Keep Nothing from Mother.

hey sat at the spinning together, And they spun the fine white thread; he face was old and the other young, A golden and a silver head. At times the young voice broke in song
That was wonderfully sweet;
And the mother's heart beat deep and calm
For her joy was most complete.

There was many a holy lesson, interwoven with silent prayer, raught to her gentie, listening child As they two sat spinning there.

"And of all that I speak, my darling, From my older head and hear. God giveth me one last thing to say, And with it thou shait not part.

"Thou wilt listen to many voices, and ah! wee that this must be! The voice of praise and the voice of love And the voice of flattery. " But, listen to me, my little one, There's one thing that thou shalt fear— Let. Dever a word to my love be said Which her mother may not hear.

"No matter how true, my darling one, The words may seem to thee. They are not fit for my child to hear If they cannot be told to me.

"If thou'lt ever keep thy young heart pu and thy mother's neart from fear, Bring all that is said to thee by day At night to thy mother's car.

FATHER HECKER AS A MIS-SIONARY.

HOW HE BECAME AN ELOQUENT AND EFFECTIVE PREACHER.

Father Hecker returned to America early in 1851, in company with the new Provinctal, Father Bernard Joseph Hafkenscheid, and Fathers Walworth, Lundtscheer, Kittell, Dold and Glesen. They were welcomed to New York by Messra. John and George Hecker and James A McMaster, and took up their abode in the Redemptorist houseon Taird street, where another American convert priest, the Rev.

for sin, love of God, yearning for eternal

"Every missionary will bear witness, as Father Hecker often did, that he has never assisted at a mission in which he was not profoundly impressed by the tears of hardened sinners. Every parish priest, however much he may regret the back sliding of some, will testify to the valuable results of missions among his people; the quickening of faith and the revival of supernatural motives, drunkards reformed, restitutions made, lust cleansed away, families united, the charch thronged with worshippers, saloons deserted. Father Hecker never thought that all this was too dearly bought by the dreary toll of the confessional, the discomforts of forever changing residences and living in strange places, nor even by the growing nerve troubles which the Fathers are often subject to, from brains superheated over and over again in the burning fires of

the Rademptorist novitate studentate and his sejoarn in England did not give him a similar knowledge of the Oatholic people, priesthood, and hierarchy. To the average looker on Catholicity is what Catholics are, and Catholics in America viewed from a standpoint of morality were then and still are a very mixed population. Why the fruits are worse than the tree is a sore peoplex ity even to expert controversialists, and Father Hecker had need to equip himself well for meeting that difficulty, a patent well for meeting that difficulty, a patent one in the rushing tide of stricken immi grants then pouring into America. The ants then pouring into America. The issions are an unequalled school for arning men. All men and women in a learning men. All men and women in a parieb are made known to the missionary, for they walk or stumble through his very

"Nor can one fall to see the use of misslone as an evidence to the non-Catholic public itself of the supernatural power of Catholicity over men's lives. To prant cal people like Americans there is no oral or written evidence of the true religion so valid as the spectacle of its power to or written evidence of its power to change bad men into good one: Such a people will accept arguments from history and from Scripture, but those of a moral kind they demand; they must see the theories at work. A mission is a micro cosm of the Church as a moral force. It shows a powerful grasp of human nature and an easy supremacy over it. It is an energetic, calm and clean-sweeping influence for good, bold in its choice of the most sublime truths of supernatural religion as the sole motives of repentance. And it uniformly achieves so complete a victory over the best-entrenched vices that non-Catholic prejudice is invariably shaken at the spectacle. And it America that non-Catholic prejudice is invariably chaken at the spectacle. And in America the pioneer work of the apostolate must be to remove prejudice. The character of the men who conduct these exercises, their cipline, and ready command of the people; the indiscriminate humanity which rushes to hear them, to pray, to confess their sins, to listen with mute attention—long before day-break and in the hours of rest after work—all regardless of social differences or of moral ones, soon become well known to the public and generally excite known to the public and generally excite comment in the press. All this contributes to prepare non-Catholics to hear these to prepare non-Catholics to hear from the same teachers the invitation courage, intelligence, devotedness, dis-cipline, and ready command of the people;

which our Lord intended in saying:

Other sheep I have which are not of this
fold; them also must I bring, and they
shall hear My voice, and there shall be one
fold and one Shepherd.

"Farthermore, it was necessary that
Father Hecker should be made personally
know to the bishops and priests of the
country. The time was coming when he
would have a public cause to advance,
and their approval is a necessary sign of
divine favor. Now, the missionary is
closely studied by them and soon is intimately known, for there are too many
thing: in common between priests but mately known, for there are too many thirgs in common between priests but that they can readily test each other. Before the Paulist Community had been organized, Father Hocker had been the organized, Father Hecker has been the guest of the most prominent clergymen of the entire United States, and of many even in the British Provinces, and was a well known man throughout the Catholic

community.

Father Elliott gives a graphic description of Father Hecker's manner as a preacher, and of what may be called his missionary method:

"He was so frank, so clear, so lively, so the sound of the way, so the sound of the sound of

"He was so frank, so clear, so lively, so impressible, and, in a certain way, so humorous, that he carried the people away with him. And he carried them all, high and low, learned and simple. With persons of education his homely words did not break the charm, nor did his simple, but extremely well chosen illustrations do so—all takeo, as they were, from common life or the lives and writings of the saints. The instalment of the "Lifs of Father Hecker," by the Rsv. Walter Elliott, appearing in the Catholic World for April, is devoted to his experience as a Redemptorist missionary.

Father Hecker returned to America early in 1851, in company with the new Provincial, Father Barnard Joseph Hafkenscheid, and Fathers Walworth, Lundtabeer, Kittell, Dold and Glesen. They were welcomed to New York by Mesers. John and George Hecker and James A McMaster, and took up their abode in the show you how to make a true confessions.

John and George Hecker and James A McMaster, and took up their abode in the Redemptorist house on Taird street, where another American convert priest, the Rev. Augustine F. Hewit, awaited them.

Father Hecker's first work in the land of his apostolate was not apparently in line with what he felt himself called to, but it proved to be the best preparation for it. It was simply mission giving, according to the spirit of the Redemptoriste, whose call is especially the preaching of penance and the conversion of sinful Oatholies.

"A mission," writes Father Elliott, "is a season of renewal of the religious life among the people of a parish. It is a course of spiritual exercise in which the principles of religion are called forth and placed in more active control of men's conduct, and by means of which their emotional nature is stimulated to grief for sin, love of God, yearning for eternal happlaces. ne once said, can equal well." God One of his most frequent visitor necessary to hear confessions well." God is now rewarding him, we trust, for the he was pastor at Waterbury, was

of poor sinners who knelt at his feet dur-ing the toilssme years he spent on the missions; and for the enlightenment and encouragement of his big-hearted influ-ence and for his trumpet notes of hope in the early morning instructions. "Fathers Hecker, Hewit and Walworth, led by Father Bernard, made a unlque band of missionaries, one, we think, hardly equalled since they yielded their place to others. Euch was a man of marked individuality, whose distinct personality was by no means obscured by the strict conformity to rule evident in their behavior. Fathers Hewit and Walworth were ora tors, diffuring much from each other, both full of power. Father Hecker was born a persuader of men, and could teach as a gift of nature, earnest in mind and manner. Hie two companions saw him learn by hard work how so to modulate his voice and to manage it and his manner as "Fathers Hecker, Hewit and Walworth, strange place, nor even by the growing nerve troubles which the Fathers are often subject to, from brains uperbeated over again in the burning fires of mission praching. Father Hecker distinct that the burning fires of mission praching. Father Hecker distinct that the burning fires of mission praching. Father Hecker distinct that the burning fires of mission praching. Father Hecker distinct that the burning fires of mission praching. Father Hecker distinct that the burning fires of mission praching. Father Hecker distinct that the proper apostolate, and was ever glid of his labors as a missionary. The missions also enabled him to his labors as a missionary. The proper apostolate and was a many of them materpleeses of mission that have a mission praching. The missions also enabled him to his labors as a missionary. The first was any of them was the materplees of mission and the proper apostolate, and was ever glid of hard with a many the control of the

In eternity it will be a terrible thing for many a man to meet his own prayers. Their very language will condemn him, for he knew his duty and he did it not. for he knew his duty and he did it not. Those fervent prayers, which the good man labored to make effectual, will be "shining ones" in white raiment, to conduct their author into the banqueting house of the Great King But the false house of the Great King But the false house of the Great King But the false house of the Lud's appearing. "Be not rash with thy mouth, nor let thy heart be hasty to utter anything before God" is an objection that forbids more than irreverence in prayer. It forbids us, by imverence in prayer. It forbids us, by im-plication, to ask for that which we do not pincation, to ask for that which we do not desire. Above all, it forbids the asking from God those blessings which we are hindering by our neglect, or thwarting by our selfishness and unbelief.

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BISHOP VERSUS BIGOT. AN EPISODE IN THE EPISCOPATE OF THE LATE DR. GILMOUR.

EDITOR COWLES OF THE CLEVELAND

DITOR COWLES OF THE CLEVELAND LEADER — HIS VILIFICATION OF THE CATHOLIC CHURCH — THE CONVERSION OF HIS DAUGHTER — BISHOP GILMOUR'S CONDUCT IN THE MATTER—A BROAD.
MINDED PRELATE—ONE OF A NOTABLE GROUP

Boston Republic. The April Sandays of nineteen years ago saw some very notable additions made to the ranks of the Catholic episcopate in to the ranks of the Catholic episcopate in this country. No less than five American priests were than raised to hierarchial honors, three of them receiving consecration on the same day, thought at different places, to wit, Right Rsv. P. J. Ryan, then made coadjutor of St. Luis; Right Rsv. Joseph Dwenger, consecrated ordin ary of Fort Wayne; Right Rev. Richard Gilmour, installed administrator of Cievelland; while Blahop McNeirney, on the following Sunday, the third one of the month, was consecrated coadjutor of Albany, and Right R-v. Thomas F. Hendricken was, on the 28th, annothted the first prelate of Providence. B shop Wadhums, the present venerable diocesan of Ogdensburg, was also nominated about the same time as the foregoing prelates, but he delayed his consecration until the first Sunday in May.

as the foregoing prelates, but he delayed his consecration until the first Sunday in May.

Four years ago the coming summer the first break in this notable group of hierarchs was made when Dr. Hendricken, the beloved bi-hop of Providence, was called to the reward of his long and arduous toil. Now a second vacancy has been created by the recent death of Bishop Gilmour; and these two decessed prelates will be long mourned by the Sees over which they presided. Before becoming a bishop, in fact before he had commenced his priestly labors here in America, Dr. Hendricken was made acquainted with the bitter religious prejudices which, thirty and forty years ago, were so virulert and belligerent in certain localities. He came very near losing his life, through the bigotry of the captain of the vessel that brought him to this country, because of his persistence in attending to a dying steerage passenger; and during his missionary days in the Naugatuck valley, down in Connecticut, he often encountered Protestant prejudice in one form or another. Strange as it may seem, however, Bishop Hendricken afterwards succeeded in making his warmest friends and admirer a number of Protestant preachers. One of his most frequent visitors, when he was pastor at Waterbury, was One of his most frequent visitors, when

he was pastor at Waterbury, was

THE EPISCOPALIAN MINISTAR

of that town, and during his episcopal
career in Providence, another minister of
the same denomination, who had charge of
a church in a willage outlying Providence,
hearner through his inflance.

became, through his influence, a convert to Catholicity.

Toe late lamented ordinary of the Cleveland diocese, between whom and Dr. Hendicken there existed the warmest sympathy during their lifetime, had his own experience with Protestant bigots. A convert himself from Oalvinism, Dr. Gilman, was in a nealtien to ander Dr. Gilmour was in a position to under stand better than a Catholic-born prelate the sentiments with which even the best disposed Protestant sometimes regards unfavorably the Catholic Church; he unfavorably the Catholic Cutten, he could also make due allowance for larger prejudices, but his charity and forbest-ance were often taxed to the utmost by the conduct of one individual in his epis the conduct of one individual in his epis.

scanned eagerly for items and narratives

DEROGATORY TO CATHOLICITY,
and these were straigntway reproduced,
with flaming headlines, and oftentimes
with new additions and exaggerations, in
the Leader's columns; while the editorial
page seldom failed to call the notice of
the reader to them in characteristic style.
One of the chief reasons which moved Dr.
Gilmour to establish the Catholic Universe,
that staiwart Catholic paper of Cleveland,
was bis desire to have some means of refuting the calumnits which Cowles was
scattering broadcast against the Church futing the calumnies which Cowles was scattering broadcast against the Church through the medium of his journal. At first the bishop undertook to reply to those calumnies, and expose their false hood in the Lexder itself, but the columns of that paper, wide open as they are of that paper, wide open as they ever have been for the reception of Catholic misrepresentations, were hermetically sealed against the insertion of Catholic truth; and hence Dr. Gilmour determined to have a paper of his own wherein Cowles' calumnies, or at least the most outrageous of the Leader's lies, might be outrageous of the Leader's ites, might be confuted and exposed. And anyone who ever read one of the exposures, not a few of which were penned by Bishop Gilmour himself, does not need to be reminded how skilfully the castigating lash was applied by the hierarchical hand to "the hebetudinous crank," as Dana of the New York Durch shifts and Comples.

York Sun christened Cowles. But what this editorial bigot considered a far greater punishment than the public confutation of his calumnies befell him when his eldest daughter became a convert to the religion he had so persistently re viled and lied about Miss Cowles' con-version took place while she was visiting version took place while she was visiting the Eternal City; and no sooner did her infuriated perent learn of it than he hastened to Lundon, summoned his daughter to join him there, and spent months in a vain endeavor to induce her to recantiher profession of Catholicity, employing for that purpose every influence he could bring to bear upon his child. When the convert came back to Cleve-

lend, her father renewed his efforts to effect her perversion. The Cowles' resi-dence was but a short distance removed from

BISHOP GILMOUR'S CATHEDRAL, and one of her father's first moves was to forbid his daughter to attend service in that church or in any other Catholic place that church or in any other Catholic place of worship in the city. Desirous of complying with her father's orders, and still resolved to acquit herself of all the duties her religion required of her, Miss Cowles applied to Bishop Gilmour, through one of her friends, for a dispensation to stay away from Mass for three Suudays, hoping before that period of time had elapsed to find some way of reconciling her filled find some way of reconciling her fillal obligations with her religious duties. Dr.

obligations with her religious duties. Dr. Glmour, of course, could not grant her any such a dispensation, and sent her word to that effect. Miss Cowies accordingly quitted the parental residence after nightfall on Saturday, and went into the country, on a visit to a friend, hearing Mass at the Catholic church of that place. She followed the same course that we can She followed the same course the two en subg Sundays, going at one time to Warren, sgain to Ravenns, and to other places as opportunity was afforded her, but obeying her father's injunction not to visit the cathedral or any of the Catholic shurghes of Cleveland.

visit the cathedral or any of the Catholic churches of Cleveland.

The refusal of his daughter to renounce her new found faith only added fuel to Cowles' burning animosity toward the Catholic Caurch, and his paper became daily more and more bitter in its revilings of his child's religion. What sort of a life the convert in these days can be invariant. the convert in those days can be imagined from the following statement which she made in 1879 to Rev. J. D. Bowles, pastor of Ravenna, which place she visited one Sunday for the purpose of hearing Mass." Thus I am cut off from hearing Mass," eald Miss Cowles, after explaining other matters, "though the cathedral is so near me, and I am obliged to leave home and go to some of the neighboring towns to hear Mass; for that I will not forego, even if totally disawned by my family. And hear Mass; for that I will not lorego, even if totally diswned by my family. And even the privilege of coming here to Rivenna, or Warren, or other such places where I have been lately, is restricted. My father enjoins on me not to stop

My father enjoins on me not to atop
IN A CATHOLIC HOUSE
or make Catholic acquaintances, and I
must board with Protestants under the
penalty of incurring stronger alienation
of parental duty. Of course, if I had no
money to travel, I would, notwithstanding my father's displeasure, and even
worse results from it, go to Mass in Cleveland. But as long as I can attend Mass
elsewhere I do not want to disobey bim elsewhere I do not want to disobey him and, as I judge, unnecessarily provoke him. Hence, I was here to day in your church. Where I will be next Sunday know not. Indeed, I am sick and worried, and tired of this running from place to place."

In order to get his daughter back to

C.eveland, whither she had refused to re-turn with him when he went to London after her, Mr. Cowles cabled to her that her after her, Mr. Cowles cabled to her that her mother was very ill and needed her ministrations. It was not long after her return that her father's persecutions, and the unnecessary journeys to which his orders to her to attend no Catholic services in Cieveland subjected her, rendered the sonwert ill herself and she grain the convert ill herself, and she again crossed the ocean in search of health, and also with the view of escaping the almost intelerable surroundings of home. In 1880 she was married, over in Paris, to a Mr. Pomeroy, but her health always re-Mr. Pomeroy, but her health always remained poor, and there is no doubt that her illness was aggravated by her parent's persecution of her religion. In this whole episode Bishop Gilmour, who was in no sense responsible for Miss Cowies' conversion and conduct, was held accountable by her maddened father for her daughter's refusal to comply with his demands, and the

Catholic Church embraces all nationalities, but no nationality is large enough to embrace the Catholic Church. I say, and I say very emphatically, there is no nationality in the United States essential to the Catholic Courch And I say further that it is a great mistake in this country to set up any nationality outside of our own American citizenship. Any assumption that America must boud to foreign nationalism is a mistake.
There is no nationality in America except our common American citizenship." To such brave, wise and commendable words as these nothing but ignorance could take the least exception; and the Bishop who thus refused to drop the name of an E. g. lish saint at the request of men who should hish saint at the request of men who should have known better than to ask him to do such a thing, Scotchman though he was by birth, and unfairly accused of harbring prejudices, was the first, the very first, of all the American Cathoile prelaces to appeal to the churches for relief for the families thicken reports of Leeland Last 1981.

famine-stricken people of Ireland last van.
The death of such a man as Bishop Gil mour was is more than a mere local loss and the diocese that profited for ninetres. years by his wisdom and prudence and learning and courage, was not by any means the only one that sorrowed when the news of his death was sent up from the South. Nor will it be any easy task for Rome to find a worthy successor to such a megnanimous and scholarly prelate

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> He'll be so ill he cannot speak."
> "Oh! never mind, my dear," said he,
> "I'll cash the 'draft' some time next week."

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