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MS DUNDAS STREET NEAR TALBOT.

AR CEILIDH.

From Antigonish down to Harbour Boucher, which was, I am sorry to say, the extent of my journey, the line of railway runs through an eminently negroes at Tracadic, There are also picturesque country. In the district of Indians, and there is, some distance back in the country, a settlement of Irish. river here is dotted with white islets, all of gypsum; high cliffs and low boulders grade of civilization, and marriages of gypsum; edge the shores, occasionally varied by hills of clay in which delicate and creeping plants have taken reot and struggle out to form a pale tracery over the adjacent white rocks. Little trees, too, bend into the water in a hyacinthine fashion—and and themselves fair to look upon. It was nightfall when we reached Havre Boucher. A short drive from the station where, also! we found the good oure of Summerside, while a fourth had this Acadian mission far from well, though we little thought at the time his illness was the beginning of the end. How well I remember the cheery voice of the good housekeeper as she bid us welcome, and the delicious hot milk that she prepared for us at a huge fire. place built in the middle of the large kitchen-and then it was so much easier to sek for du lait chaud than for bainne teth, I do not think I ever, in all my varied experience of journeyings by land and by water, apprestated any creature comforts as thoroughly as I did the luxury of the dainty little room and tempting linen-draped bed, provided for me by the good Victoire.

which is famous for its oysters. Tracadie is alse famous for its large population of blacks. The parish church is beautifully situated and is a marvel of white and gold. The Trappist monastery is between two and three miles from the station. Its commencement was made by Pere Vincent, a monk who accidentally left behind his brothers owing to the vessel in which he had taken passage for Europe having sailed a few hours sooner than he expected, devoted himself to missionary work in Nova Scotia, In 1823 Father Vincent went back to Europe and in 1824 returned to Tracadi with another monk, one Father Francis and three lay brothers. In 1858 a new colony of Trappists came out, and took oharge of the monastery, which is governed under the rules and constitutions of Dom de Rance. It is called the Abbey of Petit Clairvaux, and is in a most flourishing condition, surrounded by a model farm of several hundred acres, on which is a water-mill, a fine stone quarry, and a magnificent orchard. The Abbot, one of the most charming of men, receives you with the air of a e, in his little parlour, ceiled in deal, provided with deal benches and a deal table for furniture and ornamented with a painting of the Magdalen which many a collector would envy him. He is a gentle and

Near to the monastery is the old convent of the Trappistine sisters, the original erection of Pere Vincent which he established in about 1822 Here in its golden days some nuns who had had a year or two of training in Montreal, taught the rudiments or education to the children of the countryside. In the graveyard of their convent lie the repains of the truly saintly F ther Vincent, whose memory is venerated not only by the hundred thousand Catholics of Antigonish diocese, but by those of

the sister provinces, to whose spiritual needs he so often ministered. I have spoken of there being many None of these people are of a very high between the different races occasionally occur. A good story is told of an old woman, who in pouring out her woes to the priest of a neighboring parish, an enthusiastic Highlander, forgot certainly any lessons that she may have ever received in politeness. She was an Irish dame from the back settlement and her daughters had not married to her satisfaction. One had married a Frenchman brought us to the church and presbytery, at Pomquet, two had married Indiana

trial was more than she could bear, and she exclaimed in wrath to the priest 'I cannot understand, Father, what taste my daughters have. I would as hef have seen them marry Scotch boys as Indians and negroes !" Written for the Catholic Record. HOW A SCHOOLMASTER BECAME

A CATHOLIC.

Amongst Protestants, as there always have been among heretics, there are a few men that have a weakness to be called Catholics: they are the highest bed, provided for me by the good Victoire.

Her lace curtains were festooned over pink cambric, her sheets were scented with dried lavender, her toilet appointments were of the whitest, altogether it was just such a room as might have given inauperable objection against embracing ments were of the whitest, altogether it was just such a room as might have given roseate dreams to one who was not too tired to dream about anything.

Next morning we saw Father Gerroir and had the pleasure and privilege of a long talk with him, and of an inspection of his good library.

Father Gerroir was a scholar and a patriot; in his lamented death, which took place in 1884, the Acadians lost one of their best priests and most representative men. The Church of Havre-Boucher is a large building, and on the morning upon which I attended mass there, showed in its congregation a goodly preponderance of the "devout female sex."

From Havre-Boucher to Tracadie is a very pleasant drive.

Tracadie fronts on an expanse of salt water, of which I forget the name, but which is famous for its oysters. Tracadie they who must so well understand the standard the interest of the word of the graph of the church, they will any lime sink all differences and unite for a common on laught. For a long time this curious fact had a restraining effect upon me. The conduct of "the sects" to the end of the conduct of the c found; but I had credited the "Catholics" with having a detailed knowledge
of papal affairs, and I thought that when
they who must so well understand the
whole thing so far lower their standards
as to fraternize with "the sects," they
make a praiseworthy sacrifice of feeling
and principles in the interests of human
freedom. For if the papacy be the sole
obstacle to their being recognized Catholics, it must be as abominable as Protestants have represented it. In short,
it held me for a long time to the opinion
that the Papacy, and especially that
phase of it called the Temporal Power,
has been in its origin and exercise something that should be reprobated by every
man that is inspired with a love for civil
liberty. Nor was I altogether without
particular proofs for my anti-papal posi
tion
Where it was I cannot say now, but

Where it was I cannot say now, bu where it was I cannot say now, but comwhere I once saw a picture, in which a pope had his foot upon the neck of a prostrate man, an emperor. It was Alexander III. and Barot a prostrate man, an emperor. It was Alexander III. and Barbarossa. To me it was for a long time a sample instance of papal haughtiness. In the arrogant and bitter look of the Pope there was enough to create in anyone an abiding hatred of all Popes. The picture, without words, was expressive enough. Now, an incident, offered as a sober historical fact, and considered worthy of a wood cut as well as a detailed narrative, ought to be true. But I was disgusted to find out, when reading Milman's L. C. that the whole affair is what delicate people call a figment. See Bk. viii., Ch. ix. Can it be possible, I thought, that all those terrible stories, so derogatory to the Papacy, will also be found, upon examination, to have been constructed for effect or have originated in hatred? ation, to have been constructed for effect or have originated in hatred? I would envy him. He is a gentle and dignified man of medium height, his white robes cling about his spare form, and his face is grave and intellectual. He wears a little black colotts and his eyes burn with a sort of sympathetic fire that draws one to trust and confide in him. A very charming guest master is Brother Richard, and generous with his collation of apples and chartresses, while as to the brother porter—one feels when looking at him an inclination to ask the question put by indiscreet children to their grandfathers: "Please sir, are you a hundred years old?"

is a man that generally charges a very low fee for his show.

There is nothing in history that deserves a more careful and dispassionate study than the history of the Papsor; nor is there any other historical subject that will require so much time, patience, or assiduous application. When we bear in mind that for the first three hundred years the church's external organisation was frequently broken up, or apparently crushed, by the attacks of Paganam, that most of the Popes were martyrs for the faith, and that all Christians lived in expectation of a speedy death, there should be no marvel that the history of the period seems to be somewhat obscure and fragmentary. The wonder should be, that the accounts of the virtues and sufferings of every Pope that ruled throughout the period were chronicled and have been preserved for us. But several writers flourished at that time, and, if they did not accoundate the particulars with which a consecutive and full history of ecclesiastical matters might be constructed, they have provided sufficient to show that, although the Church was fiercely assailed, and enclosing in her fold multiplying num bers; and that nothing spparently contributed as much to her progress, nothing so much attracted converts or recommended her to the respect of her enemies, as the mortified lives, the self-denying labors, and the eminent virtues of the clergy. The sterling otheracters of the bishops contrasted so sharply with the profligate lives of the Fismens, that in authority and influence the former were steadily. If slowly, gaining of the bishops contrasted so sharply with the profligate lives of the Flamens, that in authority and influence the former were steadily, if slowly, gaining the ascendant. Like all ancient natious. the beneficial nature of their functions, the ministers of religion were held in high consideration, and accorded a high standing in the state. They received ample revenues and were exempt from municipal and civil duties; and so extansive were the rower and to discover in what respect he was in terior to the highest civil magistrate But all their authority and emoluments

the change.
According to the Roman laws, which peremptorily forbade the introduction or the practice of a new religion, the Caurch, although in the state, had been

the practice of a new religion, the Courch, although in the state, had been considered and treated by the Emperors as an alien to the state. She had been an outlaw; and as an institution had had no legal rights. But Constantine shortly after his conversion, in conjunction with Licinius, passed the Etict of Milan, A. D 313, which gave the Christian religion full toleration and a legal status; so that what property the Church had held before by suffrance, she could henceforth hold by law. Constantine also conferred upon the clergy special tokens of his confidence and esteem; and by granting that cases of appeal from secular judges might be referred to the arbitration of Bishops for a definitive semence, he raised to commanding influence the Episcopal order. But as the bishops were raised to authority, the Pope, the bishop of bishops, was raised with them, and above them. To these pledges of his respect and reverence for the Christian clergy, he added several munificent donations, and settled grants that placed them in a position of worldly respectability, which among people such as the Romans were, greatly enhanced in that piaced them in a position of worldly respectability, which among people such as the Romans were, greatly enhanced in popular estimation the religion of which they were the prolessors and teachers. Against all this there have been two objections strongly urged: That tem poral power is incompatible with spirit ual power, and that the ministers of religion are di-qualified from holding property. The first objection is easily confuted by Scriptural examples. Both temporal and spiritual power were exertised by Moses and by the holiest characters of the Old Testament times, and acters of the Old Testament times , and they all derived their powers from the institution of the Almiguty. And where in the New Testament has Christ for bidden His ministers to wield temporal power? Where has He declared that power? Where has He declared that they are, or must be, incapacitated for the duties of intelligent and useful civil

the duties of intelligent and useful civil rulers? Do the notions of morality, justice and humanity, which they learnt from Him, disqualify them? The second objection is pattrier still, as it cannot be sustained by anything, positive or inferential, from Scripture.

The motives that prevailed with Constantine to bestow such lavish endowments on the Church and to make the stantine to bestow such lavish endowments on the Church and to make the clergy administrators of civil affairs, are neither deep nor hidden. He well knew with what a high sense of justice the clergy were imbued; with what satisfaction their impartial decisions had been received, when their jurisdiction had been limited to the differences of Christians, before the Church had had Impensal recognition; and that their disengagement from the world would be a good guarantee that they would be proof against the seductions of bribery. But a motive, no less probable, is that, having detected the germs of dissolution that had even then taken deep root in the heart of the

less probable, is that, having detected the germs of dissolution that had even then taken deep root in the heart of the Empire, he saw in a firmly erected Christian Church a powerful agent for making moral and loyal subjects, and so a proper and stay to the State.

On a superficial view it may seem that Constantine's confidence was sadly misplaced, since the Church was powerless to prevent the downfall of the Empire. But Constantine himself broke it up by partitioning it among his sons; and if the Church did not then save it, she eased its fall. It should be borne in mind though that after Constantine's death she was beset with difficulties that greatly embarrassed

pressing requests of the people that sneltered the meelves under its beneficent protection, it appeared in Gregory toe Great almost equal to independent sovereiguty. And Milman will tell us whether it was the fruit of iong calculating ambition, or not: "In the person of Gregory the Bishop of Rome first became, in act and in influence, it not in avowed authority, a temporal sovereign. Nor were his acts the ambitious encreachments of ecclesiastical usurpation on the civil power. They were forced upon him by the purest motives, if not by absolute necessity. The virtual sovereignty fell to him as abdicated by the neglect or powerlessness of its rightful owners; he must assume it or leave the city and the people to anarchy. He alme could protect Rome and the rem nant of her citizens from barbaric servitude; his authority rested on the universal feeling of its beneficence; his title was the accurity afforded by his govern

tude; his authority rested on the universal feeling of its beneficence; his title was the security afforded by his government" (L.C. Bk III Ca. VII.)

"The merits of Gregory were treated by the B, zantine court with reproach and insuit; but in the attachment of a grateful people, he found the purest reward of a citizen, and the best right of a sovereign." Gibbon's Hist., Vol. 4, p. 425

Milman says further, in the same book and chapter: "Now was the crisis in which the Papacy must re awaken its obscured and suspended life. It was the only power which lay not entirely and absolutely prostrate before the disasters of the times—a power which had an inherent strength, and might resume its maje ty. It was this power which was most importatively required to preserve all which was to survive out of the crambing wreck of Roman civilization. To Western Orientality was abeclutely necessary a centre, standing alone, strong in traditionary reverence, and in acknowledged claims to supremacy. Even the in traditionary reverence, and in acknowledged claims to supremacy. Even the perfect organization of the Caristian hierarchy might in all human probability have fallen to pleess in perpetual conflict: it might have degenerated into a naif secular feudal casts with hereditary benefices more and more entirely subservient to the civil authority, a priesthood of each nation or each tribe, gradually sinking to the intellectual religious level of the nation or tribe. On the rise of a

hung, humanly speaking, the fire and death of Ohristianity. Provid ence might have otherwise ordained, but it is impossible for man to imagine by what other organizing or consolidating force the common-wealth of the Western nations could have grown up to a discordant, indeed, and conflicting league, but still to a league, with that unity and conformity of manners, usages, laws, religion, which have made their rivalries, oppugnancies, and even their long ceaseless wars, on the whole to issue in the noblest, highest, most intellectual form of civilization known to man."

From the time of Gregory the Great to

From the time of dregory tale defenders of Rome and many other Italian cities against the uncessing attacks of the Lombards. In all their measures for the general safety they were cheer fully obeyed by the citizens. During the pontificate of Gregory III, Luitprand laid close siege to Rome; the city was reduced to the last extremity; Leo the reduced to the last extremity; Leo the Issurian would not, or could not, come to its relief. The Pope implored aid from CharlesMartel. No other course was open. Abandoned to fate by the Emperor, the Pope, to avert the destruction of the city, and to save his people from slavery or death, called the French into Italy. Martel's immediate outset for Rome was prevented by his sudden death. Pope Zanhary, the successor of Gregory, not prevented by his sudden death. Pope I Zechary, the successor of Gregory, not conly managed to tranquilize Italy for a time but prevailed on the Lombard to restore to the Holy See several cities that he had taken from it. After the death of Pope Zechary, the Lombard king, Astolphus, besieged Rome in regular form. The new Pope, Stephen II., arrested the progress of the siege by negotiation; but discovering that the perfidious Lombard paid no respect to treaties, he went to France to seek the protection and aid of Pekin. The French king, at the head of a well appointed army, went into Italy, inflicted on the Lombards a crushing defeat, and compelled Astolphus to swear that he would restore to the Pope what he had wrested restore to the Pope what he had wrested from him. No sooner had the French turned their backs on Italy than Astolphus turned their backs on Italy than Astolphus recommenced hostilities. Again Pepin entered Italy and compelled Astolphus to fulfil still harder conditions; he was forced to grant by a formal deed all the territories and cities of which the Holy See had been plundered. Renewed aggressions of the Lombards forced Pope Adrian to beseech the succor of Charlemagne, who came quickly into Italy,

mate basis.

The Protestant, Sismondi, as cited by Gosselio, saye: "The more the Romans found themselves abandoned by the emperors, the more they atsohed themselves to the Popes, who during this period were almost all Romans by birth, and who, from their eminent virtues, have been placed in the calendar of saints. The defence of Rome was regarded as a religious war, because the Lombards were either Arians or still attached to paganism; the Popes, to protect their churches and convents from the profanation of those barbarians, employed all the ecclesiastical wealth at their disposal, and the alms which they obtained from the charity of the faithful of the West; so that the increasing

obtained from the charity of the increasing of the West; so that the increasing power of those popes over the city of Rome was founded on the most legitimate of all titles, their virtues and their ben-ficence." History of I. R., Vol. I., pations, etc.," as some people fancy.

ben-ficence." History of I. R., Vol. I., p 122

"The reign of the Popes which gratified the prejudices was not incompatible with the liberties of Rome; and a more critical inquiry would have revealed a still nobler source of their power; the gratitude of a nation whom they had recued from the heresy and oppression of the Greek tyrant." Gibbon Vol. vi. p. 42

3 The history of the Papacy, during the the Greek tyrant." Gibbon Vol. VI. P. 42
3 The history of the Papacy, during the middle ages, is a history of the highest moral intelligence, patiently but persist ently engaged in bringing under rule and order, the hordes of northern barbarians that inundated south oaroarians that inundated south ern Europe; in curbing or controlling their wild passions, in interposing a bar between the tyrant and his victim, in interdicting with an authoritative voice the strife of sovereigns and their feuga

ceive what had been the confusion, the ceive what had been the confusion, the lawlessness, the chaotic state of the middle ages, without the Mediewal Papacy; and of the Medieval Papacy the real father is Gregory the Great." Bk. iii, ch. vii.

Hardwick expresses himself more guardedly: "It may have served indeed as a centralizing agent, to facilitate the fusion of discordant races; it may have proved itself in times of anarchy and ignorance a

itself in times of anarchy and ignorance a powerful instrument, and in some sort may have balanced the encroachments of

may have balanced the encroachments of the civil power." Middle Ages, p. 2.

Alzog quotes the Protestant Herder, for this: "Were all the emperors, kings, princes and cavaliers of Christendom obliged to make good the claims by which they rose to power, then might the man (Pope) wearing the triple crown and adored at Rome, borne aloft upon the shoulders of peaceful priests, bless them and say: "Without me you would not be what you are. The Popes have preserved antiquity, and Rome should remain the peaceful sanctuary of the precious treasures of the past." (Ideas. Vol. iv., p. 108.)

"We must not pass sentence on an institution without examining the opinion

institution without examining the opinion on which it is founded; and, before we on which it is founded; and, before we judge of the epinion, we must estimate the circumstances by which it was engen dered. The disorganized state of Europe produced a strong opinion that some power for appeal and protection should be constituted; a power with intelligence to guide its decisions, and sanctity to enforce respect for them: the revived papacy seemed an institution suited to these conditions, and under the circum stances it was capable of being rendered the great instrument for reforming civil society." (Taylor's Modern Hist, p. 402).

society." (Taylor's Modern Hist, p. 402).

The following is by the Catholic De Maistre, as reported by Gosselim: "The authority of the popes was the power chosen and established during the middle ages as a counterpoise for the temporal power, to make it supportable to men. In this there was certainly nothing contrary to the nature of things, which admits of every form of political association. If this power is not established, I do not mean to say that it ought to be established or re-established; I have repeatedly made this solemn disolaimer. I merely assert with reference to ancient times, that being established, it was as

invested Pavia, the stronghold of Desiderius, and in six months destroyed the Lombard kingdom Charlemagne then went to Rome, and not only restored to the Pope all his territories, but added to them several important provinces and the island of Corsica. So the temporal power of the Popes was established, and if the whole matter be well looked into, by the light of history, it will be seen that the claims of the Popes to their possessions rested originally on a legitimate basis.

The Protestant, Sismondi, as cited by Gosseliu, says: "The more the Romans found themselves abandoned by the emperors, the more they attached themselves to the Popes, who during this period were almost all Romans by birth, and who, from their eminent virtues, have been placed in the calendar of saints. The defence of Rome was regarded as a religious war, because the Lombards were either Arians or still attached to paganism; the Popes, to protect their churches and convents from the profanation of those barbarians, employed all the ecclesiastical wealth at the popes and only the same right on which all legitimate as any other; the sole foundation of all power being possession. The authority of popes over kings was disputed by none except those whom it judged. There never, therefore, was a more legitimate authority, because there never was one less disputed. What is there certain among men, if usage, especially when undisputed, is not the mother of legitimace? It is the greatest of all sophisms to arrangent a modern system to ancient times, and to judge by that rule the men and affairs of ages more or less remote. Such a principle would institutions could be subverted by that means, by judging them according to authority of the popes, and all modern objections are refuted. During the course of my life, I have often heard the question sked, by what right the popes authority reposes; possession on one side possession of the course of my life, I have often heard the question sked, by what right the popes authority reposes; possession on one

authority reposes; possession on one side, and assent on the other."

The contents of these quotations, taken from authors of the highest in-

Mrs. Kate Morau.

On Wednesday, the 14th inst., Mrs.
Kate Moran, the wife of Mr. Thomas
Moran, died at her residence in Maidstone after a short illness. Mrs. Moran's
maiden name was Catharine Tierma.
Sho was a native of the parish of Maidmaiden name was Catharine Tiernaa. She was a native of the parish of Maidstone, in which parish she resided all her life. She was the sister of the Rev. M. J Tiernan, rector of St. Peter's Cathedral, in this city, and Chancellor of the Diocese of London. She leaves a family of nine children, whom she reared in the practice of a Caristian life, herself barbarians that inundated south ern Europe; in curbing or controlling in their wild cassions, in interposing a bar between the tyrant and his victim, in interdicting with an authoritative voice the strife of sovereigns and their feuda for yo chiefs, in amaltorating the condition of the poor and the oppressed; and in battling against half barbario princes for its own position to perform its own work. Nor were the organizing and the directing of the crusades the least of its meritorious enterprises; to the Papage belongs the credit and glory of saving Europe from the grasp of the Moslems, of maintaining the consessing at the creen. It was the only power in Europe shath had the intelligence to conceive, as well as the address to conduct of sate at a standard to collect all the nations for a common undertaking. And Europe united was necessary to keep at bay the swarms of Moslems that again and again essay ed to delage christendom.

The mao, though, whose knowledge of history amounts to little more than the long ago read in his school primer, but never well understood, will find it very hard to set his conscience at rest about the conduct of that tyrant at Canoss, and it may be some other well authenticated incident equality outrageous! But what right and justice were lavarishy on the side of St. Peter's successors. What would have been the condition of Europe, if those tyrannical and libertine monarchs had not been checked in their courses!

Milman says: "It is impossible to conceive what had been the confusion, the

The bereaved parents have the sincere ayunpathy of their said hour of trial May God give them strength and Christian fortitude to hear their loss.

Montreal True Witness please copy.

"MISTAKES OF MODERN INFIDELS."

The following enthusiastic notice of the The following enthunastic notice of the Rev. Father Northgrave's book is taken from the Sunny Clinic of 3rd March, a paper published and edited by ladies in Dallas, Texas:

"The most agreeable surprise of our journalistic life was the receipt last week feet of low ripe laster from the author of

of the following letter from the author of the book on the "Mistakes of M dern In-fidels," a notice of which was recently re-published in our paper from the San

ndels," a notice of which was recently republished in our paper from the Sam Antonio Gossip:
Ingersoil, Ont., Can., 21st Feb., 1888;
RESPECTED MADAME.—A kind friend sent me a copy of the Sunny Clime of 11th inst containing a notice of my book, "Mistakes of Modern Infidels," taken from the San Antonio Gossip I notice that by the omission of the word no, you have unintentionally rather apoiled the effect of the Gossip's kind words. I would be much obliged if you would make correction, with such notice of the book as you may deem proper—after seeing it for yourself.

I have directed my Detroit agent to send you a copy, and I enclose my circular which shows how the work has been received by competent scholars. You will receive the book in a day or two. I shall be thankful to receive from you a copy of the Sunny Clime with your arrival in nation.

you a copy of the Sunny Clime with your review notice.

Yours respectfully,
GROBGE R. NORTHGRAVES