Written for The Pilot. Closing an Old Account-April 9, 1886.

A hymn that gathers on its way the grow-Our deep Te Deum grandly circles earth

For this we thank you, England, you, and you alone!
You drove the Irish race, despised, to every Zone;
And now from every zone the Irish race sends back
Response that shakes the lightning's finger on its track!
Our triumph is the world's; dispersion made it so; And this stands first among the British debts

we o e-A debt we fairly pay in kind: Wherever on this globe an Irish tongue can Wherever on this globe an Irish tongue can tell,
Or Irish pen can write, this praise for aye shall swell—
"Your Eagland's clearest heads were leagued to right our wrong;
Her poblest hearts to give our prean echoes long!"

We thank you England, that the Faith you strove to tear
From Irish souls but sank each year the deeper there.
And, carried in an exiled nation's patient Took root in every soil that gave those exiles rest! Its loftlest Temples lift to-day their sacred o'er lands where but for you it scarce had raised a shrine!
In Heaven's face, for this our holiest thanks In Heaven's face, for this our nonest manks are due— For this the world, with us, a debtor stands to you!
A debt we fairly pay in kind:
That Faith your British isle, your Austral!an

Will seize, till you yourself grow Catholic We thank you for the sons you sent to Ire-land's soil
To drive her own te allen home and abject
totol;
Your blood is in your chi'dren's children's
veins this hour,
But beats with freland's truest pulse against
your po ser!

your po or!
You've sharply learned that the your stamp
is on their name.
The proudest litle their ambition sternly
claims
Is that of Irishmen, so close their hearts

have grown
To hers, the dearest mother you have made
their own!
A debt we fairly pay in kind:
Since Ireland lent her sons, in lines that
knew no pause,
To lead your hosts, adorn your letters, make
your laws!

But, England, for the hard-won boon you profier now

No thanks to you we pay—no pledge to you we yow!

No, in the name of generous nations, great and strong. and strong, Who sided us to wrest what you had grasped

Who aided us to wrest what you had grasped so long!

No, in the name of Ireland's patriot dead, whose dust

Throbs 'neath her footste,s, while, with faithful hand and just,

She moves before the world to write their epitaph; And tears bedew and victory lights each monograph!
No; in the name of Truth and Right;
No, in the name of God, who sends Himself

the gift
Our sins delayed, no grateful voice to you
we life!

To friends that help, to dead that teach, to God who frees, Our hands we raise, our thanks we pour, on bendeu knees; But, England, none—in justice, none—to you

Yet, for the Past's bequests that in our memory live,
The Present's joy that blends a million hearts in o. e.
The future's promise, rising with this April Far sun the Channel and far across the sea.
The Irish race holds out its warm right hand and free.
Your own to class, with mutual debt,
In friendship firm while Ireland's benediction true
Implore, "God's blessing, England, this day on you!"

A PROTESTANT DOCTOR'S CONVER-

SION.

Consummation of the world, and would give to him as his credentials the keys of the Kingdom of Heaven.

The following communication from Dr. Sterling, of Sag Harbor, N. Y., a recent convert to the Church, appeared in a late issue to the Catholic Review. It is in reply to a letter of a minister of the Episcopal sect,—a letter "full of ignorance, prejudice, and denunciation of the Church," in which the writer expresses astonishment that the son of a clearwant of the Catholic Creed of centuries ago, as I was done for forty very without really appeared to the catholic Creed of centuries ago, as I was done for forty very without really and well as the catholic Creed of centuries ago, as I was done for forty very without really as the catholic Creed of centuries ago, as I was done for forty very without really as the catholic Creed of centuries ago, as I was done for forty very without really as the catholic Creed of centuries ago, as I was done for forty very without really as the keys of the Kingdom of Heaven."

In looking around me over the religious would to day, I find one hundred and sixty-six sects—broken, scattered, and mutilated Christian bodies denying this fact. I am pained to say that counting in the E. is-

prejudice, and denunciation of the Church," in which the writer expresses astonishment that the son of a clergyman, a regular communicant of the Protestant Episcopal Church, for many years connected with the vestry, and at the time of his "defection" senior warden of the parish of Sag Harbor, could have taken such a step. After describing the unhappy state of the parish at the time of his conversion, Dr. Sterling goes on to show that unity of faith, unity of worship, and unity of authority are to be found only in the Catholic Church. He declares it was in the practice of his profession that he beheld the benign influence of the true religion—that he judges the tree by its fruits. The well chosen metaphor of the concluding paragraph admirably illustrates the converts present position.]

"... But enough of this—it is a long and, in some respects, a melancholy story; in fine, so far as the Episcopal Church was concerned, I became quite sick at heart, and thoroughly discouraged in the attempts that were being made to 'unit', so you must not wonder at my desire to be a member of that one which runs itself. If you choose to belong to a religious organization organizad by man, where it is possible for a conscientious and Godfearing pastor to be hampered, harassed, and dictated to in matters connected with his sacred calling, by a body styling themselves the vestry, and liable to be composed of men of all shades of religious belief, or of no religion at all, denying, as I have known them to do, even the primary truths of Christianity, your teste should be gratified, and I should not c itary truths of Christianity, your teste should be gratified, and I should not c. it-

"Is it not somewhat humiliating-nay, degrading, to your ideas of the sanctity of regraming, to your ideas of the sancitty of your calling that, as the possible candidate in the next vacant parish, your various merits, social, spiritual and otherwise, will be calculy discussed by the prominent female members of your congregation, duly assembled at their next appointed sewing circle or tea party, and may ted sewing circle or tea party, and may not your fate as the next rector hang critically upon the favorable impression you may have made upon the wife of the ior warden? Should it happily fall to senior warden' Should it happily fall to your lot to be a vicar's curate, certain other qualifications might make your divine calling more acceptable to the in-mates of his household. Even the vicar's daughters might wish to inform themsel-ves as to your capabilities in lawntennis, or inquire as to other evidences of your muscular Christianity. And, I ask you, why should this not be so? You are their minister, not the Lord's. You must confess that it is Parliament that has given you your credentials, and Eogland will foot the bills. But let us leave the people, and direct our attention to the minis-

ters of the Protestant Episcopal Church in this our own country.

"Is there any unity of faith or harmony of action among them! How many grades of churchmen have we moday, which did much to confirm and strengthen my faith, and the perusal how diverse are their tentes! One tells me (I am speaking from protectica type and how diverse are their tentes! One tells me (I am speaking from protectica type and how diverse are their tentes! One tells me (I am speaking from protectica type and how diverse are their tentes! One tells me (I am speaking from protectica type and how diverse are their tentes! One tells me (I am speaking from protectica type and how diverse are their tentes! One tells me (I am speaking from protectica type and how diverse are their tentes! One tells me (I am speaking from protectica type and how diverse are their tentes! One tells me (I am speaking from protectica type and how diverse are their tentes! One tells me (I am speaking from protectica type and how diverse are their tentes! One tells me (I am speaking from protectica type and how diverse are their tentes! One tells me (I am speaking from protectica type and how diverse are their tentes! One tells me (I am speaking from protectica type and how diverse are their tentes! One tells me (I am speaking from protectica type and how diverse are their tentes! One tells me (I am speaking from protectica type and how diverse are their tentes! One tells me (I am speaking from protectical type and how diverse are their tentes! One tells me (I am speaking from protectical type and how diverse are their tentes! One tells me (I am speaking from protectical type and how diverse are their tentes! One tells within the consideration of the tentes! One tells within the consideration of the tells us in his memoirs, he head the fields and the dieds first occurred to the dieds first occurred to the died first on the unit under the consideration of the tells us in his memoirs, he head the dieds first occurred to the died first on the died first on the died fir church during the Offertory, and the next incumbent, if asked for his reason in not doing so, will answer, with a contemptous smile, 'I have no regard for the eighteen inches which I might decrease between the money and my Maker.' But more painful still: what reverence can a 'priest' in the Episcopal Church have for his effice, when he descends to the advertising columns of a religious newspaper to secure for himself a position wherein he can practice his profession? Aud, as if to recommend himself more highly as a sensational performer, he announces with no uncertain sound that he is High.

"'A priest (High"), unmarried, and rector of a growing and prosperous city parish, desires a parish in the South, Kentucky, Georgia, or Louisiana preferred. Best recommendation from bishop, clergy, and laity. Address, "Rector," Office of "The Living Church," "Living Church," Jan 13, 1886."

"And shall we now turn to the bishops of the Church at this period of its history? God knows they have a heavy hurden to

"And shall we now turn to the bishops of the Church at this period of its histor? God knows they have a heavy burden to bear, and this I know from personal experience. Having no centre of authority, at variance as regards their doctrine and discipline, showing no headship, often at logerheads among themselves, the Seuior Bishop (See of Delawar) crossing lances with his Junior (Potter, of New York) as regards the formation of a Christian Brotherhood—a hydra headed monster of confusion, if you please: for order is Brotherhood—a hyora headed monster of confusion, if you please; for order is Heaven's first law in nature, and should be in the Church of the Almighty—if He has a Church. The latter fact was a very doubtful reality in my mind some months ago. I tremble now when I realize how nearly I stood on the brink of infidelity; for this is what all achieve and sectes is any for this is what all schism and sectatianism

nearly I stood on the brink of inndenty; for this is what all schism and sectarianism leads to.

". I will gladly tell ye u with a rejoicing heart, what by the grace of God, and through His holy gift of faith, I do believe. I believe in the Divine Trinity—in the Father, and in the Son, and in the Holy Ghost. That the Scrip tures are the inspired Word of God, and that God manifested Himself to his creatures and redeemed them through and by the Blood of His Son Jesus Christ. I find in St. Matthew (16, xviii). that this same Jesus promised to found a church; that this is the first time the word was ever used in these same Scripture; that, moreover, He said that it should be His Church (er rather My Church—and this is the only instance in which I cen find the personal pronoun used in this connection in His Word). That for the divine gift of faith which St. Peterevinced in thus firstacknow. word. Inst for the divine gift of fath which St. Peter evineed in thus first acknowledging the mystery of His Incarnation, on this same Apostle He would build His Church; that He would be with it till the consummation of the world, and would

have done for forty years, without real'z ing either its origin or significance. Is there any one Church of Our Lord Jesus Chaist here among this heterogeneous mass of corglomerated Christians? Is there any visible unity among them? Yes; but, alas! in one respect alone—in res; but, aias! in one respect alone—in ignorant and vindictive prejudice, in hatred intense against the One Church founded by Jesus Christ—His Holy, Catholic and Apostlic body.

"Is my vision obscured as to unity else—where?" Does the light of the

"He my vision obscured as to unity elsewhere? Does the light of the Sun of Righteousness shine singly and alone for any other Christian body? Has the glorious promise of Our Blessed Redeemer proved to be of no effect? Who acknowledges this faith once delivered to the sairts? Thank God! a noble body—two hundred and fifty milions of them on earth to-day, bearing a faithful witness to the faith and doctrine, the discipline and worship of the Universal, the Catholic Church. Find them where you may, whether in the distant Islands of the Pacific or in our own cultivated centres of refinement and learning, slaughtered with refinement and learning, slaughtered with Gordon at Khartoum or falling as martyrs

amid the primeval forests of America, their faith is one—'without variableness, neither shadow of turning.'

"This, by the grace of Jesus Christ, is the Church I have found—rejnicing in the acceptance of her Seven Sacraments; taught and trusting by the divine ail instrumental in them, that I may become partaker of a blessed immortality hereafter. In this blessed immortality hereafter. In this unchanged and unchangeable faith it will be my greatest happiness to live and to die; and for it I am willing, if necessary, to sacrifice all social ties, all worldly ambition and earthly hope; and writing you as I do in this manner is because I feel it as I do in this manner is because I feel it my glad duty to testify to my firm belief in this the Faith of our Fathers.' Even at this late day of my life and religious experience, I feel like crying out with St. Augustine: 'Too late have I known Thee, O Beauty, ever ancient and ever new! too late have I loved Thee!'

"You warn me of my surroundings, and bid me beware of Jesuitical influence; but let me say that my influence; but let me say that my only guide in my reformation has been my faith, my Bible, and my After passing a year with Mr. Parillard and the latter's equally worthy wife, Gibbon came out into the world an apostate and the latter's equally worthy wife, Gibbon came out into the world an apostate and even more than that. For he had remove the most interest to me more than that. For he had the light of them to make it any stronger or more eincere. The only Catholic publication that ever came into my hands, previous to my conversion, was that delightful and c nvincing work of our Cardi.

Our next rector will hardly allow one of the Committee on Church Decorations to approach the holy spot to perform the duties of her office; for he is a High Churchman, and would guard, even with the vigilance of a beadle, the sanctity of its surrout dings. One minister will devoutly elevate the offerings of the church during the Offertory, and the next incumbent, if asked for his reason in not doing so, will answer, with a contemptous smile, if have no regard for the eighteen inches which I might decrease between the money and my Maker. But more painful still: what reverence can a toriest in the Eniscopal Church have for or wife seeking the destruction of unborn life. Never have I been called upon, in a practice of over twenty years, to usher into existence the illegitimate child of a member of this fold, which, alas! in both respects, a matter of common occurr-ence among those who do not acknowledge and partake of the sacramenacknowledge and partake of the sacramental grace, and who deny the faith of this holy religion. During my experience as a physician, I have only in two instances been called upon to treat Catholic young men suffering from the effects of illicit intercourse. My same record will stand as a melancholy evidence as regards those over whom the restraining influences of allied or religion have not first. And more than the catholic product of the control of th a livi g religion have no ffect. And may I ask you to answer me—why is this? Does it come from the power of a faith

Does it come from the power of a faith over men and women that is 'full of error and superstition'? Then I say, God bless and foster that religion, and may my sons and daughters grow up and be developed under its benign influence!

"It may be that we are 'bound for the same port,' if not sailing on the same course. Yet my ark of safety I shall liken to a ship that is well equipped, well officered, and well manned. The discipline of her crew was never questioned, line of her crew was never questioned, and they are as anxious for the safety of her cargo as those to whom it is consis Her compass never varies—no gross metal ever causes its needle to deviate. Her chart was traced by the hand of the Chief Captain of our salvation, and the one which controls its tiller is never weary or unnerved. Her pathway over the long which controls its tiller is never weary or unnerved. Her pathway over the long and tempestuous voyage of life is lit from beginning to end by her seven sacra-mental lights. Her dying child on board, and during any period of her passage, even when ankle deep in that last icy stream, is sustained and comforted with the assur ance that from the cradle to the grave this Holy Church will watch over her children with more than a mother's solici-

children with more than a mother's solicitude and love.

"As regards your vessel, I might make comparisons odious (for I have served as an officer on board). I might doubt as to the validity of her papers—whether her captain was duly commissioned. Her rotten timbers and weakened keel are not a matter of survives to me, but I am santier of surprise to me, but I am startled at the ind fferent behavior and mutinous condition of her crew. Self-preservation is the first law of our earthly nature, and where eternity is at stake we can not be too solicitous as to that future. I shall never cease to pray that your haven of rest may yet be found in that sheltered harbor, whose breakwater is the Catholic Faith; and you will find me a all times ready to unite with you in that golden maxim of our common Chris tianity: Let us love one another."

GIBBON, THE HISTORIAN.

A JE-UIT'S SHARP BUT JUST CRITICISM OF

HIS METHODS The first of the series of lectures to be The first of the series of lectures to be given at St. Xavier's College, Cincinnati, Ohio, during consecutive Wednesdays in January and February, was delivered by the Rev. E A. Higgins, S. J., President of the College, on the evening of the 12th instant, before an appreciative audience assembled to hear the learned lecturer in the new building. The theme with which Father Higgins regaled his hearers on the occasion was "A Skeptical Historian," under which title he analyzed the claims of Gibbon to be considered as an impartial of Gibbon to be considered as an impartial historian, in his celebrated work, "The Decline and Fall of the Roman Empire." The following is a succint account of the substance of Father Higgins' lecture:

THE HISTORIAN'S QUALITIES WHICH GIB LACKS.

History, of the highest class, consists not only of the mere compilation of annals, but also of philosophical and logical inferences on men and things derived from the facts under consideration. The excellence of a historical weak will be a superior of the control of excellence of a historical work will vary in acordance with the point of view of the historian, guided as he will be by princi-ples of more or less correct logic. Judged by this critical standard, Gibbon has failed completely as a historian. His work is a collection of sophism, every one of which reveals the animus he entertained towards Christianity and his leaning towards Christianity and his leaning towards Paganism; and the only redeeming points are the beauties of style and certain descriptive passages where his merits as a writer could not be trammeled by philosophic considerations.

How GIBBONS BECAME AN INFIDEL.
To account for Gibbon's hatred of Christianity the story of his life furnishes us with a clue. While a student at Oxford University he was converted to Catholictry through reading Bossuer's "Histoire des Variations," a work on Protestantism. His bigoted father, on becoming acquainted with the fact, strove by every quainted with the fact, strove by every means in his power to detach his son from Catholicity, and amongst other measures sent him to Lausanne, in Switzerland, where he was placed under the charge of a Mr. Parillard, the programme of whose instructions was to make him (Gibbon) lose his faith by every device that that gentleman's ingenuity could contrive. After passing a year with Mr. Parillard and the latter's equally worthy wife, Gibbon came out into the world an apostate and even more than that. For he had become imbued with an active and intense hatred of Christianity, inspired, no doubt, by the machinations of the Parillards, husband and wife, to compass his perversion.

THE THINGS GIBBON HAS WRITTEN ABOUT. The subject was, indeed, a great and magnificent one, for it was the history of the passing away of the great civilization of Paganism to be replaced by the grander one of Christianity. This mighty cata clysm was accompanied by a course of events of which we can perhaps get a faint idea by extending for five hundred years the Thirty Years War. Even this would not be on a scale commensurate with the life and death struggles of the Roman Empire for the integrity of its Roman Empire for the integrity of its rule and with the caseless tread of new rule and with the caseless tread of new nations over its vast surface resting on the three known continents of the Old World. The rapid spread of Christianity and the formation of Christendom from the crumbling elements of the Roman world at length brought national repose and a settled order of things. This marvellous spread of the Christian religion Gibbon strives to account for in his work on merely human and deceptive grounds. From the ecclesiastical organization of the Church, the character of her teachings, the virtues and heroism of the Christians, and the doctrine of another world of and the doctrine of another world of eternal reward and punishment, he constructs five reasons why Christianity should have made such rapid progress. These reasons are clothed in the garb of sophistry and cynical contempt, and are obviously not only not the causes of Christianity's spread, but the manifest natural effects of Christian teaching. They also presuppose their acceptance on They also presuppose their acceptance on the part of the pagans before being able to influence them; and some of them, from

the natural repugnance of men to endure sufferings and incur temporal losses, which the carrying into effect of those doctrines then entailed, were more likely to repel then entailed, were more likely to repel than to attract.

GIBBON NOW GENERALLY DISCREDITED.

Since Gibbon's time other historians have gone over the same ground; Milman, Ranke, Guizot, and others, and have given to the world fairer records of the past. They have laid bare the fallacies of Gibbon and his dishonest use of history as a special plea for Paganism. Gibbon no longer holds the prominence amongst historians which he held in the skeptical eighteenth century in company with historians which he held in the skeptical eighteenth century in company with Voltarie in France, and Tom Payne in America. Candid critics have inveighed with sweeping censure against his false marshalling of facts, his imputation of false and unworthy motives to a cluse he hated, and his flagrant violation of the laws of logic and historical phil sophy to serve the cause of skepticism, embalmed by him in the defunct Paganiam of ancient Rume.—Catholic Telegraph.

minated in 1867 in the great hall of the National Museum at Peath. The Emperor restored the Constitution of Hungary and formed a responsible Hungarian Ministry.
This event, long worked for and waited formed a responsible Hungarian Ministry. This event, long worked for, and waited for, by Deak, was precipitated by his famous Easter Article in the *Iesti Naplo* in 1865. His words read like those of the Prime Minister on the memorable 8th of this month. He declared that danger to the unity of the Monarchy arose not so much in Hungary as from those Austrian statesmen who had attacked her Constitution and her laws. Her free Constitution was not opposed to the integrity of the was not opposed to the integrity of the Empire, but on the contrary, often had helped in times of danger to preserve it. In one sentence he sketched the attitude which his country would assume in her hour of freedom, and time and place being changed, his words might fittingly come from the Irish leader of to day, when plagued with demands for guarantees and promises of good behavior. Deak declared that "while the Hungarian Nation would never give up its constitutional independence, it was prepared, when once this would be restored, to take such legal measures as might be proved necessary for bringing its laws into harmony with the was not opposed to the integrity of the Empire, but on the contrary, often had bringing its laws into harmony with the stability of the monarchy." The Emperor was not deaf to the "Easter" appeal. In June he visited Buda Festh. Some years before a Royal rescript was read there before a Royal rescript was read calling upon Hungary to give up her ancient Constitution. It was received with chilling silence. But on this June visit the hall rang with cheers to hear from the Emperor words of sympathy with Hungarian aspirations.

Beside the coincidence of time in the initiation of this last stage of the negotiations we cannot fail to mark also a coin cidence of fact. Just as His Grace the Archbishop of Dublin expressed the other day, with powerful effect, the opinions of the Catholic Bishops to the Prime Minis-ter, so on this occasion did Cardinal Szitowsky, the Primate of Hungary, tell the Emperor in the name of his country, "that they would be faithful to the Prince who would guarantee to them their rights." However, the emperor on his return to Vienna was swayed from his intended course by these Austrian states

Rescript of February, 1867. So ended the last stage of the controversy revived so successfully in the Easter of 1865; and so we hope may end the controversy of this Easter in the spring of 1887. We are willing that the act should be gracious, not forced; we desire a concession and not a capitulation; we want no Sadowa to precipitate events. And yet the horizon is not altogether without its shadow, and it might be well for all parties, that the ranks were closed up. There is a further coincidence which we wish to refer to before we close this Easter episode, and it comes nearer home. It was during the comes nearer home. It was during the Easter time of 1880 that Mr. Gladstone started on his victorious career ending in the passing of the Laud Ac', and of that groundwork of his present measure, the Franchise Act. With him as leader and the wast democracy of the second of the secon Franchise Act. With him as leader and the vast democracy of these kingdoms as followers, we have no doubt but that a new career is being opened for the two countries—that at last, passions, prejudices and delusions dying out, the two nations may once for all say, in the beautiful words of the Easter Epistle: "Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." and truth.

THE ORIGIN OF MODERN ANARCH. ISM.

Everybody has had a hearty laugh at the silly malice of the English papers which charged the recent disturbances at Chicago to Irishmen.

It is a curious subject, this prevalence

in certain quarters of a hatred for law and the conventional forms of civil zed society. How happens it that anarchism is so per-sistent in these quarters and has scarcely any existence elsewhere? Certain sec-tions of Englishmen, Germans, B hemians, Frenchmen and Italians comprise the en tre anarchistic party, whether speculative or active. Who are those anarchists, and whence have they received their gloomy demoniac dislike of good, the restraint of the passions, and general peace and contentue at 2. contentment?

contentinent?

It would be unjust to say that anarchism is the offspring of Protestantism, and silly as well as unjust, for there was anarchism before Friar Martin Luther broke his vows and stirred up a ferment in Germany. But there are facts to show that a archy is an elder sister of Protest antism, or at all events, that the transfer. the Albigenses were for France, and what the Waldenses became for Northern Italy, haters of the law and society and envious of the good things enjoyed by others. It was they who sang.

"When Adam delved and Eve span, Where was then the gentleman?" The modern atheists and anarchists of

The modern atheists and anarchists of England are, for the most part, descendants of the Lollards.

The regions of France most fatally affected by Albigenses and similar contemporary sects, are precisely the regions where, afterwards, the Huguenots were most numerous. To-day the nucleus of the atheistical, anarchist faction, that has worked so much havoe in France, is composed of the descendants of Huguenots. worked so much havoe in France, is composed of the descendants of Huguenots.

John Huss, according to the fashion of his time, was put to death for his mischievous doctrines, which were similar to those of Wycliffe, from whom he had learned them. But the mischief he set on foot was not destroyed, by any means. Though civil wars, rebellions, and compromises, the hatred of law and the envy of the well to-do which Huss had introduced among his followers in Bohemia, continued to flourish. The Bohemian Czechs are a fine race, intelligent, impulsive, imaginative, and unquestionably brave. Those of them who are Catholics are, as a rule, industrious, well-behaved general Those of them who are Catholics are, as a rule, industrious, well-behaved generally, sociable and hospitable to a degree not often found among European races, and altagether excellently well adapted to become valuable citizens of the United States. But the Czechs who retain the Hussite traditions, and there are many of them who do, are capable of causing much trouble. The Poles are of the same Slavonic race as the Czechs, and speak a sister dialect of the Slavonic speak a sister dialect of the Slavonic speak a sister dialect of the Slavonic language. They are nearly all Catholics and therefore not likely to be of any assistance in the propaganda of anarchy. A rigid investigation will show that few Poles have been involved in the recent anarchist troubles, and these principally Poles partly Prussianized. But the Poles, the true propagation of the poles, and the p like the Czechs, are a fearless people, and hence a few of them will count for much in any disturbance. And many of these so-called Poles are not Poles but Letts,

us which we are too apt to overlock. It is a very important one, indeed, and accordingly as it is discharged well or ill shall we be punished or rewarded. It is to labor for the sanctification of others irrespective of position, talent, character, religion, influence, or any of the various circumstances in which human lot is cast. It is a positive duty binding on every one and very urgent in its nature, so we upon and very urgent in its nature, so a upon its proper fuifilment God has heged the salvation of numerous souls. Many are in hell to-day whom Judas might have saved, had he been a faithful apostle. Many more are in heaven who would have been castaways forever, had Saul steeled his heart to the voice of God pleading with him on the road to Barre. pleading with him on the road to Dama-

None are exempt from the obligations of this mission. This means, however, for its accomplishment depend on many causes and vary indefinitely. The poor and unlearned must work it out in one way; the rich man and scholar in quite another—the situations of their life being different and the radius of their in fluence varying with the circle in which they different and the radius of their influence varying with the circle in which they move. Perbaps no walk of life is better suited for it than that of the Catholic youth. The social character of his position is adjusted to every plane of society and gives a recommendation which nothing clse can supply. The priest's mission, sublime and h.ly as it is, is necessarily limited. He is debarred by the very nature of his calling from extensive social intercourse. The married man has either outgrown his fondness for it or absorbed in the cares of his household, and has little time and less inclination to answer little time and less inclination to answer its requirements.

its requirements.

The young man bas the field all to himself. Society, in its broadest sense, is his element and sphere. At the club or "social," in the drawing room, "on change," "down town," anywhere at all, he is welcomed, given a hearing, and, if he bring to his work prudence, zeal and force of character, can make himself felt for good. Into these surroundings he must carry his religion not abruptly, still effectively. The lessons gathered at home, in church, from associations abroad, or reflection, he must weave with his talk for the sake of people who either never knew the truth or else allowed it to drop out of their minds.

Reading will help him immensely to this end. Contact with the minds of Catholic authors, especially in controver-sial works, will give him the intellectual false and unworthy motives to a c use he hated, and his flagrant violation of the laws of logic and historical phil sophy to serve the cause of skepticism, embalmed by him in the defunct Paganiem of ancient Rome.—Catholic Telegraph.

A PARALLEL.

(From the Dublin Freeman's Jou nal.)

At Eastertide some twenty years ago, Austria and Hungary were debating the same question which at this Easter of 1886 absorbs the attention of England and Ireland. The controversy between the two countries at both sides of the Leitha, terminated in 1867 in the great hall of the Nation al Museum at Pesth. The Emperor restored the Constitution of Hungary and formed a responsible Hungarian Ministry, and the proposed in the saints, according to their doctines, nothing was sinful, and they, of course, were the saints. Wycliffe's disciples, the Nation al Museum at Pesth. The Emperor restored the Constitution of Hungary and formed a responsible Hungarian Ministry, and they have been very fond of the law that a archy is an elder sister of Protest antism, or, at all events, that the two are collaterally related by a common ancestry. Protestants have been very fond of the All igenses and Waldenses, of John Wycl ffle and John Huss; though probably, for the most part without knowing much really in regard to these of jects of the wespons of Catholic works, will give bim the intellectual balance necessary to poise his dart aright in conflict with those outside the Church. Coulterally related by a common ancestry. Protestants have been very fond of the All igenses and Waldenses, of John Huss; though probably for these works, in most cases, are the fruit of research and study—armories, as it were, in which lie stored the wespons of Catholic works, will give bim the intellectual balance necessary to poise his dart aright in conflict with those outside the Church. Coulterally related by a common ancestry. Protestants have been very fond of the full works, will give bim the intellectual balance necessary to poise his dart aright in conflict with thos for himself, being careful always to make his selections tally with the bent of individual disposition and his own peculiar line of thought. Thus armed he may sally forth, assured that a good word here and a good deed there will effect marvels. To insure this result he must go a step further and acquaint himself with the raligious needs and problems of the day. religious needs and problems of the day.
This has regard particularly to the beliefs

of Protistants among whom he lives and moves. To them he primarily addresses himself. He must in some way grasp their situation and, comprehending their practi-cal difficulties as against Catholics, qualify cal difficulties as against Catholics, qualify himself to refute them till there is left in the minds of his companions "no hinge or loop to hang a doubt on." For in the multitude of cases there is really nothing headstrong or malicious in the Protestant's position. His ignorance of Catholic docposition. His ignorance of Catholic doc-trines is often much greater than one imagines. Frequently it is only a mis-conception of some one point of our belief that obscures the truth. More frequently still it is a projudice consequent upon early training, which a few words of kind instruction from a Catholic friend would speedily remove. In the lives of distin-guished converts like Cardinal Newman and Dr. Brownson we are made to see this. They have given us candid re-hearsals of their struggles for light, and we marvel, as they themselves did afterwards, at the obstacles they sometimes met and dreamed insurmountable. What is said of them is equally applicable to many others, were the story of their lives unfolded.

A thorough knowledge of Catholic doctrine and zeal for its propagation is one thing. The manner in which both are to be used advantageously is quite another. The young Catholic's mission, to be successful, must be exercised wisely and well cessful, must be exercised wisely and well.
Nothing gives the countersign sooner to
men's hearts than ki d deeds and honesty
of purpose. Charity must pervade and
sanctify all he does, and in the uprightness of his own conduct he must set forth
the teachings of that religion which he
asks others to admire and embrace.

However we may choose to explain it; Protestants look for virtue in their Catholic neighbors more than in others, and are less willing to make allowance for their in any disturbance. And many of these men, the Chamberlains, Trevely ans and Goschens of to-day. They prevailed for a time, but very soon more potent counsellors came to the assistance of the wavering monarch; the reverses of the struggle with Germany culminated in the defeat of Sadowa; both Schleswig and Holstein were gone, and Hungary, which looked coldly on, might soon follow.

The Emperor was alarmed. He turned from the Austrian advisers and consulted the Hungarian patriot. "What shall I do" is a she descendants of Wy cliffies, the descendants of Wy cliffies, albigenses, Hugueno's and Hussites who

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