

## A GREAT INSTITUTION.

Now we are glad to see by our foreign exchanges that the Catholics are at last bestirring themselves, and preparing on a grand scale to give battle to the enemy with his own weapons. Another grand organisation, similar to that of the *Propagation of the Faith*, is already established in Paris. It is called the "Press of St. Paul" (*Imprimerie de Saint Paul*), and its object is "to work for the instauration of the Kingdom of Jesus Christ by converting the Press into an institution for the spreading of the Gospel." The founder of this great and good work is a very zealous and learned priest, Canon Schorderet, whose piety and abilities eminently qualify him for the arduous undertaking. Our Holy Father, Pius IX., in a Brief lately addressed to him, highly praises him for "his zeal and care in making the Press serve as a means for the defence of Catholic truth," and more than eighty-three Cardinals, Archbishops, and Bishops have encouraged his holy undertaking. The illustrious Archbishop of Bologna writes to him as follows:—"I would wish to see this work diffuse itself throughout the whole world; I would wish to see it hailed, encouraged, and blessed, as were the noblest and most meritorious institutions of which the Church has made use. Is it not the impious Press that poisons the minds of men from the first moment they begin to read? And must not the antidote be opposed to the poison, the remedy to the evil, and the power and loyalty of defence to the baseness of the assault?" The eminent Prelate then goes on to express his earnest desire that all good Catholics, who feel the charity of Jesus Christ, will use their influence and their means to make the holy undertaking a great success.

A committee of illustrious personages is formed to conduct the enterprise. The Honourable President is Monsignor De Segur; Viscount d'Abonville, President; Baron de Commaille, Secretary; and Viscount de Ponton d'Amencourt, Treasurer.

The "Press of St. Paul" is to extend itself throughout Europe, to establish printing offices, to supply printers and type when needed, to found Catholic journals, to give aid to all Catholic periodicals when required, to organise a system of correspondence and telegrams, and, in one word, to render all possible assistance to Catholic literature in every shape and form. Everyone sees the great advantages that must result from this holy undertaking. We trust that God will bless it as He has blessed the Association for the Propagation of the Faith, and that thus it will advance His glory and be the means of leading back many deluded children to the bosom of that Church which is the pillar and ground of truth.—*Bathurst Record*.

## THOUGHTS FOR THE CHILDREN OF MARY.

WITH thy comeliness and thy beauty set out, proceed prosperously, and reign. (Psalms xlv., 5.)

The Royal Psalmist gives us in these few words a fine description of our Blessed Lady. She "set out" in life with her own special beauty, the beauty of sinlessness. This charm was hers alone, for she alone was conceived without original sin. What a wondrous privilege this was! we love to express it in the beautiful lines so often sung to the "Heavenly Queen":

"O Virgin meek, alone of all mankind,  
In whom not God can stain or blemish find!"

Not even God Himself can find a stain, a fault, an imperfection in our dearest Mother. Thus setting out in her immaculate beauty, she "proceeded prosperously." To the original charm of sinlessness, she constantly added fresh beauties, by the acts of virtue that made her pure soul every instant fairer and brighter before God. That first beauty with which God had endowed her in the Immaculate Conception was all His own gift; she had no merit in it. But by keeping it carefully, she gained merit, and she proceeded prosperously towards God. Had she not cared to proceed thus, had she not all the time endeavoured to correspond faithfully with divine grace, her soul, all pure and radiant as it was, would have lost its beauty. But because she kept her precious treasure of holiness with care, she proceeded prosperously, gaining new perfections every hour, till she was worthy to "reign" as Queen of heaven and earth.

The children of Mary must imitate her. They, too, "set out" with souls made beautiful by the holy Sacrament of Baptism. Although this purity is not a miraculous endowment like the Immaculate Conception, still it is a wonderful beauty before God. The child that dies in baptismal innocence goes straight into heaven. What a grace, then, must this be, that makes the young soul worthy to go and live with God and His Blessed Mother, the angels and the saints, for ever? But, alas! this beautiful soul can soon lose its purity and brightness. Mary's children must take pains to keep their purity bright and unsullied, in order that, like her, they may "proceed prosperously." It is true they cannot keep from committing some faults. That was their Mother's glorious privilege. But by prayer and by avoiding bad company, they can preserve their souls from mortal sin, and also learn a horror of those serious faults into which children are constantly falling who do not love God and the Blessed Virgin. Thus proceeding prosperously, they will gradually acquire habits of virtue. Every little victory gained over their bad inclinations will add fresh lustre to their baptismal loveliness. Every good act, every prayer, will add new charms. Then there is all the beauty that comes to the soul from hearing Mass, approaching the Sacraments, and every religious duty. By and by, the Children of Mary who have thus far proceeded, will "reign" with her. Even in this world they will be conquerors; and in the Kingdom of Mary's Divine Son, they will be princes and princesses, joyously reigning with the King and Queen for evermore.—*Arc Maria*.

We, the *Jaffna Catholic Guardian*, feel great pleasure in announcing that 101 more pagans have been received into the Church. To forty-five of these, His Lordship the Bishop, administered the Sacrament of Baptism on Sunday last. The total number of converts since the establishment of the Catechumenate is 317. We trust that every true Catholic will rejoice to hear this and endeavour his best to bring about the conversion of many more.

## ITALY.

THE *Tablet's* Roman correspondence, January 27, gives some interesting items:—

"On the 19th January the new King took the oath to observe the Constitution before the senators and deputies assembled in the Parliament House in Montecitorio. On the same occasion the senators and deputies swore allegiance to the King. The Queen, the young Prince of Naples, and all the Royal visitors and envoys, were present in the diplomatic box, or gallery, where seats were arranged for the ladies. The Archduke Renier, the Prince Imperial of Germany, the heir to the Portuguese throne, and the Queen of Portugal were all close to Queen Margherita. The young Portuguese Prince, a pretty boy of fourteen years, was much admired. But the Prince Imperial of Germany, with his broad shoulders, was the prominent figure, and had the post of honour near the two Queens. The new King made a speech, which was much applauded, but which did not contain a single word in reference to God and the Church, nor did it ask, directly or indirectly, the blessing of heaven. Perhaps Humbert I., who separates himself by the numeral I from his ancestor Humbert III., the Blessed, was conscious that any appeal to Divine Providence would be out of place in the declarations of a monarch who succeeds to the usurped patrimony of the Church. King Humbert, rightly or wrongly, is believed to be less religious than his father. Signor Mancini, the present Minister of Grace and Justice, was once his teacher in international and criminal jurisprudence, and from Signor Mancini it is not likely that much reverence for the Catholic religion could be learned by the young Prince. So far as can be inferred from recent events, King Humbert will rely on the army and on the German alliance to support his throne against all Republican attacks. To keep Germany on his side he must obey the behests of Prince Bismarck, and he must adopt a policy of antagonism towards the Holy See more pronounced and severe than that adopted by his father. In this anti-Catholic policy Signor Mancini will be his willing guide.

In various cities of Italy the revolutionists have taken the opportunity of the King's death to insult the Bishops and clergy who do not at once comply with the demands of political partisans. For instance, two members of the municipality of Piacenza waited on the Bishop of that city, and asked the use of the Cathedral for a funeral service for the late King. The Bishop replied that he could not himself pontificate, but would grant the use of the cathedral provided the laws of the Church were observed. He suggested the use of the Church of S. Francesco in Piazza, as more central and better adapted for the occasion than the Cathedral. He desired them to report his remarks to the municipal council, and to return the next day to arrange everything. The members of the municipality, however, misrepresented the words of the Bishop as an absolute refusal of the Cathedral, and inserted a statement to that effect in a local journal. The consequence was a riotous assemblage of ruffians, who mobbed the Bishop, broke into his residence, and filled the town with tumult. The military had to be called out to quell the disorder. At Viterbo, Bologna, Venice, and other places, the clergy have been insulted and attacked by the mobs of revolutionists. At Parma the Bishop was assailed, the citizens were compelled to close their shops as a sign of mourning and a tricolour flag was hoisted over the episcopal residence.

## LIBERALISM.

CARDINAL DECHAMPS, the Archbishop of Mechlin, in his new work against Liberalism (using the term as it is understood in continental Europe) regards the Church in the same light as did Dr. Newman, showing forth the rights which the Church has and which he shows to be prior to those of the State. His Eminence writes:—

Liberalism, as we have seen, admits in the social order but one supreme power, namely, the power of the State. Well, it is manifestly false to say that the State is the one and supreme power. The social order comprises two other societies besides the State; and the State is not supreme over either of these. Man, by his nature and positive destiny, belongs to three societies: the domestic society, the religious society, and the civil society; in other words, the Family, the Church, and the State. Of these three societies the two last are governed by authorities that are both public and sovereign each in his own sphere. The family is older than the State; because it is the element out of which the State is formed; and it has received from its author laws with which the State cannot meddle. Its rights are natural rights and are consecrated by religion, and it has constantly and successfully upheld them against the caprices of the powerful as history abundantly proves. The Church, the religious society in which both God and man have a share, was also pre-existent to civil society, because it dates its origin from the creation of man and from the existence of the first human family. The Church's constitution, in all its successive stages, has never depended on man, because that constitution, based not alone on the relations of man with God, but also, and mainly on the relations of God with man, could never depend on aught but God, and by Divine right. Lastly, civil society, and all that is essential to it, exists by natural right; and in this sense it exists by Divine right also, because God created man to be a social being, and therefore He wills the union of families, and also the authority by which that union is established and guaranteed.

A DISTINGUISHED American lady, Mrs. George Bowler, of Cincinnati, was formally received into the Church by Mgr. Capel, in London, on the 15th December. Mrs. Bowler is the wife of the owner of the Kentucky Central Railroad, and is closely related to Mr. George H. Pendleton, and her position has been so prominent in society circles both in the Western and in the Eastern States that her accession to the Church of Rome is to be regarded as an important event. After leaving England she will make a pilgrimage, first to His Holiness the Pope, and afterward go to Egypt and the Holy Land.