

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XVI.

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THE DIGNITY OF MAN.

Sermon by Archbishop Hennessy.

The following is a full report of the sermon preached by Archbishop Hennessy on Sunday, Dec. 17, at the reopening of Holy Name Cathedral, Chicago.

"For all things are yours, whether it be Paul or Apollo or Cephas or the world, or life, or death, or things present, or things to come: for all are yours. And you are Christ's and Christ is God's." (1 Cor. iii., verses 22 and 23.)

To put an end to the silly boasting and rivalry of the Corinthians about their preachers, Paul, Apollo, Cephas, and to give them a just conception of themselves in the economy of Divine Providence he concludes his rebuke in these words: For all are yours. And you are Christ's and Christ is God's.

Creation, man, Christ, God, behold the Divine order which the foolish Corinthians were violating and inverting.

Were a theologian to speak to us of the spiritual world, of the Angelic hosts, their grades, their specific differences, their intelligence and various functions; were a geologist to treat the earth as if it were a printed volume, read from its pages the history of the formation of its crust with an account of the "flora and fauna" entombed therein for thousands of thousands of years; were an astronomer to conduct us through the fields of space, tell us of the myriad suns, like our own, with their respective systems; speak to us of their distance from us, of their size and weight and matter, how the suns give light and heat to their dependents and regulate their movements; and how in order to continue these services they draw in and devour asteroids and comets and shattered planets, as large fishes eat small ones, or furnaces coal for consumption; how all move as if to music with different degrees of velocity in their respective orbits, as they go through the mazes of a sort of celestial dance without rest or weariness, — were they to lecture us as they might on the worlds of spirit and matter they would fill us with wonder and admiration of the works of God and the infinitude of His power. But the wonder and admiration and gratitude which all they might or could say would excite, are weak and insignificant compared with the feelings called out by St. Paul in grateful hearts when in the spirit of God he declares that all these creatures are ours, are for our use and benefit, and admirably adapted to advance our best interests — "All are yours and you are Christ's and Christ is God's."

Here are two worlds, each most wonderful, to all appearances diametrically opposite and most remote one from the other, spirit and matter, an angel and a clod; one capable of knowing, loving, praising and serving God, the other utterly incapable of an intelligent act. Life, growth, instinct, sensation there are in the inhabitants of earth and air and water, but no knowledge of Him who made them, no gratitude for His gifts. Viewed as a whole, or regarding both at once, they seem destitute of the unity and harmony befitting their origin and end. Shall they remain apart, preaching, as it were, dualism? No, the work of the sixth day will produce harmony.

On the sixth day God said: "Let us make man." Whom does He address. Why this language? He made the rest of creation by a word, by a command. "Ipsa dixit et facta sunt, ipse mandavit et creata sunt." He said: "Let there be light and there was light." Creation was inaugurated. Why then this counsel, this invitation, this deliberation, this departure from the usual course, this effort of omnipotence to make man? It is not without reason; it is because he is the chief d'œuvre of the creative act, and because of God's wondrous designs on him. He moulds the clay or slime of the earth with His own hands into the human form divine. He breathes into it a spirit intelligent, free, immortal; lower, indeed, in intellectual grade than any angel. That spirit and that slime are the extremities of the two worlds. He brings them together, couples them, unites them.

THE RESULT IS A MAN.

He is the centre of creation, the bond of unity between spirit and matter which shall never be broken. Under God he is the end of the six days' work "all things are yours." He is a Microcosm. His nature is destined to be the medium of the execution of God's adorable and inscrutable designs on him.

In him spirit is incorporated, not incarcerated, or enfeebled; in him matter is elevated and by its indissoluble union with spirit, spiritualized. Henceforward, these elements will work together: brains and heart, hands and feet, blood and nerves will cooperate with spirit; eyes and ears, drinking in sights and sounds, will furnish invigorating nutriment, and tongue and lips will send forth thoughts embodied in words on their elevating, ennobling mission. Painting and statuary, the tongue of the bell and the tones of the organ, the heavens and the earth, the sciences and the arts, will unite with the voice of man in proclaiming the glory of God and

magnifying His Holy Name. Thus matter is not only united with spirit, it is indeed spiritualized. It will go a step higher.

MAN'S PLACE IN CREATION.

Man is not only the link and bond and center of two worlds, he is moreover the figure of Jesus Christ. This is his signal destination. St. Paul, inspired by the Holy Ghost, says so: "But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam who is a figure of him who was to come." Adam was a figure of him who was to come.

He is, so to speak, the first crude sketch of a perfect man. It is not good for him to be alone; he is to be the father of the human race, to be the source, the principle of its unity and solidarity, as God is of His creation. He is cast into a deep sleep; his bride is taken from his side, from the region of his heart, that he might love and cherish her. In all creation no other female was so formed. Male and female were made together. Here is another exception. Adam's flesh is indeed bone of his bone and flesh of his flesh. Coupling this mysterious and exceptional action of God with the assension of St. Paul that Adam was a figure of him who was to come, look up to the wood of the Cross on which the second Adam is sleeping. See his bride coming forth from his side, from his very heart, which signify the instruments of spiritual life and its nutriment, and you will readily recognize the resemblance between the figure and the reality, and thus find the key to the singular or exceptional action of God in the formation of Adam and Eve and the ground-work of man's great dignity. "Husbands love your wives as Christ loved His Church," says St. Paul. Christ and the Church are the models, husband and wife but the figures; but this relationship is the

SECRET OF GOD'S GREAT LOVE OF MAN AND OF HIS INTEREST IN HIM.

United in man and summed up in him as a microcosm, creation is still at an infinite distance from God. Not all the spirits therein, had they the power of the Seraphim, can give Him the honor to which He is entitled. Their best is finite. Not one of them by thought or wish or desire can make the least movement to the end of their being, the enjoyment of the beatific vision. Moreover, man has fallen, has grievously offended God. He is under sentence of eternal death, and the decree has gone forth that to obtain reconciliation full satisfaction must be made by man, the offender. What a terrible condition! How black the prospect; how desperate the situation! No hope seems left for angels or men. Shall Adam, who has died the death, and his posterity, heirs of his misery, go to the pit forever for want of a man who can fully satisfy the demands of inexorable justice? Shall nor man, nor angel ever attain his destiny in the sunshine of God's Glory? Shall God never receive from His creatures the worship due to Him? Shall they remain at an infinite distance away from Him, like a castaway, impotent to do anything? Shall all these things be so? Oh, no; God forbid!

All these difficulties, apparent impossibilities, is the mystery of the Incarnation. This is the silver lining of the black cloud of despair. God becomes man. He takes our nature, that nature in which creation was summed up and united. He grasps that link, that bond, with the right hand of His omnipotence, and by it draws up to Himself His own creation, the work of His hands — "for without Him was nothing made that was made," to renew, perfect, and deify it.

EGO NOVA FACIO OMNIA.

He goes to the altar in the nature assumed to satisfy Divine Justice and redeem man; to impart life to the dead, health and strength to the sick and feeble. His blood is sprinkled over the universe, gaining at its touch. Like a magnetic wave it sweeps upwards through the hosts of angels, drawing out in intellects and wills faith and love, vesting them in light from the throne of Mercy in which and by which they see God's face in glory; while it shoots through earth and air and water and blue empyrian an electric fluid whose magnetic force and purifying influence reach the remotest star. Hence the Church sings on Good Friday her hymn, "Pange lingua, spina, clavi, lancea, manit corpus perforaverunt, unda manit et crux, terra, pontus, astra, mundus, quo lavantur flumina."

With what a tide is washed again the sinful earth, the stars and main! He is the center of all things, their light and life and bond indissoluble. He is the recapitulation of creation in His union with man. The universe, Creator and creature, is a unit and that unit is Jesus Christ.

"All things are yours and you are Christ's."

God and man are one in Jesus Christ. What a union, how mysterious, indissoluble, ineffable! How blessed and cheering to us who have a share in it! The mystery of the Incarnation grows. Christ grows by the accession of new members. He and we are as the vine and its branches. In His last discourse

He says to His disciples: "I am the vine, ye are the branches." Listen to the great St. Augustine commenting on this text and putting in strong light its mystic meaning.

WHAT DOES THIS MEAN, "I AM THE VINE," ETC.?

It means that Christ is the Head of the Church of which we are members. The Vine and the branches, he continues, are of the same nature. God having a nature that is not ours, took our nature, that there may be in Him the vice of humanity, of which we could become branches. That humanity is the vine of which we are branches, we are united with and brought up to Deity. We are engrained on it by baptism; made new creatures by water and the Holy Ghost. It is the source of the blood and water that welled up to it from the cross; of the Church, of the priesthood, the sacrifice, the sacraments, the life they give, the light in which men see them and the faith by which they are accepted.

The vine and the branches are one tree, inseparable forever. Christ and Christians are one body. The life of a Christian is the life of Christ, a divine life. In Him they live and by Him they eat His flesh and drink His blood, served to them by His ministers since the night of the Last Supper, as they were served by St. Paul to the Corinthians. This is why St. John says in the beginning of his gospel: "But as many as received Him He gave them power to be made the sons of God, to them that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." And again in his first epistle: "Dearly beloved, we are now the sons what we shall be. We know that when He shall appear we shall be like to Him because we shall see Him as He is." Thus it makes St. Peter the Vicar of Christ, the head of the Church, boldly declare to all Christians that they are sharers of the divine nature: "Divine Consortes Natura." Through the humanity of Christ, the godhead dwells substantially in the souls of the just. "Know you not," says St. Paul, "that you member are the temple of the Holy Ghost, who is in you whom you have and God?"

THE VINE AND BRANCHES ARE OF THE SAME NATURE.

They are one tree. Christ and Christians whom they represent are one body. This fact is repeatedly asserted and emphasized by the inspired writers. That body is a society called the Church; a perfect society furnished with everything necessary for its life, growth and mission, and entirely independent of organizations of a lower order. That society is a government, a divine government, set up by God, organized and fashioned by Him and destined to endure forever. It has teachers and ministers and rulers given it by God, forming a corporation with a head that has an endless mission. With the aid of Christ and the Holy Spirit dwelling in them they deliver God's message to the nations, just as they received it — no change. They exercise the Christian priesthood, dispense the mysteries, build up the body of Christ which has grown in time, and tends to perfection. They multiply its members, they rule and direct the Church of God. All this they do before the eyes of men in broad daylight, in a sensible manner, for they are officers of a public, a visible society. Like to Christ, they are to day, they were yesterday and will be until the end of time.

That body, that society, that government is the Roman Catholic Church. There is no other government of that character and antiquity known to history. The unbroken line of her chief pontiffs extending to Peter, prince of the Apostles, the multitude, the link, the hundreds of thousands of her priests and Bishops who worked with them and under them, the hundreds of millions of their subjects in every age in organized society, the uniformity of their message

NEVER VARYING ONE iota,

the divine efficacy of their mysterious ministrations evidenced in an extraordinary manner in her martyrs, confessor, virgins, the nations they converted, the councils they held, the laws they enacted, and all the other monastic and evidences of their activity, such as churches, schools, colleges, universities, which everywhere mark their journey through the ages and nations, not without testimony in civil history—all attest with one voice, loud as many waters, the visible duration of the Catholic Church, the mysterious and extraordinary character of her ministrations, her unmistakable identity with the society moulded, organized, empowered and commissioned by Jesus Christ. They make it evident that she is the body of Christ, Christ in society, the mystery of the Incarnation in its mission leaving the mass and extending its influence, identical with the vine and branches—in a word that she is the one tree consisting of vine and branches. Manifestly she has no rival, and can have none, possessing even the shadow of a specious claim.

Brethren, you are branches of the true vine, you are Christ's by many a title. You should live His life as did

St. Paul and all the Saints. In the vine or in the fire is the place of every branch, says St. Augustine. This is but a repetition of the declaration of Our Lord in his last discourse on earth. "I am the vine, you the branches. If any one abide not in Me, he shall be cast forth as a branch and shall wither, and they shall gather him up, and cast him into the fire and he burneth."

THE CHRISTIAN PARENT'S DUTY.

Your faith in this, and your knowledge of your dignity, destiny and of the economy of God in the work of your salvation should induce and impel you to provide for your children an education and a training that would help them to live a divine life. If this were done in every family of a parish — every parish of a diocese, in every diocese of the nation as it should be, the Church of God would be raised on high to her proper level and seem transfigured. Her face would shine as the sun, her garments be white as snow and many a noble intellect, proof against argument, would bend reverently before her. Her men and gait would declare her divine origin.

Brethren of the clergy:

We are Christ's especially. We are His ambassadors, His special agents. We have a mission from Him for a divine work. We are the builders of His body. We have a fair field of brightest promise — never has God's Church had a fairer. Around us on every side and among us are tens of millions of the noblest type of humanity, our neighbors, friends, fellow-citizens, who, made by God for Himself and bought by His Son, as we are, are not yet of the Kingdom represented by the vine and its branches. Their attitude in our regard, or towards us is changed, notably changed for the better. The walls of separation between them and us, built up by bigotry and sustained by prejudice, are crumbling fast before the growing influence of social and commercial relations, brighter light and better acquaintance. Many among them east and west, north and south, are highly gifted and influential, princes in intellect, diligent students, who have not excluded from consideration God's claims on them; leaders of men, honest, honorable, conscientious, lovers of truth and the freedom born of it more, a thousand times more, than of fame or fortune or political preferment.

THESE MEN RESPECT US,

they speak and write kindly of us, they extend to us the right hand of fellowship, they invite us to the friendly discussion of important problems, social, political, religious; of living issues of tongue and pen, on the platform of their public halls and in the pages of their magazines, and what we say and write is sure to receive from them the respect and attention to which its merits, in their judgment, entitles it. This favorable disposition, somewhat limited at present, is growing into popularity and is sure to spread and improve as time advances.

We have a mission, a message from God to these men and the millions who look up to them. We have a testament to read and explain to them, the Will of Him whose love of them is stronger than that of life. We have for them from Him a legacy, gifts divine which will bind them to Him, give them a new life, a new dignity, new forces, new impulses, which will elevate, ennoble, and all but deify them. If this message is delivered, and these gifts offered with the gravity, earnestness, force and love befitting them — Christ and the Holy Spirit preparing the way and helping — it is not in human nature to reject them, if the presentation is made to men of good will. They answer the cravings of the human heart, they and it come from the same hand and are fitted to each other.

BRIGHTER THAN SIRIUS IS THE FUTURE OF THE CHURCH IN THIS COUNTRY.

If Catholics do their duty. Though suffering in many ways, and crippled in her action, her growth and progress have been phenomenal. During the past one hundred years her increase in membership has been at the rate of 75 per cent. per decade, that of the nation not exceeding 32. The growth of the Church compared with that of the nation for the century just closed has been sixteen to one. In the nation forty millions have become sixty-five or seventy millions, in the Church forty thousand have grown to ten or twelve millions. If the experience of one hundred years is sufficient to indicate a law; if the rule of the last century should continue a few decades longer — the law has been uniform in the State — then in 1930 nearly half the population would be Catholic. A few decades later the number of Catholics in this country would be greater far than the Church has ever had throughout the whole world at any period of her history. Nowhere does the Church exhibit greater vitality or such vitality, and nowhere a title of the promise she gives here.

There is a tradition that St. Brendan, an Irish saint, discovered this country nearly a thousand years before the birth of Columbus. Inhabited by Irish colonists it went by the name of "Ireland it Mikla." (Great Ireland.) It is hard to discredit traditions respected by Humboldt and Usher and found in the annals and the ages of the North-

men of Ireland and the Orkneys centuries before the time of Columbus. WAS THAT NAME PROPHECY OF ITS FUTURE DESTINY?

I love to think so. Great Ireland! What memories it evokes! How suggestive and full of promise! I see the Ireland of St. Patrick and that great saint left it, its Bishops, priests, monks, monasteries, schools, colleges: I see hosts of students from all parts of Europe, emigrants to Christ, entering the island and returning in ship loads, learning, living, travelling at the expense of their benefactors. I see Irish missionaries in multitudes, men of noble mind and lineage and of still nobler mental endowments, natural track of the barbarian through the wilds of Gaul and Germany in the interests of religion and civilization, building or raising up, under the guidance of Divine Providence, dioceses to arrest the course of coming floods of Mohammedanism fierce and furious as a mountain torrent, threatening ruin to the Church of God. Their memory is dear and held in benediction by Rhine and Rhone and Yser, where they receive the honors of the altar. I see the peoples among whom they labored rise up and bow low before their native land, as they salute her reverently and heartily with the title "Island of Saints and Doctors" amid the acclamation of Christendom. With the rapturous vision of this picture as a master mind could make it fall before me, I would fain regard this noble record of the land of my nativity as but the introductory chapter to the great volume of noble deeds to be done for God in the fullness of time by the land of St. Brendan.

THE GREAT IRELAND OF THE WEST.

This country is manifestly destined to prominence among the nations. Its immense population in the future, its unbounded resources, its fabulous wealth, the energy, industry, skill and enterprise of its people, will undoubtedly make it a great centre of commerce, space being virtually annihilated by aerial navigation or some other invention to expedite travel; the nations of the earth will be drawn together as never before. The unity of the human race will not be less a living faith than a divine truth. Men's heads and hearts will come together in light and love for mutual advancement. Our merchants will be in every mart. Our tourists, scholars, capitalists and mechanics will be in every country. The descendants of Sheen and Haem, as well as of Japhet will be our customers, our guests, our friends, our brothers. Our language will follow our commerce. Its knowledge will have a money value, the interests of trade will make men study it. With it will go our literature, our ideas, our principles, social, political, religious, our habits of thought, our manners — influence abroad will be on a par with our power at home, and that will be prodigious. The Catholic Church will be colossal in size, gorgeous in vesture, magnificent in all its appointments, profound in condition, brilliant in speech, divine in action.

HER ORIGIN AND DESTINY WILL BE EVER BEFORE HER.

She will be Christ's in deed and in truth, bone of His bone, flesh of His flesh. Mindful of her mission, realizing her opportunity and ability to extend His kingdom and diffuse His blessing, with an earnestness, an energy, a generosity characteristically American, elevated and sustained by the spirit within her, she will do for God and His Church at home and abroad, what was never done elsewhere, which could not be done elsewhere, and thus verify the prophecy which marked out this country as the "Great Ireland of the West."

CATHOLICS OF CHICAGO, YOU ARE CHRIST'S.

In view of these considerations, reflections and conjectures what are you doing? What can you do? What should you do? You have numbers, you are half a million and more, the most Catholic city in the Union condensing your population. Do you, as Catholics, lack the enterprise, the energy, the generosity, the magnanimity, all the qualities of head and heart that made the Columbian expedition such a grand success, a surprise to the nations. I am loth to believe it. I would be ashamed and sorry to be compelled to believe it. I do not believe it. I believe you are animated by the best spirit of your great city — whose fair fame fills the world — whose future might seem now wild conjecture. You are not without organization. You have societies, clubs of Poles and Bohemians, and Germans and French, and Irish and Americans; you can form a procession that would belt your great city or encircle it. You are Christ's. What are you doing for Him, for His Kingdom, for His people? In the Vine or in the fire, live His life if you would escape death eternal.

Do you ask me what you should do that you are not doing? I answer, many things. Enlist the spirit that began the exposition in the cause of Christ. Take one suggestion as a sample of many and act on it. Work for the future in the present, in the spirit of faith and love. Prepare the rising generation. Build schools as you build the palaces of the White

City — they need not be so grand. Let them be commodious and convenient. Make them free as your ancestors did, furnish them in the most perfect manner. You can do it. Raise the standard of education to an eminence worthy of the Church of God. Establish normal schools for the training of your teachers. Compel the religious, if need be, to meet the requirements of the age and to work for the realization of your hopes. Let their ability be tested by a board of examiners. Let results also be tested. Set an example to other cities and other dioceses which will be admired and imitated. Stimulate emulation in a great cause.

Do this and you will be organizing the forces, forming the lines, leading the procession and placing the Catholic Church in the United States on the high road that leads to her imperishable destiny.

If you are Christ's be men. Be His as His is yours. Labor for Him, regardless of sacrifice, or count not the sacrifice.

"All things are yours, you are Christ's and Christ is God's."

THE REV. DR. RAINSFORD ON THE SCHOOLS.

Religious Teaching Absolutely Necessary.

The Rev. William S. Rainsford, D. D., rector of St. George's Church (Episcopal), New York, preached a sermon on the schools last Sunday, which has created a great sensation among his flock.

The subject in general was the "Children's Season," but as he proceeded, the clergyman bore heavily upon the subject of the lack of religious or moral education given to children in the Public schools.

The rector of St. George's believed that sooner or later children will receive regularly such religious instruction in the Public schools that sooner or later Presbyterian clergy and Roman Catholic and Baptist and Protestant Episcopalians will give moral instruction to Public-school children whose parents belong respectively to the various denominations. He said further on: —

In New York are very many children — I hesitate to mention a number — who are being pushed toward crime, whose environment has no withholding features, who slide gradually at first, but steadily, and before long rapidly, into the ranks of society's enemies. There is no room, no place, no welcome for them in the Public schools. We cannot wonder at it, much as it is to be regretted. They are the "outcast children" of whom I speak — the children of mothers who work to support husbands and offspring alike, or of widows, or of drunken and dissolute parents. Such children are thrust out upon the streets in their earliest youth and imbibe all that means. I do not blame the Public schools. This class of vermin infected, unruly, dirty children often would be out of place there, and the school officers are incapable of grappling with the difficulties they would present, even if they chose to make the experiment. The Children's Aid Society is doing a noble work among such as these.

What we need is a thorough kindergarten system, taking in the little children who are deprived of a mother's care while the mother toils for bread, or on account of other causes, some of which have been mentioned. Furthermore, I declare the teaching given generally in Public schools doesn't do duty to man except as it is based on duty to God. In short, we must supplement the present teaching with religious teaching — or moral, if you choose. I do not advocate a division of the school fund by any means, but I am sure the time will come when almost all intelligent people here will see the fact just mentioned. And, for my part, I would far sooner that such moral teaching was given by the Roman Catholic priesthood than that no teaching of that sort were given at all. This, however, is not necessary. I see no insuperable objection to having children taught by clergy of different Christian bodies to which their parents belong, taught at regular hours within the school buildings, I mean. In no other way can they be fitted for citizenship. I Protestant churches cannot systematize their work so as to give this, then in God's name let the Church that can supply it.

Catholic Education.

Toronto, 3rd January, 1894

Madam — I am directed by the Minister of Education to send, for your information the following report of the High School Inspector upon the character of the work done by your pupils in drawing and book-keeping:

Drawing and book-keeping satisfactory. The passing of the following is hereby certified: Casserly, E.; D'omis, A.; Doyle, A.; Foy, C. A.; Hamilton, A.; Higgins, J.; Judge, E.; Mine, I.; Mooney, A.; Muldoon, M.; Sullivan, M. F.; Woods, E.

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R. W. BARKER, Post Office Inspector, 22nd Dec., 1893. 7323

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Mrs. Smyley.

The following humorous ballad was very popular in Dublin some years ago, when the system of "salvation by soup" was all the rage. The origin of it was an odious and aggressive proselytizing establishment existing in Klugstown, called the "Bird's Nest," which was supported by a fanatical set, governed by Mrs. Smyley, of Union Square. The ballad singer continued to sing it, through the streets of Dublin, particularly in Merrion Square till a healthy public opinion was formed, which shamed the fanatics:

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XXVI.

MONSIEUR LE CURE.

"On ne sait pas dans le monde ce que c'est qu'un Confesseur; cet homme aimable, son maître, sa lumière, cet homme, qui nous dit, qui nous donne la Paix, qui nous ouvre le Ciel, a qui nous parlons à genoux, en l'appelant, comme Dieu, notre Père, parce que on l'a fait le fait véritablement Dieu et Père!"

At 11 o'clock that same morning, Monsieur le Cure of St. Anne was packing leisurely up and down his small kitchen garden, saying his breviary. He had just finished breakfast, though by that my readers are not to imagine that the good cure was given to lazy habits. He had been up according to his custom, before 5 o'clock; no one at the cure, except in case of illness, kept his bed after that hour. In the parish church, or rather in the cathedral, as it was more often called, though it had no real claim to the title, there was a first Mass at 4, and as the cure said it in turns with his four "Vicaires," one or other was invariably stirring soon after 3.

At 5 o'clock precisely rang the "Angelus," which was, in Monsieur le Cure's establishment, the signal for a general rising. Monsieur le Cure himself, when he did not say the 4 o'clock Mass, generally said the 5 o'clock Mass. He, however, rarely returned to the cure before 10, when the other priests made their appearance, and the déjeuner, which in France does double duty for breakfast and luncheon, was immediately served.

Monsieur le Cure's household was not numerous. It was composed of himself and his four Vicaires, his sister, who was also his housekeeper, and a stout, hard-working maid-servant, who, assisted and superintended by Mademoiselle Roger, contrived to get through all the indoor work. A smart, active lad of eighteen looked after the garden, the cows, Monsieur le Cure's solitary horse, the pigs, the fowls, and all the rest of his out-door belongings. For his services Renard received the sum of £3 per annum, with which he was supremely content.

The cure, having said his office, was standing at the gate of his garden leading into his orchard, contemplating the cows which were feeding under the apple trees, now almost stripped of their leaves. His reflections were most common place — by no means scheming or planning the conversion of the "poor heretics" who had found their way into his parish — but devoted just then to the consideration of the profits which, all incidental expenses calculated, he might hope to realize from the contemplated sale of a favorite cow. His cogitations were thus interrupted —

A broad-shouldered, good-tempered faced woman, elderly, but not altogether passing unassumingly attired in her morning's working-dress, very clean, but almost as humble as that worn by her servant, thrust her head out of the stable window, and called out, in a strong Breton accent, "Dis donc, Jean! Es tu là?"

"Bien oui!" responded Monsieur le Cure, without turning his head, and peacefully continuing his calculations. "On le demande!" shouted his sister, withdrawing her head, and closing the window.

"Qui donc?" said Monsieur le Cure, speaking with the peculiar rapid intonation, drawing, nevertheless, on the last syllable, which, to stranger ears, sounds so abrupt, but which is a habit among even the better educated Bretons.

To this latter question Monsieur le Cure received, of course, no reply, Mademoiselle Roger having returned to her kitchen, where she was preparing vegetables for that day's bouillon. So the cure resignedly turned his back upon his cows, and his face towards the

duits, whatever they might be, which awaited him. Probably he was required to hear the confession of some poor *bonne femme* before she went home to her God; or a father wanted to consult him about his truant son, who would spin cockchafers on the afternoon when he ought to have been at the *Catechisme*; or, maybe, it was a notice of a funeral, or of a baptism; perhaps of a marriage, to take place before advent: some one wanted advice or assistance—Monsieur le Cure's interference, it was possible. It mattered very little what the business was. The good cure's life was made up of such things. His daily work was to comfort, to assist, to guide, to be a father, in fact, to any of his people, great or small, who came to demand his aid. So, to whatever duty God called him, Monsieur le Cure cheerfully responded, with the generous heartedness which distinguishes the French priesthood.

At the kitchen door he paused a moment to ask in which direction his services were required, and was told that "the young English lady"—"la petite blonde—tu sais," explained Mademoiselle Roger, in a loud whisper—"wanted to see him, and was waiting in the *salle*."

"Mon Dieu!" ejaculated Monsieur le Cure; after which he opened the door of the *salle* and went in. The conversation which ensued took place of course in French. Monsieur le Cure could not speak one word of English, but for the reader's benefit I translate, keeping as near as possible to the literal form.

"Come, dear child, there is already a long time since I expected you," began the cure, with the kindness of true sympathy in his tone, for before she had uttered a word, he guessed Mabel's errand.

"You expected me," she answered, somewhat taken aback: "yet no one knew that I was coming to see you. I only decided myself this morning to do so."

"The good God knew it long ago," replied the cure, as he placed a chair for Mabel by the open window, and seated himself on the opposite side of a small, round table, which stood between them—"the good God," he continued, "tells me many things that other people do not know; but, my dear child, you do indeed look tired. You are in trouble. Ah! how I pity you!"

"Yes, I am in great trouble," said Mabel, gathering courage from the cure's cordial sympathy; "I have come to you, Monsieur le Cure, because I know you are a priest, and have a divine commission; and I would rather talk to you than to my English friends, who are Catholics here, because I might get them into difficulties by so doing; and yet I am very unhappy. I want some advice. But will you promise not to speak to any one of what I say to you?"

"Do not be afraid, my poor child," replied the cure; "tell me freely all that gives you pain, for so long a time have I prayed to the good God to allow me to help you, and you may be assured that whatever you say in confidence to the Catholic priest, it is just as if you said it to the good God Himself—say, then, is it not you will know more of our holy religion? You are not satisfied with your Protestant faith?"

This encouraged, Mabel did indeed open her heart to the cure, explaining, in the first place, the nature of the religious training she had undergone—a new phase of Protestantism, which amazed the good cure not a little, for, educated in the seminaries of his native land, beyond which neither his duties nor his curiosity had ever led him, he had heard little of the "great Oxford movement," of Tractarianism, and nothing of the latest invention, Ritualism. When rumors of the former reached his ears, he took little interest in what he, like every other born Catholic, regarded simply as another freak of Protestantism, and he was quite unprepared to find so much of real faith, piety and earnestness in one who belonged to the heretical sect.

He listened with profound interest, while Mabel described to him the Anglican Catholic theory, exclaiming, indeed, sometimes, but not interrupting; after which she went on to tell him how doubts respecting the authority of her Church first came to disturb her peace of mind; how, in spite of all her resistance, these doubts by degrees multiplied and deepened; and how at last, unable any longer to endure the burden of her convictions, she resolved to test the truth—first by appealing to a priest of the English Church, and only in case of his failing to satisfy her as a final resource, before drifting into actual scepticism, to a priest of the Church of Rome. To the former she had appealed in vain, therefore it was she sought the cure's advice. Could he, would he answer her clearly? Was it in his power to give her a satisfactory reply? Was it possible for him to demonstrate plainly upon what grounds the Roman Catholic Church claimed to be the "Unam Sanctam Catholicam et Apostolicam Ecclesiam?"

As she listened, Mabel's convictions grew stronger. Here at last was something positive, as yet, indeed, confined to assertion, for the cure had not brought forward his proofs, waiting to do so until he should have lucidly placed before her the actual creed of the Church Catholic. But that which struck Mabel from the very outset was the certain, determined manner in which he spoke. There was no shifting, no going round corners, no hesitation in his assertions.

"It is of faith," he repeated constantly. "It is of faith," or, "The Church teaches, the Church forbids. It is, or it is not! Truth or falsehood, light or darkness!"

Such was the language used by this priest of a Church who claimed for herself the sovereignty of eighteen centuries; contrasted with the indecision which characterized the teaching of the English Establishment; how immeasurably nearer was its approach to the dignity of a Christian Church!

"I think," said Mabel at last, "I quite understand now what it is you profess to believe about a visible Church, commissioned by divine authority. I have been brought up to believe in this myself, only it was with us a theory—with you I think it is not only theory but practice."

"Ah, yes, my child!" returned the cure, sadly. "You tell me that in your creed you say with us, 'I believe in the holy Catholic Church,' but your practice contradicts your assertions, for do you not admit that every sect may be in the right? Do you not think they are parts of one Church? And so you split up the Church of our Good God into every shade of different opinion, till you run hither and thither asking everyone, 'What, then, must I believe? I know not what to believe.' Ah, *mais c'est incroyable*," concluded the cure, with some excitement.

"Poor children, I do pity you! But do you not, then, see that your belief in the Creed and ours is very different?"

"Yes," answered Mabel, faintly, "I do see it now. You mean what you say; we twist the words to another meaning, and we do so out of charity."

"You will then be more charitable than the Good God, dear child!" said the cure, inquiringly. "For He says to us in the Holy Scriptures, 'If any man will not hear the voice of the Church, let him be to you as a heathen and a publican!' Have they then cut out of your Bible those words? *Ce coquin de Luther!*—he is quite capable of it."

"They are in our Bible," said Mabel, "and I am quite convinced that the Creed must be said with your meaning—not ours. Thus far, then, I believe that only one Church has Divine authority to teach. The Anglican Church will not say the Creed with your meaning; therefore I am obliged to allow that the Faith I hold is not Anglican, but Roman doctrine. What comes next?"

"I fear you are very tired, dear child, with so much thinking," interposed Monsieur le Cure, kindly. "Would you not like to rest a little before we go any farther?"

"Oh, no, please," returned Mabel, anxiously. "You do not know, Monsieur le Cure, how terrible it is to be as I am now—neither one thing nor the other—the past delusion, all the present dark, and in the future a gulph which I feel driven to cross, and yet fear by so doing to sink into worse uncertainty."

The cure was visibly affected. He pulled out his handkerchief, wiped his eyes vigorously, sighed deeply several times, and then, with much gentleness of voice and manner, resumed, "Poor child!—poor dear child! Trust yourself into the arms of Jesus and His Holy Mother, and then let yourself fall into this gulph. Ah! it is then light will come."

Mabel bowed her head silently. The cure was praying: she was thinking. There was a long silence, at the end of which she raised her head, the tears glistening on her eye-lashes.

"I have done as you told me," she began, in a low voice—"I am in the gulph now; but you must help me to reach the other side. Now that I know exactly what it is you believe, will you give me your proofs? I want to know next how the Church of Rome proves her authority?"

The cure rose, and, going to his library, brought from thence two large, thick-bound volumes, which he placed before him on the table.

"I can, my child, prove to you satisfactorily, I trust, all that you ask. Do you read French as easily as you speak it?"

"Yes," assented Mabel; whereupon the cure continued: "These are Monseigneur Gousset's volumes of 'Theologie Dogmatique.' If you will have the patience to read carefully what I am now going to mark for you perusal, between to-day and to-morrow—to-morrow I will talk with you again, and we shall see how the arguments have satisfied you, and what difficulties you still have to propose. Will you do this?"

"Yes, indeed," replied Mabel, gladly. "You have not marked much for this first day. I shall have time for more."

"Allez, allez, mon enfant!" laughed the cure, with an amused smile. "You have more than enough in that chapter. We will go no farther till you are quite convinced that it is our holy Catholic Church who has the authority; when you have seen that clearly proved—oh, never fear, the work is nearly finished."

This was a repetition, in other words, of Genevieve's first lesson, during that first afternoon walk. Mabel remembered it, and was silent.

"Oh! my dear, dear child," resumed the cure, looking very serious as he noticed the excessive weariness of Mabel's face and manner, "alions, courage, is it not? You love so much the good God, and He too, I assure you, loves you. He will not leave you in darkness; think, then, as little as you can, but go and cast yourself at His feet in the Blessed Sacrament—you who love so much that adorable sacrament. Ah! I know it. I will offer for you the holy Mass, and all my poor prayers when I recite my Breviary. Alions, *chère enfant—courage! N'est-ce pas?*—To-morrow at the same hour we will meet again, is it not?"

Then the cure dismissed Mabel with a fervent blessing. He was obliged to go off to a funeral. Until she had read what he gave her, there was little more to say, and she had had, the good cure knew, quite enough for one morning.

Mabel thanked him with an overflowing heart, going straight from his presence to cry out her sorrow in her favorite place of refuge—the convent chapel.

It was Hugh's letter that morning which had brought to a climax her wavering determination to seek the cure's advice—Hugh's kind, intensely loving, yet positive letter, in which he warned Mabel, in language not to be misunderstood, of the inevitable consequences that would ensue if, allowing herself to be influenced by the Vaughans, she should fall into the errors of Romanism.

This letter might have been the answer to the one she had written only a few days before. She saw no reason for awaiting the real answer—it could not come for at least two months; and in the meanwhile Hugh's letter just received had anticipated the very trouble in which she found herself. Hugh would evidently never consent to her becoming a Catholic—her doing so would involve fatal consequences to both, as far as earthly happiness was concerned; and yet Mabel could no longer conceal from herself that it was her positive duty to inquire into the truth of the Catholic Church. Her faith in the Church of England was entirely gone. Hugh's letter helped her to realize this fact with undeniable clearness, and, realizing it, Mabel had obeyed the impulse which led her to the cure's house.

After setting in order the spiritual affairs of his central congregation, the young missionary began to make a visitation of his extensive parish. His explorations took him as far north as the Indian Territory and all through that part of the commonwealth that lies between the Brazos, Colorado and Trinity rivers. His tour was full of perils, toil, sorrow, suffering, consolation, surprises and merit.

In after years the Archbishop was fond of relating to his intimate friends his adventures on the frontier, and some of them were so edifying that they may well be reassured even as twice told tales.

Mounted on a horse, and with saddlebags stuffed with a scanty priestly outfit, Father Lynch set out from his headquarters at Houston, without purse or scrip, and unaware in the morning where he was to lay his head at night. His first sojourn was made at Spring Hill. Next he proceeded to San Jacinto where Captain William T. Sherman was then stationed; and, later, he went from settlement to settlement, mostly along the courses of the rivers, or wherever in the back-

woods he heard of the presence of a Catholic family. He traversed boundless prairies. He forced a way through dense wild woods. He swam broad rivers. He advanced alone across pathless stretches of country. He preached in hotels, court-houses, schools, halls, stores and the open air. He catechized children. He administered the life-giving Sacraments to many persons who had not seen the face of a priest in years. He anointed the dying. He buried the dead.

Often he lost his way, and then, when night came upon him before he had found shelter in that immense but, at the time, sparsely settled region, he hobbled his horse and lay down on the ground, sometimes without food, with his saddlebags for pillow and the canopy of heaven for his covering, in the midst of savanna or forest, with the cry of the coyote or the howl of the wolf for his lullaby.

Worn out with fatigue he needed no rocking to put him to sleep. Once, as he sought rest on the plain, he was partly aroused by a snake crawling over his face, but so utterly exhausted was he that he had not energy enough to rouse up and brush the reptile off.

Frequently too, when he had thus strayed away from his bearings, he came unexpectedly upon the very persons of whom he was in search, or upon others who equally needed his services and of whom he had not heard.

Once for instance on his way to the Brazos river, he lost the trail in the woods. He went back a bit to hunt for it, but could see no sign of it; then he pressed on in the direction in which he thought that his route lay. The daylight gradually faded into dark. There was no moon until late, but myriads of fire-flies flashed in the gloom. Still he kept on, for bears and other beasts of prey were numerous in that neighborhood, and he was afraid that he would be attacked by them in case he should go to sleep. Finally he reached the river; but he did not strike it at the ferry. He shouted and shouted, but no answering halloo came back upon his call. He rode along the bank, whooping at intervals for an hour or more. Then he heard a shrill hail from across the shore.

This was followed by the rattle of a chain as it was taken into a boat. Soon a skiff, rowed by a man, and a girl, emerged from the haze on the water and came to shore. Father Lynch explained his situation and was invited to spend the rest of the night at the settler's cabin. On the way over he informed his host that he was a priest. The answer was—

"Then you're more welcome than ever. My wife's a Catholic; so am I; so are the children. This is my darter, one of 'em. I was born here in the piney-woods, but my wife, she's Irish. After we wuz married, wife learned me her religion from a catechism and a prayer-book. Some years back a priest came up here and baptised me and the children—then that was here then. I never seen one before nor since. Nor never was I in a Catholic church. But we try to remember what we ought to do, and my wife, well, wont she be glad to see you?"

Glad she was, and most hospitably did she receive her unexpected guest. They all stayed up some time talking, and as the next day was Sunday, Father Lynch before retiring, gave the family the good news that he would say Mass for them in the morning. Bright and early the next day he offered up the Holy Sacrifice for them in their rude dwelling, and gave the husband his First Communion and the wife her first in many years.

Before saying the Mass, the missionary was told something that perturbed him as a temptation to distraction all the way through it. Of course he needed an assistant and was told by his host that if he would wait for the stage to come up, the driver of it would act as his acolyte.

"Then he's a Catholic?" he said inquiringly. "No, Father, he's a preacher." "A preacher?" "Yes, Father, he's a Methodist preacher."

"Well we'll get along without him." How a Methodist preacher could know how to serve the Mass was what bothered the priest until, later in the day when he met that versatile individual, he learned from him that he had been brought up a Catholic and had been an altar boy in his youth, but that, having drifted to the backwoods of Texas, remote from church, he had occasionally attended the meeting of the Methodists and eventually, having a fluent tongue, he had developed into a parson. Stage driving was not highly remunerative and

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London, Saturday, Jan. 13, 1894.

MENDACIOUS ORGANS OF A MENDACIOUS SOCIETY.

If there is any one quality in which the P. P. A. and A. P. A. organs excel, it is mendacity, and this is to be expected since they would not without this quality truly represent that organization under its two names.

From the beginning P. P. Aism has been remarkable for the number and boldness of its lies. Such were the statements made that the Catholic churches and school-houses throughout the United States were turned into depots of arms, for the purpose of being prepared for a general rising of Catholics which was to have taken place last September, in order to secure control of the Government of the country.

The absurdity of such a design was no bar to the invention of the falsehood, which was backed up by numerous others equally preposterous. Without lies and misrepresentations P. P. Aism could give no adequate reason for its existence. We are therefore quite prepared to find the Toronto Mail publishing the most barefaced falsehoods in its columns, day after day, while giving reasons for the existence of that society. One of the most recent of these falsehoods has reference to the mayoralty election of Toronto, it being stated in the issue of that journal of the 3rd inst. that "it is noteworthy that while the struggle was in progress a distinct attempt was made to consolidate the Roman Catholic electors on Mr. Fleming's side through the publication of the report that the P. P. A. was behind his opponent," and that "if Mr. Fleming has suffered on sectarian grounds, he can lay the blame for his losses upon the zealots who strove to get him a victory by way of the solid vote."

The Mail continues: "The political campaign at this moment, it is important to note, is being gradually turned into a religious fight by agencies which, nevertheless, profess to be opposed to sectarianism in public life. Many years ago the foundation for this condition of affairs was laid when the politicians offered bids for the sectarian support in the shape of concessions to individuals or to the Church."

The history of the no-Popery agitations during the last few years is so well known to the public that it is scarcely needful to remind them that the agency by which politics were partly turned into a religious fight was by no means anything which Catholics did to turn over "their solid vote" in return for concessions by politicians. This is a falsehood of the Mail, not now repeated for the first time, and no proof of its truth has ever been advanced. One of the principal agencies to introduce religious issues into our politics was the Mail itself, which day after day endeavored to excite hostility between Catholics and Protestants; and we fear it was too successful in its efforts, for there is plenty of fanaticism for it to operate upon. On the part of Catholics, we must say, great patience was manifested while the columns of the Mail teemed with virulent attacks upon their race, religion and schools.

It is true that when the time for action arrived, Catholics were fairly united in punishing at the polls all who joined in the crusade against them; but this was no more than any body of electors would have done who might have been unjustly made the target for the abuse of a party. We heartily endorse the spirit exhibited by the Catholic body when these things occurred, and we glory in the fact that we contributed towards the result: but there was no compact, no sale of votes, no consideration either offered, expected or received, except that the country kept in power what enemies as well as friends acknowledged to be a Government faithful in the performance of its duty. This constant talk of the Mail about a "solid vote" sold for concessions "to individuals or to the Church" is a pure invention of the editor.

It is also false that the Catholics of

Toronto raised the religious issue at the recent mayoralty election. The religious issue was raised entirely by the Mail and the P. P. A., and the Mail is now busy boasting that an era of "equality" is being inaugurated—the equality being ostracism of Catholics from all employment, especially political employment, on religious grounds.

Are we not justified in asserting that mendacity is a characteristic of P. P. Aism and its organs?

THE LONDON TIMES AND HOME RULE.

A cable despatch gives the information that the London Times of December the 28th contains a three column article the purpose of which is to prove that the principle of self-government which has proved so successful under the constitution of the United States is no good precedent for the granting of Home Rule to Ireland.

The writer makes an effort to refute Mr. Gladstone's contention that the example of the United States is a justification of the principle of Home Rule, and quotes several well-known Liberal authors, such as De Tocqueville and John Stuart Mill, to prove that federalism is not suited to old world conditions.

Mr. Gladstone's contention is that large communities forming parts of an extensive territory under one Central Government which has a large amount of common business to transact, is unable to devote sufficient attention to the details of local government where the interests are very distinct, and the conditions of the people very varied, and that consequently these details may be better dealt with by local governments than by the supreme central one. These conditions exist in the United States to a remarkable degree, owing to the diversity of interests scattered over so wide an area, North, South, East and West; yet it will be acknowledged that out of the existing form of Government, and considering the diversity of races of which the population is composed, there is a remarkable unanimity of sentiment in their loyalty to the Constitution and their readiness to submit to the laws enacted by the legally expressed voice of the majority of the people.

We cannot attribute this state of affairs to any other cause than the adaptability of the Constitution to the varied situations of the people. If any one section predominated to such an extent as to impose objectionable legislation on the other sections, widespread discontent would be the result, and the Constitution of the country would be unable to bear the strain; but as matters stand there is a universal readiness to submit to the general verdict rendered by the popular vote every four years, when the voice of the whole country is taken on the policy which must prevail during the next quadrennial period.

There may be points in which the Constitution may be improvable; but the Constitution itself provides for a manner in which improvement may be effected, but only when the voice of the country is most decisively in favor of them. But on the whole it cannot be denied that the form of Government is a success, and that much of its success is due to the fact that on all questions of local concern, the States, which will be hereafter forty-eight in number, govern themselves in accordance with their best interests as they view matters.

It cannot be fairly said that even the great civil war which was waged with such bitterness between the North and the South invalidates this view of the case. It cannot be expected that so extensive a country, with so large a population, can be always of the same mind, or that any form of human Government is so perfect as to give complete satisfaction to all sections under all circumstances, so that occasional dissatisfaction and disturbance may be expected under any form of Government; yet we may say that in comparison with other American Governments, and with European countries, the United States has been remarkably free from internal dissensions, and that the great principle of Home Rule is the primary cause of the homogeneity of United States loyalty to their flag.

Home Rule is especially suited to populations which, though united under one central Government, have nevertheless interests very distinct. This is recognized even now by Great Britain, which willingly accords to such distinct colonies as Canada, Australia and Cape Colony, the fullest measure of Home Rule, with the result that these colonies are loyal, not only to their Local, but also to the Imperial Govern-

ment. It was the denial of Home Rule which caused the loss of almost half a continent in North America.

Ireland, though not geographically so distant from England and Scotland as Canada, is as distant socially and economically, when we take into consideration the differences of creed and of the land tenure. On the question of education, Great Britain has, down to the present time, not been able or willing to meet the views of the Irish people; while on the land question the course of the British Parliament has been to legislate for the interest of a few land-holders, and for the manufacturers of England, rather than for the benefit of the people of Ireland. These are sources of discontent which will prevail until the basis of legislation for Ireland be radically changed to meet the wishes of the people; and there is no hope that the necessary changes will be made until she become as self-governing as the distant colonies of the British Empire which we have mentioned.

We are not yet informed in detail of the arguments by which the Times seeks to show that the Home Rule which has proved so successful in the United States is unsuitable to Ireland; but we are satisfied that this cannot be satisfactorily maintained. We are convinced that Mr. Gladstone's reasoning is unanswerable, and that the concession of Home Rule would inaugurate a new era of prosperity in Ireland, and of peace and good-will between the three kingdoms, such as has not hitherto existed, an era of true equality and fraternity.

It is natural to suppose that the Irish people know best the character of the legislation which will ameliorate their condition, and the fact that hitherto the Imperial Parliament has steadily refused to listen to the demands of the members for Ireland, is reason enough to establish the necessity of Home Rule. The British Parliament has so many questions to consider which relate to the general interests of the Empire and its colonies, and their relations to foreign countries, that there is little time to devote to the consideration of the affairs of a country which most of the members have regarded hitherto with suspicion and even positive aversion. As a consequence, until by its unanimity in demanding that justice which has always been denied it to the present time, it has forced attention to itself and to the grievances under which it has so long labored.

There has been undoubtedly some amelioration in the condition of the people through recent legislation, but even to the present time most of the ills from which they are suffering have not been taken into serious consideration. It has been the custom, especially before the present Parliament was elected, to ignore Ireland's demands altogether.

There has been some improvement in this respect since Mr. Gladstone's last accession to power; but with all his force of character, and his desire to do full justice to Ireland, he cannot change the whole system of government, nor can he create time for the Parliament to give due attention to Irish affairs. It is an inherent difficulty under the present system of government that Irish affairs should be neglected, though the three centuries of misgovernment under which the country has suffered require that special attention should be given to her case, now that there exists a Government disposed to redress her grievances. These are considerations which make Home Rule the only remedy which can be applied to the case; but we must add that, with all the willingness of the present Government to better Ireland's condition, it would be impossible to induce the English and Scotch members of Parliament to devote time enough to master the details of Ireland's case sufficiently to enable them to legislate successfully for her.

We have more than once had occasion to rebut the argument against Home Rule which has been adduced so frequently by Lord Salisbury, Mr. Balfour, the Times, the Ulster Orange men and other opponents of Home Rule to show that it is not suited to the condition of Ireland. It is not necessary for us now to enter upon a full refutation of this trite assertion for which there is no foundation in fact, that the Catholic people of Ireland would treat the Protestant minority tyrannically. It is probable, however, that this is one of the reasons given for its thesis in the Times article. It is proper, therefore, that we should point out the indisputable fact that hitherto the whole Catholic population of Ireland has suffered from the oppressive rule of the com-

bled Protestant majority in the British Parliament, and the Orange minority in Ulster. Even if the Tory contention were correct, it would be a less evil to have the minority oppressed than to keep the majority under the tyrant's heel. But there is no fear of oppression from the Irish Catholic majority. The supremacy of the Imperial Parliament would be sufficient safeguard against such a contingency; but there are in the Home Rule Bill as introduced by Mr. Gladstone sufficient guarantees to the Irish minority to prevent any such tyranny as is feared from being attempted. The Home Rulers, however, would not attempt it in any event, for even as the matter stands, it is to the Catholic Home Rulers that the fact is due that more than 25 per cent. of the Irish members of Parliament are Protestants at the present moment, ten of whom are elected by thoroughly Catholic constituencies. There is no fear of oppression by a Catholic majority which gives so unmistakable a proof as this of their liberality and their wish that their fellow-countrymen of all creeds should be on a perfect equality with them in the government of the nation.

THE CHICAGO MAYORALTY.

The gentleman elected to succeed Mayor Harrison, of Chicago, who was killed by the crank Prendergast, is Mr. John Patrick Hopkins, a native of Buffalo, a Catholic of Irish descent. The Apaisists did all in their power to defeat him, but in spite of their virulent opposition he received a majority of 1,200 over his opponent, Mr. Geo. B. Swift. Nearly all the Protestant churches were turned into political meeting-rooms on the Sunday two days before the election, anti-Catholic sermons being delivered in several of them, and in the rest a paper being handed to all with the appeal printed in bold type: "The two candidates— which? George B. Swift, Protestant; John Patrick Hopkins, Romanist."

The Interior, the Presbyterian organ, joined in the cry against Mayor Hopkins, though not pretending to oppose him on account of his religion; nevertheless, it called special attention to his second name, Patrick, undoubtedly to indicate that he is an Irishman by descent and a Catholic.

Though Catholics constitute nearly half of the population of Chicago, they are far enough from being a majority, so that Mayor Hopkins must have polled a considerable Protestant vote. This shows that there are many Protestants who are not to be bulldozed into supporting A. P. A. candidates for office. The Apaisists have gained many local successes through their appeals to bigotry, but there is encouragement to Catholics and liberal Protestants in the fact that they cannot control the vote of so important a city as Chicago.

We by no means desire to be understood as wishing a candidate for municipal honors to be elected simply on account of his profession of the Catholic faith, but we heartily congratulate the Catholics and liberal Protestants of Chicago on this victory, because it is one which will help to crush that snake-in-the-grass, the American (or, rather, the fanatical and office-seeking) Protective Association.

Mayor Hopkins is held in the highest esteem on account of his uprightness and integrity. He is an able financier, and only the most rabid bigotry could find a reason for opposition to his election. He has before now shown the highest executive ability. He organized the Secord-Hopkins Co., of Chicago, in 1885, which has now the finest general store in the city, doing a business which amounts to \$400,000 per annum. He was also during that same year treasurer of Hyde Park, having custody of \$2,000,000, and under his management the Chemical National Bank has had unprecedented success.

The Apaisists made most strenuous efforts to defeat him, issuing lying circulars against him, and meeting every night to make a perfect canvass against him. His success has been one of the severest blows given to the organization since its birth. Mrs. Margaret Shepherd, once so popular with the Apaisists of Chicago, did not appear on the scene to canvass for Mr. Swift. Perhaps the exposure of her career by the Society of the Loyal Women of American Liberty made her believe that her absence would be better appreciated by her quondam friends than all the assistance she could have afforded them.

Dogmatic truth is the key, and the soul of man is the lock. The proof of the key is in its opening of the lock; and if it does that, all other evidence of its authenticity is superfluous, and all attempts to disprove it are absurd in the eyes of a sensible person. —Coveny Patmore.

THE P. P. A. AND THE MUNI- CIPAL ELECTIONS.

The municipal elections which took place throughout Ontario on the 1st inst. were conducted for the most part with the greatest possible good humor, and there cannot be imagined any valid reason why such should not be the case every year and in every locality. There may be differences of opinion between neighbors as to the best method of conducting municipal matters, concerning the building and repairing of roads and bridges, the construction of sewers, the fitness of candidates for the filling of municipal positions, and the like; but it may usually be supposed that they who differ on these matters are about equally interested in the efficient and economical administration of public finances, and endeavor to select the most trustworthy for the fulfilment of this duty.

There is no reason why political differences, or differences of religion and race, should have a place in these contests. In every instance the ablest and honestest men should be elected: men who will dispense equal justice to all taxpayers. We lay it down, therefore, as a self-evident principle that they who introduce creed issues into such contests are the worst enemies of good and economical government.

In most municipalities there were no such issues, but we regret to have to record that in some places this has been the case, with the very natural result that much ill-feeling has been generated.

In our own city of London there was scarcely room for an intelligent choice between the two candidates for the mayoralty. Mr. Essery, who has been elected, was avowedly the nominee of the P. P. A., while his opponent, Mr. Taylor, holds very similar views, having been for some time the candidate of the pseudo Equal Righters, a society now defunct, but which is succeeded by the P. P. A. on about the same lines. London has had of late years a spasm of bigotry from which it seems scarcely to have recovered yet. We are confident, however, that the time will come when they who have made themselves conspicuous in furthering the P. P. A. movement will wish they had not done so, and will endeavor, perhaps unsuccessfully, to make the public believe that they were always liberal-minded men.

In Brantford the whole election was conducted on the P. P. A. issue. There is in that city a single Catholic policeman, it appears, among the employees of the council, and the Protestant majority are so magnanimous that the whole civic election was made to turn upon the question of retaining that policeman in his position, or of dismissing him in accordance with P. P. A. principles. On this issue the whole city was agitated, with the result that the mayor and council are all P. P. A. men. So be it. We do not believe that a respectable gentleman will suffer very greatly by the loss of an indifferent position under such masters, should it be their will to deprive him of it. No doubt he will readily find another occupation. But we have of late heard so much of the horrible fate to which the meek Orangemen of Ulster would be subjected by the tyrannical and ungenerous Catholic majority in Ireland if Home Rule were passed, that we were somewhat curious, and there is a grim satisfaction in our knowing the kind of generosity and fairness which is to be expected from a decisive Protestant majority. The Brantford and London elections throw a satisfactory light on the subject, and give point to the earnest appeals which have been made to the Catholics of the Dominion to leave their co-religionists of Manitoba to the tender mercy of the predominant majority there who have already manifested their nobleness of character by legislating to the effect that any Catholic who presumes to educate his children in the Catholic faith must be punished by being compelled to contribute to the education of the children of his Protestant neighbors.

We are told in special despatches to the Mail that in Waterloo and Berlin the candidates elected to the mayoralty are P. P. A. men; and in the latter town all the candidates for the council supported by the P. P. A. were elected except one. Like Brantford, both these towns are most decidedly Protestant, the Catholics constituting but a small minority of the population. There is no more reason for a special combination against Catholics in these places than there is in Brantford; yet it appears that there is an inherent spirit of bigotry which is strong in a very large proportion of our Protestant fellow-citizens. The Mail endeavors

to make it appear that this bigotry is even more widespread than it really is. We are assured by that journal that the new Mayors, Stewart of Hamilton, and Kennedy of Toronto, were also both elected by the P. P. A. vote. In the case of Mayor Kennedy, we have no good reason to suppose that he is affiliated with that organization of bigotry, though undoubtedly the P. P. A. contributed towards swelling his large majority through hostility to his opponent, Mr. Fleming, the late mayor. In Hamilton, Mr. Stewart repudiates the idea that he has been elected as hostile to Catholics, though we admit that appearances are the other way.

We must, then, face the fact that there is in existence in Ontario a powerful organization, bound by oath to drive Catholics, if possible, from all public positions. The injustice of this is well understood by the conspirators, but they only delight in inflicting injustice upon Catholics.

We are satisfied, on the other hand, that Catholics are well able to defend themselves in the general melee, though there are localities in which they must expect to suffer for a while from political ostracism.

We are happy to place on record our conviction that there are many Protestants who will not join in this crusade of bigotry, and that, like all similar agitations, the present one will be finally overwhelmed by the good sense of the people.

The recent contest strengthens our conviction in this matter. Though in some places P. P. Aism has triumphed, it is chiefly in places where the iniquity of that association is not fully appreciated as yet. But where it becomes known it creates only disgust. An example of this state of things may be seen in Windsor the town from which it was recently boasted that it was the first in Ontario to introduce American Know Nothingism into Canada.

The Catholics of Windsor number only 28.6 per cent of the population, and at the elections of 1893 P. P. Aism was an important factor, though it did not work as openly as afterwards, when it imagined itself to be strong. But as the elections of 1894 approached, the citizens—especially the Protestant citizens—determined to crush the head of the snake in the grass, and a citizens' ticket was enthusiastically nominated for the Mayoralty and Council, in open defiance of the P. P. A. conspiracy. On this citizens' ticket there was a fair proportion of Catholic names, and, to the credit of the Protestants of Windsor it is to be recorded that of twelve candidates on the ticket, eleven were elected, with two P. P. A. men in the new council. These two, it is understood, would not have been elected except for a mistake. The thirteenth candidate of the citizens' ticket declined to run, and at the voters had each three votes, the third vote of supporters of the citizens' ticket was usually given to one or other of the P. P. A. candidates, with the result that two of the latter were elected, and one citizens' candidate defeated. Thus P. P. Aism is turned out of its very cradle.

The result is encouraging, as it shows that the society is not so strong among the Protestants of the Province as it proclaims itself to be, and we are satisfied that it will soon wear itself out, as all such organizations have done in the past. However, as long as it may raise its ugly head and put forth its fangs it must be resolutely fought. Our Catholic readers will understand that in fighting it liberal Protestants are not to be confounded with P. P. A. bigots, nor to be held accountable for the doings of the latter.

EDITORIAL NOTES.

THE P. P. A. has developed some curious specimens of humanity. A paper called the Plaindealer, published in Owen Sound, made up in part of boiler-plate matter and "blacksmith" type-setting, and supposed to be an organ of the conspirators, commences an editorial in this fashion:

An apostle of Hate must have made a long sojourn in Owen Sound—in fact, must have an industrious superintendent representing him here right along, if we may judge from the spirit of hatred manifested between citizens of the town. We noticed the terrible feeling shortly after our first newspaper experience here, and it struck us as being something horrible—even to contemplate.

And on its first page heads off another article in the following style:

Rome has held the balance of power for her own purposes—So-called Protestants playing into the hands of Jesuits by prattling of "no Creed" nonsense, which means subservience to Romish Church in practical politics.

The editor, who, by the way, in true P. P. A. fashion, is ashamed or afraid to put his name on the sheet, is one of those creatures who would stand on a house top waving the flag of civil and religious liberty and equal rights to

appear that this bigotry is widespread than it really is. It is assured by that journal *Plainsdealer* man and his P. P. A. contemporaries will declare that Oliver Mowat must go because he has the law fixed in such a Jesuitical fashion that an elector must place a cross on his ballot paper.

Mr. HOWARD MORTIMER, a student of Princeton (Presbyterian) Theological College, applied recently to Father Young, the well-known Paulist, to become a Catholic and a member of the Paulist order. Mr. Mortimer had studied the Catholic faith carefully for some time, and had come to the conclusion, after deep thought, that it was his duty to become a Catholic. He also stated that another student of the college is desirous of following his example. Father Young is himself a graduate of Princeton, having been a member of the class of 1848.

A LETTER was received by Mayor Hopper, of Eau Claire, Wis., threatening to inflict upon him the fate of Mayor Harrison, of Chicago, unless he dismissed a policeman named Ryan, the only Catholic member of the force. The letter was signed A. P. A. Mayor Hopper, instead of yielding to the threat, published the letter in a local paper, adding: "My life is ready at any time to be sacrificed to a principle which underlies American institutions; but when he or any of his associates in villainy shoot, they must shoot for blood, or their society will lose a devotee whose apparent object is his own personal aggrandizement regardless of principles." Mayor Hopper's resolute adherence to duty in the face of such threats of violence deserves the highest praise, though it can scarcely be believed that the coward who made the threat would have the courage to attempt to carry out his project.

CANON BURCHES, who had charge of the Quebec educational exhibit at the World's Fair, has been recently making a visit to the centres of French-Canadian population in the New England States; and a recent issue of the *Montreal Star* gives the result of his observations on their exact status there. From these observations and other reliable sources we learn that the French-Canadians are daily gaining ground throughout New England; and the Americans recognize the fact most readily, being in no way jealous thereof, as they find them to be peaceable and law-abiding citizens. These Canadians are also thoroughly in earnest to give their children a good Catholic education; and though the parochial schools are not State aided, they are flourishing everywhere. Recently the two cities of Worcester and Woonsocket each elected two French-Canadian aldermen, and the last-named chose in addition a French-Canadian mayor by a majority of nearly 600 votes, though the Canadian population is only about one-half that of the city. The mayor is Mr. Abram Pothier, a young man of talent who is universally respected.

The Philadelphia *Record*, published in the home of Quakerism, should be a good authority on recent changes in the manners of the Quakers. It states that peculiarities of dress and language have now been almost entirely abandoned, and music is being cultivated, though it was formerly considered as a vain and sinful amusement. Recent observations of the manners of this remarkable people in Pennsylvania have shown that though the Quakers of today practice the most popular hymns, such as "Nearer my God to Thee," etc., there is a notable lack of harmony when these hymns are sung, so that the singing is not enjoyable by lovers of music. It is suggested as an explanation of this fact, that the taboing of music among them for over two hundred years has caused that the organs necessary to the production of the beauties of this long unused art are to a great extent lacking in the present generation of Quakers, through the far-reaching laws of heredity.

The *Mission Record* of the Church of Scotland has a bitter item against the unfraternal conduct of the Baptists in Central Africa, whom it accuses of a violation of "missionary comity" inasmuch as Mr. Booth, who conducts the Baptist missionary work in that quarter, has established a Baptist Industrial Mission at Blantyre, where the Scotch Presbyterians have a mission, and are tempting the trained boys from the Church of Scotland's mission schools. They succeeded in coaxing away six trained pupils of the

all, and then step down and vote against a man if he happened to wear a Roman nose. We may soon expect the *Plainsdealer* man and his P. P. A. contemporaries will declare that Oliver Mowat must go because he has the law fixed in such a Jesuitical fashion that an elector must place a cross on his ballot paper.

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Presbyterian mission, and baptized them by immersion. The *Mission Record* thinks they should have left the Presbyterian mission alone, and applied themselves to the work of converting "the millions of Africa untouched by any Christian mission." Should it not be borne in mind that the Baptists unchurch the Presbyterians, maintaining that baptism after the Presbyterian fashion is null and void? Comity may be violated; but the Baptists do not believe in comity with Churches which neglect what they regard as an important and necessary ordinance of Christ.

MALICIOUS LITERATURE.

DEAR REVEREND FATHER: I would like your opinion, or rather advice, as to how a Christian ought to pursue when blasphemous literature is regularly sent to him from the publishers, evidently having been subscribed for by some well-meaning but ignorant Protestant friend. This has been our experience for the year now drawing to a close. A magazine under the direction of an ex-priest has come to my sister and me every month beginning with January last. We are converts to the most holy faith, having left the New Church (Swedenborgian) two years ago last June. Even were it possible to shake our faith, which God forbid, that style of literature would be particularly obnoxious to us. As it is, the mere sight of it is distressing. Now I will tell you what we did, and will you tell us what to do in future should the persecution continue. When the first number came we read it with such feelings of furious indignation as soon as we promptly to our knees to beg the grace of contrition that we might seek divine forgiveness. The next month we decided after consultation to take it from the office, for it might do harm falling into the hands of some who might be influenced, and we did not write telling them to stop for the same reason. "This copy would be sent some where and if it came here it should do no harm." My sister glanced through one or two more numbers and finding the same fanatical and malevolent spirit running through all, followed my example and ceased to look at them at all. But every number since we have torn in strips and burned the moment it came into the house. I wrote to the editor: "I wrote a most earnest appeal and told him frankly what I should do with the magazine if it continued to come. How desperately Satan is working! He seems to feel his time is short when the whole world prays, 'Thy Kingdom come.'" But he makes the most of the traditional prejudice born of the hate which burned in Luther's breast against our Holy Mother Church. How incomprehensible that one bad man should have such power as his, to whip up due the vast number of sects existing today under the name of Protestant! And such good people, too, as many of them are, full of love to God and man, have known many instances where they live in the Divine presence. But these do not fight Holy Church. They believe in a universal Church, visible and spiritual, and they love all of whatever name.

But this is too long. I trust you will find time to read it, for though I am unknown to you, you are one of our most valued correspondents. We read your paper every week, when it comes to us from the good father in Washington, who received us into the Church, my sister and self—and we have been delighted in your manner of dealing with Ingersoll in your "Notes" and a later book.

I remain very sincerely,

We print the above letter to show the annoyances to which many Catholics are subjected, and we omit place and name lest the writer might be subject to still greater annoyance. The people who get out this low, malicious, lying literature are inspired by the devil and by greed. There are a few poor, unfortunate, renegade, fallen priests tramping about the country who have been disciplined for their bad lives, and who, wanting the grace of repentance, think they can take revenge on the Church by permitting themselves to be used by the A. P. A. and other similar conspirators against good order, peace and Christian charity, as the showman used to do in theatrical circles in connection with the management of Miss Marie Wainwright, was a near relative of the young man, who is both good looking and intelligent.

Mr. Mortimer, having made up his mind that he could never preach the doctrines of Presbyterianism with satisfaction to himself, went yesterday to the house of the Paulist Fathers, in Fifty-ninth street, near the corner of Ninth avenue, and asked to see one of the members of the order.

Father Young, who is himself a graduate of Princeton College's academic department, having been a member of the class of '48, happened to be present and went into the ante-room to see what the young man wanted. Without any preliminary conversation beyond telling him he was and mentioning his connection with the Princeton Theological Seminary, Mr. Mortimer plunged into the subject he had on his mind and poured out all his hopes and misgivings into the ear of the good Paulist Father, who could not fail to note the young man's earnestness of purpose.

HE WAS NOT ALONE IN HIS DESIRE. Young Mortimer said that he was not alone in his desire to embrace the Catholic faith, as his friend, Carl Nicolohm, also a student in the Princeton Theological Seminary, was as anxious as he to be admitted to the Paulist order.

The would-be neophyte to Catholicism did not explain his motives in desiring to make the change, nor did he go into the subject of how he first began to suspect that his mind and undertaking would never be satisfied if he persisted in his intent of becoming a Protestant minister. Of one thing he was quite certain, and that was that as little time as possible should be lost before he was permitted to enter the order and enter upon a new life, which he felt sure would bring him peace and contentment.

I called at the home of the Paulist Fathers last evening, and I sent my card to Father Young, who was very much astonished when he learned the object of my call.

"I cannot understand how the *Record* learned of Mr. Mortimer's intention so quickly," he said. "It was

many thus, and in this way alone can we account for many conversions to the faith. The heart of Saul of Tarsus was right or there never would have been a St. Paul.

Now as to what to do with the vile trash that come to your address. Tell the postmaster to order it discontinued, otherwise you may have to pay for it. When you made kindling of the copies you received you put them to the best use they could be put to. In place of them take the *Ave Maria*, a weekly, and the *Catholic World*, a monthly magazine, and you will have delightful, edifying and instructive reading.

You should thank God for the grace of conversion, and as a thanksgiving to Him, pray that He may lead others into His Holy Church.—Philadelphia Catholic Times.

DEATH OF BISHOP MCNIERNY.
Suddenly Called.—Brief Sketch of His Life

The Right Rev. Francis McNierny, Bishop of Albany, died at 8:30 o'clock Tuesday night at his episcopal residence in Albany from pneumonia. A week ago Saturday he was in his usual health when he ordained seventy-five students at the Troy Seminary, and when on the Sunday following he ordained another class to the prebenediction at the cathedral. He celebrated Pontifical High Mass at the cathedral, Albany, on Christmas, and on the afternoon of that day was taken with the illness which ended in his death.

The Bishop received the sacraments and the last rites of the Church at 5 o'clock in the afternoon from Vicar-General Burke.

Bishop McNierny was born in New York City April 25, 1828, and was sixty-five years of age. He received his early education at private schools in the metropolis, and afterwards went to Montreal, where he completed his clerical education and entered the Seminary of St. Sulpice for the study of theology and philosophy. He was ordained priest in St. Patrick's Cathedral, New York, August 17, 1854, and was appointed private secretary to Archbishop McCloskey. In 1871 he was appointed Titular Bishop of Rhensina and Coadjutor Bishop of Albany and was consecrated in St. Patrick's Cathedral, New York City, on April 21 of the same year. February 19, 1874, he was made Administrator of the Diocese of Albany, and on October 12, 1877, he took the episcopal chair as Bishop of Albany by the right of succession. He was appointed a Rector of the University at the last session of the Legislature.

Crowds surrounded the episcopal residence until a late hour at night mourning the death of their beloved Bishop.

DRAWN TO CATHOLICISM.
Student of Princeton Seminary Turns to the Paulist Fathers.

Another instance of a student in a Protestant theological seminary becoming imbued and tormented with doubts as to the faith to the tenets of which he has devoted much time and study, and turning to the Catholic religion for guidance and comfort, has cropped out, says the *New York Herald*.

The student in question is a member of the Princeton Theological Seminary, at Princeton, N. J. His name is Howard Mortimer, and he was admitted to the Princeton Theological Seminary last year. The late Francis Mortimer, well known in theatrical circles in connection with the management of Miss Marie Wainwright, was a near relative of the young man, who is both good looking and intelligent.

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"I cannot understand how the *Record* learned of Mr. Mortimer's intention so quickly," he said. "It was

only a few hours ago that he called here and talked with me on the subject that you mention. It is true that he spoke of a friend and fellow student who wanted to take this step with him, but I am quite sure that he did not mention his name.

MUST MOVE SLOWLY.

"It would be premature to say that these young men, or even Mr. Mortimer, have been received into our order. That could not be done so quickly. Of course I must know more about him and ascertain if he has a proper understanding of the Catholic religion. If we find that Mr. Mortimer and his friend have given the subject proper study and are otherwise fitted for our order that may come later.

"I recall now that Mr. Mortimer did say that he would like to have it over with as soon as possible, and spoke about being baptized into the faith on Christmas Day. There is, however, no public ceremony attendant upon their being received by us. The principal part of the exercises consists in the reading of the confession of faith by the candidate."

Father Young, in answer to a question, told me that as far as he had been able to observe rather more Presbyterians turned toward the Catholic faith than the members of any other Protestant denomination. He added that from what Mr. Mortimer had said during his call that he intended to come again during the week and might bring his friend with him.

Nicolohm's father is said to have filled an editorial position on a Chicago daily.

SHOOK POPE LEO'S HAND.
Chauncey Depew Gives Further Particulars Concerning His Visit.

Since his arrival in New York Mr. Depew has given more particulars of his interview with the Holy Father.

"When you think," said he, "of the fact that the Pope is the keeper, as it were, of the consciences of 250,000,000 human beings, of something like one-fourth of the whole population of the globe; when you remember the 2,000 years of history that lie back of the Church of Rome; when you see before you the essence of this condensed or concentrated into one man, and surrounded by all the pomp and circumstance—the thousand evidences of his importance—you will find, I am sure, even the most ordinary man a very impressive figure. But I do not think the Pope is an ordinary man. He impressed me, on the contrary, as a very extraordinary man, a man of the most unusual intellectuality."

AT THE VATICAN.

He thus describes his interview with Pope Leo:

"I was accompanied to the Vatican by the Bishop of Northern New York, (probably Bishop Gabrieli). I wanted to see the Pope because I regard him as more progressive and more in touch with the spirit of various countries, and especially the United States, than any of his predecessors. When I first presented my letters of introduction I was informed that the Pope could give no audience to laymen, but the Pope next day sent to say that he would receive me in private. During the half hour I waited His Holiness sent out a Monsignor to entertain me. He was a charming man. He was up in art, archeology, literature and politics, and the time flew rapidly. An attendant said that I would be admitted in a few minutes.

"I asked what the ceremony of introduction would be. The Monsignor said that the universal rule was for those presented to fall on their knee and kiss the Papal ring on the Pope's hand, but that as my appointment for an interview was unusual, and I was a Protestant, the Pope had directed that the ceremony should be precisely the same as if I were having a private interview with the President of the United States.

THEY SHOOK HANDS.

"As I entered the audience-room the Pope rose, came half-way across the room, shook me cordially by the hand, requested me to be seated and resumed the Papal chair. He is certainly as vigorous as Gladstone, who is nine months his junior. He had been in continuous audience from 8 in the morning until then, which was nearly 1, hearing appeals from all parts of the world. I was told by one of the delegates that day that the Pope had taken a paper the delegate had started to read and read it without glasses. His eyes were brilliant and expressive, and he spoke in a voice whose modulations indicated his feelings.

"In a few minutes we were in the midst of an earnest and instructive discussion of property and its rights, and the duties of capital and labor, employers and employes. When I told him of America and the opportunities it gave to men to rise and alluded to the encyclical letter on the subject of the rights of property there came a splendid exhibition of the 'old man eloquent.' The Pope pressed to the front of the chair, grasping the arms, and presented the appearance and vivacity of a man of fifty instead of eighty-five. He spoke for nearly ten minutes, and in clearness, directness, force and fervor it was one of the most glowing and impressive utterances to which I ever listened. A statement of its meaning does not do it justice, but in substance it was this:

DISCUSSED THE ENCYCLICAL.

"He said that in his encyclical he had merely laid down anew what had always been the doctrine of the Church, but which needed to be stated again because of the labor troubles, which were growing more acute everywhere. The possession of wealth imposed obligations. The rich man failed in the

administration of a trust who did not recognize these obligations, and the poor man should recognize in a reciprocal spirit those who discharged the duties of wealth. Employers should treat employes so that the employe would be bound in honor and affection to do his best for his employer. Society was a failure, and the Church fell short of its mission unless there was the fullest exercise and the most unquestioning submission to the fatherhood of God and the brotherhood of man.

"He is very spare and thin. His face is keen as well as highly intellectual. He has brilliant and expressive eyes, and a voice whose modulation as he talks indicates his feelings."

PROPOSED PROTESTANT ROSARY.

Dr. Boynton, in the *Congregationalist*, recognizes the true meaning of the Rosary among Catholics when he says: "The rosary is one of those aids to devotion which for nearly or quite one thousand years has been relied on by the laity as helps to their devotion. The beads, strung by tens, and counted off to mark so many repetitions of the *Ave*, could hardly fall among the truly devout to lift the thoughts up to at least the blessed among women and to the cause of her peculiar honor in her relation to the Son of God."

This is certainly a Rosemead view for a Protestant, but he does not understand the full meaning of the Rosary. He does not appear to know, as he does not speak of the fifteen subjects of meditation which are associated with the fifteen decades that constitute the Rosary. Take for instance five of these subjects, the five allotted to Tuesdays, Thursdays and Saturdays, of the week. They are called the sorrowful mysteries, and are as follows: The agony in the garden, the scourging at the pillar, the crowing with thorns, the carrying of the cross and the death on the cross.

What subjects could be better adapted to excite our devotion and love for our Divine Redeemer or inspire us with a devout and prayerful mood?

Every Catholic who says his beads intelligently and properly meditates on them and the other great mysteries of our redemption allotted to each decade of the Rosary.

When well understood there is no more beautiful and attractive devotion in the Church. It has the advantage also of being common to the learned and the unlearned. It is a book of prayer and meditation which every one can read.

Dr. Boynton asks: What may a Protestant have to take the place of the rosary?

Why should he have anything to take its place? Why not adopt it and use it as Catholics do? It is easily learned—only three prayers and the lesser dogology, that is, the Apostles' Creed, the Our Father, the Hail Mary and the Glory be to the Father; but associated with these are the fifteen mysteries of redemption—subjects of meditation that may occupy the mind, heart and soul for all eternity.

The doctor asks again: "What form of sacred words which shall have more than the same uplifting power over the thoughts? What repetitions, not of the same words so many times, but of varied sentences, each of which shall have the power to induce some holier purpose or some renewal of trust in God?"

What can have a greater uplifting power over our thoughts than to let them dwell on the great and mysterious facts related to our redemption? On the birth of Christ, His humiliations, sufferings, death and final glorious triumph? Than these nothing can be more conducive to elevation of thought. They are the subject-matter of the whole New Testament. The Rosary is the New Testament in compend.

In place of the Rosary the doctor suggests a list of texts from the Scriptures for morning and evening adapted to each day in the year, making in all 730 texts to be learned by heart. How few in this busy life can accomplish this formidable task? How few could draw on this great storehouse of wealth without reference to book?

On the other hand, how easy to learn the Rosary? A boy who knows his morning and evening prayers can learn it in half an hour; and in a few days he can learn to associate properly the mysteries with it. These his young mind may not fully grasp, but as he grows and his mind expands they open up to his vision an inexhaustible field of thought and holy speculation. On recurring to them again and again he ever finds new evidences of the goodness and greatness of God, his Creator, Father and Redeemer. With these mysteries well in his mind he is never wanting for solemn and sublime subjects of thought, be he a poor Richard or an Augustin.

It is a good sign to see our fellow wayfarers recognizing the need of something in the nature of the Rosary. The hungry hearts yearn for something they have not, as the hungry, sleeping child frets for its mother's breast. Only those of them who have entered into the Church know the joy of awaking and plenty of food of heart.—Philadelphia Catholic Times.

Benziger's Catholic Home Annual—1894.

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail, 5 cents, in stamps or scrip. Address, Thomas Coffey, Catholic Record Office, London, Ont.

DIocese of London.
STRAFORD.

The organ recital and sacred concert given in St. Joseph's church on New Year's evening was a grand success in every sense of the term. The power and exquisite tone of the new organ were well displayed by Dr. Verriest, who presided, and by the choir, "Lauda Sion" and "O Gloria Domini," both by Lambiotti, were given with a vim but at the same time with a correctness and proper attention to shading which would satisfy the most critical. Miss K. Carlin surpassed herself in the rendering of Millard's *Te Deum*; her pure, sweet voice being displayed to great advantage. "One Sweetly Solenn Thought" was sung with great expression by Miss E. Heffernan of Temple. This young lady has a fine mezzo-soprano voice of great sweetness. Mr. J. Kennedy's rich, powerful baritone was heard in "East Thy Bread upon the Waters"; while Mr. A. Goetz sang very acceptably "The Mass of Pasi." A trio by Misses K. Gallagher and K. Carlin and Mr. J. Kennedy was very well rendered.

Between the two parts of the programme a lecture on Sacred Music was given by Rev. Father Kretz of the Carmelite Monastery of Niagara Falls, which was a delightful treat to the large audience. He began by praising a graceful tribute to the excellence of the organ and stated the purpose for which it was placed in the church, not to inspire by its own gratification, but to enhance the feelings of God and to fill the mind and heart with religious emotion. He went on to say that music is the language of the heart, the feelings of which can better be expressed by song than by mere words, by the music of the voice rather than by what we say. He maintained that the human voice is the most perfect musical instrument and spoke of the mysterious influence it has even on uncivilized man. There is no one but has felt himself attracted or subdued by the tones of a song. The harmony of nature is perfect and redounds to the greater glory of God. In social life this harmony should also exist, for as in music it is necessary that notes of different degrees of pitch be harmonious, so in human society it is necessary that men be of different individual characteristics and pursuits in order to have social harmony. Music and religion have been wedded in the worship of God as far back as history takes us. Religion is the deepest foundation of the soul, and the reason that signifies the feeling of a prominent place in divine service is because music can best express this emotion. The Christians of the early Church sang in the Catacombs, and from those days to the present the Church has been the guardian of music. He pointed out that the greatest composers were Catholics and their grandest compositions were Masses and oratorios, because nothing could inspire them so much as religious emotion. He extended his benediction to the choir and only with the music of their voices but to offer Him also what might be called the music of the heart, prayer, its position of praise and thanksgiving.

On Sunday, New Year's Eve, before High Mass took place the solemn blessing of the organ. A procession of sixteen high girls beautifully dressed in white, preceded by a handsome banner and followed by as many little boys, moved down the main aisle singing a hymn to St. Cecilia, the patroness of music. They were followed by the reverend clergy and twelve gentlemen, the latter of whom were to act as sponsors in the baptizing of the new organ. It was called Catherine Margaret, after Misses Catherine and Maggie Dolan, who were the winners in the contest of selling tickets for the concert.

During the following week, beginning on Tuesday evening and ending on Sunday, Rev. Father Kretz preached a retreat for the benefit of the people at the parish which concluded in crowds. It is thought that with but very few exceptions all approached the sacraments.

NATZ.

DIocese of Pontiac.
PRESBYTERIAN.

Rev. Father Marion, the popular parish priest of Douglas, was presented on New Year's morning with a beautiful and costly gift by the ladies of his parish. The presentation was accompanied with an address, which was read by Mrs. John McEachen.

ADDRESS.

Rev. and Dear Father: Mission—On this happy New Year's day, we, your loving children in Christ, beg leave to express our esteem and deep respect for the past year and for nearly thirteen years you have labored amongst us, and during that time we had ample opportunity to learn and appreciate your many good and noble qualities. There are few indeed amongst us who are not debtors in some way to your kindness, forethought and zeal, and those who are not rejoiced to have this opportunity to give expression to their sentiments of respect and regard for you.

The duties and responsibilities which weigh on a priest are not light. But apart from the work proper of the ministry, there is a large field open to the personal zeal and talent of every priest. We, your spiritual children, gratefully and gladly acknowledge what we owe to your great personal abilities, exerted so successfully in our interest; and while recognizing all the sacrifices you have made to attend to our spiritual wants, we cannot pass over in silence all you have done, both in public and private, for our temporal prosperity and for the honor and good name of this parish.

No one would recognize in this compact and flourishing parish the poor and scattered mission of a dozen years ago. The change has indeed been marvelous. Our splendid church in which we love to congregate, the beautiful cemetery in which our dead repose, the good and noble charity laid out and tastefully kept—all these fruits of your energy and zeal speak louder than words in your praise.

Be pleased then, again, dear Father, to accept the sincere expression of our esteem and respect, and as a token of this and also as a souvenir of this happy occasion we present you with this gift, hoping that it may spare you many years to enjoy its use, and in conclusion we sum up all our good desires in one word by wishing you a very happy New Year.

Signed in behalf of the society of the Living Rosary,

MRS. JOHN McEACHEN,
MRS. MICHAEL BRENNAN,
MRS. STEPHEN WIELAN.

Rev. Father Marion, after thanking the ladies of his parish, for their useful and costly present, said that it was a genuine surprise as he had not the slightest inclination that he would be the happy recipient of so costly a gift, on this first joyful day of the New Year. It appeared to him as if the parish was desirous of overwhelming him with kindness. He said it was only a few months since he received from the good and generous people of this parish an election to the office of pastor. He then thanked them for their devotion, attachment, gratitude and for the kind sentiments and good wishes expressed in their beautiful address. He was convinced that it was their reverence and esteem of the exalted office to which he was raised, rather than any personal virtues of his own, which caused them to lavish upon him so much kindness. He then wished them all a very happy New Year.

An authentic copy of the Ritual of the P. P. A. will be sent to any address on receipt of 5 cents in stamps or scrip. Address, Thomas Coffey, Catholic Record Office, London, Ont.

THE PROTESTANT PROPAGANDA IN ITALY.

It may seem at first sight inexplicable that Italy should have been selected amongst all European countries as the scene of the most persevering and costly efforts at proselytism on the part of the various denominations of English Protestants. It is a fact acknowledged by all the more enlightened Anglican clergy, that the Italians, when they abandon their own Church, as is unfortunately too often the case, do not do so in order to adopt alien forms of religion, but to shake off altogether the bondage of Christian dogma, and most frequently of Christian morality. The last thing they think of in joining the ranks of anti-clericalism at home, is shackling their freedom of thought and action by adopting the formula of any imported creed. Pious Italians, on the other hand, like good Catholics all the world over, are absolutely immovable in their own convictions, and are especially unlikely to find any counter-attraction in the old formalism of English worship. The attitude of mind required for the acceptance of a foreign Sovereign as Head of the Church is impossible to the Italian mind, which is equally incapable of adopting the doctrines of the Reformation refracted through the many faceted prism of British dissent. Under these circumstances we can only explain the eagerness of the Protestant denominations in undertaking so hopeless a task, as due to hostility to the Papacy, inspiring a desire to lead a revolt against authority in the country in which it has its seat. The conversion of Italians would thus be regarded as a special triumph, as a proof that the Church was losing ground where it was most at home, and that the war was, so to speak, being carried into the enemy's country. If this be the correct view of the English missions in Italy, it must be said that they have egregiously failed in their object, and at the results achieved must be regarded by their supporters in this country, as affording but a poor return for the money and pains expended on them. We have before us a little book recently published in Siena by Professor Melis, giving statistics and details of their work under the title "Anatomy of Protestantism in Italy," and the painstaking and reliable analysis here given, cannot be over-encouraging to those who founded hopes of a spiritual reaction against the Papacy in its own country on the success of these various attacks on its teaching.

Among them all, there is out one in any sense indigenous to the soil, and even that draws a considerable portion of its monetary resources from foreign countries. The Waldensian Church has a somewhat unique history, as it is one of the few pre-Reformation heresies subsisting in Western Europe to the present day. It can claim at least a respectable degree of antiquity, as it has been established in the Piedmontese valleys since the twelfth century, if not longer. Some indeed ascribe its foundation to Claudius, Bishop of Turin, who separated from the Church of Rome as early as the ninth century, but the commonly received account of its origin ascribes its paternity to Valdo, a merchant of Lyons, who carried with him across the Alps in 1160 the tenets of a sect which had already made some progress in his native place. Having anticipated Luther in his design of reforming the Church and believing himself especially chosen by Providence as the instrument of the work, he began his mission by selling all his goods to form a common fund for his adherents, whom he invited to follow his example. Their original demand for a return to primitive simplicity by the abandonment of all external pomp in the services of the Church, was made in such good faith that they sent to the Pope to request his sanction for their preaching. But as is the case with all who have once cast off obedience to constituted authority, their rejection of articles of faith followed their secession from the Church on the ground of ritual, and they progressively abandoned their belief, not only in the authority of the Pope, but in Purgatory, the invocation of Saints, and other ancient dogmas, while evolving new ones tending to bring them into line with some of the Eastern sects advocating the existence of a good and evil principle in nature. The Waldenses, thus differing from the latter reformed churches in origin, history, and tenets, have no claim on their sympathy, save that of their common hostility to Rome. So strong, however, is this bond of union, that their organization is principally maintained by contributions from abroad. Travelling through England, Scotland, France, Germany, Switzerland, and America their assiduous collectors sometimes seek to enhance the prestige of their own sect by insinuations damaging to that of others. Mutual recriminations are thus occasionally caused and the agent of rival creeds finding the field of charity gloated by them in anticipation, expressed his irritation by stigmatizing them as "the Jesuits of Protestantism." They are accused, too, of fomenting discord among their competitors, and thus creating a field for themselves, founded by this cuckoo policy churches on the ruins of other churches. They are now the most numerous of the non Catholic religious bodies, and claim to number nearly 5,000 members in 9 parishes or stations, and to add to their ranks an average of some 200 converts every year. Next in importance to the Waldensian is the Free Christian, or Evangelical Church of Italy, which

grew out of scattered congregations formed about 1860 for the reading of the Bible. These bodies, some years later, constituted themselves into a church by convoking a General Assembly, and formulated in 1870 their common profession of faith. It now numbers over 2,000 votaries, with 55 stations, and is ruled according to our author, with autocratic authority by Mr. MacDougall, pastor of the Scotch Church in Florence. This community has generally been the refuge of the unfrocked priests and monks of Italy, who from various motives desire to break loose from the restrictions imposed by their vows, of whom Alessandro Gavazzi, the celebrated ex-Barnabite friar, was a typical specimen. Rome was the scene of the polemics of this impassioned, though rude and often violent orator, and here until his death in 1889, he held forth unceasingly, though to gradually diminishing audiences, on the iniquities of the Church he had left. The overtures for union made to the Waldenses by the leaders of this sect in 1886, resulted only in embittering the antagonism between them, as the latter made such hard conditions as would have involved the practical effacement of the Evangelicals.

English Methodism, though obviously unsuited to the Italian genius, was seized in 1861 with the ambition of making the Peninsula a field of missionary labor, and its central committee divided it into two districts, North and South, with headquarters respectively at Rome and Naples, with a view to the execution of this project. Beginning on a large scale, with the foundation of numerous schools and chapels, as well as an organ in the press entitled, in rivalry of the famous Jesuit periodical, "La Civiltà Evangelica," it encountered various mishaps in its undertakings. Congregations, most of them brought together originally by an appeal to interested motives, gradually fell away, and the transplanted offshoot of English Wesleyanism is now reduced to a nominal membership of about 1,500, with over 50 places of worship. One of its most shining lights is the Cavaliere Luigi Capelli, ex-non commissioned officer in the army, and founder of the so called Military Church of Rome. The idea of establishing a Protestant mission exclusively for the benefit of the Italian Army was the offspring of his fertile brain, and he can claim for it at least the merit of originality. The machinery is well adapted to the end in view, as the most important part in it is played by meeting places or clubs, where the soldiers, weary of barrack routine, can spend their evenings, alternating reading of the Bible with such purely secular pursuits as smoking, drinking wine or coffee, and playing a game of cards or dominoes. These combined inducements attract a considerable number of the class for whom they are provided, but it is generally found that their conversion is but a temporary one, and that when removed to other places and restored to former influences they relapse into all the errors they had abjured. Thus, when the 36th Infantry was in garrison in Rome, Signor Cappellini boasted of seventy converts in its ranks and an effort was made when it was transferred to Viterbo to follow up this success by the establishment there of a little conventicle for their sole convenience. Their zeal, however, had evaporated on the march, and no more than three soldiers out of seventy presented themselves at the Methodist place of worship. Even these proved to have been moved by material rather than spiritual considerations, for having asked the minister if he were authorized to treat them to a glass of wine and a cigar, and received an answer in the negative, they appeared no more, and the building had to be closed for want of a congregation. American Methodism, styled Episcopalian, gave a disfiguring example of internal dissension among its apostles in Italy, and maintains some thirty shepherds almost without flocks. Baptists and Plymouth Brothers have succeeded in little more than exhibiting to the Italians samples of the eccentricities of English Protestantism, and are, like the rival bodies, mainly subsidized and supported from abroad. The most grotesque of all the efforts at Protestantizing Italy, is that of Count Campello, ex Canon of St. Peter's, and founder of the Catholic National Church of Italy. This hybrid congregation represents the attempts to form a connecting link between Protestantism and Catholicity by retaining a travesty of the rites of the latter, with the vulgar tongue as its language, and revolt against the authority of the Papacy as its leading dogma. It boasts a newspaper, the *Labaro*, and five stations, of which the most flourishing is that of San Remo on the Riviera di Ponente. Representing an impossible ideal, it depends entirely on foreign support, and has its *raison d'être*, like all the other non Catholic organizations in Italy, in declared hostility to the See of Rome.—London Tablet.

That Pale Face.
For Nervous Prostration and Anæmia there is no medicine that will so promptly and infallibly restore vigor and strength as Scott's Emulsion.

Sole Oils.—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that Dr. THOMAS' ELECTRIC OIL, — an absolutely pure combination of six of the finest remedial oils in existence — remedies rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns, and injuries of horses and cattle.

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Mirand's Liniment for sores everywhere.

THE CATHOLIC CAUSE IN FRANCE.

However opinions may differ as to whether the latest tendencies of French foreign policy are pacific or otherwise, it is certain that from a Catholic point of view the internal state of the country is far more satisfactory than it was. A gradual change for the better has been taking place for some years past, interrupted it is true by some unfortunate incidents, such as the absurd prosecution of the Archbishop of Aix for writing a letter to the Minister of Public Worship which was held to treat so high a functionary with inadequate respect; nevertheless the state of things has been growing very much better than what it was before, during that period of religious persecution inaugurated by Gambetta with his cry "Le clericalism, viola l'ennemi!" and brought to its crisis by the atheistic zealot Jules Ferry. Those were very dark days indeed for the Catholic cause in France. Politicians in power believed that there was a strong current of public opinion against the Church, and that the policy of the "priest eaters" was the one by which popularity was to be gained. There certainly was little sympathy in the country for the persecuted clergy and the religious orders, except in the higher social ranks. The people had become violently republican, and the clergy as a class being strongly attached either to the Royal or Bonapartist cause, were regarded as political adversaries, and the whole official organization of the country, from the Cabinet down to the most insignificant clerk employed in the sub-Prefecture, was directed against them. Persecution was carried so far that signs of a reaction were soon perceived at headquarters. Even M. Jules Ferry was compelled to recognize the fact that France was still a Catholic country and that although it might like to make its parish priests miserable for a while to punish them for their political leanings, it had not the slightest intention to do without priests. Children had still to be christened, and people had to be married and buried with befitting ceremony. The Frenchwoman, moreover, had to be reckoned with. She, while her husband went to anti clerical meetings, sent her children to catechism and made elaborate preparations for their first Communion. M. Ferry long before he died is said to have regretted much of the zeal he had shown in the persecution of the Church; not because his conscience pricked him, but because his sagacity told him that he had miscalculated the resisting force of Catholicity in France, and that his anti-religious policy had gained him no staunch friends, but a multitude of irreconcilable adversaries! The threatening movement of Boulangism—so nearly crowned with success—proved among other things that the country had had more than enough of religious persecutions, and that what it desired most was internal peace. Boulangier had been shrewd enough to perceive the blunder that men of the party with which he had been associated and who gave him his chance had been making and one of the leading points in his programme was religious and civil pacification. He failed to achieve his end, but those who remained masters of the ground profited by the lesson he had given them. The last Parliament quite realized upon its election that it was the wish of the country that such burning coals as the separation of Church and State should be left untouched, except by a Radical minority without influence. Tactics were much changed or modified. Inspectors of communal schools received the hint that they were not obliged to notice every "religious emblem," even when they saw it, nor to mention in their reports that prayers were said contrary to the law, in certain schools. They were to be guided by the prevailing spirit in the locality. There are hundreds of communal schools in France, mostly girls' schools, where the crucifix still hangs against the wall and where the lessons commence with Catholic prayers. The encyclicals and letters of Leo XIII, for the guidance of French Catholics have no doubt done much to soften down certain asperities in this country. The Chamber of Deputies, elected last August and which has just opened its first session, promises to be more conciliatory to Catholic sentiments and interests than the last one. Moderate tendencies are very decidedly in the ascendant. Speaking in behalf of two hundred Republican deputies, the other day, M. Raynal said: "We desire religious peace, not religious war. Whatever our theoretical aspirations may be as regards the future, we do not believe that we are called upon in this legislature to touch the questions of the separation of Church and State. The majority of the country has not asked for it." No, and a great change must take place in public feeling before it will be asked for. On the whole, therefore, the new Parliament commences its work under circumstances far more favorable to the Catholic cause in France than those which we have had at any time since the Republic became the settled form of Government.—Liverpool Catholic Times.

The Advertising

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Hood's PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

PRaises Catholic Schools.

Mgr. Satolli, the apostolic delegate to the United States, declared himself on the subject of Catholic schools at a reception given him by the faculty and students of Gonzaga College, Washington, D. C., recently. After a graceful reference to the duty of Catholics to observe Thanksgiving Day, and to pray for the prosperity of the Republic, Mgr. Satolli said in part: "We may be sure of this, that all the Americans of whatever Church they may be members, even if of none) recognize the value of Catholic schools; they are interested in them, honor them, and wish them to continue and progress; they have learned by experience that citizens educated in those schools do not fall short in knowledge and in love of the American constitution; that they do not lag behind the most progressive of the American people; that they are endowed with steadiness of character, with constancy of right purpose; that they are just, active, charitable and generous unto sacrifice. "Such then, is the magnificent spectacle presented to America by the Catholic schools, not unlike the spectacle given by the first Christians to the whole world in the early centuries of the Church. In those days it looked as if pagans and philosophers might despise the faith and calumniate the customs and religion of the Christians, but in reality they could not conceal long their true judgment, nor hide their astonishment at the spectacle of the social and religious virtues preached by Christians. How advantageous it would have been for the public welfare if they had favored the new religion instead of persecuting it and if they had recognized and fostered harmony between Christian truth and morality on the one hand, or the other hand the spirit of social and public life. It was impossible at the time to bring about this harmony, because the civil constitution was imbued with errors and superstitions, and because it was believed, with no good reason, that ruin of the State would follow inevitably the disappearance of those superstitions. But thanks to God and glory to the men who inspired the American constitution, such a state of things as obtained in Rome is not possible here. "And I will say that whoever seriously meditates on the principles of the American constitution, whoever is acquainted with the present conditions of the American Republic, should be persuaded and agree with us that the action of the Catholic faith and morality is favorable in every way to the direction in which the constitution turns. For the more public opinion and the Government will favor the Catholic schools, more and more will the welfare of the commonwealth be advanced. The Catholic educator is the surest safeguard of the permanence throughout the centuries of the constitution and the best guide of the Republic in civil progress. From this source the constitution will gather in that assimilation so necessary for the perfect organization of that great progressive body which is the American Republic.

"That is the sincere expression of my conviction, and so to speak, the profession of my faith in this matter. Up to the present it has been inexplicable to me, and never perhaps shall I find out what was the origin of the suspicion that my views were not favorable to Catholic schools. Those who at first, or ever after, have attributed to me such an absurd opinion ought to point to some word or actions of mine to justify themselves. Had I spoken differently I should be unfaithful to my mission, ungrateful to the generous hospitality which I have enjoyed and an enjoying in America; and, moreover, I should have given the lie to my first and unchangeable opinions. Every Catholic school is a safe guardian of youth, and it is at the same time for the American youth a place of training, where they are brought up for the advantage of Church and country."

Severed.

(Mary B. O'Sullivan, in January Donahue's.)
They were part of life's fets and fetters, stranded by misfortune on the shore of charity. For fifty years they had drifted together, buffeted by waves of trouble, the children born to them wrested away, one by one, dragged down in the underflow of poverty; but through all, the tie of matrimony bound them fast, and neither cared to sever it.

They were old, very old, feeble, battered, and inert, but the divine spark of love still glowed in their failing hearts, dimly prefiguring the brighter light of eternity.

Stranded on the shore of charity, and separated by the decree of State!

Only one of these waifs of fate might hope to remain in the haven they had reached together.

The man was blind, the woman palsied; but her hands were strong enough to wipe the tears from his sightless eyes and to draw him nearer the portal, her tongue eloquent enough to say with simple pathos, "You've been a good man to me, Ned; if there's any chance, do you take it."

And so the bond was severed.

The continual succession of boils, pimples and eruptions from which many suffer, indicates an impure state of the blood. The most effective remedy is Ayer's Sarsaparilla. It expels the poison harmlessly through the natural channels, and leaves the skin clean and clear.

CATHOLIC PRESS.

Boston Pilot.
In these days, when some Catholics are so short-sighted—to use no harder word—as deliberately to choose for their children a system of education which develops the intellect and ignores the heart, it is instructive to hear a thoughtful non-Catholic estimate of what constitutes higher education. Mr. Edward W. Bok, editor of the *Ladies Home Journal*, says of the education of women: "All the higher education that will ever be acquired by women will not do her one tenth as much good as the fuller development of patience and charity for each other's faults. The kind of education which women want to-day is not so much the higher education as some good, strong doses of lower education. Before we endeavor to strengthen a mind let us first see that the heart is right." This is what the Catholic schools do.

The magistrate who imposed a nominal fine with costs on Mr. James Gleeson, a farmer of Ballymacoda, County Cork, Ireland, for having his name and address on his cart in Irish and not in English, seems to have brought about a result that he had not anticipated. As a consequence of that decision Capt. Donnellan, M. P., of Ballymore, Middleton; Sir Thomas Grattan Esmonde, M. P., of Ballynagragh, Gosny and other patriotic public citizens have had their names and addresses put on their carts in Irish characters only. Thus has a hostile judge over-reached himself, and at the same time rendered a valuable service to the Gaelic tongue.

The Existence of Evil.

Replying to the objection against belief in the essential goodness of God that evil exists here and that hell exists in the hereafter, Very Reverend Father Hewitt says: "The existence of evil may be permitted, because it is incidental to a moral order better and more perfect than any other, and can be overruled so as to become the occasion of producing a much greater good than would result from its exclusion by an act of supreme power. God is good by His essence, which is infinite and unchangeable. Evil is the corruption of a nature which has received a finite existence and goodness from God, and as finite is liable to change and capable of becoming better or worse. The contention is principally about moral evil, which alone presents any great difficulty. The source of moral evil and of all the physical evils which are its consequence, is in the abuse of free-will by rational creatures. The vindication of the goodness of God in face of the objection derived from the existence of evil will therefore terminate in this contention: that it is congruous to the goodness of God to confer the gift of free will on rational creatures, notwithstanding the evil caused by its abuse, and in view of the good springing from its right use, and from the overruling of evil to a final result which is good."

HOOD'S CURES when all other preparations fail. It possesses curative power peculiar to itself. Be sure to get Hood's Sarsaparilla. Mr. Thos. Bell, of Messrs. Scott, Bell & Co., proprietors of the Wingham Furniture Factory, writes: "For over one year I was not free one day from headache. I tried every medicine I thought would give me relief, but did not derive any benefit. I then procured a bottle of Northrop & Lyman's Vegetable Discovery, and began taking it according to directions, when I soon found the headache leaving me, and I am now completely cured."

Excels all others. DEAR SIRS.—Your Burdock Blood Bitters excels all other medicines that I ever used. I took it for biliousness and it has cured me altogether. Wm. Wright, Wallceburg, Ont.

Scraped with a Rasp. SIRS.—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Dr. Wood's Norway Pine Syrup I found the first dose gave relief, and the second bottle completely cured me. Miss A. A. Downey, Manlio, Ont.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this, is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickel's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

One of the greatest blessings to parents is Mother Graves' Worm Expellent, which effectually expels worms and gives health in a marvellous manner to the little one.

IF YOU USE SUNLIGHT YOU'RE RIGHT.

Sunlight Soap has the LARGEST SALE IN THE WORLD Because it is THE BEST IN THE WORLD And also because Those who use it Find it will do what no other Soap can do. For Laundry and Household, it is a positive comfort.

SMILON'S CURE. A DOSE OF THE GREAT CURE FOR COUGH, BRONCHITIS, ASTHMA, AND ALL AFFECTIONS OF THE THROAT AND LUNGS. Cures Consumption, Croup, Croup, Sore Throat. Sold by all Druggists on a Guarantee.

For Scrofula

"After suffering for about twenty-five years from scrofula on the legs and arms, I began to use Ayer's Sarsaparilla, and a wonderful cure was the result. Five bottles sufficed to restore me to health."—Benjamin Lopez, 37 E. Commerce St., San Antonio, Texas.

Catarrah

"My daughter was afflicted for nearly a year with catarrah. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice. Four months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's health."—Mrs. Louisa Biddle, Little Canada, Watn, Mass.

Rheumatism

"For several years, I was troubled with rheumatism, being so bad at times as to be entirely helpless. For the last two years, however, I have used Ayer's Sarsaparilla, and have not had a spell for a long time."—E. T. Harnough, Elk Run, Va.

For all blood diseases, the best remedy is

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists, Price 50¢ per bottle, 95¢ per dozen.

Cures others, will cure you.

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It is the best Hydraulic Cement FOR Abutments and Piers for Bridges, Concrete for Foundations, Cement Drain Pipes, Cisterns, Floors for Cellars and Stables, Sowers, and all Mason Work in Moist or Wet Places. ESTABLISHED BY JOHN BATTLE, Thorold, Ont.

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ASSUMPTION COLLEGE, SANDWICH, Ont.—This college embraces the Classical and Commercial courses. Terms, including all ordinary expenses, \$10 per annum. For full particulars apply to Rev. D. GIBNEY, S. J.

ST. JEROME'S COLLEGE.

BEULIN, ONT. Complete Chemical, Philosophical and Commercial Courses. And Short-hand and Typewriting. For further particulars apply to REV. THOMAS SPETZ, President.

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Ont.—in affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full classical, scientific and commercial courses, special courses for students preparing for University entrance, and for professional certificates. Terms, when paid in advance: Board and tuition, \$150 per year; hall boarders, \$25; day pupils, \$25. For full particulars apply to REV. J. R. TEEFY, President.

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Part Lot 12, broken fronts, tier of lots, Lp. Charlotteville, Co. Norfolk, 100 acres and fine buildings. . . . \$1,000. Lps 33 and 34, 21 con. Middleton, N.T. R., Co. Norfolk, 193 acres, more or less, and buildings. . . . \$2,000. Parts 27, 1 and 2, 1 Lot 26, con. 3, tp of McGillivray, fifty acres, more or less; good orchard; excellent brick house, and other buildings. . . . Cheap. E. J. Lot 6, con. 4, tp. Sauguen, Co. of Bruce, fifty acres, more or less, and buildings. . . . \$300. Apply by letter to Drawer 541, London.

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LONDON, ONTARIO, Manufacturers of Church, School and Hall FURNITURE.

Write for Illustrated Catalogue and Prices.

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London, Ontario, Can.

FIVE-MINUTE SERMONS.

Reverence for the Name of God.

The Feast of the Holy Name of Jesus, brethren, affords an opportunity for meditating upon reverence for the honor of God, especially in the person of our Blessed Saviour.

Well, brethren, let us ask if Almighty God has not set up any particular sign of reverence that we are to pay Him? What is that, among all religious practices, which He would have us do as a token of inner and outer reverence?

The name of God, and especially the name of Jesus, are set up as the divine standard before which every man will prove his reverence for God.

Brethren, you and I in future will be particularly careful to honor the sacred Name of Jesus. Are you tempted? That name is a resistless charm against assaults of flesh, world, or devil.

The Disorderly House of Commons. I have never quite understood why the House of Commons should be considered a highly orderly assembly.

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BETTER THAN RICHES.

By MARY CATHERINE CROWLEY.

"Cash! Cash! here!" cried an attendant at the stationery counter of one of New York's great shopping emporiums.

Notwithstanding the injunction, the child started off with no special attempt at haste.

Thus warned, the child skurried away, and reappeared after a very brief interval.

"Please do not blame the child," interposed the lady who had unwittingly caused the trouble.

Where was now the proud homecoming? Ellie was taken to the hospital, whither frightened Mrs. Connors was summoned.

And she was to have had a new pair that very evening.

Popular Everywhere. Beginning with a small local sale in a retail drug store, the business of Hood's Sarsaparilla has steadily increased.

How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner than a Man") to LEVER BROS., Ltd., 25 Scott Street, Toronto.

Serofa Entirely Cured. DEAR SIR—I have suffered very much from serofa and bad blood for seven years past.

Provide yourself with a bottle of Ayer's Cherry Pectoral, and so have the means at hand for contending successfully with a sudden cold.

MISSIONS TO NON-CATHOLICS.

They Are in Progress in England as Well as Here.

While the Paulist missions to non-Catholics in Michigan and Virginia are going on vigorously, a similar movement is on foot in London, Eng.

It might easily occur to some to say: "Why do the Roman Catholics come here—why do they not confine themselves to their own churches and pulpits? We don't want them here.

Hacking Cough Cured. GENTLEMEN—My little boy had a severe hacking cough, and could not sleep at night.

Wild Cherry and Hypophosphites are combined with God Liver Oil in Milburn's Emulsion, the best Lung remedy.

WILD CHERRY and HYPOPHOSPHITES are combined with God Liver Oil in Milburn's Emulsion, the best Lung remedy.

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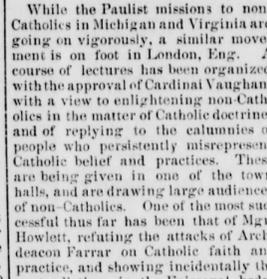
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They won't smoke any other while they can get Old Chum even if they have to beg or borrow it, for there is no other tobacco which assures that cool, mild, sweet smoke.



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D. Ritchie & Co., Manufacturers, Montreal.

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Pure Beeswax Candles.

The manufacturers have, after 24 years experience, succeeded in producing a perfectly pure moulded Beeswax Candle, which for quantities, defies competition.

Moulded Beeswax Candles. Second Quality. Made in sizes 1, 2, 3, 4, 5, 6 and 8 to the lb.

Wax Scones. Unbleached. Twelve to the lb. Fifteen to the lb.

Stearic Acid Wax Candles. Made of pure Stearic Wax only, and exceed all others in brilliancy of light.

Paraffine Wax Candles. Six to the lb.—9 inches long. Large tapers, 10 inches long.

Sansary Oil. Quality guaranteed. In comparison, Income Tax, 7 cents.

Artificial Charcoal. For Censers. Great saving of space and fuel. This charcoal is lighted at the four ends.

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Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month...

C. M. B. A.

Assessment No. 1. Assessment No. 1 of 1894 was issued on the 8th inst. It calls for the payment of five beneficiaries amounting to \$5,000.

A Fine Entertainment. Barrie Gazette, Dec. 21. Lack of space yesterday prevented a full notice of the concert in the Opera House...

Pleasant Evening at Brockville. From the Brockville Times of Jan. 6 we learn that at the regular meeting of Branch 51, C. M. B. A., held at their hall on the 11th ult., the election of officers for the ensuing year took place.

Spiritual Adviser, Rev. Dean Egan. Chancellor, Wm. O'Neill. President, Chas. McNeill. Vice-President, M. Shoney.

At the conclusion of the meeting President O'Neill addressed the members in regard to their duties in a suitable and able manner.

At the last regular meeting of Sacred Heart Church, No. 201, Toronto, the following resolution of commendation to the Rev. Father Hopkins, mayor-elect of Chicago, was moved and adopted amidst vociferous applause:

Whereas, in an association such as the Catholic Order of Foresters, whose membership is diversified—being drawn from all ranks in the community—and in which many nationalities are represented, all held together as a homogeneous body by the ties of brotherly love, of Catholicity and brotherhood; that which tends to elevate the one has an influence for good on the entire body; as in an individual, the success of the individual is his brilliant achievements, his success and his triumphs, is, in a minor way, shared by the whole family, so, in like manner, do we of the brotherhood of the C. O. F., recognize and applaud the signal victory gained by our worthy Brother Forester, John P. Hopkins, of Holy Rosary Court 131 Pallman, on Dec. 12, 1893.

Decly gratifying is Brother Hopkins' victory which is considered that the entire body of that hydra-headed monster, Ignorance, Know-nothingism and Orangeism, the A. P. A., had their entire forces arrayed against him, working in secret and in the dark like the vile vampires of the underworld, fittingly working the will and doing the behests of their chief—the Prince of Evil—whose hatred of Catholicity as the prop and pillar of civilization, and the support of priest and people, no wonder a man who has done what he has in the cause of religion and education would be missed!

They are a national triumph, the country possessed more friends than "honest Frank," as he was familiarly called. His friends were legion; enemies he had none.

His funeral took place from his late residence, No. 22, St. George's street, on Monday, Dec. 11, 1893, at 10 o'clock, at St. Gregory's church, after which the remains were placed in the vault.

The following gentlemen acted as pall-bearers: Mr. J. J. Curran, Police Magistrate Curran, Capt. D. O'Hara, Mr. J. W. Wright, Mr. D. McLaughlin, Mr. K. Ryan.

This funeral was the largest and most representative seen in Picton for a number of years.

The Judge and court officials, as well as the leading men of the town and county were in the procession, thus showing their last mark of respect to their departed friend.

His death, in the prime of life, is a distinct loss to St. Gregory's parish and the town of Picton. He was a faithful servant of God. As a citizen he was active in measures for the material and moral welfare of the town.

As a man he was upright, honest, kind and generous. His death is a great loss to the town and county.

During his long residence in Picton he gained and kept the respect of not only the Catholics but citizens all creeds.

The floral tributes were very numerous and beautiful. Among the number might be mentioned a beautiful wreath from the C. M. B. A.

The family have the sympathy of all in their sad bereavement.

MRS. FRANK LAPIER, CORUNNA.

With sentiments of deep sympathy and profound regret we ask you to chronicle the sad event of the sudden death of Mrs. Lapier, which occurred on Saturday morning, Dec. 30, after a few hours' illness.

She was a devoted wife, a good mother, a true friend, and a noble woman. Her death is a great loss to the town and county.

Her funeral took place on Monday, Jan. 1, 1894, at 10 o'clock, at St. Gregory's church, after which the remains were placed in the vault.

The following gentlemen acted as pall-bearers: Mr. J. J. Curran, Police Magistrate Curran, Capt. D. O'Hara, Mr. J. W. Wright, Mr. D. McLaughlin, Mr. K. Ryan.

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never more to rise, galled within the sea it rashly attempted to traverse.

The one in the barque in which Brother Hopkins sailed, the other his detractors.

Therefore, therefore, we take the opportunity of testifying to our regard for and our heartfelt congratulations to Brother John P. Hopkins on his elevation to the position of Mayor of Chicago, hoping that, still being a young man, many years of usefulness and honor lie before him, and that a still higher summit of greatness be reached.

We further resolved that a copy of this resolution and preamble be forwarded to Brother Hopkins, to the High Court, to the Catholic Forester, our official organ, and to the Catholic paper, and spread upon the minutes of this meeting.

Assessment System. Mutual Principle. CLAIMS PROMPTLY PAID.

Toronto, December 23, 1893. To the Provincial Provident Institution, St. Thomas, Ont.

I wish to acknowledge receipt of Cheque for \$2,000 for Beneficiary Certificate held by my late son, William J. Scully.

Thanking you for the above Institution for the promptness with which they paid my claim, I remain,

Yours sincerely, (a) JOHN SCULLY, Beneficiary.

St. Thomas, Ont., Dec. 30, 1893. Sec. the P. P. I., St. Thomas, Ont.

We have just received full payment of our claim for \$5,000 under certificates No. 180 & 181, held by the late Mrs. Mary A. Albertson.

The settlement has been so very