

The Times and Witness

CATHOLIC CHRONICLE.

VOL. XLII, NO. 1.

MONTREAL, WEDNESDAY, AUGUST 6, 1890.

PRICE, 5 CENTS.

THE CATHOLIC CHURCH.

Insists on Honesty.

The Catholic Church has always maintained the rights of property whether against the Lollard or anti-pope. She insists that no person shall take what belongs to another, and refuses Communion to all such offenders until restitution is made. Large amounts of losses by individuals and governments through the confiscation. In other churches a man may hold his ill gotten gains and remain in good standing; whereas in the Catholic Church he has no standing unless he goes to his duty and passes through the ordeal test of the confessional. The leading reformers had no respect for the Sixth Commandment, which, to create confusion, they called the Seventh. I will show that they had as little respect for the Seventh, which they call the Eighth.

AMBITION AND AVARICE.

Henry VIII. was ambitious to rule a spiritual kingdom. He also coveted the material of the Church. He coveted his neighbors' goods. King Henry VIII. was made head of the Church by the Parliament; thus, by a strange anomaly, Parliament was superior to its head. Collar says: "The king has, and may, exercise full and complete jurisdiction, both civil and ecclesiastical, over archbishops, etc., and by virtue of the supremacy Henry VIII. did constitute Cromwell his Vicar-General in spiritual and ecclesiastical causes, and in synods or convocations of the clergy, to subscribe his name before the archbishops, etc., although the said Vicar-General be a lay and married person." Thus this church which Blackstone pronounced "emphatically by law established" was a mere creature of the State, with lay head and lay vicar-general. Thus we find this lay machine organized falsely called a church. ("Ecclesia Anglicana")

THOU SHALT NOT STEAL.

The frequent and boastful utterance about the liberty of the reformers perhaps refers to that liberal prosperity so peculiar to them, of ignoring the Commandment which says, "Thou shalt not steal," known up to their time as the Seventh Commandment, but which they took the liberty to change to the Eighth.

THE LAY VICAR-GENERAL.

Cromwell, in recommending the supremacy to the King, said: "That his Majesty might by this accumulate to himself great riches, so much as all the clergy in his realm were worth, if it so pleased him to take the occasion now offered. The clergy would then become obsequious to his will when they were placed on an exact level with the King's other subjects." (Wordsworth's Ecclesiastical Biography, Vol. II, page 288.) Thus the independence of the Church and the clergy were destroyed.

EXTORTION.

In a short while the attorney-general filed an information against the whole body of clergy on a trumped up charge of treason, only because they had acknowledged the Pope's supremacy even before he himself had assumed it, thus forfeiting their whole possessions to the crown, their lives being preserved only by the most abject flattery for the King's mercy and the surrender of their private means. "The convocation of the province of York purchased the King's pardon by a grant of 18,840 pounds sterling." (Burnet, Vol. I, p. 177.)

ROBBERY.

In the year 1528 an act had been passed to exempt the King from paying any sums that he might have borrowed of thousands who had faith in the head of the Reformed Church, according to Cobbett, were ruined. In 1536 an act was passed to dissolve and grant to the King all religious houses who could not spend two hundred pounds yearly. (27 Henry VIII.) Three hundred and seventy-six of these ancient monuments of devotion, as Herbert calls them, were dissolved, which brought one hundred thousand pounds immediately into the King's exchequer, and thirty thousand pounds were added to his yearly revenue. (See Collier, Ecclesiastical and Political History, Vol. II, page 183.)

(Statute 28 Henry VIII. Cap. 3.) The tenths formerly given to the Pope were "annexed to the crown forever." (26 Henry VIII.) An act was passed by which "the first fruits of all spiritual living were given to the King." (57 Henry VIII. 1536.) "A court was erected on purpose for collecting the revenues belonging to the monasteries, which was called 'The court of Augmentation of the King's Revenues' (well named), who had full power to dispose of those lands for the service of the King." The larger monasteries, we are informed by Coke, were given to the King, his heirs and successors, consequently they were dissolved successively. The Knights Hospitallers were suppressed in England and Ireland and vested in the King. (Somers' Hist. Refor. Vol. II, Page 404.) The Knights Hospitallers would not surrender, and therefore (Anne, 32, Henry VIII. Cap. 24): "The Parliament gave their lands to the King and dissolved their corporation."

In 1542 an act passed "to enable the King to possess himself of the revenues attached to colleges and hospitals, free chapels, chantries, fraternities, brotherhoods, guilds, and stipendiary priests," etc. (Barnes' Eccles. Law, Page 640.) By this act 90 colleges, 110 hospitals, and 2,374 chantries and free chapels were suppressed. The colleges of Oxford, Cambridge, Winchester and Eton were in-

cluded in this grant to the King. Thus 374 lesser monasteries, 186 greater monasteries, 48 Knights Hospitallers, 90 colleges 110 hospitals, 2,374 chantries and chapels passed, with their lands and revenues, to the King, making in all 3,184 establishments. Barnes' Eccles. Law.) According to the same authority, 47,721 monks, nuns and priests were thrown out to wander homeless and friendless in their native land. Somers' History of the Reformation gives the following list of persons who shared in the property of the Church, viz: 9 Dukes, 4 Marquises, 9 Bishops, 27 Lords, 24 Lords, 10 Baronets, 535 Esquires and 14 Corporations; and their descendants to-day, still the aristocracy of England, Wales and Ireland, draw their rentals from the property of a Church, first robbed, and then plundered. As for Ireland, the possessions of the Church, as well as other Catholic possessions, had passed away Cromwell's time. Cobbett, speaking of absenteeism, says:—"If Ireland had still her seven or eight hundred monastic institutions great and small, who would be as she formerly was, prosperous and happy." In Scotland the number of Cathedrals and churches was about one thousand, and the abbey, monasteries, convents and other religious houses, two hundred. These were appointed by the Scottish nobles, who still sat upon the spoils of the Church. This Scottish reformation was triumph for the Scotch aristocracy, as we learn in Back's History of Scotland (Vol. III, Page 81.)

THE GREGORIAN CHANT.

From the American Catholic Quarterly Review: The music proper of the church is called Gregorian or "plain chant." When it was introduced into the church is not difficult to know. It was probably based on the Greek system. Eusebius, who flourished towards the close of the third century, says that in his time there were different places assigned in the churches to the old and the new psalm singers. St. Augustine is authority for the statement that the great St. Ambrose of Milan was the first to introduce alternate chanting into the West. The Emperor Charlemagne delighted in this music so much that he often ascended the platform with the choristers and made the walls of his cathedral at A. S. resound with the accents of his beautiful voice. Pope Gregory the Great reformed the music of the church, and gave to the octave scale the names which to this day are, A, B, C, etc.

In the first half of the eleventh century the art of writing music on lines and in spaces was invented by Guido of Arezzo, a Benedictine monk, and thus the notation of the different tones was finally and systematically regulated.

The chief difference between the Gregorian and modern music is thus fairly stated by Cardinal Wiseman: "According to his (Gregory's) and the present systems of music, any of these notes (A, B, C, etc.) may be the keynote, but then we now introduce as many flats and sharps as are necessary to make tones and semitones fall at the same intervals in every major and minor key respectively. Hence, a melody written for one key can be sung upon another without any change the result being except as a pitch. In the Gregorian chant, likewise any note may be the keynote, but no sharps or flats are allowed excepting B flat in the key of F. Thus, in every key the position of the semitones varies, and a piece of music composed on one key or tone is completely altered, and becomes unrecognizable if transposed into another."—Lect. II.

This system of music is essentially melodic; the music is to be sung in the same melody by all the voices. It is purely diatonic. According to Rousseau, "it is superior to all modern music in that it is a majestic strain can give to the human voice." It stands majestically alone, and every modern effort to compose an imitation of it has signally failed.

Great corruptions crept early into church music, and it was very much degraded when Gregory XI. brought with him from Avignon his choir of French, Spaniards and Flemings. These new harmonies of music, in which no words could be distinguished. They had an idea that the Italian could not sing, and many are the jokes and sharp remarks of the altar at the expense of the foreigners.

A Terrible Occurrence.

TORONTO, Aug. 1.—A terrible accident occurred this afternoon at Brook Crossing of the O.P.R., causing the death of Pat Downey, an old man employed at Sunnydale Orphanage, and two young inmates of the institution, Peter McLaughlin and Charles McNeil. The three were driving south on Brook avenue just as No. 10 express from London, driver Greenhalgh, due at 11.47, came towards Parkdale Station. The engineer rang the bell and gave signal, but apparently the occupants of the wagon did not hear and made no move to get out of the way. The engine struck the wagon and smashed it to pieces, the old man being impaled on the brass pole of the engine and the two boys being thrown onto the road. Downey and McLaughlin were instantly killed. McNeil lived for a few minutes. The dead bodies were taken to the orphanage and McNeil to the hospital. He died before reaching there. Coroner Lynd called to hold an inquest.

A Singular Case.

WINDSOR, Ont., August 4.—Mrs. Roger Villiers, wife of a resident of Toronto, is dead after having labored for forty-three days. She was taken sick in January last and medical men said it was a case of dyspepsia and nothing would result. She would become better at times, but the disease seem to be growing, and for the last forty-three days she refused to take a particle of food. The only thing she would drink a couple of gallons a day, and for the first two weeks did not experience any pain; but for the last four weeks she suffered considerably. She was a stout, healthy woman, and when taken sick weighed over 200 pounds, while at her death she weighed only fifty-four pounds.

NEW AND OLD IRELAND.

Laudlordism as it is in the South.

Some Interesting Notes—Facts and Figures Gathered During a Holiday Trip.

The difference between the new and the old Ireland is nowhere more marked than in the small towns of the South. Youghal, pronounced "Yawl," was once an important seaport town, to which such men as Raleigh were sent from England as governors. The house occupied by Raleigh in 1583 is still standing, and the yew-tree is pointed out where he and Spencer sat to talk over the "Fairy Queen." Ships from all parts of the world were then bringing to Youghal strange animals and plants and stranger stories of adventure. The post was first brought here from South America and planted in Raleigh's garden. Numerous canoes have robb'd Youghal of her ancient glory. Larger ships are built, which cannot pass over her bar, and so her foreign trade has departed. Other ports with better harbors have taken away her coasting trade. One evening I walked along her busy wharves had been. A half dozen old hulks were rolling there at anchor, and the skeletons of another half dozen could just be seen above the mud. It was a symbol of her commercial decay. The sea bathing in the summer months is to some degree compensated for by its social losses. Many of its old habits remain. At evening its shop windows are barricaded with heavy shutters and iron, as though the inhabitants were in fear of a night attack. One of the people informed me that this was done because the police were not on duty at night, but that any one who wanted them went to their houses and called them. This struck me as a great improvement on our plan, for thus you always know where to find a policeman; whereas, according to our system, they are not to be discovered, except when you want them. Then it has always seemed to me that

THE GREGORIAN CHANT.

From the American Catholic Quarterly Review: The music proper of the church is called Gregorian or "plain chant." When it was introduced into the church is not difficult to know. It was probably based on the Greek system. Eusebius, who flourished towards the close of the third century, says that in his time there were different places assigned in the churches to the old and the new psalm singers. St. Augustine is authority for the statement that the great St. Ambrose of Milan was the first to introduce alternate chanting into the West. The Emperor Charlemagne delighted in this music so much that he often ascended the platform with the choristers and made the walls of his cathedral at A. S. resound with the accents of his beautiful voice. Pope Gregory the Great reformed the music of the church, and gave to the octave scale the names which to this day are, A, B, C, etc.

In the first half of the eleventh century the art of writing music on lines and in spaces was invented by Guido of Arezzo, a Benedictine monk, and thus the notation of the different tones was finally and systematically regulated.

The chief difference between the Gregorian and modern music is thus fairly stated by Cardinal Wiseman: "According to his (Gregory's) and the present systems of music, any of these notes (A, B, C, etc.) may be the keynote, but then we now introduce as many flats and sharps as are necessary to make tones and semitones fall at the same intervals in every major and minor key respectively. Hence, a melody written for one key can be sung upon another without any change the result being except as a pitch. In the Gregorian chant, likewise any note may be the keynote, but no sharps or flats are allowed excepting B flat in the key of F. Thus, in every key the position of the semitones varies, and a piece of music composed on one key or tone is completely altered, and becomes unrecognizable if transposed into another."—Lect. II.

This system of music is essentially melodic; the music is to be sung in the same melody by all the voices. It is purely diatonic. According to Rousseau, "it is superior to all modern music in that it is a majestic strain can give to the human voice." It stands majestically alone, and every modern effort to compose an imitation of it has signally failed.

Great corruptions crept early into church music, and it was very much degraded when Gregory XI. brought with him from Avignon his choir of French, Spaniards and Flemings. These new harmonies of music, in which no words could be distinguished. They had an idea that the Italian could not sing, and many are the jokes and sharp remarks of the altar at the expense of the foreigners.

A Terrible Occurrence.

TORONTO, Aug. 1.—A terrible accident occurred this afternoon at Brook Crossing of the O.P.R., causing the death of Pat Downey, an old man employed at Sunnydale Orphanage, and two young inmates of the institution, Peter McLaughlin and Charles McNeil. The three were driving south on Brook avenue just as No. 10 express from London, driver Greenhalgh, due at 11.47, came towards Parkdale Station. The engineer rang the bell and gave signal, but apparently the occupants of the wagon did not hear and made no move to get out of the way. The engine struck the wagon and smashed it to pieces, the old man being impaled on the brass pole of the engine and the two boys being thrown onto the road. Downey and McLaughlin were instantly killed. McNeil lived for a few minutes. The dead bodies were taken to the orphanage and McNeil to the hospital. He died before reaching there. Coroner Lynd called to hold an inquest.

A Singular Case.

WINDSOR, Ont., August 4.—Mrs. Roger Villiers, wife of a resident of Toronto, is dead after having labored for forty-three days. She was taken sick in January last and medical men said it was a case of dyspepsia and nothing would result. She would become better at times, but the disease seem to be growing, and for the last forty-three days she refused to take a particle of food. The only thing she would drink a couple of gallons a day, and for the first two weeks did not experience any pain; but for the last four weeks she suffered considerably. She was a stout, healthy woman, and when taken sick weighed over 200 pounds, while at her death she weighed only fifty-four pounds.

NEW AND OLD IRELAND.

Laudlordism as it is in the South.

Some Interesting Notes—Facts and Figures Gathered During a Holiday Trip.

The difference between the new and the old Ireland is nowhere more marked than in the small towns of the South. Youghal, pronounced "Yawl," was once an important seaport town, to which such men as Raleigh were sent from England as governors. The house occupied by Raleigh in 1583 is still standing, and the yew-tree is pointed out where he and Spencer sat to talk over the "Fairy Queen." Ships from all parts of the world were then bringing to Youghal strange animals and plants and stranger stories of adventure. The post was first brought here from South America and planted in Raleigh's garden. Numerous canoes have robb'd Youghal of her ancient glory. Larger ships are built, which cannot pass over her bar, and so her foreign trade has departed. Other ports with better harbors have taken away her coasting trade. One evening I walked along her busy wharves had been. A half dozen old hulks were rolling there at anchor, and the skeletons of another half dozen could just be seen above the mud. It was a symbol of her commercial decay. The sea bathing in the summer months is to some degree compensated for by its social losses. Many of its old habits remain. At evening its shop windows are barricaded with heavy shutters and iron, as though the inhabitants were in fear of a night attack. One of the people informed me that this was done because the police were not on duty at night, but that any one who wanted them went to their houses and called them. This struck me as a great improvement on our plan, for thus you always know where to find a policeman; whereas, according to our system, they are not to be discovered, except when you want them. Then it has always seemed to me that

WE WERE CRUEL.

to expect a policeman to sleep out of doors after such arduous labor as we require of them during the day in testing the liquor at every saloon to discover whether whisky is being unlawfully sold under a beer license. Let us learn to have mercy. The loaves of bread sold here for eight cents are much larger than our t cent loaf. They weigh from two and a half to two and three quarters pounds, and are made of American flour. Here is a problem for economists. How can they import our flour and sell it 20 or 25 per cent more bread than we do for the same money? Bakers receive from five to six dollars per week, but this cannot account for such a difference. Just now Youghal is greatly disturbed by the evictions which are taking place on the surrounding Ponsonby estate. I went out to the temporary camp provided by the Landlords for these evicted tenants. They were not of the class which I had expected to find. The larger part of these two hundred families were those of well-to-do farmers, who had tillers from 70 to 80 acres of land, for which they had paid from \$300 to \$500 rental. They are now living in these temporary quarters in great discomfort, and with no prospect but I can see except through emigration to America or Australia. They are the class which we want in our Western country. Any land would be rich for such a people. Let such people be willing to break all party associations and interests and subject themselves to eviction should that the evils are very great. Their grievance, as they state it, does not seem adequate. They had demanded a deduction of 45 per cent in the amount of their rents. The landlord had agreed to 40. They suffered eviction because of not getting the other 5 per cent. A landlord told me that this was not more than half of the story, for many of these farmers were six or seven years in arrears of rent, which their landlord had also offered to throw off. It is evident that there is a sense of having suffered injustice from the landlords which is more powerful than other and more immediate causes. I was told that some of the directors of the Irish campaign thought these Ponsonby estates offered a favorable opportunity

FOR A STAND.

In the National cause, as the owner was said to be dependent on his rental, and therefore naturally disposed to take a small sum rather than nothing. But the landlords showed the same spirit de corps that the tenant had done, made the Ponsonby case that of their class, and rallied to the owner's support. Thus outside opinion has constrained both parties in the contest. I expect to go to Tipperary later, which is even more the centre of the operations of the campaign. I have just seen a spectacle which has upset all my political philosophizing—a countryman passed me on his way home from the fair at Cappacraig, riding with his wife in a donkey cart. It had a high back, which made the whole look like a man and woman in a great cage drawn by a mule. Behind he had two pigs of about fifty pounds weight, which he had bought at the fair. Near me he had two boxes containing women of his acquaintance, whom he loved to ride. My sympathy was immediately aroused for the donkey, but was as soon transferred to the pigs, which raised a shrill cry of murder at the attempt to squeeze them out of their quarters. When I was a boy it was always a wonder to me when the professor of physics attempted to prove to us that we might fill a jar with oxygen gas and yet afterward put into it as much hydrogen gas as though no oxygen had been there. I had some mental reservations then about it. But now it was a great satisfaction to know that a rook already as full as it could be of pigs might possibly hold just as much young women as though no pigs were in it. The problem was not solved, however, without a struggle, in which one of the pigs disappeared with smothered yells, as though the effort to live were being gradually abandon-

ROMAN NOTES.

The Papal Court—The Recent Drive of His Holiness.

The correspondent of the Catholic Times writes on Sunday (25th July) the Holy Father was pleased to receive his Excellency Count Reverend, the Austro-Hungarian Ambassador to the Holy See, in a private audience de congé, before leaving Rome for his summer holidays. On Monday afternoon the students of the Vatican Seminary had the honor of being received by the Supreme Pontiff in the Clementine Hall, where before his Holiness they gave a musical entertainment, a detailed account of which we give below. On Thursday morning the Holy Father was pleased to receive in private audience Mgr. Favi, Latin Patriarch of the diocese of Braccata during the incapacity of Cardinal Howard, who as Cardinal Bishop of the diocese, and Monsignor Amadio, Fava, Bishop of Grosseto.

THE POPE'S DRIVE AND THE PRESS MYTHS.

Throughout the foreign press of Europe misled by the Liberal press here and the usual unreliable Roman correspondents, there has appeared the most extraordinary myths, with their various and ridiculous constructions, about the Pope driving out of the Vatican through Italian territory and receiving royal honours from the Italian kings, some saying that he went out of Rome and drove to a seaside place—without mentioning the name—and others that he went outside the city to the studio of sculptor, Aureli, to view the splendid work just finished, the statue of St. Thomas of Aquin; others again draw the long bow less vigorously, and say he only went some 300 yards or so along the road, as protest against the ordinary and the drive to go outside the limits of the Vatican. Having inspected the statue of St. Thomas of Aquin, in going out the Holy Father simply gave orders to drive to the Vatican Gardens. As the carriage was a couple of steps only from the gate which leads by the short way, it thus passed in front of the gate to the "Mint." This does not mean in the least that the Papal carriage went outside the limits of the Vatican territory for an instant, as it is easy to see from the fact that this gate, within the precincts of which it passed, is closed every night and opened again in the morning by the Swiss guards, and did not by the gate to the "Mint" to gain access to the Mint by a small staircase outside the above mentioned gate.

A THIEFING INCIDENT MISREPRESENTED.

It will be easily seen that the trifling incident which has caused such an explosion in the world of journalism had no greater importance than when the Pope passes from one part of the Vatican to the other, and not even as much as when, with closed doors, he went down the Basilica of St. Peter and celebrated the Holy Sacrifice for Italians and foreigners severally. Moreover, the tales about the Italian guards and his bearing, and such like stories, are completely unfounded and untrue. The only guard who had a chance of seeing the Holy Father was the centinel who tends his weary and monotonous way on the top of the wall outside the Mint—and he neither presented arms nor did he call out the grand muster of the guard—composed, by the by, of one corporal and three men—as he did not realize the fact that he had seen the Papal carriage until after it had passed along inside the gate. From the above simple facts of the case our readers will easily be able to see that the who's affair has been solely and purely one more addition to the oft-repeated rumour manufactured by the wily sons of the powers that be in this benighted peninsula, but forth to try if possible and dissipate the again and again repeated rumour that the Pope had fled the gates. From the above simple facts of the case our readers will easily be able to see that the who's affair has been solely and purely one more addition to the oft-repeated rumour manufactured by the wily sons of the powers that be in this benighted peninsula, but forth to try if possible and dissipate the again and again repeated rumour that the Pope had fled the gates.

BEFORE THEIR DECLINE.

As we returned we drew up at a wild mountain pasture, which the driver told us was the "Devil's Acre." He kept well back from the wall which separated it from the road, and remonstrated with me earnestly when I proposed to vault it, asserting that the devil was sure to have any one that entered the enclosure. He drew my attention to a pole planted in the earth about 100 feet back, and a deep hole near it. A bad man made all the highways about here unsafe some seventy years ago. He committed many robberies and murders. At last he was shot in this field, and Christian burial in consecrated ground being judged unsafe for him, his body was placed in this hole and the pole raised to mark the spot. A few days later a peasant passing this way saw all the dogs of the vicinage gathered, deterring the body and scattering its fragments over the land. This was considered as conclusive proof of Satan's agency. Poor fellow! who can tell what wrongs may have burned in his heart, and changed him into a ravening beast of prey. We arrived in Cork in time to spend a quiet Sunday and to go to church dutifully. —N. Y. Tribune.

Pilgrimage at Rigaud, P.Q.

The authorities at Bourget College, Rigaud, P.Q., are organizing a grand pilgrimage to their shrine of Lourdes situated on the slope of the beautiful mountain of Rigaud. The pilgrims will leave Montreal and intermediate stations on the new Montreal and Ottawa Railroad, on Friday morning, August 15, Feast of the Assumption of the Blessed Virgin Mary, the train leaving Bonaventure Depot at 6:30 a.m., to return in the afternoon. Return tickets can be procured at D. J. Sedler's book store, 1669 Notre Dame street, Montreal, or at the Bonaventure station for \$1; children 50c. This shrine is a fac-simile of that of Our Lady of Lourdes in France and is picturesquely situated. This is a good opportunity for persons who wish to visit the striving village of Rigaud, its natural curiosities and its flourishing college and convent.

ROMAN NOTES.

The Papal Court—The Recent Drive of His Holiness.

The correspondent of the Catholic Times writes on Sunday (25th July) the Holy Father was pleased to receive his Excellency Count Reverend, the Austro-Hungarian Ambassador to the Holy See, in a private audience de congé, before leaving Rome for his summer holidays. On Monday afternoon the students of the Vatican Seminary had the honor of being received by the Supreme Pontiff in the Clementine Hall, where before his Holiness they gave a musical entertainment, a detailed account of which we give below. On Thursday morning the Holy Father was pleased to receive in private audience Mgr. Favi, Latin Patriarch of the diocese of Braccata during the incapacity of Cardinal Howard, who as Cardinal Bishop of the diocese, and Monsignor Amadio, Fava, Bishop of Grosseto.

THE POPE'S DRIVE AND THE PRESS MYTHS.

Throughout the foreign press of Europe misled by the Liberal press here and the usual unreliable Roman correspondents, there has appeared the most extraordinary myths, with their various and ridiculous constructions, about the Pope driving out of the Vatican through Italian territory and receiving royal honours from the Italian kings, some saying that he went out of Rome and drove to a seaside place—without mentioning the name—and others that he went outside the city to the studio of sculptor, Aureli, to view the splendid work just finished, the statue of St. Thomas of Aquin; others again draw the long bow less vigorously, and say he only went some 300 yards or so along the road, as protest against the ordinary and the drive to go outside the limits of the Vatican. Having inspected the statue of St. Thomas of Aquin, in going out the Holy Father simply gave orders to drive to the Vatican Gardens. As the carriage was a couple of steps only from the gate which leads by the short way, it thus passed in front of the gate to the "Mint." This does not mean in the least that the Papal carriage went outside the limits of the Vatican territory for an instant, as it is easy to see from the fact that this gate, within the precincts of which it passed, is closed every night and opened again in the morning by the Swiss guards, and did not by the gate to the "Mint" to gain access to the Mint by a small staircase outside the above mentioned gate.

A THIEFING INCIDENT MISREPRESENTED.

It will be easily seen that the trifling incident which has caused such an explosion in the world of journalism had no greater importance than when the Pope passes from one part of the Vatican to the other, and not even as much as when, with closed doors, he went down the Basilica of St. Peter and celebrated the Holy Sacrifice for Italians and foreigners severally. Moreover, the tales about the Italian guards and his bearing, and such like stories, are completely unfounded and untrue. The only guard who had a chance of seeing the Holy Father was the centinel who tends his weary and monotonous way on the top of the wall outside the Mint—and he neither presented arms nor did he call out the grand muster of the guard—composed, by the by, of one corporal and three men—as he did not realize the fact that he had seen the Papal carriage until after it had passed along inside the gate. From the above simple facts of the case our readers will easily be able to see that the who's affair has been solely and purely one more addition to the oft-repeated rumour manufactured by the wily sons of the powers that be in this benighted peninsula, but forth to try if possible and dissipate the again and again repeated rumour that the Pope had fled the gates. From the above simple facts of the case our readers will easily be able to see that the who's affair has been solely and purely one more addition to the oft-repeated rumour manufactured by the wily sons of the powers that be in this benighted peninsula, but forth to try if possible and dissipate the again and again repeated rumour that the Pope had fled the gates.

BEFORE THEIR DECLINE.

As we returned we drew up at a wild mountain pasture, which the driver told us was the "Devil's Acre." He kept well back from the wall which separated it from the road, and remonstrated with me earnestly when I proposed to vault it, asserting that the devil was sure to have any one that entered the enclosure. He drew my attention to a pole planted in the earth about 100 feet back, and a deep hole near it. A bad man made all the highways about here unsafe some seventy years ago. He committed many robberies and murders. At last he was shot in this field, and Christian burial in consecrated ground being judged unsafe for him, his body was placed in this hole and the pole raised to mark the spot. A few days later a peasant passing this way saw all the dogs of the vicinage gathered, deterring the body and scattering its fragments over the land. This was considered as conclusive proof of Satan's agency. Poor fellow! who can tell what wrongs may have burned in his heart, and changed him into a ravening beast of prey. We arrived in Cork in time to spend a quiet Sunday and to go to church dutifully. —N. Y. Tribune.

Pilgrimage at Rigaud, P.Q.

The authorities at Bourget College, Rigaud, P.Q., are organizing a grand pilgrimage to their shrine of Lourdes situated on the slope of the beautiful mountain of Rigaud. The pilgrims will leave Montreal and intermediate stations on the new Montreal and Ottawa Railroad, on Friday morning, August 15, Feast of the Assumption of the Blessed Virgin Mary, the train leaving Bonaventure Depot at 6:30 a.m., to return in the afternoon. Return tickets can be procured at D. J. Sedler's book store, 1669 Notre Dame street, Montreal, or at the Bonaventure station for \$1; children 50c. This shrine is a fac-simile of that of Our Lady of Lourdes in France and is picturesquely situated. This is a good opportunity for persons who wish to visit the striving village of Rigaud, its natural curiosities and its flourishing college and convent.

A violent outbreak of diphtheria has appeared at Red Bay, a fishing settlement on the Labrador coast. Fishing boats, that brought the information, left the settlement several days ago and the disease had then become epidemic. The population number 300 and half of them were down with the disease. Many deaths had occurred.