

CATHOLIC PRESS.

Five Protestant denominations now have Sisterhoods. This fact proves that the scandalous talk against convents is not believed by Protestants who are themselves clean of heart. Of course those whose eyes are jaundiced see everything yellow, and those whose imagination is corrupt fancy that all the world is vicious like themselves.—Catholic Columbian.

We are glad to see that missions to Protestants, with that invaluable accompaniment the question box, are being more and more frequently held in different parts of the country. The diocese of Cleveland has become a sort of center for them, only second to the archdiocese of New York; and Right Rev. Abbot Hald has been giving them with great success in his Vicariate Apostolic of North Carolina.—Church Progress.

The appalling proportions which the divorce business in this country has assumed is well illustrated by the recent record of Judge Maynard of the Suffolk (Boston) Superior court. During a session of six hours on May 7 the judge dissolved the marriage relations existing between fifty dissatisfied couples. The average time consumed in hearing evidence and allowing the decree of civil separation was seven minutes and twelve seconds.—Catholic Citizen.

In purely political affairs Catholics are free to follow any policy or join any party they choose, without let or hindrance on the part of the Church or of any of its representatives. Its priests are forbidden to meddle in partisan politics. As citizens they themselves may vote as they please, but they may not dictate to the laity in civil matters apart from faith or morals, nor may they use their pulpits for or against any party, as such. The business of the Church is to save souls not to put the tariff up or down nor to decide at what rate silver shall be coined with gold.—Catholic Review.

Emperor William says a clever thing now and then that is all the more forcible because of its stinging truth and directness. For instance, the other day in characterizing Pastor Stocker, former Court Chaplain, who achieved notoriety by his bitter anti-Catholic venom, the War-Lord declared in a telegram: "Stocker has finished as I foretold years ago. Political clergymen are monstrosities." Only a few short years ago Stocker figured as chief chief executive of Catholicism in Germany. The Church was never more vigorous or flourishing in the German Empire than at present, but see where Stocker is!—Catholic Universe.

What will Protestants say? How often is this thought uppermost in the minds of lukewarm Catholics when something is proposed in the way of a public manifestation of fidelity to Catholic traditions and pious customs? How often the thought finds expression when, to timid eyes, some demonstration of faith and fervor appears to be out of harmony with the materialistic worldly wisdom of the present day? What a cowardly concession to the powers of error! How unworthy the heritage of true faith, is this dread of unfriendly criticism! What will Protestants say? What can they say? What difference what they say? This shameful spirit of human respect which prefers expedient to principle is an infallible sign of declining faith, and is most observable among that class of "gentle" Catholics who are sedulously striving for social place and recognition.—Catholic Universe.

The New York Times printed the other day a summary of an address delivered recently in New York by Mr. Andrew D. White, formerly American Minister to Germany, and later president of Cornell University. It is an awful statement, that made by Mr. White. According to him there is no country where murder prevails as it does with us now. In 1889, the homicides in the United States numbered three thousand five hundred and sixty-seven (3,567). In 1895 ten thousand five hundred (10,500). That means that in the last six years killing has increased at the rate of three to one! This takes no account of suicides, and the truth requires it to be said also that in the homicides referred to by Mr. White are not included the thousands—how many thousands God alone knows—of infanticides of which statistics cannot take account.—Catholic Standard and Times.

Whether the beautiful and unfortunate Mary Queen of Scots be or be not eventually declared by the Church a veritable martyr, the promotion of her cause for beatification will assuredly accomplish one genuine good. It will elicit the truth, and the whole truth, from among the countless realms of falsehoods, of bigoted suppositions, of haphazard conjectures that have been published concerning her during the past three centuries. That Mary's character will be vindicated from many a foul aspersion is most certain; while an incidental benefit to historical truth will be the unmasking of England's virgin-queen, the so-called "good Queen Bess." The chapter of English history wherein these two sovereigns fill so large a role will certainly be studied and expounded with a thoroughness never before brought to bear upon it; and the judgments of many a standard historian of other days, it is safe to say, will be absolutely reversed.—Ave Maria.

is advancing in life whose getting softer, whose blood entering into living peace, when have this life in them the lords and kings of the day and they only.

The Archbishop of Dublin, who has just left Ireland for a brief holiday on the continent, has become an accomplished cyclist. We understand that His Grace is to undergo the Knep water cure, from which he has derived much benefit on other occasions, and that his bicycle goes with him. We have not yet had the pleasure of meeting any of the English hierarchy on a cycle, but at least one well known Monsignor may be seen almost any day on his bike in the neighborhood of Westminster; appropriately enough he sits upon a "Demon." On the other side of the Thames the movement has "caught on" among the clergy to such an extent that an ecclesiastical bicycle club has been in existence for some time and flourishes exceedingly. For the benefit of the laity arrangements are being made for a series of pilgrimages on bicycles to some of the old shrines in the neighborhood of London.—London Tablet.

To vote sometimes involves moral responsibility. For instance, speaking of liquor legislation to lessen the evils of intemperance, that good shepherd, the Most Reverend Archbishop of Cincinnati, says: "I admonish all Catholics, that they are guilty of sin, if they try to hinder the enactment of just laws in this regard. It is a wrong not only to the good order of society, but a wrong to the honor of God. Because intemperance is itself a grievous sin and the fruitful mother of innumerable crimes. To put obstacles in the way of lessening these sins, makes a person positively responsible for them to a large extent—an extent which God Himself will measure and punish according to His own terrible justice." Catholic citizens and politicians who claim to be Catholics, would better take notice.—Catholic Review.

Two boys, both under the age of manhood, have been arrested and held for trial by the Boston authorities on the charge of having set fires which destroyed nearly \$2,000,000 worth of property within the past twelve months. As in the case of the youthful train-wreckers referred to in last week's Pilot, the trouble seems to have originated in a lack of stern parental discipline. A frequent and free use of the spanking-machine would probably have discouraged any incipient tendencies to crime. "Spare the rod, and spoil the child," is an axiom as true to-day as it was when written two or three thousand years ago. The sensational papers are responsible for a great deal of juvenile crime; but how about the parents who take the sensational papers into their households every day? "Firebugs" and bugs of every inciting kind will disappear when fathers and mothers learn to exercise a watchful supervision over the kind of stuff that is spread before the eyes of their children.—Boston Pilot.

There is little danger of excommunication by the Church of any one for his scientific opinions, if those opinions are not opposed to the teachings of the Church. Already in the eighth century St. Virgilius, an Irish scholar, was accused before Pope Zachary of teaching that the earth was round and that men lived on the other side of it with their feet opposite to ours. It was a startling opinion in those far off times. Virgilius defended his theory. The only excommunication we read of was that he was made Bishop of Salzburg. And this was the eighth century. Dr. Zahn has not been summoned to Rome by the Pope in order to be censured. He has not been summoned to Rome by the Pope for promotion. He has not been summoned to Rome by the Pope at all. He has gone to Rome because he has been appointed Procurator-General of his own order by his own Superior, and the duties of his new office require residence in Rome.—Union and Times.

BULWARK AGAINST INFIDELITY.

Such, the Holy Father Says, Are the Religious Orders of the Church.

The Bishop of Linz in Austria at an audience lately granted to him by Leo XIII. presented to His Holiness the Abbot Horbert of the monastery of Schlagl. A writer in Germania tells that the Holy Father was pleased to ask many particular questions about the venerable abbey, its site, its distance from Linz, the number of religious, etc. He inquired whether there was a novitiate attached to the monastery and how religious discipline was obeyed. The Abbot replied that the discipline is excellent and all the religious obey his commands as dutiful sons. At this the Holy Father expressed great joy and congratulated the Abbot. When the Bishop, addressing the Holy Father and pointing to the Abbot, said: "And they have an excellent Abbot," the Pope was touched, seized the Abbot's hands, held them within his own, and expressing his great pleasure in heartfelt words, began in beautiful Latin, a splendid discourse on the great importance and the object of the religious state in the Catholic Church, its world-renewing action to which history bears witness. The religious orders, he said, are the quiet homes as well as the pillars of virtue and science. It is necessary that they should flourish again in our day for the healing of the diseases of our modern world.

"You know," continued the Holy Father turning to the Abbot, "you know the wild orgies that infidelity carries on throughout the world, and how it corrupts the hearts of men. Against it the religious order are a firm bulwark. You know how much

those god-inspired founders of religious orders, a Benedict, a Bernard, a Norbert, a Francis, an Ignatius, and many others, have wrought. Men like these must arise again."

The Holy Father uttered his words with youthful vigor and enthusiastic fervor, in strong, clear tones and with lively gestures, now turning to the Bishop, now to the Abbot.

PROPHETS AND VISIONARIES IN THE CATHOLIC CHURCH.

Under this caption there is a lying and libelous article by L. A. Hastings in the Independent of April 30. Therein the writer bungles together a mass of facts about the private revelations of some Catholics, and draws thence a most sweeping condemnation of the Church, and especially of her methods of instruction. It is true he cloaks his purpose under a political guise, and disclaims any part with those who would deprive Catholics of any of their inherent rights as citizens of this great republic. But his animus is none the less apparent; and sugar coating the pill does not make it a whit less unpalatable or poisonous.

We are heartily tired of this blatant, nonsensical repetition of exploded calumnies. It were time that the Independent should have done with such nonsense. The real reason of it all is the instinctive hatred these men have of being confronted with anything that bears about it even the appearance of the supernatural. The supernatural in religion has grown so out of mention to Protestants that its very mention is sufficient to provoke the demoniac frenzy, like the very possessed in the presence of Christ. They would keep God out of His own creation; lock Him up in heaven; honoring Him, mayhap, in a way, as a beautiful ideal, but excluding Him absolutely from men's daily lives, from anything that might arouse them from the false peace the devil allows them when not disturbed in his possession. Speaking of these private revelations—this evidence of the supernatural in the Catholic Church—he says: "Roman Catholic Christendom is not exactly the well-oiled and never halting machine of Protestant imagination." "Well-oiled," indeed, with the exuberant oil of indifference, the lubricant of indifference. "Never halting" in the very thing the field of error and liberalism in which it unceasingly roams places no obstacle to its blind and senseless vagaries.

But the writer lays himself open to even graver condemnation when he ridicules the Catholic devotion to the Sacred Heart of Jesus. This blasphemous insult to the revelations of the divine Heart to Blessed Margaret Mary should call forth unmistakable condemnation from those who keep the watch-towers of Catholic interests. Here is the most devilish part of the entire article. It offends the Catholic instincts of millions of clients of the Sacred Heart throughout the world. Let this man whose religion costs him no sacrifice go to any Catholic church on a first Friday. There he will see men and women and children flocking to the Church in the early hours of the morning to receive the Bread of the Living. They try to copy all Divine Faith in their own lives, to try to reincarnate the very Christ in themselves. Think of the sinners converted at the appeal of the Sacred Heart; of the drunkards redeemed; of the fallen reclaimed! Think of the sublime ideal of sanctity and devotion to every human ill to which the Heart inspires thousands of religious souls to aspire daily! Think of the hope, the solace, the strength it is to the confiding Christian! Think of all this, and then tell me that this blasphemy is not of the devil, the Christ-hater! What more sublime? What more elevating? What more ennobling than the study of such an ideal Heart?

Again, as to Catholic education he says: "Be the political aspects of the matter what they may, what I have here presented to the reader certainly more than justifies those Americans who, while earnestly deprecating all encroachments upon the rights of the Catholic fellow-citizens, yet view with anxiety and suspicion the attempts to establish, on large and lasting grounds, a system of exclusive Catholic education." It is the old devilish fear. The fear that the supernatural shall have any place in the lives of Christians. What cause is there for anxiety unless it be that fair-minded men beholding the active and beneficial effects that Catholic training has on the lives of men, these hirelings, these intruders into the sheepfold of the True Shepherd, shall be aroused from their lethargy and driven from the lap of ease and luxury to walk the way of Christ that leads up the blood-stained road which stops not till it reaches the very heights of Golgotha!—Catholic Union and Times.

To Reach the Dying.

On Saturday, April 18, Father Dols, the rector of Great Falls, Mont., received news from Nihart that six men were killed in the Broadwater mine by explosion, and that there were several dying. He was called to go out, but the distance was seventy-five miles over the mountains, and there was no train that day. He decided to engage a special train at \$150, and left at 6 p. m. and reached there at 10 p. m. He had time to anoint three of the wounded, of whom two have died since and the other is not expected to live. On Sunday afternoon he read the burial services over the remains of seven miners, and returned to Great Falls, reaching town at midnight. When the superintendent of the mine learned of the expense incurred by the priest he gave him a check for the amount.

WHAT ONE CONVERT HAD TO BEAR.

Attacks on His Faith Made by Friends Ignorant of Catholic Doctrine.

A convert from Protestantism to Catholicity has something to the point to say in the New World of the manner in which he has been treated by his former friends: In the first place, he writes, I want to say that these well-meaning friends, of course, know much more about Catholicism and the doctrines of the Church of Rome than ever the poor convert can hope to learn in all his life. Thus, for instance, a friend of mine, a retired Lutheran minister, paid me a visit soon after my conversion, and among other interesting and amusing things, informed me that the Catholic Church was selling the forgiveness of sins for hard cash. I understood that the man had reference to the doctrine of Indulgences, which is misunderstood by every Protestant who has not carefully studied the subject. Upon being asked to prove this statement, he said that he had seen an advertisement to that effect in the Catholic church on Market street in Chicago. The day after I went down to the said church and read the advertisement, which was as follows:

"Indulgences for praying before the mission cross:
1. 'An Indulgence of five years can be gained once a day by reciting three times the Our Father, Hail Mary, and Glory be to the Father.'
2. 'A Plenary Indulgence can be gained on any day in the month of December by all who have recited the above prayers three times in each month.'
3. 'An Indulgence of one hundred days as often as any prayers are said before the Mission Cross.'"

That was all. But still my dear friend, the old Lutheran minister, maintained that he was right and I in the wrong. Another of his accusations against the Catholic Church was that the Pope, as he expressed himself, were the worst rascals and meanest men that ever lived. I simply mention this as an example of how far prejudice can carry away even people who ought to be in possession of at least a little common sense. According to my opinion, such nonsensical statements are not worthy of any earnest answer. Accusations of this kind are their own refutation.

Another friend who was kind enough to call on me the other day, told me, among many other nice things, that the Jesuits had fabricated that world-renowned abominable maxim: "The end sanctifies the means." But when I asked him to prove the truth of his statement by quotations from some Jesuit works, he could not reply a single word, but on the contrary was forced to confess that he had never in all his life read a Catholic book. I then told him: "If you want to discuss Catholic doctrines with me, do you not think that it would be well for you first to study it and then make your remarks; if you do so I will be glad to argue with you." Among Protestants as a rule there is a surprising ignorance about what the Catholic Church really is and teaches. I do not hesitate to say that text-books and history itself have been intentionally perverted and falsified in the interest of Protestantism and Reformism, so that the great majority of Protestants are prejudiced against Catholicism both by birth and education, and throw slurs at the Church of Christ only because they do not know her.

For my part I am perfectly sure that any sane person, who undertakes to study the history and doctrine of the Catholic Church, will be heartily willing to subscribe to these words of Mr. W. H. Thorne, in his article, "Why I Became a Catholic," in the February number of the Globe:

"Thus, through the painful process of many years, I was led * * * at last to see that the Roman Catholic Church was the most rational, the most philosophical, the most scientific, the most perfect and divine; and in its final utterances, the most perfect and infallible system of human thought, discipline and life the world had ever known, hence the supernatural guide of the soul and the end of all my hopes and dreams."

Such is also my experience. I have no ill-feeling towards the Church I left, for I always was treated with kindness, respect and deference by my superiors and by the members of my congregation, but this does not prevent me from freely expressing the joy and happiness I feel in my Catholic faith, and how glad I am that I have by the grace of God been led from darkness to light everlasting.

St. Cecilia Street.

We take the following from a recent issue of the Chicago Tribune:

The members of the city council of Louisville, Ky., who belong to the A. P. A. are seeking to change the name of St. Cecilia street, because to their minds the saint represents Roman Catholic influence. To any mind not hopelessly assuaged through prejudice the consecration of this gentle girl as the patroness of music by her sister arts, sculpture, painting, architecture, and literature, would serve to protect her memory. But to Louisville city councilors this probably furnishes additional reason for the elimination of her beautiful name from the directory. But it is very plain that if these fools are only given rope enough, they will hang themselves (metaphorically speaking) in due time. The sooner they do it the better.

tion is not to bind ourselves to any of the parties that are combating in the political arena; on the contrary, we desire to preserve our liberty. The Manitoba school question being, before all, a religious question, intimately allied to the dearest interests of the Catholic faith in this country, to the natural rights of parents, and also to the respect due to the Constitution of the country and to the British Crown, we would regard it as betraying a sacred cause, of which we are, and ought to be, the defenders. We did not use our authority to secure its success.

PASTORAL LETTER

Of the Archbishops and Bishops of the Ecclesiastical Provinces of Quebec, Montreal and Ottawa, on the Manitoba School Question.

We, by the grace of God and favor of the Apostolic See, Archbishops and Bishops of the Ecclesiastical Provinces of Quebec, Montreal and Ottawa.

Dear beloved brethren,—Called by the will of our Divine Lord to the spiritual government of the particular churches confided to their care, the Bishops, successors of the Apostles, have not only the mission to teach truth at all times and to infuse salutary principles into the souls of men, but they have, moreover, in certain critical moments, that of the necessity for a just and timely intervention, to raise their voices to forewarn the faithful of dangers that threaten their faith, and to direct, stimulate, and sustain them in the just vindication of their imprescriptible rights, manifestly disregarded and violated.

We know, dear beloved brethren, the very painful position in which our co-religionists of Manitoba have been placed by the unjust laws which deprive them, six years ago, of the separate school system, which, in virtue of the Constitution of the country, they enjoyed till then—a school system so important, so necessary for the moral and intellectual education of the children of the Catholic faith, which is, on earth, our greatest treasure and most precious inheritance.

We stood not in need of the decisions of civil tribunals, dear beloved brethren, to see the injustice of these Manitoba laws, these attacks on liberty and justice; still, it has pleased Divine Providence, in His wisdom and goodness, to obtain for Catholics the legal support of an unexceptional and sovereign authority in the recognition by the highest tribunal of the Empire, the legitimacy of their rights and the legality of a Federal remedial measure.

In view of these facts, the Canadian Episcopate, solicited above all for the interest of religion and the good of the country, and aware of the gravity of the duty which was imposed on their pastoral solicitude, and which obliged them to claim justice as they have done.

For since the Bishops, whose authority is from God Himself, are the natural judges of questions concerning Christian faith, religion and morals; since they are the recognized heads of a perfect society, sovereign and superior by its nature and its end to civil society, it belongs to them, when circumstances require it, not only to express unequivocally their views and their desires in every religious matter, but to point out to the faithful, or approve of suitable means to attain the spiritual end they have in view. This is the doctrine of the great Pope Leo XIII. in his Encyclical *Immortale Dei*.

All that is sacred in our faith, under whatever aspect, all that regards the end in view, all such falls under the jurisdiction and authority of the Church.

It is the duty of the Bishops, dear beloved brethren, to remind you briefly of these inherent principles in the constitution of the Church itself, these essential rights of religious authority, in order that they may be known by the members of the Catholic hierarchy in the present school question, and to explain more fully the obligations which the Church has of following episcopal directions.

If there are, in fact, circumstances in which Catholics ought to manifest openly towards the State, all the respect and devotedness to which she is entitled, it is surely in a crisis such as the present, when the highest interests of faith and justice are at stake, and when the part of all good men is united and firm front under the direction of their leaders.

We had hopes, dear beloved brethren, that the last session of the Federal Parliament would bring to a termination the school difficulties which so widely divide men's minds; we have been deceived in these hopes. History itself will judge of the causes which impeded the long-expected solution.

As for us who have in view only the triumph of the principles of religion and justice confided to our care, we, whom no defeat will ever be able to dishearten or turn aside from the accomplishment of the divine mission which was that of the Apostles themselves, feel, in the presence of the electoral struggle about to take place, that an imperative duty is incumbent on us: this duty is to call to all the faithful under our jurisdiction, and whose consciences we have to direct, the only line of conduct to be followed in the present elections.

We are, first of all, remind you, dear beloved brethren, how noble and important is the right bestowed upon you by the Constitution in designating for the representation of the people, every citizen worthy of the name, every Canadian who loves his country, who wishes it to be great, peaceful and prosperous, should interest himself in its government.

Now, the government of our country, of a people still young, but capable of occupying a distinguished place among the nations, will be what you will make it yourselves by your choice and by your votes.

That is to say, dear beloved brethren, as a general rule, and save rare exceptions, it is a duty of conscience for every citizen to vote; a duty all the more grave and pressing as the questions at stake are important and may exercise over your destinies an influence more or less decisive.

That is to say, again, you should vote as honest, wise, enlightened and intelligent citizens.

Avoid, then, dear beloved brethren, the deplorable excesses against which we frequently warned you—perjury, intemperance, lying, calumny, and all the vices of the spirit, which war the judgment and produce a kind of voluntary obstinate blindness.

Do not sell your vote. To vote is a duty, and duty is sold. Give not your vote to the first comer, but to him whom in your conscience you judge the best qualified by his mental powers, firmness of character and his moral principles to fill the noble office of legislator.

And that this judgment may be surer, and more enlightened, fear not the criticisms of a newspaper, or the opinions of a friend who would hamper your mind; consult, if necessary, before voting, persons who, by their instruction, their rank or their social standing, are best qualified to judge of the questions that are agitated, and to appreciate the relative value of the candidates who ask your suffrage.

These, dear beloved brethren, general principles of wisdom and Christian prudence that apply to all times and to all elections in which the laws of the country permit you to take part.

But, in the present circumstances, the duty of Canadian electors, principally Catholics, is invested with a special character. We desire to call your attention in a special manner. A grave injustice was committed against the Catholics of Manitoba, who were deprived of their Catholic Separate schools, and forced to send their children to schools that their consciences condemn.

The Privy Council of England recognized the justice of the Catholic claim, and the right of the Federal authorities to interfere, in order that justice be done to the oppressed.

It is a question, then, for the Catholics of our country, and well meaning Protestants to secure their strength and their suffrages, to secure a final victory for religious liberty and the triumph of the rights secured by the Constitution. The means to secure this end is to elect, as representatives of the people, only men sincerely resolved to favor with all their influence and to sustain in Parliament a measure to remedy the evils from which the Manitoba minority suffers. In speaking to you, dear beloved brethren, our intention is not to bind ourselves to any of the parties that are combating in the political arena; on the contrary, we desire to preserve our liberty. The Manitoba school question being, before all, a religious question, intimately allied to the dearest interests of the Catholic faith in this country, to the natural rights of parents, and also to the respect due to the Constitution of the country and to the British Crown, we would regard it as betraying a sacred cause, of which we are, and ought to be, the defenders. We did not use our authority to secure its success.

Remark, dear beloved brethren, that a Catholic is not permitted, in whatever position he may be,—a journalist, an elector, a candidate or a representative, to have two lines of conduct in religious questions, one for private, the other for public life, to trample under foot, in the exercise of his social duties the obligations imposed on him as a submissive child of the Church. This is why our Holy Father Pope Leo XIII. in his Encyclical *Libertas protestantis* condemns those who "pretend that in all that concerns the government of human society, its institutions, morals, laws, public functions, the instruction of youth, no more attention is to be paid to the Church than if she did not exist." For the same reason he says elsewhere (Encyclical *Immortale Dei*): "Therefore, all it is necessary that all Catholics worthy of the name, determine to be, and show themselves, devoted sons of the Church; that they require, without hesitation, all that would be incompatible with this profession; that they make use of public institutions as far as they can, in conscience, for the furtherance of truth and justice."

Therefore, dear beloved brethren, all Catholics should support only those candidates who bind themselves formally and solemnly to vote, in Parliament, in favor of legislation which will restore to the Catholic minority of Manitoba the school rights to which they are entitled by the decision of the Hon. Privy Council of England. This grave duty is incumbent on every good Catholic, and you would not be justified, either before your spiritual guides, or before God Himself, by neglecting this obligation.

Until now we could congratulate ourselves on having the sympathetic support of a great number of our separated brethren who understood that, in a country such as ours, having different religions, it is necessary for the general good to make use of this broadness of view which respects liberty of conscience and acquired rights. We appear again to their spirit of justice and patriotism, so that, joining their influence to that of Catholics, they may aid them to redress the grievances of which our co-religionists so justly complain.

What we want is the triumph of right and justice, the reestablishment of the rights and privileges of our Manitoba brethren, the Roman Catholic minority, in educational matters so as to shelter them from arbitrary and unjust legislation.

We rely in this matter, dear beloved brethren, on your spirit of faith and obedience.

We are convinced that, submissive in mind and heart to the teaching of your chief pastors, you will know how, if called upon, to place above your personal opinions and feelings the interests of a cause which respects all that is just, order and harmony in the different classes which compose the great Canadian family.

Done and signed at Montreal, on the sixth day of May, one thousand eight hundred and ninety six.

Edward Charles, Archbishop of Montreal;
J. Thomas, Archbishop of Ottawa;
J. N. Turpin, Archbishop of Quebec;
J. F. F. Bishop of Three Rivers;
J. L. N. Bishop of St. Hyacinthe;
J. N. Zéphirin, Bishop of Outremont;
J. P. Elphège, Bishop of Nicolet;
André Albert, Bishop of St. Germain de Rimouski;
Michael Thomas, Bishop of Chicoutimi;
Joseph, Maréchal, Bishop of Valleyfield;
Paul, Bishop of Sherbrooke;
Max, Bishop of Drummondville, coadjutor to the Bishop of St. Hyacinthe.

His Intimate Friends.

Concerning the celebrated Father Darcy, probably the greatest wit of that witty nation, Ireland, it is related that he once visited the palatial mansion of a perfect specimen of the nouveau riches who lived in the neighborhood of Dublin, at the invitation of its pious owner. He was shown all over the house, his host taking great pains, as is habitual in such cases, to keep the witty and observant priest well informed as to the cost of all the beautiful things he was shown. Finally, after making the complete tour of the chateau, the library was reached, its tremendous shelves groaning under the weight of thousands upon thousands of volumes, resplendent in the most magnificent bindings. Here they seated themselves, and the host said, with a sigh of snobbish exaltation:

"Well, Father, I have brought you here last because this is my favorite room. The other rooms may give pleasure to my wife and daughters, but this is my place—right here among these books, who are my friends. And these here on the desk (pointing to a score of ultra-looking volumes) are what I may call my intimate friends."

Father Darcy got up and examined one of them when a broad grin spread over his good-natured face, as he said:

"Well, it's glad I am to see that you never cut your intimate friends."

A "Free" Lunch.

Edison, the inventor, gives a wise reason for not drinking intoxicating liquors. He has "a better use for his head."

Poverty never drives a man to drink unless he wants to go, but drink drags a man to poverty whether he wants to go or not.

Jacob Estey, of organ fame, gives these secrets of success: "Practice economy; avoid the use of tobacco and all stimulants, and shun bad company."

"I will tell you," said a gentleman, not long since, when conversing with a friend on temperance, "how much it cost me to open my eyes on this subject. I commenced housekeeping with a beautiful supply of liquors; I continued in this way till my boy became a drunkard. Then my eyes were opened."

Worth Hearing.

When the Lord "calls" a minister from a pastorate worth \$5,000 to one that pays but \$1,000 per annum, I will go to hear him preach.—Brunn's Iconoclast.

Confide not in thyself, but place thy hope in God.—The Imitation.
Do what is in thy power, and God will help with thy good-will.—The Imitation.