

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, ceased to influence the actions of men.

When men and women in "Merrie England" danced round May-poles, and minstrels chanted the joys of the peasantry. Those were the days of villainage; and the serf, for a form of external lip service to his lord, was a king on his rood of land.

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 lion's share of the plunder of the people.

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 both.

Villainage 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 institution with certain privileges and rights.

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.

of God were more frequently and carefully 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 piety, more charity, less worldliness, 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.

Pauperism in England means something 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 of his fellows.

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.

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 morning paper in the city, paying \$100,000 for it, which was as much money in those days as a million dollars is now.

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 hospital.

Buckles says that stupid human legislation and intolerant religion have retarded the progress of civilization a thousand years; and the poor laws of England offer an admirable illustration of the civil hindrance.

A BEAUTIFUL SIGHT.

An Old Colored Mammy and Her Former Mistress at the Communion Rail.

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

On the altar, the lily 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 vibrations of the organ still shook the silent air in heavy flakes.

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 so decrepit that she seemed more frail than any wintry leaf on a winter tree.

Up and Down 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."

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THE POPE AND THE EMPEROR.

In a recent lecture by Father Merrick, 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.

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 Christendom. But he sacrificed all to his ambition.

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.

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.

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."

Value for value is the only rule in business, politics and morals.—Youth's Companion.

More Mercy, Justice and Righteousness.

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 happiness among men. Much will depend upon the intelligence and zeal of those whom position and talent have made the leaders of thought and action.

The boom of civilization will reach all races of the human family; civil and political liberty will spread across all seas and oceans. Nations will see in one another assemblies of brothers, and peaceful arbitration will, in settlement 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 depressions, but the victory will be for truth and justice.

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