VOLUME XIV.

LONDON, ONTARIO, SATURDAY, MAY 30, 1891.

NO. 658

Catholic Record

London, Sat., May 30, 1891.

EDITORIAL NOTES.

A DESPATCH from Buenos Ayres reports that a revolution has broken out in the Province of Cardoba, in the Argentine Republic. It is lamentable that the Southern Republics are so subject to such convulsions.

ANOTHER Baptist clergyman has created a sensation in Rochester, Pa., by announcing his unbelief in parts of the Bible. On Sunday, 10 h inst., the Rev. A. J. Bonnell declared in his sermon that he believes there is nothing certain as to the authorship of the books of the Bible. He does not believe that St. Paul was inspired, nor that Christ believed Himself to be God. He said the Bible should be tried in a crucible that the dross might be expunged. A member of the congrega tion thereupon rose and said that though he believed the minister to be honest, he could not permit his family to listen to such doctrine. The minister offers to resign, but a large section of the congregation, as is usually the case when such views are enunciated, will stand by the minister and sustain him.

ON THE third of June the State of Maryland will erect a monument to Lord Baltimore, the fi st Governor of the Catholic colony, and the founder of religious liberty in America. Looking for the liberty to exercise freely his religion, Lord Baltimore left England and its penal laws behind, and came to America, where he founded the colony in which the oppressed of every creed could worship God accord. ing to the dictates of conscience. An inscription which is on the monument

to be erected is as follows: might repose in peace and security, adore their common God, and enjoy the price-less blessings of civil and religious liberty."

dent,

LINI-

able, I

ve have

ment is

to us

Person

Cod

and

and

TION

ANAC

ing agents

Under that same mulberry tree the holy sacrifice of the Mass was first offered up in Maryland. On the occasion of the dedication of the monument, State Historian J. Thomas Scharf and ex Governor Pinckney White will deliver addresses. The opening prayer will be offered by His Eminence Cardinal Gibbons, and the closing prayer by the Protestant Episcopalian Bishop, Dr. Paret. The monument is of American granite, and the column will be thirty. six feet high, resting upon a pedestal six feet square.

for stating that the clergy no longer believe in the Confession. If we were wrong in this, why is it now proposed to eliminate this doctrinal statement? But we did not make our ascertion without good authority, for it was very generally asserted by Presbyterian divines of high standing that the doctrines of the Confession are not now preached from the pulpit, and of the special doctrine that the Pope is anti-Christ, we had the acknowledgment of Dr. Philip Schaff that it is based on an erroneous exegesis. The Review may choose whichever horn it prefers of the dilemma, Either the ministers do not believe the Confession or they preach doctrines which involve "erroneous exegesis." The change proposed by the committee is assuredly in the direction of greater common sense, and the same may be said of the proposal to put out the nicknames by which Catholics and the

THE recent election of Rev. Philips

delity for which the pastor of A'l Souls' is noted. Eishop-elect Brooks is opposed to any attempt to bring Dr. Newton to trial for heresy, and it is now stated that there is a general movement on foot by the Episcopal clergy throughout the country to prevent the confirmation of Dr. Brooks' election, on the ground of his unbelief in the fundamental doctrines of Christianity. Dr. Newton's trial is to be commenced immediately, as Bishop Potter has aunounced his infaithful to the Church and to swear infaithful to the Church and the swear infaithful to th

Bishop Potter has announced his intention to act promptly in the matter. The complainant in the case, who brings the charge against Dr. Newton is the Rev. Dr. B. F. Decosta, a prominent clergyman of New York.

ARCHDIOCESE OF TORONTO.

On last Sunday upwards of one hundred and sixty cardidates received the sacrament of confirmation at St. Mary's. The large church was througed to the doors, standing room being scarcely available. At the end of Mass His Grace preached a seamon with his usual socret. He chose A: the end of Mass His Grace presented a sermon with his usual power. He chose for his text the following words: "All power is given to me in heaven and on earth; go ye, therefore, teach all nations baptising them in the name of the Father and of the Son and of the Holy Ghost."
This he said, was the day set apart by the and of the Son and of the Holy Ghost."
This, he said, was the day set apart by the Church to commemorate and honor the Bieseed Trinity, the Triune God, and to cail the faithful together in order to worship in a becoming manner that stupendous mystery. Each of the three Divine Persons manifests Himself in a special manner. God the Father is known as the Creator of the world, God the Son as its Redeemer, and God the Holy Ghost as the Teacher and Ganctifer.
At one time nothing existed but space;
there was but one vast void of silence. there was but one vast void of silence.
God was alone, eternally and perfectly
happy in Himself in the contemplation
of His own infinite attributes. He desired to manifest His great glory and
power, and therefore will d the creation of power, and therefore willed the creation of the universe. At once all space was filled with myriads of worlds. "The heavens showed forth His power and the firma ment proclaimed His glory," In this way God the Father became the Creator of the world. He still manifests that to be erected is as follows:

"Erected on the site of the Old Mul"Erected on the site of the Old Mulberry Tree, under which the first Colonists of Maryland assembled to establish a Government where the oppressed and perseernment where the oppressed and perseentable repose in peace and security, adore neavens, and directs the movements of the stars. Now, man was the most per-fect being that passed from His hands; he was His masterpiece. He endowed him with His own image and like-ness and thus made him the connecting link between Him and the seat of creation. link between Him and the rest of creation He beheld him with love and pride, and lavished His blessings on him and in tended that he should know Him and

tended that he should know Him and be eternally happy in that knowledge. But, alas, in an evil hour, man, the beloved of God, yielded to the machinations of the serpent, rebelled against his Creator, smote the hand that blessed him and fell from grace into the mire of sin. The connecting link between God and His creation was broken, the world went astray and was out of joint with the purposes of God, man was driven from paradise, the earth was cursed in his fall, and the maledictions of God fell on him and his posterity forever. No man could went astray and was out of joint was packed, and many were outget to the surface on revision of the Westminster Confession, which hitherto kept as a close secret the result of its labors, has reported to the General Assem bly, now in session at Detroit, the changes it proposes for adoption. It no longer proposes to call the Pope anti-Christ, as he is styled in the Confession as it stands. We would respectfully call the attention of the Presbyterian Review to this proposed alteration. The Review very recently expressed great indignation against us for stating that the clergy no longer believe in the Confession. If we were believe in the Confession. If we were believe in the Confession. If we were richly deserving of hell? The conditions of God, man was proved in his fall, and the purposes of God fell on him and his posterity forever. No man could his posterity forever in his mission when he commits a mortal sin richly deserving of hell? Tae enormity of such an offence cannot be imagined; it is infinite, and therefore the punishment should be infinite even as God's justice is. Christ's purpose was to atone for the sins of all mankind from the beginning until the end of time. He there fore established His Church and clothed fore established His Church and clothed it with His power and authority and commissioned His apostles to preach His gospel to every creature until the consummation of the world. Immediately before His accension He promised to send the Holy Ghost, the Spirit of Truth, to abide with them forever to inspire and sanctify His Church. The Paraclete came on the apostles ten The Paraclete came on the apostles ten days after the Ascension; and immediately they were all filled with the Holy

constitution of the Church of Christ; and as The Church is the body of Christ; and as devery human body has a head, so must the Church have a head. Christ is that the Church have a head. Christ is that the Church have a head. All the baptised children of the body church are the members of the body liberty in the use of intoxicating drink liberty in the use of prudence. Catholic Church are designated. Brooks, of Boston, as Protestant Episco. palian Bishop of the diocese of Massachusetts is a triumph for the Low Church party of the State. The election, as usual, turned upon the question of High and Low Churchism, and as the new Bishop is opposed to the dootrines of Apostolic Succession, Sacramental Grace, and other High Church theories, the Low Church party have been jubilant over their victory. But it is often the unexpected that happens, and it has been suddenly discovered that the newly-elected Bishop is a sympathizer with heterodoxy, a friend of his in Boston having quoted him as being favorable to Dr. Heber Newton's open unbellef of the infi-

eternal hostility to sin and the devil.
Before concluding His Grace addressed a few admonishing and encouraging words to the children who were about

words to the children who were about to be confirmed.

A most successful mission is in progress at St. Patrick's. It is to last two weeks. Last week was for the women, this week for the men. It is conducted by the Redemptorist Father, Rev. Father Wissell, assisted by Father Cooks and Rehban of the same order. The people are turning out in large numbers, and much good work is expected to be accomplished.

The Forty Hours' Davotion was begun at St. Paul's ou Sunday and lasted until

The Forty Hours' Devotion was begun at St. Paul's on Sunday and lasted until Wednesday, during which the Blessed Sacrament was constantly exposed for the adoration of the faithful. High Mass was celebrated every morning and a sermon preached every evening.

At the opening of St. Michael's cathedral, which will take place on Sunday, 7 h June, His Lordahip Bishop McQuade, of Rochester, will preach in the morning and an eminent Redemptorist Father in the evening. A large number of Bishops and Arrhbishops, besides many members of the clergy, is expected next week We intend to give a full description of the Cathedral and the extensive improvements which and the extensive improvements which have been put on it.

DIOCESE OF LONDON.

ORDINATION AT SANDWICH.
OA Friday, May 22, Mr. Alex. Angus
McDonnell, Alexandria diocese, received
minor orders, and Mr. Daniel Francis
Kehoe, Hamilton diocese, received subdesconship at the hands of His Lordship
Rishen Offennes. On the following day deaconship at the hands of his Lordship
Bishop O'Connor. On the following day
the same two gentlemen were made subdeacon and deacon, respectively
CONFIRMATION AT STONEY POINT.
On May 24th His Lordship confirmed
one hundred and eighty candidates.

One nundred and eighty conditions.

RECEPTION AT CHATHAM.

On the same day the Bishop gave the white veil to Miss Williams, of the parish of St. Patrick, Raleigh, at the Ursuline

DIOCESE OF HAMILTON. The mission which was opened at St. The mission which was opened at St. Patrick's Church, Hamilton, on May 10, by the Jesuit Fathers Connolly and Davlin, was brought to a close on the 17th, the Feast of Pentecost. Immense crowds attended the devotions all week, and upwards of a thousand people received the Bleesed Sacrament on Sunday. High Mass was celebrated at 10:30 by Rev. Father Haley, and Rev. Father Connolly. Mass was celebrated at 10.50 f Father Haley, and Rev. Father Connolly, S. J. preached a splendid sermon on "Per-severance." In the evening the church was packed, and many were obliged to go away. Rev. Father Devlin, S. J. preached a magnificent sermon on "The F. Morrissey presided at the organ. Regret was expressed on all sides that Rey. Chancellor Craven, who has been ill for a long time, was unable to be present at the mission exercises.

BE YE TEMPERATE.

E rerything written by Cardinal Man ning is well worth reading and pondering. We commend the following from his pen to all our readers :

to all our readers:

"Every baptized man is bound to be temperate in all things. His sponsor pledged him to this in his baptism. He is bound to give an example of temperance to all about him, and if he falls of that obligation of sobriety, he is bound to go to confeasion. He needs no farther days after the Ascension; and immediately they were all filled with the Holy Ghost, at once all fear vanished, and, going forth, they preached the gospel to every creature, even to the uttermost bounds of the earth. Now what is the constitution of the Church of Christ? The Church is the body of Christ; and as

Church are the members of the body and the Holy Ghost is its soul. There can be only one true Church because there is only one Holy Ghost.

St. Paul says there can be only one Lord, one God one Faith. and that Faith is called proof.

NO FXCLUSIVENESS, ONLY A SENSE OF OBLIGATION. N. Y. Catholic Review.

We have been somewhat amused with an editoral in the columns of our esteemed contemporary the Churchman, of a late date, on the subject of "Exclu sive Claims; or, Indispensable Obligations." A friendly critic signing himself " Inquirer," had written a letter to the editor, in which he said frankly that he was one of those numerous persons-so called sectarians — who, for several reason, would like to become Episcopal. reason, would like to become Episcopalisus, but they are repelled by the exclusive claims of the Episcopal Church. The editor, he says, had spoken of Protestantism in a recent article as mere "drift," and he adde: "If your Church would abandon its 'exclusive claims, and 5 and side by side with the sect of Protestant Christianity, to the enlightened portion of which such claims seem more and more puerile, it would at once receive a very large accession from all the other churches, and might, in time, in reality become the one Protestant Church."

Church."
That was a tempting balt, and the editor That was a tempting bait, and the editor struggles with the difficult problem thus presented to him. How to maintain the assumed superiority of the Protestant Episcopal Caurch over all other churches and yet acknowledge a kind of fraternity with them aspecially with their Protest. with them, especially with their Protest-ant brethren who were so favorably inclined towards them—this is the knotty

inclined towards them—this is the knotty question with which our esteemed contemporary wrestles through several rather puzzing but to us amusing columns.

Our Episcopalian friends, especially the High Church wing, are accustomed to ride a very high horse. They unhesitatingly assume to be the true Catholic Church and they insist that all Christendom must come to them. Even the Roman Cathol. come to them. Even the Roman Catholie "branch" must be reformed by lopping off various excressences, though they are by no means agreed as to what these excrescences are, except one—that is the Pope. They are all agreed that the Pope must be thrown overboard.

As for their Protestant friends, if there excrescences are, except one-

is anything well settled, and fixed it is that they cannot fraternize with them unless they will agree to accept the ancient creeds and the "historic episcopate." Indeed they have formally offered those conditions as a basis of union to all other Protestant denominations. How does our Protestant denominations. How does curesteemed contemporary get over the difficulty presented by its correspondent enquire? Listen: "By no merit in her or ner children of the present generation, she (the Caurch) has received a certain form of ministry which she believes to be of apoetolic origin, and she considers it her bounden duty to preserve that form of ministry. In this there is surely no spirit of exclusiveness. Again, by no merit in ministry. In this there is surely no spirit of exclusiveness. Again, by no merit in her (etc.), the Church has received the Catholic faith clearly expressed in plain creeds which have been of authority in Christ's Church from very early times; and she holds under obligation to maintain the faith is now and undefiled.' to tain that faith 'pure and undefiled,' to extend the belief of it as far as in her lies and to transmit it unimpaired to future generations. In all this there is no 'exclusiveness,' only a sense of obliga-

Now, you are under obligation either to insist upon those conditions as indispensable to under with your Protestant brethren, or you are not. If you are not under obligation to insist upon them, why should you hesitate to fraternize with them? If, as you say, the E iscopal Church "is glad to know that in the fundamental facts of that faith she is at one not only with millions of Protestants, fundamental facts of that latin sale is one not only with millions of Protestants, but with many more millions of Ryman Catholic and Orientials," why do you not open wide your portals, and invite them to your communion? Why so severely censure those "liberal" clergymen who celebrate Good Friday by inviting the preachers of a variety of sects to officiate in their churches? But if you are under obligation to inelst upon the in their courtness but in your the under obligation to insist upon the conditions mentioned, why say that you are not exclusive? If you are under obligation to preach a certain truth against the opposite docurtain truth against the opposite continues. trine, are you not necessarily exclusive of that doctrine? Truth is always exclusive of error. The historic Episco-pate, for instance, is either an essential of the Christian Church or it is not. If it is not, then you are inconsistent in insisting upon it, and refusing to fraternize with non Epiacopal bodies. But if it be an essential of the Caristian Church, and you feel yourself under obligation to upon it as a basis of union, or a term of communion, then you are neces sarily exclusive, and your attempted re-

> A statue of Leo XIII., by Luchetti, was shipped at Civila Veccois on the 1st inst. It is destined for the Catholic University at Washington.

finement in drawing a distinction be-tween exclusiveness and a sense of obli-

Rev. Thes O'Gorman, D. D, of the Washington Catholic Univerity, is engaged in writing a history of the Uarbolic Church in the United States, by special request of the American Catholic Associa-

An Italian Catholic journal, named the An Italian Catolic Potrac, has been started in New York. It is a good sign that it opposes strongly all those wicked secret societies which have done so much harm among the Italians both at home and on

The Holy Father is most anxious for the restoration of the Oriental Churches to Catholic unity, and intends to devote a large portion of the offerings of the faithful on his episcopal jubilee to that object. Mgr. Bonatti, Apostolic Delegate at Constantinople, and the Nuncio at Vienna, are activals interesting themselves in the are actively interesting themselves in the project in compliance with instructions

MAGNIFICAT.

Thomas A. Dwyer, in Church News. From the summit of a mountain of Judea a maiden of fifteen years, inspired by the Divine breath, and piercing the veil of the fature, announces to the astonished world that her glory shall astonished world that her glory shall increase through all ages, and make its way ami'dt all nations. Tais maiden came from Galilee, one of those provinces whence nothing great arises. Her early years had been passed in a solitary cell of the temple at Jerusalem. At length she quitted that lonely dwelling, ascending into the hill country, and when she saw in prophetic vision the world at her feet, and the nations attentive to her voice, she sang, and more even with her heart than with her lips, that song of rapture which eang, and more that song of rapture which with her lips, that song of rapture which she sent forth upon the winds: "My soul doth magnify the Lord and my spirit doth magnify the Lord and my spirit

doth magnify the Lord and my spirit rejoiceth in God my Saviour, for the Lord hath regarded the humility of his handmald; all generations shall called me blessed. (Luke i, 46)

Yes! the world heard and was astonished. What! such promised to such weakness! So great glory to so great obscurity! Ah! pride still makes victims. Satan had seduced Eve still in life's morning, and the hour of redemption is yet far distant. Ten centuries before Mary chanted the Magnificat, Solomon, that great king of Israel, who ruled over a powerful nation—Solomon, the admiration of the universe by his wisdom and magnificence, Solomon, at the height of cplendor, treated his glory as nothingless, and said of all that surrounded him: "Vanity, O Vanity of vanities!" and whilst a monarch condemned his and whilst a monarch condemned his renown to the silence and forgetfulness of the tomb, a poor virgin promises triumph

to her unknown name!

Thus spoke the world; but whilst it reasoned thus in the secret of its thoughts the young virgin chanted still and said in the face of heaven and earth: "The Almighty hath cast down the proud and He hath exalted the humble."

Two thousand years will soon have passed away since that prophetic hour; and if we accend the tide of time who do We behold on the majestic front of all these ages, forming, as it were, the splen-did sun of their victory? The accompishment of the hopes conceived by the Virgin of Juda, the complete realization

of her inspired canticle.

Mary spoke truly.

All generations
proclaim her blessed. Solomon and his proclaim her blessed. Solomon and his glory have passed away, leaving scarcely a murmur in the night of time, not a handful of dust in the yawning cemetery of death. And the nations have forgotten Solomon or only repeat his words, "Vanity of vanities, and all is vanity." (Sigantic revolutions have been heaped on revolutions; nations have risen and bacome extinct, like passing meteors which spring from nothingness, increase, and relapse into nothingness gain. The ages, like a terrible storm, have swept away all things with their breath—all save a vain things with their breath-all save a vain

remembrance.

But the cry of the servant of the Lord, do you hear it — do you hear it still resound? In this nineteenth century implety respects nothing. It denies all, it doubts all, even the truth which burns in the control of evidence: but who ever had the heaven of evidence; but who ever had the heart to deny that before our eyes to

the heaven of evidence; but who heave to deny that before our eyes to the heave to deny that before our eyes to day, as yesterday, as five hundred years, as eight hundred years ago, the prophecy accomplished? "Beatam me dicent owness quereationes" ("All generations shall call me blessed.")

Daily, in fact, do millions of human to voices celebrate her glory. The entire world beholds her seated upon her exalted throne, cowned with her aureole of glory; it uplifits its drooping eyes, the better to gaze upon her, and, beholding her, it pours forth the song of praise while it erects everywhere monuments to her name. Everywhere humble chapels nestie in the valleys—portals of salvation—or crown the hill-tops like beacons of hope.

Beautiful are the foot-prints of a Christen of the salvation of the

Beautiful are the foot prints of a Christian people when, on the slopes of the hills, guided by the spotless banner flating in the breezs, their long files mount upward, mount still, mount ever; and plous pilgrims, women and children, bend the knes in venerated sanctuaries. They carry with them miseries of the soul, in firmities of the body, but they descend delivered from their evils, with joy in their hearts, and canticles of praise upon

their lips.

Beautiful is it to behold the human race when, as one man, with hands and eyes upraised to heaven, they send forth the cry repeated by every echo of the earth, "O my Mother!" The child who, leaving the cradle, is supported lovingly on the knees of its mother, joining its little hands, beholds the fair clouds il ating in the blue heavens, and cries out: "O my Mother!" The youth, far from the domestic roof, hidden under the wing of the sacerdotal seminary, to console himself for the absence of his mother, goes to con template the image of Mary, and says to her: "O my Mother!" The soldler ex piring in a foreign land thinks of his dispiring in a foreign fand thinks of his dis-tant country and his desolate mother seated by her solitary hearth, and weeps; but suddenly his tears are checked, his brow

suddenly his tears are checked, his brow becomes calm and pure, he sinks to the tomb in peace, he has felt on his burning breast the scapular, and, pressing it to his lips, his trembling voice ejaculates: "O my Mother!"

What do we behold in this perverse world whose infectious breath withers what it does not corrupt? Shining lilles of purity, planted in hearts which they embalm with their perfume. Christians of every age, sill clothet in the white robe of innocence, and walking with un robe of innocence, and walking with un-faltering steps amidst a thousand pitfalls,

passing through corruption without tarnishing the white of their garments—these are the children of Mary.

Thus the love of Mary circulates in the veins of humanity—this most beautiful of all devotions—this sweet devotion which Protestantism, by the brutal and licentious hand of Luther, tried in vain to cut off from human worship. Fervent invoca- dollars.

tions, beloved pilgrimages, sublime de-votedness resound in an immense concert echolog from North to South, from East to West to accomplish the strange prophecy which came from the lips of a simple maiden ages ago—" All generations shall call me blessed."

A SIGN OF THE TIMES.

Affairs in the Established Church of Attairs in the Established Church of England seem sadly out of joint. The Sulvation Army is a theme from which A chdeacon Farrar points a moral in the current number of Harper's Magazine. In this somewhat extraordinary article he gives certain facts which are deeply interesting to the world at large, and must seem of establing moment to the

interesting to the world at large, and must seem of startling moment to the religious body of which he is a conspicuous dignitary.

His words form a despairing confession. He says, in effect, that the Established Church has proved itself inadequate to cope with the horrors and sin and irreligion of England; and, in God's name, he bids the Salvation Army solve the problem if it can. He tells, in eloquent language, of the need of something beside the respectability of his own thing beside the respectability of his own faith; he speaks of the myriad of neg-lected victims of sin, of the full hospi-tals, the overflowing police courts, the crowded asylums, the "sons and daughters of misery and the multitude ready to perish"; and owns that the result of this has driven many to consider relig-ion but a sad and inefficient mistake, on but a sad and inclicient mistake.
On one recent Sunday three millions of
the inhabitants of London were absent
from public worship; and less than three
per cent, of the working classes, the
bone and sinew of the land, make any
claim to any religion whatever. In six claim to any religion whatever. rural deaneries of London there are but ten clergymen to 83,700 human souls. In the language of a report made into the condition of the poorer parishes, "the church is more like a bulk unable to church is more like a bulk unable to move than a ship with her sails set; being, as she is, ill equipped with material resources, and manned by an insufficient and depressed crew, put on board to do a task which is impossible."

One who went to live in the slums, in order to see (as himself the read to the

order to see for himself the needs to the miserable, writes: "What is the use of telling people to come to church, when they know of no rational reason why they should; when, if they go, they find themselves among people using forms of themselves among people using forms of words which have never been explained to them; ceremonies performed which to them are entirely without meaning; sermons preached which as often as not sermons preached which as often as not have no meaning; or, when they have a meaning, intelligible only to those who have studied religion all their lives?

To the Archdescon the Salvation Army is as welcome as the sight of a sail to a shipwrecked mariner. Touly the

Army is as welcome as the sight of a sail to a shipwrecked mariner. Truly the Church of which Henry VIII. was founder has fallen upon perilous times; but there is a truer remedy than an invasion, however sincere, of "General" Both's tambourine beating battalions. It is only the Catholic Church, founded by One who was a brother to the poor, that can scatter the awful darkness of what was once Merry England — Ave

CARDINAL GIBBONS AND THE WORKINGMEN.

HIS LETTER TO COUNT ALBERT DE MUN ON THE LABOR QUESTION.

A correspondent of the Pittsburgh Catholic sends to that paper from Parts a copy of the letter from Cardinal Gibbons, lately received by Count Albert Da Mun, in regard to the booklet entitled "Saveral Words of Explanation," which appeared towards the end of January:

Baltimore, Feb. 21.

My DEAR COUNT—I have received and

My DEAR COUNT-I have received and read with interest your excellent brochure entitled, "Quelques Mots d'Explication," and designed to justify the noble line of conduct that you have followed in the cause of suffering humanity. It is sorrow-ful to think that a man who has devoted his time and talent to the best interests of society may be obliged to defend his actions, which speak elequently enough

for themselves.

But you can console yourself by the reflection that, if he who writes and speaks reflection that, if he who writes and speaks reflection that your marits. in favor of the cause of the poor merits well, he who suffers for them merits better

The efforts that you have made to mitigate the evils of the working classes are worthy of all praise. To restrict the labor of women and children, and to regulate wisel; the hours of men's labor, is to accomplish a beneficial mis ion.

It is difficult, doubtless, to determine by

one law the number of hours which shou'd constitute a day's work for a man ; but it is not difficult for the authorities to fix a maximum time, beyond which he may not be required to labor. A'l equitable legislators recognize that labor should be restricted in such fashion as to leave a reasonable time for the repose of the bidy and healthy recreation.

Above all, the rest of Sunday should

be observed; for nothing is more cal-culated to lower man, to sour his life, and to wrench out of his heart all the holy influences of Christianity, than the profanation of the Lord's Day by manual

lator.
Aided by generous souls, both among the clergy and the laity, directed and cheered on by the Holy Father, you are contributing nobly toward placing the seal of Christianity upon social life. It society receives the baptism of Christian society receives the baptish of the lity, it will grow and develop, but if Christian principles are repulsed, it is condemned, like the Roman Empire, to ruin

demned, itself the state of and dissolution.

Accept, my dear Count, the assurance of the profound esteem of yours very devotedly in Jesus Christ,

JAMES CARDINAL GIBBONS.

The St. Louis Catholics are about to erect a cathedral which will cost a million