

look upon the Catholic Church as a monstrous institution, and will permit their children to read almost anything and everything save Catholic books and Catholic newspapers. The *Globe* says that Mr. Wm. Mills is doing a very poor service to "Rev." Mr. Coburn by encouraging him to repeat his performance. It is pleasant to feel that we can leave both "Rev." Mr. Coburn and Mr. Wm. Mills to be dealt with by Protestants; since the principal Protestant papers in the country, as well as many eminent Protestant clergymen, have been unsparing in their denunciations of the execrable work in which they are engaged.

A PERSON styling himself "Flaneur" fills a page of the *Toronto Mail and Empire* every Saturday. Perchance we have a class of people who like such matter, but the readers of the *Mail and Empire* when turning from "Kits" page to that of "Flaneur's," undoubtedly experience a peculiar sensation. We are given a right royal feast by "Kit," and, by way of desert, "Flaneur" asks us to accept a dish of husks. "Kit's" department is full to the brim each week of brilliant brain-work, and "Flaneur's" overflows with—its absence. What gives him particular pleasure is abuse of the inhabitants of the Green Isle. He hates the "Irish" and dearly loves a Lord. Give him the photograph of a duke or a duchess, or any of their cousins and aunts and he will be a very happy mortal. The pictures will be produced in the *Mail and Empire*, and sketches of their lives given. To him there seems to be nothing worthy of note in the whole wide world save what takes place in England, particularly in the London thereof, and amongst the aristocracy thereof. It might be worth while were the managers of the *Mail and Empire* to whisper in the ear of the "Flaneur" that we are on the eve of an election, that the Irish poll many votes, and that it were the part of prudence to be on his good behavior.

IT WAS an impressive moment, and never to be forgotten, when, just as the twenty-fifth annual convention of the Catholic Total Abstinence Union of America was about to adjourn, a delegate from Ohio rose and said: "Reverend Chairman," addressing Father Cleary, of Minneapolis, "at the close of the most successful convention we have ever held, I think it a fitting act to inspire and encourage us for the work we have to do to renew the sacred pledge of total abstinence we took when we became members." There was a cheer, which Father Cleary quieted by shouting "Down on your knees, for the pledge and for prayer!" With promptness the delegates—men and women, clergy and laity—knelt. Father Elliot, the well-known Paulist, who has a voice as deep and musical as the bass note of an organ, repeated the pledge, the kneeling delegates saying the words after him: "I promise with Divine assistance, and in honor of the sacred thirst and agony of our Saviour, to abstain from all intoxicating drinks, and to prevent as much as possible by advice and example the sin of intemperance in others, and to discountenance the drinking customs of society." In unison the Lord's Prayer was said, the delegates arose, and a motion to adjourn was carried. "Work and pray that our union may have 100,000 members instead of 65,000 when we meet next year," was Rev. Father Cleary's parting injunction.

THE *Cleveland World* is responsible for the statement that there is a prominent church in Indianapolis which has an unusually large congregation, most of whom go off on their summer trip, leaving the minority to attend church, and as the latter are not disposed to suffer discomfort while their friends are enjoying themselves at the summer resorts, they make it a point to settle themselves for a sound nap during the sermon. So open is this practice, and so well understood, that the choir sings "God guard our rest" just before the sermon. The preacher is the only one who does not get a rest at this particular moment.

THE Catholic Indians of British Columbia have formed themselves into a total abstinence association, the object of which is not only that members keep the pledge of total abstinence from all intoxicating liquors, but also that they apply themselves to the duties of a good Catholic and a useful citizen. The earnestness of the Indians to fulfill their obligations may be judged from the severe penalties they impose upon themselves if they violate their pledge.

If they do this they agree to pay for each violation a fine ranging from \$1 to \$5. One dollar is imposed on an unbaptized member, \$2 for one who is baptized, \$3 for a communicant, and \$5 for an officer of the association or for the chief. The fine is to be applied to the repair or decoration of the church of the parish to which the member belongs. The members also agree to do public penance if they are guilty of any grievous act against the moral law.

THE British press derive a good deal of amusement from the fact that the recent Tory victory was achieved by a coalition between the clergy of the Church of England and the liquor interest. The Liberal programme, which included disestablishment of the Church in Wales, was the chief cause why the Church party was arrayed on the Tory side in a solid phalanx, but in fighting for the continuance of the Welsh Church they were obliged also to fight against the Liberal policy for restricting the liquor traffic. It is, therefore, said, with much truth, that the ecclesiastical ship reached a safe harbor by sailing bravely on a sea of beer and gin. The women to whose religious feelings the clergy appealed to help save the Church in its moment of peril, have been greatly shocked at finding out that they have been canvassing and working for the Tories at the expense of the temperance cause, which is as dear to them as the Church itself. It is too late for repentance now, but they are none the less chagrined that they have saved the bars and dram-drinking resorts all over the United Kingdom. Politics sometimes make strange bedfellows.

THE Chinese at Ku Cheng, having massacred the British missionaries who were stationed there, have been surprised at the arrival among them of a number of commissioners to investigate the butchery. A hundred Chinese soldiers form the escort of the Commission, as the Emperor refused to allow it to be guarded by European soldiers. The commissioners appear to have confidence that the Chinese guard will be faithful to their duty, and they are proceeding vigorously with their enquiries into the outrage. The natives are quiet, but alarmed at the fact that an investigation should be made at all, as they have been accustomed to have their own way whenever they made an attack on foreigners in the past. A number of arrests of those concerned in the outrage have been made, and the Celestial Emperor declares that those found guilty shall be duly punished. He has a salutary fear of European intervention, which might cause should he be lax in fulfilling his duty.

It is announced that the Mexican Government is about to make an effort to secure a large immigration from Ireland, and in order to effect this it is to be ascertained first whether the British Government will offer any opposition to the project. If not, immigration agents will be at once sent to Ireland to make known to the people the advantages which Mexico offers to settlers, among which will be a tract of good land and a free passage to the head of each family. The Irishmen who already settled in Mexico have done well, and their children occupy a high standing among the Mexicans, the identity of faith having tended to a rapid assimilation between the two races. With this fact before them, the Mexican Government have come to the conclusion that the Irish would be the most acceptable immigrants they could obtain, and they hope within a year to have five hundred Irish families settled on choice land with every prospect of advancement before them. Irish farmers will be the class of immigrants to be looked for, and there is little doubt that if a large immigration of this character be secured, it will be of advantage both to the immigrants and to Mexico itself.

AMONG the items of news from Scotland we read that a magnificent stained glass window has recently been erected in Strathblane church in memory of Mr. John Guthrie Smith of Mugdock castle. Special services were conducted by the Rev. Professor Story on the occasion of its unveiling. Stained glass windows are now quite common in the Presbyterian Churches of Scotland, and the pictures of sacred events on them are such as would have been condemned, and were condemned, as idolatrous three centuries ago, and were still so held during the first half of the present century. In 1560, at the first General Assembly of the Kirk,

it was ordered that the Church of Scotland must be cast down and utterly destroyed as a monument of idolatry, because it was decorated with just such ornaments as are now considered sufficient justification for the holding of special services of thanksgiving. A few years have made a great change in the ideas of Presbyterians in regard to the repair or decoration of the church of the parish to which the member belongs. The members also agree to do public penance if they are guilty of any grievous act against the moral law.

DIOCESE OF PETERBOROUGH.

Bishop O'Connor's Visit to Muskoka.

The love and devotion of a Catholic people to their Bishops and priests have endured above all others in the hearts of the faithful children of the Catholic Church, whether in the old land, in times of religious persecution, or in their peaceful homes scattered over the free soil of Canada. At no other time, perhaps, is this devotion more clearly shown than when a prelate in the discharge of his official duties takes occasion by a pastoral visit through the various missions of his diocese, to bless his faithful people. His Lordship Bishop O'Connor of Peterborough during the past three weeks received evidence of this innate love and devotion from his Catholic people throughout the Muskoka and Parry Sound district. Two weeks ago last Friday the Rev. Father Fleming met His Lordship at Orillia and accompanied him to Parry Sound. The Rev. Father McGuire and a number of Catholic people were at the wharf awaiting the Bishop's arrival, to extend to him a hearty welcome. The Hon. Judge McCurdy, who had been personally acquainted with His Lordship, since their early college days together, was on hand to escort him to his residence, whose guest he was during his visit.

The following Sunday St. Peter's church was thronged with people, some of them coming a distance of fifteen miles, including many Protestants, to witness the ceremonies. After the offering of the Holy Sacrifice His Lordship delivered an instructive discourse on the gospel of the day, which was listened to by the large congregation with earnest attention. Then the sacrament of confirmation was administered to thirty-one candidates. At the end of the ceremony Mr. Robert Clarkson, on behalf of the congregation, came forward and presented his Lordship with an address, which gave expression to the kindly feelings entertained by the people towards their Bishop. He, in a few earnest words, thanked them for their warm reception they had tendered him, and expressed the great satisfaction he felt to be with them, even for a short time, on his visitation. In the evening His Lordship preached on the sacraments as the great means of acquiring grace, and set forth, in a lengthy discourse, how necessary they are for the salvation of souls. Much credit is due to the members of the choir, who acquitted themselves admirably both morning and evening, and helped in a great measure to bring to a successful close the happy event which will long be remembered by the people of Parry Sound.

On Monday His Lordship, accompanied by the Rev. Fathers McGuire and Fleming, set out for Elgin, Ontario, and after conferring with the candidates of those places, arrived at Kearney on Wednesday evening. Though the forenoon of Thursday was chilly and made disagreeable by a down-pour of rain, yet the people braved the inclemency of the weather, some of them coming from a distance of ten miles rather than be absent on the occasion. St. Patrick's church was fairly filled and after the Holy Sacrifice was offered His Lordship addressed the people to some length on the dignity of men, the high place he holds over all other creatures, and the crown of glory awaiting him in the next, if he remain faithful to God. Then confirmation was conferred on twenty-one persons.

Friday evening His Lordship arrived by train at Huntsville, where he administered the sacrament of confirmation on Saturday morning to twenty-one candidates, and took the train that same afternoon for Gravenhurst. In the evening the band serenaded him and played a choice selection of tunes, an attention which His Lordship gracefully acknowledged. On Sunday morning at the 8 o'clock Mass, celebrated by the Bishop, St. Paul's church was a scene of lively interest when the young aspirants for confirmation, and a goodly number of others, received Holy Communion. Long before the time appointed for the ceremonies to take place arrived all the seats were taken up, and by the time Mass was commenced standing-room was at a premium. The people crowded into the pews and the aisles, and some were compelled to remain outside. His Lordship was present during the Holy Sacrifice, assisted in the sanctuary by Rev. Father McGuire and Rev. Father Lynch, Niagara-on-the-Lake. The Bishop's sermon was an eloquent exposition of the gospel of the day, and was listened to with rapt attention by the crowded congregation, amongst whom were many respectable Protestants. His Lordship then addressed the candidates to be confirmed in a few well-chosen words, setting forth the nature of the sacrament, the importance of the step they were taking, and the obligations they were about to contract in

receiving the sacrament of confirmation. Then by the laying on of hands and invoking the Holy Spirit forty-three candidates were confirmed in the faith. After this ceremony, was over a committee, representing the congregation, advanced toward the altar and presented the Bishop with an address. Mr. Jos. Clairmont read the document, which heartily welcomed his Lordship to the parish. The large area of the mission, comprising about eight thousand square miles, was referred to as adding much to the Bishop's labors in visiting so vast and so sparsely settled portion of his diocese. The prosperity of the parish was attributed to the unceasing labors of the priests in charge, who have had many long, tedious journeys to perform in visiting and instructing their faithful people, scattered over such a large extent of territory. The great success of the Temperance Society and the C. M. B. A., under Father McGuire's direction, and of the Society of the Sacred Heart, under Father Fleming's care, was brought to the Bishop's notice. The address referred in warm terms to the labors, both mental and physical, which the chief pastor of the diocese was called upon to undergo in the faithful discharge of his duties, and hoped that the signs of progress in religion he may meet with in that portion of the mission might be a source of gratification to him, and be in some measure a reward for the many trials and inconveniences he had to endure on his pastoral visit, and concluded with an expression of an ardent desire that the Almighty may long span the life of the beloved Bishop for the carrying on of God's work, with a request of the prelate's blessing upon his flock. In reply to the address his Lordship referred to the high satisfaction it afforded him to visit a people so faithful in the discharge of their religious duties, so staunch in fidelity to God and the Church, and so willing to stand by those appointed to watch over their spiritual welfare, in promoting the cause of religion. He was especially pleased to note the progress made by the Temperance Society, the C. M. B. A., and the League of the Sacred Heart.

After devotions in the evening His Lordship preached on the Blessed Eucharist and Penance, and explained in detail the nature of these sacraments, when they were instituted and the salutary effects they have on the souls of those who forfeit God's grace, by sin after baptism. Then followed Benediction of the Most Holy Sacrament, which happily terminated a day's proceedings that will leave a lasting impression on the minds of those who were fortunate enough to be present.

The choir deserves to be sincerely complimented, both on the part of the organist who so well sustained her reputation as a player and singer, as well as the rest of the members, for their excellent rendering of the choice selections which in no small degree contributed to the solemnity of the occasion. On Monday His Lordship took the boat for the lakes, giving confirmation the following day on the peninsula, where nineteen persons received the sacrament. Rousseau was next visited, and after a repetition of the same work, he arrived at Bracebridge on Wednesday afternoon. By a happy coincidence the Very Rev. Vicar-General Laurent, of Lindsay, arrived, from a short trip up North, at the priest's residence a few moments before His Lordship. The Very Rev. Vicar spoke highly of the future prospects of the northern portion of the mission, was pleased to see such an influx of settlers who were taking up land, and delighted with the progress the thriving town of Bracebridge had made since he had been there as resident pastor some fifteen years ago.

Wednesday afternoon His Lordship left by train for Utterson, and from there was driven six miles, to Port Sydney, having been delayed on the road a considerable time by the breaking of the spring of the wagon. After having performed at the latter place the ceremony which made about a dozen candidates strong and perfect Christians, he shortly afterwards started on an eighteen mile drive, arriving at Bracebridge about 5 o'clock in the evening. Friday afternoon His Lordship drove a distance of twelve miles, to Draper, where ten children were confirmed—reaching Bracebridge on Saturday afternoon, and in the evening was serenaded by the Citizens' band, which attention was courteously acknowledged by the Bishop.

On Sunday the sacrament of confirmation was administered in St. Joseph's church, where a large congregation assembled, amongst whom were about sixty people from Gravenhurst, who arrived by steamer Kenosher to witness the solemn and impressive ceremony.

High Mass *coram pontifice* was celebrated by Rev. Father Fleming, with Rev. Father McGuire as master of ceremonies. Rev. Father Lynch assisted His Lordship in the sanctuary. The Bishop, after reading the gospel of the day, took "Prayer" for his subject, which he developed in a clear and practical manner, by showing the necessity of prayer, how to pray, and the great favors received by those who pray with the proper dispositions. He then administered confirmation to thirty-seven candidates, and, in addition to the usual pledges of fidelity to God and the Church, he exacted from them, as from all the others confirmed, a promise to abstain from all intoxicating liquors until they attained the age of twenty-one; and from those over that age, for the term of three years. He also, as on the other occasions of

confirmation, reminded the candidates in kindly terms, of the obligation they were under, now more than ever, of practicing their religion; exhorted them to always correspond to the graces they had received in the sacrament, to be ready at all times to make open profession of their faith and if necessary even to die for Christ.

His Lordship was highly pleased with the thorough manner in which the children at Bracebridge and the various missions throughout the parish had been prepared and instructed, and the careful attention that had been paid to them by those in charge.

A carefully prepared address, which was to have been presented after Mass, had to be dispensed with, by reason of the lengthy ceremonies and the excessive heat. His Lordship accepted the address as read, and expressed his gratitude for the good will and tender feelings of the congregation. He had no doubt that the true spirit of religion, which he had evidence of that day there, as well as elsewhere on the mission, would, in the future, if possible, be more deeply rooted in the hearts of the people, and thus, living up to the practice of their holy religion, they would not only be faithful members of the Church, but an ornament to society, as citizens, as well.

The choir rendered with good effect Peter's Mass in D, with Mrs. Hubert presiding at the organ. Mrs. Bonhomme was in fine voice, and sang Miliard's "Ave Maria" at the Offertory.

At the evening devotions the Bishop preached a masterly sermon on the commission given by Christ to His apostles when He established His Church and gave them full authority to go and preach His doctrine to all nations.

During His Lordship's visitation, confirmation was given at twelve different places, when two hundred and three candidates, amongst whom were about twenty converts, received the sacrament. His Lordship's visit to the parish closed on Monday, and he returned to Peterborough by the 2:30 train.

JOSEPHUS.

THE NECESSITY AND PERPETUITY OF THE PAPACY.

In all the discussions of the subject of Christian unity it would be well for us all—especially our Protestant friends—to remember, first, that the 300,000,000 Catholics of the world cannot be ignored—they must be taken into the account—their claims must be considered and dealt with. Even if the whole conglomerate of Protestant sects—said to be about 280—should be able to unite in an organized body—a problem we fear impossible of solution—yet the large majority of Christendom will have been left by themselves and the problem of unity will be as far from solution as ever. If the thought be indulged by any Utopian theorist that when the scattered elements of Protestantism shall have been combined in a solid body they will be in better condition to prescribe terms to the Catholic Church we simply say: Do not lay that flattering unction to your soul, if by so thinking you anticipate the possibility of the Catholic Church becoming Protestant; or even laying aside one of her fundamental, characteristic, essential principles. Especially, it is folly to expect that she will ever yield that which lies at the very foundation—and is the chief corner-stone—the Rock upon which she is built, which constitutes her indispensable organ of unity and unfailing principle of continuity—and we may add—next to his faith in Christ our Redeemer—her chief glory—we mean, of course, the Papacy.

The Papacy has come to stay and can never be dispensed with. The Chair of Peter, which was established by our Lord Himself, is eternal as the Church itself and is essential to the very existence and integrity of the Church. It is necessary first because it is and always has been the bulwark of orthodoxy. It is the one bright spot—the one luminous torch—in the midst of the darkness and confusion of error and heresy in past ages of the Church, and even in modern times it is the beacon light for the guidance of the nations in the great principles of faith and morals. The Papacy has preserved the traditions of the true faith from the original deposit to the present time.

There have been times in past ages when it seemed as if error were about to be triumphant and the hosts of Satan would exceed the hosts of God's elect. But it was then that the voice of Peter sounded above the troubled waves of heresy—"In the name of God, peace, be still!" and the troubled waters ceased to rage and there was a great calm. The voice of Peter has always been a powerful voice, and in spite of the opposition of the world, the flesh and the devil, it has been obeyed, and the Church has been strengthened and fortified in the true principles of the Gospel of Jesus Christ. Let those who charge Holy Church with being in error agree among themselves as to what is truth before they flatter themselves that they are perfectly justified in differing from her.

But the Papacy is necessary as a bond of unity for the whole Church. The Church of Christ is one in organization as well as one in faith. The idea of a purely spiritual union amongst a multitude of distinct and differing—even conflicting—sects is the fungus product of the mis-called Reformation. There is not the slightest sanction for any such doctrine in Holy Scriptures. On the contrary, the whole letter and spirit of the Bible are in opposition to such a theory and in favor of organized unity. One Body as well as one

spirit. One Lord, one faith, one baptism—not a hundred different sects all differing from and clashing with one another. As our Lord Himself prayed, "That they all may be one as thou Father art in me and I in thee that they also may be one in us that the world may know that thou hast sent me."

How can the world ever be made to believe in Jesus Christ amid a thousand clashing opinions? How can the heathen ever have faith in a system which comes to them recommended by a dozen different sects all claiming to be the genuine exponents of the Gospel? The more intelligent they become the more will they see the absurdity of the thing and be led to ask as they are now asking in Japan, "Who will decide between you? Agree among yourselves before you ask us to believe your doctrines. We will take care of ourselves."

Strange that Protestants cannot see the perfect absurdity of such efforts to convert the heathen. Strange that that very fact should not help to convince them of the absolute necessity of a supreme head and centre of unity—a tribunal of final resort to decide questions of doctrine and end dispute. Surely it is nothing but the blindness of prejudice that keep them from seeing in the promise and commission of Jesus to Peter; in the original constitution of the Church as thus inflexibly determined, and in the history and constant development of the Church in all the ages during which the supreme authority of the Chair of Peter was always recognized, always held to and appealed to not only in questions of doctrine but also of discipline, that the Papacy is the sheet anchor of the Church—that which has kept it firm and steady in its adherence to the faith once delivered to the saints and which is destined to continue the bulwark of orthodoxy and the impregnable organ of unity to the end of time. The Barque of Peter has outriden the many and fierce storms that have assailed her in the past, and that very fact furnishes the strongest assurance that she is destined to meet with calmness and confidence the agitation of the fiercest storms and the most troubled waves of human passion that may assail her in the future to the end of time. The Papacy can never be destroyed. The word of God Himself is pledged for its perpetuity.—Catholic Review.

POPE LEO TO THE BELGIANS.

He Issues a Letter Counselling them to Unite Against Socialism.

A translation of a letter written by Leo XIII. to the Catholic Bishops of Belgium has just been received. It is dated at Rome, on July 10, last, and it exhorts the Belgian Catholics to cease dissensions and unite "for what seems truly to tend to the public welfare." The Pope advises workmen not to renounce the respect and fidelity they owe their employers, and employers not to be deficient in provident care and in the kindness which justice demands. Particularly, the Pope urges the Catholics of Belgium to unite firmly against Socialism. Leo says that the conduct of the Belgian Catholics should be such "that religion may, above all, be held in honor; that it may diffuse the virtue which it is calculated to inspire and which is wonderfully salutary in civil, domestic and economic affairs; that public authority and liberty, being based upon Christian polity and harmony, the Kingdom may remain free from sedition and safeguarded by peace; that the good institutions of the State, particularly the schools for the young, may be improved, and that under the auspices and with the encouragement of religion the commerce and the arts may flourish, especially through the aid of the associations that are numerous among you, and the increase of which is to be desired.

"It is, then," the Pope goes on, "a primary duty to obey with due respect the sovereign designs of God, who has ordained that in the great community of the human race there should be a disparity of classes and at the same time a certain equality arising from friendly co-operation. Wherefore, let not workmen in any way renounce the respect and fidelity they owe their employers, and let not the latter be deficient in provident care and in the kindness which justice demands. Upon the observance of these leading precepts depends the public welfare, the promotion of which must be aimed at; and by this means are procured consolations in this life that are not vain and merits for life hereafter in Heaven.

"Let them (Catholics) try especially to unite so firmly as to turn all the resources of their minds and all their strength against the wickedness of socialism, which evidently threatens to bring about great injury and evil. This system ceases not from turbulently promoting its designs against religion and society. It strives continually to confound all rights, human and divine, and to do away with the blessings insured by Divine Providence through the gospel. Our voice has been raised often and in serious accents against such a calamity, as is sufficiently attested by the instructions and warnings which we gave in our letter *Reverum Novarum*. Let all good men, then, without distinction of party, exert themselves in taking up by legitimate means the defense of Christian truth, justice and charity, and in supporting faith and fatherland, and thus insuring public happiness and prosperity."

The more the world's judgment is to us the less is God's.—Faber.
He that would be joyous must first be mortified.—Faber.