## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

# The True

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

AT No. 195, Fortification Lane, by J. Gillies to whom all Business Letters should be addressed.

G. E. CLERK, EDITOR.

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## MONTREAL, FRIDAY, Sept. 24, 1875.

#### ECCLESIASTICAL CALENDAR. SEPTEMBER, 1875.

Friday, 24-Our Lady of Mercy.

Saturday, 25-St. Januarius, Bishop, and Companions, Mutyrs. (19th Sept.)

Sunday, 26—Nineteenth Sunday after Pentecost. Monday, 27-SS. Cosmas and Damian, Martyrs. Tuesday, 28-St. Wenceslas, Duke of Bohemia Martyr.

Wednesday, 29-St. MICHAEL, ARCHANGEL. Thursday, 30-St. Jerome, Confessor and Doctor of the Church.

#### NEWS OF THE WEEK.

M. Buffet, the French Premier, has addressed a circular to the Prefects of the Departments respecting the families of the Reserve Forces now undergoing a month's drill. He expresses a hope that employers, following the example of the Government Offices, will not make any deduction from the salaries of the men thus temporarily absent, but will appeal to their comrades to share their work among them, and that married day laborers will be the only class requiring relief. The Government will make a grant to poor Communes unable to support this burden. The Univers of Paris has opened a permanent subscription in aid of the Catholic Universities, heading the list with a sum of 2,000fr. The Bishops of France have decided that these institutions should not be called Catholic Universities, but simply Free Universities. During the sitting of the Congress of Catholic working men at Rheims, the President of the Union, Mgr. de Legur, says the Univers, received from the Holy Father a Brief blessing in ample terms the work that was being carried forward. The Congress was attended by delegates from Belgium, Italy, Switzerland, and England. Its attention was devoted to workmens' clubs, military clubs, the apprenticing of orphans and children of poor parents. One of the speakers, Father Marguigny, a Jesuit, delivered a long speech in favour of the re-establishment of trade guilds as they existed in the time of St Louis. His audience warmly applauded this suggestion, full of pity, for the fate of unfortunate artisans whom the Revolution deprived of all their Mediæval guarantees. The Congress adopted resolutions recommending the formation of groups of Catholic Societies, comprising all classes of workpeople, to be governed as far as possible like corperations. It has invited all Christian employers to form themselves into Societies for the purpose of encouraging the workmen by their moral support, while the workmen's societies are to have lady patronesses. The revival of the statutes of the old Confreries will be aimed at, and the restoration of the Christian ramily among the industrial class. Comte de la Tour du Pin has given an account of the progress of Catholic workmen's clubs, only one of which existed at the close of the war-namely in Paris, while they have since been formed in many towns and villages: Few converts however, were made among the leading manufacturers until a pilgrimage was made to Notre Dame de Liesse, followed by the Papal Brief, placing the scheme under the protection of a Cardinal. When supplemented by other agencies this movement, it is asserted, will reconcile labour and capital. Its promoters have given their written adhesion to the Syllabus.

Persecution is still going on vigorously in Prussia, and in those parts where the vast majority of the people are Catholics they have to bear the brunt of it. This applies more particularly to Posen and to upper Silesia. In the former province, Dr. Szymanski, the editor of a paper called Oredownik, was lately tried for peblishing a pamphlet, in which he reproduced a speech delivered in parliament by a Polish member against the oppres sion of the Church and of the Polish language. Now, according to the Prussian Constitution, parliamentary speeches may always be printed with impunity, but in this instance the court held that the author of the pamphlet had actually "espoused the indictable views of the speaker," and sentenced him to twelve months' imprisonment. An appeal to a superior court against this astonishing verdict was rejected. That's Prussian logic! For a similiar offence, the editor of the Katolik, a paper published in Silesia, has lately been convicted, and we are told that he is to go into "winter quarters," in a convict prison, for the space of 31 months. Similiar prosecutions against the press are going on everywhere, and of one paper, the Frankfurter Zeitung the whole editorial staff is in gaol for refusing to give evidence. They call that liberty in Germany! The reports continue of the closing of the religious establishments, and of the moving scenes with which they are accompanied, by reason of the sympathy, of the population. In some places where private gentlemen have the reversionary interest in the fabrics, &c., difficulties have arisen. between them and the Government. This has been the case in Munster, with respect to the Capuchin Convent, the buildings of which were taken possession of by the agent of Count von Remittances in our next.

Galen, and with respect to the Franciscan Convent, which, upon the departure of the Religious, was taken possession of by Herr Albers. It it scarcely necessary to observe that in all those cases the haustive definition of the term Excommunication. reversioner is in no way hostile to the former relig- This question is being discussed with reference to ious proprietors. It would appear that the law of the case of the deceased Guibord; Mr. Doure and suppression will be put in force against all estab- others insisting that the deceased was not excomlishments without distinction. Thus even the municated; the Bishop, or the ecclesiastics, on the Trappists, at Mariawald, must quit their retreat; other side, insist that he was. although it is hard to see in what way those solitaries can be regarded as hostile to the Empire. Sedan celebrations in Germany are dictated by always be ready, it says, if the honour and security | civil tribunal; to the churchman excommunication of the country call them to the conflict; but they consider war a terrible calamity, and have a horror of an offensive war. They wish to finish in reace the edifice they commenced in war. "Peace" is the motto inscribed by Emperor and Empire on their banner. In the country districts of the diocese of Treves the people have taken upon themselves to supply the wants of the clergy, so as to neutralize as far as possible the law abolishing the ecclesiastical incomes. Thus one man supplies baptism, so is excommunication—purely a spiritual meal, another bread, another meat, &c., and the act. In the one case the recipient is thereby adbills are regularly sent in receipted. The will of mitted into full citizenship in the Kingdom of Prince Charles of Bavaria has been made public. Heaven, and made partaker of all the privileges He has made provision for maintaining all the poor and other charitable objects as during his lifedevoting for this purpose a sum of between 80,000 and 90,000 gulden.

The Public Prosecutor of the Spanish Supreme Court of Justice, in accordance with the opinion of the Judges' Chamber sitting at Madrid during the vacation, has asked the Government that the Bishop of Urgel should be brought to the capital to answer the criminal charges preferred against him. A telegram from Rome, says the Papai Nuncio at Madrid has received instructions to leave his post if the Spanish Cubinet's decision with regard to his circular be of an aggressive character or such as to compromise the dignity of the Holy See. Otherwise the Nuncio is to remain at Madrid until December, when he will go to Rome to attend a Consistory. The Spanish Cabinet met on Saturday, but postponed the discussion of this circular.

All the persons prosecuted at Florence by the Italian Government for conspiracy against the State have been acquitted on the particular charge; but one of them has been sentenced to nine years' imprisonment for the illegal detention and manufacture of arms. The Marquis Beuso de Cavour, nephew of the famous Minister, has just died. The name and family of Cavour have thus become extinct. The Marquis was the possessor of his uncle's papers.

Latest advices state that the Consuls of Austria Germany and Italy despair of bringing about negotiations between the Bosnian insurgents and Server Pasha. The English, French and Prussian Consuls, whose track lies in Herzegovina, are still hopeful, because the insurgents there show a conciliatory disposition. Great anxiety prevails in Damascus on account of the departure of troops for the Herzegovina. Fears are entertained lest the Druses should take advantage of the reduction in the number of troops stationed there to gratify their animosity against the Maronites.

In consequence of the manner in which Mr. Wade, the British Minister at Pekin has been treated by the Chinese Government, in connection with Mr. Margary's murder, his Excellency has suggested the strengthening of the British force on coast of China.

Lord Carnarvon's proposal of a conference among the South African colonies was being warmly supported by various public bodies at the date of the last advices from the Cape. The farmers especial. ly appear to be strongly in favour of it, and a large meeting of agriculturists was about to be held on the subject.

The lady and four children who were advertised in the Times the other day as being missing, and since stated to have disappeared in company with a clergyman, have been found at Paris by the solicitor of the husband, who resides in North Devon. He has now gone to Paris to reclaim his children. The gentleman happens to be the Dissenting paster of the church which she usually attended.

Venice has now been fixed upon as the port at which the Prince of Wales will embark for India-The Serapis, which will coal at Malta on the way out, is ordered to be prepared to receive his Royal Highness at Venice on October 16, and the departure will take place the same day. A royal salute will be fired as the Scrapis leaves the port by some ships of war (possibly including the Devastation), which are now cruising in the Mediterranean waters. These vessels will escort the Serapis to Athens, the first port of call, and here a visit lasting two days will be paid to King George of Greece. The voyage will be continued across the Mediterranean direct to Caire, and the stay at Suczand Aden will be brief. At the last named port the seven ships of the flying squadron, under the command of Sir Rowley Lambert, C. B., will meet the Serapis, and act as a convoy thence to Bombay.

The Queen has consented to become patroness of the Church of England Temperance Society, "organised, as it appears to be, on a basis which includes all who advocate temperance, without insisting necessarily on total abstinence." Her Majesty trusts that education and the enlightenment of the people, together with improvement of their moral and physical condition, will gradually do much to induce temperance, and to diminish the evils which are now complained of.

The decrease in emigration to the United States continues. Last year there was a great falling off-This year the diminution is still greater. During last month the whole number of emigrants arriving at New York was 9,262; in July last year the number was 15,634-a decrease of 6,372. Of the immi grants arriving there last month 1812 came from England, 421 came from Scotland, 37 from Wales. 1,762 from Ireland, 2,240 from Germany, 339 from Austria, 932 from Sweden, 359 from Norway, 114 from Denmark, 257 from France, 118 from Switzerland, 47 from Spain, 220 from Italy, 111 from Holland, 224 from Russia, and 106 from Poland.

WHAT IS EXCOMMUNICATION? It would be well if those who write upon the subject in the public press would give us a sharp and ex-

Why this discrepancy of opinion? Because the

word has two very different meanings in the ears of The Cologne Gazette disclaims the notion that the a Civilian and in those of a Churchman. To the former excommunication implies the sentence promilitary vanity. The German people in arms will | nounced by an ecclesiastical court, but ratified by a is utterly independent of all civil control. It is a process purely spiritual, with which the civil power inquire into. It need not necessarily carry with it any civil effects, the State being, of course, able to regulate the civil status of all its citizens; but it has no more power to determine the spiritual status than it has to determine whether, in any particular instance, a baptism be valid or invalid. As is of a child of God; in the other case he is stripped of all these privileges, and is reduced to the position of one over whose head the healing waters of baptism have never been poured; he ceases ipso facto to be a member of the Heavenly Kingdom, or to have act or part in the privileges of the faithful.

If we take this view of the meaning of Excommunication, Guibord was undoubtedly excommunicated; neither can his status as a member of the Church be in anywise affected by the decisions of the civil tribunals. We may admit that in virtue of legislation imposed by the arbitrary Government of the Bourbons, excommunication was of no legal force, except in so far as it was ratified by the civil tribunals; but as before God the civil tribunals had no voice in the matter. When St. Paul pronounced in his place. excommunication upon the incestuous professors of Christianity, he did not invoke the aid of Casar to enforce the sentence; neither did he deem that it was in the power of Casar to sit in judgment upon the validity of the judgment he had pronounced. What the power of the Church was in the days of St. Paul, so is her power in the days of Queen Vic-

#### MODERN PROTESTANTISM.

The Protestant Church of the present day is divided, strictly speaking into two great divisions; High Church and Low Church. Each of these is again subdivided into sections innumerable, the former being composed of Tractarians, Puseyites, Episcopalians, Ritualists and having an upward tendency to Catholicity, while the latter, which embraces the great bodies of the Baptists, Weslevans and Presbyterians, strange as it may appear and notwithstanding that they take the Bible, the whole Bible, and nothing but the Bible, for its guide, leans towards infidelity. It is from the High Church party that the Catholic Church from time to time receives such great accessions of strength and such converts, as the Newmans and the Mannings. Men illustrious for their piety, their zeal and their learning, while if the Baptist or Method. ist is uneasy in his mind concerning revelation. or is doubtful of the road in which he travel towards Heaven, finds little difficulty in fraternizing with the continental iconoclasts and atheists. There are then three bodies of Christians with opinions well defined, the Catholics who believe in the doctrines of the Church, Episcopalians who believe in part of it and dissenters who believe exactly as they please. The Catholic Church has no compromise with infidels, the Episcopalian very little, but the dissenter so broad is his platform, though having such a narrow spirit, is always ready to cheer a Garibaldi and to welcome a Strauss or a Renan with open arms. Any one who hates the Catholic Church is their friend and when a Catholic priest falls away from the true faith he dees not stop at the next door but at one bound becomes a fervent Methodist preacher of the Chiniquy stamp, and in order to dispel any doubt as to his entire conversion that may exist in the minds of his new coreligionists, plunges at once into the No-Popery cry and is the most devout believer seemingly in everything but the right thing. The Protestant Episcopalian Church is zealous of receiving a perverted Catholic priest-if we might use the expressioninto its fold, though we must say it is very seldom troubled with an occasion, for owing to the reasons above stated he goes at once to the other extreme Notwithstanding the noise therefore such men as Chiniquy, and Gerdeman, and others of like calibre make, their writings and speeches have no other effect than that of making safe Methodists still safer and staunch Baptists still stauncher in their bigotry. The numerous converts they pretend to make, even among the heathen, are rather comical Christians, and any one who has ever attended a meeting of enlightened negro-Christians down south and heard the ravings of the self constituted preachers must be shocked at the religious blasphemy given vent to. Indeed one has no occasion to go further than the Queen's Park in Toronto to hear the familiar manner in which the deputies of the Y. M. C. A. use the sacred name of the Saviour of the world, and with what gleveless hands they use each other when their opinions regarding the interpretation of a text of Scripture happen to clash, as they very often do. When young men just out from England are out of work, or do not care to work; they have little difficulty in being appointed Evangelizers by the aforesaid society, regardless of their previous character, or whether they have been shoemakers or expounders of the gospel in the old land. Yet it is such people as those who are expected to build up religious opinion in the Young Dominion of Canada. These are they who at present excite the public mind in the Guibord affair, who back up the Institut Canadien, and who eagerly watch a chance to aid and abet any enemy of the Apostolic Church whether he be a jew a heathen or an infidel. Die

An unprincipled bachelor says troubles never

LIBERALITY.

If there is one virtue more than another Protest ants are fond of praising themselves for, it is their extreme liberality in religion audipolitics. What they possess in such an eminent degree themselves they of course must admire in others, and hence they patronise and applaud what they are pleased to denominate "liberal Catholics." Guibord, for the Catholic Church was the one universal Church instance, and the members of the Institut Canadien are liberal, and Joseph Doutre, Q.C., is extremely liberal, so much so in fact that he almost deserves to be a Protestant.

Yet, their liberality very seldom assumes a practical shape. They do not, for instance, care in the Divine authority, were tossed to and fro with every exuberance of their generosity, to vote for Catholic candidates for Parliament. There are over three million Catholics in Great Britain, but we do not is incompetent to take cognizance, and has no right to know of any Catholic member: while, if justice were done, and in proportion to their numbers, they should have about sixty. Some years ago Sir John Acton and Sir John Simon were returned, but one of them turned Protestant, to show his gratitude and liberality, and the other was defeated .-The Duke of Norfolk has great influence in England, but, on account of his religion, not enough to have a cadet of his house returned for an English constituency. Lord Arundel, a son of the Duke of Norfolk, and who afterwards bore the title himself, had to go to Limerick in 1851 to get returned to the English House of Commons. In Catholic Munster, Leinster and Connaught, the people vote for whom they think the best man whatever religion he professes; but in Ulster, where the Protestant element predominates, there is not a Catholic M.P. In 1848, Catholic France had a Protestant Premier - Guizot, for Prime Minister. What a sensation it would create in England if a Catholic were admitted to the Cabinet; but if he were asked to form a Ministry-Oh! then indeed the people would be justified in upsetting the Throne. It is true Mr. Monsell-the present Lord Emly-was Postmaster-General, but he did not retain it long; he was shelved, and Mr. Playfair, a Protestant, put

> Here in Canada it is much the same. Quebec sends a number of Protestants to the Dominion House, but how many Catholics go from Ontario? Three, we believe. John O'Donoghue did slip in for East Toronto, but did not stay long. He was unseated, and at the next election defeated by a large majority. Yet Quebec, of course, is superstitious, bigoted and illeberal; while Ontario is liberal, enlightened and tolerant, at least so the papers say. Fifty columns of editorials, however liberal they may be, are not as strong as a vote. Facts are stubborn things, and the fact is evident to the blindest partizan that Catholics make no distinction in politics, while Protestants do. If they did not this Catholic city of Montreal would have the three of its members Catholic in the same manner as Toronto has them Protestant. The less they speak about liberality then the better. until they prove its possession by works instead of

### ADDRESS AND PRESENTATION.

To the Reverend Charles Gauthier, Parish Priest, St. Mary's Church, Williamstown.

DEARLY BELOVED PASTOR, - Although this is the first time we have assembled to address you on an occasion of this kind, we but respond to the promptings of our hearts in performing a duty rendered pleasant by its associations.

We are well aware that when you came amongst us, although a great deal had been done, very much remained to be performed, in which you have applied yourself to the task, has already aroused the deepest sympathies of the parishioners in your behalf.

We feel compelled to refer to the happy manner in which you have associated yourself with usyour geniality winning our hearts, and your piety and eloquent instructions our reverence.

Recognising, therefore, the eminent services you have rendered this mission since your advent to it, and also the many inconveniencies you have met with while performing these good works, we not only feel a pleasure but a duty in begging your acceptance of this Buggy and Purse as a donation expressive of our appreciation of your true worth.

That you may long be spared to administer to the people of this parish is the fervent prayer of your children, in whose hearts will dwell for ever the memory of their beloved Pastor. Signed on behalf of the congregation

> TIMOTHY ROUSSEAU. DONALD MCLBLLAN.

The Rev. Father Gauthier replied briefly. He said he was quite taken by surprise at their magnificent gift, and taking into account the little time he was in their midst, it was too much kindness on their part, but he hoped, with the assistance of God, to merit their good wishes, and that it would be his constant care to advance their spiritual in-

The Synod of the Catholic Archbishops and Bishops of Ireland at Maynooth was concluded on Monday. His Eminence the Cardinal Archbishop of Dublin, in his closing address, said the decrees passed were designed to counteract the increasing infidelity and luke-warmness in religion. He hoped for good results. Their Lordships gave particular attention to the subject of the education of

In the case of the two Nichols, father and son, who have lately absconded with a large sum of money in their possession, stolen from the coffers of a bank, it is highly gratifying to learn from the Witness that they were men of exemplary morality. the elder Nichols having prohibited his son from going boating on a Sunday.

According to the Witness, bands of assassins are ever prowling about the Mountain on sanguinary designs intent. As yet we are happy to learn that nobody has been hurt.

#### PREPAYMENT of NEWSPAPER POST-AGE.

We would again remind our suscribers that on the First or October they will receive the Trus WITNESS free of postage. As this will increase our expenses considerably, and be no small advantage to them, we trust that those in arrears to us will be prompt in remitting the amount of their indebtedness and also their subscriptions in advance .-The crops have been so abundant that none of our country subscribers can plead a bad harvest in excuse for not paying the printer. By looking at the figures on the address of his paper each subscriber will see at a glance how his account stands. We hope to hear from those interested immediately.

CARDINAL MANNING ON BATIONAL On Sunday, 5th inst., the Cardinal Archbishop of

Westminster re-opened the church of St. Augus-

tine, Manchester, which has been undergoing repairs and decoration. In the course of a sermon on "Jesus Christ and Him crucified," as the central doctrine of the Catholic faith, he maintained that which was to give "faith by hearing" to the world, and in proof that this was the true Church he pointed to the confusion, the contention, the contradiction, the wasting, and the perishing of every. thing separate from that one Church. He begged his hearers to notice how other teachers, having lost their inherence in its unity and submission to wind of man's doctrine until at last they were losing the truth of Jesus Christ and Him crucified. Germany, he said was the country from which the Reformation came. England was the disciple of Germany. How fared it with the teacher, and how was it faring with the learner? In Germany there had been three periods or states of Christian belief in the last 300 years. In the beginning Lutheranism had set itself up as pure and primitive Christianity in opposition to the Catholic faith, so highly dogmatic and doctrinal. It believed in consubstantiation and in absolution, and in a multitude of other doctrines which it did not as yet reject. Little by little men found it impossible for beads to hang together without a thread, and having denied the Divine authority upon which all truth rested, having broken the thread upon which all these jewels of Divine truth were strung, having denied the Divine authority of the Church, they began to lose and to reject doctrine after doctrine, and men were criticizing these doctrines, denouncing dogmatism as the authority of men, and describing dogma as the imposing upon one man by the authority of another what he is to believe in Divine things. The second period on which they entered was characterized by a state of what was called Pietism. Men began to toss away doctrine. They kept Jesus Christ and Him crucified as the central and only truth. After a time of an interior picty and an excitement of devotion, with less and less of positive belief, there arose up another people called Rationalists. They said, with great justice, " You have rejected dogma, and we reject your emotions and your devotions and your Pietism, which has no other foundation than your feelings. You feel this, but I don't; you believe it, I don't believe it." This was the beginning of the third period of Rationalism, which meant nothing more nor less than that men took their own reason and made it a test of truth, even in revelation-a measure by which the doctrines of Christianity are to be tested, so that what it received will be received, and what it does not receive will be rejected. Finally, the reason of man was made the source and foundation of everything. That evil of Rationalism prevailed in Germany at this moment. Throughout the whole of what was called the Beformation it had devoured and extinguished Christian faith in the great multitude of the Prussian nation, and the other States in which the Reformation established itself, to ro great an extent that we were told that not 2 per cent, of the population of Berlin ever set their feet in a place of worship. What had happened to the teacher he feared might happen to the learner, and what had begun in Germany might pass over into England, unless men had the bumility and the faith to become the disciples of the Divine Teacher. Three hundred years ago, Parliament, by Royal authority, set up a religion by law, which was highly doctrinal and highly dogmatic in Episcopacy and the Sacraments, differing from the Catholic Church in as few things as possible, but being torn from the unity of the Christian world and from the authority of the Vicar of Jesus Christ. For 100 years that dogmatic religion continued. Then came Pietism or Puritanism, an interior religion, resting upon the feelings of the heart. He spoke not desparagingly of that time. He respected the Puritans, because they were in earnest and because they revolted against empty and dead forms-against keeping up the belief in the Sacraments when the grace of the Sacraments was denied, and because they rejected the imitation of the Mass when belief in the Real Presence was denied, and for burning confessionals when belief in absolution had cassed He respected that thorough resolute temper and spirit of those men, who believed that religion consisted in communion with God and in belief of a Divine Master; but what had followed? We likewise had entered into a period of Rationalism. He did not know to what extent it had spread among the Nonconformists of this country. Some of their own members had assured him that among their youth it was spreading fast by means of German literature. But he did know how far it was spreading in the Church of England, and how it had made the University of Oxford almost its own. On every side there were books, written professedly on Christianity, penetrated through and through with Rationalism, and that by members of the Church of England. A high authority, at least in Manchester, had said the other day the foundation of all reasonable faith seemed to be in danger, and, in illustrating his remark, stated that the Vatican Council had invested the head of the Church with Divine attributes, and had practically laid it down that the mind of the Church, and not Holy Scripture, was the Word of God. This was Rationalism of the highest order. It was not necessarily a Divine attribute for a man as the head of the Church to be preserved from error, or that he should receive perpetual assistance from the Spirit of Truth according to the promise of God, whereby His Church should never err from that truth delivered to it. This talk about Divine authority came from a purely rationa istic conception of the nature of Christianity. To absolve sin was an act of Divine authority, and yet the Church of England, in the Service for the Visitation of the Sick, said our Lord left power with His Church to forgive sin. Would this authority, on turning to his Book of Prayer, say whether his Church was invested with Divine attributes? And as for the mind of the Church, that certainly was a Scripture—the living intelligence of the whole mystical body of Jesus Christ, on which on the day of Pentecost the Holy Ghost inscribed the whole revelation of God when there was not a particle of the New Testament written. The Cardinal also delivered an address at the

opening of a new Catholic church, dedicated to St. Lawrence, at Birkenhead. He said that England was once the promise of the empire of Jesus Christ, and she was on her probation now, when the voice of truth was as audible as ever. A thousand times he had said, and in his soul he believed, that Englishmen never rejected the Catholic faith. They were robbed of it by force. They rose to defend it, and were beaten down by foreign mercenaries. Their children were born disinherited, and generation after generation had removed further and further from the faith. Multitudes now alive were innocent of the heresies which had rent the faith asunder. Englishmen were not jealous of the Word of God; they believed it to be Divine; but the Word of God was wider than that which was written. There was the living Word of God; of it Englishmen were jealous. They were jealous of the Spirit of God, and their jealousy of it made them jealous also of the liberty of conscience. They said, "Our s uls are our own, we must answer for them to God, who made them, and Jesus, who redeemed them. They refused to be taught by human authority; but they forgot that their cause was indissolubly united with the Spirit of God and unheld by Divine in later than the later with the de-

The coming man is he who owes you.