

JUSTIN MCCARTHY ON LEO XIII.

Everything that refers to the present illustrious Pope is of deep interest to the Catholic world, especially the opinions and appreciations of eminent men. We have recently been giving sketches, from the pen of the veteran litterateur, Justin McCarthy, and many of our readers have expressed their delight on reading the able criticisms by one of Ireland's most foremost writers and patriots. Possibly no biographical sketch, or appreciation, from Mr. McCarthy, is more deserving of careful perusal than his splendid tribute to Leo XIII. While we cannot give the article in full, yet we cannot refrain from taking some extracts from it.

After an introduction, in which Mr. McCarthy describes the Pope as the last of the great statesmen—Gladstone and Bismarck—of this century, the author proceeds thus to deal with the life and characteristics of the Sovereign Pontiff:—

"I desire to judge Leo XIII., only as a statesman and not as an ecclesiastic."

"The inspiration of his whole career may be described as a passion of philanthropy, to adopt the words which Gladstone in my own hearing applied to Daniel O'Connell:—

"To improve the condition of the toiling classes all over the world, to mitigate the troubles of the overtaken, to abolish slavery in every form, white and black; to lighten the load of the slavery laden, to spread the gospel of peace among all nations." These were the great purposes of Leo's career. It is doing no more than bare justice to the motives which seem always to have guided him when we say that his ambition was to make the life of the Pontiff a practical illustration of peace, good will and moral and intellectual advancement among men.

"Leo came to the throne of the Papacy at a time when the worldly foundations of that throne seemed to be hopelessly shaken. The Pope has had no temporal sovereignty left to him, and it must be owned that the sympathy of the civilized world went for the most part with that united Italy to whose political union the Papacy owed the loss of its temporal possessions."

LEO XIII. AND PIUS IX.—Here comes a contrast well worthy of notice between Leo XIII. and Pius IX. Mr. McCarthy says:—

"Leo's predecessor, Pius IX., was a man of pure and exalted purpose, but he was almost altogether an ecclesiastic and he had few of the qualities of a statesman. He was not a man endowed with the peculiar capacity which might have enabled him to regain for the Papacy that influence which the arising of new ideas seemed at the time to have taken from it forever."

"Leo XIII. appears to have from the beginning of his rule made up his mind that the position of the Papacy was only to be recovered by a mastery of the new ideas and an acceptance as far as possible of the new conditions. The Pope has been accustomed from his earliest years. There is a distinct suffusion of the poetic in his nature, which has found expression, indeed, in composition of many fine pieces of poetry, especially in Latin, but also has given him that which has been of a far greater importance to his career, that quality of dramatic instinct which enables a man to enter into nature and feelings of other men, and without which, can be no really creative statesmanship."

THE POPE'S WORLDLY WISDOM.—The following paragraphs may explain to a great extent the degree of worldly wisdom and experience possessed by Leo XIII. —

"The Pope has seen a good deal of life outside the Papal city. He has been Papal Nuncio at Brussels, where he had opportunity of conversing with statesmen from all countries. He visited Paris. He visited London, and was presented to Queen Victoria. He seems to have very soon made up his mind that not much was to be gained for the influence of the Papacy by its settling itself into active antagonism with what might have been called the revolutionary forces, which according to the pessimistic views of

many of his fellow churchmen, had taken possession of all the cabinets of Europe."

"When he became Pope he set about what he conceived to be the work of the Papacy, just as if nothing had happened to interfere with its progress. He resolved, apparently, to make the Papacy an example to the Christian world instead of wasting his strength and influence by trying to contend against the physical conditions which had left the Pope but the Vatican and its gardens as his worldly domain. Of course he surrendered nothing of the claims of the Papacy, and he refused, as his predecessor had done to recognize the King of Italy's title to the ownership of Rome. But he spent little of his time in futile efforts to resist the physical mastery of the new conditions, and he made it his task above all things to prove that the moral influence of the Papacy was not to be circumscribed by the limitations of the Pope's earthly possessions."

LEO AND BISMARCK.—Skipping some wise and general comments concerning the Pope's pacific nature and his resolute temperament, we come to this remarkable period in the Pontiff's career—it tells how Leo conquered Bismarck:—

"All the world looked on with interest while he battled for what he believed the cause of religious liberty against no less an antagonist than Bismarck. Bismarck had loudly proclaimed that whatever else he and his colleagues might do, they would not go to Canossa," alluding to the famous castle where Henry IV., of Germany submitted to the penance imposed on him by Gregory VII. But though Bismarck certainly did not go to Canossa, he was undoubtedly not the victor in the great Kulturkampf, or education battle, which was waged between him and Pope Leo XIII. It is perhaps only fair to say that the heart of the old Emperor William, Bismarck's master, was never thoroughly with his great minister in his attempt to make the authority of the State override the dictates of private conscience. The arbitration of Pope Leo has been accepted more than once by disputing States which acknowledged no supremacy on the part of the Pope but that given to him by the moral influence of his authority, and his character."

THE POPE'S STRUGGLES.—We would like to reproduce all Mr. McCarthy says about Leo XIII., and the effect of his policy regarding the French Republic, his influence with many Protestants in England, his grand attitude towards America and American institutions, and his admirable encyclical, as the protest against the suppression of Catholic associations by the Italian Government, but we must forego the pleasure, and close with those admirable paragraphs:—

"The Pope has recently had a long struggle against death and seems to have taken a certain pride in the contest. During the illness just ended he was not for a day discouraged. He possessed a cheerful faith that there was still work for him to do as long as Providence should see fit to retain him on the earth among living men. His carefully abstemious habits have of course had much to do with prolonging that physical vigor which enables him to continue so unrelaxing a worker at the age of eighty-nine."

"Archbishop Satolli, Apostolic Delegate to the United States, gave not long since in New York a summary of the purpose and the result of the Pope's reign, at the close of which he declares that America throughout its length and breadth will not withhold its tribute of loyal and generous veneration and gratitude to Pope Leo for those acts of his Pontificate by which he has shown his confidence and hope in the grand future of this mighty nation." The American Republic will, we may be sure, claim her right to join with all the states of the Old World in giving her need of praise to Leo XIII., the greatest Pontiff seen on earth for many a century."

oration of the Virgin, and the sacrifice of the Mass as "superstitious and idolatrous." These dogmas are conscientiously believed by millions of loyal citizens of the empire, and whether they are of the character described in the declaration or not, is something with which the Sovereign has nothing to do."

This is about the plainest, simplest, and most concise manner in which the whole question has yet been put. In explanation of this clear-cut statement, the preacher said:—

"The Crown symbolizes the union of the empire. Its protecting care is over all. This declaration, however, singles out for condemnation and opprobrium the faith of one class of citizens, and therefore pronounces for disunion instead of union. The Crown of the British Empire does not stand for the personal opinions or faith of any Sovereign. The Crown is the focus of the people's power, and no oath or declaration ought to be aimed at the honest faith of its people."

Then he touches upon a point that is the very hardest for illogical Protestants to combat. The Protestant teaching is "liberty of conscience and private judgment," yet, in practice,

that liberty is absolutely denied the Roman Catholic, while he is not permitted to even use his private judgment if he sees well to do so. Rev. Mr. Walkley thus settles the issue, and in logical form:—

"Again, this declaration is contrary to the spirit of Protestantism. Religion to the Protestant, has to do with the individual, and his consciousness of the presence of God. This declaration takes from the individual the right of private judgment so insisted upon by true Protestantism, and would compel men by legislation to the acceptance of certain religious dogmas. It has in it the old notion that coercion can promote and sustain religious faith. This declaration is contrary to the spirit of our age, which is the spirit of toleration."

Thus did the preacher conclude his sermon—in language more emphatic than any Catholic has yet used on the subject:—

"I therefore, in the name of charity, my British birth, my Protestant religion, and my love of Christ, demand that this declaration be consigned to that limbo where, in death beyond resurrection, lie the rumor and persecution of the past."

A Doctrine of Demons.

During the past few years the general press, and especially the larger magazines, have been filled with articles on spiritualism. We have already, and often pointed out the attitude of the Catholic Church upon this subject. It seems to have become a mania with certain classes of people—and as a rule these are of the weak minded species of humanity. Man is a creature of mystery; he loves the wonderful, the mysterious, the enigmatical; he revels in riddles and has an unending hankering after some Sphinx or other. This is certainly natural. Our human nature, in its finite limitations, must ever be unsatisfied, and must crave for the supernatural. This is because the soul, being immortal, and coming from God, naturally gravitates towards its source, and seeks the infinite, the unmeasurable, the Eternal. But man, in his perverted nature, too often mistakes the preter-natural, or the extra-natural, for the super-natural; he confounds mysticism with mystery, he accepts the deceptions of spiritualism, while he rejects the assurances of revelation. In this connection we recently read an account of a sermon preached in the First Baptist Church, Ottawa, by the Rev. A. A. Cameron, on the subject of "Spiritualism," and as that discourse contains a very concise and exact history of the spiritualistic movement, as well as some sage and thoroughly Christian reflections, we deem it worthy of being reproduced:—

"Spiritualism," he said, "is a great system or religion, by which Satan deceives millions of our race. Its revival in Christian lands for the last fifty years is a marked feature of falling from faith. The doctrines of spiritualism are doctrines of demons in contrast with the truth as it is in Jesus Christ. There is no doubt but that spiritualism is being counterfeited, scores of seances, many being fakes, the mediums impostors, the spirits wearing flesh and blood. The greatest imposture has been presented upon the public, the resources of science have been employed to deceive the eye and the ear under the name of spiritualism."

"Spiritualism," in its modern form had its origin in the house of one Fosc, a farmer of Hydesville, New York State.

On March 31st, 1848, some 75 persons met to investigate certain strange rappings in the sleeping room of Fosc's children. It was subsequently shown that the girls sleeping in the room had devised a means of communication, but Fosc stated that the spirit was that of a peddler murdered in the house six years ago by a blacksmith. The community was aroused, and as Fosc said in his pamphlet on spiritualism, it soon became evident that an organized attempt was being made by the denizens of the spirit world to establish a method of communication with mankind. Satan entered the State of New York in the middle of this century and began the apostasy which seduces men from the salvation of Jesus Christ. So rapidly did spiritualism spread that after the Fosc meeting in 1848, in 1871 there were as many as 10,000,000 intelligent men and women believers in the system. The system spread like wild fire over the British empire, and the converts were numbered by the millions and to-day it is as much a world-wide religion as that of Jesus Christ."

"Boston," the intellectual, is the stronghold of spiritualism. Spiritualism has the same foundation as the powers of darkness. It is built upon the foundation of fallen angels, and demons, the devil himself being the co-ordinator. By means of mediums we see departed dead and hold communication with them. It is a system of lies and hypocrisy. It would be a poor hope for the spirit of our departed ones to believe that they must at all hours and seasons be at the disposal of every spiritualist in every part of this earth. Imagine the Lord Jesus Christ giving over those who are with him to every medium who chooses to call a seance. It matters not to Satan whether he debases men or seduces them from the truth through the worship of idols or through the idea that you are having communication with your dead relations. His scheme is to divorce you from Jesus Christ."

A NUGGET OF GOLD TO THE HOLY FATHER

As an item of news, we have much pleasure in announcing that Mr. Michael F. Clark, of Champlain street, Montreal, was the happy recipient of a cablegram, on the 14th inst., from His Holiness Pope Leo XIII., in which the Holy Father sent his Apostolic Benediction to Mr. Clark, his parents, and family. While congratulating Mr. Clark, upon the signal honor thus conferred, and expressing our sentiments of pleasure and admiration at the worthiness that secured such a precious boon from the centre of Christendom, and from the Vicar of Christ, we know that our readers will be pleased to learn the circumstances which led up to the according of the Apostolic Benediction.

On the 27th May Inst. the "True Witness," published a letter, written by Rev. E. Girouard, O.M.I., Bishop of Iloira, and Vicar-Apostolic of Athabasca-Mackenzie, in which the Rev. prelate described an interview he had had with Leo XIII. In the course of his conversation Mgr. Girouard gave several details regarding missionary life in the far off regions of ice and snow. The following passage we take from that portion of the letter:—

"But, Holy Father, I should like first of all to finish the recital of our ways and doings in our far-off mission. I spoke then of our steamboat, of the Yukon district and the Klondyke miners, and the Fathers I have sent there."

"But is there really any gold at Klondyke?" asked Leo XIII. "Holy Father, I have never myself been there, nor have I ever seen gold from that district, but I know for certain that gold is found there, and rest assured that the first nugget I get it will be for your Holiness."

"The Pope smiled graciously, and then went on to ask his special blessing for the missionaries, and Brothers and Sisters of my vicariate and for my relations and friends, and in particular for the Baroness de Gargan. It would be impossible to tell in words the kind manner with which the venerable Pontiff listened to my

demands and gave the blessings asked for."

Mr. Clark junior, has been for some time out on the Yukon exploring and mining; every week his father sent him the "True Witness," and amongst other items of interest, he read the letter from which the foregoing is quoted. He at once conceived the idea of sending the Holy Father a real nugget of gold from the Klondyke. Not knowing exactly how to reach the Pope—for it is a long call from Dawson City to Rome—he concluded that he would send the nugget to Mgr. Merry del Val—whose name had been made familiar to him through the columns of this paper. No sooner decided upon than put into execution. In due time Mgr. del Val, received the nugget and the accompanying letter. He then wrote to Mr. Clark that it would be necessary for him to send it to Cardinal Rampolla, the Papal Secretary of State, in order that it might be duly presented to the Holy Father. In compliance Mr. Clark wrote to Cardinal Rampolla, and meanwhile Mgr. del Val transmitted the nugget to the same destination. Eventually the Papal secretary handed both the nugget and communication to the Pope, and so rejoiced, and we might say tickled, was the Sovereign Pontiff, that he at once granted the Apostolic Blessing announced in the cablegram received by Mr. Clark's family.

While the Blessing will be especially cherished by those upon whom it has been conferred, we are sure that the whole of St. Mary's Parish, will participate in the happiness of one of its leading families. Now that Rev. Father O'Donnell, is busy beautifying and decorating the Church of Our Lady of Good Counsel, we trust that such a message coming into his parish, combined with the fact of having an active friend in the gold-fields of the far north, must prove an encouragement to him. May the fruits of the Blessing be abundant, and may some of the wealth of the Klondyke find its way into St. Mary's.

Just as the works of art in our galleries and museums furnish the students of art an example and aspiration, so in the church many a weary soul is encouraged and inspired by the example of the saints, and many a student

of Christianity comes to meditate before the statue or picture of his patron saint or the Mother of Christ, and finds therein consolation, encouragement, and strength.—Right Rev. J. B. Cotter.

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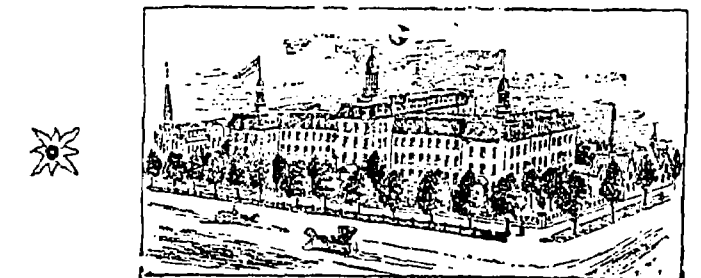
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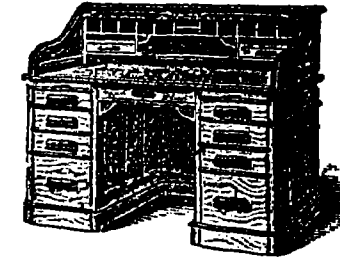
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About Religious Toleration.

In last week's issue we referred to and quoted from a sermon delivered on the 12th of July, to the Orangemen of Ottawa, by Rev. Mr. Gorman. In that article we said briefly what we think of Mr. Gorman's attitude and arguments in connection with the Coronation Oath. It is with great satisfaction that we are here enabled to reproduce a sermon preached by another Protestant minister, at Ottawa on the same subject. We are ever ready to be tolerant in the proper acceptance of the term; we are always prepared to give credit where it is due; we have constantly sought to do justice to our non-Catholic fellow-citizens, and to the members of their clergy; and, if, at times, we hit hard at some it is merely because they go beyond the limits of reason and justice, and attempt to perpetrate wrongs on the Church and on our faith. We know these men are the exceptions, but such pronounced exceptions that their very words and acts force us to censure and expose them. In the present case we could not do better than reproduce the principal points in the sermon given by Rev. Albert Walkley, on Sunday last, in St. James Hall, Ottawa. In reference to the coronation declaration—we quote the "Free Press." He said:—

"One of the most difficult lessons that a man has to learn, is that of toleration, more especially in religion. Roman Catholics have been looked upon as intolerant, while we Protestants have looked upon ourselves

as the lovers and defenders of religion. History does not bear us out in this self-laudation. Early Protestant reformers not only quarrelled among themselves, but put each other to death. For nearly 150 years after the reformation, heresy was punishable in England with death. William the III., one of the most enlightened and truly Christian of British kings, wished to do away with all test acts, but was opposed by the clergy of the Established Church. He succeeded, however, in so far as modifying the law as to allow freedom of worship. Still, Roman Catholics and dissenters were not admitted to parliament until 1828, and the Jews not until 1858. In England, Protestant ministers outside of the establishment, were not permitted to perform the marriage ceremony until 1836, nor are they yet allowed to bury their dead in the parish grave yard, according to the rites of their respective churches. Not until 1871 were the Universities of Oxford and Cambridge open for study and degrees to any but members of the established church, and to-day degrees in divinity are not conferred by these universities on dissenters."

After this very broad and truthful statement, Rev. Mr. Walkley, makes use of the following significant and logical argument:—

"There remains, as a relic of the days of intolerance, the declaration which the sovereign takes on ascending the throne. This declaration pronounces transubstantiation, the ad-