

belief in Mr. Meredith's per-
grity, and have never dis-
but to our mind his desire
cess of his party, and the in-
the wrong-headed politicians
n he had cast his lot were the
of his falling into many errors
nent during his political
We respected the man for his
tentions, but we could not
f the policy he inaugurated
avored to push to a successful

his opposition to Catholic
y, we believe that Mr. Mere-
ght he was doing the best
the general interest of the
but we believe equally that
mistaken in endeavoring to
belief upon the Catholic body,
his reason we opposed him to
of our ability.

redith was undoubtedly by
lest man of his party in the
re, and this fact threw upon
than his share of the work
to the position of Catholics in Ontario
that we cannot refrain from quoting
them:

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one of their members is at full liberty
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and to become the tool of cliques as un-
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In view of the rabid attacks which
are now being made to ostracize Catho-
lics politically, the convention earnest-
ly recommended that Catholic societies
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the purpose of preserving their relig-
ious and political rights. The zeal of
the German Catholics for their faith is
well worthy of imitation by Catholics of
every nationality.

A DETERMINED effort was made by
the Tories recently to have Nationalist
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The Nationalists were vigilant, how-
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ing the certificates from the National
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applicants for this year has a class of
forty pupils who are learning the Celtic
tongue.

EDITORIAL NOTES.

DR. WILD, he of the "Ten
late of Toronto, but presently
of the Congregational Church,
city, has, after the summer
n, spent at some choice spot
nature wears her loveliest,
the season, somewhat after the
ashion as the manager of the
House. Rev. Dr. Wild is an
e preacher. Usually he is
a large congregation. He is
e, boisterous and bigoted, at
a good story-teller, and, as the
would put it, "draws down
e." Rev. Dr. Wild is of
kind of preacher the Congre-
alist people in this city seem to
and so long as they like the
ev. Dr. Wild has to dispose of
their affair; but outside are, of
entitled to form their own
as to their good taste. Like
popular preachers, Rev. Dr.
managed to squeeze half a
of his sermon into one of the
"not for its intrinsic value,"
mply as an advertisement.
mply as a vacation" was the sub-
the doctor's discourse; but he
ot for the life of him keep in
on his anti-Catholics proclivi-
before he got well on his way
impelled to read some extracts
x's Book of Martyrs. In his
ourse we may expect that he
ad extracts from that similar
the title of which is "Blue-

M. EMILE ZOLA and the editor of the
Gil Blas, who published the novel on
Lourdes, are to be prosecuted by Mons.
Burgois, the builder, for libel in re-
gard to the building of the church
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Virgin. It is also stated that the Holy
Father has positively asserted that he
will not grant any interview to Mons.
Zola on any consideration, so that the
latter need not expect to get material
from the Pope for the purpose of mak-
ing up the plot of the next scolding
novel which he has declared it to be
his intention to write on Rome.

BISHOP POTTER, the Protestant Epis-
copal Bishop of New York, is not a be-
liever in the primary principle of Pro-
testantism, on which Protestantism was
founded, and by which alone its exist-
ence can be justified—the right of each
individual to interpret Holy Scripture
for himself. He recently declared
that it is by claiming to exercise this
right that some persons have taken
"all meaning out of the primary facts
of the Incarnation," and has evicer-
ated the articles of the creed "of their
plain and obvious sense." He reasons
on the matter thus:

"To make one's own law and pro-
nounce it of equal and final authority
with a canonical enactment is a
blunder from which Bishops have not
always escaped, and it shows how
subtle is the danger and how curious
are the vagaries into which it may
easily betray us."

The reasoning is quite correct and
irrefragable, but it is none the less
true that it overthrows the foundation
on which Protestantism rests; for if it
be not the right of the individual to
prefer his private judgment to that of
the Church which Christ established to
teach mankind, Luther, Calvin, and
the other Reformers were wrong in
preferring their judgment to that of
the Church.

dramatic talent whatever. Her lead-
ing man, Martin Cheworth, can only
be described as a ridiculous barn-
stormer. The play is without a re-
deeming feature. Any person who
sits it out will certainly be "tried as
by fire."

We detest bigotry, even in Catho-
lics. Let us be broad-minded and
liberal, as far as truth will permit us.

The A. P. A. is dying slowly but
surely. And all good men will breathe
a sigh of satisfaction when its foul
corpse is buried. It might have lived
in times barbaric, when throats were
slit for sweet religion's sake, but in
this age of enlightenment it is in the
pillory of public scorn and contempt,
dying ignominiously.

The German Catholic convention,
which was recently held in New York
city, passed a resolution which sets
forth admirably the relations of Catho-
lics to political parties, and the work-
ing of the resolution is so appropriate
to the position of Catholics in Ontario
that we cannot refrain from quoting
them:

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means political societies. Every one
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London Catholic News. CATHOLIC TRUTH SOCIETY.

Cardinal Vaughan's Inaugural Ad-
dress—The Re-Union of Christen-
dom.

Continued from last Week.
PROSPECTS OF REUNION.

What, then, are the prospects of re-
union? As we have seen, there can
only be too bases of Reunion so far as
doctrine and authority are concerned:
(1) Compromise, that is, federation
and mutual recognition; (2) submis-
sion, that is, individual or corporate
absorption. The first is inconsistent
with the Divine Constitution of the
Church; there remains only the second.
Our hopes of a gradual submis-
sion by an ever increasing number
of Anglicans rest on the following
evident facts:—1. The growing
realization of the Catholic, and there-
fore of the non-national character of
the Church of Christ, and the increas-
ing distrust of national limitations in
the idea of religion. 2. The growing
application of Catholic doctrines and
devout practices, and a sensible dimi-
nution of the difficulties and prejudices
that have hitherto obscured them.
Contrast the churches of the Estab-
lishment of sixty or seventy years
ago—closed from week end to week
end, no daily service, no festivals and
Saints' days kept, the Communion
service read three or four times a
year, everything dry, cold, and
formal—with the present churches,
which are often distinguished only
with extreme difficulty from those be-
longing to the Church of Rome. The
study of the patristic, of the theolog-
ical, ascetical, devotional, liturgical,
and rubrical writers of the Catholic
Church has brought about a change in
the mind, feelings, and tastes of an
ever-increasing section of the Anglican
Church, which has been simply a
revolution. The doctrines of the Cath-
olic Church, which had been rejected
and condemned as blasphemous, super-
stitious, and fond inventions, have
been re-examined and taken back, one
by one, until the thirty nine articles
have been banished and buried as a
rule of faith. The Real Presence, the
sacrament of the Mass, offered for the
living and the dead—sometimes even
in Latin—not infrequent reservation
of the sacrament, regular auricular
confession, extreme unction, purgatory,
prayers for the dead, devotion to
Our Lady, to her Immaculate Con-
ception, the use of her rosary, and the
invocation of Saints are doctrines
taught and accepted with a growing
desire and relish for them, in the
Church of England. A celibate
clergy, the institution of monks and
nuns under vows, retreats for the
clergy, missions for the people, fast-
ing, and other penitential exercises—
candles, lamps, incense, crucifixes,
images of the Blessed Virgin, and the
saints held in honour, stations of the
cross, cassocks, cottas, Roman collars,
birettas, copes, dalmatics, vestments,
mitres, croziers, the adoption of an
ornate Catholic ritual, and now re-
cently an elaborate display of the
whole ceremonial of the Catholic Pon-
tifical—all this speaks of a change and
a movement towards the Church that
would have appeared absolutely in-
credible at the beginning of this cen-
tury. And what is still more remark-
able is that the movement has been
stronger than the rankst Protestant-
ism, stronger than the Bishops,
stronger than the lawyers and the
Legislature. A spasmodic protest, a
useless prosecution, a delphic judg-
ment, and the movement continues and
spreads, lodging itself in Anglican
homes and convents, in schools,
churches, and even cathedrals, until it
is rapidly covering the country. Has
there ever been seen a more marvel-
lous change, and this within half a
century! I know that it has been
called Popery and the Mass in mas-
querade—not without some reason.
St. Jerome speaks of the devil as the
Simia Dei, the Ape of God, so clever is
he in counterfeiting the works and
ordinances of God. Under the appear-
ance of an angel of light he deceives
many, especially those who are willing
to be deceived. It may be so still.
But for my part, I prefer to hope and
believe that we are witnessing, at
least in a very large measure, an
instance of the marvellous ways of
Divine grace, and that if Satan be
aping God he is outwitting himself.

THE ANGLICANS AND THE DONATISTS.
Mean while, let me conjure those who
imagine that they now possess all that
they could desire, all that the Church
of Rome ever could offer them, to pon-
der well over the considerations ad-
dressed by St. Augustine to the Donat-
ists, who undoubtedly possessed sacer-
dotal orders and over four hundred
rightly consecrated Bishops. He writes
as follows: "What doth it profit men,
if they have the voice of angels in the
sacred mysteries, and the gift of prophe-
cy as had Caiaphas and Saul, and if
they possess the sacraments, as Simon
Magus had, and if they had faith, and
if they distribute their substance to the
poor, as many do, not only in the
Catholic Church, but in the different
heretical bodies; if under the pressure
of any persecution they give their
bodies with us to be burned for the
faith, which they do like us confess:
Yet because they have and do all
these things apart from the Church they
cannot attain to eternal salvation, even
with all those good things which profit
them not." He makes this still clearer
by an appeal to reason, and continues:
"If any one is brought to the surgeon,
with a grievous wound in some vital
part of his body, and the surgeon says
that unless it be cured he must die, his
friends do not proceed foolishly to
point out to the surgeon all his sound
limbs, and to say, 'Can it be that

save his life and that the wounded
limb is enough to cause his death?'
They do not act thus: neither do they
ask the surgeon to cure the limbs that
are sound, but to apply his remedies
with all care to the part from which
death is threatening the sound parts
also. What then will it profit a man
that he has sound faith, when the
soundness of charity is infected by the
fatal wound of schism? To prevent
this the mercy of God, through the
unity of His holy Church, does not
cease to strive to induce them to come
and be healed by the medicine of recon-
ciliation, through the bond of peace."

And let them not think that they are
wholly sound because we admit that
they have something sound in them;
nor let them think, on the other hand,
that what is sound must be healed be-
cause we show that in some parts there
is a wound. In the soundness of the
sacrament, because they are not
against us, they are for us; but in the
wound of schism, because they gather
not with Christ, they scatter abroad.
Let them not be puffed up by what
sees of pride upon those parts which
are sound? Let them humbly look
into the wound, and give heed not only
to what they have, but also to what
they lack." And this truth he still
further enforces by an appeal to the
Scriptures. "The prayers of the Gen-
tile Cornelius were not unheard, and
his alms lacked not acceptance; nay,
he was found worthy to receive a mes-
sage from an angel, and to behold the
messenger through whom he might
assuredly have learnt everything neces-
sary, without requiring that any man
should come to him. But since all the
good that he had in his prayers and his
alms could not benefit him unless he
were incorporated in the Church by the
bond of Christian brotherhood and
peace, he was ordered to send to
Peter, and through him learned
Christ. I can imagine many who
have been lulled into a sense of securi-
ty by the adoption of the ordinances
and devotions of the Catholic Church,
to ask, 'What can we receive from
you that we do not possess?' The
Donatists asked the same question of
St. Augustine. 'What do we receive
from you when we come over to your
side?' And St. Augustine replied:
"You receive the unity of the spirit in
the bond of peace, without which no
man can see God; and you receive
charity, which shall cover the multi-
tude of sins. And if you consider this
immense blessing to be worthless or of
trifling value, you are deservedly and
miserably astray; and deservedly you
must necessarily perish unless you
come over to Catholic unity." Our
hope of reunion is partly based upon
an evident conversion to many of the
doctrines and practices of the Catholic
Church. 3. Our hope of reunion is
also based on the better acquaintance
which is growing up with the divine
constitution of the Catholic Church.

For instance, people are beginning to
realise the non-national character of
the Papacy; that it is no more foreign
in its character than Christianity it-
self, of which it forms an integral
part, as its visible head and centre;
that the Roman supremacy is not a
despotism or a one-man absolutism,
but a beneficent institution founded
by Christ Himself, as a guarantee of
liberty, and a pledge of unity; that
its claims never clash with civil alleg-
iance, and that the concurrent jurisdic-
tion of the Pope in no sense weakens
or nullifies, but strengthens and uni-
fies, that of Bishops and national
Episcopates; that the spiritual claims
of the Papacy, so far from being alien
or hostile to the English character and
institutions, have shown themselves
for a thousand years to be admirably
in harmony with our English life and
system, safeguarding the liberties of
the people against despotism and
tyranny in high places, and ever pro-
claiming the sanctity of the moral and
divine law. 4. Our hopes rest on the
growing acquaintance with our past
history, the opening up of our records,
the increasing fairness of writers and
readers, the dropping away of ancient
prejudices, and the constant growth of
an open mind as one generation hands
down its experience to another. 5.
Lastly, and principally, our hopes rest
on the wonderful mercy and love of
God; on the prayers of the Blessed
Virgin, of St. Peter, and of the Saints
and Martyrs of England.

THE DESIRE FOR THE PRESENT TIME.
What, then, do we at present desire
for those who seek reunion? Not that
they should come over to us blindly.
We could not receive them thus, even
were they to offer themselves. All we
ask is this, that they would turn the
eyes of their mind towards the City
seated on the mountain; that they would
break down the walls of prejudice
which surrounded them; that they would
examine and explore our claims
with an open mind; that they would
freely take evidence from Catholic
priests and laymen and read Catholic
books; that they would cease to be
guided and deluded by the enemies of
the Catholic faith; that they would
emancipate their souls from a servitude
to individuals which hinders their ap-
proach to the Catholic Church. We
ask nothing unreasonable. We say, if
with moral certainty you find a Divine
Teacher, submit your whole soul to
Him and enter His Church as a disciple.
If you find Him not, continue to search
and pray: "No man cometh unto Me
unless the Father draw him." We
know the force of invincible ignorance
and of insuperable prejudice. We
judge no man; God alone can sound the
heart and the conscience. Would that
we could say to our Anglican friends, as
St. Augustine said to the Donatists,
"Let them come to the Catholic Church
our Mother: let them be in it, clergy,
let them be bishops unto its profit, as

they have been hitherto in enmity
against it. We feel no jealousy to-
wards them, nay, we embrace them;
we wish, we advise, we even compel
them to come in, though we fall as yet
in persuading some that we seek not
their property, but themselves." Would
that they could prove to us, would
that we could recognize, their
Orders! not indeed for any benefit
they could be to them outside the unity
of the Church, but because they believe
their conversion would be thus rendered
easier. Finally, we beseech our
Blessed Lady, whose Dowry is England,
again to hasten the time of her Son's
miracles and to obtain an outpouring of
Divine Grace upon souls such as may
give not only light to see, but fortitude
and courage to make all those needful
sacrifices to flesh and blood which in
God's ordinary providence are required
of those who are mercifully called by
God to return to the Church of their
fathers.

After the applause which marked the
conclusion of his address had subsided
His Eminence again rose and said,
"I have already introduced to you
Bishop Keane, and I will now ask him
to address to you a few words."

The Right Rev. Dr. Keane, on com-
ing forward, was accorded a great
ovation. He said he had been re-
quested to add to the admirable paper
of His Eminence a short American post-
script (laughter). But he did it with
very great diffidence; he had only
come prepared to hear and to learn—
the New World recognizing that it still
had to come to the feet of the Old
World to learn lessons of wisdom. In
America they were not gifted over with
humility (laughter). They had a
little good sense (laughter) and were
ready to confess that whatever
there was good and noble and useful
to the world in the press and institu-
tions of America was nearly in every
instance learned from the traditions of
England. But although they thanked
God for their situation and advantages
they would be forgetful of history, and
forgetful of the principles of gratitude,
if they did not recognize that the old
road from which all these principles,
from which all that light, has grown
was from England. They recognized it,
and were proud to acknowledge it.

Why was it that amongst the nations
of the earth America stood forth
proudly at the present time? Why
was it that even in the State Legisla-
tures all the proceedings began with
prayer? Why was it that their pro-
fessional meetings always opened with
prayer? It was because, with old Eng-
land's instinct, they recognized God's
supremacy always. The Celtic instinct
was always ready to respond to this
inspiration. But although a Celt him-
self he candidly acknowledged that it
was not the Celt that gave the inspira-
tion to the forward march of America.
The inspiration came from the old
Motherland. They in America re-
cognized the importance of that great
cry which agitated the minds of men
in relation to the reunion of Christen-
dom. Facts spoke louder than words,
and he would relate to them some per-
sonal experiences rather than deal in
generalities. He one time received an
invitation from the Chief Justice to
come and speak before a club which
comprised the leading members of the
Episcopalian or Anglican Church of the
City of Providence, in Rhode Is-
land. He went to give them the Catho-
lic side of the question of the reunion
of Christendom. He found himself in
company with nearly three hundred of
the leading citizens of Rhode Island,
and when the time for the discussion
of the subject came the President
arose and asked him to address
them from the Catholic stand-
point on this great question,
and to speak out frankly and plainly.
For an hour he did so (laughter).
After he sat down a Presbyterian
clergyman addressed them, and his
great difficulty was as to how certain
proposals for re-union emanating from
the Lambeth Conference, he thought,
could be interpreted by members of his
Church. Then a Baptist minister gave
his opinion. He wanted to see the
Churches managed as the State legisla-
tures were, all to be free and federated
(laughter). After this he himself
said a few words in reply. He showed
that the Presbyterian difficulty as to
the meaning of certain things, and
the sense in which they were to be
understood, showed the need of a cer-
tral authority, to speak with certainty
and to give an authoritative interpre-
tation to doubtful passages. He
showed to his Baptist friend that the
States of America, when they were
apart and separate had to come together
and draw up a constitution and ap-
point a centre of unity and govern-
ment (cheers). He therefore argued
that the points raised by these gentle-
men were the strongest proof of the
Catholic position (cheers). And now
for something that followed that.

About two years ago Americans cele-
brated the four hundredth anniversary
of Columbus' discovery of that Contin-
ent by holding a great World's Exposi-
tion in Chicago, and, recognizing the
superiority of man over things, they
decided to hold an exhibition of man's
nobler works. They then decided to
hold a Parliament of Religions. The
question was would the Old Church,
the Catholic Church, take part? He
was approached, but declined to give
an answer; the matter was too serious.
It came before the American Arch-
bishops. Of course, the good old re-
spectable conservative arguments were
used against the Church taking part.
It would be beneath her dignity. At
last one Archbishop said, "What a
fool St. Paul must have been" (laughter). "He should have stayed
at home and mended his nets and
preached to his own people instead of
going about among Greeks and

Romans, and putting before men the
merits of the Christian religion, as
compared to the worship of pagani-
sm." So they said that was a new
light in which to look at the matter,
and perhaps the true light; and it was
agreed that the Old Church had noth-
ing to fear by standing before men of
all religions and proclaiming her mis-
sion (cheers). So they went. It was
a magnificent opportunity to study care-
fully all the religions of the world, and
with that view the Parliament of Reli-
gions met; and from first to last their
old Church and their beloved Cardinal
stood pre-eminently throughout. Catho-
lics had a great work to do in remov-
ing obstacles created by themselves,
which kept people out of the Church.
Were they doing all they could? There
was much to be done. When visiting
a poor district in his diocese he met
three colored people, one of whom came
up to him and said he had heard him
preach and liked his sermons, and he
would like to ask him one question.
He (the Bishop) asked what it was, and
the colored man answered, "If your
religion is the true religion what makes
your people sell us whisky to get
drunk?" (Laughter.) Though he had
answered a good many questions in his
life he had to give that one up, and he
never found anyone who could help
him to answer it. It was a shame and
a disgrace to find that in every town
throughout the land the large majority of

WHISKY SHOPS SHOULD BE RUN BY
CATHOLICS.
On one occasion, on making a visita-
tion through the diocese of Richmond,
on entering a town he found a letter
waiting for him, and the letter was
simply to the effect that of the publi-
cans of the town all but two were
Roman Catholics. That was consid-
ered answer enough to anything he
had to say. That was why he would
appeal to Catholics to come out of
THAT DESPICABLE BUSINESS.

It was recognized by the Bishops and
clergy as the most fruitful source of
the growing poverty and degradation, and
was the chief source of the sins of their
people. In God's name he hoped all
their people would take it into their
hearts to say, "I will go out of this
business."

WHY DON'T THEY?
(applause). It was essential to the in-
terests of humanity and Catholicity
that Catholics should sever and dis-
sociate themselves from all connection
with the vile trafficking in whisky.
Again, they had a duty in regard to
education and science. The Catholic
Church must show not only her superi-
ority in regard to matters of religion,
but in matters that concern civiliza-
tion and progress she must hold the
front place. That was why in
America the Catholic hierarchy were
endeavoring to establish an university
that would be a rival even to Oxford
and Cambridge (applause). Let them
not overlook their great past. Let
them remember who founded Oxford
and Cambridge (cheers). Then in re-
gard to social matters Catholics must
lead the way. They must labour for
the uplifting of the people, they must
try to break down the trammels of
caste which here, as in India, stunted
the life of the people (cheers). Not
indeed that they needed to level any-
one downwards. They wanted to
raise all up to a higher plane. The
Catholic Church must take the lead in
this, as was fitting. His Holiness Leo
XIII. had told them what the future
of the human race is to be. They must
endeavor to understand that so as to
gain the hearts and affections of the
people, and bring them to a knowledge
of the truth (cheers). The misery and
degradation of the masses made them a
fruitful soil wherein were sown the
seeds of anarchy and rebellion against
authority. He prayed them in their
own lives so to act that they would do
something to hasten the coming of God's
kingdom on earth (loud and prolonged
cheers).

Father Rivington, at the request of
His Eminence, then addressed the audi-
ence, and said that never in the course
of his life had he performed an act of
obedience so really difficult as that he
was asked to perform that moment. He
was asked a few days ago to say a few
words at the Conference, and there he
found himself with every thought that
came into his mind so finely and per-
fectly expressed by His Eminence the
Cardinal and Bishop Keane before he
rose to say a word. And yet, in
obedience to His Eminence, he would
say a few words to his fellow-Catholics
in Preston. He need hardly say that
the reunion of Christendom was of
special and peculiar interest to him.
He knew what came into the minds of
those whom he had to leave behind
when such notable pronouncements as
that of His Eminence were made to
the people of England on the reunion
of Christendom. One of the most
magnificent pamphlets he had ever
seen on the subject was written by the
late Cardinal Manning. In it he wrote
of charity, of love for the people of
England, and he could never forget
the state of his friends' faces as they
read that passage. They simply did
not believe it. That was one of their
great difficulties that they could not
get those outside the Church to read
Catholic books. Non Catholics had an
entirely different idea to them on the
subject of the reunion of Christendom.
To give them an example, he would
tell them the case of an American
Protestant gentleman who went to
Oxford. He went to a well-known
doctor of theology, Dr. Pusey, and
asked him where was the unity of the
Church. Dr. Pusey replied that the
unity of the Church was in posse, not
in esse (laughter). He questioned
several other Oxford divines, but with
similar success, and he eventually
became a member of the Catholic

Church, and is now or was of the
episcopate of the Catholic Church in
America (Cheers).

Dr. Whiteside then briefly proposed
a vote of thanks to His Eminence for
presiding at the Conference.

The Duke of Norfolk, in seconding
it, said he rose to second the vote of
thanks which the Bishop had moved to
read the address which they felt
would be productive of much good.
He was sure that when the Cardinal
made up his mind to deliver the ad-
dress on that great subject—he must have
felt it was a great pleasure to deliver
it at the Catholic Conference at the
Catholic town of Preston. Catholics
looked towards the town of Preston
and other towns of Catholic Lancashire
with feelings of veneration. He was
sure it would be considered a happy
event in the town of Preston that such
a fine address as had been delivered
by His Eminence had been delivered
there. He now gave them an opportu-
nity of expressing those feelings of
love and admiration for His Eminence
which rose from the very bottom of
their hearts. (loud applause).

The Cardinal, on rising to respond,
was received with great applause. He
said he need hardly say how grateful
he felt to them for the kind reception
they had given to him. By their
cheers and approbation they had passed
the vote of thanks which had been pro-
posed to them. It always was a very
singular pleasure to visit the old Catho-
lic town of Preston, and he never felt
himself at home in any part of the
world as he did in Preston and Catho-
lic Lancashire. They had a great
work before them, not only in organ-
ization, but in the sense of which
Bishop Keane had spoken. And they
had a great work to perform in spread-
ing the light of Catholicity in this
kingdom. That was to be done by
prayer.

Father Ignatius Spencer, who
travelled all over Europe and Great
Britain preaching the necessity of re-
union of the non Catholic communities,
with the Catholic communion, always
impressed upon the people the efficacy
of prayer in obtaining that object.
Since the death of Father Spencer
there had been a certain amount of
forgetfulness, and many of them had
neglected that habit of constant prayer
for the conversion of England. He
would ask them to renew the promises
made to Father Spencer, and to deter-
mine, every one of them, to offer up
every day, morning or night, one
Hail Mary, at least, to the Blessed
Virgin that she might implore her
Divine Son to pour out the graces that
were needed for the conversion of the
people of England. There was no one
there who could not take a great and
efficient part in bringing about that
happy consummation by offering up an
occasional prayer. It was for them
to offer up their prayers to God
and His Blessed Mother that this won-
drous grace be poured out on Eng-
land. If the splendid gathering be-
fore him secured this, and no more than
this, it would have been gathered for a
good and sufficient purpose. He
thanked them for their reception there
to night, and thanks also he felt were
especially due to his dear old friend,
Bishop Keane, who had given them a
little of his American quality, and who
had given them an insight into that
forward march and that hearty sym-
pathy which he exhibited with so many
other prelates of the great American
Church. They were there that night,
America united with England. The
Old World united with the New. (loud
cheers).

EVENING PRAYER.

What is particularly noticeable in
this age is the lack of home religious
training and the natural home influ-
ence which ought to characterize every
Catholic family, and yet seems to be
dying out with the closing generation.
We see the young family growing up
rigidly guarded, and distinctly in-
formed in all matters regarding etiq-
quette. At a most regular hour the
good night is said and the children
sent with their nurse to bed. They do
not, as of old, gather to-
gether and hear the pretty
stories of the bible or sing an evening
hymn. All, now a days, seems to be
done systematically, even the study
of religion—while I know from ex-
perience that a few holy words and
music at bed time from a father and
mother to their little ones is worth
twice the number of words heard else-
where. It impresses their little minds
and makes them, when they reach
maturity, regard their childhood as
something holy and pleasant. Cer-
tainly the most illiterate class will
require grace before and after meat,
with the simple morning and evening
prayer; it is precise and necessary
to our religion. But we want a family
union of happy thoughts. While
visiting in a pretty town upon Lake
Huron, my attention, one evening,
was called to look in a sitting room
where a father was playing an organ,
while three little ones stood around
him. The mother rocked a tiny babe.
I know not their religion, but they
sang the pretty hymn, "I think, When
I Read the Sweet Story of Old." We
walked on, while my companion
remarked, "a scene we seldom see."

Without prayer there is no peace in
any home. There is perhaps appar-
ently so, but when the truly God-
fearing spirit is absent so also is hap-
piness and contentment. MIXERVE.
Toronto