

need not be looked for speedily. The mind and temper are not, perhaps, ripe for it. There must be such a conception of the universal Church as will dwarf all previous ideas, etc."

All this evidently looks for a corporate union of denominations holding various and opposite doctrines, yet bound together in one Christian fold which agrees to overlook the doctrinal differences which exist at present. It is almost needless to say that such a conception is quite alien from the character of the Church which Christ established on earth to teach all nations "all things whatsoever I have commanded you." The Church of Christ on earth must of necessity teach the same doctrines everywhere, and they must be the doctrines which Christ Himself revealed. It is not within the right of Pope or Council, still less of any National Church or of any organization calling itself a Church, to dispense with the characteristic of doctrinal unity which has been established by Christ as an essential condition of His remaining with His Church to the end of time. It is this quality of unity which constitutes the Church to be the "pillar and ground of truth."

The sacred deposit of faith which Christ left to His Church cannot be laid aside at man's pleasure, and there can be no Christian unity unless by the acceptance of the doctrines of the Catholic Church without any suppression for the sake of a false peace where there can be no peace. The road to Christian peace lies through acceptance of the truth without tergiversation, or mental reservation. Christ promised to remain with His Church to the end of time, but the Church with which He promises to dwell is the one which He built on the rock, Peter. It follows that there can be no Christian unity unless the authority of St. Peter's successor, the Pope, be submitted to both in doctrine and in discipline. It is, therefore, somewhat amusing to find the bishop proposing that, to bring about a universal Christian union, Catholics should begin by giving up their unity with the head of the universal Church, in order to join with the English Church in declaring themselves a separate religious body, independent of the universal Church. Yet it is in this way, through the disruption of unity with the universal Church, that Bishop Courteney proposes that the movement for Christian unity shall be inaugurated.

Among the other business matters which the synod took into consideration there was a memorial from the diocese of Ontario "calling attention to the menace to the Church involved in the attitude of the Roman Catholic hierarchy." This, of course, refers to the Jesuit Estates Act. We have already shown over and over again that the encroachments and menaces come altogether from the Ontario parsons who desired to interfere with the action of the Quebec Government in settling a long-vexed question to the satisfaction of all the parties concerned. We will only add here that such indications of hostility to Catholics are not likely to improve the prospects of general union which Bishop Courteney, in his kindness of heart, so earnestly desires.

CARDINAL MANNING.

A very loud no-Popery howl heralded the arrival in London of Cardinal Wiseman, about forty years ago. His nomination to the Archbishopric of Westminster occasioned a tidal wave of Protestant bigotry, so graphically described by Sir John A. Macdonald in his speech which closed the Parliamentary debates on the Jesuits' Estates Act. Society in England, and particularly in London, was stirred to its depths, and public opinion became so heated and so clamorous that, to cool it down and quiet the storm, the Ecclesiastical Titles Bill had to be passed in the House of Commons. This bill enacted fines and penalties against any Catholic Bishop assuming the title of the See to which His Lordship was appointed by the Holy See, and its provisions were extended so as to affect not only the bishops lately named for different Sees in England, but also the ancient Bishops held in Ireland. It was a *Byzantine fulmen*, however, that is to say, it fell harmlessly on those intended to be fulminated by its decrees. The bishops of Ireland treated it with utter contempt. The very week after its third reading in the House of Commons, and its approval by Her Majesty, John of Tuam, whom O'Connell styled the "Lion of the Fold of Judah," wrote a letter of condemnation and protest, and defied the power of England by signing himself "John, Archbishop of Tuam, by the Grace of God and appointment of the Holy See." The great Ecclesiastical Titles Bill was scarcely born when it died a natural death, and no more has since been heard of it, except what remains in history of its ephemeral existence and the stupidity of the men and times which framed it. One thing is very certain, however, and it is that the law-makers, Lord John Russell and his colleagues, who devised it for the appeasement of a London mob, could not by

any possibility have foreseen that in so short a time things would have so changed that the same mob would be almost falling at the feet of Cardinal Wiseman's successor, and that the London authorities would be appealing to Cardinal Manning to save the city from the threatened horrors of communism. Such a consummation has been reached, however, within the last few weeks. The men employed at the docks struck for higher wages, shorter hours and compensation for overwork. The rich men who have charge of the shipping interests, and who own the dock yards, refused to accede to the demands of the strikers, at whose head was John Burns, and his lieutenant, Tillet. The thousands who refused to work paraded the streets of London in armed bands, uttering threats of demolition of property and of resistance to all authority. This state of things was continued for some weeks, to the terror of all peace-loving citizens, when Cardinal Manning appeared before the crowd and harangued the rioters. They listened to his words of paternal advice, and cheered him to the echo. Finally, the leaders, Burns and Tillet, accompanied His Excellency to the episcopal residence, and took counsel with His Grace as to the next move to be made, and as to the most efficacious means to be employed in order to secure better terms from the rich companies. These wealthy lordlings were in daily expectation that the crowds would become desperate through hunger, and commit acts of violence which would call for their forcible suppression and dispersion by the police and the military. The dock companies troubled themselves very slightly about the horrors that would ensue when civil war would burst forth, and citizens would be mowed down by grape shot, while the demon of discord would spread havoc and consternation among the millions that swarm in England's teeming Babylon. Fortunately, an Angel of Mercy was found, a messenger of God, acknowledged as such by that infuriated populace, Cardinal Manning arose in Peter's bark, as his Master of old, and said, "Peace, be still," and they marvelled much that the winds and the waves obeyed his voice. One of the most interesting incidents of the crisis, we are told, is the extraordinary and universal confidence reposed in the venerable Cardinal, whose influence with the masses seems unbounded. The result of the strike has been a great victory for the men at work on the docks. All their demands have been granted. A despatch from London, dated September 13th, says that a settlement of the strike has been arranged. The joint committee appointed to consider the proposal of the strikers have agreed that the wages demanded by the dock laborers shall be conceded, the advance to take effect on November 4th. The Cardinal Archbishop of Westminster is to day the most highly respected, as he is the most popular, public man, even Gladstone included, in the empire of Great Britain.

THE STATUE TO BRUNO.

POPE LEO'S ALLOCATION ON THE RECENT UNVEILING-VIGOROUS PROTEST. Baltimore, Sep. 13.—Cardinal Gibbons has issued a pastoral letter calling attention to the allocation of Pope Leo on the unveiling recently of a monument in Rome to the memory of Giordano Bruno. The letter will be read in the Catholic churches next Sunday. The Cardinal says: "A mingled feeling of righteous wrath and deep sympathy was bred in every Catholic heart when the news came that upon a public square in Rome, impious men dared to unveil the statue of an apostate monk. Dragging the memory of a wild theorist, a shameless writer and denier of the divinity of Christ from the obscurity of a grave that had for three centuries closed upon its disgrace, these men, backed by mere brute force, have set upon a pedestal in the holy city the statue of the infamous Bruno. Such a proceeding is a palpable and flagrant outrage, not alone upon the Catholic, but upon the whole Christian world. Its animus is clear in the un-Christian and defiant language employed in the unveiling of the statue of a man whose whole life breathes cowardice, pride and defiance of lawfully-constituted authority. There is not the action of decent, honorable, but misguided men, calmly and with due regard to the feelings of others, promulgating a new belief or introducing a new cult. Their attempt is not so much to honor Bruno as to insult and vilify the Vicar of Jesus Christ and devoted children throughout Christendom. Indeed, their aim is higher still. They defy and insult not only His vicar, but our divine Lord Himself. From every land they have chosen as the committee to further the movement the champions of atheism who would be destroyers of the very foundations of Christianity. It is proper that this portion where the term 'Religious Freedom' is understood in a sober, Christian sense, should brand with their indignant scorn actions such as this. We are not yet ready for processions in which the red and the black flags of revolutionists and Anarchists are defiantly flaunted."

The new Catholic college in Brooklyn is to be called St. John's. The cornerstone was laid by Bishop Loughlin on the 8th inst., the feast of the Nativity of the Blessed Virgin Mary. It will be four stories high, 185 feet deep and 50 wide, and cost \$75,000. It will be opened in October, 1890, during the celebration of Bishop Loughlin's golden jubilee.

DIOCESE OF LONDON.

A WORTHY PRIEST HONORED BY HIS FLOCK—SILVER JUBILEE OF REV. FATHER WILLIAM, O. S. F., OF ST. JOSEPH'S CHURCH, CHATHAM—ADDRESS BY THE PARISHIONERS—IMPRESSIONS—GRAND MUSIC—FEELING REPLENISHED.

Special to the Catholic Record. For twelve years the Rev. Father William, O. S. F., has been parish priest of St. Joseph's Church, Chatham, during which time a very warm attachment has been created between pastor and people; and if anything were necessary to show the love and esteem felt by the latter toward the former, it was abundantly supplied in the handsome and hearty manner in which the twenty-fifth anniversary of his ordination was celebrated on Tuesday, the 10th inst.

Preparations were being quietly made for the event by the congregation, so that on Tuesday morning the imposing church and surroundings had been tastefully and appropriately decorated by the ladies of the congregation, and under the guidance of Father Paul, everything seeming to add to the religious fervor of the occasion. Promptly at 10:30 a. m. the clergy, preceded by the school children, altar boys, acolytes and thurifers, under the direction of Father Paul, proceeded from the presbytery through a guard of honor formed by the members of Branch S. C. M. B. A., Men's and Boys' Societies, marshalled by Major Kelly, Grand Marshal for Canada, to the church. The church was then greeted by the strains of "See the Conquering Hero Comes" (Judas Maccabees), from the organ by Prof. Dore; thence to the high altar, where solemn High Mass was begun, with Father William as celebrant; Very Rev. Father Lucas, O. S. F., of Chatham, as deacon; Very Rev. Father Bonaventure, O. S. F., of Lafayette, Ind., as sub-deacon; and Rev. Father Isidore, O. S. F., of Detroit, as master of ceremonies.

Seated in the sanctuary, besides the priests already mentioned, were: Very Rev. Father David, O. S. F., Detroit.

Very Rev. Father Francis, O. S. F., Detroit. Rev. Father Engelbrecht, O. S. F., Detroit. Rev. Father Paul, O. S. F., Chatham. Rev. Father Joseph, O. S. F., Chatham. Very Rev. D. O'Connor, D. D., President of Assumption College, Sandwich. Very Rev. Dean Wagner, Windsor. Father Girard, Belle River. Father Ryan, C. S. B., Amherstburg. Father Langley, Raleigh. Father Vassaret, Tibury. Father Langlois, Big Point. Father Bechard, McGregor. Father J. O'Connor, Midstone. Father McGill, Cincinnati. Rev. Bro. Alphonsus, Lafayette, Ind. Rev. Bro. Thomas, Cincinnati.

The choir, accompanied by Spell's orchestra, of Detroit, and Miss Connan as organist, under the able direction of Mr. J. W. Marantette, rendered Mr. Mart's Twelfth Mass.

SERMON.

REV. FATHER AND BELIEVED FRIENDS.—Why, it may be asked, this solemn church, these decorations, this magnificent display and this demonstration of exceeding joy—a demonstration that will be memorable in the annals of the Church in Ontario? Why this vast concourse of clergy and laity; why this Silver Jubilee? It is to give honor to the priest of the Church—another Christ. This day with all these demonstrations is an outgrowth of Catholic belief in Apostolic succession. This day gives you all the opportunity, and a most welcome one, to show esteem and regard for a priest who has reached the twenty-fifth anniversary of his elevation to the priesthood. No time, no expense, no labor have been spared to make this day memorable. You have all gathered together here to-day to show

YOUR FAITH IN THE PRIESTHOOD.

Since custom has it to celebrate the twenty-fifth anniversary of great events, I think nothing could be more appropriate than celebrating this Silver Jubilee. Twenty-five years is not a long stretch of time, but in the career of a Catholic priest it is a notable span, and it gives you a welcome opportunity to proclaim your faith in your pastor, divinely appointed a priest for you. The very life of a child of the Church is most intimately connected with the priest. The natural ties, the ties of blood, are not to be compared with the divine relationship of a priest to his flock, his heaven-bought relationship. Let us expatiate a little on this. It will give you some idea of the importance of the priesthood and of the relations in which he stands to you. The apostles were clothed with the power of Jesus Christ, and the priests, their successors, are clothed with their powers. This fact reveals the eminent

DIGNITY OF THE PRIESTLY CHARACTER.

It is not for any personal merit which he is possessed of, but from the divine functions of his office. To the carnal mind a priest looks like other men, but to the eye of faith they are exalted as the ambassadors of Christ. "We are ambassadors," said the apostle. It is a high privilege for a citizen of any country to represent it in a foreign land; how much higher to represent the Court of Heaven among the nations of the earth! "As the Father hath sent me, so send I you. Go ye, therefore, and teach all nations," and lo, I am with you all days unto the consummation of the world," are the words of our Saviour. The jurisdiction of an earthly ambassador is limited; that of the ambassador of Christ extends over the whole world.

"Go into the whole world and preach the gospel to every creature." Our Saviour not only empowers the priest to preach, but commands the hearers to obey, and says that if man or city who will not hear "Cast off the dust from your feet as a testimony against them." "It shall be more tolerable for Sodom and Gomorrah than for that city." "He that heareth you heareth Me, he that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent Me." The Lord not only requires that His ambassadors be

heard with reverence, but also requires that they be honored in their persons. No greater insult can be offered to a nation than violence or injustice to its ambassador, and no greater insult can be offered to God than insult to His ambassador. "Therefore, the Lord has said, touch not Mine anointed and do My prophet no harm." God avenged the insult offered to His ancient servant and two-and-forty boys were devoted for doing and saying wicked things to their prophet. An ambassador accredited to foreign countries enjoys the friendship of his ruler and is made his confidant, is entrusted with his secrets and receives his instruction. So Jesus

REVEALS THE SECRETS OF HEAVEN to His ambassadors. "I will not now call you servants," * * * but I will claim you as friends, for whatsoever the Father hath committed to Me, I have committed to you." So the ambassador of the new law, the priest, the minister of God, is the friend of God. Coming in the name of the Lord, with His secrets confided to him, he communicates those secrets to his flock. What a privilege to be the herald of God's law, the bearer of the olive branch to a world deluged by sin, to preach the gospel that brings peace to men, the gospel that strengthens the weak, consoles the sorrowing, reconciles enemies and holds for all the hope of eternal salvation. Not only is the ambassador sent to vindicate God's honor but to proclaim His glory. The minister of the new law is the dispenser of divine grace and the

ALMONER OF DIVINE MERCY the dispenser of the favors and mercies of God. As St. Chrysostom said, it was the Lord said to His ministers, His ambassadors, "Whatsoever you shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." To them he gives the power to forgive sins of the penitent, and the power to consecrate His body and blood, and distribute to their flock. He gives them the power of granting regeneration in baptism, in infant baptism, and assigns the solemn duty of giving succor to the dying and fitting them to enter another world. "Is any man sick, let them call in the priests of the Church, etc." As far as eternity is above time, soul above body, so much higher are the

PRIVILEGES AND POWERS GRANTED TO THE PRIESTS.

Above the power of any earthly potentate. The earthly ruler has power over the body, but he cannot penetrate the sanctuary of the soul. The priest of the new law has power over the soul, and can restore it to the liberty of a child of God. He unites all titles given to priests in the new law—ambassadors of Christ, dispensers of God's grace. To sum up entirely, he is a king in like heart and affection to his people, a shepherd leading his flock into the pastures, secured from the attacks of the wolves, a father who breaks the bread of life to the children whom he has begotten in Jesus Christ, a physician to heal the loathsome distempers of sin, a judge to bestow pardon on self-accused criminals. Father Francis again adverted to the occasion of the celebration, and applied to Father William the titles enumerated as the king, father, shepherd and physician of his parishioners, and the judge to give peace of mind, to take away from them every trouble.

Turning to Rev. Father William, he said he desired to say some words that came from the bottom of his heart. Thirty years ago they first became acquainted. Later on they became brother Francis, and still later members of the priesthood. It was a pleasure to him to be asked to speak on this occasion, and his only regret was that he wished he had been able to do justice to his subject. He warmly congratulated Father William because God had chosen him to do so much good and because he had responded to the call; because he had the respect, esteem and appreciation of the good people of Chatham; also because of the beautiful church. He hoped God's blessings to him would not cease, but that he would continue to work for the honor of God, and that He would fulfill His promise that he that forsaketh father, brethren or sisters, or wife, or lands shall receive a hundredfold and life everlasting.

He closed by addressing a few words arguing the Catholicity and unity of the Church from the harmony that existed in all countries, and among the various nationalities, also that comprised the congregation of St. Joseph's parish.

Rev. Father Joseph made a few well-chosen remarks, eulogizing Father William with whom he had been associated.

After Mass the representatives chosen by the congregation approached the Communion rail, when Mr. Geo. Bloude, sr., read the address from the German members of the congregation, signed by Messrs. Geo. Bloude, sr., M. Mindorf, Miller, Geo. Kuhn, S. Kaufman, Val. Zink, Zink, Thos. Widgen, W. Berthod, S. Gillet, Joseph Rejding.

The address in French, from the French Canadian parishioners, was then read by Mr. J. W. Marantette. It was signed by Messieurs J. W. Marantette, Thos. Martin, sr., F. Robert, E. Laurent, W. A. Dumas, J. U. Thibodeau, J. Fontenelle, F. Dumas, H. Goudreau, Alex. Martin and A. Delege.

These addresses were feelingly replied to by Father William in German and French respectively.

Mr. C. J. O'Neill, L. L. B., then read the following address from the congregation, when Mr. Thos. Brady handed Father William a purse containing \$600 in gold, the gift of the congregation.

THE ADDRESS.

To the Reverend Father William, O. S. F., Parish Priest of St. Joseph's, Chatham, in the Diocese of London: REVEREND AND DEAR SIR:—We, the members of the congregation of the parish of St. Joseph's, Chatham, in the diocese of London, desire to offer to you our most heartfelt congratulations on the 25th anniversary of your ordination. On the 10th day of September, in the year 1864, in the Metropolitan church of Cincinnati, you were invested with the incomparable dignity of the priesthood. To-day, under other skies and another flag, you are here to receive the salutations of the friends of your youth and of those whom you have given great hearts' devotion. It is twelve years since you came among us, and it is more than ten

years since you were appointed priest of this parish. These happy years are full of your labors for the welfare of your people, and for the glory of God. The house that in the old time sheltered the entrep'd Jesuit and the gentle Basilian, has yielded to the present stately and commodious presbytery. A noble temple, fashioned on the models of Imperial Rome, abiding with the glories of the salute of God, rises in dignity and strength on the site of the humble church that our fathers in narrower days built under the heroic inspiration of their first pastor, Father Joffre. But these monuments, though splendid, are perishable, while the work you have accomplished in the order of grace will outlast the sun. The example of your blameless life, constant patience and abundant charity, has given us a perfect image of the Christian character. That image has disposed our minds to receive with greater docility your eloquent exhortations to a life of virtue, and your luminous expostions of the doctrines of our Holy Church. The father of your people, you feel for them afflicted among us? Father William will relieve, nay, brighten his sorrow. Does joy fill his heart? It will be enriched by your pastor's sympathetic smile. We have received from your good example, morality; from your sweet sympathy, consolation; from your eloquent teaching, enlightenment; and from your priestly hands the sacraments that nourish our souls. It is, therefore, good for us to be here. We come to the foot of the altar to present to you this small tribute of our esteem, our gratitude, and our affection. Were it ten times as great it would be all too small. But we know, and you also know, that it is the expression of a sentiment that gold cannot purchase, and that time cannot destroy.

We pray that you may live with us to see this church completed in all the beauty and fullness of the original design, and that after many, very many years, you may join in those loud hosannas that the faithful ever sing in that Heavenly House not built with hands.

Signed on behalf the congregation of St. Joseph's, this tenth day of September, 1889:

Jas. O'Keefe, sr., Timothy O'Neill, John J. Doyle, A. McDowell, Thos. Brady, Laurence Doyle, Michael Kennedy, J. G. Pennefather, Jas. Marshall, James Dillon, C. J. O'Neill, T. McQueen, James Lamb, John Dowling.

Father William, deeply moved, and for a time quite unable to control his feelings, said: He wished that he could feel that the kind words uttered of him by his flock that day were endorsed in heaven. The merit in the works mentioned was largely due to the people who were ever ready to make sacrifices in that noble edifice to the glory of God, and to the noble Jesuits and Basilians who had preceded. A retrospect of his society, they were fitted by their release from conventual life and their allowed intercourse with the world, for the perilous office of secretly guiding the conscience of princes. They maintained the highest station as a religious body in the literature of Catholic countries. No other association ever set forth so many disciples who reached such eminence in departments so various and unlike. While some of their number ruled the royal penitents of Versailles or the Ecuries, others were teaching the use of the spade and the shuttle to the naked savages of Paraguay; a third body daily endangered their lives in an attempt to convert the Hindus to Christianity; a fourth carried on the controversy against the "Reformers," a portion were at liberty to cultivate polite literature; while the greater part continued to be employed either in carrying on the education of Catholic Europe, or in the government of their society, and in ascertaining the ability and disposition of the junior members, so that well qualified men might be selected for the extraordinary variety of offices in their immense commonwealth. The most famous constitutionalists, the most skillful casuists, the ablest schoolmasters, the most celebrated professors, the best teachers of the humblest mechanical arts, the missionaries who could most bravely encounter martyrdom, or who with the most patient skill could infuse the rudiments of religion into the minds of ignorant tribes or prejudiced nations, were the growth of their fertile schools. "Review of the Causes of the Revolution of 1688."

PROTESTANT TESTIMONY.

London Times.

SIR—The Secretaries of the Evangelical Alliance, in your issue of the 5th inst., complain of a popular demonstration at the small town of Camps Cripiana against some Protestants of that place. From my experience of the Spanish character I cannot help thinking that this must have arisen from some singularly indiscreet action on the part of the Protestants.

Let the truth be spoken and the devil shamed. Any reasonable Englishman who has lived in the country and made the acquaintance of the kindly, pure peasantry of the *pueblos*, anyone who has witnessed the admirable decency of the smaller towns—the voice of the *Serenos*, with halbert and lantern, calling out in measured cadence through the night watches, *Ave Maria purissima*, being the only sound that breaks the stillness of the moonlight night—has compared it, as he cannot fail to do, with the "open, gross, palpable" wickedness of streets nearer home, but never seen in Spain, will not, I think, if he is honest, be inclined to be over bold in the assertion of his Protestantism. Nay, such is the respect that one feels for what the Roman Catholic Church in Spain has accomplished in this one direction that an Anglican churchman must be of an overwhelming reason to give for the faith that is in him to be able to withstand the fascination of it.

Just a word for the Evangelical Alliance—not a word of advice, I am far too humble an individual to presume upon that—but a word based upon individual conviction. "In quietness and confidence shall be your strength"—not in "Protestantism"—in Spain, I am, Sir, yours truly,

G. W. WHITE, Late English [Church of England] Chaplain, Xeres de la Frontera.

once gathered in St. Joseph's, to hear the sacred concert, of which the following was the programme: PART I. Overture—"Raymond," Prof. Spell's Orchestra. Chorus—"Gloria," Prof. Spell's Orchestra. Solo—"One Sweetly Solenn Thought," Mr. Moffat. Quintette—"The Wayide Chapel," Prof. Spell's Orchestra. Solo—"Ave Maria," Mrs. Gosnell. PART II. Quintette—"Serenade de Mandolines," Prof. Spell's Orchestra. Solo—"Flee as a Bird," Mr. Finck. Quintette—"Bright Star of Hope," Prof. Spell's Orchestra. Duo—"Yeute, Phil," Mrs. Gosnell and Mr. Marantette. Tanhauser, March, Prof. Spell's Orchestra. The rendition left nothing to be desired, Spell's orchestra sustaining their long-acquired reputation, and the local talent being successfully conspicuous. Mr. Moffat, as baritone, Mr. Marantette, as tenor, and Mr. Finck, as basso, showed what carefully-trained voices naturally good quality can do, while Miss Sterling is well known as an alto of no mean merit, and Mrs. Gosnell's soprano voice, heard not for the first time, would have provoked plaudits and encores, had the building not been a sacred one. The people of Chatham are very much indebted to the choir director, Mr. Marantette, for the superb musical service, it being one of the features of the day. As a fitting termination, Rev. Father William, O. S. F., expressed his thanks to the performers and to all who had joined in the day's exercises, more especially to those visitors separated in faith from him.

once gathered in St. Joseph's, to hear the sacred concert, of which the following was the programme:

PART I. Overture—"Raymond," Prof. Spell's Orchestra. Chorus—"Gloria," Prof. Spell's Orchestra. Solo—"One Sweetly Solenn Thought," Mr. Moffat. Quintette—"The Wayide Chapel," Prof. Spell's Orchestra. Solo—"Ave Maria," Mrs. Gosnell.

PART II. Quintette—"Serenade de Mandolines," Prof. Spell's Orchestra. Solo—"Flee as a Bird," Mr. Finck. Quintette—"Bright Star of Hope," Prof. Spell's Orchestra. Duo—"Yeute, Phil," Mrs. Gosnell and Mr. Marantette. Tanhauser, March, Prof. Spell's Orchestra.

The rendition left nothing to be desired, Spell's orchestra sustaining their long-acquired reputation, and the local talent being successfully conspicuous. Mr. Moffat, as baritone, Mr. Marantette, as tenor, and Mr. Finck, as basso, showed what carefully-trained voices naturally good quality can do, while Miss Sterling is well known as an alto of no mean merit, and Mrs. Gosnell's soprano voice, heard not for the first time, would have provoked plaudits and encores, had the building not been a sacred one. The people of Chatham are very much indebted to the choir director, Mr. Marantette, for the superb musical service, it being one of the features of the day. As a fitting termination, Rev. Father William, O. S. F., expressed his thanks to the performers and to all who had joined in the day's exercises, more especially to those visitors separated in faith from him.

THE MISSIONARY AND OTHER WORKS OF THE JESUITS.

Sir James Mackintosh: "While the nations of the Peninsula hastened to spread religion in the newly-explored regions of the east and the west, the Jesuits, the missionaries of that age, either repaired or atoned for the evils caused by their countrymen. In India they suffered martyrdom with heroic constancy. They penetrated through the barrier which Chinese policy opposed to the entrance of strangers—cultivating the most difficult of languages with such success as to compose hundreds of volumes in it; and, by the public utility of their scientific acquirements, obtained toleration, patronage, and personal honors, from that jealous government. The natives of America, who generally felt the comparative superiority of the European race only in a more rapid or more general destruction, and to whom even the Quakers dealt out little more than penurious justice, were, under the paternal rule of the Jesuits, reclaimed from savage manners and instructed in the arts and duties of civilized life. At the opposite pole of society, they were fitted by their release from conventual life and their allowed intercourse with the world, for the perilous office of secretly guiding the conscience of princes. They maintained the highest station as a religious body in the literature of Catholic countries. No other association ever set forth so many disciples who reached such eminence in departments so various and unlike. While some of their number ruled the royal penitents of Versailles or the Ecuries, others were teaching the use of the spade and the shuttle to the naked savages of Paraguay; a third body daily endangered their lives in an attempt to convert the Hindus to Christianity; a fourth carried on the controversy against the "Reformers," a portion were at liberty to cultivate polite literature; while the greater part continued to be employed either in carrying on the education of Catholic Europe, or in the government of their society, and in ascertaining the ability and disposition of the junior members, so that well qualified men might be selected for the extraordinary variety of offices in their immense commonwealth. The most famous constitutionalists, the most skillful casuists, the ablest schoolmasters, the most celebrated professors, the best teachers of the humblest mechanical arts, the missionaries who could most bravely encounter martyrdom, or who with the most patient skill could infuse the rudiments of religion into the minds of ignorant tribes or prejudiced nations, were the growth of their fertile schools. "Review of the Causes of the Revolution of 1688."

PROTESTANT TESTIMONY.

London Times.

SIR—The Secretaries of the Evangelical Alliance, in your issue of the 5th inst., complain of a popular demonstration at the small town of Camps Cripiana against some Protestants of that place. From my experience of the Spanish character I cannot help thinking that this must have arisen from some singularly indiscreet action on the part of the Protestants.

Let the truth be spoken and the devil shamed. Any reasonable Englishman who has lived in the country and made the acquaintance of the kindly, pure peasantry of the *pueblos*, anyone who has witnessed the admirable decency of the smaller towns—the voice of the *Serenos*, with halbert and lantern, calling out in measured cadence through the night watches, *Ave Maria purissima*, being the only sound that breaks the stillness of the moonlight night—has compared it, as he cannot fail to do, with the "open, gross, palpable" wickedness of streets nearer home, but never seen in Spain, will not, I think, if he is honest, be inclined to be over bold in the assertion of his Protestantism. Nay, such is the respect that one feels for what the Roman Catholic Church in Spain has accomplished in this one direction that an Anglican churchman must be of an overwhelming reason to give for the faith that is in him to be able to withstand the fascination of it.

Just a word for the Evangelical Alliance—not a word of advice, I am far too humble an individual to presume upon that—but a word based upon individual conviction. "In quietness and confidence shall be your strength"—not in "Protestantism"—in Spain, I am, Sir, yours truly,

G. W. WHITE, Late English [Church of England] Chaplain, Xeres de la Frontera.

In the evening an overflowing audi-