

SATOLLI AT PHILADELPHIA.

Addresses the Catholic Club of That City in Its Annual Session.

PHILADELPHIA, Pa., February 15.—The Catholic Club of this city celebrated its eighteenth anniversary last night with an elaborate banquet to Monsignore Satolli. Besides the guest of honor there were present his secretary, Rev. Frederick Booker, D. D., his auditor, Monsignore Sharetti, Archdeacon Ryan, Bishop Kiame, Bishop McPaul, of Trenton; Bishop Gordon, of Jamaica; Dr. Ernest La Paole, Mr. Johns Hopkins, and many of the city's prominent men. Monsignore Satolli was the chief speaker. He said: "I need not tell you how dear to the heart of the holy father is the church in America. I need not tell you the admiration he has for this great American republic and all her institutions. His encyclical, which we have so lately received, tells plainly enough his high regard and tender affection for this country. Among the numerous institutions which meet his approval he commends especially the Catholic clubs, and it is his fervent wish that they may flourish and prosper in every city. This is his desire, because he recognizes the great importance of such organizations. The Catholic club is an organ of communication between men of varying ages and conditions of life, and between the spirit of religion and the spirit of sociability. Moreover, it facilitates, unifies, and strengthens concerted action for the common good, which should never be lacking in religious, domestic, and social life. Our Lord said to His disciples that wherever two or three are gathered together in His name, He desired to be considered as being in their midst. We might in like manner say of our holy father, Leo XIII, that he desires to be considered present in all the gatherings held by Catholic clubs. Not only should the Catholic club universally exhibit the harmony between a good Catholic and a good citizen, but it should show how one can submit with docility to the teachings of the pope and sustain at the same time with all his strength the liberties of his country."

Ireland.

MR. PECCI: I have cut an article from The Catholic, of Dublin, Ireland, which you should read. You remember the editor of this paper is a man who was at one time one of your faithful jesuits, but he found that your church was far off the track, and helps to cause us to realize the fact that your days are numbered. Your semi-paganism will not work. Your second-handed religion is causing you to be a by-word in the mouths of those who know something of the teachings of the Bible. The article is as follows:

CHRIST AT THE DEATHBED.

The following touching story of the peaceful and happy death of a converted Roman Catholic girl has been penned by the lady who witnessed it. We publish it in the form of a letter, as it has come to us, and trust that God may use it to console and comfort many others in their passage "through the valley of the shadow."

"25th November, 1894.

"My Dear Mrs. S.—The little record of God's leadings in Maria B.'s case must begin with my first crossing to Ireland in the spring of 1865, when, after my dear father's death, I accepted an invitation from Mr. R. to cross and spend a few weeks with them in Dublin. There was deep searching of heart before this step was taken, it being the first time I had definitely arranged any movement without parental counsel; yet I did ask God in it, and from that first had this word of promise given, 'the everlasting arms are underneath.' Still I felt there was something wanting, or rather something left, for the exercise of faith, so I ventured with only the 'board' (see Acts xxvii. 44) underneath. But just as I had taken my ticket for crossing came this gracious word, 'Behold, I have stretched my hand over thee,' and from that moment I felt like the dove Noah took into the ark, when such a longing filled my heart that I might be the bearer of even one green leaf to some weary soul."

"There were two places I longed to visit in Ireland—one was R—, the other the Marlborough Street Institution. My first visit was to Marlborough street, and when the little company there were gathered round me, I could not help telling them of 'the green leaf,' etc., etc. "Then you know there was the visit to R—, and my return here on August 10th. Shortly after I was asked to receive a girl from the institution in Marlborough street who wished to be sent to R—. The request was granted, and by appointment I met her on the L— platform. She met me with a frankness that rather surprised me, and at once asked if I remembered speaking to the girls in Marlborough Street Home and telling them of my desire to be the bearer of the green leaf to some weary heart. I said I did. 'Well,' she said, 'I am the one you brought it to.' "Maria's parents were Roman Catholics, and both died when she was a child. She had one brother older than herself; both were sent to a convent to be taught. From there Maria was engaged as young ladies' maid to a family in Dublin. In and from this house she

was led into 'the paths of the destroyer.' But 'God, who commanded the light to shine out of darkness, shone into her heart and gave the light of the knowledge of the glory of God in the face of Jesus Christ.' "She was about 20 years of age when she came to R—. After remaining two years in the Home she was again sent to service, and for several years earned the character of a faithful servant. But her health gave way and we gladly received her back, and had the privilege of caring for both soul and body during the few months she lingered and ripened for the Home above."

"But, whilst she ever showed tender concern for the souls in the Home, it grieved me that she declined to let her brother be sent for. The thought struck me that perhaps she was afraid he would give trouble by wishing to bring a priest to see her, and at once I asked if this was the reason. She bowed her assent. The answer was, 'O, Maria, we have trusted God with more than that. I am not afraid, only give me your consent.' She gave it, and I hastened to request his coming to see his dying sister. He came at once. As I opened the door to him his first word was, 'Is the child alive?' 'Yes, but very low.' Question—'Has she seen the priest?' Answer—'No man, save Jesus only.' 'If it is against the rules of the institution to bring a priest in, I'll carry her on my back to see one.' Thus we stood, nature and faith. In great mercy, God honored the latter, and for a time he stood trembling all over. Laying my hand on his shoulder I begged him to be seated, and then, with all the tenderness I felt welling up in my heart for him, said, 'But would you not like to see her first yourself?' 'O, yes, I must see her.' Then I said, 'You know it was for this I sent for you; but she is very low, and you are rather excited. Unless I see you calm, I feel afraid to take you up stairs.' Stooping down he began to untie his boots, and in such a softened tone said, 'You'll see how quiet I'll be.' My hand was again laid on his shoulder, and I begged him to keep his boots on, as I felt I could trust him both to walk and speak gently. We went up stairs together, after my letting the dear, dying one know of her brother's arrival, and seeking the presence of the 'brother born for adversity.' "At first, awed by the sight of his dying sister, he kept as he promised, 'quiet,' and she was able to speak a few words of tender love to him; but in a moment the old feeling got hold of him, and, in a kind of frenzy, he stood over her, and muttering something with 'Ave Maria' in it, he asked, 'why she had not seen a priest?' With strength I had not seen for weeks she raised herself up, and firmly clasping her hands said, 'I have closed with my one and only Great High Priest. He is the propitiation for my sin, and I need no other,' then lay down on her pillow, turning her face to the wall. "Again power fell that calmed him, and, having traveled from D—, he was asked to go down stairs and get some refreshments; and as I felt the end was near, I would be glad (if he wished it) to have him with me to the last. "In a short time he returned looking so calm, and took his seat by her bed side. I offered him my place, which he took, and so tenderly wiped her forehead and wet her lips from time to time. "As our hour for evening worship drew near I felt the difficulty of leaving them alone, but soon remembered all could assemble in the large corridor, the sick-room being at the farthest end. Instructions were given for this, and together we joined in singing 'There is a fountain filled with blood,' etc., read a portion of the Word (the brother using his sister's Bible), then all knelt together at the footstool. Thus the household retired, and together the brother and I watched the flickering spark. Shortly after we were left alone the dying voice broke out so sweetly in song, and sang audibly the hymn, 'I'm but a stranger here, heaven is my home,' etc. But from the time she gave her testimony and turned her face to the wall I believe she neither saw or heard a human voice. "About midnight I heard her distinctly utter the word 'No,' and bent over her, when she repeated the same word again, 'No.' 'Not the man that has to be told, but the man that told me all things that ever I did, that's the Christ.' "This was her last utterance, but she lingered with us till the following day (Sabbath), when she entered her rest in the home of many mansions, where the tree of life grows whose leaves are for the healing of the nations, and her 'leaf' shall not wither."

H. J. And now, Mr. Pecci, you may be all right in politics, but all politicians are not a success when it comes to religion, and you are one of the unsuccessful kind. It is too bad, but you might as well "acknowledge the corn." Your priests are figure-heads, and may as well as not climb out the way. —ALEPH.

Worse and Worse.

MR. PECCI:—If you will closely examine the course of a sky-rocket, you will find it ascends with a great amount of display, so that it is the cynosure of

all eyes, but by close examination you will see the course deviates from the straight line heavenward, and to grave astonishment falls to the ground, "played out," a common stick. Now, that is the Roman Catholic church to perfection. I have a cutting from the Christian Irishman which marks the course you have thus far described. You will in time reach the ground a common, worthless stick. Excuse my plain language, but it is sometimes compatible with existing circumstances. The Christian Irishman says: "It is interesting to note the growth of the Roman Catholic church to the state in which it now is. It claims to have been always the same, but history is against it. Once the Christian church was pure, but the Roman branch drifted further away with each succeeding century from that original simplicity. Its successive steps in error and assumption were taken in the following order and at the following times: Invocation of the saints, 275 A. M.; the service in Latin, 600; papal supremacy, 606; images and relics, 787; baptism of bells, 965; canonization of saints, 993; the celibacy of the priesthood, 1000; transubstantiation, 1000; sale of indulgences, 1095; use of beads in worship, 1090; the sacrifices of the mass, 1100; the confessional box, 1215; restriction of the Bible, 1546; purgatory, 1439; worship of Mary, 1563; seven sacraments, 1547; creed of Pope Pius IV, 1564; immaculate conception, 1654 papal infallibility, 1870."

What do you intend to do about it? It is too bad, but you cannot change the past, the future is the only thing you can handle. —ALEPH.

Sound Advice.

There is a great lack of co-operation on the part of patriotic people, especially in maintaining patriotic papers by subscribing for or advertising in them. An exchange speaking of this subject says:

"One obstacle in the way of procuring advertisements is, business men are afraid to advertise for fear they will be boycotted by the papists. It may be observed that Protestant business men advertise liberally in Roman Catholic papers. In our judgment such men should be boycotted, in preference to boycotting papists. We do not, as a rule, approve of boycotting, yet such stupidity should in some way be punished, and unless we work together, heart and hand, and support our patriotic journals, our cause will be lost, and our country, sooner or later, fall into the hands of our enemies." —Woman's Voice.

Burlington Route Dining Cars between Omaha and Chicago Omaha and Denver St. Louis and St. Paul St. Paul and Chicago Kansas City and Chicago are now operated on the safe plan; that is, passengers pay only for what they order. Tickets and information about Burlington Route trains and rates on application to nearest ticket agent or to J. FRANCIS, G. P. & T. A., Omaha, Neb.

What Masons Will do.

It is reported that a resolution making it a Masonic offence for a Free Mason to sell intoxicating liquors as a beverage is to be acted upon at the coming session of the Louisiana Grand Lodge. This is a step in a good direction. When liquors are used at banquets they will, hereafter, have to be furnished by those who are not members of the lodge. A later step, making it a Masonic offense for a Free Mason to drink intoxicating liquors, will also come, we trust. The church should lead in this work of temperance and moral reform. If she moves slowly, she must not object if others lead the van. —Lutheran Observer.

J. Q. A. Henry Coming to Chicago.

SAN FRANCISCO, Cal., February 15.—J. Q. A. Henry, pastor of the First Baptist church, leader of the A. P. A. movement in San Francisco, and prominent worker for municipal reform, has accepted the call by the La Salle Baptist church of Chicago. It has been announced that he would decline the call, but his resignation was read at a meeting of the congregation, and as soon as Dr. Henry recovers from his present illness he will move to Chicago.

Errors of Youth.

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