

CHRISTIAN EDUCATION.

Bishop Keane's Sermon on this Subject in Baltimore.

Bishop J. J. Keane, president of the Catholic University, of Washington, D. C., delivered an eloquent sermon in Baltimore on Christian education. "The work of Christian education," said he, "is the most important of all the Church has undertaken. Christian education can be viewed from many sides. In Sparta the child that was not properly qualified for citizenship was put to death, as the great idea in the days of Sparta was that the individual belonged to the State, and the individual gloried not in himself but in his State. This was all for outward show. Their philosophy of civilization and education was wrong. Education was for the chosen few, that might rule the many. The old civilization had to be swept away, because it was based on wrong ideas. The new civilization was established by Christ, and it made man superior to the empire. Under Christian civilization government lifts up the masses, and the dignity of the citizen asserts itself. Every advance is toward popular education, and the Church is the mother of education; yet at the end of this century the great work is but partially accomplished. The wondrous doctrine of man's dignity is opposed by Caesarism. Caesar still holds his own in Europe, and the map of Europe is a checker board of hostilities and hatred, handed down from generation to generation. It is today bristling with the military, and the military militates against the Church. At one time whole nations went off from the unity of the Church. Men were taught to persecute one another for the love of Christ. This religious revolution set

CHRISTIAN AGAINST CHRISTIAN and worked against the rule of the Prince of Peace. Such was the condition of Europe when the Providence of God opened up America. Caesar had no place in the Western Hemisphere. He attempted to grasp the New World, but has been thrown off forever. But religious hostility and bigotry still remained obstacles to the growth of Christian education. In the colonial days sect hated sect. Maryland was the first to unfurl the banner of religious tolerance. In proportion as our country became the home of free institutions, she became the home of popular education.

The stability of our government depends upon popular intelligence. The education of a free country must, above all, educate the character and mould it to virtue. The most important question for Americans is: How can we best bring Christianity to influence the American character? The first influence is to be found in the home. Parents that are not good, both in example and in word, are traitors to the most sacred responsibility. The next is the influence of the Church. The third influence is the school, which aims to teach the child to think for himself. It is the final thing that brings conviction and moulds character. The school should bring Christian influence to bear in moulding character. Our people are feeling the effects of the mistakes of their ancestors who brought about all this bigotry.

HOW CAN WE BRING CHRISTIAN INFLUENCE INTO SCHOOLS?

This question, thank God, is not incapable of solution. The people that came here held all sorts of political ideas and convictions. Did we try to compromise our political system to suit them? We gave them American convictions, saying: Friends, come up higher. The people that came brought with them all forms of religious beliefs. Did we offer them a compromise religion? No. We left it for each individual to judge for himself according to his own religious convictions.

It is such our policy toward their politics and religion, why is not our policy toward the schools the same? Common sense dictates that we should have Christianity in the school as Christ had it, or have none. Let us have our own schools, as we have our own churches. Let the Protestant erect his school, and let us erect ours; then we will be a more united people. There are churches and schools wherein pretended ministers teach men to hate one another. Thank God, there are none in the Catholic Church. While we wait for unity, can we not differ in charity?

It may be a long time before our country realizes the truth of what I have said about teaching Christianity in schools. In the meantime, it is our duty to teach it in our schools. It is the best safeguard to civilization.

We repudiate the insinuation that we are not loyal to our country; although we may not be understood, we will keep on telling the country that, until she becomes Christian, she will not be civilized. We will continue telling her this, though she hate us for it.

We should see to it that all our Catholic children get a Christian education. We need to multiply our schools and perfect them.

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ARCHBISHOP LANGEVIN

GUARDEDLY EXPRESSES HIS OPINION ON THE REMEDIAL BILL.

WINNIPEG, Man., February 13.—Archbishop Langevin was interviewed, today, in regard to the Remedial Bill just introduced. The following statements by His Grace are taken from the interview: "I would not care to speak on the matter yet, because I have not seen a copy of the bill, and Hon. Mr. Dickey's explanations, as he said himself, will hardly give a full conception of the measure, unless the text is before me. Mr. Dickey spoke truly when he said the bill had not been submitted to the Church. I have not seen a copy, and, of course, do not expect to until my friends send me the printed bill."

"But, speaking in a general way, does it seem satisfactory?" "I feel that they will try to do us justice. They have modified the bill from time to time, without consulting us, and, no doubt, will continue to modify it, but,

I feel, they will restore to us, substantially, our rights. They have no need to consult us, for, by petitions and the efforts of our counsel, Mr. Ewart, they know what we want; and, on the other hand, they know the law and know how far they can go in giving us what we ask. I feel that, between those two limits, they will succeed in framing legislation that will be satisfactory to the minority."

The interviewer then asked: "You say you think they will restore substantially the rights of the minority. Do you mean that they will restore the system as it existed previous to 1890?"

"We believe that they will restore to us what we deem are our rights. We do not hope that they will restore the system just as it was before 1890. We must expect that there will be some changes, because we realize that the conditions are not always the same, and, besides, we cannot dictate what Parliament will do. If I were to go into details I would be misunderstood, but this I will say, that, once the people see what we really want, they will be surprised to find how reasonable we are, and they will be amazed to see how easily and harmoniously the system will work, and will ask themselves why this was not given before. We never asked for the text of the old law, and we have no intention of interfering with the present school system. When our rights are restored the restoration will not interfere with the present school system, nor with a single teacher or a single child. All the change will be that there will be a little less money to carry on the public schools. But then we are very poor people, and the Protestants do not want the little money we contribute to help support their schools. All we want is to have our taxes for our own schools."

THE ABBE PAILLEUR.

The Founder of the Little Sisters of the Poor Congregation.

So numerous at the present day are the establishments of the Little Sisters of the Poor, and so truly world-wide and large are the benefactions which their order, in its own quiet and unobtrusive way, is accomplishing, it must have been somewhat of a surprise to persons unacquainted with its history to read the announcement, made public the other day, of the death of the venerable founder of this community, the Abbe Pailleur, whose demise occurred at Rome, in which city he had resided for a number of years past.

The Abbe Pailleur, who was some times humorously called the first Little Sister of the Poor, was born, as his name sufficiently indicates, in France, early in the present century. Choosing the priesthood for his vocation, he found himself, some time after his ordination, installed as pastor in St. Servan, a little cantonal town in Brittany, not far removed from St. Malo. The distress which he saw prevailing there among the aged and in firm poor so touched his tender heart that he cast about him for some way of alleviating their wants and rendering their last days of life less bitter to them. As a preliminary step he persuaded four pious and generous young women of his parish, whose names, worthy of preservation, were Marie Augustine, Marie Therese, Jeanne Jugon and Franchon Aubert, to cooperate with him in his charitable work and endeavors; and from these small beginnings which he thus instituted in the year 1810, sprang into existence the present order of the Little Sisters of the Poor, with its more than two hundred and fifty houses, wherein, in so many different parts of the world, the sisters, now numbering more than four thousand, minister to eight times, and more, as many of aged and infirm poor people. From St. Servan, in Brittany, where it was first established, the order has, in the past forty-six years, found its way into this country, into Ireland, England, Belgium and Spain in Europe; and has establishments, also, in Asia, Africa and far-way Australia; while young as the institute is in years, it is the parent of the Sisters of Poor of Nazareth, who have houses in England, Scotland, South Africa and Australia.

Albeit it is a rule of the Church that religious societies of women shall have a woman for their head and superior, an exception was made in the case of the Little Sisters of the Poor, whose venerable founder was permitted, by special grant, to govern the order he had established during his lifetime. That privilege the Abbe Pailleur lovingly retained until the infirmities of age began to tell upon him, when he resigned the office into the hands of one of the first of his co-workers, who thus became the first mother general of the society. In announcing his retirement from the general direction of the order, the venerable founder thus addressed, in a circular letter, its members: "My Little Children: I am seventy-eight years old. It is a great age; I feel its weight, and am warned to think of my end, which can not be far distant. I feel that the work which God has given me to do is accomplished, and that I am following His will in consecrating what remains to me of life to preparation, in solitude and prayer, for death and eternity. I bid you adieu for ever. Though absent from you in body, I will ever serve my affection for our family. Pray much for me, my little children, and I will pray much for you. May God bless you!"

Were it not that he was actuated with an over-mastering desire to facilitate by every means in his power the welfare of his beloved foundation, the venerable Abbe would have retained the office which he filled so worthily for so many years until death relieved him of its responsibilities. He wished, though, to see his order, before he quitted the world, ruled as it would be ruled after his death by a mother superior; and, therefore, he resigned the reins of authority into the hands of one of his trusted children, giving her, in the closing years of his life, the benefits of his own experience and wisdom. When came the time for him to celebrate the golden jubilee of his ordination the good Abbe accepted a pressing invitation from the present il-

lustrious Head of the Church to spend his last days in the Eternal City; and there he passed away last month in the happy consciousness that all over the world thousands of his "little children" were fervently praying in his behalf, and with the consoling knowledge that from the tiny seed which he planted in the little Breton town on the banks of the Rance, had sprung up sturdy growths in many lands for the shelter of the aged and infirm poor whose interests were ever so dear to him. Assuredly eternal happiness must now be his reward of whose institution the Holy Father once said: "It is the glory of the Church and a miracle in itself," and to whose "little children," as they go their daily rounds in quest of means to carry on their noble work, the heart that does not sit stinatively warm must, indeed, be hardened and callous.—Sacred Heart Review.

RELIGIOUS NEWS.

Bishop Haid, of North Carolina, will visit the North early in March.

The pallium will be conferred upon Archbishop Kain, of St. Louis, in May.

It may not be generally known that no Catholic can hold office in the Boer Republic.

Mgr. Windhorst of Columbus, O., will celebrate the silver jubilee of his ordination next June.

Mother Theresa, of the Order of the Immaculate Heart of Mary, died at Chester, Pa., on January 22nd.

The city of Bayonne, France, is about to erect a statue to one of her most illustrious sons, Cardinal Laviege.

Sister Mary Juliana, of the Order of the Good Shepherd, died on the 24th ultimo at St. Joseph's Protectors, Norristown.

Cardinal Ledochowski, prefect of the Propaganda, has given 200,000 francs for the purchase of slaves out of slavery in Africa.

A generous parishioner of St. Francis Xavier's church, Cincinnati, Ohio, has donated three fine suburban lots for the benefit of the college.

The Prince of Lowenstein has turned out to be a valiant defender of Catholic education. He has thrown down the gauntlet to his native Landtag.

Mgr. Gaetano Quallrocchi, rector of the seminary in the Piazza Armerina, has been appointed Titular Bishop of Europe and Coadjutor of Mazzara del Val.

It is officially announced that a cathedral for the Vicariate of North Carolina will be built. The material will be brownstone, and the cost over \$30,000.

Father Eugenski, of the Minors Conventual, has been appointed provincial of his order in America. He will leave Rome this month for the United States.

There is talk of the erection of another diocese in New Jersey, where they have already two episcopal cities, Newark and Trenton. Paterson is the place mentioned.

Many converts to the Catholic faith has been the result of a recent controversy between Father Bernard Vaughan and the Anglican Bishop of Manchester, England.

Brother Enthym, the first and only colored member of the Congregation of the Brothers of Charity, died at the House of the Angel Guardian, Boston, Mass., recently.

Preparations are being made for the celebration of Archbishop Elder's Golden Jubilee. As the actual date, March 29, falls on Palm Sunday, the celebration will take place later, probably in May.

A conference of Polish priests was held in New York recently for the purpose of considering the advisability of establishing an information and helping bureau for Polish emigrants arriving in this country.

Father Michele Unia, an apostle of the lepers at Agui di Dios, Colombia, is dead. Father Unia, who was only 46 years of age, went to Turin to recuperate and hoped to return soon to his poor lepers. He was a Silesian.

The Bishop of Jaffa, Ceylon, on December 22, ordained eight of the students of his ecclesiastical seminary, a large proportion of them being natives—five Tamils, one a Singales and one a Bramin from India.

The Prince Primate of Hungary, Cardinal Vaszary, whose charity and munificence are well known, has given the sum of 100,000 crowns (more than 200,000 francs) for the foundation of a hospice for the poor at Keszkehely, his natal town.

Joseph Mayer, who has acted the part of "Christ" in the Passion Play at Oberammergau, met with an accident on January 27th, when a tree that he was helping to raise upon a wagon fell upon one of his legs and crushed it so badly that it had to be amputated.

The number of Catholic deaf mutes in the two cities of Brooklyn and New York is estimated to be about 1,400. About one-half of them do not practice their religion. Here is a field for the practice of the spiritual works of mercy, by the St. Vincent de Paul Society.

Mgr. Homfy, the Greek Archimandrite, at present in Paris, the delegate of the Greek patriarch, Mgr. Gregory Yousouss, on the question of reunion, says: "The movement daily gains strength; our separated brethren, clergy as well as laity, earnestly desire to unite with us in the Holy Roman Catholic and Apostolic faith."

The correspondent of the United Press in Home states that important documents have been found in the archives of the Vatican, relating to Catholic missions in Venezuela. The documents show that certain mission stations withdrawn in the territory claimed by Great Britain prior to the time that Great Britain acquired Guiana.

According to a report in the press the Rev. Father Cusack, of London, O., is one of the few heirs to a fortune placed at \$15,000,000 left by an old bachelor uncle, Matthew Cusack, of Australia. The latter left Ireland about fifty years ago, and nothing was heard of him until a few years since. A New York attorney has been engaged in the case. We trust

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the good news is true and that Father Cusack will have no trouble in proving his claim.

The Catholic winter school opens under assurances that its first season will be financially successful, as 257 number of life and annual subscriptions already received guarantee that. The Plattburg school, according to the official statements made public last week, will meet next summer under better conditions than ever before. Probably there will be electric cars running to the grounds from Plattburg, and city lights and water also. The Columbian school, which showed such healthy vigor last summer at its first convention, can be trusted to keep pace with its sister organizations, if indeed, it does not set the pace for them.

The American Catholic Historical Society of Philadelphia is giving many evidences these days of a gratifying activity. Mention has already been made in this column of the enterprise shown by this organization in sending a Catholic clergyman to Rome, for the purpose of residing there permanently and searching the Vatican archives for documents bearing on the early history of the Church in this country, and late last week, on the occasion of taking possession of fine new quarters in the Quaker City, the society tendered a reception to Cardinal Sattoli and other eminent ecclesiastical dignitaries, the affair proving a very enjoyable and successful one.

NO MORE OPPRESSION! The Oppressor Banned. Paine's Celery Compound Puts Rheumatism to Flight After the Doctors Failed.

It is now an established fact, that Paine's Celery Compound cures ninety-nine out of every one hundred cases of rheumatism pronounced incurable by the doctors. Day after day reports are received, giving particulars of cures effected by the great Compound. These cures are astonishing the medical profession, and comp the doctors to acknowledge the claim so often made, that no other medicine in the world possesses like curing virtues. The following letter from Mrs. F. McMann, of Thorold, Ont., should lead every rheumatic sufferer to use the medicine so strongly recommended:

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PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, SUPERIOR COURT. Dame Arthemise Huot, of the City and District of Montreal, has this day instituted an action in separation as to property against her husband, Jean Baptiste Robert, of the parish of La Longue Pointe. Montreal, 7th January, 1896. SAINT PIERRE, PELISSIER & WILSON, 275 ATTYS for Plaintiff. PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, SUPERIOR COURT. Dame Adele Lepine, of the City and District of Montreal, wife commune en biens of Jean Baptiste Bureau, hotel-keeper, of the same place, duly authorized a ester en justice, plaintiff, vs. the said J. B. Bureau, defendant. The plaintiff has this day taken an action for separation as to property against the defendant. Montreal, 24th January, 1896. AUGÉ, GLOBENSKY & LAMARRE, 128 1/2 ATTORNEYS for the Plaintiff.

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Children's Long Cloth Coats, with Capes, regular price, \$1, for \$1.75.

Children's Scarlet and Grey Black & Coats, regular price, \$7.50, for \$1.50 each.

Ladies' Gloves.

Ladies' 4 Button Kid Gloves, 35c pair.

Ladies' 5 Hook Kid Lacing Gloves, 35c pair.

Ladies' 4-Button White Bookkin Gloves, 65c pair.

Ladies' 7 Hook Kid Lacing Gloves, 75c pair.

Ladies' White Kid Gloves, Black Points, 55c pair.

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Boys' Tweed Norfolk Suits, \$1.95.

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Boys' Velvet Suits, \$5.90.

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