THE DANGER OF THE HOUR.

It is the Literature Which Scoffs at Religion and Its Ministers.

We extract the following from the

pastoral letter of Cardinal Logue, Archbishop of Armagh: I should fail in my duty to those with whose spiritual welfare I am charged did I not warn them against a danger which appears to me present and real. Though, through God's blessing there is still much good to be found among men. still we may say with St. Paul that the "Days are evil." If we look abroad through the world, we will find God forgotten, His interests ignored, His sovereign control in His own creation seldom taken into account. The great truths of religion, death, judgment, Heaven, hell, eternity, have, to a great extent, ccased to influence the actions of men. Faith, when it has not wholly vanished, has become weak, dim, dreamy, inopera tive. The care and anxiety with which Christians of old labored for the welfare of their souls are now devoted this life, its interests, its pleasures, its ambitions, as if with this life all has begun and with it everything is to This fell spirit of worldliness, indifference, luxury, corruption and exclusive devotion to the interests of this life is spreading insensibly it may be, but not the less surely, and daily claiming new victims. Thank God it has not reached you, my brethren, but still it is a danger to be guarded against. When once caught, even in the outer circles of the whirlpool, it is very hard to escape being drawn into the abyss. Of all the causes which tend to propogate and intensify this evil, none appears to be more active than indisriminate and dangerous reading.
There seems to be much self-deception in this matter. Many, relying on their strong faith, their tried virtue, their superior intelligence, their ripe judgment, believe they can read with impunity anything and everything which comes in their way. When there is question of literature of an openly immoral or doubtful tendency, they very soon find that tried virtue is very little protection. But literature of this class is not the chief danger, as there are very few indeed, still calling themselves Christians, who would voluntarily and unnecessarily indulge in it. The real danger is in publications which, while preserving an appearance of decency, conceal a secret poison which is insensibly instilled into the mind; in publications which, if they do not openly assail the truths of faith, treat them with ridicule or openly ignore them as myths which are not to be reckoned with, in publications which endeavor to bring religion and its ministers into contempt, to destroy the salutary confidence and mutual sympathy which should exist between the faithful and those who are divinely appointed to instruct, direct, and guide m. Such publications cannot fail to undermine virtue, weaken faith, breed contempt for sacred things, shake the hold which religion has on the minds of the people, turn them into scoffers, and as a consequence, into apostates—for the apostate is ever found next door to the scoffer. Let no one say, whatever be his knowledge, his intelli gence, his judgment, that he can habit ually give himself to the perusal of such productions without experiencing the pernicions effects which they are calculated to produce. The mind, however insensibly and unconsciously, is sure, sooner or later, to take its complexion from that upon which it Hence, my brethren, the neessity of guarding ourselves and those under our charge against this danger. Extreme watchfulness is necessary, ecially on the part of those who are burdened with the care of others; but watchfulness is not the only remedy. Every effort should be made to supply those who read with good, sound, healthy, useful literature. There are books, periodicals, and journals in abundance not less attractive, not less interesting, and certainly not less useful either for training the mind or storing it with knowledge than the publications of a pernicious or doubtful character to which I have referred. Were greater efforts made, by means of parochial libraries, reading room, lending libraries and the like to supply the people, especially young, with such books and periodicals, the evils to be feared from dangerous reading would be very much diminished, if not alto-gether removed. And we must remember that amusement, curiosity, and secular knowledge should not be the sole end and aim of our reading. We should also read for edification We have the lives of the saints, we have treatises on numerous spiritual subjects; and, if any person imagines that these books are dry, unattractive, and uninteresting, it is because he has not tried them. Above all, we have the Sacred Scriptures, lately so powerfully recommended to the study of the faithful by the Holy Father in his magnificent Encyclical. It is a standing calumny against us, Bishops and priests, that we endeavor to keep inexorable old demonstrator, rolled on. and priests, that we endeavor to keep the Word of God out of the hands of the people, whereas more has been done by the Church and her pastors to preserve, explain, vindicate authority and secure respect for the Sacred Scriptures than by all the sects together. We no doubt condemn the perversion of the sacred writings, of their meaning, by misleading com ments; but as to keeping approved versions out of the hands of the people, it is foreign to our teaching and our

of God were more frequently and care fully read, if the example of Christ, His apostles and saints and the inspired maxims which they teach were kept more constantly before the minds of the people, there would be more picty, more charity, less worldliness, less insensibility to supernatural less insensibility to supernatural truths, less indifference than is unfortunately so often to be met with in the world at the present day.

RISE UP PAUPERISM.

Poor Rates Unknown in the Catholic Days of England.

Amid all our accumulating phases of poverty, vice and crime, we are spared the curse of organized, legalized pauperism in this country. Poverty, with its haggard train of squalid horrors, is a sufficiently humiliating commentary upon civilization. have no pauper class, born, bred and living, generation after generation, in all the rights, privileges, and emolu-ments ef penury, as it exists in Great

Pauperism in England means some thing more than mere poverty and its train of unpleasant companions, and its history constitutes one of those unhappy episodes in the march of human progress which go to illustrate the short-sighted, puerile and selfish efforts of man to govern and direct the future

There was a time, ere England's grief began When every rood of ground maintained its man;"

when men and women in "Merrie England" danced round May-poles. and minstrels chanted the joys of the peasantry. Those were the days of villeinage; and the serf, for a form of external lip service to his lord, was a king on his rood of land. The fortyshilling freehold gave him a vote parishes took care of their own poor. and all went "merry as a marriage bell." But the aristocracy of Henry VIII. desired to consolidate their powers by actual possession of her land; and although the title of the serf to his little freehold was, by right of labor and possession, as good as that of the lord to the manor, nevertheless the rules released the villain from his bands of servitude, and turn him out a vagrant and a wanderer.

The Church befriended him and the

aristocracy took alarm. Then followed the great ecclesiastical change called, ironically, the reformation, whereby the Church, by way of repressing the aristocracy and aiding the cause of the poor, merely seized the lien's share of the plunder of the people. The defender of the faith, Henry VIII., erected the grand and splendidly endowed Church England, whose millions to-day of right belong to the descendants of Euglishmen twice robbed. The history of this amiable reformation is alto gether the most superdamnable of modern times. These serfs who were the strength and muscle of the kingthe delvers and diggers in the work of prosperity, being expelled from their lands, which, like the Southern negro in this country, they had earned a thousand times by their toil and blood, became vagrants, and laws were enacted the most infamous and oppressive that avaricious ingenuity could devise.

The people starved by the roadside in thousands. Other thousands were executed in every barbarous manner suggested by fiendish malice.

All through the reigns of Edward

and Elizabeth the lust of possession raged among the upper classes in a manner which, to the calm observer of events at this distance of time, appears but little less than demoniacal. In the forty-third year of Elizabeth, a new plan of further and systematic plunder was devised, more outrageous and unjust than any heretofore. They had already robbed the serf, and forced him down into the mire of poverty and helplessness, and they now taxed industry to support him.
"Poor rates" were inaugurated.

Pauperism became a legalized, familiar, permanent condition. Then commenced the irreparable conflict between labor and capital. Industry stood between the paupers — the plucked pigeon and natural enemy of

Villeinage was virtually restored, but the lord was released from his part of the compact, to care and provide for his vassals. This task being turned over to a new class whose interests and sympathies were with neither, poverty was elevated into an intsitution with certain privileges and rights. The parish owned the man body and soul; for three shilling a week manhood was to be utterly surrendered. The pauper must not seek labor out of his own parish, or attend church, worship, marry or pray in another.

The pauper laws worked admirably for the aristocratic capitalists; it made labor cheap. The pauper could no longer quite starve, and his future was fixed. Political economists rubbed their hands cheerfully together over

The laborer being driven from the lands, they went to waste. The law of primogeniture deterred the tenant from improving his leasehold Things grew from bad to worse—the rich accumulated, and poverty increased. Emigration became the only alternative. With misery and squalor at one extreme of society, we find profligacy at the other. A full successful missa. The Public should bear in mind that Dr. TAOMAS' ECLECTRIC OIL has nothing in common with the impure, deteriorating class of so-called medicinal oils. It is eminently prace and really efficacious—relieving pain and lameness, stiffness of the joints and muscles, and sores or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints.

Skin Diseases are more or less directly their mutilation, their corruption by extreme of scciety, we find profligacy unfaithful translations, the perversion and profusion at the other. A full poor laws of England can with difficulty be realized; and if not abrogated utterly, and that speedily, it is not easy to avoid the conclusion that some great social disaster is imminent.

Buckles says that stupid human storer.

Minard's Liniment is the Hair Re-

On the contrary, I believe,

and in this I am confident I merely re-

echo Catholic feeling, that if the Word

legislation and intolerant religion have retarded the progress of civiliza-tion a thousand years; and the poor laws of England offer an admirable illustration of the civil hindrance. No wonder that such men as Mr. Gladstone want matters in England leveled up a little. Real reform there must begin at both ends. Curtail the privileges of the rich, and take the pressure off the poor; then the middle classes can take care of themselves as they do in this country. England may become a modern nation, and no longer a gigantic joint stock concern, in which the aristocricy are preferred shareholders.

A BEAUTIFUL SIGHT

n Old Colored Mammy and Her Former Mistress at the Communion

It happened not long since in the weet sanctuary of a little Catholic church, at that hour in the Sabbath service the most sacred of all to the devout, when the Holy Communion is being given.

On the altar, the lilied altar, white candles spread their mild, benignant radiance, and the air of the church was solemn with the mysterious breath of incense, and the deep-breathed vibra tions of the organ still shook the silent

air in heavy flakes.

At the invitation of the priest there came up to the communion rail a great crowd of people, who knelt there for that sustenance which the Church can

Among these was an old, old lady, the head of a noble and a distinguished family, the bearer of a spotless name, but now grown so gray and become se decrepit that she seemed more frail than any wintry leaf on a winter

All the congregation, says the New Orleans Picayune, watched in a loving sympathy as the dear old lady, hobbling on the poor crutches that time puts on our bodies, came up the long dim aisle and knelt at the altar She was eighty if she was a day, and to see her in church at all was a wonder. The communicant next her, so it happened, was an equally old, old colored mammy, who was also looking forward to that brightening day when her long disquiet should be emerged in rest, and there they knelt, side by side, the aristocratic old gentlewoman, with the royal blood of France in her swollen veins, and touching shoulders with her the old mammy who had served her through sickness and in health, through good report and through evil through evil report, and who had never failed her, nay, had been there, faithful, even when "the madame's" own had deserted her.

Presently the madame turned to leave the chancel, and with her sweet, wrinkled hands, shrived of all the taint of poor humanity, crossed on her breast, she stumbled over the way But by her side there was that faithful old "tante Marie," and her long skinny, black arms reached about the frail shoulders of her old mistress. They had seen the Mays and the snows of a long life, smelled its rosemary and its rue, and laughed under its bridgl blossoms, and now in the night time together, they had tasted the cup of life and came away together from the sacrament of the Last Supper. It was truly beautiful to see that old black woman supporting that old white woman so tenderly, and as they came to the door of her pew the old woman turned, too old to think of audiences, and too true to regard effect, and there, before priest and all, embraced affectionately her serving woman.

Up and Downs in Life.

Mr. Childs used to tell the following incident in his career: "When I was a mere boy, here in Philadelphia, as I used to sweep the sidewalk in front of my employer's office every morning, I used to see a man driving down Chestnut street behind a spanking team, and I always looked upon him with the greatest degree of envy.

He was the editor and owner of a great magazine, at least for those times—in fact, the leading one of the day—and he had just bought a morn ing paper in the city, paying \$100,000 which was as much money in those days as a million dollars is now. Besides, this fortunate man had more than money; he had the friendship of all the distinguished men of his dayauthors, painters, statesmen - and everybody was welcomed to his home. and nobody envied him more than I did. as I used to rest a moment, leaning on my broom and watching him with

But here comes the sad part of the story: to-day the same man is so poor that he is without a penny to his name and more, has hardly a friend to take him by the hand. He is over eighty years old, and blind, and—perhaps I may be pardoned for stating a fact-I'm paying for his care in the hospi

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THE POPE AND THE EMPEROR. More Mercy, Justice and Righteous-In a recent lecture by Father Mer-

rick, S. J, in Boston, the tyrant, Napoleon, was alluded to as follows: Among the Emperors who ventured to tussle with the Church was the great

Napoleon Bonaparte. The story is like many another of an emperor's conduct toward a Pope. On March 14, 1800, Pius VII. was elected Pope. The man who was destined to crush half of Europe, and the conqueror of Italy and Europe, was declared First Consul of France. He framed and perfected a code of

laws, but he knew he could not regenerate a nation without establishing some sort of religion. Bonaparte wished for several reasons to establish the true religion over that land from which it had been violently expelled. He knew that the majority of the French people were still attached to their ancient Faith, and would not change it for another. Here he showed his strong sense. He would not make himself the head of a new Church, though advised to do so. Protestant ism had no charm for him. But there his wisdom ended.

He knew that he could not make the State a religion, but he did not know that he could not subordinate religion to the State. One of his first acts was to open negotiacions with the Pope, and thereby ensure harmony between the temporal and spiritual powers. In 1804 Bonapart changed his title for a higher one, and was henceforth known as Napoleon, first Emperor of the

Pius VII., benign Pontiff that he was, like all Europe, admired this man. But he was moreover a father, and he had the heart of a father for all his children. Napoleon invited the Pope to crown him, and with cheerfulness he accepted. The two monarchs, the spiritual and temporal rulers, met, and the ceremony took place at Fontaine bleau

Napoleon was now in the zenith of his power. With his great intellect and genius, the new sovereign might have ruled like Constantine and Charlemagne over the whole of Christen-dom. But he sacrificed all to his am bition.

To this ambition he sacrificed his first wife Josephine, after many years of union. It was this ambition which brought him into collision with the Pontiff. It was this ambition which finally wrought his ruin. Pius VII., mild as he was, was not the man to yield his rights to any man. He had no intention of keeping the empty title of head of the Church. Though all Europe might crouch before the Emperor there was one old man who would not yield to his wish, nor swerve one jot from what he believed to be his duty.

In 1808 French troops entered Rome and the Papal flag was lowered. The morning after that a Papal Bull was found on various churches in which the Pope pronounced sentence of greater ex-communication against all who had taken part in these outrages. This band of brigands broke into the Pontifical Palace and the Pope was forced into exile. Under the hard-ships he suffered in his flight he became so ill that he received the last sacraments. On May 9, 1812, while the Holy Father was being hurried away, Napoleon set out to subdue the world. But all the elements seemed against him, and he was com-pelled to retreat. He turned to his Palace a fugitive. Pius VII., recovering from his despondency, finally retracted all the concessions he had made in moments of weakness and On January 23, 1814, Pius sickness. went to the South of France. same year Napoleon, abandoned by his friends, heard of his dethronement by the very Senate which he had He ended his days like a chained eagle at St. Helena. Pius VII. returned to Rome, and lived until 1823. He died at the age of ninety one being the longest-lived of any Pope except Pius IX. Two years before, Napoleon gave up his soul to his Saviour.

Something for Nothing.

"The darkest hour in any young man's life," says Horace Greeley, "is when he sits down to plan how to get money without earning it.

There are more ways than one of making this fatal mistake of trying to get something for nothing. The crim inal way is the worst morally, but no the most common.

Almost as demoralizing to character. though not positively criminal, are the many ways of trying to increase one' wealth at the expense of others - by gambling. Still a third way of get-ting something for nothing is to hunt for a sinecure. The new mayor of Brooklyn, elected on a strong platform of municipal reform, returning home from a short trip just after his election found three bushels of letters from applicants for office, most of them, it is safe to say, from lazy young men who wanted an "easy place."

This incident has led to the quotation of President Lincoln's apt saying, "If ever this free people—this government
— is utterly demoralized, it will come from this human struggle for office-a

way to live without work."

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ness.

Contributing to a symposium on "The Edge of the Future," Archbishop Ireland writes as follows:

I trust in Providence and in humanity, and I have confidence that the moral and social forces which now so profoundly agitate the world will work into an increase of goodness and hap-piness among men. Much will depend upon the intelligence and zeal of those whom position and talent have made the leaders of thought and action. Seldom in history did such responsibilities lie upon the leaders of their fellows as there do to day. Scarcely ever was humanity pregnant with such momentous possibilities; scarcely ever were similar opportun-ities offered to accomplish great things. The future will bring no millennium. There will be no rosebush without thorns, no day without the nearness of evening shades, no life without the menace of death. There will be inequalities among men, and passions will disturb the peace of souls. But I do believe there will be more mercy in the world, more justice, more right-There will be more respect for manhood, more liberty for the individual. The brotherhood of men will be more widely recognized; and its lessons more faithfully practiced. lessons more faithfully practiced. Servitude and oppression will be ban-ished even from the darkest thickets of African forests.

The boon of civilization will reach all races of the human family; civil and political liberty will speed across all seas and oceans. Nations will see in one another assemblies of brothers, and peaceful arbitration will, in settle ment of disagreements, take the place of the murderous sword.

Brute force will more and more yield before reason; mind will more and more assert itself over matter and over passion. All this will not come to pass without delays and backward movements, without reactions and re-pressions, but the victory will be for truth and justice. The atmosphere of the day is chilled

with the spirit of unbelief. Need we feer for eternal truth, for the reign of ing wave. The material and scientific progress of the age has begotten an over estimate of nature, and draws a film over eyes which would seek the supernatural.

The realities of the supernatural and man's profound need of them endure, and his reason will not lose sight of them. The protest against unbelief will bring religion into bolder relief, and the widening thoughts of men along other lines of progress will prove more clearly that religion is the need of all progress, as God is the need of all being.

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