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CATHOLIC SUMMER SCHOOL.

BRILLIANT OPENING SESSION AT PLATTSBURGH.

Eminent Divines and Distinguished Laymen Speak—Lecture Courses on Church History, Catholic Literature and Botany—Archbishop Corrigan Present.

Last Monday week the fourth annual session of the Catholic Summer School of America at Plattsburgh was opened at the theatre in that place.

The occasion was an auspicious one and the elaborate programme presented gave promise of a most successful session. Some of the highest church dignitaries in the land were in attendance and spoke in words of approbation and well-wishing, and beside them there were many distinguished Catholic laymen present.

THE MORNING SITTING.

The morning sitting opened at 9.30. It was taken up with pleasing speeches fraught with warm words of welcome by Very Rev. T. E. Walsh, V.G., D.D., Hon. A. Guibord, president of the college, Mr. Royal Corbin and Rt. Rev. Edmond Gabriels, Bishop of Ogdensburg, and with the delivering of the first of a series of five lectures on Church History by W. H. O'Connell, of Boston, and the first of a similar course of lectures on the "Philosophy of Literature," by Mr. Claude B. Fallon, Ph.D., of St. Louis, Mo.

The utterances of these gentlemen as well as those who spoke at the afternoon and evening sessions were not only interesting, but were little gems of oratory as well. In the course of his welcoming address, Mr. Corbin said: "The ideal of life is that of progress in knowledge, endless progress in intelligence? Nay, what even is morality, unless it be based upon intelligence? You bring to us an intellectual life. A word to the clergy and to the dignitaries of the Catholic Church here assembled to be present at the opening of the school, to bestow upon it their benediction—we welcome you to this place; we salute you. It must be a source of satisfaction to you that this school is a practical demonstration of the falsity of the charge against the Church, that it winks at ignorance or favors ignorance. It must be to you a source of satisfaction if you cast your eye beyond this school into the great world and what it is doing, to see that the higher criticism is driving with irresistible logic to those forms which the Catholic Church has always maintained. When I consider the magnanimity and the intellectual endeavors of the Catholic Church, I think they are getting a good way the start. We welcome you, members of this school; we welcome you, fellow-workers, in the advancement of human intelligence. We welcome you, and the citizens of Plattsburgh, to a man, join with me in wishing prosperity to your school, and join with me in wishing to contribute to that prosperity to the extent of our power."

ENCOURAGEMENT GIVEN.

The Bishop of Ogdensburg, in his address, spoke of the steady growth and progress of the school, mentioning the fact that His Holiness Pope Leo XIII. thought so highly of the school as to mention it in his encyclical in his great encyclical. The presence of the illustrious representative of the Pope, Mons. Satoli, and of the Archbishop of New York, was an evidence that there was no lack of encouragement from high places. In conclusion he said: "We may trust that with the help of God and the encouragement of our distinguished authorities, that have shown their favor and affection in this work of the Catholic Summer School that it will take new strides, will mark a new epoch of Christian Catholic knowledge, and show to our fellow citizens who have welcomed you so warmly, that we are serious in our endeavors to promote knowledge, science, patriotism, and the welfare and prosperity of the people of this great country at large."

CHURCH HISTORY.

Rev. W. H. O'Connell in his lecture on Church History pointed out that at no time since the birth of Christianity was it so necessary as now, when materialism and agnosticism was rampant, that an accurate knowledge of the true history of the Catholic Church should be had by all her children. The titles of his lectures for the week were—

1. Christ, the founder of the Christian religion.
2. The Apostles and their Labors
3. The Propagation of the Faith.
4. The Persecutions.
5. The Catacombs.

Mr. Fallon's lecture was entitled "Catholic Literature," and this he considered in a two-fold sense. In the higher sense he meant Catholic literature pure and simple, as it had been the fruit springing directly and immediately from a soil ploughed, planted and nurtured by the Divine life of the Church herself. In the lower and secondary sense he meant the literature of all mankind in so far as it was the expression of truth. He devoted much time to the elucidation of the truth that the literature of all nations that have ever left an impression on the world's history, and have had place in the march of progress, is imbued with religious feeling and is more or less the expression of religious thought; and that the only literature devoid of this characteristic is the Chinese, and this nation is to-day what it was 3000 years ago, a living example of the sterility of agnosticism.

IN THE AFTERNOON.

The afternoon sitting was taken up with a lecture by Rev. J. Herman Wibbe,

of three priests in America who made a special study of Botany, upon that subject.

THE EVENING SESSION.

It was expected that at the evening sitting a reception would be tendered Mons. Satoli and Archbishop Corrigan. Owing to illness the ablegate was unable to be present, but the Archbishop of New York was on hand and expressed Mons. Satoli's regrets at his inability to attend. Dr. Conaty, whose ability as a lecturer is well known in Ottawa, presided. After a short but choice musical programme had been carried out the Archbishop, speaking in his own behalf and that of Mons. Satoli, expressed his own and the Very Rev. delegate's best wishes for the success of the school and their joy at its progress up to this. He finished by saying: "In my own name and in the name of the apostolic delegate, I wish you every prosperity, and trust that the lectures of this session will be of such a nature as to give you great pleasure and benefit, and I trust it may be in every way as successful as your worthy president has ever anticipated."

DR. LAMBERT

ON HUXLEY—CAUSTIC CRITICISM OF THE AGNOSTIC.

The death of Huxley removes one of the great lights of atheistic science. Darwin, Tyndall, Huxley, Romanes, are gone, and Spencer, one of the five most conspicuous leaders of the modern anti-Christian school, alone remains. Huxley lived long enough to witness a reaction against their speculation. These men wielded a great power in their day, and their influence will be long felt, but aside from their labors in the purely physical sciences it will not be permanent.

We have used the phrase "anti-Christian school" in reference to these men designedly, for, though they did not attack Christianity with the directness and bitterness of Voltaire, Paine and others of that class, they yet attacked it indirectly and insidiously; and if their theories were once accepted as truths the result would be the same—the overthrow of the Christian religion.

While they assumed the name "agnostic" to indicate their impartial unassertive attitude of mind, they were, with the possible exception of Darwin, the most dogmatic of all dogmatists. This is especially true of Huxley, who was irritable and intolerant in the face of opposition. In all of them there was assumption of humble superiority to the great minds of Christendom. They may have been unconscious of it, but it was there nevertheless. That they were able men cannot be denied. But that they were superior, or even equal in the domain of philosophy, to St. Augustine, St. Thomas of Aquin, Descartes, Leibnitz, Newton, Brownson and other master minds of Christendom, cannot be admitted for a moment.

The chronic attitude of Huxley toward religion is thus set forth by himself: "I have subordinated any reasonable or unreasonable ambition for scientific fame which I may have permitted myself to entertain to other ends; to the popularization of science; . . . to uniting opposition to that ecclesiastical spirit, which, in England, as everywhere else, to whatever denomination it may belong, is the deadly enemy of science." Here he is frank, but not agnostic; he is the dogmatist; he has spoken; *causa finita est*. And yet what he said is not true. It may appear irreverent to say this of any dictum of the mighty dead, but it must be said. Mr. Huxley, as the Knight of Science, expended his energies on an imaginary enemy. Clericalism—by which he meant Christianity—is not opposed to science; and true science is not opposed to religion. The scientist, like the poet, when once he becomes known to fame, is prone to fall under the delusion that he is a prophet as well; and by adulation his admirers are apt to augment the delusion indefinitely. While he denies the incarnation of the Eternal Word, he is ready to admit the incarnation of science in himself. When he arrives at this stage of his monomania he is in a position to speak with authority; what he thinks is the thought of science, his conclusions are the conclusions of science, and science is infallible. Contradiction is ipso facto error, and opposition ipso facto clerical stupidity or deadly inimical to science. Extremes in poetry, fiction and the other arts are attributed by Nordan to degeneration. Why may we not attribute abnormal scientific egotism to the same source, and take the scientist from his pedestal and make him the subject of scientific investigation? The death of the famous agnostic recalls to mind the exclamation of Edmund Burke, on being informed of the death of his political opponent, "What shadows we are, and what shadows we pursue!"—*N. Y. Freeman's Journal*.

A CURE WHO BECAME A CARDINAL.

About the year 1827 a young priest of the diocese of Lyons was appointed to a parish beautifully situated in the middle of a deep valley. In a short time he succeeded in winning the love and veneration of all. Meek and gentle in manner, sympathetic and self-sacrificing, he was ever ready to help those in distress of mind and body, sharing generously his modest income with the poor. No wonder that he became the closest friend and counsellor of all his parishioners. One morning, soon after daybreak, the violent ringing of the church bells warned the villagers that some danger threatened. A reservoir, swollen by heavy rains, had burst its dams, and the torrent swept down the valley towards the vil-

lage, forcing its way into the houses, and marking its path by destruction. The good priest, who had been spending the night at the bedside of a dying man, was the first to organize a plan of rescue; and his calm demeanor and presence of mind restored courage and confidence to the frightened villagers.

Suddenly a heart-rending scream was heard from afar. The flood had dashed with overwhelming force against a cottage standing at the extreme end of the village; and already the waters had risen to the roof, upon which a woman, with two small children, had taken refuge. The torrent surged round the walls of the hut, which threatened every moment to give way and bury mother and children in the flood. How was assistance to reach them? Every heart was paralyzed with fear. Anxiety had risen to the highest pitch, when the Cure was seen plunging into the torrent, mounted on a horse hastily borrowed from a neighbor. It seemed as if the waters would overwhelm both horse and rider. But the brave priest's courage never failed; he kept his seat, and with skillful hand guided the struggling animal to the cottage. Taking the children in his arms, he plunged again into the flood, and soon deposited his burthen in safety. Once more the noble priest stemmed the wild torrent, in spite of the entreaties of his flock, who implored him not to expose himself to certain death. "Pray for me!" he answered, as he turned again into the flood. Men and women fell on their knees, imploring the assistance of Heaven in behalf of their beloved pastor. When he reached the cottage, an unearthly crash was heard. The structure had given way, but not before the priest had caught the woman and headed once more for the hills.

Henceforth the love and veneration of the villagers for their priest were boundless. In their eager desire to testify their gratitude, they conceived a strange and original method of expressing their feelings. A short time after the occurrence they assembled to elect the crew of a life-boat that was newly built. With one accord they named their curé as captain. In vain the latter objected, saying that a priest could not accept such a post. His flock refused to listen to his objections, declaring that the prefect had the affair in hand, and that their pastor should settle with him,—they would not relent. The matter was brought before the officers of the administration, but none of them would undertake to decide such a strange question. At last the Minister of the Interior was appealed to, and he considered the affair sufficiently novel and interesting to be laid before the King. Charles X. expressed a desire to know the priest who was so beloved by his people, and as a result the devoted clergyman was shortly afterward appointed Coadjutor-Bishop of Nancy. In 1835 he became Archbishop of Bordeaux, and in 1852 was raised to the dignity of cardinal.

The priest to whom his flock thus testified their love and veneration was the late Cardinal Archbishop Donnet.—*The Ave Maria*.

A GRAND EXCURSION.

THE YOUNG IRISHMEN'S L. & B. ASSOCIATION.

On Monday last the excursion, given by the members of the Young Irishmen's L. & B. Association, to Lake St. Peter, was considered one of the most successful of the season. The steamer Three Rivers left the Richelieu wharf at 2.30 p.m., and notwithstanding that the number of passengers was limited to six hundred and fifty, there were far more on board than was anticipated. The Davis orchestra supplied delightful music and accompanied the various singers. The following ladies and gentlemen contributed to the success of the event by taking part in the programme: Misses Talbot, M. McLean, and Kitts; Messrs. T. Grant, J. N. Eurnis, J. McLean, Phelan and McCaffery. Messrs. Blickstead and Collins, the treasurer and secretary, deserve great credit for their energetic interest and courtesy to all. Thanks are also due Captain St. Louis and the able President, Mr. Phelan, for a goodly share of the success.

On the return trip, as the boat neared the wharf, the double orchestra, under the able leadership of Mr. Davis, struck up some lively and life-inspiring airs, and the whole happy event closed with a hearty "God save Ireland." It is no exaggeration to say that the Young Irishmen's excursion was unsurpassed as an enjoyable and brilliant event.

RESOLUTION OF CONDOLENCE.

The regular meeting of Branch No. 232, C.M.B.A. was held in their hall, St. Catherine street, Tuesday evening, J. J. Ryan, president, in the chair. After the regular routine business was disposed of the following resolution of condolence was unanimously adopted:—

Whereas, it has pleased the Divine will of kind Providence to call from our midst to her well-earned reward Mrs. Durack, beloved mother of our esteemed treasurer, Bro. W. E. Durack,

Resolved, that we, the members of Branch No. 232, C.M.B.A., in meeting assembled, do most earnestly offer to Bro. Durack our sincere sympathy in his deep and unexpected sorrow, and desire to extend to the bereaved family an assurance of our extreme regret at learning the poignant affliction that has so suddenly befallen them. Be it also resolved that copies of this resolution be forwarded to the bereaved family and also to the press.

Gethsemane gives a sublime and awful interpretation of the so often carelessly uttered petition, "Thy will be done on earth as it is in heaven."

INFALLIBILITY.

THE EXACT MEANING OF A MISUNDERSTOOD TERM.

The Conditions Required for an Infallible Decree.

This is an age fed on newspapers. It is to newspapers that most of us largely, and many of us entirely, look for information and the opinions supplied from this source are given to be crude, inaccurate, and often false. Journalists are men in a hurry. They are obliged to form opinions on the spur of the moment as the hour of publication will not wait, and in consequence they get into the habit of making rash guesses and judging from insufficient evidence. One of the subjects which comes in this way to be much talked of and little understood is Papal Infallibility. The word is on everybody's lips. Everybody is intensely shocked that the Pope should make so outrageous a claim. Meanwhile how many are there who could tell you what the claim is, how many are there who even understand the meaning of the word?

What is Infallibility? Many seem to think it means sinlessness. To assert that the Pope is infallible is, according to them, to assert that he never sins and never can sin. Then they ask, does not the Bible teach that all have sinned, that "there is not a man that doeth right, not one" (Rom. iii, 12)? They go further and ask, what about the bad Popes, and they speak as though moral depravity were an admitted characteristic of that illustrious line. Here they greatly exaggerate. There have indeed been Popes, whose histories can only be read with sorrow. They have been to the Apostolic See what Judas was among the Apostles. Nor is this wonderful seeing how often ambitious princes and nobles have endeavored under threat of arms to impose their worldly-minded candidates on the electors. It is a bad thing for the Church when the State succeeds in overruling its counsels. Still the wonder is, not that there have been so many bad Popes, but that there have been so few. Since St. Peter, that is during eighteen centuries and a half, there have been over two hundred and fifty Popes; and since the Conquest, that is during eight centuries, there have been thirty-five Sovereigns of England. Yet if you compare together the two lists, you will find more bad kings during the shorter period than you will find bad Popes during the longer. In fact only four or five Popes have been in any way proved to have been bad. As a whole, the line of Popes has been a line of men quite remarkable for personal holiness. However, infallibility has nothing to do with holiness of life. When the Pope is said to be infallible, the meaning is, not that he cannot do what is wrong, but that he cannot teach what is false. The word *infallible* means incapable of deceiving or being deceived.

But is it conceivable that God should grant so high a gift as this of immunity from error in faith to men whose lives are sinful? Yes, it is, and for this reason. The gift is granted to them, not for their own personal advantage, but for the advantage of the Church at large. If the object of infallibility were the personal benefit of the Popes, it is quite true that God would hardly grant it to men of evil life. But since it is given for the sake of the Church, in order that the faithful throughout the world may always be preserved in the truth, it is quite in accordance with the analogies of God's merciful Providence that it should not be withheld even from the worst of sinners, when once he had been duly elected to the Pontificate. The case is exactly similar to that of the administration of the Sacraments.

Since infallibility is immunity from error in doctrine, it is an attribute of the Popes as teachers, not as rulers. Catholics do indeed believe that God watches over the supreme government of the Church with a very special providence, and they are always loth to admit injustice or even unwisdom in Papal rule. In fact they are sure that in its general character this rule is both wise and holy. They are sure also that laws imposed upon the entire Church cannot be such as it would be wrong to obey. Still it is not claimed that the Popes may not at times impose commands neither wise nor even just. It is even allowed that their commands may at times, though rarely, be clearly wrong; in which case it would be a matter of conscience to refuse obedience. Bishop Grosseteste refused to obey the Pope's order to admit to a benefice in his diocese a certain candidate appointed by the Pope. He said the candidate was unfit and he himself would not allow him to institute. Taking the facts to be as Grosseteste affirmed, Catholics would say now, just as much as ever before, that he was right to resist. The Pope himself acknowledged as much when remonstrated with. Many similar instances could be cited. One of recent occurrence, when there was a question not of right or wrong but of desirability, may be mentioned. When the German Catholics showed some reluctance to accept the present Pope's recommendation, and vote in favor of Prince Bismarck's Army Bill, the Times expressed sarcastic surprise that such faithful sons of the Church should demur to the orders of their infallible Pope. In reality there was no order, only a suggestion. But even had there been an order, and it had referred to matters more strictly ecclesiastical, the German Catholics might still have felt it to be inadvisable without any disloyalty to the dogma of Infallibility. The question was one of government, not of teaching.

Even in regard to teaching there are restrictions to be applied to the general

description with which we have hitherto been contented, before an exact notion of the nature of *infallibility* can be obtained. First, it refers only to teaching concerning Faith and Morals; it does not refer to teaching concerning secular subjects disconnected with these. The Pope is not infallible on Mathematics and Physics. If Physics and Theology are both involved in the determination of a controversy the case is different. The Theology would be within the Pope's competence and might fall under his infallibility. Indirectly this would strike any inconsistent views on Physics, but not directly. Secondly, the Pope is not always infallible even in regard to Faith and Morals; but only when he is speaking officially. Some of the Popes, Benedict XIV. for instance, have been also theological writers. Infallibility does not attach to their published writings, still less does it attach to their private conversations. In neither of these cases are they speaking officially. Thirdly, the Vatican Council does not claim infallibility even for all their official teaching; only for their *ex cathedra* teaching. The phrase *ex cathedra* means literally "from the Chair" (i.e. of Truth) and according to the same Vatican definition, the Pope teaches from his Chair "when, discharging his office of Pastor and Teacher of all Christians, in virtue of his supreme Apostolic authority, he defines a doctrine concerning faith and morals as to be held by the whole Church." Thus he must be addressing, not some individual person or some particular portion of the Church, but the entire Church. He must be addressing them not as a private person, but as their supreme authority to oblige them to render assent to his definition. And of course he must make it manifest to them that he has this intention; otherwise the corresponding obligation to believe does not arise.

When these conditions are borne in mind, it is seen that almost all the objections usually urged in disproof of Papal Infallibility are irrelevant. Take for instance the one which is most relied upon, that based on the declaration extracted from Galileo who was bidden by the Inquisition to affirm that "the sun goes round the earth." This was an order imposed, not on the whole Church, but on a single man. It was imposed by a Congregation of Cardinals, not by the Pope; or if it be said that the Pope was much mixed up in the matter and lent his entire sanction to the orders given to Galileo, at all events he neither gave his name to the written documents nor was acting in virtue of his supreme apostolic authority as the teacher of all Christians.

This means the Pope is bound to use his natural powers to the best of his ability and under a profound sense of responsibility, if he wishes to proceed to a definition of faith. Hence these definitions are only issued after long-continued examinations, consultations and discussions, after much prayer and consideration. They are consequently rare. Now it is obvious that the Pope may often have to act under circumstances which do not require infallibility to be invoked on the issue. He will then give his orders as Pope, but not as supreme teacher. The documentary evidence bears out this statement. It offers no ground for imputing to Pope Urban an intention to draw up his infallibility—quite the contrary.—*The Infallible*.

CATHOLIC SAILORS' CONCERT.

To judge by the well-filled hall every Thursday evening it would seem that the efforts of the Catholic Sailors' Club are highly appreciated. On Thursday evening last a very large assembly met to enjoy the splendid entertainment. From all ends of the city, no matter what kind the weather, ladies come to encourage by their presence the good work. At last Thursday's concert it was a pleasant sight to see a couple of hundred visiting sailors comfortably seated with members of the Club on one side and citizen friends on the other. There is never any scarcity of talent and the ladies are always ready to lend their valuable services. Mr. J. P. Curran occupied the chair and introduced, with appropriate remarks, the different ladies and gentlemen who took part in the programme. The names of those who contributed to the evening's concert are Miss Sharp, Messrs. Durate and Parizeau; Messrs. Dan, Cunningham, Peter Kelly, Francis Duffy, John McLean, Harry A. Jones, all sailors; Messrs. Thibaudeau, Dehault, Baxter, Champagne, Baird, Reid, Phillips, Carville, and Carpenter.

An event in which Catholic voice will be heard will be the Pan-American Congress of Religion that is to assemble this month at Toronto. It is already announced that Archbishop Ireland and some other distinguished American prelates will speak during its sessions, and among the well known priests of the United States who will be heard at Toronto while this parliament is sitting are Drs. Lambert of Scottsdale, N.Y., and Conaty of Worcester, Mass. The learned Father Ryan, the rector of the Toronto cathedral, who has of late spoken in some of the Massachusetts churches, is also announced as one of the orators of the parliament.

Judge Payne of Chicago has decided that landlords of office buildings have the right to exclude bicycles from the buildings.

People hate, as they love, unreasonably. Whether it is the more mortifying to us, to feel that we are disliked or liked unreservedly.

TORIES NOT SO CONFIDENT.

CHANCES OF LIBERAL SUCCESS DAILY GROWING STRONGER.

Salisbury's Blunders Have Almost Discouraged His Followers.

The following cable message, taken from the Boston Republic, expresses the opinions of their correspondent on July 10th, regarding the British situation.—The situation does not present such a favorable outlook for the Tories at the present time as it did two weeks ago. The Tories themselves, although they were claiming that they would have a majority of 100 in the House of Commons in the next Parliament, are now satisfied to estimate their expected majority at 30 or 40. Mr. Childers, whose accurate estimate in the last general election earned for him the reputation of a prophet, says that there will be a tie in the next House, or else such a limited Unionist majority that the Government will be left helpless.

Salisbury's terrible blunders are responsible for the loss of confidence on the part of his followers, and the final result of the premier's foolishness may be the triumphant return of the Liberals to power. Salisbury's administration is now complete, and the Tories will be able to realize the full cost of Mr. Joseph Chamberlain's co-operation in forming it. The figures are positively appalling to those affected by them, that is to say, to all the so-called governing families in England, who, with their own people in power, find themselves with younger sons unprovided for while common Radicals with only a veneer of Toryism are reveling in fat things. No wonder that, according to some of the newspapers, Lord Salisbury wrote letters of apology stained with tears to several noble friends whom cruel fate had compelled him to overlook. He evidently loathes himself for his subservience to the Liberal-Unionist parvenu, but what was he to do? He could not dispense with Mr. Chamberlain's assistance, and he had no option but to pay for it. Sir John Gorst, the trusted friend of the late Lord Randolph Churchill, was to have been left altogether, but he pluckily refused to be ignored, and threatened, not obscurely, to form a group of overlooked placeholders. So an under-secretaryship was tardily given to him.

The country continues to be flooded with manifestoes. The general party principles and characteristics of the leaders of the various parties and factions are shown in these addresses, and this is especially true of the programme issued by the Liberal leaders. Lord Rosbery sounded the battle cry of the Liberal party in the demand for the reform of the House of Lords. Sir William Harcourt regards the local vote question as of first importance, and Mr. John Morley alone puts Home Rule into the forefront of the line of battle.

The Liberal and Radical conspiracy of silence against Home Rule has stirred Mr. Morley to the depths of indignation, as evidenced by his Manchester speech, in which he said: "If, at this election, the Liberal candidates shall put Home Rule aside, the Liberal party will become the most dishonest political organization in the history of England."

Lord Rosbery and Sir William Harcourt in their recent speeches, however, found it prudent to admit that Home Rule was still a plank in the platform of the Liberal party, and if the Irish leaders have not by this time become disillusioned as to the value of Liberal pledges they have themselves to blame.

ST. ANN'S T. A. & B. SOCIETY.

The regular meeting of the St. Ann's T. A. & B. Society was held in their hall, corner Young and Ottawa streets, on Sunday last, 14th July, the President, Mr. J. D. Quinn, in the chair. One of the Redemptorist Fathers from St. Ann's church was also present. There was a very large attendance of the members.

After the meeting was opened, the president gave a very feeling address on the death of our late member, Ald. P. Kennedy, expressing the great loss the society has sustained by his death.

The executive committee gave their report in connection with getting up a picnic this summer, and after a very long discussion, taken part in by Messrs. J. Shanahan, J. D. Quinn, John Hogan, W. Howlett, Thos. Quinn, Wm. Davis and James Riley, it was regularly moved, seconded and adopted, that the society hold no picnic or excursion this year.

It was then moved by Mr. J. Shanahan, seconded by Mr. Wm. Howlett, that a vote of condolence be passed to the relatives of our late member, Mr. P. McGinnis. Carried.

This concluded the business and the meeting closed with prayer.

There was a meeting of the committee immediately after, to transact some important business. The president, Mr. J. D. Quinn, instructed the secretary, Mr. Thos. Rogers, to strike off several sub-committees for special work to raise the membership of the society, look up delinquent members, see after finances, etc.

The laying of the corner stone of the new cathedral at Westminster, London, the other day, was a very impressive ceremony, and the solemnities attending it showed what a marked change with regard to the Catholic faith has taken place in the British metropolis since the days when its populace was so disturbed over the announcement that Pius IX. had restored the English hierarchy and made Dr. Wiseman a cardinal.