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The N. Y. Freeman's Journal's translation.
AN EVOYOLICAL LETTER
OF
POPE LEO XIII.
TO HIS VENERABLE BROTHERS THE ARCH-
BISHOPS, BISHOPS AND OTHER ORDIN-
ARIES OF PLACES IN THE ITALIAN
REGION.

LEO PP. XIII.
VENERABLE BROTHERS:—*Salutation and the Apostolic Benediction.*
Though, according to the authority and fullness of the Apostolic Office, We embrace with all the watchfulness and love We can at once the entire Christian Commonwealth and each of its parts; now, at least, Italy draws to itself in a very particular way Our solicitude and Our thoughts. In these thoughts and cares We have sight of somewhat deeper and more divine than interests merely human. We are anxious and solicitous for the eternal salvation of souls; upon which all Our endeavors should be more set and fastened as We see this envied by the greater dangers. And if ever perils of this kind were marked in Italy, they are superlatively so now, when the very government of the republic is in the highest degree disastrous to the security of Religion. And We are the more urgently pressed because of the singular necessities that connect us with Italy, in which God has placed the home of His Vicar, the Mastership of truth, and the Centre of Catholic Unity. In other writings We have admonished the multitude to be aware, and persons severally that they should understand what are their duties in so great causes of offence. But the evils were greater, and We desire you, Venerable Brethren, to apply your attention more diligently to them: to observe the downward bent of the Commonwealth; more watchfully to fortify the minds of the people; to strengthen all the bulwarks, lest the treasure the most precious of all, the Catholic Faith, may be laid waste.
The most pernicious sect of men, whose authors and chiefs hide not, nor dissemble, what they seek, has its seat this long time in Italy. It strives, having declared war on Jesus Christ, to rob the people of Christian Institutions. How far it has succeeded by its audacity is not necessary to say here; especially as the crumbling and ruins already intimated, whether on religion or on morals are known to you, open, Venerable Brethren, before your eyes. Among the Italian Nations which in all past times have rested faithful and constant to their ancestral religion, now, everywhere, the liberty of the Church is hampered; and this goes on sharper continually, to the purpose that the form and, so to say, character of Christianity, which was ever, and with good reason, a title of renown for Italians, may be blotted out. The gatherings of religious Societies are taken away; the properties of the Church sequestered; marriages are ratified without Catholic rites; no place is left to Ecclesiastical authority in the schooling of youth. Nor bounds nor measure is set to the bitter and sorrowful warfare started against the Apostolic See; and because of this the Church suffers past belief, and the Roman Pontiff is driven to extreme straits. For, if he be robbed of his Civil Principality, he must needs pass under the jurisdiction and power of a foreign Government. And Rome (*Urbs Roma*), the most august of Christian cities, is stripped and laid open to whatever enemies of the Church, the hatred conceived against the Church, and to carry the destructive torches of war close to the Roman Pontiff, by assailing him in his own See. No doubt the Church, at some time, will come out victorious from these impious attempts of men. But it is sure and ascertained that the wish is, by these devices, to assail, and where it is possible, to quench, together with its Head, the wife and body of the Church, and all religion.
THE ITALIANISMES EXPOSED.
It should seem impossible of belief that they wish this who profess themselves the most devoted to the name of Italians. For, the Catholic Faith exterminated, of rigorous necessity the name Italian were shut out from the source of its richest advantages. For, if the Christian Religion has brought forth for all nations the choicest safeguards of the public weal; the sanction of rights; the wardship of justice; if by its power it has bridled everywhere the blind and reckless avarices of men;—comrade and helper of all endeavors that are honorable, praiseworthy, grand;—if everywhere its action has been to compose the various conditions of life in States, and to bring the jarring members of a Commonwealth to a complete and durable concord;—it has surely bestowed on the races of Italians, more copiously than on others, an abundance of these benefits.
On too great a number (of Italians) it is a blot and a stain that they proclaim the Church as obstructing and hurting the welfare and expansion of the common weal, and count the Roman Pontiff an enemy to the prosperity and greatness of the Italian name. All monuments of past history retute these complaints and absurd charges. To the Church, and to its Sovereign Pontiff, Italy chiefly owes, in fact, that it has handed down its glory among all Nations; that it did not sink under the repeated attacks of the Barbarians;—and repulsion unconquered, the fierce onsets of the Turks;—and in many changes of affairs, long preserved a just and lawful liberty, and enriched the States of Italy with very many, and these undying, monuments of the finest arts.
THE POPES MADE ITALY.
Nor is it last of praises due to the Popes of Rome that they held together the Provinces of Italy,—antagonistic (*diversas*) by races and by ways of living,—one, always, in religion, and in a Faith common among them all, and thus freed them from the most disastrous quarrels. And in fearful and disastrous occasions, not once only were these Commonwealths at the point of extreme disasters, had not the Roman Pontiff availed to deliver them. Nor will it be, in time to come, that this power will less avail, except the will of men, by resistance, cut off its force or

hinder its liberty. For the beneficent power that abides in Catholic-instituted workings, because from its nature springs spontaneously, is unchangeable and perpetual. In like manner as the Catholic religion embraces all intervals of time and space for the salvation of souls, so, also, in civil matters, everywhere, and always, it stretches forth and unfolds itself for the advantages of men.
But so many and such great benefits disced, most grievous ills follow. For they who hate Christian wisdom,—let them say what they may of their intentions,—doom the State to disaster. For nothing is more apt to set minds on flame, and to nourish most hurtful passions, than the teachings of these. Forsuoch, in things embraced by inquiry and knowledge, they reject the heavenly light of Faith; which, quenched, the human mind is most often carried away into errors, nor discerns what things are true, and hence it readily lapses, and it is tumbled into base and foul materialism. They reject, on system, the eternal and immutable plan of morals, and shut their eyes on God, the Supreme Giver and Protector of laws. These foundations gone, it follows, there being no sufficient sanction or laws, that every man for himself takes, at his will, his rule of living. Licence is begotten in the State from the unbounded liberty they proclaim and desire; disturbance of order—the greatest and worst pest of a community—follows licence. In very deed, no more deformed shape, or more stretched condition, of a State can be, than where doctrines such as these, and men, avail to rule for any length of time. Had not late examples supplied the proof, it had surpassed belief that men, mad with crime and recklessness, had plunged into such demolitions, keeping, as a jest, the name of liberty, while revelling in bloodshed and conflagrations.
If Italy, not yet, has felt such terrors,—first of all to the special goodness of God be it attributed. Next, to the fact, that We ought to mention, that the Italians, in far larger part, persevere in the Catholic Religion. Therefore, the last of depraved opinions, that We have described, could not prevail. But if these ramparts, afforded by religion, may be broken down, Italy, forthwith, will lapse into those very conditions that have overturned, in past times, the greatest and most prosperous Nations. For it follows, inevitably, that like teachings bring like endings; and evil seed will pour forth fruits of the same. Nay, perhaps the Italian people may rue greater punishments for its outrages on Religion, because it has heaped up the perjury and impiety of an ungrateful disposition. For, not by any chance, or flexible will of man, was it devised to Italy that it should be, from the beginning, a participator of the Salvation wrought by Jesus Christ, and in its breast and bosom held placed the See of Blessed Peter; and should enjoy, through a long course of ages, those grandest and divine blessings which freely flow from the Catholic Religion. Wherefore, greatly should be feared what Paul the Apostle threateningly announced to ungrateful peoples: "The earth, drinking iniquity, shall fall; and they that sow iniquity shall reap iniquity; and they that sow trouble shall reap trouble." (Heb. vi. 7-8.)
May God forbid this so great a horror. And may all consider seriously the dangers,—partly present, partly threatened,—by those who, not for common advantage, but serving the will of the Sects, pour deadly hostilities on the Church; who, assuredly, were they wise, were they guided by true love of country, would neither distrust the Church, nor attempt to detract from her native liberty, by reason of any wrongful suspicions. Rather would they change their purposes from opposing to guarding and helping her, and, as the first step, would provide that the Roman Pontiff should be restored to his rights. For the more engaging in a conflict with the Apostolic See hurts the Church, the less will it profit the safety of the Italian States. On which matter, in another place, we have declared Our mind: "Say that the political affairs of Italy can be prosper nor have lasting peace unless the dignity of the Roman See, and the liberty of the Sovereign Pontiff, be regarded."
Wherefore, because We desire nothing more than the welfare of the Christian Commonwealth, more earnestly than ever before We exhort you, Venerable Brethren, that you will apply your solicitude and your charity to finding remedies for so many evils. And first, indeed, instruct the people with the greatest care how paramount the importance of possessing Catholic Faith, and how great the necessity of guarding it. But because enemies and opponents of the Catholic name, that they the easier deceive the unwary, in many matters do one thing and pretend another, it is very important to expose their secret counsels, and drag them to the light, so that what they really desire, and for what object they contend being clearly understood, the ardor of Catholics may be kindled, and they may manfully and openly defend the Church—that is to say, their own salvation.
TRYING TO WAKEN UP ITALIANS.
Whether because of their inexperience in public affairs, or because the greatness of the dangers had not been sufficiently understood, the courage of many, at this time, has seemed slow in action, and remiss in labor. But, now that by experience the times have become known, nothing would be more ruinous than to bear listlessly the prolonged malice of the wicked, and to leave the ground to them unresisted, for longer vexing according to their lust the Christian Commonwealth. They, indeed more wise than the children of light, have ventured far. Smaller in numbers, stronger in cunning and devices, in a period not long they have kindled among us great conflagrations. Let them, whoever love the Catholic name understand that the time has come to attempt something, yielding to no bargain with idleness and sloth, since none are quicker crushed than they who slumber in a senseless dream of security. Let them look at the noble and untiring virtue, fearing nothing of those of former times, by whose labors and whose blood the Catholic Faith grew up. But you, Venerable Brethren, stir up those that are lying down; push forward the laggards; by your example and your authority

strengthen all to the constant and vigorous exercise of the duties in which is bound up the action of Christian life.
For nourishing and increasing an awakened virtue there is need to take care and provide the *Scietias* may be increased, and flourish, in number, in co-operation, and in the accomplishment of works; that in these the principal object may be the holding and stirring up of care for Faith, and of the other Christian virtues. Of these are Associations of youth, of laboring men, and in meetings held by Catholics, in action, the poor, the religious observation of Holy Days, the instruction of children of the poorest classes, and many others of the same kind. And as it imports in the highest degree for the Catholic weal that the Roman Pontiff should be, and be known to be, free from all peril, annoyance and difficulty, let these Associations strive, by remonstrance, and by every form of action within the law, for the cause of the Pope. Let them endeavor and do; nor take rest till there is restored to Us that liberty, in fact and not in figure, with which, as in a compulsory bond, is joined not only the Church's good, but the favorable course of Italian Government, and the tranquility of Christian nations.
CATHOLIC WRITINGS AND JOURNALS ENCOURAGED.
In furtherance of this, it is of the very greatest importance that wholesome writings should be published, and spread far and wide. They who, in deadly hatred, depart from the Church, are accustomed to fighting with published writings, and use these as the weapons most fit for injury. Hence a vilest flood of books; hence seditious and wicked newspapers, whose ravings assaults neither laws nor shams holds in any bounds.
Whatever has been done in these latest years by conspiracy and violence, they defend as rightly done. They dissemble, they counterfeit the truth. They assail the Church and Sovereign Pontiff with daily allegations and false criminations. Nor are there any opinions so absurd, or so pestiferous, that they are not ready to give them continual vogue.
The force of this is so great an evil growing worse daily, must, therefore, be most earnestly checked. With severe and grave care the people must be led to be on their guard, with mind alert, and to have the will to exert, as a religious obligation, a prudent choice in what they read.
Over and above, writings must be opposed to writings, that an art that is most powerfully used for harm may itself be turned to the saving and benefiting men. To which purpose it is much to be desired that, at least in each Province, some plan may be devised of demonstrating what, and how great, are the duties of Christians severally towards the Church, in writings made public, at frequent intervals, and, if possible, daily. First, let the surpassing merits of the Catholic Religion among all nations be set in view. Let its power in private and in public affairs be explained by discussion; let it be set forth of how great importance it is that the Church should speedily be restored to that place of dignity in the State which alike its divine greatness demands, and the public advantage of nations. To do this, they who shall have given their mind to writing should keep several things in view. All should have the same object. Fix with firm judgment what is best to do and do it. Omit nothing that may seem useful, and worth seeking. Preserving dignity and measure in language, reprove errors and vices, yet so that the correction may be without bitterness, and that persons may be spared. After that, plain and clear talk, that all people can understand. But as to others, [than those proposing to use their pens] let all who really, and from the heart, wish the civil and sacred interests may prosper, defended by the talent and writings of men, take care to encourage the fruits of learning and talent by their liberality; and by how much any one is richer, let him give these the greater support from the abundance of his wealth.
For, certainly, they who devote themselves to writing [for Catholic interests] should be afforded assistance of this kind, without which their industry would have no expansion, or precarious, or not far-reaching. In all these matters, if the force of Our cause (*nostris hominibus*) suffer some hardships, and have conflicts to undergo, let them go boldly to the sacrifice, for no cause can be more just for a Christian man to undergo inconveniences, or labors, than that Religion should not be exposed to be wounded by the wicked. For never has the Church generated, or educated, sons with the contract that, time and need demanding, she should expect from them no help. Her law is that every son of hers should set the salvation of souls, and the preservation of the Christian Commonwealth, above his desire for ease, and his private advantages.
CALL FOR THE CLERGY.
But, Venerable Brethren, your highest cares and considerations ought to keep watch over this,—that you correctly train fit ministers of God. For if it is the duty of Bishops to give the greatest care and watchfulness over rightly training all youth, it is far more true that they must labor for the clergy who are growing up, to be the hope of the Church, and partakers, and helpers, in a future time, of offices the most holy. Grave are the reasons, and common to every age, that ask many and great adornments of virtues in Priests. But this our age earnestly demands more and greater. In fact, the defence of the Catholic Faith, in which Priests ought to labor with especial industry, and which, in these times, is so many a sore need, requires no common or average learning, but a training various and exquisite, which may embrace not only sacred, but philosophical studies; and may be well stored in the handling of physical and historical subjects.
For the error of men seeking to sap the foundations of Christian wisdom, that is to be lotted out is multiple. And very often the contest is to be with men clever in devices, obstinate in dispute, who have gathered their resources from all kinds of science. In like manner, as the corruption of morals, in our days, is great and widespread, a singular excellence of virtue and constancy is needed in Priests. It is impossible for them to avoid the commerce of men; nay, they are commanded, by the duties of their office, to bring themselves into contact with all people, and that in States

where there is no manner of debauch that holds not permission and free license.
Whence it is understood that virtue in the Clergy most in these times, have such robustness as to hold firm, conquer all the flatteries of passions, and, unharmed, overcome the peril of bad example. Besides, through enactments made to the hurt of the Church, there has come a scarcity of Priests, so that, clearly, they who are enrolled in the Holy Orders by the gift of God must double their work, and make up for the meagre supply by an increased industry, carefulness and devotion. Which indeed they can never do effectively except they carry a will fixed on its purpose, abstinent, untarnished, burning with charity, prompt ever and alert to undergoing labors for the eternal salvation of men. And for duties of this kind there must be a preparation, long and diligent. For to the attaining of such habits there is no easy and short course. And truly, they will exercise the Priesthood, in an untarnished and holy manner, who shall have exercised themselves from youth in this way, so that they may seem rather to have been born, than to have been, trained, to those virtues above enumerated.
For these reasons, Venerable Brethren, by right, Ecclesiastical Seminaries have the most and greatest claims on your thought, consideration and usefulness. It has by no means escaped your wisdom, what precepts and training it is necessary to give clerics from youth to virtue and morals. In later studies, Our Encyclical *Aeterni Patris* showed the best way and plan of studies. But, because in so great an impetus as now of men of cleverness, many things are found out wisely and to advantage, which it would not be becoming to ignore especially as impious men are given to bringing forth daily somewhat of this kind as new weapons to be turned on truths divinely given:—labor, Venerable Brethren, so far as you can, that the youth who graduate in sacred studies may not only be more instructed in the investigation of Nature, but also instructed well in those arts that relate to the investigation, by interpretation or by authority, of the Sacred Writings. Surely, we are not unaware that many things are necessary to the finishing of highest studies that untimely laws take away, or diminish, in Ecclesiastical Seminaries in Italy. But, in these circumstances, the times demand that those belonging to the faith take care by their largeness and munificence to promote the Catholic Religion.
The good will of Our ancestors, pious and beneficent, grandly provided for needs of this kind, so that by prudence and savings the Church was able, as guardian and conservator of holy things, to dispense with further free-will offerings of her children. But, her patrimony, legitimate and also consecrated, that the ravages of former times had sparred, has been scattered by the tempests of our times. Therefore, the reason appears anew why they who love the Catholic name should bring their will to renew the liberality of their forefathers. Certainly, situations not much different, the contributions of the French, of the Belgians, and of others, are shining proofs of their munificence, most worthy of honor not only by those living, but of future ages. Nor do we doubt that the Italian people, moved by the consideration of the same state of affairs, will so act, according to their means, that they may take a part worthy of their fathers, and from their brethren [in other countries] take a part to imitate.
In the matters whereof We have spoken, We have a hope laid up, not small, of solace and of safety. But as in all deliberations, so chiefly in these, endured for the public weal, human guards need the help of God Almighty, in Whose power rest equally the wills of men, taken one by one, and the courses and fortunes of Empires, invoking with profoundest prayers God, and praying Him that He will regard Italy, adorned and enriched by so many of His blessings, We pray that He will ever guard in her the Catholic Faith, which is the greatest good, and all shadow of danger drive away. So, too, We invoke suppliantly the Immaculate Virgin Mary, the great Mother of God, Fosterer and Helper of all best causes, together with the holy Spouse, St. Joseph, Guardian and Patron of all Christians. And with equal care We beseech the great Apostles Peter and Paul, that they may keep safe in the Italian nations the fruit of their labors, and that to the latest generations they may keep holy and undefiled the Catholic name, that, by their blood, they brought forth in our ancestors.
Relying on the heavenly patronage of all these, We impart to you all, Venerable Brethren, and to the peoples committed to your charge, as a harbinger of divine gifts, and witness of Our special good will, most lovingly in the Lord, the Apostolic Benediction.
Given at Rome, at St. Peter's, on Feb. 15, 1882, in the fourth year of Our Pontificate. LEO PP. XIII.

HAMILTON LETTER.

St. Patrick's Day in Hamilton and Dundas—Generous Donation—Fire in Dundas—The Fine Arts—St. Patrick's Day.
It is generally expected that the Sacred Concert to be given on the evening of St. Patrick's Day will be entirely successful. The other great feature of the evening will be Father Lillis' lecture, which of itself will be sufficient to attract a large audience. Judging by the preparations the music will be of an unusually high order. In order to accommodate everybody the tickets have been placed at the low price of twenty-five cents.
Dundas is also to have an entertainment on the same evening in the town hall. It will consist of a lecture and concert; the former will be delivered by Vicar General Dowling of Paris. Notwithstanding its proximity to Hamilton, the "Valley City" will no doubt as usual bring its affair to a successful issue.
GENEROUS ACTION.
One hundred patent desks of the new style were recently presented to the Separate Schools by His Lordship Bishop Grignon. This is but one out of many generous donations made by the Bishop to our educational institutions.
FIRE IN DUNDAS.
On Sunday morning last a fire broke out in this town which proved in its effects to be more than usually destructive. It originated from a cause said to be accidental in Mr. Atkinson's pork store, King street, near Ogilvie. From this spot the fire spread right and left, destroying before it ceased six houses, including the venerable old black-milk-shop on the corner. The fire brigade of the town did their best to subdue the flames, but the old pine buildings burned up like tinder in spite of all their efforts. Nearly all the furniture was saved and no lives were lost. As the fire occurred in the business part of the town, the greater injury done is the interruption of business.
STATUARY.
Professor Wilkins' studio, on Park street, contains some admirable specimens of sculptured work. His latest is a life size bust of the late Mrs. Robert Duncan, wife of the well known bookseller and stationer of this city. It is executed in fine Italian marble and is a beautiful piece of workmanship. The physical outlines are remarkably true, the expression of the features natural, and the attitude free and graceful. The artistic taste of the sculptor as exhibited in the tastefully decorated vesture and coiffure well harmonizes with his skill. All who were acquainted with the living lady would pronounce the statue a remarkable resemblance. It is a display of ability that might well have been expected from the pupil of Prof. Cauer, the renowned continental sculptor. Herr Wilkins has lived and studied among the productions of the world's greatest artists and has witnessed the beauties of Art in its very home. It is no wonder then that as a sculptor he exhibits such peculiar talent.
STRIKES.
The founders have given their men an advance of ten per cent, which the latter have accepted and gone to work.
The tailors are on a "strike" here now. They complain that prices have been gradually cut down to a starvation scale.
OBITUARY.
Mr. John C. Stuart, formerly of the firm of Duman, Stuart & Co., of this city, died on Friday last in Minneapolis, Minn., where he had been carrying on a stationery business for several months. Mr. Stuart was an energetic enterprising young man, and his many friends in this city exceedingly regret his comparatively early death.
CLANCAHILL.
A Protestant's Admiration for Catholic Missionaries.
It is of the Marist Fathers in Fiji that Mr. Stonehouse Cooper thus writes, in an almost every body of Catholic missionaries wherever they may be situated: "When I reflect on the perfect self-denial of the Marist Fathers, who have left their native land forever to spread in distant Polynesia the great truths of Christianity, as taught by the one Church which speaks with the consciousness of claimed infallibility, I am lost in admiration. These men have no comfortable homes to repair to after a few years' labors under sunny skies; no wife nor child to solace them during that labor. For them life is indeed a following of the Cross, which is sustained by the certainty that a crown will follow in God's good time. The records of the Propaganda are too little known to the world, but they are registered by Him who knows His own. Barely supported, hardly thought of by the bulk of European, the silent work of the French missionaries goes on, and they care little for human praise or human blame. Though, as Mr. Litton Forbes says in 'Two Years in Fiji,' they are the most careful civilizers of any religious teachers in the South Seas, their business is a school for eternity, and when their life's class-time is over they will reap their reward."

time and time again by the Sacred Congregation of Rites; but I have said the Mass of the day, not for the repose of the soul of this dear little one, that died in baptismal purity, and, therefore, does not need our prayers, but in thanksgiving to our Blessed Lord, the Beloved of the Canaries, Who has come down into the garden of His Church and from the bed of the aromatic spices of civil innocence, has gathered this fair little lily of spotless childhood to Himself."
(Prepared for The Catholic Record.)
THE PASSION.
Its Historical, Doctrinal and Mystical Character.
By Father Faber.
CONTINUED.
Let us begin by making a simple picture of the Passion for ourselves, one which will not distract us by any multiplicity of details. We stand upon the low top of Calvary, that alway which is in so many senses the highest mountain in the world. There is a preternatural darkness, like the luminous gloom of an eclipse, all around us. But it is preternatural, no mere eclipse. There is silence there, only mingled with a few sounds; there were some people in the darkness stirring; yet only stirring, as if afraid to move. It gradually grows lighter. The white roofs of a city, not far inland, become visible. As the light waxed clearer, sounds increase in number and in loudness. Slowly disclose, against the darkness is the bloodless Body of Christ, a very picture of venerable in the excess of its disfigurements, hanging on the Cross, facing the west as if in prophecy of its grand Christian future. Standing beneath the Cross, now wet with blood, is the broken-hearted Mother, Mother of God, and now also Mother of men. There also is the Virgin Apostle John, with such impassioned calm on his woe-worn features as his knowledge of the secrets of the Sacred Heart would be certain to imprint upon them. Among all the sons of men there are few so great, so holy, so privileged as he who by his beauty took captive the Human Heart of his Creator. There also is the glorious Magdalen, the brightest trophy of God's love, which men take heart when they look upon, a very picture of the uttermost formlessness of human sorrow, transfused by the radiance of adoration into more than angelic beauty. O Magdalen! thou art there to tell how the hopes of all men may be so bold as to take refuge on Calvary.
This is the Passion—the Passion consummated. This is the grand event in the world's history, giving the law to all other events whatsoever. This is the visible impression made on the decrees of the Creator by the free-will of the creature. This is the incredible revelation of the Divine Perfections, which an angel's intelligence could never have imagined, and even now is unable to fathom. Incredible, even when revealed, unless also a supernatural gift be given with the knowledge, whereby we may be strengthened to believe it.
That mystery on the hill-top, which we express by the name of Calvary, is the fountain of all supernatural things, flowing both before and behind. That darkness has illuminated forty centuries of time already, before it actually overspread the green sword of Calvary's hill. That blood has inundated all the children of those centuries, with innumerable graces, while it was unshed itself.
There has not been a grace in any human soul from Adam downwards, but it came from the forest of Calvary. In all those dark and dreary and lagging ages, there has been no lightening of any human destiny, no possibility of virtue, no struggle of manifold hearts against overwhelming evil, no birth of infancy, no death of age, which have not been full anticipations and prophecies of Calvary. Even the inanimate creations had some sort of consciousness that Calvary was the centre of the world, when, as old tradition held, the waters of the Deluge drifted thither, the body of Adam and entombed it in the yielding soil. But if the whole history of the world previous to the Passion is filled with premonitions of it, it is wholly unintelligible except by the light of it, much greater is the influence of the Passion upon the history which follows. Henceforth the annals of the world are little more than chronicles of the Passion. It has implanted new ideas in men's minds. It has worn deep traces upon their language. It has renovated their philosophy. It has given another form and a different spirit to their literature. It has enlarged their moral instincts, whilst it has also refined and given them new life. The victory of defeat, the triumph of self-abasement, the holiness of suffering, the magnificence of shame, the power of silence,—all these are ideas from the world of Calvary, and they have supplied men with weapons and measures, which, if not in all respects literally new, are practically new from that irresistible authentication which the Passion has conferred upon them.
TO BE CONTINUED.
Redpath on Boucault.
James Redpath, says Dion Boucault, has rendered splendid services to Ireland by driving from all respectable theatres that half-ruffian, half idiot, the stage Irishman of the English drama. Mr. Boucault has done as much as any one man now living to vindicate his countrymen against one of the most effective libels of their enemies. When the countrymen of Mr. Boucault in America, instead of patronising actors most of them natives of Ireland who still earn money by caricaturing the Irish peasant, attend the performances only to hiss him into a sense of decency, they will prove themselves worthy of their great dramatic champion. It is very creditable to the Irish in America that they not only permit but are the chief supporters of these professional defamers of their race.
Calvary Cemetery (Catholic), New York, was laid out in 1848. The grounds cover an area of over two hundred acres. Over 400,000 bodies have been interred there since it was opened. Last year alone there were over 16,000 burials.