

fines the relations of the new Bishop with the Bishop of Quebec in these words: "Et tu, episcopali charactero insignitus, *tantis presentibus munere, tanquam suffraganeus et auxiliarius Quebecensis Antistitis, uti tua sumi calce, et Catholicorum degentium sub illius dependentia curam exerceas.*"

It is worthy of notice, that the finally adopted scheme of territorial distribution gave two Apostolic Vicariates to the remotest Eastern Districts of British America, whilst, for Upper Canada, the fiat went forth from the Vatican, with the approbation of the British Foreign Office and Bishop Plessis that no change whatever was to be made in the relations of Upper Canada with Quebec, that this immense region was still to be part of the Diocese of Quebec, and its Catholic people and its resident ecclesiastical ruler, although a consecrated bishop, were to continue subjects of Mgr. Plessis, "sub illius dependentia"—that Rev. Alexander Macdonell was not to be Bishop in ordinary, nor Apostolic Vicar; nor Coadjutor *cum jure successionis* of the Bishop of Quebec, nor anything more than he had been for many years previously, viz., Vicar General of the Bishop of Quebec in the region of Upper Canada; and that he was consecrated a Bishop, i. p. i., solely for the purpose of enabling him to discharge more usefully his present office of Vicar General and have pastoral charge of the Catholics in this territory, who are subject to the jurisdiction of the Bishop of Quebec. Up to this date, 12 January, 1849, there was no Bishop of Upper Canada, nor was anything yet heard of the Rev. Thomas Weld being made coadjutor to the Vicar General of the Bishop of Quebec.

The foregoing arrangement was not intended to be permanent. The concord between England's rulers and the Head of the Catholic Church was gradually becoming more and more firmly established. On the 27th January, 1826, Pope Leo XII. issued a Bull, withdrawing Upper Canada from the jurisdiction of the Bishop of Quebec, and constituting it a distinct diocese in canonical form with Kingston for its See, and, by a Brief of the same date, sealed under the Fisherman's Ring, created Right. Rev. and Hon. A. Macdonell first Bishop of Kingston. Almost immediately after his elevation to his new hierarchical state and dignity, the Bishop of Kingston postulated the Holy See for the appointment of the Rev. Thomas Weld to be his coadjutor with episcopal orders. This petition received the ready assent of Pope Leo XII, and on the 6th August, in the same year, little more than six months from Mgr. Macdonell's institution as Bishop of Kingston, Rev. Thos. Weld received Episcopal consecration as Titular Bishop of Amyclae, i. p. i. and coadjutor to the Bishop Kingston, *cum jure successionis*.

Settlement of family affairs (Mr. Weld had been married and had a family, detained the coadjutor Bishop of Kingston in England. Whilst he was preparing to transfer his domicile to Canada, and had already sent forward some articles of his personal property which remain to this day in the Palace at Kingston, Pope Leo XII. died, and Pius VIII. succeeded him on the 31st of March, 1829. A few weeks later, Catholic Emancipation, or the Roman Catholic Relief Bill, as it is legally termed, had passed through the Houses of the Commons and the Lords, in England. It received the Royal Assent on the 23rd April, 1829. To draw closer the bonds of amity between the Vatican and the Crown of Great Britain, and to mark in a special manner His gratitude for the abolition of the penal laws against our holy Religion, Pope Pius VIII. of his own free will and without solicitation from Court or Cabinet, created the Coadjutor Bishop of Kingston a Cardinal of the Holy Roman Church in the Consistory held by him on the 25th of May,

1830. He was the first Englishman raised to the Sacred Purple since the murder of Cardinal Fisher by Henry VIII.

He pleased, Mr. Editor, to take in kindly spirit this my remonstrance and my hurried summary of the public events that led up to the dismemberment of the Diocese of Quebec and the election of the Coadjutor Bishop of the See of Kingston—the Mother See of Ontario—to the Cardinalatial rank and dignity. If you claim, as you justly do, that Upper Canada derives honor from a member of its Hierarchy having been the first Canadian prelate raised to this eminent position in the Church, this honor assuredly belongs more directly and more intimately to the Venerable See of Kingston, of whose sacred traditions I am the official guardian.

I remain, dear sir,

Yours faithfully,

JAMES VINCENT CLARA,
Archbishop of Kingston.
Picton, 7th Oct., 1841.

The Birthplace of the Jesuits.

In *La Revue de Paris* Pierre Loti contributes an interesting account of a journey taken by him to the great Spanish Convent of St. Ignatius of Loyola, a monastery which may be styled the birthplace of the Jesuits, where the election of each general of the order takes place. The convent is far away from town or village, and forms an imposing mass of buildings surrounding the chapel, which is in the basilica, and built of white and black marble. Everything about the monastery is severely simple, if we except the room which was once the cell of the founder of the Jesuits. This apartment is turned into a kind of chapel, and is now, says the French writer, of fairy-like magnificence, hung with red brocade; each object in it is of gold, and in a number of reliquaries are to be seen fragments of the humble habit and pieces of the bones of St. Ignatius Loyola. The monastery, which is also one of the noviceships of the order, is so large that its numberless passages give the impression of a labyrinth. The walls are whitewashed, and each corridor is lined with the doors opening into narrow cells, on each door being written the name of its present occupant—French, Russian, English, and German names being in almost as great predominance as Spanish. The strangest thing about Loyola seems to be the tiny feudal castle around which the monastery is built. The fathers are extremely proud of this strange survival of the middle ages. The walls, which are enormously thick, are made of rough stones and red brick, and so careful are Jesuits of this curious little fortress that nothing is done which could in any way lead to its destruction, and the great monastery built around it and against it gives it the appearance of a pearl in a shell. The Jesuits' gardens are filled with beds of chrysanthemums, and, strange to say are surrounded by no wall nor even a hedge. All are free to come in and out, the very doors of monastery being left open.

"REMARKABLE CURE OF DROPSY AND DYSPEPSIA."—Mr. Samuel T. Casey, Belleville, writes:—"In the spring of 1884 I began to be troubled with dyspepsia, which gradually became more and more distressing. I used various domestic remedies, and applied to my family physician, but received no benefit. By this time my trouble assumed the form of dropsy. I was unable to use any food whatever except boiled milk and bread; my limbs were swollen to twice their natural size; all hopes of my recovery were given up, and I quite expected death within a few weeks. Northrop & Lyman's VEGETABLE DISCOVERY having been recommended to me, I tried a bottle with but little hope of relief; and now, after using eight bottles, my Dyspepsia and Dropsy are cured. Although now seventy-nine years of age I can enjoy my meals as well as ever, and my general health is good. I am well-known in this section of Canada, having lived here fifty-seven years; and you have liberty to use my name in recommendation of your VEGETABLE DISCOVERY, which has done such wonders in my case."

The Proper Method.

Father Fitzsimons, in his letter introductory to the land tax discussion, says:

"It is not my intention to treat the subject from a religious standpoint at all (unless, perhaps incidentally), but from a standpoint of political economy and right reasoning."

We are glad Father Fitzsimons has chosen this method of treating the land theory of Henry George. He is so far as we have seen, the first Catholic critic to adopt this method. Too many of the minor prophets of the Catholic press have the habit of chirping, "It is condemned by the Church, that is enough; no Catholic can accept it," etc., etc. When the Church condemns a doctrine it is certainly enough for the Catholic, but must be clear that such condemnation has been uttered. When the Church condemns a proposition she has the faculty of clothing her condemnation in clear and unmistakable words that leave no doubt or room for speculation as to her meaning. Her utterances need no far-fetched interpretations.

The practice of making the Church responsible for the views and notions of private individuals is not to be commended. The attempt of the scientists in Galileo's time to drag the Church into a purely scientific question laid out a vast amount of unnecessary work for the modern polonic. Some of the minor prophets seem to imagine they are theological ventriloquists who can throw their voice into the Church, as the legitimate ventriloquist throws his into the doll on his knee, and make her talk at will; or that the Church is a theological mill whose function is to grind their notions into dogmas by the mere turning of a crank; or that she is a barrel-organ that will play any desired tune by the adjustment of a button. These kind of people make the Church say all sorts of things, and keep others busy explaining and repudiating. They they know the Church's mind, and the Pope's mind, and Satolli's mind—in fact, everybody's mind but their own. With people of that kind there can be no discussion. They know it all. The only good thing that can be said of them is that they are very generous. They keep their wisdom—such as it is—always on tap.

Father Fitzsimons, like Archbishop Ireland, in opposing the single tax theory does so not from an ethical standpoint, but from that of political economy, and he will give Mr. George an opportunity to strengthen his lines on this practical side of the question.—*Catholic Times*.

Diphtheria and Its Treatment.

Diphtheria is a disease which springs from the growth of a real fungus on some of the mucous surfaces of the system, more generally of the throat. It may be spread by contact of the mucous surface of a diseased with those of a healthy person, as in kissing, and is to a limited degree epidemic. From the local parts affected it spreads to the whole body, affecting the muscular and nervous systems, vitiating the lymph and nutrient fluids, and producing paralysis. As soon as the bacterium or fungus appears in white patches on the throat, it should no more be neglected than a bleeding gash or a broken arm, and there is almost as little need of a fatal termination of one incident as of the other. It has been found by actual experiment, both in and out of the human system, that its bacterium is killed by several drugs, the safest and most certain of which is chlorine water, diluted with the addition of from two four times the volume of water. This wash is harmless, even when swallowed, and is pretty certain to arrest the disease. The great cyclopaedia of Zemesen on the practice of medicine gives the highest place to this method of treatment. To keep the patient well housed and warm, with additional flannel clothing if necessary,

and to keep the system well nourished and the bowels open are matters of nursing often neglected; but with care in these respects and early application of the remedies above suggested, there is no need of the disease proceeding to a fatal termination, or even to the debilitating illness and painful cauterization which go together in its later stages. As to the origin of diphtheria, the weight of testimony is that it belongs to the class filth diseases, but further than that its source is not clear. Families which would be scandalized at the suggestion of untidiness are attacked, while others of filthy surroundings escape. This simply shows that our sense of cleanliness needs cultivation, so that we may discriminate between what is offensive to our falsely educated tastes. The farmer's wife, to whom the closed and carefully-dusted parlor or the pretentiously scrubbed floor are the essentials of neatness, may endure the proximity of a sour swamp or of the kitchen cesspool for years without taking offence. To many a careful and laborious housekeeper, a chance cobweb or the children's "litter" of a few hours' play will outrank in heinousness a defective drain for the cellar or a badly conducted privy.—*Springfield Republican*.

The Catholic Church and the Saloon.

A large proportion of the intemperate and of the liquor-dealers and saloon-keepers of the country profess membership in the Catholic Church. This lamentable fact had its explanation. The Catholic Church had a numerous membership among the poorer classes of the population. The servant and the laborer, the occupants of the tenement house and the cheap hotel, are very often Catholics. They are immigrants from foreign countries where poverty was their portion, and they do not accumulate wealth immediately on reaching our shores. The Church is not ashamed to own them; it is a divine mark of Christ's Church to preach the Gospel to the poor. Yet, it is plain, their lot subjects them to strong temptations to intemperance. Fatigue of body, loneliness of heart, pains of poverty, lead one to use the bowl, which will drown sorrows and give momentary surcease from the hardships of toil. The aids to sobriety, which are lent by cultured thought, cheerful hearts, elevating companionship—although even these do not always keep off intemperance—are not the belongings of the poor. The sole clubroom open to them is the saloon. No wonder that they frequently drink, and drink to excess. When the poor man, who has his own dreams of independence, seeks to go "into business," one sort of business is within his reach—the saloon. But little capital is needed for the enterprise, and that is willingly loaned to him by the brewer, the distiller, or the ward politician, each of whom will gain in money, or votes, a hundred-fold for the investment. Some consideration is due, also, to the previous conditions and social habits of immigrants, and we must judge them somewhat from the standpoint of their own history and ideas. Catholic immigrants come from Ireland, or from countries of southern and central Europe. Irishmen bring with them a natural temperament and customs begotten of ages of political thralldom, which incline them to the use of the strong drinks and saloon-keeping; but for all this the Church, assuredly, can be made to bear no responsibility.—*Archbishop Ireland, in North American Review for October*.

The Japanese know that the Chinese are only brave from fanaticism. They are therefore marching on Moukden, the capital of Manchuria, the sacred city of the royal house, hoping thus to convince the Chinese that the Emperor has forfeited the celestial protection. Once this is accomplished the rest may be easy.