The Poets of Sottishness.

May God forgive the poets who have sung Those pleasant songs in every human tongue Which have, alas! too bright a halo flung Around "the drink" of every taste and hue, The ruby wine, brown ale, and mountain dew But all the poetry and music pall For those who into beastly bondage fall.

Shame on the drunkard! made by heaven's

A little lower than the angels, he, Endowed with mind and heart almost divine Degrades himself beneath the grovelling swine

Shame on the drunkard! He's a selfish brute: Nay, so to call him is a mild salute; "Brute" is for him a complimentary name What beast e'er wallowed in such senseless

shame? Alas that poor dumb instinct holds its own, While godlike reason is debased, o'erthrown! Beasts cease from drinking when their thirst

The sot drinks on till he outbeasts the beast. -Ren. Matthew Russell, S. J.

The English Pilgrims Startle the Italians.

A writer in one of our dailies last Sunday contended that the Temporal Power would soon be made the subject of an infallible pronouncement by the present Pope; and headed his article, "A New Dogma." The Temporal Power is not a theory of Catholic faith; but it is a condition of normal Catholic life. The Church is the mystical body of Christ; and our Saviour was both human and divine. The Church is also both human and divine. Her humanity is spirit and matter; neither perfect; neither impeccable. The Church can live under unworthy heads; as she can survive the anguish of unworthy members. She could live without material edifices and without any recognition from the civil state. But such life would be one of violence. The Church can live only under two condition; that of freedom, or that of persecution. When you drive her from the light of day she will hide in the catacombs. When you attack her with the club she defends herself with the Cross. It is not necessary that a claim of the Church should rest on dogma to be everlasting. It is enough that she finds it necessary to her well-being. The Italians profess to be good Catholics; but they make what the Pope deems an outrage upon his rights a condition of their political prosperity. It is a pity for those Italians. They are simply struggling with an impossibility. The Church is always ready to yield where concession is possible. Her whole history is proof of this. That concordat with Napoleon, which the Holy Father the other day designated "an instrument of friendship and peace." was the surrender of almost every right but that to life in France. It robbed the Church of all her revenues; it made the clergy toys for infidels to play with; it made papal jurdisdiction almost a shadow. The history of Rome with the powers of Europe has been one long story of concession on her part and invasion on theirs. It is now considerably more than a quarter of a century since the breach of the Porta Pia; and yet to-day as on that day the Holy Father demands the restoration of his temporal princedom. This means that in this matter of the freedom of the head of the Church compromise is impossible. Now if Pius IX. and Leo XIII. rightly interpret the necessities of the ecclesiastical situation; then we say the Italians are to be pitied, because they are wrestling with the impossible. The Church is going to live. She is going to live in Italy. She is going to live in Rome. If the Italians make it simpossible for their government and the old-time blue coat with brase buttons, and much the worse for their government. Popes will rule in Rome when it will have become a puzzle to antiquarians to discover when and by whom the Law of Guaranties was framed and what were the outbreaks of popular insanity that led up to the long imprisonment of the Popes that began in 1870. The only question is have those popes rightly interpreted the

needs of the Church. The other day the English pilgrims, under the leadership of the Duke of Norfolk, visited St. Peter's and read an address to the Pope. In this address they denounced the spoliation of the Papacy by the Italian government and expressed the hope that the new century would witness the restoration of the temporal power. There was nothing violent in this expression of filial devotion; and both the denunciation and the wish find an echo in every loyal Catholic heart throughout the world. But it came from Englishmen; and it was read by the Earl Marshal of England and a Howard. The Italians do not fear unfriendly criticism from Catholic nations: as these are generally as much in the mud as they are in the mire. Catholic states are never going to raise a hand to give freedom to the Holy See. But they dread the enmity of Protestant nations

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who hold them to their principles. They dread the English and Americans because these people understand what religious liberty means. These gave the Church freedom in their own territory and they find it difficult to understand why the Church is not likewise free in countries professedly Catholic. The gospel of religious liberty in the twentieth century will be preached to Catholics by Protestants. When Our Lord was abandoned by all, and one of his chosen twelve betrayed him, it was an officer of the hostile synagogue that spoke in his defence. The Catholic countries of the world have all offended, and they cannot in decency cast the first stone at Italy. But the untrammeled races will rise up and call them to judgment. To-day the Englishmen speak out; to-morrow it will be Americans .- Western Watch.

Dickensiana.

Thackeray offered his services to Dickens as an illustrator, but his drawings were rejected. If this be true, we cannot be too grateful to Dickens, for had Thackeray been retained as an illustrator he might never have become an author.

It is astonishing what a human interest the reading public takes in an author's heroes and heroines. Mr. Snowden Ward declares when Dickens was writing "The Old Curiosity Shop," he was overwhelmed with letters from the most distinguished men and women begging him not to kill little Nell. They declared it would be too cruel, and waited on his verdict as an anxious family on that of a physician.

The old Peggotty house in Yarmouth, in which some of the most pathetic passages of Dickens' celebrated novel "David Copperfield," took place, has been sold at auction for £460.

Few of the public have any idea of the sums paid by photographers for 'sole selling rights." Dickens is credited with having been the first notability to exact a fee for the privilege of taking his portrait. A photographer kept bothering him for sittings and Dickens asked and obtained \$250. On learning of Dickens triumph Fanny Kemble refused to sit for less than \$250, and then Ada Cavendish demanded and received \$1,500. Mary Anderson, toward the close of her career, used to receive \$500 a sitting. Recently a firm of Parisian photographers arranged with Sarah Bernhardt for a series at \$250

Charles Dickens was one of the novelists who seemed to live with his characters. When he felt the necessity of accepting the tragic ending to his story, "The Old Curiosity Shop," he wrote to his friend, Mr. Foster, as follows: "You can't imagine how exhausted I am with yesterday's labour's. All night I have been possessed with the child ("Little Nell"), and this morning I am unrefreshed and miserable. I don't know what to do with myself. The difficulty has been tremendous, the anguish unspeakable."

An amusing instance of anticipation of the penetrating character of the so-called X-rays has been discovered in a most unlikely place-i. e., in Dickens' 'Christmas Carol.' It will be remembered that when the miser Scrooge sees the ghost of his former partner, Marley, entering the room, Marley's body appears to be transparent, so that Scrooge can see clear through him and discern the two buttons on the back of his coat. It may be presumed (says the Electrical Review) that Marley wore the Church to live together, then, we say, so that flesh and blood became transparent when metal buttons would not. It is now in order for the Society of Psychical Research to try the X-rays for the detection of ghosts, but if they are successful they must give the credit to Dickens .- Compiled for Literary Life.

Portland's New Bishop.

At the last meeting of the Congregation of the Propaganda, the Rev. Father M. C. O'Brien was appointed Bishop of Portland,

Father O'Brien was born in County Kerry, near Killarney, Ireland, Oct. 20, 1842. He finished his earlier classical studies in Ireland, and in 1860 came to this country, landing in New York. The following spring he entered St. Charles' College in Maryland, and remained there until September, 1861, when he entered St. Mary's Seminary in Baltimore.

He was ordained in September of 1865, at the Cathedral in Portland, Me., during the term of Bishop Bacon, although he was fourteen months under the canonical age. The ceremony was possible only by special dispensation.

He labored in different parts of the

Helpless as a Baby .- South American Rheumatic Cure strikes the root of the ailment and strikes it quick. W. R. Wright, 10 Daniel street, Brockville, Ont., for twelve years a great sufferer from rheumatism, couldn't wash himself, feed himself or dress himself. After using six bottles he was able to go to work, and says:
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diocese and for a while was with the Indian tribes at Oldtown, where he mastered their dialect and made the researches into the Indian tongue which have made him famous among philologists everywhere. He was unusually successful there. He went to St. Mary's in Bangor in 1880. In the following ten years he relieved that church of a great debt and built a parochial school.

He was appointed to Bangor more than twenty years ago, and is now permanent rector of St. Mary's parish of that city and vicar-general of the Maine diocese.

Father O'Brien is a man of great ability, and is renowned for his scholarly attainments. He speaks seven languages fluently, and is a master of English.

In September, 1890, Father O'Brien celebrated the silver jubilee of his priesthood. In 1893 Bishop Healy appointed him vicar-general of the diocese, as a successor to Father John W. Murphy. Father O'Brien is very popular among Catholics and non-Catholics alike.

It is now proposed, if possible, to have the Bishop's seat of the Maine diocese removed from Portland to Bangor. Numerous petitions to that effect have been sent to the Congregation of the Propaganda at Rome, and it is hoped that a favorable verdict will be received. It is argued that Portland is not in the centre of the diocese, but that only one or two parishes are located west of that city. The petition in connection with the request named asks that St. Mary's parish in Bangor be made into a Cathedral parish. If the request is granted, there is no doubt that a large and splendid church will be erected there .-Providence Visitor.

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Sailors at Rome.

The navy department has received a report of a trip taken by Ensign Edward McCauley, Jr., attached to the United States steamship Dixie, together with five warrant officers and 101 petty officers and men of that vessel, from Naples to Rome, early in December when the Dixie was cruising down the Mediterranean.

The party was formed and conducted as a pilgrimage to the city of Rome during this, the jubilee year, and as such the men were housed and cared for most hospitably. The party was controlled as a military formation, and carried the national flag at the head of the column, which latter, says Ensign McCauley, elicited considerable enthusiasm and show of patriotism on the part of resident and tourist Americans.

The party was given free access to many famous places in Rome to which entrance is, as a rule, prohibited. The appearance and behaviour of the men while on their tour through the city are described as exemplary in every way. The American rector, Monsignor Schmitz, was untiring in his efforts to place all possible privileges in the way of the visitors. As a fitting climax to their stay in the city, the men obtained an audience with the Pope.

Lord Erskine's Happy Retort.

In the course of an argument before an English judge, Mr. Erskine (as he was then) had occasion to use the word curator," which he pronounced in the Scottish fashion "curator," accenting the first syllable. Whereupon the judge, in his ponderous and patronising English way, interrupted the young barrister and observed: "Let me call the attention of counsel to the fact that the word which has just been pronounced 'curator' should properly be called 'curator,' thereby following the usage of the Latin language, in lowing the usage of the Latin language, in which a long penultimate syllable receives an accent." Quick as a flash Erskine bowed low and replied with the blandest possible manner: "I am profoundly grateful for any correction at the hands of so accomplished an "orator" and so learned a "senator" as your lordship." A neater retort it would be difficult to find. — The



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