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PROTESTANT VIEW

Heber Newton Praises Catholicism From His Pulpit.

Admiration and Reverence Boldly Expressed.

(New York World Fcb. 20th.)

It was a large congregation which filled All Souls' Protestant Episcopal Church last Sunday morning, and as Rev. R. Heber Newton began to preach he was listened to with deep attention. As he proceeded there were many evi dences of surprise on the part of his parishoners. and when they left the church there were lew who were not astonished. This Sunday morning discourse of Rev. Heber Newton has been the surject of animated discussion among his parishioners ever since. The cause of all this trouble is Dr. Newton's view of the Catnolio Courch.

L ke most clergymen of Protestant denomin ations, he has not hesitated in years past to freely discuss the Church of Rome, and, indeed, was at one time among the severest of her critics. He opposition to "Papal aggressions" and "Romaniam" was well known. A week ago last Sunday Dr. Newton, after an elaborate and searching criticism of one of the leading Protestant churches, announced that Catholicism that the the subject of his next Sunday. would be the subject of his next Sunday's sermon. The congregation naturally expected that the Roman Church was going to be pitched into as usual and come in large numbers. The sermon, however, was highly eulogistic.
Dr. Newton said at the cutset of his sermon that few people were awars of the strides which the R man Catholic Church had been making in this country during the past hundred years; that it had grown in numbers during that time from an insignificant handful of 30,000 to over

% The Roman Catholic centennial of last December," said he "was a very significent event. It has riveted the attention of the coun try, and has set all intelligent citizens thinking very earnestly concerning the future relation-ship to the state of a church so large, so rapidly growing, so thoroughly organized, so perfectly drilled in obedience, so overflowing with en-thusiasm, but with historical record so full of warning to lovers of intellectual and political freedom. But for the Roman Catholic Church the modern world would have been an impossione modern world would have been an impossi-bility. Through the Dark Ages the Church preserved what little there was left of culture. In the Middle Ages the Church proved the nursing mother of the new-born life of human-

in the modern world the Roman Catholic Church continues her indispensable ministry to the rude masses society, which without her strong, firm hand might prove the barbarians within our civiliza-tion against whom Macaulay warned us. Among whole classes of which our Protestantism seems whose diameter of which our revolution as yet powerless to reach the still keeps alive, as of old, the spiritual nature and educates it. The Church is to be recognized by us as truly Christian.

The Roman Catholic Church extorts from us cur unfeigned admiration for her powers of organization and her skill in management. In every growing town the choicest sites you will find forestalled by heroutstreaching hand as the positions for her future colleges and seminaries. Protestantism, in its missionary work, seems the bushwhacking of a mob, while the coward movement of this great Church is as the tramp of a regiment.

The Roman Cathelie Church commands from us our reverence for her special culture of saintahip. How raw and crude seem our provisions for that imperious houger of the human heart for eacrifice, for renunciation of the world for absolute consecration, in comparison with what the teachings of this great Church have wrought. Her history is a long bead-roll of men and women of whom the world has not been worthy. And still to day from avery land she presents to us such types of self abnegation as have awed the hearts of self indulgent Protestantism ina Cure d'Ars and a Father Damien He who in some unfriendly hotel, in a foreign land, has had a child lie at the point of death and found at his right hand a Catholic Sister ready by day and night to nurse his boy back to life again, without money and without price, can never again feel towards this Church of saints as he did in the completent days of his callow Protestantism, wherein he saw only her

Much of the evil that has characterized this Church," continued Dr. Newton, "bas grown out of the work which she has had to do as her out of the permission. Her materialization of Christianity was inevitable because her work called her to deal with the material masses of mankind. In this land the mass of her constituency is no longer ignorant, illiterate, uneducated. The Church layman is beginning to think for himself as never before. The Catholic clergy are not exempt from the scientific spirit. If the fact could be known it would be found to be, I am sure, that to an extent undreamed of the in-tellectual difficulties of our modecn world are

penetrating their minds.

"As never before, this natural tendency in the Church of Rome in strong nationalities to the Church of Rome in strong nationalities to nationalize itself is asserting itself in this the strongest and freest of lands. There is no one who tollowed the course of that Congress but who must have been profoundly impressed with the thorough loyalty of its members to the nation. The American spirit is at work in the Catholic Church in America, and for one I look in the natural course of events for a repetition in the natural course of events for a repetition on a larger scale of the step towards national with w freedom which the Gallican Church has most death. notably exemplified in the past and with more pronounced results."

Dr. Newton concluded by hoping that wis dom would be given to those who lead this great Church whereby they shall be not only church men but statesmen, men of the state as well as men of the Church, Americans as well as Catholics.

Repatriation.

The Mercler Government last summer employed Mr. Choquette, an able man, to study the repatriation question, and report on its feathe repatriation question, and report on its leasibility. Mr. Choquette reports that it would be impossible to induce any considerable number of French Canadians to return from the States. In the first place, they are doing well lation for separation. Mr. Waddington replied there and have no disposition to come back. In the part place, first place for separation. there and have no disposition to come out that, econing.

they are accustomed to factory work and would be absolutely useless on the bush farms which the Province has to offer them. This report will probably end the repatriation business, upon which Mr. Mercier's predecessors speak so much money and secured so small results. Mr. Mercler will try to govern the Province in a way calculated to keep the present copulation at home. His predecessors governed so badly that people were driven away by the thousand every year. The policy of the Ottawa Government is directly responsible for an enormous exodus of Canadians who can never be brought back. Canada is one of the finest countries in the world and something must be done to check the alarming exodus of its children. A charge of government at Ottawa would do wonders in that direction.

Lent.

In the Old Testament we find the richest commendations of the practice of fasting. Its pages furnish us with examples of the observance of fasting from the bour when "Moses entering into the midet of the cloud" fasted for forty days and forty nights, down along their record. In the Old Law its merit and its advantages have been alike proclaimed. In the New Testament the example as to fasting is given us by the Saviour of the World. "And when He had had fasted forty days and forty nights He was afterwards hungry,"

The Lenten fast which obtains in the Church finds its date in the days of the Apostles. The

season of fast and abstinence commended by the Church is also a season for vigilant introspection of self. It is a time for the exercise of acts of piety; for the generous bestowal of alms according to our means; for the placing a rigid guard over our thoughts and actions and for abstenation from scenes of levity and amusement; for the abstraction of our thoughts from things of earth and for the more frequent approach of the sacraments. It is a time "to be constant in prayer," In the early days of Christianity the fast was rigorous; the fervor of the followers of the Cross found a boly joy in its observance, but as that fervor lessened, the Church mitigated the rigors of its conditions. Now it is indeed trifling in comparison to what was the first required even in the earlier portion of the present century. But is regrettable to notice that with the relaxation of the Law on this subject by the Church has been seen a preserr disregard to its observance. Some deem that it is not imperative to obey the precepts of the Church with respect to her legislation as to fast and abstinence and that disobedience of them is almost immaterial and does not make a man a less worthy Catholic.

It would be well for such to reflect that the eating of the apple was of little consequence ex-cept that it involved the disobeyal of the law. It would be well to bear in mind that the com-mandments of the Church are laws approved by

But dispensations can be obtained? Yes if the causes for them exist and the reason be stated to the priest, the dispensation will doubt-less be granted, but is not premissible for anyone because he is certain that he will obtain a dispensation from his priest, to conclude that he may act as if he procured it. He must, in obe dience, go to his priest and set forth his claims for a dispensation, if it be possible to reach one, before he makes any relaxation of the laws of fasting and abstinence proclaimed by the bishop of his diccess.

An Australian Millionaire.

Mr. Daniel Brophy, an Australian M.P., was on Thursday, the 30th ult., received in private audience by the Holy Father, Mr. Brophy is at once a mil.ionaire, a Knight of the Order of St. Gregory the Great, a Count of the Holy Roman Empire, and an Irish patriot. He left Castlecomar, Co. Kilkenny, when a boy of f urteen years, in the "black famine" period of 1847. He went first to the United States, whence he emigrated to Australia, in the days of the gold fever, and took up his residence at Ballarat, where he made a fortune Mr. Bro-phy was chairman of one of Mr. John Dillon's most successful meetings, and he is able to give personal testimony not only as to the success of Mr. Dillon's Australian tour, but also to his improved health.

The New Divorce Bill.

LONDON, February 23.-Lord Knutsford, the colonial secretary, has advised the Queen to give the Royal assent to the Divorce bul. The bill accepts as grounds for divorce descriion for three years, either on the part of the man or woman; habitual drunkenness, coupled with cruelty, or neglect of bossehold durise on the wife's part ; sentence for crime and violent assanlt. The wife is entitled to divorce on the ground of infidelity in case the offence is committed during conjugal residence or coupled with aggravating conditions, or in the event of the act being repeated. The law on this point is unchanged with referenced to an

More Fighting in Makololand-

Lisbon, February 23.—By intelligence from Mozambique, dated January 8th, it is reported that the Makoldo, incited by the agents of the East African Lakes company, had attacked the Portuguese. The natives were supplied with arms and ammunition by the agents. The Scotch missionaries at Blantyre, who were opposed to the proceedings of the agents, inter-fered and arrested hostilities and restored

A Murderous Divine Hanged.

OZABE, Ala,, February 22. - Rev. Henry Duncan, a white minister of the Free will Baptist denomination, was hanged here yesterday for poisoning his wife. The crime was actuated by Duncan's love for a handsome young woman with whom he eloped the day after his wife's

The Glamorganshire Election.

LONDON, February 20.-The election yesterday to fill the vacancy in the House of gabshire, caused by the death of Mr. Talbot resulted in the return of Mr. Evans (Liberal) who was unodposed. Mr. Talbot was a Liber al, but he refrained from voting on Gladstone's Home Rule bill.

An Unimaginative Prevarioator.

PROTESTANT INCONSISTENCY.

Confession and the Real Presence

THE CHARGE OF GOSPEL CORRUPTION

The following sermon, on a question which has a particular interest in Canada just now, was preached by Rev. Dr. Sullivan a few weeks ago in the Church of the Sacred Heart at

ago in the Church of the Sacred Heart at Cumberwell, England,
"Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it."
The "corlet woman," he said, was the title by which the Church was known by her enemies half a century ago in England.
Nothing was easier than to string together a catena of statements, lay down in emphatic lancatena of statements, lay down in emphatic language the essential corruption of the Gospel of Jesus Christ by the Bishop of Rome. A Bishop of Lincoln held that the Pope was Antichrist.
It was a wide pread sentiment that the Church
of Rome had corrupted the Gospel of Jesus Chr st. If there was one book that had carried this idea further than another it was one entitled "Plain Reasons Against Joining the Church of Rome." This work was

A FARRAGO OF MISSTATEMENTS,

and however men like the Archbishop of Canterbury and the Bishop of York could sllow that book to appear under their au-pices was more that he could understand. It was set forth in that book that the Church of Rome had introduced doctrines not taught by the Apostles, and it kept numbers of rouls outside the Church who, but for this falsehood, would have entered into her fold. How could they say that the Church of Rome had corrupted the doctrine of Jesus Christ when it was making converts from other bodies while no other body made a converts from her? The statement was ab least a very extraordinary one. It being alleged that the Church was corrupted, he supposed there was nothing easier than to point out the particular doctrine of the corruption of which Power had been will. tion of which Rome had been guilty. If a man was held up to public obloquy, the first thing his accuser would be asked to do would be to produce evidence in support of his charge, and surely what applied to the individual should apply in this instance to the Church. Yet, marvellous to say, if you asked what was the corruption of Rome no two men of the Protestant sects of England could agree as to the doctrines which used to be denouned as inven-tions of the devil were now being re-introduced into the Church of Englad; moreover, that Church tried to prove that it never denied them. Let them take the doctrine of confession. Here was a sacrament that used to be looked upon as a typical in stance of the Romish corso hat py as when it was dilating upon the supposed horror of the confessional. There was

" RECAPED NUN

who went about the country denouncing those horrors who could not count upon a full hall of people to hear her, and a substantial return in the shape of gate money afterwards for her lecture on the iniquities of the confessional. He remembered reading a lecture on the Catho lic hierarchy in England, which wound up with a resolution that the meeting defied the Pope and the devil, and renounced the abominable doctrine of the confessional. It was also on the record that an Anglican Bishop had etated that any one who heard confession should be treated as if he had been guilty of s capital effence. This was deliberately asserted in London in 1850 Yet in our own day here in the Church of England they saw Anglican directors arrayed in Roman.

CASSOCKS MADE BY CATHOLIC TAILORS, going through that act of confession denounced by their predecessors as a wilful and wicked corruption of the Church of Rome. A recently republished article of Mr. Gladstone's, in which the confessional was incidentally touched upon, xcited nothing but praise from the Anglicane, while it was warmly denounced by the Noncon formists. The men who adopted doctrines of this kind naturally made some extraordinary blunders when carrying them into execution for the first time. One instance would show how obsolete the doctrine and practice of confession had grown in the Church of England. A care tain renowned member of the Anglican com munion was hearing the confession of a lady, and when she poured forth the account of her wrong doings he saked her whether she had not forgotten some sins under this other head. She torgotten some and under this other near. She replied she had not. "Surely you are mistaken," he said, When she persisted that she was not he burst out, "Yes. I was mistaken, I was thinking of your sister." He quoted that instance to enforce his point by showing that one of the first rank in the English Church rould be guilty of rould be guilty of

SO HIDEOUS A BLUNDER.

This clergyman was one who had kept hundreds of people from entering she Church by standing in their way and saying to them that he took the responsibility for their souls before God. Never had there been an instance known in which a priest had divulged a single word of what had been made known to him in the confessional. All through the horrors of the French Revolution, though many priests had foresken the Church, there was never such a case occurred. Then there was the doctrine of the Resi Presence, as to which he could quote from authors from the sixteenth century down to our own day to show that it was denied. The muffin man going round the streets with his bell remained to this day as evidence of our belief in this doctrine by the reformers. The muffin man was intended as a parody and hideous mockery of the devotion to the Blessed Sacrament. In 1837, on

THE GREAT CARDINAL WISEMAN giving a course of lectures, Dr. Turpen, afterwards Bishop of Ely, wrote a pamphlet on this subject, setting forth that it was through the poverty of the language in which He spoke our Saviour was obliged to say, "This means or represents My Body." In the Times of the represents my Body." In the Times of the morning after the appearance of the pamphlet, Cardinal Wiseman awept the ground from under the writer's feet by giving no less than forty-two words which meant or signified "my body." That showed what was thought of the dontrine of the Real Presence at that time. And now it was said by Anglicans that shis doctrine was never denied, and Ritualistic per-sona incurred quasi martyrdom for holding it.

deceit. What had they to say to people of this character, who stated that the Church had corrupted the dectrines of Jesus Christ and then absolutely preached these corruptions. In this try this final argument. It was perfectly connection he would give them an instance of another blueder committed by an Anglican clergymen who held this doctrine of the Real Presence. One of his congregation came to him Fr. sence. One of his congregation came to him saying he was going abroad, and stated there was no High Church d'ergyman in the country to which he was going. He believed in the doctrine of the Real Presence. Yet he would not go to a Catholic priest. The case was a grave one, and the Anglican minister took some time to consides it. A few days afterwards he contains a present his parishings a harket of refere. sent his parishioner a basket of wafers. Could anything be more piteous than that? A man who would go through such trickery and jugglery to stay outside the Catholic Church, and in the same breath say the Catholic Church was orrrupt and corrupted the doctrines of our Blessed Lord, how could thinking men regard him? This was a strong instance of the incon gruity and incoherency of those who held.

THIS UTENABLE POSITION.

Then there was the doctrine of purgatory-of middle state—and prayars for the dead. As he had told them on the preceding Sunday, that doctrine of purgatory was by Protestants called a "fond thing, vainly invented"—an idle imagination, in short—and Catholics were condemned for denying God's word when they effected up a prayer for their departed friends and yet they now saw that this very doctring was accepted by an important section of the Oburch of Eogland as true. Indeed, so far had that Church departed from its former position n relation to this doctrine that the doctrine of eternal punishment was steadily declining amongst its members, and hell itself was being turned into purgatory, that find thing, vainly invented. Men said deliberately that there was

ULTIMATE ESCAPE PROM HELL,

thus making it purgatory, and by one of the strange ways in which this old Catholic doctrine was re-introduced into the Protestant Church Protestants were now found denying that truth that out of bell there is no redemption, and not only by Low Church ministers, but by those of the High Church was this cardinal point of Christian doctrine denied. There they had Christian doctrine Genied. There they had some spec sio instances of doctrines, denounced first as corruptions, which were now being reintroduced as parts of the Gospel, which had never been denied by the Church of Eegland. Was it possible to place any credence whatsoever in an institution which had gone through such phases as that? If in his social intercourse or in the had been entitled and or in his business a man had been guilty of such tergiversation as to accept as true that which he had previously denounced as false, and at the same time to charge with corruption those who had never changed their opinions on the matter, he would, to use the popular phrase, he boy cotted as not being a man of principle. There was no more flagrant instance of an utter dere liction of principle than this of which the Protestant Church had been guilty, and it ought to stand condemned in the eyes of every honest map. In spite of all the persecution to which the holders of those doorrings to which he had referred had been subjected the true Church had preserved them uccorrupted and unchangd, and now this Protestant Church was atead ly reintroducing them all, one by one-even to the Immaculate Conception of our Blessed Lady. Further than that, there was a Protestant clergyman in London, the vicar of church not far from where he speke, who some time are dedicated a termon to His Holiness Leo XIII., in which he,

A PROTESTANT, UPSELD THE POPE'S INVALLE BILITY.

and vet that gentleman remained a member of that Courch which had constantly and without ceasing bounded down Catholice, and which charged them with corrupting the doctrines left to us by our Blessed Lord and His Apostles. Yet the Catholic Church was the only one which was listened to—no one listened to the others.
Suppose the Archbishop of Canterbury said the Bishop of Lincoln was right, or that he was wrong, who would be in the least moved by that? It would indeed puzzle the ingenuity of any man to justify himself in giving his allegi ance to that body which in England called itsel a Church, and indeed a part of the Church of God. He had only been able to bring before them a small proportion of the doctrines which this body had first denounced as false and then reintroduced as true; but before going more deep'y into the subject a Catholic was entitled to sek Protestants where the Church had cor runted the Gospel, and when they had agreed Carbolics would listen to them. To pass to an other point. Amongst the number of sects and Churches which they found in London there was discoverable one point of agreement, and one only—that Rome was wrong He remem bered when he was in Rome that a deputation

PROTESTANTS HAD WAITED ON KING HUMBERT

after his visit to the cholera patients. After the presentation of the address the King en tered into conversation with members of the deputation, and having saked them incidentally to what sects they belonged, he sfierwards re-marked that they all seemed to be diff rent. They, however, wish one voice searred him that they were all one in spirit and mutually tolerated one another. I suppose, said the King, because you are all opposed to Rome. Yes, they agreed that was their bond of union, and on this the King politely left them, because, though now in difficulties, he has never denied his Church. Rome was precisely the Church which gathered the fairest fruits from those bodies. Amongst those men who became Catholics one could not be mentioned who was not of intense spiritual earnestness-distinctly a man deeply in eargest, and who thoroughly realized that God having put a Church in the world he was bound, like St. Paul, to find it out. If the Catholic Church was not the Church of God then it was clearly incombent upon those who denied it to find out which was the true Church. If that was corrupt, which was the primitive Church? The Church of England was divided into parties utterly divided as to doctrine and practice, and so were all the sects and churches into which Christi-anity was split up in England. When we neked ants was spite up in England. When we asked for the institution which was the Church of the Living God none of them could be accepted. Did God send numbers of contradictory preschers, each opposing all the others, to represent him? And if not, who then was the accredited teacher if not the Church of Rome? There was a dead stlence on that question, and from the thirty-six millions of Englishmen there was no answer to be had to it. Let them write to any of their Protestant friends asking this question, or ask the Wesleyans or the people at the Tabernacle, and if any one of them replied claiming that his was the only true

clear from the Gospel that there does exist a visible Church, otherwise our Lord's words meant nothing, and the seventy-eight passages in the Gospe's referring to that Church meant nothing if not that God, through His Son, instituted a visible Church into whose fold all men were bid to enter. Now that Church of Christ must be

A COMPOUND OF TWO OR MORE CHURCHES. or some indivdual Church. If it were a compound of other Churches, we should be driven to conclude that God stood strety for a lie, these Churches all diametrically contradict one another, and that being so there only remained the Catholic Church which could be scorpted as the individual sect which Jesus Christ founded. Where was the in dividual sect which could be accepted as the pure, true, and unadulterated Church of Jesus Christ, putting the Catholic Church aside? Eternity was a stake on the issue of that question, To one Church only had our Lord said, "I am the world;" In taking leave of them, he hoped he said, that he had not hurt the feelings of any individual. He may have uttered some hard words, but the represented hard truths, and it called upon us to make sacrifices, but that did not alter the fact. His argument had been chiefly addressed to their intellects, for he looked upon appeals to the emotions not based intellectual arguments as frivolous, and he should consider himself as insulting them were he to try to al lure them to join the Church on emotional grounds without first convincing their under-standing. Truth had such a face and such a mien that to love it needed only to be seen, and he hoped it would allure their hearts as it had done so many of their fellow countrymen's al ready. He dared say he had convinced some of his Protestant hearers by the arguments he had need that this Church was the Church of God, but conviction alone would not do, the Divine hand must be laid upon their hearts, and with that hope he commended them one and all to the Heavenly Father. And to the same Divine care he commended his Catholic breth ren, praying that God may keep them inflexible in their faith and true to His Holy Church,

NO LOYALTY FOR THEM.

The National Club Denounces the Action of the House of Commons.

At the regular weekly meeting of the Club National last Friday evening a resolution was proposed by Mr. R. Lemieux and almost unani-mously adopted to the effect that the address of layalty to Her Majesty the Queen adopted by the House of Commons was inopportune, and will probably have no other result than to will probably have no other result than to alienate American sympathies from us just when public opinion calls loudly and energetically for the establishment of closer commercial relations between the United States and Canada.

The resolution winds up as follows :- " While we profess sincers admiration for the English constitutional government, we, the mer this club, desire with all our hearts the estab lishment of an independent nationality in the vast dominions of British North America, tree from all European connections." The resolution was supported by a number of enthusiastic apeeches.

Another resolution was adopted congratu lating Mr. Beausoleil and those who supported bis amendment to the McCarthy Bill. Before the close of the meeting, a discussion took please on that bill, which was denounced as tending to deprive all French Canadians of their acquired rights.

JOHN JACOB ASTOR DEAD.

The Largest Real Estate Holder in America Suddenly Expires.

NEW YORK, February 22.—John Jacob Aston died suddenly at 4 o'clock this morning at his residence, Thirty third street and Fifth avenue. His death was unexpected by his family. It is supposed to have been due to heart failure. The bulk of his fortune will go to his son, William Waldorf Actor. [Mr. Aster was simply an enormously rich

man. He was distinguished for nothing else. His father, also named John Jacob, started in ife as a free trader in the Northwest, and with the snorey thus made he, with the help of, and in centected with Aaron Burr, managed to get at a very small figure the real estate in and about New York belonging to the Royalists who light that city hurriedly after the close of the Revolution in favor of the Americans. This property was the basis for the great landed interests of the Aston (amiliar the Largest in interests of the Astor family, the largest in America. John Jacob, jr., inherited all the fortune of his father, and this has since acoumulated until it is estimated that the value of the estate be leaves will reach \$150,000,000. The deceased's only public benefaction was the founding of the Astor library in New York, which he did through the persuasions of Washington Irving and FitzGreene Halleck, the poet.

The Coteau Bridge.

Work on the Canada Atlantic bridge at Cotean was completed on Saturday of last week. Trains now run regularly over the structure between Ottawa and New England points. Besides shortening the time on this shrough rouse, the improvement is expected to be of considerable local banefit. Among other things it gives Valleyfield a shorter route by the North Shore to Montreal.

Chicago Gets the Fair.

WASHINGTON, February 24.—Chicago has the ai. The eight official ballot was:—Chicago, 57; New York, 107; St. Louis, 25; Wash-157; New ington, 18; total, 307. Necessary to choice, 154. Chicago thus had three more than neces sary for choice. The announcement was greated with chaers and the House adjourned. On the with cheers and the House adjourned. On the first ballot Ohicago, had 115; New York, 72; do Louis, 61; Washington, 56; Cumberland Gap, 1. The galleries were packed wish pectators. Second vote: Chicago, 121; New York, 83; St. Louis, 59; Washington, 46; necessary to a choice, 155. Third ballot: Chicago, 157; New York, 89; St. Louis, 53; Washington. Washington.

The annual barquet of the Board of Trade at New York was addressed by Erastus Wiman, Sir Richard Cartwright, who responded to the tosst of "The United States and Canada," They had the Bishop of Lincoln, whose case Church what a to-do there would be in the next Hon. C. A. Boutelle, ct Maine, and others, in the court a short time since, going through week's papers, and how the rival sects would Leiters of regret were read from President Harthe form of the Catholic Mass which his Church fall upon him. Only one Church could holdle sien. Secretary Windom, Six Julian Paunce. had formerly declared to be a lable and a tay, I have the truth, and all the others are fore, Sir John A Macdonald and others,

CATHOLIC CULLINGS.

Interesting Items Gleaned from all Quarters of the Globe.

The Rev. William Tatlock, late curate of Christ Church, Olapham, has just been received into the Church at the Brompton Oratory by the Very Rev. Sebastian Bowden, Superior. Mr. Tatlock is a graduate of the University of London.

The French Government has just deprived two additional parish priests of their stipends on the charge of having interfered in political matters. They are the Ab's de Roquelaure and the Abbe Loubet, both of the diocese of

The Pope, through Cardinal Ramp Ila, offers his thanks for the expressions of sympathy called forth by the death of his brother, Cardinal Pecci. Cardinal Jacobini and Monsignor Stoner, both of whom have been seriously ill, are now convalencent.

Mr. Petre, British Min ster in Portugal, who has won more renown during the last few weeks than he ever did before in the whole course of his life, though he has been in the Diplomatic Service for forty four years, is a member of a very old Catholic family.

Mother Sebastian, Superior of the Mother House of the Sisters of Mercy, Pittsburgh, Pa., and Sister Katharine (Miss Drixel) have gone to St. Argustine, Fla, to minister at the bad-side of the Rt. Rev. James O'Jonnor, Bishop of Omaha, whose health seems to be failing very

The Vatican observatory is now, complete, and Father Denza is arranging the system of daily and nightly observations to the darried out by himself and his assistants. The observatory is fitted with the best modern instruments for the study of meteorology, magnetism, seismology and astronomy.

Archbishop Ireland has organized a congregation of colored Catholics in St. Paul, Miun., and has leased and remodeled for them a building which was formerly a Methodist meeting house. An every day occurrence-Protestants build churches, fail to secure congregations, and are forced to lease or sell them to Catholics.

The Pope received in private audience, on the 30th ult., Mr. Algar L. Thorold, only son of the Anglican Bishop of Rochester. His Holi-ness received Mr. Thorold with that singular grace and kindness for which he is so well known, and at his special request gave Mr. Mr. Thorold a special benediction for his father.

Monsignor Corrigen, Archbishop of New York, arrived in Rome on February let, with Mr. Farren, also of New York. His Grace has come on important business with the Holy Sec. As his health is not very good and he has need of rest from overwork, he will probably accompany Mr. Farren and Com. M. Harry Cassel, Prive-Chamberlain to his Holiness, on a trip to the Holy Land.

Bishop Foley, of Detroit, Mich., lately addressed a large gathering of newsboys in their hall in that city on the invitation of Superintendents Sheriff and Crane. The Bishop spoke to them on the honorable character of their calling, exhorted them to ever conduct themselves in a becoming manner, admonished them never to make u-e of profane language, and urged them to strive after as good an education as they could. In conclusion, the Bishep made the munificent offer to educate two newsboys, Protestant or Catholic, at his own expense. "I will," said the Bishop, "provide them with the best education that can be obtained in Detroit, the selection to be left to Superintendent Sheriff."

The Berlin press has informed us that the Pope is now engaged on an Encyclical Letter concerning "The Duties of Princes," which is soon to see the light. Upon inquiry it has been asserted on the most authentic authority that there is no truth in or foundation for such a report. The Paris press, on the other hand, more harny in their conjecture than their German confreres, states that another Encyclical Letter of Leo XIII, will very soon be published but it will be on the social question. On the highest and most perfectly reliable authority it is stated that the Holy Father has taken up the subject for his next Encyclical from where the last one left off, but, owing to the great pressure of business, it is quite prems-ture to speak of its being published for a long

Distinguished people still enter the Catholic fold, as sincere and humble converts, convinced of the claims of that Courch to be the one duly commissioned by Christ to extend a knowledge of His gospel throughout the world. One of late instances is that of a Miss Nesmith, of Franklin Falls, New Hampshire. Her father, who is now over 90, but in full possession of all his sense and faculties, studied law with Daniel Webster. Some time ago, Miss Nesmith applied to the Sisters of Mercy to instruct her in their religion; and her conversion soon followed. Another of the late converts is a Miss Quincy Adams, of Boston, whose ancestry it may be seen at a glance of the name, carries the mind back to the days of revolutionary patriotism and history.

The Catholic church in Germany has sustain ed a severe loss by the death of Mar. Hettinger, Profes or of the University of Wurzburg and Domestic Prelate of the Holy Father. Not, perhaps, quite the equal of Dr. Dollinger in erudition, he was far superior to him in moral qualities. Mgr. Hettinger was not only a learn-ed man but a devoted child of the Church, and he leaves a reputation without blemish. He was the author of a large number of theological works, the heat known and most successful of which is "The Apology of Christianity," a book which has been translated into various languages. In 1868 he had the honor of being called to Rome to engage in the labours pre-paratory to the Vatican Council, and it was on this occasion that the Holy Father testified the esteem he held him by appointing him a prelate

At an opportune moment his Eminence Cardinal Manning has published his recent contributions to the magazines and reviews on the subject of national education. The Cardinal's purpose has been "to show that the only adequate remedy for our present piecemeal system it to be found in a higher, larger, and equal law, which shall give ample and efficient educa-tion to all children of school age, and shall firmly guard botthe liberty of conscience and the vital heirloom of Christianity." The publica-tion ought to be in the hands of every Catholic, for we are all deeply interested in the great educational struggle which is now approaching such an acute stage; and there is no man who can speak to Catholics so authoritavely or to whom shey can so securely look for light and and leading in this matter as the Cardians and bishop of Westminister.