
I am not the thing you kneel;
Come your tears, and let it be;
It was mine, it is not I.

EDWIN ARNOLD.

CURIOSITIES OF PROTESTANTISM.

A distinguished prelate of the
Established Church, Bishop Watson of Llandaff,
is reported to have defined Protestantism
as "the right of saying what you think
and of thinking what you please."
It is nearly a century ago that this definition
was given to the world, and certainly the
course of events since has vindicated its
correctness. The principle of individualism
in religion has been carried, during the
last hundred years, to the furthest
lengths. Thus in the Anglican Establish-
ment we have the spectacle of an ecclesi-
astical organization in which it is not easy
to say how many of equally irreconcilable
views are taught with equal authority and
received with equal assurance. The
authority, if we examine it closely, is
merely the private opinion of the indi-
vidual teacher, and the assurance is the
fancy, taste, or prejudice of the individual
hearer. Good-looking, but sentimentally
is the doctrinal line of the Church of England;
and hence it is that the Church of England
represents more faithfully than any other
body the principle which, little as many of
the "Reformers" realized it, was in truth
the essence of the Reformation. For,
philosophically considered, the great reli-
gious movement of the sixteenth century
was not merely the negation of a particular
authority in religion; it was the negation
of all authority; the denial of the objective
character of truth; the destruction of
theology as a science, and the reduction
of it, as the phrase current among us bears
witness, to mere sets of "religious opin-
ions." For good or for evil, or
rather for both good and evil, the Estab-
lished Church in this country has been more
loyal to the Protestantism of Luther than
any other religious communion which, like it,
dates from Luther's revolt. Early in the
last century one of its most gifted and eloquent
ministers affirmed with pride, "I think I
shall speak a great truth if I say that
the Church of England alone makes
Protestantism considerable in Europe."
The Church of England is far more
Protestant now than she was when South
spoke these words. "Time, the old
Judge," has brought out its true character.
Gradually the fragments of Catholic
doctrine which it retained, and which it
was unable to assimilate, have dropped
away from it, and now it stands confessed
as the great representative of anti-
dogmatic principle. The religious senti-
ment in almost any form may find pro-
vision for its expression and manifestation
within the national Communion; well
nigh every variety of Theism has there
an organ and a prophet. An ingenious writer
some time ago endeavored to show that
the Anglican clergy are not hampered
even by the limits of Theism; that it would
be allowable to them even to deny the
existence of a God. It is not easy to
answer the arguments which he has
adduced to support this position. Still,
we must avow our conviction that, how-
ever good and logical a case might be
made out for a divine of the Established
Church who taught sheer Atheism, public
opinion, which is the real arbiter in the
ecclesiastical tribunals of this country,
would feel, with the barber in Nicholas
Nicolob, that the line must be drawn some-
where, and would draw it there. How-
ever that may be, it is certain that at the
present moment we have clergymen of the
Church of England teaching every
variety of religious opinion from a Deism
practically indistinguishable from that of
Rousseau, to a doctrine which might have
been taken bodily out of the Tridentine
Catechism. At the one extreme there are
Professor Jowett and Mr. Haevels, at the
other Dr. Pusey and Mr. Mackonochie.
And who shall attempt to characterize and
catalogue the shapeless teaching of inter-
mediate theories?

spiritualistic phases. Their sympathies
are more with the Master of Balliol
than with the Regius Professor of Hebrew
in the University of Oxford. The charac-
teristic which the most influential class of
Anglicans chiefly desiderate in their
religion is what they call "sobriety," which
is, in fact, a sort of Sacerdotism, or, as an
Protestant clergyman who prefers a far
stimulating variety of opinion describes it,
"that sober, common sense unemotional,
anti-mystical type of religion which is
the joy of Archbishop and preachers, which
ensures sadness and merits' proferment,
and which receives the English equivalent
of canonization in the approval of the
Times." It is a true description; and
equally true is the judgment which Dr.
Littledale (for it is that eminent divine
whose words we are quoting) proceeds to
pass—that this type of religion, so dear to
his hierarchical superiors, is divided from
Deism by the merest film of ice which a
tepid breath may, at any moment, cause to
disappear.

The Church of England is, however,
only one among many Protestant bodies
in the country, and there are numerous
varieties of popular religion for which, in
practice, no place is found, even in its
capacious bosom. This, indeed, is not due
to any doctrinal exclusiveness upon the
part of the Establishment, but to the
different cases. It has been truly said
that the religions of this country are class
religions and Anglicanism is decreed of the
well-to-do and their immediate dependant.
In the lower sections of society any spiritual
earnestness which may from time to time
be generated is aptly sent to find an
outlet through channels independent of
the national Communion; but upon all
the sects is the great note of individualism,
and, the more dissident the dissent, the
more grotesque are the forms which the
individualism assumes. It is impossible
not to laugh at the grotesqueness; at the
religious emotion which is often found
side by side with it we do not laugh. It
is not indeed for us to pass judgment
upon it. But, as we know and thank fully
remember, *Spiritus Domini operatur ubi
divine grace is not restricted to the
divinely appointed channels by which it
is ordinarily conveyed; nor is it temer-
ariously or irreligious to cherish a hope that
in many cases a heavenly influence may
be working among the heathen, even of
the most fanatical and unlovely sects of
Protestantism.* Nor, again, let us suppose
that much which is apt to strike us as
profane is profanely meant; Puritanism
has a dialect of its own, an ugly dialect
enough at the best, which in the mouths
of ignorant men assumes very queer
shapes. All this, and much more to the
same effect, it is necessary to bear in mind
when contemplating the odd forms which
popular religiosity sometimes takes in this
country. One of its most curious features
is revivalism, and one of the most singular
callings which the law of supply and demand
has brought into existence is that of the
professional revivalist. We have before
us the last number of the accredited
organ of one of the more vulgar Protest-
ant sects, in which, among much nar-
rowness, nearly 1,000 professed con-
versions, P. S. Terms low. Societies
please address for vacant dates, &c., Sydney
Smyth, corresponding secretary, 72 Park-
lane, or J. T. Brown, 82, South-gate,
Bradford, Yorkshire.

It is evident that Mr. Brown knows his
public and has brought the experience
gained in the circus to bear upon the com-
position of his advertisements. The next
competitor for popular favour is more
modest; here is his appeal:—
Zechariah Knipe, the Converted Navy,
is now open for engagement to conduct
revival services; testimonials if required;
terms moderate. Address, W. O. Walls,
188, West-Gate, Bradford, Yorkshire.

Mr. Knipe, like the "late down," keeps
in view the commercial instincts of his
patrons, and endeavors to allay their
hopes of a bargain. The third adver-
tisement has the same characteristic.

Mr. Thomas Horrocks, the Evangelist,
is open for engagements to conduct
revival services. Terms to please all
societies. Address, Thos. Horrocks, 473,
Woodlands-row, Bolton-road, Over Dar-
wen, Lancashire.

There is a manly confidence in the
"terms to please all societies" which
speaks well for Mr. Horrocks, and which,
we should think, cannot fail to be duly
appreciated. The staple of the extor-
tion of all these "Evangelists," we are
told, is "the doctrine of justification by
faith only." One cannot help thinking
how far the world has travelled since St.
Augustine wrote *Fides sanctus motus*.—
Tablet.

OUR HEROINES.

You will not find them among the
queens of fashion, neither have they places
in the assemblies where women are clamor-
ous about rights and wrongs. The homes
of elegant ease and idleness are not their
dwelling; and the bewildering eloquence
of human passion is to them a foreign
tongue. They are not among the throng
who seek a "mission," and a "field of
labor." God chose their mission, and
called them to it; and at the sound of His
dear voice they rose up gladly saying,
"Lord, what wilt Thou have me do?"

Come with us to the plague-stricken
cities of our land. The strong spirit of
devotion is there; the rich have fled from
the tainted atmosphere, the streets once
echoing with the din of traffic, and popu-
lar with an ever-shifting crowd, are
silent and deserted. Death is ruler, and
all things bear the impress of his zeal.

The priests are there, they are always
there in the thick of danger,—but they are
only a handful, already overtaken, hasten-
ing from one death-bed to another, pre-
paring the frightened, trembling soul to
go to judgment. And the plague searches
them out also, and strikes them down at
their post.

Who will aid them in their ministrations
of mercy? Oh, thank God! the Sisters
of Charity have heard the wail of the
stricken cities, and the Sisters of Mercy,

and the "valiant daughters of St. Dom-
inic, and have hastened to their relief.
Oh, what a terrible task is theirs! The
dead and the dying are all around them,—
and women, children and tender babes.

The pestilence spreads and their work
multiplies; but they do not falter. And
have left happy homes and loving
kindred, and fame and rank and fortune,
for this dreadful life of risk and priva-
tion.

PARNELL THRILLS IRELAND.

The following stirring intelligence
comes to hand by Atlantic telegraph from
Ireland:—
Navan, Co. Meath, Oct. 11th, 1879.—
This town, situated in County of Meath,
will be remembered as the scene of the
most important place in the whole of
Ireland. The reception of Mr. Parnell
by his constituents here is regarded as the
greatest event of the present anti-reform
agitation, which is destined to give a new
course to the Irish policy in the British
Parliament. Navan is an interesting
town of considerable antiquity. Eight
years ago the first note of the National
Irish party in the British Parliament was
sounded by the candidature of a felon of
34—John Martin. To-night the town is
filled with triumphal noises, the houses are
full of politicians from all parts of Ire-
land, members of Parliament, and the
representatives of the English and Irish
press. A considerable reinforcement of
the Royal Irish Constabulary has arrived,
and one hundred soldiers are determining
about the streets looking for lodgings.

MORE ARMED POLICE
are expected, though no military have as
yet come upon the scene. It is not
thought, however, that this increased
police force will be necessary to keep the
peace; it is believed that the Sabbath will
pass quietly, for all the priests of the coun-
try round Navan have met to-day, and
it is estimated, at least sixty. Since
O'Connell's time so many priests have
never taken part in a demonstration of
this sort. There will be here to-mor-
row popular representative priests who
were against John Martin in his day, and
the late secretary of the county are ex-
pected in their thousands. Ten popular
members of Parliament will speak. All
these will endorse Mr. Parnell's policy of
paying no rent until the times mend, and
the principles of Parnell's manifesto—

ABOLITION OF LANDLORDS.

and the rooting of the people in the soil.
Mr. Parnell himself will answer the criti-
cisms of the English press. The agitation
has already received letters of adherence
from two-thirds of the Home Rule mem-
bers. The meeting will be made pic-
turesque with banners, bands, uniforms
and processions. The authorities on the
subject do not know what to do, and
wondering, which will be carried on in a peace-
ful and constitutional manner. It is
rumored, indeed, that paid agents may
endeavor to create disturbances, but an
order has been issued enjoining the people
to maintain patience, quietude and determi-
nation. Parnell will be met on entering the
town by clergy and people, and conducted
in triumphal procession to the place of
meeting. The gathering will be presided
over by a justice of the peace, who will
address words of welcome to Parnell, and
thank him in the name of the Irish people
for his policy in the last refuge of the
afflicted country, and declare that the
condition of the farmers has become so
desperate as to call for immediate relief
in the alteration of the land system, which
will be the agrarian declaration of war
against Irish landlordism. The bands are
parading the town to-night in honor of
Mr. Biggar, who is the first prominent
arrival. Deputations from England have
been coming in all day long. A narrow
excursion trains will run hither from
Dublin, Drogheda, Dundalk, and all the
neighboring counties. Throughout the
County of Meath, Mass will be celebrated
in the country chapels at an earlier hour
than usual, in order to permit people and
priests to arrive in time. The monstera-
tion is fixed for mid-day. A grand
banquet will be given to Parnell in the
evening.

DEMONSTRATION OF 30,000 PEOPLE.

Navan, Oct. 12, 1879.—The scene
witnessed here to-day was a grand and
rising of an enfranchised people than a
monster proclamation of Ireland's discon-
tent with its rulers. From daylight
crowds poured into the town. All were
on foot. Every man, woman and child
carried green boughs. Every house was
shrouded with greenery, and even the
meanest hovels hung out their garlands.
The chapel was thronged all the morning
with a devout congregation. At service
the priests bade them maintain the great-
est order during the day. At 11 o'clock
this morning they placed were thronged
with frieze-corded country people, who formed
a parade and marched behind a band
dressed in beautiful uniforms of white and
gold, exact counterparts of those that
were worn during the Emmet celebrations.
As far away as two miles from the rail-
way the roads were densely packed. The
platforms of the station were occupied by
a committee of priests and other members
of a popular deputation. There were
triumphal arches in every corner, bearing
the mottoes, "Down with the Land
Robbers."

PARNELL FOR IRELAND.

"Ireland for Parnell" and "Home Rule
Liberty for the People," and so forth. As
soon as the whistle of the arriving train
was heard the band struck up. "See the
Irish in the thick of danger,—but they are
only a handful, already overtaken, hasten-
ing from one death-bed to another, pre-
paring the frightened, trembling soul to
go to judgment. And the plague searches
them out also, and strikes them down at
their post." Who will aid them in their ministrations
of mercy? Oh, thank God! the Sisters
of Charity have heard the wail of the
stricken cities, and the Sisters of Mercy,

pushed forward to shake hands with the
heroes of the day. Thousands came by
train from Dublin, with a brave display
of bunting, Drogheda, Athboy, Dun-
dalk, and even Belfast, sent a huge con-
course. It was computed that at least
thirty thousand people were in the town.
The streets were constantly paraded by
armed police, who, however, were allowed
to pass unnoticed.

MARRIAGE AND MODERN THOUGHT.

It is, to a great extent, necessary for the
business of life to be a humane speech as
we find it; but the necessity is not un-
frequently a great hardship. The *ius et
nomina legum* has impressed upon many
words a sense implying an assumption
which is unfounded or an assertion which
is untrue. Thus it is repugnant to a com-
mon-sense thinker to speak of the "Protestant
Reformation." For what did that great
revolt, in its essence a negation, either
of reform? Again, what a mockery
is it to denigrate the Anglican Prelates
Bishops. Every thing and every body
ecclesiastical means they often employ more
than Devises in common with the
Christian Episcopate. Or, once more,
consider the assumption implied in the
ordinary use of the word science as a
synonym for physics, as though there
were no sciences but the physical,—to
concede which is to concede the whole
Comunist position. In these and numerous
similar cases we employ words in their
accepted false sense; generally, indeed,
with an interior protest. But the protest
is seldom more than interior, does com-
monly not always engaged in what the
Scottish call "the lifting up of testimony."
The word is "out of joint" in the matter
of nomenclature as in more important
matters, of which the disorder in this
department is the duty of those who com-
pound for which a very respectable authority
thinks "to set it right" is a task of might to
which he can contribute but very little;
and to take up the lament of St. August-
ine, *In tibi fiamus more humani? Quo
resistit tibi?*

We have been led to make these re-
marks by the term which furnishes the
second half of the title of this article. The
opinions which pass current among us as
"modern thought" are not in truth
modern at all. There is not one of them
for which we can find a more ancient
authority than the ancients. The garb of
the thought may be modern; its substance
is old enough. It is perfectly true that
in this age we see things in the material
world which were hid from the eyes of
older generations. But it is equally true
that many things quite enough of the ex-
ternal order of nature two thousand years
ago to become materialists. M. Renan
propounds with the air of a discovery
the doctrine that there is no such thing
as the supernatural,—that from the be-
ginning of the world, as we know it, we
are told in its accredited organ, "a
philosophy which depreciates the old
policy of sacrificing the certain welfare
of humanity on earth to the merely pos-
sible and altogether unknown require-
ments of a life beyond the grave, which
concentrates human attention upon the
life which now is, instead of upon a
dubious life to come." But what is this
but a resuscitation of the old Epicurean
doctrine? In the fragments of Philo-
stratus discovered at Herculaneum, we find
the same doctrine, "since man by the
enjoyment of life has attained to the
chief good, he is not to concern himself
with what may afterwards befall." And
so we might go on to show that the rest
of the opinions passed off upon the
world as modern and distinctive modern
thought are simply echoes of old world
superstition.

And let it not be supposed that this
identity is an unimportant matter. It
is emphatically true that philosophy is
the guide of life; and it is of much im-
portance to know where the philosophy
which so many eminent men are
seeking to bring back to the world did
in fact guide the human race. Put aside
the idea of God and the morality which
rests upon a theistic basis; eliminate the
superstition as a fiction from human life;
make of thought a secretion of the brain,
of conscience a nursery tradition, of the
soul a sensation, and of the next world
a coffin, and what becomes of human
society, of civilization, of the family,
of the State, of the individual? We
know, in point of fact, how it was in the
ancient world when philosophies practi-
cally identical with the Positivism, the
Agnosticism, the Hedonism of our own
days took possession of the intellect of
Greece and Rome. They did not like to
retain God in their thoughts, said the
Apostle, and so God delivered them over
to a reprobate sense, "in desideria cordis,"
"in passionibus ignominiosis," as may be
seen at large at the beginning of his Epistle
to the Romans. Or if we turn to the great
Latin poet the same account meets us:—
*Esse Deos aliquos et subterfugere regem.*
*Sed perierit creditum.*

See the age of Juvenal, and we know
from his indignant verse what became of
public morality, of the position of women,
of the family, when his opinions were tri-
umphed. There are not wanting grave
signs that this age is rapidly approximat-
ing in many respects to the social corrup-
tion of decadent Rome. The advanced
thinkers of our own day are as little in-
clined as were the advanced thinkers of
the ancients to "retain God in their thoughts."
And their attacks upon religion extend to
the morality of which religion is the sanc-
tion. In a large part of Europe a great
blow has been struck at the sacred charac-
ter of marriage. From a Sacrament it has
been degraded into a mere civil contract.
But this is not enough. Its individuality
is a stumbling block to modern thought,
and hence the great object of the party of
progress is to introduce divorce into the
countries where, as in France, it does not
yet exist. "The positive religion," as
Christianity has determined its principles,
is incompatible with the materialism which is
the substance of the philosophy lately so-
called, for which mankind is called upon
to surrender the belief, hopes, practices,
which have governed the world for a thou-
sand years. What possible place can
there be for the virtue of purity in sys-
tems which deny the supernatural, or, in-
deed, for any virtues save, as Mr. Carlyle

CATHOLIC NOTES.

CONVERSIONS.—The Countess of Tank-
erville and her eldest son, Lord Bennett,
are among the latest converts to the
Catholic Church.

The Rev. Bernard Aling and Anthony
Bannagator, members to the Franciscan
Order, ordained during the summer, have
been sent as missionaries among the
Indians in Michigan by Bishop Burgess.
They speak the Indian, German and
English languages.

Catholic France is to be Catholic
France, in the name at least, no longer, it
being proposed that the bill for the aboli-
tion of the Concordat shall take effect from
January 1, 1881. After that date neither
Catholic nor any other religion will be re-
cognized by the State.

EDUCATION IN BELGIUM.—Belgian priests
are directed by their Bishops to refuse the
sacraments to parents sending their
children to communal schools except in
certain specified temporary cases, to
teachers in such schools who use the Catho-
lic catechism without ecclesiastical
approval, to professors, pupils and the
parents of pupils of the State normal
schools.

Some of the newspapers state that the
Pope recently ordered a committee of
Cardinals to secretly consider whether he
ought to accept the money voted by him
by the Government, and that the commit-
tee reported in the emphatic negative. It
may not be unprofitable, perhaps, to state
that there is not a word of truth in the story.

The Archbishop of Paris has entered
into direct conflict with the order that
priests should not be allowed to approach
the beds of patients in hospitals unless by
their desire. The Archbishop says, in a
letter to hospital chaplains, that the shep-
herd must know his sheep, and that it is
their duty to visit every patient without
exception.

The New York Founding Asylum,
conducted by Sisters of Charity, has
received within the past ten years ten
thousand infants, and disbursed over one
million dollars to nurses, who take care of
the children outside of the asylum. A
good illustration of the manner in which
the Catholic Church labors to undermine
the stability of Republican institutions.—
Tablet.

During the past six years ninety-three
monasteries and forty-one convents have
been suppressed in Rome and their inmates,
2,888, in number, cast adrift. The net
proceeds of the confiscations and sale of
the church property in a city were only
five millions of dollars—a mere trifle in
comparison to the great expectations
entertained by the spoilers.

In the course of a few days three
missionary priests, educated at St. Joseph's
College, Mill Hill, London, will sail for
India. They are destined for Northern
India, to work in the arduous and un-
tried field of Apostolic labor in Affghani-
stan and Cashmere. Pending the present
disturbed state of Northern India, the
three missionaries are being sent as
auxiliaries to their three former fellow-
students and companions, Fathers Brown,
Allen and Locke, who are already doing
duty with the British forces on their
return march to Cabul. A couple of
weeks ago two missionary priests were
sent from St. Joseph's College, Mill Hill,
to join the mission in Southern India.

On Monday morning, as the Rev.
Canon Pope was robing for the ten o'clock
Mass in the sacristy of Westland Row
Church, Dublin, a huge painting of the
crucifixion, which was fastened high up
on the wall before which the Reverend
gentleman stood, suddenly fell forward
with a crash, and the canvas, striking
him in the face with great force, split
open at the point of contact. No harm
was sustained by the Rev. Canon beyond
the shock naturally caused by the accident;
but the escape from serious injury was
very narrow, for had he been standing
only a few inches farther back from the
table, he must have been struck on the
head by the heavy frame of the picture.
—London Univers.

A beautiful chapel, attached to the
Convent of the Sacred Heart of West
Taylor Street, Chicago, was solemnly
dedicated by Rt. Rev. Bishop Pellicani on
the 29th ult. Very Rev. Dr. McMullen, V.
G., and a number of other priests of the
city, took part in the ceremony. After
the dedication there was Solemn High
Mass, sung by Rev. P. M. Butler, assisted
by Rev. Father Van Loco, S. J., as dea-
con, and Rev. Father Vendelme as sub-
deacon, Rev. D. J. Riordan acting as
master of ceremonies. At the Gospel an
eloquent sermon was preached by Rev.
Patrick Riordan, of St. James's Church.—
Asc Maria.

THE IMPORTANCE OF THE PRIESTHOOD.
—No better words can be spoken than
those which the Vicar-General of Orleans
addressed to the faithful in France: "If I
were a man of the world I should wish
to have against all my sins, as a shield, my
head and the head of my children, a
priest who owes to me his education and
his priesthood, and who, standing every
morning at the altar, would be to me as a
lightning conductor. Our forefathers, to
expiate their faults, used to found a per-
petual lamp before the Blessed Sacrament.
Found a priest. That will be a better
lamp, which will give to God more glory,
and to the world more light."

"BUT THE MARKS ARE THERE."
It is an old story, but it is a good one for
all that. A father told his son that when-
ever he did wrong, he should drive a nail
into the door of the woodshed. The
door began to flap up pretty fast, and a
great many nails were being used—hundreds
of them, in fact. The boy did not like
the appearance of that nail-studded door,
and told his father so.

"Well," said his father, "now, every
time you are obedient, or speak a kind
word, I'll draw one of the nails out."

So it went on for some time, till at last
the son, with a glad heart, called his
father to draw the last nail. Out it came.

"Oh, I am so glad, father!" said the boy;
and then, the pitted-looking door catching
his eye, he added, a little sadly, "but the
marks are there."

"Yes," said his father, "and so it is
with our evil deeds; they leave marks that
linger long upon our characters and lives.
We ought to try to escape not only the
wounds, but the scars that are left after
the wounds have healed; and the only
way to do this is to avoid the wounds."—
The Young Catholic.

Madame O'Rourke, Superior of the
Academy of the Sacred Heart, Detroit,
after an absence of nearly ten days, dur-
ing which time she was engaged inspect-
ing the houses of the order in the East,
returned home on Monday evening, 13th.

On Tuesday a reception was tendered her
by the pupils of the institutions.