

THE CATHOLICS AND GALICIANS.

Archbishop Langevin Addresses a Mass Meeting of City Catholics.

Manitoba Free Press, January 6.

A mass meeting of the Catholics of the city was held in the Catholic club rooms yesterday afternoon for the purpose of considering some matters of public importance, and particularly affecting the Catholic community of the province. The gathering was the largest and most representative held by the Catholics for many years past, and the enthusiasm displayed showed that the laity are taking deep interest in the topics discussed. The large hall of the club was jammed to the doors many standing throughout the proceedings, and scores could not obtain admission. The chair was occupied by Mr. T. D. Deegan, and seated with him on the platform were His Grace the Archbishop of St. Boniface, Rev. Father Cherie, Rev. Father William Kulavy, O. M. I., Rev. Father Drummond, S. J., Rev. Father O'Dwyer, O. M. I., Rev. Father Trudel. In the assembly of the city, with a strong delegation from St. Boniface.

The chairman, in opening the proceedings, stated that the first thing to consider was the questions raised by the deputation last week regarding Galician education. That deputation totally ignored the fact that there are Catholic schools in this country. The deputation school settlement made some years ago contained a bi-lingual class, under which the Galicians could have their own schools, and now the deputation, to meet their own ends, sought to have that clause removed. The Catholics would never consent to that, but would rally to the support of their co-religionists, the Galicians, and would insist, by every means in their power, on retaining that clause in the Act. (Cheers.)

The Archbishop then addressed the meeting, and in the course of his remarks, said a great interest was taken by the public of Canada, particularly in Manitoba, in what might be called the Galician question. They all agreed that since those people had come to live under the British flag they must make good English subjects, and thoroughly Canadian. One of the most efficient means to reach that end, was, of course, the education of their children. Schools must be established for them according to the law, and the English language should be taught in those schools, but the school law of the country had consecrated the bi-lingual system, and those people, as a matter of right, might have their children taught their own language in the schools, together with the English language, and, as matter of fact, they desired that very strongly. But if all agreed that English should be taught in the schools, all did not admit of the teaching of their national language. Now, the Galicians believed that they must keep their language, particularly because it is the best means for them to keep their faith. How could children be taught religion in their own idiom if they did not know how to read. A proof of the disposition of the Galicians in the matter of education was what had been done in Winnipeg. He was amazed to see that the gentlemen of Winnipeg, who took such a lively interest in the education of Galician children, and wished the Government to do so much for them, did not seem to consider the Galician children who are living in this great city. None of the Rev. Fathers who have charge of the Galicians in Winnipeg, and even of thousands in the country districts, were invited to the meetings called on this question. There is a school on Selkirk avenue, which for a year past has had an average daily attendance of about one hundred and twenty-five Galician children, and twenty-five teachers, and a principal. The city and the government had not contributed one cent towards that school, nevertheless, the work was done, and efficiently done; English was taught in that school and any visitor would be welcomed within its walls in the basement of the Church of the Holy Ghost. Who had supported that school? The Fathers of the Church. Who is paying the teachers? The same Fathers. Why do the Galicians send their children to that school and not to the public school? Because it is the kind of school they want, and because their own language is taught in it as well as English. If the building was large enough there would be another hundred scholars. There was no need of compulsion to get Galician children to attend school. All they wanted was what the law grants in their favor on the points of language and Catholic teachers (cheers). The Government has expressed lately their determination to abide by the school law in favor of the Galicians, but now it appears that certain gentlemen desired that law to be amended or even repealed so far as the points desired by the Galicians are concerned. Was it not, therefore, to be desired that at this juncture, the Galicians themselves and those who are their proved friends should come forward to see that their rights are considered and their rights preserved. Was it because these people are strangers and because they belong to the Catholic faith that they were to be denied the benefit of the school law? When the school law was declared lately as opposed to the just claims of the Catholics of Winnipeg did any of those gentlemen who now take such deep interest in the Galicians go to the government and ask to have the law amended in favor of the Catholics of Winnipeg. (Cheers.) This opened up the question, he would not say of the sincerity, but certainly of the proper understanding of the position on the part of those who took such a deep interest in the education of the Galician children. Was the school law to be conformed or amended only when it is thought to oppose or to favor as the case might be, Catholic interests. Was it necessary for foreigners coming to this country to abandon their language in order to become good citizens? No one in the land would dare say yes in

answer to that question, and for himself he could say he would never abandon his own language.

but would nevertheless be just as good a British subject as any man in the land. (Cheers.) There were fifteen thousand Galicians in Manitoba and twenty-five thousand in his diocese, and out of that number they could say there were at least four thousand children. Would then the Catholics leave to others the care of these children? Would it not be advisable to approach the Government first for the school in Winnipeg and then for other schools to be established in the colonies? (Cheers.) He wondered why the same interest was not taken in the Mennonite settlement, where there were so many children who attended no school at all, and where in many of the schools in operation no English is taught. (Cheers.) He would like to know why there was not the same zeal for the children of the Doukhobors, who should be assisted in the same manner. Why this sudden and most marvelous interest in the Galician children? Was it not because the very great majority of the Galicians belonged to the Catholic Church? The Catholics did not seek to establish schools to educate Presbyterian children or others who did not belong to the Catholic faith, and he would say that the secret of peace in the community would be for everyone to mind his own business, and the political sects of the country would have sufficient to do if they here that strictly in mind. (Cheers.) If the gentlemen who now attacked the school settlement and advocated the striking out of the bi-lingual clause thought they could thus dispose of four thousand Catholic children, they were greatly mistaken. (Cheers.) If they wanted to start a new school question there could not be a better time than the present. (Cheers.) He could say that with the increase in their numbers during the past ten years, and the knowledge they had gained of their strength, the Catholics of Manitoba were never better prepared to come to the front and fight their own battles. (Cheers.) Because they had not said much of late some people seemed to imagine that the Catholics were sleeping, but that was not so; they were not sleeping, they were always at work. (Cheers.) Now he would like to tell them briefly what the clergy had done or the Galicians. In 1898 the Rev. Father Albert Kulavy, who was born in Germany, came from Ottawa to take charge of the Galician settlers. After a year his brother, Rev. Father William Kulavy, now parish priest of the Holy Ghost church, came here. They built a church and a school on Selkirk street, at a cost of \$10,000. He could not tell them the amount of spiritual good that had been done in that church. It was the Church of hundreds of families all around. People came on foot as many as forty miles to perform their Easter duty, and some Polish people actually came from British Columbia to hear preaching in their own language. That church had been the center of Catholic life for many settlements throughout Manitoba and the Northwest. Then a Redemptorist Father, now in Brandon, had spent some months in Galicia to learn the language; and two other Fathers had learned the language, and three more were learning it. They had sent Bishop Pascal, of Prince Albert, to Galicia, and Father LaCombe went to see the Emperor of Austria himself to get priests to attend to those people. The Galicians were not indifferent, they were thoroughly religious, deeply attached to their faith, and would not give it up for all the gold in the world. They are rooted in this country because they are good settlers. They were first class settlers and first class Catholics, and no matter what might be done they would not give up their faith. They belonged to the Catholic Church, to the Catholic clergy, to the Catholic laity, and they would never give up the care of those four thousand children. (Cheers.)

REMARKABLE PREDICTIONS.
In March, 1856, M. Vianney one day saw approaching him Abbe Babe, Superior of St. John's College of Angers. He had never before seen his visitor or known him in any way; but he, nevertheless, greeted the abbe, in a tone of cordial familiarity, with the question: "Have you come to talk to me about young X, who is sick?" He named the student, seriously ill with typhoid fever, in whose behalf the superior had made the pilgrimage, and concerning whom he had spoken to nobody in or near Ars.
"Write to the boy's parents for me," continued the cure, "and tell them that he will not die of this illness."
The event verified the prediction.
Mme. Sermet-Decroze of Arbigney had three daughters.
The eldest, Josephette, was devoted to God, and thought she recognized in the second one, Josephette, all the dispositions that announce a religious vocation. The eldest daughter, Anthemette, appeared on the contrary to be destined for a life in the world. She liked to dress elegantly—or at least her mother thought so; and already the latter was looking about her for a suitable husband to whom the girl might be confided. As she was not, however, above doubting the fallibility of her own judgment, she concluded to follow the example of so many others and consult the cure of Ars. She saw him, exposed her projects for the settlement of her daughters, and fully expected that he would give her plans his approval. To her great surprise, he replied that it was useless to think of such an arrangement; that Josephette would never become a religious in the family and sooner, too, than the mother imagined.
Good Mme. Sermet-Decroze did not understand to whom M. Vianney was referring. On her return to Arbigney, she told her own pastor of her visit to Ars, her astonishment at the holy cure's words, and her great curiosity as to which of her family was to be a Sister. She was not left long in suspense. While passing through Lyons on her way home from Ars she thought of a dress for Anthemette, thinking that the latter would be delighted with a handsome new gown. As soon as the girl saw the gift, however, she exclaimed: "Mother, that dress is useless to me. I wish to consecrate myself to God in the religious life." Shortly thereafter she joined the Marist Sisters at Belley, in which

The following committee was appointed: Messrs. N. Bawf, J. Bernier, M. P. P., J. Foley, A. F. Bleau, Dr. Lambert, H. Bellevue, A. H. Kenna, L. O. Gossard, V. Mager, P. Marri, M. McManus, E. Cass, D. Smith, F. W. Russell, T. D. Deegan, J. Carroll and N. Bournay with power to add to their number.

The meeting then considered the present standing of the Catholic newspaper of the West, the Northwest Review, and an energetic committee was appointed to further the interests of that publication.
The proceedings then terminated.

A New Field Opening.

The lives of Catholic saints are compelling the attention of students outside the Church. This week we note the appearance of a new work, entitled, "The Story of Catherine of Siena," from a non-Catholic pen. The author finds the saint to be a loyal woman, consecrated to God and body to the service of God and of humanity. "We need not feel especially grateful for this mode of praise. St. Catherine of Siena merited that much, and very much more. We may, however, be permitted to rejoice that the hagiology of the Catholic Church is gradually being opened up to those who are capable of appreciating the unselfish and heroic, but who have hitherto refrained from reading the wonderful lives of the canonized saints from the conviction that they were mere enthusiasts, superhuman powers and ecstatic visions. As the strangers enter this inviting field in greater numbers some of them are bound to be won by the beauty of the stories which are unfolded. One cannot peruse with sympathy the life of a saint without conceiving a higher hope for humanity, and a deeper love for virtue as well as for all who practice it in a heroic degree. God's saints are all heroes.—Catholic Transcript.

JOHN BAPTIST VIANNEY.

Miraculous Powers of the Renowned Cure of Ars.

Sanctity and fortune telling are terms rarely found in juxtaposition. The typical fortune teller of the past was apt to be the reverse of saintly; and, sooth to say, holiness is not the chief characteristic of those who in our own day profess to reveal to credulous clients the secrets of the future, says the *Ave Maria*. Whatever may be thought, however, of the genuineness of the second sight attributed to some individuals of Celtic origin, such as Sir Walter Scott's Highlanders, and whatever explanation may be given of the nature of clairvoyance as practiced nowadays, there is nothing repugnant to reason or faith in the idea that God may reveal the future to His special friends and most eminent servants.

As a matter of proven fact, God did so reveal future events to one of the most singular and attractive personages of the nineteenth century—John Baptist Vianney, the renowned and venerable cure of Ars. Pilgrimages to the scene of this wondrous parish priest's labors were of very common occurrence during his lifetime, and they did not cease when he finally passed to his reward. The present incumbent of the parish of Ars established, about a year and a half ago, a little monthly organ of the pilgrimages. It is called *Annales d'Ars*, and is in several respects one of the most interesting of our foreign exchanges. Perhaps the most attractive of its departments is "Les Faits d'Intuition" (Instances of Intuition) in the life of the saintly cure. We quote at random from some recent numbers.

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community she lived till her death. As for Josephette, she also verified the cure's prediction. She married at the age of seventeen.

TOLD OF A SERPENT IN A HOUSE.

Of a different character is the incident concerning Mme. Mercier, a peasant of Bage-le-Ville. This excellent woman made it a practice to spend three days at Ars every year. On one occasion, after hearing her confession, M. Vianney asked:

"How long do you purpose remaining at Ars?"

"To-day and to-morrow," answered Mme. Mercier.

"No, no! Return at once," said the cure. "There is a serpent in your house."

The frightened woman hastened home, for she had no idea of doubting the truth of the statement. On arriving she was somewhat disconcerted at finding everything in good order—apparently she had left it. In her absence her husband had emptied and refilled one of the bedticks; but, as he had made up the bed before her return, she noticed nothing out of the way. On turning down the bedclothes that night, however, she was horrified to see a very large snake emerge from the tick and glide hastily out of the house.

HEARING AND SPEECH RESTORED.

One of the most extraordinary of all the instances cited occurred in February, 1859. As a result of typhoid and brain fever, Claudine Venet, a young woman of Virieux, had become totally blind and deaf. Hoping to obtain her cure through the mediation of M. Vianney, she made a pilgrimage to Ars. The cure had never seen her, did not know her, had received no communication relative to her case. Nevertheless, on her being led to the church for the first time, as she stood by the main door, on an instant, M. Vianney came along, took Claudine by the hand, and, with out saying a word, led her into the little sacristy, where he made her kneel down to begin her confession. Scarcely had she received his preliminary blessing when she both saw and heard with perfect distinctness.

One can easily imagine the intensity of the girl's emotion. Her twofold infirmity, the consequence of her terrible illness, seemed nothing but a dream. The illness itself, was it not also a dream? In any case, now she saw and heard, and her joy was indescribable. Her holy confessor, however, soon checked its extravagance.

"You will remain deaf," he informed her, "for twelve years; and will recover your hearing on Jan. 18, 1862." And, meaning that this singular prediction, disconnected and saddened her, whom the Heavenly Father had just favored so signally, he added: "It is the will of God."

Claudine made her confession. She heard M. Vianney's instruction with perfect clearness, received absolution, and then left the sacristy by herself to kneel for some time in the church. As she arose from the side of the cure, however, she realized that her ears had again closed to earthly sounds. In point of fact although she enjoyed the use of her eyes, she heard nothing more during the full period of twelve years. Calm and perfectly resigned, she awaited the date foretold as that of her permanent cure. And, with strictest precision, on Jan. 18, 1862, she recovered her hearing, to lose it no more during life.

THE FORGOTTEN PRAYER.

This intuitive knowledge of Venerable Vianney not infrequently occasioned considerable discomfiture to those who sought his ministry. It was a drastic lesson that he taught a young woman at the Communion rail one morning in 1845. Miss Etienne Poignard of Marcy, who was very pious and a frequent communicant, knew the saintly cure and had often gone to confession to him. Very early one morning Miss Poignard received an invitation to take a seat in a carriage that was going to Ars. Although the opportunity was quite unexpected, she availed herself of it, and, hastily putting on her outdoor wraps, took her place. On arriving at Ars, she proceeded at once to the church where M. Vianney was saying Mass, and when the time for Communion came knelt with others of the congregation at the railing. The cure gave Communion to the others; but on reaching Miss Poignard he took the Sacred Host, raised it above her forehead, began to recite the formula, *Cumque Dominus nostri*—then, without finishing it, stood perfectly motionless.

The anguish of the young woman was naturally acute. Stupefied, not knowing what to think, she set herself to reciting from her inmost heart the acts of faith, hope and charity. When she had finished them the cure resumed the formula and gave her Communion.

Miss Poignard's trouble, however, persisted. Why had he stopped? What reason had he for acting so strangely, for assuming so stern an aspect? After Mass she managed to see him for a moment and questioned him about the matter, receiving for reply:

"When one has omitted one's morning prayer and been distracted all along the way to church, one is not too well disposed to receive the holy Communion."

Miss Poignard understood at once. In the hurry of her departure from home she had neglected her usual morning devotions, and the talking and laughing in the carriage had scarcely compensated for the neglect. She was all the more confused as it was clear, she having had no conversation with the cure beforehand, that he could know of her fault only by supernatural means.

AUTHENTICITY OF FACTS RELATED.

Instances equally extraordinary might be multiplied almost indefinitely. In none of the foregoing narratives have we thought it worth while to reproduce the detailed proofs of the authenticity of the facts related; it would be merely occupying space to very little purpose. The great majority of those who read these columns will be satisfied with the general statement that the *Annales d'Ars* gives in every instance incontrovertible testimony to the truth and reality of the prodigy recounted; the incredulous

minority, if there be one, would probably scoff at any testimony other than the evidence of their own senses. And we entertain a constitutional dislike to the futile task of endeavoring to convince the typical "doubting Thomas."

A True Conception of Papal Infallibility.

In consequence of the obvious misunderstanding as to the dogma of Papal infallibility in a recent letter of Sir Henry Howorth's, the London Tablet thus enumerates the criteria by which an infallible judgement may be known:

"From the very nature of the question, three elements present themselves: First, the Pope; secondly, the making; thirdly, the judgement. Hence three plain conditions—one on the part of each. On the part of the Pope, it is required that he shall speak in his capacity as supreme teacher of all Christians. On the part of the making, it is required that it shall be an act of doctrinal definition. On the part of the judgement, it is required that it shall be a matter concerning faith and morals."

Here we have a true conception of the Catholic doctrine of Papal infallibility.

THE LAY APOSTOLATE.

Bishop O'Connell, of Portland, Laments the Lack of Lay Co-operation in the Church in America.

"The Lay Apostolate" was the subject of a remarkably able address delivered by the Right Rev. William H. O'Connell, Bishop of Portland, Me., to the Young Men's Catholic Association of Boston a few weeks ago.

The Bishop of Portland is a very ardent advocate of lay action. He says that in America, with its peculiar conditions and its growing spirit of irreligion, there is especial need that the clergy should be strengthened and the influence broadened by the co-operation of the lay Catholic. He believes that there is, in the larger sense, practically no lay co-operation in the Church in the United States.

"Does it seem strange," he asked, "that at this late day we should need to tell the laity their most rudimentary duty to the Church in public life? Can it be possible that here where the Church has found such a flourishing field; where the manifestations of ardent faith among the people are second to no other in any part of the world, and where the generosity of the poor is a proverb to all who see what the simpler of God's children have accomplished, can it be possible that we still lament the lack of lay co-operation?"

In looking about for some means of impressing laymen and arousing in them the zeal of which action is born, the Bishop adduced the good examples of the past, and especially the example of that unostentatious and remarkable Frenchman, Frederic Ozanam.

"The very conversion of the Roman Empire under Constantine was due in great measure to the splendid example of laymen."

"But fortunately we do not need to go so far back in history to find our models in the lay apostolate. In times nearer our own and more like our own, in atmosphere and surroundings the devoted layman by his work and his word has added lustre to the name of religion."

"France, that truly great country, which with all its defects, nevertheless even in the darkest epochs of its history again and again proved her right to the title of the 'eldest daughter of the Church,' has given us the world not only the most magnificent examples of priestly missionaries, but also splendid ideals of the lay apostolate."

"I choose especially Ozanam as the type of the modern layman because his life in all its phases is more closely allied in occupation and character with the life of the American layman. He never became, like Sir Thomas More, a great statesman, nor like O'Connell, a public leader of his people, nor yet like Windthorst, a diplomatist or elected representative in the House of Deputies. Ozanam, had he wished, might have become again and again a political leader, but he steadfastly declined the tempting honor, and led his life of a private citizen devoted to the interests of the Church rather in quiet ways than amid the turmoil of political strife."

"At nineteen he went up to Paris from Lyons to pursue the great law school his legal studies. There he remained for six years, the model student and the devoted Christian youth. The student life of Paris in 1831 was one of utter infidelity and dissipation. Christian parents dreaded to send their sons, justly fearing that they would come back to them atheists, with their faith utterly wrecked by so vile an atmosphere of scepticism, unbelief and immorality."

Even in this early stage of his life we see the young lay apostle. Not content with surrounding himself more than ever in his loneliness with religious influences, whereby he sought to preserve the sanctity of his own beautiful soul, he began even then to interest himself in the lives of those few of his companions who still retained some little spark of divine faith."

"Time goes on, and the model student becomes the model professor. For years Ozanam had yearned for the settled and secure position which such a noble calling would give him. At last it came, when the ministry of France offered him the chairs of literature and law, with a salary which to him, still struggling for a decent competence, was very lucrative indeed. But here again the apostle showed himself true to his mission. He renounced another post very poorly remunerated and only because, as he says himself, it brought him where the Church needed him more. And he ascended the rostrum of the Sorbonne only to use it as a pulpit from which to propagate truth through the medium of science, poetry and history. Here again he was met with every possible sort of opposition, but he remembered his vow to dedicate his labors in whatever field he worked to the service of his faith, and he kept his course straight and clear as the stars."

"One day, when as usual, fatigued by

his ardent labors sufficient to break the strength of a stronger man, he was handed this note: 'It is impossible that anyone could speak as you do without believing what you affirm. When I came to you I believe nothing. What no sermons have done for me you have done. You have made me a Christian.'

"Those who saw the enormous work which he performed saw also the effect which such a draining upon his forces must naturally have had. And when they gently remonstrated with him, he gently replied: 'Are there not missionaries dying upon the burning sands of Africa, and do you imagine that we, who have the same obligations to the Church as they, will be pardoned if we go about with our hands in our pockets or lie down upon roses? What God demands of them He will demand in another way and according to our station of us. If they can fight the faith and expect as their reward a crown which God gives to those who nobly and courageously serve Him, we can at least fight here, where there is so much less to suffer, and if they die, so, too, can we.'

"But the great work of Ozanam's life; the one which of all others was to perpetuate his name, is that splendid institution, Christian charity, known throughout the world as the Conferences of St. Vincent de Paul."

"God was with Ozanam, and that little band assembled in the dreary office of a newspaper in their wildest dreams and most enthusiastic hopes never imagined that their work thus begun would spread like the flame of love which kindled it to the most remote corners of the world, bringing to the distressed and down-trodden hope and new patience with the confidence in God which makes life to the poor with all its trials nobler and better and higher than the unbelieving rich can ever know."

"Now just here let me say that while the spirit of Ozanam has found many worthy imitators among us, it still remains true that the work of the Conferences of St. Vincent de Paul has not yet received from those whom Ozanam wished to interest in it the attention which naturally they might be expected to give, and which would make the character of the conferences more conformable to his ideals."

"It is certainly not due to lack of example. The present worthy president of this admirable work of charity among us is, as Ozanam was, a distinguished professor in a great university. From his own lips I have heard of the difficulties he has met with, in inducing those men of the professions whose assistance would be of invaluable service to the poor and to themselves as well, to co-operate in the work which Ozanam intended to be chiefly accomplished by men of their position."

"Does this not indicate a terrible lack of the spirit of the lay apostolate among the youth of that class whose numbers are so constantly increasing around us? * * * If we allow them to follow in this path of indolence towards such works, we can only expect to find one day that their faith has died with their charity."

"If they could only see, as I have seen, the devoted band of young Romans, many of them nobles, the others young doctors, lawyers and rich merchants, professors and engineers, members all of the *Circolo San Pietro*, devoting their lives to this work among the Roman poor, it would be a sight of inspiration which could not but stir them to imitate their example: physicians overrun with their other duties, lawyers already much occupied in their own affairs, nevertheless giving their time and their energies, their advice and their counsel, to those too poor to pay for it, and at the same time giving more than all this, the contagion of their faith and charity, which brings annually thousands of neglected souls back to the duties of religion."

"We want no rash or too impetuous advocates; nor much less the would-be champion of a holy cause who thinks rather of what will accrue to himself than that which he may bring to the defence. But what succeeded every day, and will naturally be needed more as we go on, is the sober, serious and unselfish Catholic layman, seeking nothing else than that which the Church herself seeks, a fair field and no favor, save the favor of God; one who is content to work along those lines indicated by those whose province it is to govern and lead the destinies of the faith; men not like de Lamennais who will work and give their co-operation only in the manner and the way they choose, but men like O'Connell, Windthorst, De Mun, who have proven their right to Catholic leadership by the perfect obedience and absolute submission, which even in the most momentous circumstances, and on occasions where according to all seeming probability, they were right and their ecclesiastical leaders mistaken, who nevertheless, at a word threw their own plans, long matured and very dear to them, entirely to the winds, forsook the route they had planned and without a murmur took that which the finger of the Church directed."

"The mystery is a deep one, but still it remains that while there are Carnegies and Rockefellers and Sanfords and Lows and hundreds of others not of the faith, who are helping in regal ways the works which are for the cultivation of their people, by acts of regal generosity, we have as yet no one among the fast growing number of our very rich fellow worshippers, who in any way commensurate with his means has proven his desire to help along our struggling institutions."

Let us strive to attain the sanctity of Blessed Agnes, and we shall reach it, if we ask it humbly and for the purpose of following the Lamb whithersoever He goeth.—St. Catherine of Siena.

O brilliant light, Divine Word, admirable wisdom, spotless Lamb, humility itself, how cruelly hast Thou been torn by those angry wolves, those famished tigers!—B. Henry Suso.

Thou shalt be a great monarch if thou canst command thy tongue.—Ven. Louis of Grenada.

ceive that it is 2. further reason- ay. He practi- tain that the e true, or at Christ, and from that probably, e in the Church tion. But he follow from this eloes are any the urches. In fact rovingly Thom- st rigid of Caro- urtherless, "de- ormers for their of the Apostles ot discern it, as ith such abund- specially in the ated to be re- s: e boldly ad- argument that e of the de- creation of a isiscopal ministry ed that a Low ganization which in itself every heranism, High tantiation, to the Dean Stanley, non-necessity of But, after all, it to all readers of th under the Old w Almighty God ty of the priestly

and Abiron were duty God visited ishment because the priestly office ed only on Aaron. as Canon Heuson of the doctrine of the doctrine of talk to-day, main- e the right to as- the sacerdotal or am, xvi-3-33.)

Let it be enough multitude consist- the Lord is among yourselves above 2"

hundred and fifty of Israel, and fifty ers and stand be- hisence, that the his will, and they . "The earth round their feet, mouth devoured tents and all d they went down a ground closing ery perished from On the people who sacrilegious usur- a plague fell 000 of them, until priest chosen by ven the dead and er the people, and w the case is sim- s first priests, the chosen me, but I and have appointed d go and should your fruit should xv. 16.)

the testimony of St. any man take the (hood) to himself, by God as Aaron

the New Law must up in a very dif- d of the so-called s who have taken nistry, not by the as appointed, but ed order accord- cy, and the minis- of England is n- ed than that of the Succession."

CARRIERS.

ing newspapers of gain taken up in -carriers for an in- that they are richly ncrease, no sensible a doubt. Our ter General has, on of office, accom- s for which he de- commendation We hope he will the list by mak- ncrease in the d- d- worked men e. What the letter is a mere pittance, and do not claim d that at the earli-

no notice that Mr. v has been elected s Catholics, but in ario, we regret to exists. Mr. Good- pital receive; and at n of office, we have le of the town will e of the manner in olic faithfully por- a public office.