

Called.
Come, weary one, let My tried strength uphold thee,
Lean thou upon the One who loves thee best,
Beloved, let My tender care enfold thee,
Safe as a birdling in a sheltered nest.
Turn not away, let My love, deep and burning,
Foster thee, closely to My Sacred Heart,
Died thou but know its fond and anxious yearning,
Oh! thou wouldst never wish from It to part.
Is it too much that thou shouldst love Me only?
Wouldst thou that linger where earth's treasures are?
Severed from a home, and friends, will thou be lonely?
Canst thou not live with Me from them afar?
Oh! do not think that I will ever leave thee,
Homeless or friendless; for in Me thou'lt find,
Far more than thou shalt lose;
I'll not deceive thee,
My Heart is tender, merciful and kind.
Deep in thy soul, doth not a voice awaken,
In thrilling accents, answering to Mine,
Saying, "That, now, the world shall be forsaken,
That I, my Master, henceforth, shall be thine?"
Yes, pledged one, the vow that thou hast spoken,
Echoes afar, beyond the starry dome!
What if the ties of earth, thy days are broken?
I am thy Lover now, My Heaven's thy home.

HOSTILITY TO CATHOLICS: THE UPPER CLASS OF A. P. A'S.

George Parsons Lathrop, LL. D., and the Right Rev. William Crosswell Doane, Protestant Bishop of Albany, N. Y., discuss, from their respective standpoints, in the *North American Review* for May, the topic "Hostility to Roman Catholics."
The striking thing about this discussion is that Bishop Doane, though he represents the most intelligent and cultivated type of Protestant, and that retaining in doctrinal formulae and ritual the most of Catholic faith and practice, proves beyond peradventure—even while most earnestly and, we believe, sincerely—a disclaiming such attitude, all that Mr. Lathrop asserts of the jealousy, fear and hatred of Catholicity on the part of the average Protestant.
Although, as one would naturally expect from a man of his social standing, Bishop Doane hastens to disclaim all personal knowledge of the A. P. A., still it evidently offends him to find Mr. Lathrop "more contemptuous than conciliatory" in his reference to this organization. However wrong its methods, still the Bishop declares:
"It does not follow... that, therefore, there is no need to guard against the intrusion of distinctively Roman Catholic influence, as such, into our public affairs; and no danger from the overwhelming numerical weight of the gathered populations in our large cities, of American citizens, recently and often suddenly naturalized, who are to a very large extent under the almost blind control of the Roman Catholic Church."
The spirit of Apaisism is concentrated in these words of Bishop Doane, which mean, if they mean anything, that the Catholic Church controls the political action of her children; that there is a positive antagonism between Catholicity and Americanism, and hence danger to the latter. Inconsistently enough, however, a little further on, the Bishop opines that Catholics exaggerate their numerical strength in this country!
Nothing is truer than Mr. Lathrop's assertion on the subject of Catholics in politics. "On political questions, our Catholic citizens—as those who know them best must admit—are the most independent of all, and even the most divided among themselves."
The sum total of the Church's precept on politics to the citizen or the statesman in America or anywhere else is—"Put conscience into politics."
But this, apparently, is just what Bishop Doane resents, on the part of the Church. He takes up Mr. Lathrop's citation from "The Catholic Doctrine of Faith and Morals," compiled by the Very Rev. Wm. Byrne, D. D., V. G., of Boston: "We are bound to obey the laws of the State when they are not contrary to the law of God." (Italics Bishop Doane's.)
But will any Protestant Christian claim that we are bound to obey the laws of the State, when they are contrary to the law of God?
The Americans of Revolutionary days did not think so; and albeit, unknowingly, they acted as Mr. Lathrop notes, on the precise teaching of St. Thomas Aquinas, that unjust taxation is a sufficient cause for revolution by the people.
While rejoicing in the Carrolls, and other Catholic heroes of the Revolutionary War, we remember how many equally patriotic and heroic leaders and followers in the same struggle were Episcopalians, and we do not reproach Episcopalianism with those adherents who went to the British Provinces rather than espouse the cause of American independence.
It should not be forgotten, however, that it is, numerously, the sympathetic descendants of these who have received Know-nothingism in the United States, and out of hatred to Catholicity fling mud on the cross from the flag they have defiled.
As Mr. Lathrop puts it: "They seem to trail 'Old Glory' in the dust, according to the Donnybrook coat-tail manner, with an invitation to us to step into it; so that they may prove—with fist or sword, with ballot or bullet (a word they are fond of) how much they love it."
Catholics smilingly disregard the invitation, remembering how far away from the scene of danger the British-American was thirty odd years ago, when the flag was really threatened; and how neatly the true sentiments of many who bear the name have been expressed in these clever lines:
"We regard the Revolution as illegal,
When you mention Bunker Hill to us,
We particularly execrate the Eagle,
And we languish on the Fourth Day of July."
The Catholic Church decides the

when which worries Bishop Doane, very simply and clearly from the teaching of Christ Himself. But with the Bishop, as with most Episcopalians, the question is less of the rectitude of her decision than of her right to decide as the inerrant Teacher of men.
Mr. Lathrop, in common with clear-sighted and unprejudiced people everywhere, sees much in common between the A. P. A. and that other association, The League for the Protection of American Institutions, with much more danger to the Republic in the latter. As he truly says: "The mere conception of such a league is preposterous. Why the whole American people are a league for the protection of American institutions!"
And he asks:
"Can it be possible that we are reduced to the necessity of handing over the protection of our Government and of our public affairs generally to a self-appointed society, however respectable?"
But Bishop Doane, himself a member of the league above-named, objects to having it classed with the A. P. A., and declares that it is needed—if only to prevent the Catholics from getting control of the Public schools.
The old, old story! The constitutional amendment which this league is working to secure, and in the interest of which it accepts any ally, however vile, who can keep Protestant fear of Catholics at high tide—is aimed only at Catholics. The Public schools have been—and are still in a very great degree in many places—distinctively Protestant schools. Were it not for Protestant unwillingness to grant equal rights to Catholics in the schools which all citizens equally help to maintain, New York State to-day would have avowed denominational schools.
Dr. H. K. Carroll admitted recently in the *Independent*, that:
"The first application for a share of the public funds for denominational schools was made not by Catholics but by Protestants. In 1823 a Baptist Church in this city (New York) asked for a share of public money for its day schools, and got it through the Public School Society."
Essential Protestantism is, after all, anti-Catholicity; and the bulk of Protestants evidently believe—even in the United States, where we proudly proclaim equal freedom for all religions—that it is better to forgo a manifest advantage to their own religious system, than grant the same advantage to Catholics.
But good Catholics, though a unit on the necessity of religion in education—indeed Bishop Doane commends our attitude which is also that of most Episcopalians—are by no means one on the desirability of denominational schools. Some Catholics favor such arrangements between local school boards and Catholic parishes as obtain, for example, in parts of New York, Ohio, Minnesota and Georgia; while probably a far larger number prefer to have Catholic schools, parochial and other, free from all alliance with the State. The letters of the Catholic Bishops published last January in the *Independent*, should have laid forever the ghost of Protestant apprehension on this point.
In the last analysis, who are the enemies of our national peace, if not those who keep alive religious discord, by making one class of Christians the subjects of a political discrimination, odium and proscription, to which no American worthy of the name will submit?
The spirit of the American liberty does not speak in the vulgar appeals of the A. P. A. to rural and suburban superstition; nor yet in the polished periods of Bishop Doane, wherein are masked appeals no less urgent, to the ancestral jealousies between two great sections of our body politic.
It speaks rather—to name but a few of the latest—in such utterances as those of Archbishop Ireland before the New York Commandery of the Loyal Legion; of the Rev. Thomas J. Conaty, D. D., before the Grand Army of the Republic, in Worcester; of Charles J. Bonaparte, of Baltimore, at Harvard; of the Hon. Thomas J. Gargan in New York and Boston on the citizen duties of Catholics; of the convert son of the Puritans, George Parsons Lathrop, above quoted. So would it speak also by the Catholic brother of Bishop Doane, the Right Rev. Mgr. George H. Doane, of Newark, were he asked to express the spirit of America.—Boston Pilot.

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ST. THOMAS AND THE JEWS.

Able Refutation of a Villainous Anti-Catholic Slander.

We take pleasure in reproducing from the *Church Progress* of St. Louis this singularly clear and able refutation of a slander on the teachings of St. Thomas Aquinas, in regard to the Church's attitude on the parental rights:
We recently called attention to a statement made by Mr. Leon Harrison in a public lecture, that St. Thomas Aquinas had held and taught the doctrine that "The Jews are the slaves of the Church." We sent Rabbi Harrison a copy of the *Progress* with our request for the text and passage whence the alleged statement may have come. Our request elicited no reply. We chanced to meet Dr. Harrison, and then took occasion to interrogate him personally about the quotation he had attributed to St. Thomas. Dr. Harrison admitted that he had not got it from St. Thomas himself, but had seen it in an article by Emma Lazarus in the *Century Magazine* in 1883.
We consulted the article in question, and found that Emma Lazarus, no more than Dr. Harrison himself, found it in St. Thomas. She merely says, without the slightest hint as to where it might possibly be found in the philosopher's voluminous works, that it was "a favorite proposition" of St. Thomas Aquinas that "the Jews are the slaves of the Church."
We have taken the trouble to look the text up, and find, as we expected, that the quotation cited by Miss Lazarus, and recklessly used by Dr. Harrison, is grossly distorted from its proper meaning. What St. Thomas said is that "the Jews are subjects of the Church." The saint is discussing the question whether the children of Jews and other infidels should be baptized without the consent of their parents. (Quaest. X. Art. xii. 2a. ae.) He holds the proposition that they should not. It had been urged as an objection to his position that just as the Jews are subjects of kings and princes, i. e., civil rulers, who might therefore dispose of their goods as they chose for the good of liberty (by right of eminent domain), so their children being the children of subjects, were as much subject to the authority of the civil rulers as their parents. But as the Jews were the subjects of the Church, in the sense in which they were subject to their civil rulers—for in those days the civil power was the secular arm of the Church by a universally recognized public law—so were their children. Ergo, ran the objector's conclusion as against St. Thomas' proposition, the Church has a right to baptize the children of Jews without the consent of their parents.
THE CHURCH CANNOT BAPTIZE CHILDREN OF JEWS AGAINST PARENTS' WILL.
To this the saint, after positively demonstrating his proposition in the body of his article, answers (we give the original Latin):
"Ad tertium dicendum quod Judaei sunt servi principum scribitur civiliter, quae non excludit ordinem juris naturalis vel divini."
To the third (objection) we answer that the Jews are the subjects of princes by virtue of a civil subjection, which does not do away with the order of natural or divine right.
But as natural right gives the domain over the children to the parent, the civil subordination of the Jews to their rulers does not and cannot do away with their natural right. So neither can the Church, to whom the Jews are subject in the sense in which they are subject to the civil rulers, infringe upon their natural right by baptizing their children against the will of the parents.
Very different then is St. Thomas' proposition, "Judaei sunt servi ecclesiae," the Jews are subjects of the Church, from the ignorant perversion of Miss Lazarus, that it was a favorite proposition with St. Thomas that the Jews are the slaves of the Church. We do not, of course, lay to Miss Lazarus' account an acquaintance with the text of St. Thomas, any more than we do to Mr. Harrison's who frankly confessed that he did not quote from the original. She no doubt borrowed her quotation from someone else (she does not say whom) who again likely enough borrowed it from some other borrower, until we arrive at the primal perverter of the text, who distorted it through ignorance or malice, and so bequeathed the lie to coming generations of reckless and heedless writers and preachers dealing in a patchy learning at second hand. Mr. Harrison, it seems to us, ought to know that quotations, like facts, need to be verified. To carelessly fling off a quotation borrowed from some other borrower, and attribute it to a great writer, especially a Catholic writer, is in ninety-nine cases out of a hundred, to misquote and to pervert the truth. The instance we have been considering is in point. The fallacy is frequent in our times, crammed as they are to overflowing with a host of superficial and irresponsible scribblers, who make a show at knowledge by reechoing encyclopedias and writers as ignorant and as careless as themselves. The slanders and calumnies current about the Catholic Church generally owe their origin to such primary distortion and ignorant imitation. The first duty of a writer or speaker, if he have any sense of responsibility, when he quotes, is to authenticate his quotation, and this not merely as to the words but as to their real significance. We are glad to be able to render Dr. Harrison the service of a correction in this matter, for we assume that he is no

POPE LEO XIII. AS A POET.

A New Poem in Italian by the Venerable Pontiff.

From the Baltimore Sun.
Rome, Feb. 8.—Among the many talents possessed by Leo XIII. must be reckoned that of writing verses in Latin, and occasionally in Italian, which are regarded as works of poetry. A marvellous collection of "meditations" by Joseph Roux contains this excellent appreciation of the poet: "What ancient poet was not a priest? What puer of the old was not a poet? Poetry that language divine descended upon human lips, united heaven and earth, as well as religion. The poet vied with the priest as the interpreter of divinity."
How admirably this fits Leo XIII. In him the priest and poet are united. His reputation as a modern Latin poet is well assured. Few keener or more philosophical minds have graced the Papacy for centuries past. And, although the list of Pontiffs who were also poets is inconsiderable, it is not often that the qualities of the philosopher and the poet are united as in Leo XIII. I take it that most students of ecclesiastical history are acquainted with the beautiful eulogiums that Pope Damasus in the fourth century wrote for the tombs of the martyrs, and which he had engraved in the catacombs on marble slabs in that beautiful lettering which was employed solely for the purpose by his scribe, Furitius Dionysius Filocalus. Damasus is perhaps the earliest as he is one of the best Pontiff poets.
Leo XIII. presented his latest production to the monogenarian historian, Cesare Contu. The merits of this great writer are little known beyond his own land. It is a pity, but it is true. Mgr. Bernard O'Reilly of Laval, is well acquainted with Contu, and has written of him with understanding and appreciation. So far as I know, he is one of the few English speaking authors who has done this for the great Italian historian. Even he, however, will himself admit that he has not fully recounted the titles of this author to the admiration of the world.
Cesare Contu, who has just reached the ninetieth year of his age, had sent at the opening of the new year a beautiful letter to the Sovereign Pontiff. The Holy Father had his Secretary of Briefs to Princes, Mgr. Volpini, write a letter to the eminent historian, and with it a hitherto unpublished poem of his own composition. The Pontiff's letter reached the hands of Contu at the moment when he was surrounded by a gathering of his friends. All were naturally anxious to hear the words of benevolence and the verses which Leo XIII. had sent to the historian. The letter ran as follows:
"Illustrious Sir: I have the honor to make known to you that the Holy Father has warmly welcomed the letter which you lately sent him.
"I should also tell you that your letter appeared to the Sovereign Pontiff so noble and so worthy that for the honor of him who wrote it and also for the public edification, His Holiness would desire to publish it, but nevertheless he will not do so without having previously obtained your consent.
"I have another message to convey to you: His Holiness, in his leisure moments, which are very brief and very infrequent, delights, as you know, in composing verses.
"The Holy Father having had some of these printed, which he has composed quite recently, and which are still unpublished, has charged me to send you a specimen; that one, in fact, which I enclose in my letter.
"For myself, I profit by the circumstance to offer you my most sincere wishes and the desire of seeing your days multiplied.
"Secretary of His Holiness for Briefs to Princes."
These are the verses in the original form. They are upon Death:
Del sol cadente e che si ascende omai Splendon, Leon, su te, gl' ultimi rai:
Nelle fiarse vene inaridita Lenta, lenta si spinge omai la vita.
Vibra morte lo stral, le fredde spoglie Chiuso in funereo vel, la tomba accoglie:
Ma fuor di sua prigion lo spirito anelo, Ratto dispiega il vol, ricerca il cielo.
D'aspro lungo cammin questa la meta: Deb, Signor mio, la santa voglia acqueta
E se di tanto, tua merce, son degno Lo spirito accogli nel beato zegno.
LEONE XIII.
Vaticano, 27 Gennaio, 1894.
A literal translation of these involved expressions would not read smoothly. The sense of the poem may be understood from the following: It is upon Death, and Leo addressed the setting sun, which is already upon the point of sinking below the verge, asking that it may shed its last rays upon him. In his shrunken and exhausted veins slowly, slowly, life is becoming extinguished. Death casts his dart, the cold remains are enclosed within a funeral shroud, and the tomb unfolds them. But forth from its prison the panting spirit quickly expands in flight and seeks the sky. Of a rough, long path this is the end. Ah! my God, my holy desire appease, and, through Thy mercy, I am worthy of so much, receive my spirit in the kingdom of bliss.
The great historian, whose life also has outstretched the ordinary limits of human years, was made happy by this sign of the good will of the great Leo XIII. toward him. He has read the poem to every one who visited him. He has written again to the Pontiff thanking him for it, and leaving it wholly to him to do what seems good to him with his former letter.

LITERARY VALUE OF THE ENCYCICALS OF POPE LEO XIII.

In a review, "The Encyclical of Pope Leo XIII.," in the *May Atlantic*, the writer speaks thus of the style of the Encyclicals:
As models of felicitous style, of smoothness and serenity of diction, the Encyclicals are beyond criticism. They are composed like the choicest mosaics, phrase by phrase, sentence by sentence; first, as is well known, in Italian, from notes made by the Pope in his daily readings and musings and then in Latin, the language of all others most apt for the majestic dignity of phrasology which is one of the traditions of the Vatican. The text itself is the work of the cardinal secretaries rather than of the Pontiff, but the import and general style are his exclusively, and many beauties of expression are traceable to the delicate refinement of his taste. The final revision, also, is made by him, but with the prudence which characterizes the methods of the Church, the *imprimatur* is given only after every shade of meaning has been duly considered; and not always even then, until in the Pope's opinion the fitting time has come.
The Pope's Latinity has been termed "natural" by his admirers; and without endeavoring to discuss whether a truly natural style is attainable in a dead language, there is no doubt that we have from his pen some very graceful lines, of which the following faithful expression of his feelings is a good example:
"Justiciam colit: certamina longa labores Ludibria, insidias, aspera quoque tolli At didi vindex un dicar: pro grege Christi Dulce pati, ipsoque in carcere dulce mori."
The style of the Encyclicals (and I assume that they represent the style of the Pontiff) has been compared to that of Cicero and Tacitus, but they possess a special style, half ecclesiastical, half classical, which at one moment recalls the manner of St. Augustine, and at another the concentrated periods of the introductions of Sallust or the reasonings of Seneca. Sometimes the language is but that of an ordinary sermon which points out evils, and indicates the invariable panacea for them, while it often rises to considerable heights of calm sublimity. It is needless to say, however, that in compositions which are chiefly admonitory, and in which precision is the most essential quality, there is not a very great scope for literary display. The sentences, as a rule, are long and charged with words of meaning, but they flow harmoniously, and it is clear that no pains have been spared to avoid the slightest angularity or ambiguity. The ecclesiastical Latinity of the present day, indeed, has claims to rivalry with the most elaborate compositions of the pagan masters who wrote 2,000 years ago. Occasionally a conflict of antiquity and modernness is to be noticed in the Latin text, which no doubt is unavoidable when it is necessary to clothe modern ideas in the idiom of a former civilization.
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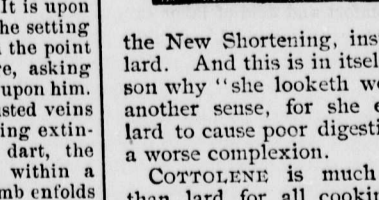
to the ways of her household." Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Canada.
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