

CARDINAL MANNING.

Great Speech at Dewsbury.

A temperance demonstration, got up by the Dewsbury branch of the Catholic Total Abstinence League of the Cross, took place on Thursday evening, and was an unequalled success, the chief cause being that His Eminence Cardinal Manning was announced as one of the speakers. The gathering was in the Industrial Hall, and the handsome and spacious room was crowded, the bulk of the audience being, of course, Catholics. The venerable Cardinal's appearance on the platform was the signal for rounds of hearty cheers. He was accompanied by the Right Rev. Dr. Cornthwaite, Lord Bishop of Leeds; the Very Rev. Canon Hotter, Bradford; Rev. Father Lambert, S. J., Wakefield; Rev. Father Dolan, Heckmondwike; Rev. Father Gordon, Batley; Rev. Father Parkin, Batley; Rev. Father Ashby, Huddersfield; Fathers Kenny and Herkins, Dewsbury.

Cardinal Manning, on rising, was received with loud cheers. He said that it was impossible to pass from Middleborough to Dewsbury without noticing the vastness of our national industries and the enormous growth of the towns where those industries were planted. Last night he saw the blast furnaces of Stockton and Middleborough, and these some fifty years ago were two small towns, busy, no doubt, but which had a united population of about 70,000, and whose industries were among the most powerful and productive in the world. Coming into Dewsbury and Batley, he found industries as incessant, as energetic, as skillful, and as wonderful. From the blast furnaces of the ironmaker, he came to the looms and spindles of the clothmaker, and of all the varieties of that wonderful trade. These things had often impressed him with the thought of the enormous commercial empire of our country, and he had often asked himself how it had sprung up. A hundred years ago that empire had scarcely an existence. What, then, was its real foundation? In a word, its foundation was the keenness of intelligence, the power of will, and the extraordinary energy and perseverance of its whole nature displayed by three races which constituted the empire. These were the causes that had built up

OUR GREAT MANUFACTURING AND AGRICULTURAL INVESTMENTS need not depress them, for we were steadily making an advance. For this assertion were given two reasons, which he could not gainsay, and which he very much wished to be said. Lord Derby was full of confidence, and desired to inspire confidence in others. Now, he (the speaker) acknowledged that he had no confidence in any material prosperity that was not based upon the broad and solid foundation of our moral life (applause). Although that great power of ours had sprung up with the rapidity of a tropical plant, almost within the memory of living men, and although it seemed to promise perpetuity and fruitfulness, yet he confessed that he had still an alarm. Our empire had sprung up like a mighty tree, but he was afraid that there was a worm at the root—namely, he would say there were two worms, and they were these. There existed a strong tendency in the mind of man to believe that the people could be educated without religion, that schools could educate the people without the faith which was the root of morality. He would, however, dismiss that subject by saying that, vast as was the danger to be feared from the other worm of which he would speak, far greater peril was to be feared from that worm. For the main lay the very cause why all morals perished.

THE PEOPLE OF CHRISTIAN ENGLAND CEASED TO BE A CHRISTIAN PEOPLE, their good-bye and farewell to our moral, social and political life. But as that was not the subject on which he came there that night to speak, he would dismiss it, having satisfied his own honesty by saying what he believed. The other worm which was at the root of their greatness he had no hesitation in saying at once was that which he meant the deadly sin of intemperance and intoxication (applause). Having said this much merely to introduce the subject, he would go on to say that though they met together that night at the invitation of his good friend Father Kenny, and the League of the Cross established under him, yet he hoped no one present who was not of his flock would for a moment imagine that their sympathies were so contracted that they did not wish God-speed to all men and all causes in which they were labouring for the common cause of retaining men from intemperance (applause). He knew

THE FORM OF A BITTER HARVEST. Let him for one moment suppose that this great capital were applied to the paying off of the national debt. All the industries of the country would cease, and they would be relieved of a burden. Let him suppose another case. There was in England, according to the report of the House of Lords, at least one-third of the land that was not properly drained; and, therefore, there must be that proportion not properly cultivated. Let him suppose that this capital, instead of being applied to the draining of the land and its higher cultivation; and that while it was done in England it was also done in Ireland, we should hear nothing of any want of food; there would not be a mouth in Ireland without food, and none without work. If this capital were applied, first of all, to labour, there would not be an idle hand in the whole of the United Kingdom, no man out of work, and, therefore, no home without food; and, except they were struck down by some casualty or sickness, there would not be many calamities; there might be poor, because poverty came from many causes, but there would be no pauperism, because pauperism came from causes over which men had control. Supposing, then, this great capital were applied to labour; SUPPOSE IT WERE APPLIED TO THEIR LARGE IRONWORKS, they would be better contented; or supposing it were applied to their cloth works, what would be the result? Or if some of it were applied to the builders, what would be the result? There would be from the north to the south of England or from the east to the west, a poor family without a house and home, and a roof over their heads (applause). There would not be a poor family but

what was well clothed and fully and sufficiently fed, and even poverty would be mitigated if it did not disappear. He said, then, there was a great national waste, and if England, Scotland, and Ireland were good political economists, and prudent men of business, they would see that at this time they were encouraging the most unfruitful of all industries. His last point was this, that that which is a national stain, and that which is a national waste, would at last become a national danger. He believed he was speaking quite within the truth when he said that one of its results was that while our foreign markets had increased, our home markets had not increased in proportion. Why was it that men did not buy more food, more clothing, more comforts, more furniture, and more things necessary for their homes? It was because they had not the money, and why was it they had not the money?

Why, every one of them knew well how that was absorbed. A large part of the wages of those who unhappily fell under the dominion of this temptation went for drink, and not for the comfort and maintenance of their homes. Let them remember his previous words, that he was bringing no accusation against the million of working men, but there were vast numbers who fell into these evils. If, then, the foundation of our national life rested upon the domestic life of the people, and if upon that rested the social and political life, what could more truly ruin the foundations on which they rest than the destruction of the domestic life and home of the people? Those who sowed the wind would, in due time, reap the whirlwind. He was not exaggerating, therefore, when he said that drink was a national danger.

SACRAMENTALS. Sacramentals are ceremonies or objects that bear some analogy to the Sacraments, though their nature is entirely different. They do not produce grace by their own virtue, but by virtue of prayers of the Church. Even venial sin may be remitted by them, when made use of in the spirit of faith and penance. We call those things sacramentals which the Church blesses for her own use and for the use of her children. She blesses "holy water," the vestments with which her priests are clothed, in the ministrations of their office, the priesthood, her churches, altars and cemeteries. Exorcisms (prayers for expelling evil spirits from persons and things) and also other prayers for special purposes are classed among sacramentals. The Church likewise blesses houses, ships, and also crucifixes, statues, pictures, scapulars, medals, rosaries or beads, agnus deis, etc. Churches are sanctified for the worship of God by the blessing of the Church. Houses, ships, etc., are protected by it. Crucifixes, pictures, statues of our Lord, and statues, pictures, medals, etc., of the Blessed Virgin and Saints may be the means of grace through the blessings and favours attached to them by the Church. The Bishops and pastors of the Church instruct the faithful how to honor, and what use to make of these blessings and memorials of our Lord, the Blessed Virgin and the Saints. The priests of the "Old Law" were given the power of blessing: "At that time he separated the tribe of Levi to carry the ark of covenant of the Lord, and to stand before Him in the ministry, and to bless in His name until this present day." Deut. x. 8. We read in Deut. xxxiii, that Moses, when about to die, blessed the people of Israel. In the book of Exodus we see that Moses blessed the vestments that were used by the priests. "When Moses saw all these things finished, he blessed them." Exod. xxxix, 43. This power of blessing persons and things was continued in the "New Law." "Heal the sick, raise the dead, cleanse the lepers, cast out devils; gratis vobis haec omnia dabo." Math. x. 8. The Apostles exercised this power of blessing, and healed the sick and their successors do now, by prayer and holy oil. "And they cast out devils, and anointed with oil many that were sick, and healed them." St. Mark vi, 13. The prayers, which the Church uses in the consecration of her Bishops and priests, shows plainly that she invests them with the power to bless and to consecrate.

When a Bishop ordains a priest he says to him: "It is the duty of a priest to offer sacrifice, to bless, to preside, to preach, and to baptize." When anointing the priest's hands, he says this prayer: "Vouchsafe, O Lord, to consecrate and sanctify these hands of thy servant, that whatever things they shall bless, may be blessed, and whatever they consecrate may be consecrated, in the name of our Lord, Jesus Christ." When a bishop anoints his hands, says: "Whatever thou shalt bless, may be blessed, and whatever thou shalt consecrate, may be consecrated, and may the blessing of these consecrated hands be of service to all for salvation." I speak of holy water first because the Church sprinkles with it, what she blesses; because the Catholic loves to keep it near him. It is common water blessed by the Church. A little salt is mingled with this water. Before this salt is placed, the salt and water are separately exorcised and blessed, then the salt is put into the water. "In the name of the Father, and of the Son, and of the Holy Ghost." After the mixing of the blessed salt and water the following prayer is said: "O God, the Author of invincible power, the King of an empire that is not overcome and forever magnificently triumphant, Who restrainest the forces of the adversary, Who defeatest the fury of the roving enemy, Who mightily conquerest his nation's wiles; we pray and beseech Thee, O Lord, with dread and humility, to regard with a favorable countenance this creature of salt and water, to enlighten it with thy bounty, and to sanctify it with the dew of Thy fatherly goodness, that wheresoever it may be sprinkled, all annoyance of the unclean spirit may depart, and all fear of the venomous spirit may be chased away, through the invocation of Thy Holy Name, and that the presence of the Holy Ghost may be everywhere with us, who seek Thy mercy. Through our Lord, Jesus Christ, Who with Thee and the same Holy Ghost, liveth and reigneth, one God, for ever and ever. Amen." This prayer shows for what purpose this water is blessed and why the faithful venerate, use and place confidence in the use

of it. Catholics give "holy water" the use and reverence that the Church sanctions. They do not expect it to produce an unwarranted effect, for God is a God of wisdom, the Church is His spouse. Mention of the use of holy water is made in the Apostolic constitutions V. c. 29. Examples of miracles performed by use of it may be found in the lives of St. Epiphanius, St. Jerome, St. Hilarius, and they are not wanting in the present day. There is no superstition in using it as designed. In the old law, Solomon blessed the temple built by him, as we see from Parah. vi and vii. From the first ages of Christianity the Apostles and their successors have blessed and consecrated churches erected for the celebration of divine service. The altar slab or stone on which the Holy Sacrifice is offered is always consecrated. In the middle of the altar, above the tabernacle is prominently placed the crucifix. It must be in the sight of the priest celebrating Mass. He genuflects to the ground, one knee, before it, at times, while saying Mass, but he does not adore it, but the most Blessed Sacrament present on the altar, during the Sacrifice. So, likewise when the faithful kneel before the crucifix, statues, pictures, they do not adore them, but look on them while praying, to keep their minds on God, Whom alone they adore. When making the stations or "Holy way of the Cross," the priest and people genuflect on one knee to the ground, but they don't say, "we adore thee, O picture," they say, "we adore Thee, O Lord, and Jesus Christ, and the Holy Spirit, the Name, because Thy Holy Spirit and Thy Holy Name redeemed the world." In this as in all the acts of Catholics before these memorials of God and His Saints, there is respect and veneration, but no adoration. Catholics retain these things in their houses, and love to adorn their walls with them, so that their children may respect them. It is only the Catholic in name, or rather as the phrase goes, the liberal Catholic, who speaks lightly of these things, and places on the walls of his house statues and pictures of the world, the flesh and the devil. When baptised he promises to renounce the latter things, but like the Israelites of old he desires only the flesh pots of Egypt. They are ashamed of these memorials of Christ and His Saints, ashamed of their faith, and would rather not be known as Catholics amongst the non-Catholics.

The secular is the habit of a servant of the Blessed Virgin. There are many favors granted to those who wear it, fulfill the conditions required. The Agnus Dei is a piece of wax on which is impressed the figure of the Lamb of God. It is blessed and anointed with chrism by the Pope. Special protection from danger is asked from God, for those who wear it. It is certainly sinful to speak with irreverence of these sacramentals and much more so to publicly scorn and ridicule them. A straw shows which way the water runs, so little things prove the tendency of the heart. Let those who condemn things and call them little, beware, for there are some persons, whom our Lord threatens to deny before His Father in Heaven. We do not give to these things the worship of God, expressed by the word *Latria* (as we worship by the word *Latria* the Saints, *Dulia* being due the Blessed Virgin, *Hypodulia*, but we honor them with an inferior and relative honor. This relative worship we pay to these memorials ascends to, and reaches the person whom we venerate by them, and consequently, relatively in the same degree. On account of this relative worship, Catholics are charged with idolatry by ignorant Protestants and unbelievers, who are taught from their childhood to blaspheme, scoff, and ridicule what they do not understand. They could undevote themselves, did they but ask any Catholic child, who has studied the catechism, and learn that the Church does not permit her children to do so. They practice superstition or idolatry. When they see the houses of Catholics adorned with memorials of God and His Saints, they cry out, idolatry, Mary-worship, etc. Let them so do, God and His Saints are despised by the world. Such persons give a place of honor to the heroes of the world, and their friends on the altar of home, but they deny the same honor to God and His Saints. They shut out God from their homes and we fear from their hearts, who hate so much the presence of anything that will cause them to think of God and His Saints.

Now all these things Catholics are instructed in accordance with the first commandment, which forbids idolatry. "I am the Lord Thy God, who brought thee out of the land of Israel and out of the house of bondage. Thou shalt not make to thyself any graven thing neither of the things that are in Heaven, or on earth, or in the waters under the earth. Thou shalt not adore them nor serve them." Martin Luther defends the keeping of crucifixes, and their friends on the altar of home, but he denys the same honor to God and His Saints. They shut out God from their homes and we fear from their hearts, who hate so much the presence of anything that will cause them to think of God and His Saints.

No, by no means, for they have neither life or sense to hear or help us."—S. S. M. in Catholic Columbian.

THE CHURCH IN ITALY.

Still Holding Her Own in the Affections and Faith of the People.

Never at any previous period of her history has the Roman Church been so united or so active. The Pope, Leo XIII., is universally acknowledged to be a remarkable man. He is a diplomat, and has in a very short time modified the unlooked-for consequences of some of his predecessor's rash acts and policy. Already Russia and Prussia are arranging a *modus vivendi* with him. Even M. Bartholomy de St. Hilaire, who cannot be suspected of clericalism, acknowledges that "the Vatican is still a great power, and France must not cease to be officially represented at her court. Italy is also obliged to confess that the present Pope has wisdom and forbearance alike in the manner in which he frequently avoids creating unnecessary embarrassments to her government. The Encyclicals of his Holiness are so moderate that Protestant ministers can read them with pleasure, and in all he does and says he displays a genuine abhorrence of exaggeration and bigotry, and has, we are assured, fought many a battle with the Zelanti, or over-zealous, narrow-minded and fanatical party which forms the majority of his court.

It would be a grave error to imagine that religion is, for all that is said and done against her, losing her hold upon the minds of the Italians. The very excesses of the radicals have served to bring about a reaction. All Christianity being in a common danger before a common enemy, that ancient and undue animosity between Protestants and Catholics seems to have somewhat diminished, and I was surprised to hear a Valdesse preacher the other Sunday evening speak in terms of reverence of the present Pope.

Never have the churches, both in France and in Italy, been so well attended, as at the present. Fifteen years ago they were comparatively empty. To-day they are too small, vast as they usually are, to accommodate the throngs which flock to the Cathedral in the evening. The Catholic Church applies equally to the Protestant. The procession has done no good—the clergy are more zealous, the faithful more devout.

There are about eighty churches in Genoa, of which about twenty are larger than any in New York, not excepting even the Sunday evening service. Go into any of them, at any hour of the day, and you are sure to find a crowd devoutly praying before the altars and shrines. On Sundays the congregations are so large that you often have difficulty in entering, even such enormous edifices as the Cathedral. The devotion of the people is serious, in marked contrast with the flippant behavior of ten years ago. It strikes everybody, especially tourists, who in former times did not hesitate to chatter out loud as they inspected the art treasures the Italian churches contain. Now they are forced to behave with gravity by the reverential attitude of the people.

This week in the Cathedral, they have been celebrating the Novena of the Madonna del Soccorso. For nine days this huge edifice has been thronged by enormous congregations three times a day to hear several renowned preachers. About an hour ago I went to see the closing benediction. It was a wonderful sight. The upper part of the edifice was profusely hung with the richest columns of the nave were decorated with garlands of flowers. Thousands of lights blazed in the innumerable chandeliers and upon the altars, and before the silver and golden shrines of St. John Baptist and the Madonna. The effect of this illumination was strikingly beautiful, and the Gothic architecture of the noble old building was indisputably picturesque and grand. The high altar was dim with rising clouds of incense, and before it stood in majestic attitudes a crowd of priests wearing dazzling robes of cloth of gold. A vast multitude filled to the square in front of it. Presently a violin, admirably performed upon, accompanied Bruzzi, the famous new tenor, in his singing of Gounod's charming Ave Maria. When he had finished the crowd knelt both within and without, and the throng sang the Tantum Ergo, making the ancient vaults fairly ring with the volume of sound. Then fell a silence. You could have heard a pin drop. Every knee and every head was bent. The aged archbishop gave the people his blessing in the name of the Father, of the Son and of the Holy Ghost. Scarcely had he finished that the people with one accord cried out enthusiastically, "Long live religion! Viva Jesus Christ!" This was not, mind, included in the programme of the service, but simply one of those demonstrations of religious feeling which, like those of the radicals of an opposing nature, are becoming only too frequent, and prove to me that the string is tightening and trouble brewing. The day is coming when the two parties will be face to face. History repeats itself.

On the steps of the church I met one of the greatest of modern Italian philosophers. "This has been," said he, "a wonderful scene." "Very," said I. "Believe me," he observed gravely, "they might just as well beat their heads against a stone wall as against religion. They can never overthrow it. It is born in man like an appetite. He cannot exist without it. Overthrow Christianity and you must replace it. I think the sight we have just witnessed pregnant with matter for deep reflection. It is the answer for the people to those who would deprive them of their consoling creed—of their belief in God, in Christ, their immortality, and, above all, of the hope of seeing their dear dead ones again. This vast multitude kneeling before their time honored shrines, seemed to me inexpressibly grand. I cannot join in their prayer for my faith withered at the furnace of science long ago, but I reverence with all my power their ancient religion, and I believe it will triumph in the end. You cannot govern the masses without religion, and the sooner the governments understand this fact the better. Moreover, I say, the greatest curse which can ever befall a man is to be deprived of his belief in God and in his immortality.

ST. ANDREWS.

Visit of Bishop Cleary.

St. Andrews was early astir last Wednesday, eager in anticipation of the Apostolic visitation of his Lordship Bishop Cleary. Busy hands were at work the day previous, and the quiet little place was domed in its finest attire and looked its best. On the road leading to the church were two splendidly erected arches of evergreen, whose elegant appearance sufficiently repaid all the exertions of Messrs. A. Macdonald, S. Macdonald and Langevin, by whom the handiwork was executed. On each side of the road, trees and shrubs were handsomely arranged, leading to the Rev. Father Corbett's residence. The pretty greenery on the one side, and the bright coloring of the decorations on the other, formed a *comp d'oeil* of the most effective and pleasing nature. The words "cæd mille fallite" (ten thousand welcomes) encircled the first arch, while on the other facing the church we read "Welcome to our Bishop." His Lordship arrived from Kingston on Tuesday night, and was the guest of Father Murray, at Cornwall, until the following day, when he proceeded to St. Andrews. At McNeil's Corners he was met by a large and enthusiastic party—consisting of some 90 vehicles with their occupants—whose manifestations of joy were inexpressible. Following in procession to St. Andrews, and passing through the evergreen arches to the parish priest's dwelling, his Lordship entered and had himself arrayed in his robes, and golden staff in hand he was next preceded by the usual procession to the church, where the following address was read:

THE RIGHT REV. JAMES VINCENT CLEARY, S. T. D., BISHOP OF KINGSTON. May it please your Lordship—We, the people of St. Andrews, embrace with joy this opportunity to extend to you our heartfelt welcome to this mission, the oldest not only of the diocese but also of the Province. The advent of our Bishop in our midst is to us a source of unspeakable pleasure. Imbued with the faith handed to us from our forefathers, we see in your Lordship a lawful successor of those to whom was given the command, "Go and therefore teach ye all nations." Behold I am with you all days." We recognize in you, my Lord, one divinely commissioned to be our spiritual father and our guide, to nourish our souls with the pure doctrine of the Gospel, and to direct our steps amid the snares with which error and falsehood beset us. Knowing that the heart of the Catholic Prelate embraces with true fatherly tenderness each of his children the least and the greatest; that their interests are his interests; that their good his happiness, we press around you, my Lord, young and old, with childlike confidence, to tender to you our love, our reverence, and our obedience.

We are not ignorant, my Lord, of the greatness of your self-imposed sacrifice in severing, at the call of God, the strongest ties that can bind us on earth; and in going forth like Abraham, from home and kindred, to dwell in a distant land among strangers. Thus, my Lord, the recollections that your gain is purchased by your privation might, lesser to some extent our rejoicing, did we not recall the promises of our Saviour to those who renounce all and follow him. Still, my Lord, we cannot conceal the fact that a touch of sadness mingles with the pleasure we feel to-day. It seems so short a time since we assembled to greet in like manner our late lamented Bishop; and now his kind voice is heard no more amongst us; and the heart that throbbeth with love for all men, is still forever. Though we are comforted to know that the high qualities of mind and heart which distinguished him shine no less brightly in his successor; yet we cannot quiet the voice of affection, nor prevent memory from recurring to the past with melancholy fondness. May you, my Lord, be long spared to watch over the flock entrusted to your care; and may their docility and obedience lighten your labors, and cheer you in your toil.

Signal on behalf of the Congregation, A. K. McDONELL, J. J. McDONELL, S. WOODS. His Lordship replied with a few very appropriate and pointed remarks, referring to the pleasure he experienced in visiting them; the happiness his apostolic visit required not the slightest attention, the authority the great duties incumbent upon each and all of them as members of the Church; and the advisability of preserving the old church building, seeing it was not only the first in the diocese, but the first in the province.

The following day (Thursday) His Lordship, assisted by several priests from a distance, amongst whom we observed Father Murray, Cornwall, ordained Mr. W. Macdonald as a deacon of the church, and also celebrated low mass. The church was crowded to its utmost capacity, many being unable to find sitting room. Miss Macdonald, Martinville, presided at the organ in her usual efficient style. The ceremony was very impressive throughout, and the few closing words from the bishop were listened to with rapt attention. The altar and pulpit were most tastefully decorated with flowers of every shade and evergreens arranged in numerous artistic ways by Mrs. W. Macdonald. His Lordship visited some of the schools in the district during the afternoon—Cornwall Reporter.

An Ohio wag was recently kicked out of shape by the proprietor of a bar-room over whose free lunch he placed the following legend: "Stomach-pumps may be hired in the lobby." A resident of the first ward who was suffering from a boil on his face, pettishly exclaimed: "I wish I knew the best place to have a boil." To which his little girl responded: "Why, papa, the tea-kettle is the best place to have a boil."