

THE FREE PRESS ON DIVORCE.

The London Free Press on very long ago wished a long and happy enjoyment of connubial bliss to the Hon. Mr. Foster and the divorced woman Chisholm with whom he is living. It also stated that their blissful union would be a standing protest against the laws of Canada. It never occurred to the writer in the Free Press that such cohabitation would be a standing and defiant protest against the laws of God. Much relief is brought to the Free Press by a late pronouncement in favor of a Divorce Court by Judge Armour and Sir William Ritchie, Chief Justice of the Supreme Court. These learned gentlemen, however, have not spoken officially on so grave a subject and are merely credited by an Ottawa paper with entertaining loose opinions on the subject of divorce. One of them, it is said, expressed an opinion in favor of granting divorces for such causes as drunkenness or cruelty on the part of the husband, with full liberty to the wife to marry again. The Free Press is emphatic in its approval of such liberal views on the part of both judges, and declares that the non-existence of a Divorce Court in Canada is a "blot upon the judicial system of the country." If the Free Press article were avowedly written by men devoid of scriptural knowledge and Christian principle we could understand the bold position it assumes on the question of divorce. Although arguing from reason alone, the Toronto Empire and other journals of weight find thousands of difficulties standing in the way of a dissolution of the marriage tie. But when the law of God is so positive, how is it possible for men believing in Christianity to hesitate in so all-important a matter as that of divorce. All human laws are founded on the law of God. If, in opposition to God's law, they are to be held as of no account and have no binding force, because we must obey God rather than men. When grave questions of this nature are in dispute and opinion is divided, the usual course of appealing to a Supreme Judge seems to be in order. But what more authoritative Judge than the Law-giver of the Christian system, the Supreme Wisdom which declares: "That whom God has joined together let no power on earth put asunder." And when separation is permitted for certain causes, any man who marries her that is put away is guilty of the crime of adultery. The Free Press is astonished that its view on this subject is not shared in by other journals in Canada, or by the public men who sit in her councils. And this, we take it, can be only accounted for on the presumption that the majority of our public men, to their credit be it said, are believers in the teachings of Scripture, and that the majority of Canadian journals are conducted on Christian principles and intended to be read by communities believing in the necessity of obeying God's law. It is true that the indissolubility of the marriage tie is old-fashioned—medieval, if you will—but it should be remembered that the law of God dates from Mount Sinai and is as old as the eternal hills. The sixth commandment (in the Protestant catechism seventh) shall be just as binding one thousand years from this date as it was in the days of Moses. But were no command of God ever promulgated on this all-important matter, experience should suffice to teach all order and peace-loving communities the absolute necessity of establishing such a law as indissolubility. The Toronto Empire, whose opinion differs *totò cœlo* from that entertained by the men in charge of the Free Press, says:

"The majority of the people are vehemently opposed to making divorce easy. They see the disastrous experience in this direction of other communities close at hand (the neighboring Republic), where the sanctity of the marriage tie has been trifled with so outrageously as to seriously sap one of the most vital principles of social order and stability."

THE NUN OF KENMARE ON FREEMASONRY.

The ex-Nun of Kenmare has taken advantage of the Mall's no-Popery proclivities to get some advertising gratis. She informs the world through the columns of that journal that she intends to deliver a lecture, during which she will produce a "Catechism" approved by the Pope and by Cardinal Gibbons in which Freemasonry is condemned in very strong terms. By producing the catechism she says she will make it impossible for Catholics to repudiate the "teaching of the Church" on this subject. Miss Cusack, the ex-nun, acknowledges that no-Popery lecturers in general misrepresent Catholic teaching most grossly, and that the public who attend such lectures are not usually satisfied unless this be done. She, however, declares that she will not follow this course, but will confine herself to telling the truth. She has not, so far, fallen exactly into the ways of Justin D. Fulton and Widdows, but neither has she, in her lectures, confined herself to truth; and we have no doubt that before long she will become as mendacious as any of the lecturers whose business she has adopted. She will find that her trade will not pay till she follow this

course, and there is little doubt she will take to it soon, that money returns may be more abundant. We exposed some of her falsehoods on the occasion of her former visit to Toronto.

As regards Freemasonry, we are not aware that Catholics desire to repudiate the "teaching of the Church." The Church has no "teaching" on the subject, as Freemasonry is a matter altogether outside of the essential doctrines of the Church. The Church had existence before Freemasonry was dreamed of, and she will continue to exist when the existence of Freemasonry will be merely a matter of history, if history will hold it to be worth its while to perpetuate the memory of the organization.

We have said that the Church has no "teaching" concerning Freemasonry. There are Bulls from several Popes in which Catholics are strictly forbidden to become Freemasons, and all who become members are by the fact cut off from the Church, but this is a matter of administration, not of doctrine. It is true there are reasons given why Freemasons are condemned, and the reasons are that the Supreme Pontiff had certain knowledge that the objects of the association in Europe were to destroy the Christian religion, and to overthrow legitimate Governments. These are matters of history on which the Pope had a perfect right to found his acts of administration, but they do not elevate Freemasonry to be a subject of revealed religion or of Catholic teaching.

Only a few days ago an assemblage of Methodist ministers passed resolutions as strong as the pronouncements of the Pope in condemnation of Freemasonry, which even in America has wrought much evil by shielding criminals, and inducing members of the order to violate justice in the courts of law, in order to keep their Freemasons' oath. Of course we are aware that many Protestants approve of Freemasonry, but is there any subject on which we shall find Protestants agree? We are not aware of any. The difference is that Catholics are not tossed about by every wind of doctrine, whereas no two sects, we could almost say no two individuals who profess Protestantism agree on what constitutes Christian doctrine. It is therefore very easy to get an assemblage of Protestants who will be ready to assert that anything which Catholics believe and maintain is a dangerous doctrine. In the present case, however, in getting together an audience who will denounce the Catholics for regarding Freemasonry as a dangerous association, the denunciations will fall with even greater force upon the Methodists who have so recently declared themselves to hold the same views as we do.

It remains to be seen whether the ex-Nun's cunning dodge will secure her an audience of respectable dimensions, a thing which we believe she failed in securing when she last visited Toronto.

DEATH OF MRS. W. A. MURRAY.

MURRAY—At 66 Bond Street, on Thursday, the 19th September, Jane Ann, wife of W. A. Murray.

The Toronto papers of Saturday contained the above brief announcement. To thousands will it be sad and mournful news. Mrs. Murray was truly a type of the noble Catholic woman. She was a faithful wife, a fond mother, a lovable neighbor. Her station in life was among the highest and noblest in the land, but the dearest affections of her great Catholic heart were ever to be found hovering over the poor and the lowly and the afflicted. The Lord blessed her with abundant means and she was a cheerful giver. Was she benevolent? No. She would not be benevolent, as benevolence is in great part known in our day. She was charitable. Newspapers did not and would not be asked to parade her works of mercy and charity. What she performed in this way was done for the love of God, and God alone can measure the depth of her love for His poor and the extent of her great deeds of almsgiving. And now that she is no more, surely the reward of her blameless life will be a place in the kingdom of Him in whose service she was so faithful and so true. This will be the prayer of all who knew her, and for many a day will it be especially the heartfelt petition of those to whom she has been an angel of mercy and of hope. We extend to Mr. Murray and his family our most sincere sympathy in the great sorrow that has clouded his home.

From the Globe we take the following report of the funeral obsequies:

The funeral of the late Mrs. W. A. Murray took place on Saturday morning from the Cathedral to St. Michael's cemetery. A large number of friends viewed the deceased for the last time as she lay in state at the family residence, 66 Bond Street. The casket plate bore the inscription, "Jane Ann Murray, died Sept. 19, 1889, aged 64." A second smaller plate bore the words "At Rest." At 9 o'clock a solemn and impressive service was conducted at St. Michael's Cathedral, the casket being placed in the central aisle immediately in front of the altar railing. The boys and girls from St. Ann's Orphan Home and the House of Providence attended in a body and occupied seats to the right of the altar. The building was well filled with the friends and acquaintances of the deceased, including

many of Toronto's most widely known citizens, among whom were Mayor Clarke, Hon. F. W. Anglin, Mr. B. B. Hughes, Mr. John Riddell, Rev. E. A. Stafford, Mr. Andrew Crawford, Mrs. James O'Brien, Miss Hunt and Miss Norton, St. Catharines; Mrs. Holmes and Mrs. Wigley, Brampton.

The service consisted of Solemn Requiem Mass, sung by Rev. Father Laurant, assisted by Rev. Father O'Reilly as deacon, and Father Hand as subdeacon. Bishop O'Mahony read the prayers for the dead and the address of the funeral service. Vicar General Rooney and Rev. Fathers Egan, Flann of St. Mary's, Vincent Murray and Brother Olo, O'Leary of the Christian Brothers, were in the sanctuary. The pallbearers were Hon. Frank Smith, E. O'Keefe, John Egan, John Dryden, George Crawford and John McKewen, of St. Catharines. The chief mourners were Mr. W. A. Murray and his sons, Charles, William, James and John, Messrs. James Murray and William Murray, of Hamilton, and William Murray, Neagub, Ireland, nephews of the deceased. One touching incident of the funeral was the deep sorrow of some of those whom Mrs. Murray had helped in their time of need. One old lady, whose the deceased had cared for these many years, attended the service at the Cathedral and then followed the procession to the cemetery that she might be present at the obsequies of her benefactor.

TERRIBLE LAND SLIDE AT QUEBEC.

A LARGE NUMBER OF PEOPLE KILLED AND WOUNDED.

A fearful land slide occurred in Quebec City on the 19th inst. from the face of Cape Diamond, crushing eight houses on Champlain street. Cape Diamond is composed of stratified gray slate, which has been partly crumbled by exposure to the air, and has been further rendered unsafe by the action of the water which formed many dangerous crevices. On the 17th of May, 1841, a similar fall of rock took place, burying eight houses and killing thirty-two persons. It is not yet known how many persons have lost their lives by the dreadful occurrence. The following is the list up to date:

Killed—Thomas Farrell, three Farrell children, two Burke children, one Bradley child, one child of R. Fitzgerald, Mr. Bracken, Mrs. Stephen Burke, Henry Black, William Black, Thomas Nolan and Mrs. Ready.

Wounded—Mr. and Mrs. Carlson, Mr. S. O'Neill, Mrs. Luke Kerwin and child, Thomas Derrigan, Dennis Berggan, James Hayden, William Stevens and son, Nelly Deesey, Patrick Fitzgerald, Martin Ready, three of the Maybury children, Stephen Burke and his mother, Mrs. Fitzgerald, Thomas Graham, William Power, wife and child; Mrs. Thomas Farrell.

The Globe correspondent supplies the following additional particulars:

Quebec, Sept. 22.—At six p. m. Mr. Coroner Beaulieu gives the following bulletin:

Taken dead from the ruins, 32; died in hospital, 12; missing, 12; fatally hurt, 1; saved, about 50; of which 15 are at present lying in the Hotel Dieu Hospital.

To the list of dead taken from the ruins must be added Maggie Walsh, Mrs. Joseph Kemp, Thomas Nolan and wife, and two Mayberry children.

Dennis Berrigan, son of old Tim Berrigan who died in the hospital Friday night, cannot recover; his spine is broken.

STILL IN THE RUINS.

Dr. John Howe, a young medical man who has a very extensive practice in Champlain Ward, knew personally almost every one of the victims. He estimates that there must be at least seventeen bodies still in the ruins: Those of Richard Mayberry, sixty years of age, mentioned in the British service, and wife; the two sons of Robert Lawton; Joseph Kemp, forty-four years, laborer; John Henry, fifty-eight years, and wife; Widow O'Dowd, seventy-five years; two Bradley children, Tom Pemberton, Henry Black, two sailors, probably two other Mayberry children, an old woman, name unknown.

THE VICTIMS.

It is Dr. Howe that I owe the following details concerning the victims:

Richard Leachey, aged thirty-six, was at one time clerk to Dr. Wherry, of Champlain street. He was a cabinet-maker by trade, but for some years has followed the calling of stevedore. He was for several years Master of the ship of the Quebec branch of the K. S. L. and for two terms President of the Shipbuilders' Society. It was on his body that the coroner's inquest was held. Death was caused through injuries to head and spine. Mrs. R. Leachey's skull was fractured. She was found close to her husband. Strange to say, from the same room in which they lay was taken a living canary bird.

William Black, although only eighteen, had the appearance of a man of twenty-two. He was a student in chemistry at the High School, and formerly a clerk at Morrison's drug store. A beam was lying across his back, but he died from suffocation, not from his injuries.

James Black, William's brother, ten years old, skull fractured. Both were buried on Saturday, under supervision of Rev. Dr. Love, of Cook's Church.

Henry Black, their father, is still in the ruins. Mrs. Black and her six-year-old daughter Ida are at the hospital doing fairly well. The Black family were well known in Quebec. They kept a foundry and a grocery store. There was \$450 in the house at the time of the catastrophe, which has not been recovered.

Charles Allan and wife were aged respectively eighty-five and seventy-two. Both died of injuries and were frightfully lacerated. Allan was a laborer employed for years by Adams, Rice & Co.

Thomas Coffey, Esq., London.

DEAR SIR—Enclosed herewith please find subscription for the Record. I cannot express myself in too high terms as to the esteem we have for the RECORD and the remarkable ability and erudition of the reverend editors, who are doing such immense and good work in the cause of truth and justice.

I am, dear sir,

Yours faithfully,

JOHN TIERNEY.

to the cephalic portion of the skull. In spite of his injuries, her husband drove down to see her before she was placed in her coffin. The two children were struck on the head and killed outright. Mr. Bracken, eighty years, died of suffocation. He was buried on Saturday from Cook's Church.

Mrs. McKinnon, charwoman, sixty years, had come to visit a friend, and by her position after death was in the act of taking off her bonnet. She was paralyzed. The cause of death was paralysis of the organs of respiration.

Mrs. Robert Lawson, a handsome young woman of twenty-four years, died from fracture of the skull. She was the wife of Robert Lawson, captain of one of Allan, Rice & Co.'s coal lighters. She was so disfigured that Dr. Grandin, who attended her a month ago, could scarcely identify her. She was buried on Saturday from Dr. Cook's church.

Thomas Farrell, aged thirty-eight, was a ship laborer, hard-working and much respected. His skull was fractured and a beam lay across his back. Close to him were three of his children, suffocated.

Mrs. Lane, aged sixty-five, was an aunt of J. B. Lane, formerly of the Montreal Post and True Witness. Although fearfully lacerated about the face, she was recognized by her nephew, Patrick Lane, of the post office. Nora Kennedy, thirteen, her adopted daughter, was in the same room, and died of suffocation.

Mrs. James Bradley perished with her four children. Her husband had left ten minutes before to unload a ship. He is stupefied by sorrow, his whole family having been swept out of existence. The appearance of Mrs. Bradley's corpse is so dreadful that no relatives are allowed to see it.

Maggie Walsh, Mrs. Bradley's sister, had just come into the house. Her skull leapt in two by a rock and the brain protruded. One leg had to be sawn off at the knee to extricate the corpse.

Mrs. Joseph Kemp, aged sixty-four, mother of Richard Leachey, was found with her frontal bone broken completely. Her death must have been instantaneous.

Tim Berrigan, aged eighty-five, cabman, was extricated living from the ruins. He died at the hospital from exposure and old age. It is said that he leaves \$15,000.

Michael Deesey died of gradual asphyxiation. His son and daughter were saved. Deesey was an electric character and an active local politician.

Mrs. Martin Ready, aged thirty, was the wife of a coal heaver. She was found with her hands uplifted, skeneing yarn. Her child, two months old, was on her lap. The babe had been twelve hours without food and was almost starved. When a nursing bottle was brought to him he drank vigorously. He is not much injured and will recover. Mrs. Ready died from injury to the spinal column and cranium.

IMPRISONED FOR HOURS.

One of the saddest cases is that of Joseph Kemp, laborer, aged sixty-four. On Friday afternoon the searchers heard his voice in the ruins and spoke to him, but in spite of almost superhuman efforts it was impossible to get him out. Early on Saturday morning he became unconscious and complained that his collar was flooded. He also sang snatches of old songs and begged piteously for water, and from four o'clock he was heard no more. His body still lies among the ruins.

MORE BODIES.

Towards four o'clock this afternoon were extricated bodies of Tom Nolan and his young wife. Nolan was one of the handsomest and strongest men in Quebec and was employed at Black's foundry. He belonged to the Eight Battalion and was buried with military orders. When found his wife was locked in his embrace. His body, and face especially, are frightfully crushed. His wife, on the contrary, was a peaceable, disfigured. Her face wears a peaceful expression. Her arms were around his neck. It is evident that he endeavored to preserve her life at the expense of his own. At the moment of the catastrophe he might have escaped, but rushed into the house to save her. These two, with the two Mayberry children, who are frightfully mangled, were the only bodies taken out up to six o'clock. All day long the searchers worked with right good will, but it is admitted they are wanting in appliances and tools. Considerable indignation is felt at the inaction of the Federal authorities. They might, it is said, have placed at the disposal of the Battery men all the tools and instruments employed at the harbor works.

THE FUNERAL.

This morning an enormous crowd assembled round the Marine Office and along the streets leading thence to St. Patrick's Church to witness the funeral of the Catholic victims recovered up to date. There were nineteen bodies in all—those of Tom Farrell and his three children, Laurence, Skilla and Agnes; Richard Leachey and wife, Charles Allan and wife, Kate Allan, Michael Deesey, Mrs. Stephen Burke and her two children, Mrs. Burke, sen., Mrs. J. Bradley, Maggie Walsh, Mrs. Ready, Mrs. Marshall and Mrs. Joseph Kemp. The funeral procession was most imposing. First came a number one section of the Ship Laborers' Society, comprising about seven hundred men, with their banners. Behind walked John Mahony, President of the Society; James McLaughlin, Vice President; George Mulrooney, Treasurer; W. J. Brundell, Sec. Then came a magnificent cross of natural flowers, carried by two members of the society. The hearse came afterwards, sixteen in number, and then several thousands of the leading citizens of Quebec, of all races, creeds and stations.

COMPLIMENTARY.

Amrpton, Ont., Sept. 13th, 1889.

THEY COME WITH HYMNS OF HOM-AGE TO LAY AT THE FEET OF THE WORLD'S DIVINE ORGANISM.

THE MATERNAL NATURE OF CATHOLIC WORSHIP.

Count Isidore Von Loben: "There is something extremely touching in the maternal, accessible, and poetical character of Catholicism," and the soul finds a constant asylum in her quiet chapel, before the Christmas candles, in the soft purifying atmosphere of incense, in the outstretched arms of the heavenly Mother, while it sinks down before her in humility, filial meekness and contemplative churches, their ever opened portals, their ever burning lamps, the ever resounding voices of their thanksgiving, with their Masses, their ever recurring festivals and days of commemoration, declare with touching truth that here the arms of a mother are ever open ready to refresh every one who is troubled and heavily laden; that here the sweet refuge of love is prepared for all, and we consider this constant occupation of priest, this carrying in and out of the Holy of Holies, the fullness of emblems, the ornaments, varying every day, like the changing leaves of the flower, the copious well in the midst of a city, which collects about it all the inhabitants, and whose waters, perpetually cool, refresh, bless and pervade all around.

THE FREEDOM AND FERVENCY OF CATHOLIC WORSHIPERS.

Samuel Laing: "Catholicism has certainly a much stronger hold over the human mind than Protestantism. The fact is visible and undeniable, and perhaps not unaccountable. The fervor of devotion among these Catholics, the absence of all worldly feelings in their religious acts, strikes every traveller who enters a Roman Catholic country abroad. They seem to have no reserve, no false shame, false pride or whatever the feeling may be, which, among us Protestants, makes the individual exercise of devotion private, hidden—as a secret in the closet. Here, and everywhere in Catholic countries, you see well-dressed people, persons of the higher as well as of the lower orders, on their knees upon the pavement of the church, totally regardless of, and unregarded by, the crowd of passers in the aisles moving to and fro. In no Protestant place of worship do we witness the same intense abstraction in prayer, the unaffected devotion of mind. The beggar woman comes in here and kneels down by the side of the princess, and evidently no feeling of intrusion suggests itself in the mind of either. The churches are God's houses, open alike to all rational creatures, without distinction of high or low, rich or poor. All who have a soul to be saved come freely to worship."—"Notes of a Traveller."

NON-CATHOLIC TRIBUTES.

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BENEFICIAL RESULTS OF THE CRUSADES.

Archbishop Trench: "A mighty temple of elevating, purifying emotions swept over Christendom. It is not easy for those who have never known to understand what it must be for an age receptive of noble impressions to have a purpose and aim set before it, which claim all its energies, meet all its peculiar conditions, while, at the same time, lifting it above the commonplace and the mean, they are far loftier than any which men's minds have hitherto entertained. Such a purpose and aim was the Crusades, during well nigh ten centuries, for Europe; and the answer which Christian Europe made to the appeal is a signal testimony of the preparedness of the Middle Ages for noble thoughts and noble deeds.

"To the high thoughts which they kindled in so many hearts, to the religious consecration which they gave to the bearing of arms, we are indebted for some of the fairest aspects of chivalry, as it lives on a potent and elevating tradition to the present day. Thus to them we owe the stately courtesies of gallant foes able to understand and to respect one another, with much else which has lifted up modern warfare into something better than a mere butchery, even into a school of honor in which some of the gentlest and noblest of men have been trained. The 'happy Warrior' of Wordsworth could never have been written for such an ideal of the soldier, could never have been conceived except for them."—"Lectures on Medieval Church History."

DOCTRINES OF THE CHURCH UNCHANGED.

Hugo Grotius: "The seceders, to cover their own deed, stoutly maintained that the doctrine of the Church united with the chief See had been corrupted by many heresies and by idolatry. This was the occasion of my inquiring into the dogmas of that Church, of reading the books written on both sides, reading also what had been written of the present state and doctrines of the Church in Greece, and of those joined to it in Asia and Egypt. I found that the East held the same dogmas which had been defined in the West by universal councils; and that their judgments agreed on the government of the Church (save the controversies with the Pope), and on the rites of the sacraments unbrokenly handed down. I went further, and chose to read the chief writers of ancient times, as well Greek as Latin, among whom are Gaius and Africans; and those of the next three centuries I read both at and often; but the later ones as much as my occupations and circumstances allowed, especially Chrysostom and Jerome, because I saw that they were considered happier than the rest in the exposition of the Holy Scriptures. Applying to these writings the rules of Vincentius of Lerins, which I saw to be approved by the most learned, I deduced what were the points which had been everywhere, always, and perseveringly handed down, by the testimony of the ancients, and by the traces of them remaining to the present day. I saw that these remained in that Church which is bound to the Roman."—"Vatum Pro Pace Ecclesiastica."

HOW THE CHURCH moulds A RULER OF THE PEOPLE.

Sir James Stephens: "St. Louis occupies in history a place apart from that

of other moral heroes of our race. It is his peculiar praise to have have combined in his own person the virtues which are apparently the most incompatible with each other, and with the state and trials of a king. Seated on the noblest of the thrones of Europe, and justly jealous of his high prerogatives, he was as meek and gentle as if he had been undistinguished from the meanest of his brethren of mankind. Endowed from his boyhood, by the lavish bounties of nature, with rank, wealth, power, health, and personal beauty, he was as compassionate as if sorrow had been his daily companion from his youth. An enthusiast in music, architecture and polite learning, he applied himself to all the details of public business with the assiduity of one who had no other means of subsistence. Surpassed by no monarch in modern Europe in the munificence of his bounties or in the splendor of his public works, those purest and most sumptuous of the luxuries of royalty were in no single instance defrayed from any tribute levied from his people. Passionately attached to his kindred, he never enriched or exalted them at the public expense. The heir of conquests and territorial acquisitions of which the responsibility rested with his grandfather, the inestimable advantages with himself, he referred to his rivals and adversaries every flint and province which, upon the strictest scrutiny by the most impartial umpires, appeared to have been added to the royal domain by unjust or even by questionable means.

"What, then, was the basis of this sacred harmony in the character of Louis? I answer, or rather every page of his history answers, that it flowed from his constant devotion to that holy canon, and to that divine model, in which every utterance and every action are harmonized. His eye was continually turned to that eternal fountain of light with all the docility of childhood. He had early attained to that maturity of moral stature in which the abdication of self will to the supreme will becomes at once a habit and a delight. In the service of his Creator he found and enjoyed a perfect freedom. It was a service often rendered in pain, in toil, in sickness, and in danger, but ever rendered with a heart full of cheerfulness and confidence and hope."—"Lectures on the History of France."

PROGRESS OF RELIGION IN THE UNITED STATES.

The following are the particulars of the progress of religion in the United States since the time of Bishop Carroll. The extract is from a sermon delivered at the laying of the corner stone of St. Peter's Church in Washington.

"About seventy years ago St. Peter's old church was dedicated to Almighty God by a modest congregation. But the new church will surpass the old one in grandeur and magnificence, and, indeed, the two placed in comparison afford us a beautiful and significant type of the progress of the Catholic religion in the United States. On the 10th of next November we will celebrate in the city of Baltimore the 100th anniversary of the establishment of the hierarchy of the United States and of the appointment of Bishop Carroll to be first Bishop of the See of Baltimore. We cannot review the history of the last century, and of that great event which we are about to commemorate, without being filled with profound gratitude to Almighty God, who wrought such great things at the hands of His servant, and at the same time, without a grave responsibility to walk in the footsteps of our fathers in the faith.

"When Bishop Carroll was consecrated in 1790, the whole United States contained not quite 4,000,000 inhabitants. The Catholic population was then estimated at about 40,000 souls, including a small but heroic band of missionary priests, chiefly, if not exclusively, belonging to the Society of Jesus. Churches there were none in those days, unless we are to designate by that title the modest houses of worship which were erected for the accommodation of the faithful. Hospitals there were none, absolutely none. There was but one seat of learning for the Catholic ministry throughout the length and breadth of the United States, and that was Georgetown College, just then founded. Thanks, brethren, to the over-ruling Providence and to the blessings which God has showered upon our country, and the beneficence and inviting character of our civil and political institutions, the United States now contains a population of 65,000,000 of inhabitants, and thanks also to the fruitfulness of the holy spirit, we can count to-day a Catholic population in the United States of 9,000,000 of inhabitants.

"We have 8000 clergymen ministering to the faithful, 10,000 churches and chapels. We have 650 colleges and academies for the higher education of the youth of both sexes, and we have several hundred asylums and hospitals for the moral, mental and spiritual maintenance of the youth of both sexes and for the alleviation of every phase of suffering mankind."

Here is another result of Father Damien's self sacrifice. The Viceroys government of Italy is about to enact a new law for the better regulation of the lepers in the Indian peninsula. The new law provides for the isolation of dangerous cases in retreats, and the erection and support of the public funds, and also makes special provision for the religious needs of the poor sufferers.

Cardinal Gibbons has selected the Archbishop of St. Paul and the Bishops of Buffalo, Cleveland, Covington, Providence and Detroit as a supervising committee of Bishops to direct and aid the work of the coming Congress in Baltimore. Ex-Governor John Lee Carroll, a relative of the first Bishop of Baltimore, will act as temporary chairman.

TO THE DEAF.—A person cured of Deafness and blindness, the head of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 30 St. John Street, Montreal.