

A BEAR HUNT IN GEORGIA.

THE town was made livelier for a time on Wednesday afternoon last than for many months previous by the report that a bear had been seen at Mitchell's pond. Every man who could secure a horse and started for the designated spot. The bear was first discovered by Mrs. Burnett, near their residence. Word was promptly sent to Mr. Mitchell, who repaired thither, first sending for Judge Hopkins and his dogs. Arriving, he found bruin still on hand, and with some of the workmen about the mill soon had him surrounded. This kind of reception, however, did not suit his bearship, and he decided to seek other quarters. Swimming the pond, closely followed by Mr. Mitchell on horseback, he made off in the direction of Mr. Mitchell's new ground field. Shortly afterward the Judge arrived, and put the dogs on the trail. Though their first scent of a bear, they "opened" with as much delight as if on the track of a fox, and by their continued cry and the encouraging whoops from the Judge, the course of bruin was evident to all within a mile of the chase. Passing through the fields of Messrs. Mitchell and Spears, the bear made for the branch in Mr. Stripling's field, and thence proceeded in the direction of Adam's mill, crossing the mill road just beyond Mr. Blanton's. He was doubtless trying to reach Mr. Sanford's vineyard, where the pursuers would be more likely to slack their pace than almost anywhere else, but the yelping dogs and the din of human voices were too great, and he made for the next branch, which he had just reached when he was overtaken by the dogs and horsemen, and shot by the Judge, who had the only gun in the party. The result of the chase was heralded from one to another, and soon all found their way into the main road, falling in behind the horsemen and forming, perhaps, the largest funeral procession ever witnessed in these parts. Thus victorious and attended the Judge and his party marched into the city, where Bruin was eagerly inspected by the crowd, weighed, and finally rationed out. The bear was a young one, weighing only 96 pounds, and was black.—'Thomasville Southern Enterprise.'

THE CHURCH IN NORWAY.

A LETTER from Bergen, Norway, to the 'Missions Catholiques' furnishes some interesting details on the solemn dedication of the church of St. Paul, which was celebrated in that city on the 29th of last June. Even the Protestants rivalled the Catholics in zeal to give to the event the character of a national rejoicing. They flocked in crowds to the Catholic church, and in the evening they illuminated their houses and decorated their windows with flags and green boughs. All the consuls made it their duty and considered it an honor to attend the ceremonies in full costume. A stranger who might happen to be an eye-witness of this touching unanimity could not believe that he was in a city the vast majority of whose population are Protestants. Father Stub, a Barnabite, to whom the erection of the church is due, preached a sermon which profoundly moved the entire audience. Such an event, occurring in a country where Lutheran intolerance was carried so far that not more than a quarter of a century ago to become a Catholic was only an infallible preliminary step to the confiscation of one's property and to exile, is significant. In no part of Europe was heresy so completely triumphant as in the Scandinavian peninsula, and nowhere has the Government been more intolerant to the Church. Yet even there the Church has never completely lost her hold. The transfer of Norway from the dominion of Denmark to that of Sweden, at the readjustment of Europe after the fall of Napoleon brought no alleviation of their miseries to the Norwegian Catholics; for Sweden was even more intolerant than Denmark. The successors of Gustavus Wasa, who tarnished the glory of being the liberator of his country by becoming a tyrant and plunging that country into the depths of heresy, pretty thoroughly completed the work which he so unreasonably begun. His former oppressor soon followed him in the paths of error and revolted against the divine authority of the Church. The tyrannical rulers of both these countries rivalled each other to exterminate every trace of Catholicity and every successive monarch tried to improve upon the cruelties of his predecessor, but still a few remained who were unwavering in their attachment to the successor of Peter. It is, moreover, a well-known fact, that many, especially in Norway, who in appearance conformed with the doctrines of the Reformation, preserve to the present day Catholic traditions, and may be heard repeating the Catholic prayers as they were repeated by all the people over three centuries ago. It was only the absolute intolerance of the government that prevented them from returning to the true fold long ago. Now that priests are allowed to return and build churches, and that the people are so enthusiastic at the sight of ceremonies that have for so long a time been forbidden to them, we hope that these people will soon return to the fold from which their fathers were so violently torn.

THE SIGN OF THE CROSS.

LOWELL, MASS, June 28, 1876.

EDITOR OF THE PILOT.—The universality of the Catholic religion, and the attraction of the sign of the cross by which its members recognize each other throughout the world, is finely illustrated in the following occurrence: "It will be recollected that a few Sundays ago some thirty-seven Polish immigrants, men, women, and children, were landed in Boston, entirely destitute, and unable to speak English or any other than their own tongue. They had been induced to leave their homes by representations of a swindling agent that they would receive farms in Brazil; but, of course, these promises were never fulfilled. Through the kindness of a fellow-countryman, Mr. Isaigi, of Boston, himself not well off in this world's goods, they were cared

for during Sunday, and next day they were removed to the State almshouse at Tewksbury. At this institution one of the Oblate fathers from this city says Mass once a month, and Rev. Father Barber, O.M.L., has at present the spiritual care of the Catholic inmates. On his first visit to the house after the arrival of the Poles, Father Barber had prepared everything for Mass, and the usual attendants were all in their places. The Poles, however, who learned the rules of the house with some difficulty, had not answered the summons of the bell, and remained in the doorway of the building where they sleep. Of course the priest was anxious to have the poor emigrants present, but was in a quandary as to how information should be conveyed to them that Mass was about to be celebrated, as there was no one who knew their language. He communicated his trouble to the sacristan, his invaluable assistant in preparing the altar, etc., and who is a witty and ingenious Irishman, and said he was afraid the sacristan must draw one in by the collar, show him the lighted altar and vestments, and let him go to his friends and tell the news. "Leave them to me, your reverence," said the sacristan, "and I'll bring them in." Stepping then into the yard, he drew himself to his full height, and made the sign of the cross upon his breast, with a wide sweep of his hand, that left no doubt of what he was doing. The effect on the Poles, who were still standing in the distant doorway, was wonderful. They instantly ran down the steps and over to the chapel, and their delight at finding Mass going on can be imagined. The superintendent of the house, and other non-Catholics who witnessed the exhibition of the sacristan's faith in the sign of the cross, were favorably impressed, and doubtless edified by its results. Father Barber found the Poles very attentive worshippers, and says their piety is truly beautiful. One woman who lost her prayer-book was almost inconsolable until it was found. It is to be hoped that some measures may be adopted for sending these emigrants to a locality in the West where their countrymen are numerous, and where, as they are competent and willing farmers, they would be sure of employment.

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AMONG THE CHINESE.

THE Albany 'Weekly Times' quotes from the evidence taken by the Chinese Investigating Committee of the California Senate, to prove that Protestant missionary labor among the Chinese, both in China and here, is entirely thrown away. To gain information on this point the committee examined missionaries, city officials, citizens, sailors, foreign residents of China, and even Chinamen themselves. The Rev. Otis Gibson, for ten years stationed in China as a missionary, and for ten years more among the thirty thousand Chinese in San Francisco, swore that he did not believe there were more than a hundred Christians among the number in that city. His Chinese friend, Lee Ming Hown, who teaches for Mr. Gibson, and is president of the Sam-yup company, is not so sanguine, and thinks that the number of that gentleman's converts does not exceed ten or twenty. Leung Cook, president of the Tung-Ling-Chung company, numbering 40,000 members, knew but one of his countrymen who was a Christian. Captain Joy, of the British merchant marine, who has been much in China, testified that the missionaries met with no success except such as they bought. "If you pay the Chinamen," he said, "they will believe anything you desire so long as the money lasts." Mr. J. P. M. Fraser, for fifteen years in the British consular service, six years of which were spent in Canton, replied to the question, "What is your opinion of the labor of American and English missionaries in China?" in these words: "It has been anything but successful. I do not think there are any strides being made toward the advancement of Christianity. The Chinese will take any advantage they can of the free gifts of the white race, such as medicine, &c., and pretend to do such as you want so long as they are kept supplied." "That we take it is a very fair epitome of Protestant missionary history in any quarter of the globe. There was one bit of testimony supplied, however, which, says the 'Times,' was altogether exceptional. Mr. Samuel H. Cohen testified: "In travelling in the north of China I have seen a great many Catholic Chinamen. The Catholics there seem to have done more towards Christianising the Chinese than all the rest. A Catholic priest told me that their mission had converted 60,000 in two years." The latter statement, as the 'Times' observes, is based on hearsay evidence, but it is noteworthy that M. Cohen, an eye-witness to the existence of "many Catholic Chinamen," appears not to have thought it an exaggeration. What sort of Christians the priests make of these mercenary Orientals the telegrams told us the other day. Three hundred of them saw their houses burnt over their heads a few weeks ago, and many of the number lost at the same time, rather than deny their faith, not only their goods but their lives at the hands of their pagan brethren. We have settlements in China where the people have been Christians for generations, and every traveller bears testimony that they rank far above their heathen countrymen in morals and in manners. But our success in no way touches the question of the failure of "the American and English missionaries." Some day, when American dioceses begin to be more alive to the calls of the Propagation of the Faith, and a missionary spirit rewards their growing charity, there will be, please God, a better tale to tell of American missionary labor among the Chinese. At present, like most other good works on the grand scale, the Christianising of China is left to France—the country which makes Frenchmen of all nationalities which she conquers, but which fails to make colonies because of the homesickness of her children. And yet it is France that civilizes and Christianises and teaches her own speech to-day in Asia and in Africa. And doubtless none of her sons love her better than they who find courage to tear themselves from her only because they carry Him with them who is the true home of Christian souls, and whose household they live only to extend.—'Catholic Review.'