

CATHOLIC PATRIOTS.

A Collection of their Utterances
in a Book to be Issued
Soon.

"BEACON LIGHTS OF PATRIOTISM," by Gen. Henry B. Carrington, is now in press with Silver, Burdett & Co., of Boston. Advance sheets have been issued, and they give an idea of what the book will be. "The special purpose of this volume," we are told, "is to illustrate human history as a unit, and to show from literature that the principles, laws and experiences of all ages have a common basis in the inculcation of virtue and good citizenship, and in all that inspires patriotic sentiment and love of country."

Catholic authors quoted in the book are selected. The fact that their words are printed shows the broad spirit in which the book was prepared. Cardinal Gibbons contributes "The Great American Republic a Christian State." He says:

"The laws of the United States are so intimately interwoven with the Christian religion that they cannot be adequately expounded without the light of revelation. 'The common law,' says Kent, 'is the common jurisprudence of the United States, and was brought from England and established here, so far as it was adapted to our institutions and circumstances. It is an incontrovertible fact that the common law of England is, to a great extent, founded on principles of Christian ethics. The maxims of the Holy Scriptures form the great criterion of right and wrong in the civil courts.'

"The Puritans who founded New England, the Dutch who settled in New York, the Quakers and Irish who established themselves in Pennsylvania, the Swedes in Delaware, the English Catholics who colonized Maryland, the English Episcopalians who colonized Virginia, Georgia and North Carolina; the Irish Presbyterians, who also emigrated to the last named State; the French Huguenots and the English colonists who planted themselves in South Carolina; the French and Spanish who took possession of Louisiana and Florida—all these colonists made an open profession of Christianity in one form or other, and recognized religion as the basis of society. The same remark applies with equal truth to that stream of population which, from the beginning of the present century, has been constantly flowing into this country from Ireland and Germany, and extending itself over the entire land. We have grown up, not as distinct, independent and conflicting communities, but as one corporate body, breathing the same atmosphere of freedom, governed by the same political rights."

"I see in all this a wonderful manifestation of the humanizing and elevating influence of Christian civilization. What is the secret of our social stability and order? It results from wise laws, based on Christian principles and which are the echo of God's eternal law."

Archbishop Ireland is the prophet of "Our Future" in the selection from his address at the opening of the World's Auxiliary Congress, at the Columbian Exposition:

"The noble nation is before my soul's vision. Giant in stature, comely in every feature, buoyant in the freshness of morning youth, matronly in prudent stepping, the ethereal breezes of liberty waving with loving touch her tresses, she is, no one seeing her doubts, the queen, the conqueror, the mistress, the teacher of the coming ages. To her keeping the Creator has intrusted a great continent, whose two shores two oceans lave, rich in all nature's gifts, embosoming useful and precious minerals, fertile in soil, salubrious in air, beauteous in vesture. For long centuries had He held in reserve this region of His predilection, awaiting a propitious moment in humanity's evolutions to bestow it upon man, when man was ready to receive it. Her children have come from all countries, bearing with them the ripest fruits of thought, labor and experience. Adding thereto high inspirations and generous impulses, they have built up a new world of humanity. This world embraces the hopes, the ambi-

tions, the dreamings of humanity's priests and seers. To its daring in the face of progress, to its offerings at the shrine of Liberty, there seems to be no limit; and yet, prosperity, order, peace, spread over its vast area their sheltering wings."

"The nation of the future. Need I name it? Your hearts quiver, loving it:

My country 'tis of thee,
Sweet land of Liberty,
Of thee I sing.

"We commemorate the discovery of America four hundred years ago. Behold the crowning gift to humanity from Columbus, whose caravels plowed ocean's uncertain billows in search of a great land, and from the all-ruling Providence, whose wisdom and mercy inspired and guided the immortal Genoese mariner!—the United States of America."

"In the course of history, God selected, now one nation, and now another, to be the guide and exemplar of humanity's progress. At the opening of the Christian era, mighty Rome led the vanguard. Iberia rose up, the mistress of the times when America was to be born into the family of civilized peoples. The great era, the like of which has not been seen, is now dawning upon the horizon. Which will be Providence's chosen nation, to guide now the destinies of mankind?"

General Thomas Francis Meagher, of the famous Irish Brigade, thus discourses of Patriotism:

"Bereft of patriotism, the heart of a nation will be cold, and cramped, and sordid; the arts will have no enduring impulse, and commerce no invigorating soul; society will degenerate, and the mean and vicious will triumph. Patriotism is not a wild and glittering passion, but a glorious reality. The virtue that gave to Paganism its dazzling lustre, to Barbarism its redeeming trait, to Christianity its heroic form, is not dead. It still lives to console, to sanctify humanity. It has its altar in every clime, its worship and its festivities."

"On the heathered hills of Scotland the sword of Wallace is a bright tradition. The genius of France in the brilliant literature of the day pays its high homage to the piety and heroism of the young Maid of Orleans. In her new Senate hall, England bids her sculptor place among the effigies of her greatest sons, the images of Hampden and of Russell. In the gay and graceful capital of Belgium, the daring hand of Geefs has reared a monument full of glorious meaning to the three hundred martyrs of the Revolution."

"By the soft blue waters of Lake Lucerne stands the chapel of William Tell. On the anniversary of his revolt and victory, across those waters as they glitter in the July sun, skim the light boats of the allied Cantons. From the prows hang the members of the Republic, and as they near the sacred spot the daughters of Lucerne chant the hymns of their old poetic land. Then bursts forth the glad Te Deum, and Heaven again hears the voice of that wild chivalry of the mountains which, five centuries ago, pierced the white eagle of Vienna, and flung it bleeding on the rocks of Uri."

"At Innsbruck, in the black aisle of the old Cathedral, the peasant of the Tyrol kneels before the statue of Andreas Hofer. In the defiles and valleys of the Tyrol, who forgets the day on which he fell within the walls of Mantua. It is a festive day throughout his quiet, noble land. In that old Cathedral his inspiring memory is recalled amid the pageantries of the altar; his image appears in every house; his victories and virtues are proclaimed in the songs of the people; and when the sun goes down, a chain of fires, in the deep red light of which the eagle spreads his wings and holds his giddy revelry, proclaims the glory of the chief whose blood had made his native land a sainted spot in Europe. Shall not all join in this glorious worship? Shall not all have the faith, the duties, the festivities of patriotism?"—*The Sunday Democrat*.

RELIGIOUS PAPERS

AS ADVERTISING MEDIUMS.

In these days, when so many papers demand the attention of the advertiser, it is little wonder that he is often seriously puzzled as to the best and cheapest mediums to use.

In the last decade few class papers, if any, have made greater strides in public favor than the religious, and as they demand higher rates for advertising space

than the secular papers, the question naturally arises, "Are they worth it?"

We answer emphatically, yes; and briefly point out a few reasons why.

It is not every advertisement their columns are open to, and being restricted not only to quality, but often to quantity, those that do appear have a much better display than in either the local or metropolitan weekly; and with better paper, ink and press work, as a rule, the advertising columns are more attractive and offer the best inducements for using illustrations.

On account of the censorship exercised many advertisements are rejected on account of their fraudulent or indelicate character, more weight is attached to those inserted, and gives to the advertiser a standing of respectability and reliability.

The subscription price, rarely less than \$1.50 per annum, guarantees a circulation in the best homes, and among people who have money to spend. The bulk of the reading matter is of such a character that they are just as interesting in two or three weeks as the day they are issued, and not infrequently pass through many families before being destroyed. They receive special and often undivided attention on Sunday, when all have more leisure than on any other day in the week; just the time an attractive advertisement can be carefully noted, although, possibly, many would not care to plead guilty of reading the advertisements on that day. Being essentially home papers, they are read carefully by the women, and women are the greatest readers of advertisements.—*Printer's Ink*.

DECISION OF THE HOLY OFFICE ON CREMATION.

Certain doubts, submitted in the summer of 1892 by the diocesan authorities of Freiburg (Baden) to the Holy Office have elicited an important decision of that Congregation touching the practice of Cremation. The following are the questions and the decisions as published by the Katholisches Kirchenblatt, of the archdiocese of Freiburg:

1. "Is it allowed to administer the last Sacrament to such of the faithful as, not being Freemasons, have given orders for the cremation of their bodies after death, not as a question of principle, but upon other grounds, and refuse to countermand these orders?"

2. "Is it allowed to publicly offer, or privately apply Holy Mass for the repose of the faithful whose bodies have been cremated without their consent, and also to accept foundations for the same object?"

3. "Is it allowed to co-operate in the cremation of a corpse, either by direction, advice, or assistance, as medical adviser, official, or workman at the crematorium, or may this be allowed, at least in a case of certain necessity, or to avoid a greater evil?"

4. "Is it allowed to administer the Sacraments to persons co-operating as above, if they refuse to discontinue such co-operation, or declare themselves not to be in a position to discontinue it?"

Reply of the Holy Office dated July 27, 1892:

Ad 1. "If they refuse after due warning, no. As to the giving or omission of such warning the rules given by approved authors are to be followed; especially must care be taken that no scandal arises."

Ad 2. "With reference to the public application of Holy Mass, no; to the private application, yes."

Ad 3. "A formal co-operation by means of direction or advice is never allowed. On the other hand, material co-operation may occasionally be tolerated: (1) when the cremation is not considered as an express demonstration of freemasonry; (2) when there is nothing which expresses by itself, directly and exclusively (*unice*), a rejection of Catholic doctrine and a recognition of the Cremation League; and (3) when it is not evident that Catholic officials and workmen have been forced or induced (*adigi vel vocati*) to the work for the purpose of showing contempt of the Catholic religion. Moreover, although in such cases they are to be left in *bona fide* they are always to be warned that they must take no steps to co-operate in a cremation."

Ad 4. "Provided for in the above."

The London Tablet states that the reply goes on to say that in these cases the decree of December 15, 1886, is to come into operation,

which says; "Whenever there is question of persons whose corpses are to be cremated, not according to their own will, but by the will of others, the rites and prayers of the Church may be used both in the dwelling and in the Church—but not as far as the place of cremation—if no scandal can also be avoided if it is made known that the cremation has not taken place by the consent of the deceased. But in the case of those who have chosen cremation of their own will, and are certainly known to have persevered until death in this resolution, Christian burial is, by virtue of the decree of May 19, 1886, to be refused them, according to the prescriptions of the *Rituale Romanum*. In exceptional cases, however, when a doubt or difficulty arises, the Ordinary must be consulted; and he, after consideration of all the circumstances, will decide what he judges to be profitable in the Lord." The Pope, under date July 28, 1892, approved and confirmed this reply of the Holy Office.—*New York Catholic Review*.

ROMAN NEWS.

Commendatore Visconti, director, of the pontifical museum, is dead.

As a result of the good understanding between the Vatican and Russia, the Russian bishops will be permitted to visit Rome.

The Prussian government has resumed negotiations with the Vatican in regard to the return of the proscribed religious orders to the kingdom.

At the request of the General Council of the Society of St. Vincent de Paul, of Paris, the Pope has appointed the Cardinal Vincent Vannutelli protector of that great society.

The Anti-Anarchist bill, introduced by Premier Crispi, passed the second reading in the Chamber of Deputies. A few Socialists opposed the measure. The bill provides that accused persons shall be tried by special tribunals instead of by juries.

France and Russia still maintain a good understanding. The Count de Bohaine, the French ambassador to the Vatican, gave Cardinal Richard, Archbishop of Paris, an official dinner during his visit to the Holy Father, to which M. Iwolski, the Russian envoy, was invited.

The little church of the Holy Saviour in Rome, belonging to France, has been closed by order of the police. It forms part of the palace in which the Italian Senate meets; the pretext for closing it was that the anarchists might enter it and blow up the Senate. But if the palace can be guarded so can the church.

The Congregation of Rites met in the Apostolic Palace, in the presence of the Sovereign Pontiff. The cardinals, prelates, consultants and theologians of the Congregation were present. After the usual discussion, they gave their votes in favor of the heroic degree of the virtues practised by the Venerable Servant of God, Isabella Ghezzi, of the Order of St. Clara, at the Convent of the Blessed Trinity at Gubbio.

BREVITIES.

Suicides among the young people of France are increasing—the result, no doubt, of godless schools.

James Sullivan, a well known Irish nationalist of Chicago, died suddenly there on the 4th. He had just finished raising \$5,000 for the nationalist cause before his death.

The five academies constituting what is known as the Institute of France, and the School of Medicine, have a yearly income of \$105,795 to distribute in prizes as an encouragement to literature and science.

The Cardinal-Archbishop of Malines, Belgium, has received from an unknown benefactor \$20,000 to distribute among the poor. The donor is one of those men whose left hand does not know what his right hand does.

Lord Rosebery celebrated his Derby victory by giving a feast to the inmates of Epsom poorhouse. Three hundred and forty-five of them sat down to a hearty English dinner. Tobacco and snuff were freely distributed to the inmates, and after dinner they were treated to a punch and Judy show and music.