

crisis of her country's history, fell below her metropolitan rank and dignity, rose, if anything, above it on Tuesday, the 20th and Wednesday 21st. Visitors on that occasion will long, eye ever, retain pleasant memories of the day, the occasion and the prelate that was honored. We wish His Eminence long and happy years to bear his new title—long years of usefulness to the Church of Canada of which he is the honor and the pride.

#### LOSSES BY FIRE.

The *Globe* of the 15th inst., in an article headed "The worst of all taxes," draws attention to the destruction of property by fire in Canada and the United States. This destruction is, it says, enormous, and the burden thus imposed upon business very serious. Among the non-thinking there is an idea that when property is insured no loss is caused by its destruction, but a moment's reflection is sufficient to show the utter fallacy of such an idea. Whenever a building or a quantity of merchandise is destroyed, capital to the value of the property is destroyed. When the property destroyed is insured, the loss falls not on one person, but is spread over all who are insured—as insurance rates are so fixed as to enable all companies to meet claims for losses, and have a margin for the cost of management and for profits. The loss to the community at large is the very same as if the property were uninsured. The loss by fire is, in the aggregate, very great, and it is increasing every year. The losses which amounted in each instance to \$10,000 or more in the United States and Canada numbered, during the six months ending June 30th, 1886, and the total loss is estimated at \$52,000,000. Fires in each of which the loss is less than \$10,000 are very numerous, and it is, as the *Globe* thinks, safe to say that the total loss in a year from all fires in both countries must exceed a hundred million dollars. Almost all this frightful loss could be prevented, as nearly all fires are the result of carelessness or criminality. We join with our Toronto contemporaries in believing that incendiary fires are much more numerous than is supposed, while those caused by carelessness certainly are. There can be no doubt that reasonable watchfulness and care would prevent fires arising from defective chimneys, defective stoves, pipes, or from carelessness in the use of matches, or of coal oil, from gas explosions, sparks, or from spontaneous combustion. Our contemporary points out that the question, how property owners can be forced to use greater care and more precaution? has often been made the subject of discussion. Some think that a thorough investigation by competent persons into the cause of all fires would have a beneficial effect. When, however, official enquiry is made, as in some places it is, fires are none the less numerous. Others again are of opinion that if insurance companies were more careful in taking risks there would not be so many fires, and that the best way to force the insurance companies to make proper inquiry and examination when taking risks, is to provide that when claims for losses are brought into court, it shall always be assumed that the property was worth the amount insured, and in proper condition. This might work beneficial results. But, as the Toronto journal well says, "it is hard to cure carelessness, and people will, in most cases, assume that the chimney or pipe, which was safe a year or two ago, is still safe, and what they, or persons in their employment have done many times with impunity, may always be done with impunity." We greatly fear that so long as criminality exists and carelessness prevails among men, losses by fire will continue to be one of the afflictions of human society. It is, however, none the less the duty of all good citizens to seek and strive for the restriction and ultimate removal, if possible, of the evil.

#### PORTUGAL AND THE HOLY SEE.

In an interesting review of the expressions and testimonies of sympathy received by the court of Portugal on the occasion of the marriage of the heir apparent to the Princess Marie-Amelie of Orleans, the *Commercio do Portugal* gives first and special mention to the Holy Father's paternal benevolence: "It was," says the Portuguese journal, "the Pope, the Father of the Christian world, the Vicar of Christ on earth, who placed himself at the head of this movement of heartfelt benevolence, in according the favor that had been asked from him, his saintly benediction, the pledge of all good to the newly married couple. The Holy Father hastened to grant this respectful request, and did so with a paternal satisfaction, having regard to the constant piety of the Portuguese nation and of its most faithful sovereigns. But not content with this special favor, His Holiness wished to recall the happy date of May 22nd, 1886, the day on which were concluded the negotiations for the concordat which for so many years we desired to have concluded with the Holy See. Animated by the best good will to be agreeable to us, the Holy

Father has been able to combine in these negotiations, as much as his exalted wisdom and enlightened conscience could permit, respect for our rights and for our historic traditions with regard to the exigencies of a situation long existing in the Indies, as for the religious progress of these countries.

The Portuguese journal then publishes the following despatch of filial gratitude and affection sent by the King of Portugal to the Holy Father.

"To His Holiness Leo XIII., at the Vatican, Rome. Profoundly moved by the fact that Your Holiness, after having, at my request, blessed the union of my son, has also kindly wished that the day of the Prince's marriage should remain forever memorable by final concordance in the terms of a concordat whose conditions are, my envoy assures me, honorable to the Portuguese nation, I hasten to offer Your Holiness my respectful gratitude. In the hope that the new Concordat will receive the approval of my government, and of the legislative chambers, I heartily wish that from this day may result the progress of the Catholic religion in the Indies, and the maintenance in these vast regions of the prestige of the Portuguese nation, the first which there lighted the torch of faith.

That God may prolong, Most Holy Father, for the good of the universal Church, the glorious rule of your Holiness, is the wish and the prayer addressed to heaven by all my royal family, and by your Son in Jesus Christ, who humbly asked your apostolic benediction for his kingdom, his family and himself. Signed, LOUIS I."

The Holy Father at once replied in the following message:

"To His Most youthful Majesty King Louis of Portugal, Lisbon:

"The Holy Father, rejoicing in the coincidence of the marriage of the Prince Royal, with the conclusion of the negotiations for the concordat, entrusts me with the precious duty of conveying your Majesty his congratulations. His Holiness grants with all his heart the Apostolic benediction to your Majesty, to the Royal family and all your subjects.

Signed, L. CARDINAL JACOBINI."

#### THE KNIGHTS OF PYTHIAS.

This secret association has lately had directed to itself much attention in Canada. The great gathering some days ago in Toronto of its members and friends was intended to display its strength numerically and financially—and did not, that we are aware, fail of its purpose. The association is but twenty-two years in existence, having been in 1864 founded by Justus H. Rathbone, now an employee in the war department at Washington. Mr. Rathbone was, it is said, moved to the foundation of the order by enthusiasm excited through the reading and the impressions therefrom derived of the Pagan fable of Damon and Pythias. These were Pythagorean philosophers who lived at Syracuse, in Sicily, 400 years before Christ, in the reign of Dionysius the younger. Damon, condemned to death, obtained permission to return to his native land in order to settle his business affairs, and Pythias became security for his return. At the hour appointed, Damon having failed to return, Pythias was about to be led to the place of execution. The former then unexpectedly re-appeared and a struggle of generosity and friendship is said to have taken place between them to see who should die. Dionysius was so touched by their fidelity, that he pardoned Damon, and demanded of both to be received as a third party into their friendship. We do not know whether Mr. Rathbone has ever read the New Testament, but if he has not, we may remind him, his admirers and adepts, that there is there related the self-immolation for all mankind of Jesus Christ the Son of God, a model of friendship, charity and devotedness incomparably higher than Damon or Pythias, whose story is at best wrapped in fable. He will there read of that Christ, who died for all men, taught the multitude that, "Blessed are the poor in spirit for their's is the kingdom of Heaven. Blessed are they that mourn for they shall be comforted. Blessed are they that hunger and thirst after justice for they shall be filled. Blessed are the merciful for they shall obtain mercy. Blessed are the clean of heart for they shall see God. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven." This same Christ, addressing His apostles just before His death on the cross, said to them: "I give you a new commandment, that you love one another, as I have loved you, that you also love one another." The story of Pythias appears to have moved thousands that the story of Christ has either not reached or failed to move to benevolence and charity. It has wedded a number of men in the neighboring republic and in Canada into a powerful secret association of which the following is the official declaration of principles adopted by the Supreme lodge of the order, viz: "Recognizing the universality of human brotherhood, its organization is designed to embrace the world within its jurisdiction; intended solely and only to disseminate the great prin-

ciples of friendship, charity and benevolence. Nothing of a sectarian or political character is permitted within its portals. Toleration in religion, obedience to law, and loyalty to government, are its cardinal principles. Misfortune, misery and death being written in fearful characters on the broad face of creation, our noble order was instituted to uplift the fallen, to champion humanity, to be his guide and hope, his shelter and defence, to soften down the asperities of life, to subdue party spirit, and by the sweet and powerful attractions of the glorious trinity of friendship, charity and benevolence to bind in one harmonious brotherhood men of all classes and of all opinions. The brightest jewels which it possesses are the tears of widows and orphans, and its imperative commands are to visit the homes where lacerated hearts are bleeding; to assuage the sufferings of a brother; bury the dead; care for the widows, and educate the orphan; to exercise charity towards offenders; to construe words and deeds in their least unfavorable light—granting honesty of purpose and good intentions to others; and protect the principles of knighthood unto death. Its laws are reason and equity; its cardinal doctrines inspire purity of thought and life and love of truth, and loyalty to the Government under which we live; its intention is peace on earth and goodwill towards man."

This reads very nicely and is well calculated to tickle the easily deluded tympanum of the average so-called civilized man of to-day. It disclaims sectarianism and yet is a sect in itself with a ritual and a hierarchy of its own, with signs and symbols and passwords distinguishing its members from their fellow men. Admitting, however, its honesty of purpose, if this society has no other object in view but those above recited, why is it a secret society, with oaths and signs of its own? And if it have but these objects in view, it is, we submit, an useless organization, for it usurps the office and fountain of Christianity itself, of which its members are not obliged to make any, even the most vague profession. Not a doubt but Pythianism is inimical to Christianity, whose place as the ruler and guide of human kind it seeks to appropriate to itself—not a doubt that it is a branch of the Masonic organization, that has wrought, and is to-day working such evil throughout the world. The Fathers of the 17th Provincial Council of Quebec cited M. Leo Taxil in his work *Les Freres Trois Points* as saying: "There are in Freemasonry grades and a whole hierarchy; from the first grade, that of apprentice, to the highest, the work of Freemasonry is a work of hatred against God, against Christ, and against the Catholic Church." Leo Taxil was himself a Freemason and knows whereof he speaks. The same writer, as again cited by the Fathers of Quebec, declares: "It must be acknowledged that there exists in Freemasonry a hidden centre of direction which varies according to the circumstances of time, of place, of country, of epoch." Herein lies the danger and the evil of secret societies. They may cover their purposes under the name of benevolence and fraternity, but they cannot displace God's church, interfere with her power or limit her mission without inflicting untold evils on human society. They are not so much condemnable for being secret, as for being secret for ends, aims and objects that will bear no scrutiny. Catholics should now more than ever be on their guard against the insidious professions and fallacious declarations of purpose of the Pythian Knights or other secretaries of the same character. If they really want to do good let them place themselves under the direction of the infallible and unfailing institution by Christ Himself established to continue His mission till the end of time, an institution deriving its force, vitality and influence not from Pagan fables, but from the ever-abiding presence of its Founder and Master.

#### CIVIL OBARITIES.

Our city hospital revelations are suggestive of considerations that should be brought home to the public mind. That our city hospital is a costly institution no one can deny; that it has been satisfactorily conducted none will affirm. We have no desire to enter into purposeless criticisms, nor to make invidious comparisons, but we hold it as our opinion—an opinion fortified by experience—that hospitals exclusively under lay control are exposed to many dangers of mismanagement and therefore very often fail of success. A writer in the *Mail*, calling himself a "Liberal Protestant," undertook, some time ago, to find fault with the government of Ontario for giving so much money to Catholic institutions of charity in this Province. He cited statistics to show that Catholic houses of charity received much more than the proportion between the Catholic and Protestant populations of the Province would seem to justify. When, however, things are in such a state in an institution of the standing of our city hospital as late revelations show them to be, we are not surprised at the general unwillingness manifested throughout the Province to take out of the hands of Catholic religious orders the manage-

ment of the public charities. We have no ill-will to the City Hospital, which has done good work in its time, but we warn our non-Catholic fellow-citizens that they may expect, while it remains under exclusively lay control, periodical revelations such as those that have lately annoyed our community.

#### AMNESTY.

We are highly gratified to announce that the *Official Gazette*, of July 17th last, contained a proclamation granting [an amnesty to all persons connected with the Northwest rebellion, except such persons as may have committed homicide otherwise than in actual conflict. All forfeitures of lands, goods and chattels that may have been incurred by reason of any such crimes are remitted.

Under the terms of the proclamation, even Dumont and Dumais may return to Canada and enter into possession of their property. This is a noble, a wise, and generous action on the part of the Dominion government, an action that deserves the approval and the grateful recognition of every patriotic Canadian, and that will, we are certain, receive the acknowledgment it merits. We heartily applaud this marked step towards the obliteration of the heart-burnings, the sorrows and the injustices of the North-West troubles. Canada needs peace; peace she prizes above all blessings. Hence the satisfaction given by the amnesty proclamation.

#### PERSONAL.

Mr. Richard O'Brien, city editor of the *Globe*, and President of the Irish Literary and Benevolent Society of St. John, N. B., visited from New York for Liverpool on July 24th. During his absence he will pay a brief trip to the continent.

We were pleased at a visit from our esteemed friend, James Spreeman, Esq., Inland Revenue Officer, of Prescott, on last Monday. He is a former Londoner, and is always warmly welcomed by his many friends in the Forest City.

#### CATHOLIC PRESS.

It has often struck us that the events—deplorable from so many points of view—that brought about the repelling of monasteries and the dispersion of religious orders in Rome and elsewhere, in our day, were permitted by God for the wise end of scattering the sowers and reapers of His harvest: so that they might go forth, weeping, if you will, but spreading the Gospel seed over the earth, to return one day carrying their sheaves of salvation.

Although the head of the Universal Church has no army to enforce his commands, these obtain more ready assent than the most imperative orders of any temporal sovereign. He has no iron-clad fleet to thunder forth his decrees, but his authoritative word, conveyed around the globe by the silent electric spark, secures the willing adherence of his countless flock to the teachings of his Supreme Pastor. As the mind of man is far above his material part, so is the spiritual power of Peter's successor above the weak authority of mere human force.

Immortal men say—"Let the Church stick to its own affairs, and let worldly business alone. We can manage politics and trade without its interference or intrusion." The Bishops of Australia reply: "But we tell you that the Church's business is in every spot where her children are. Wherever sin and Satan may attack them, be it by the family hearthstone or in the market place, in the school room or in the senate, in the lowest slum or in the highest circles of social life, the Church has, not merely a right, but a divinely-imposed duty to be present. She must stand before the powers of power; she must not be dismayed by opposition, discomfited by ridicule, nor discouraged by momentary failure. Wherever there is room for moral good or moral evil, there the Church must go; it has the right and the duty to decide what is wrong; and were it to falter or avoid the task it would fail in the purpose for which it was founded.

A Protestant does not violate his conscience nor transgress any regulation of his church when he becomes a Free Mason. So far as his moral training goes, he is free to join that organization. And as he knows no evil of it and sees only that there is nothing to prevent him from taking all the degrees up to the North Pole. That freedom Catholics do not question, nor wish it to do them interfere, just as they admit that a Protestant is at liberty to eat meat on Friday, because he is not bound by the laws of the Catholic Church, to which he does not belong. But when a Catholic becomes a Free Mason, he apostatizes, he outrages his conscience, he defies the authority of the Church; and when he does so brazenly and notoriously he scandalizes all other Catholics. He becomes a renegade and he ought to be avoided.

#### Boston Pilot.

The Tories have won a victory, but what will they do with it? A Beaconsfield at their head would have shrewdness enough to recognize the logic of events and bring in a Home Rule Bill sufficient to satisfy Ireland's demands, at the same time passing the stupid aristocrats that it was the very best thing for their interests. He would also placate the royal figure head with a new title, Empress of Connaught, or something of the sort; but Tory England has no Beaconsfield now with his Oriental wit to direct their muddy brains. The Tories are a promising race, but their calidity and lack of conscience are too apparent. Salisbury's taking of coronation as absurd as George III's dreaming of co-

ercing the Yankee farmers. Chamberlain's strength lies in the Radical support which he has enjoyed; he could find no favor among the true-blue Tory element. Opposed to those incapable as Gladstone, the greatest parliamentary tactician alive, inferior in power to Bismarck alone because he cannot swing the brute strength at the disposal of the German Chancellor. Against them all is the strongest phalanx of intellectual, patriotic, earnest, united men ever banded together since the time of the Continental Congress; and this phalanx has on its side what the Congress had not, the priceless element of youth. The question is no longer what will England grant to Ireland, but what will Ireland accept from England. Gladstone formulated an offer. England has refused to endorse it. It is now Salisbury's turn to proffer terms. When they are made it will be time for Mr. Parnell to make his. He is not a man to speak hastily, but when he states his ultimatum it will be that from which Ireland will not recede and to which England must come. The Tory victory is very like one of those achieved by the English pugilist over the American champion—they simply have not been "knocked out" yet.

North-western Chronicle.

A number of Protestant missionaries went to Mexico to convert the "benighted" Catholics of that country. According to their own reports their success was far from encouraging and their "Bishop," if we remember rightly, got into some trouble and returned home by request of his missionary board in this country. This was all the information the American papers gave, but it appears that the success of the missionaries was even less than they claimed. The Bishop of San Luis Potosi, Mexico, who attended the ceremony of the conferring of the berets on Cardinal Gibbons, speaking at St. Charles College Maryland, last week, said: "Several years ago a number of Protestants invaded my territory to convert the Catholics, but instead we converted them, and it all came about mainly through the logical arguments in that precious little work, entitled 'The Faith of Our Fathers,' written by our illustrious cardinal himself." At this rate of progress Mexico is not likely to become Protestant very soon.

#### Catholic Weekly.

What a strange thing it is, that "still small voice" which speaks so continually to our hearts, approving when we do good, and reproaching when we commit evil! This quiet monitor has no articulate language, and its admonitions come to us without sign or sound; but we are cognizant of all it tells us just as well as though it spoke in sonorous tones, audible to everybody around. Conscience, dear children, is the personal and particular director which God has given every soul. It points ever to the path of right, as the compass-needle points to the pole of its attraction. A degraded reason or diseased imagination sometimes embarrasses and interferes with the holy guide's freedom of action; but through all it faithfully maintains its natural tendency—the character of divine mentor is never wholly lost. Listen, then, young friends, to the zealous promptings of this voice of virtue's guardian pleading with your hearts. Never neglect to do that which it urges, or avoid what it condemns. In obeying it you not only please God, and merit reward hereafter, but you secure for yourselves here that exceeding happiness, "the joy of a good conscience," with which no other earthly delight can in any wise compare.

#### Cincinnati Telegraph.

If any one imagines that the stock of false religions is exhausted, and that Cincinnatus is behind the age in the evolution of new forms of belief, such a one is grossly mistaken, and casts an unmerited slur upon that famous city, sinful only, when wrongly spelt. A woman called Mrs. Martin has taken into her head to believe that she is the Saviour, and her sister, Mrs. Burke, that she is the Holy Ghost. They themselves and their adherents they name the "Perfect" or the "Sanctified," who alone hold the keys to the true gospel of holiness. The new sect congregates at a house on Walnut Hills, and already numbers two scores, some of whom are said to be well-educated and respectable men and women. This last religious mania only proves that religion of some kind is an indispensable requirement of human nature, and that when torn asunder from the moorings of the true faith, men will go to the most ridiculous excess to satisfy the noblest craving of their nature.

#### N. Y. Freeman's Journal.

Mr. Beecher, who was an enthusiastic partisan of Home Rule on this side of the Atlantic, grows more neutral on the other side. When he arrived in England, he began to gush over Mr. Gladstone in the true Beecher fashion, and never to be convinced. Mr. Gladstone dryly said that Mr. Beecher's opinion was as good as anybody else's. Now Mr. Beecher thinks that there may be something to be said against Home Rule. *United Ireland*, in obedience to a cablegram from some prominent Irish-American, welcomed him as a champion of Irish rights. *United Ireland* had better find out more about him before it burns fireworks in his honor. Mr. Beecher is like an electric eel with the electricity gone. He has done everything that he thought could revivify interest in him. There is nothing left now. He represents one of the worst elements in American life—the emotional paroxysmal element, by which feeling and impulse, emotion and passion are substituted for faith and duty. He talks well still. His love of nature, his adoration of stars, flowers, etc., furnish him with the usual smiles and metaphors. But they do not conceal the emptiness of a mind which strives to conceal its poverty under a mask of Christian terminology.

THE CANADIAN PACIFIC RAILWAY, now that their train service to the Pacific Coast is fully established, in order to encourage travel to British Columbia, and give their many well-wishers an opportunity of seeing the country and their line, have made a big reduction in rates. Second-class passage is offered to Vancouver or Victoria from any point on their line in Ontario or Quebec for \$50; first-class for \$75; and first-class return tourist tickets for \$70 for stop-over at any point of interest on the route for \$110. Passengers have the option of going by their lake route or by rail route. Return tourists, going by one route and returning the other.

Mr. J. E. Tallon, of Cornwall, is authorized to collect subscriptions for the CATHOLIC RECORD.

#### BRANTFORD NOTES.

Our Annual Picnic is to be held on Tuesday, August 10th, and an unusually energetic effort is being made to cause it to be a great success. It is intended to have a number of prominent gentlemen from a distance, as well as some local ones, to deliver addresses. The Committee have invited several, among them the Hon. C. F. Fraser. A couple of the local league clubs will play an exhibition game of base ball. The uniformed corps of the Horse Company are expected to give an exhibition of fancy drill. The usual list of prizes for games will be offered, and everything possible will be done to make an afternoon of real pleasure. There will be two bands in attendance, and for refreshments the ladies of St. Basil's congregation are noted as abundant providers.

Mr. Patrick Griffin and his family have gone to Lincoln, Nebraska, to make their home in future. During the years Mr. G. has been in business here he did remarkably well, and his old neighbors, though very sorry he leaves Brantford, wish him success. His brother-in-law, Mr. Michael Purcell, accompanied him also.

Mr. O'Donovan, whose death you announced last week, besides being a member of the C. M. B. A., had insurance policies on his life for over a thousand dollars, so those dependent upon are not ill provided for. He was but 50 years of age.

Nellie Hanson passed at the recent entrance examination to the Collegiate Institute.

#### Confess It And Quit.

The catechism teaches that Catholics are forbidden to read bad newspapers. Do not some Catholics forget or disregard this prohibition? Do they not, also, neglect at confession to tell of their infraction of it? If this neglect is wilful and their reading is sinful, do they not deepen their guilt by adding sacrilege to immorality and disobedience? Some papers are so utterly vile that for a man to read them is like inviting the devil to tempt him—and was to that man who goes into temptation deliberately! But other journals are not so poisonous, yet may not be read with impunity. They ought not to be taken into decent homes, and when a person has got in the habit of reading them, he ought to confess his fault and stop it.

Suppose, for instance, that there was a journal which made a specialty of reporting horrible scandals—crimes which St. Paul says should not be so much as mentioned among Christians; suppose that its columns reeked with the details of filth; suppose that its editorial page enunciated vicious principles, publicly repudiated the teachings of the Church on such questions as revolution, sneered at the "Lord's anointed," and advised the adoption of criminal methods in spite of the censures of the Pope, the bishops and the priests whom God has commissioned to decide between right and wrong; suppose such a pestiferous newspaper were to be in existence, could Catholics with a safe conscience read it? No, they could not.

If there was such a paper and if a Catholic were to read it regularly, he would do well to ask his confessor's advice about it. That advice would most probably be a command, and that command would be—"Quit taking that pernicious paper!"—*Catholic Columbian*.

#### LAID AT REST.

All that was mortal of the late Mrs. Jas. Grace was committed to earth at the Huntley Church cemetery, on Sunday last. The remains were interred at the foot of the Grace monument at St. Michael's Church. The funeral was the largest ever seen in Huntley, there being about two hundred carriages in line, and the melancholy cortege covered about two miles of ground as they slowly marched to the grave. There were many prominent citizens of Alton, Pakenham and Arnprior present. The pall bearers were Messrs. John Grace, Jr., John Marion, D. Forest, M. Grace, M. Ryan and A. McDonald.

The deceased lady had endeared herself to all during life, by her many acts of charity and generosity. She was the mother of the Grace Bros., of Huntley, and was universally known and respected throughout the country.

The funeral ceremony was performed by the Rev. P. Corkery, parish priest of St. Michael's.

#### Bothwell Festival.

The following numbers drew prizes at Father McKeon's Festival, July 1st:—\$1, 1081A, 4781E, 3321H, 101H, 1083M, 2808H, 611H, 2387S, 385P, 765K, 3278A, 2011H, 3931L, 1002H, 2569Q, 1401H, 1058E, 1995A, 1951H, 355H, 843B, 1725L, 683A, 2544H, 281H, 1145G, 804F. The express charges have been prepaid on all the prizes won at a distance and the lucky ticket holder will receive them during the present week.

#### Caution.

We would again caution our subscribers against paying money to a man named A. G. McGilvray, who represents himself an agent for the *Catholic Record*. Information as to this person's whereabouts will be thankfully received at this office.

The Manchester (England) papers have been full of praise of the Whitauite procession of Catholic children. The young people from the Salford and Manchester parishes met to the number of about 17,000 and filled the great square in front of the Town Hall. Each parish was headed by a processional crucifix, which attracted much notice; then came the clergy, then the children and confraternities carrying large banners of our Lord, the Blessed Virgin, St. Joseph, St. Peter, St. Patrick, St. Aloysius, and the like. The richness and beauty of the banners was the theme of much admiration, and the respectful demeanor of the Protestant spectators was remarkable. In the square the whole body of processionalists sang the hymn "Faith of Our Fathers," and after a kind of parade the children returned to their respective parishes.

The Cardinal Prefect of Propaganda recently laid at the feet of the Holy Father, as contributions to the Peter Penny, 130, 690 lire from the Archbishop of Philadelphia, 400,362 lire from the Bishop of Galveston, 3,407 lire from the Bishop of St. Paul, and \$4,125 from the diocese of Alton.