

observance arises from the usage of the Church, and not from any clear scriptural precept.

It should also be observed that it is an error to confound the "Lord's day" with the "Sabbath," as many of our separated friends do, and as our correspondent does. The Sabbath was the seventh day, observed by the Jews, but all early Christian writers carefully distinguished between the two days and the manner in which it was customary to observe them.

#### A PUPIL OF MRS. SHEPHERD.

Some of our contemporaries have devoted considerable space to criticisms of what is termed a sermon delivered by a person named Coburn, who calls himself a Methodist clergyman, before a meeting of True Blues, in Woodgreen Methodist Tabernacle, Toronto. His utterances in regard to Catholic Sisterhoods were such as deserve nothing in the shape of argument. The use of contempt or a rawhide would be more suitable in dealing with such an individual. Catholics may, after all, well afford to leave him in the hands of his own sect. To them belongs the odium of harboring such an unlovely personage: and if they do not take action with a view to his civilization, the odium will be all the more deserved.

"Kit," the brilliant Irish Protestant lady who edits the woman's department of the Toronto Mail, thus pays her respects to the "rev. gentleman" in question:

"The most grievous thing about the Rev. Mr. Coburn's preaching was not the rubbish he spoke, but the fact that the decent, respectable Lady True Blues listened to it—and applauded. I think Toronto—taken all round—is the most provincial city of its size in the world. All the 'escaped' nuns, and degraded monks, and boy preachers, and other freaks can get an audience here. I am surprised that Lady True Blues, or True Oranges, or, in deed, ladies of any color, had patience to sit and listen to the poor, ignorant rant. Persecution should not be preached from any pulpit, nor outrage, nor falsehood. We are narrow-minded, and pigmy, and intolerant enough, God knows! without having streams of malicious filth poured out at us from any pulpit in any house supposed to be dedicated to the 'worship' of God. God gets very little respect from us. We are so wise: we know so much more than He does: we could 'run' heaven and earth so much better. Where is the use of the press advocating broader principles, wider knowledge, greater charity, when the pulpit rocks and throbs at times with all that is narrow and mean and puny? And Christ preached love and charity and all gentleness! It makes one smile, this latterday 'Christianity'."

The Toronto Globe of the 17th also refers to the matter, in the following terms:

"While the attack made upon Catholics in the sermon preached to the True Blues here was much to be regretted, there is cause for unmingled rejoicing in the expression of public opinion which the incident has evoked. There has been a good deal of editorial comment, and several letters have been written to the press, and not a word has been spoken save in condemnation of attacks on Catholics and of slanders against those self-sacrificing men and women who devote their lives to religion and to those works of charity which are the noblest fruits of religion. The Rev. A. Brown, who is attached by the Toronto Methodist Conference to the Woodgreen church, has taken pains to repudiate on behalf of Methodism the wild utterances which were made from the pulpit. There have been times, such as that when the P. P. A. was formidable, when these absurd and mischievous stories about convents and monasteries were greedily swallowed, and we suppose the appetite is not yet quite extinct, but it is gratifying to see that public opinion is at present so adverse to these most unjust and un-Christian slanders. We are not disposed to magnify the occurrences in the Woodgreen church, and are willing to make all due allowance for the fact that the preacher and his hearers were mostly young men—and there are people who seem unable to go through life without a sort of sowing of wild oats in bigotry. It is none the less necessary that bigotry should be unsparingly condemned every time it shows itself. Eternal vigilance is the price of toleration, justice and good will in all matters which concern religion. History shows that it is never safe to regard intolerance as dead; never wise to neglect the teaching which can prevent it from doing mischief."

And the Toronto World has this to say:

"The young man Coburn, known as the 'Boy Preacher,' who delivered a sermon at the Woodgreen Methodist church yesterday, exceeded all bounds of decency. A report of his sermon will be found elsewhere. We print it so that managers of churches may know what to expect when they are asked to allow this young gentleman to occupy their pulpits."

The parents of the "Rev." Mr. Coburn should either keep him at home or send him to a reformatory.

He appears to be a second edition of "Peck's Bad Boy," lacking the good qualities of that celebrated character.

#### EDITORIAL NOTES.

WE ARE pleased to be able to state that fourteen miraculous cures, attested by eye-witnesses, took place at the shrine of Ste. Anne de Beaupre in connection with the recent pilgrimage conducted by Rev. M. J. Stanton, the popular parish priest of Smith's Falls. Father Stanton has reason to be gratified at the great success of his undertaking and doubly so because of the blessings which were vouchsafed his people.

SOME of our contemporaries are in the habit of asserting that the Pope's influence over Italian Catholics is very slight and is waning, and to prove this they refer to the fact that the Catholic party is unrepresented in the Chamber of Deputies. It is not from weakness of the Catholic party that it has no representation in Parliament, but because by mandate of the Pope the Catholics abstain from voting. In Bergamo at the last elections only 7 per cent. of the enrolled voters went to the polls, and in numerous districts not a single vote was cast because of the Pope's mandate. The recent municipal elections, however, to which the mandate does not apply, have shown Catholic successes all along the line—in Rome, Turin, Bologna, Genoa, Osimo and elsewhere; and in those places where there was a working in union between the Catholics and Moderate Liberals, the allied parties gained the victory everywhere. The Socialist party and the Radicals were completely routed in these elections. The contemporaries to whom we refer may think the policy of abstention not a wise one, but this is not the question when the extent of the Pope's influence is the matter under consideration. However, the Holy Father has good reason for adhering to the policy of his mandate. It is the only course he could at present pursue and keep his claim to temporal power unimpaired, unless he intended to contend by force of arms for restoration of that authority. This he does not desire to do.

The conciliatory policy of Pope Leo XIII. toward the Oriental Church has already borne fruit in several directions in Europe, Asia and Africa. In Africa many of the Copts, with their pastors and some Bishops, are already taking steps to become reunited with the Church, and in Europe the concordat recently made with the Prince of Montenegro has resulted in most cordial relations between the Pope and Prince Nicholas. The Pope has granted to Montenegrin Catholics the privilege of using the old Slavonic liturgy, and the Archbishop of the See of Montenegro has already put the concession into practical operation, himself saying the first Mass in the conceded rite. In Asiatic Turkey the reunion movement has brought many schismatic congregations back to the faith, and to submission to the Pope's authority. Thus in Armenia alone, two hundred thousand persons have become Catholics since 1850, and throughout the Empire there is a decided turning toward the Church. The Abbe Tolstoi, a Russian priest who some time ago became a Catholic, intends to devote himself to the work of promoting Oriental union, after he shall have completed the studies required of a Catholic priest, and for this purpose he will be attached to the Oriental College which the Pope is about to establish this year at Constantinople for the purpose of promoting the reunion of the East and West.

This intelligence has reached us from Toronto that Rev. Father McSpirit, parish priest of the Gore of Toronto, has gone to his reward. He had been ill for some time, and was recently compelled to give up his charge. His age was about sixty years. Father McSpirit was one of the best known priests in Ontario, and was greatly beloved for his sterling qualities and saintly life.

A new secret society is being established, with headquarters in Hamilton, Ohio, which is to be called "The American League." The first branch, or lodge, consists of fifty members, who are for the most part dissatisfied members of the A. P. A. and the Junior Order of United American Mechanics, which resemble each other in their objects and methods. The new order will have still a similar purpose with those from which the members secede, or, rather, will unite the purposes of both. The multiplication of such orders cannot work any special injury to Catholics, but will rather do good, as the members of new orders like the League are persons who leave the older ones through dissatisfaction, and new recruits are scarce, or they are men who remain members of one or more of these orders. The only result of the multiplication of orders and distinctive titles will be divided counsels and mutual exposure of the disgraceful methods of operation. When rogues fall out honest men get their due. The heads in each State will be called Grand Commanders, and the supreme Commander for the present will be a citizen of Hamilton, Ohio.

This is the age of Congresses. There is much talk and brotherly feeling *en evidence*, which is certainly a significant and consoling omen of better things to come. They also increase the words at our disposal, as bear witness the reports of the Pan-American Congress.

PORTUGAL is throwing off her apathy and indifference with regard to religion. The old faith is becoming energetic. The power of Freemasonry is but a shadow of its former self. The rank and file of the people are beginning to understand that the source of healthy material life springs from religion, from fidelity to God. This it was that made Portugal, but two centuries ago, a queen amongst the nations, and the neglect of which dimmed her glory and cast her out, a reproach and an outcast.

CARDINAL MANNING used to say that Englishmen were robbed of their faith: "It was not the people who broke up the unity of the faith but a sovereign, court-hungry men, who desired the land and gold of the Church of God, false teachers, high minded men inflated with false science and puffed up with a notion that they were destined to be the teachers of mankind."

A VERY fine sample of Ppism appeared before the police magistrate of this city a few days ago. His name is Levi Lattimer. His wife, who is a Catholic, caused his arrest for ill-treatment. The Free Press thus refers to the matter:

"Mrs. Lattimer told a pitiful tale of abuse on the part of the man who had promised to love and cherish her. They were married nineteen years ago, she being his second wife. All went well for a while, but Mrs. Lattimer is a Roman Catholic and her husband is a Protestant. She desired to attend church service, as she had been wont to. But Lattimer objected, and the trouble grew. He would not even go to a church of any kind himself."

We should not be surprised if Mr. Levi Lattimer were a product of the Rev. Dr. Wild, or Mrs. Margaret Shepherd. He appears, too, to be strongly tainted with Esotericism. Quite likely his drinking-bout began on the 12th July. And the poor man is all the while, doubtless, under the impression that he is a bulwark of Protestantism! Surely it is time some of our ministerial friends should take thought and contemplate the fact that their anti-Catholic deliverances have the effect of creating, not Christians, but demons. Where the fell work has not been accomplished by them it has been effected by anti-Catholic reading. For this, though, the ministers are somewhat to blame, too, for their Sunday school libraries contain many books in which the Catholic faith, Catholic Bishops and priests are misrepresented.

OUR excellent contemporary, the Antigonish Casket, thus pays its respects to Hon. Clarke Wallace:

"Liberty of conscience and the free exercise of religion lies at the very root and foundation of Orange principles."—Hon. N. Clarke Wallace.

"Does they? Well, they is not the only thing about Orangism that lies. Either the above sentence or the history of the past two hundred years lies most egregiously."

"I do not believe that the people of Manitoba would tolerate the infliction on any class in that Province of a real, tangible, manifest grievance in the matter of the schools."—Hon. N. Clarke Wallace.

"Now in the name of all the gods at once when is this 'buncombe' going to stop? What have the members of the Manitoba Government, who know only too well that they have the majority of the 'people of Manitoba' at their back, been declaring all along but that they will never, never, never cease to inflict upon the minority the 'real, tangible, manifest grievance' which the very highest authority in the empire declares they have inflicted? You don't believe it, Mr. Wallace, eh? Well, your distinguished friend, Mr. Joseph Martin, M. P., who knows something about these matters, *quorum pars magna fuit*, is not quite so skeptical on this point. Have you forgotten his recent letter to the Ottawa Citizen, in which he characterizes the Owa School Act as 'most unjust to

Roman Catholics' and a piece of 'rank tyranny'?"

#### THE PAPACY FROM A PROTESTANT POINT OF VIEW.

The Fortnightly Review for July has a noteworthy article on "The Papacy: Its Position and Aims." The writer endeavors to account for "the unmistakable renewal of strength and vitality of the Papacy" in our day. In attempting to explain the fact, which he recognizes as not less remarkable than unexpected, he makes the mistake of looking upon the Catholic Church as a purely human institution. Like Macaulay, he failed to see that the causes he assigns for the recuperative power of the Church themselves need to be accounted for. The life and permanency of the Church amid changes, the rise and fall of empires, and the decay of human institutions cannot be explained by adventitious circumstances.

After the loss of the temporal power a quarter of a century ago, the non-Catholic world believed the influence of the Papacy was at an end. The cry from the pulpits was: "Babylon has fallen." The Pope became a prisoner within the walls of the Vatican, to some an object of pity and commiseration, to others an object of contempt and derision. But now, says the writer in the Review, "after a lapse of a few years, we behold the Church of Rome making strides toward the recovery of all that had been lost, at a rate which, if continued, must, within a measurable space of time, tend considerably to change the existing state of affairs not only in Europe but in the United States of America and the great South American Republics."

For this "not less remarkable than unexpected" change the writer attempts to account by attributing it to two causes—the policy of the Church and the genius of Leo XIII. To meet and control the Radical, Socialistic and Anarchistic spirit of the times, the writer tells us, is the aim and destiny of the Church, according to the view of churchmen. According to him, these churchmen "hold they are in a better position to do this than the statesman, who is always, more or less, the puppet of faction, or the member of Parliament who is paid, or wants to be paid, for his services, and is therefore no longer a free agent. Holding this view, their Church has the incalculable advantage of being true to itself, and is not continually subject to the humiliation of having to say one thing one day and another the next. Popes, Cardinals and Bishops (in the Church of Rome *bien entendu*) are not nowadays counters in the game of political poker, and jobbery enters very little into their preferment. In their office they are independent of the many-headed, and the consequence is that, down to the lowest clergy, there is a freedom of action permitted which is not possible among other sects, or with those dissenters who, viewing with envy the good things belonging to other communities, are of necessity chained to the wheels of that party in politics who have cast aside such puerilities as the rights of property."

This is a short outline of the policy to which the Review writer attributes the Church's remarkable and unexpected renewal of strength and vitality. But how does he account for the policy itself? In a purely human point of view what wisdom is there in a policy that opposes the spirit of the times and the tide of events? How can the Church gain influence in a society whose trend it opposes? It is something to recognize the fact that it does this; it is quite another to account for the fact without seeking the cause above the human.

The writer is an admirer of Leo XIII. Comparing him to Gladstone, he says: "The two most striking instances of personal influence in our day are Leo XIII. and Mr. Gladstone. Of the latter the statement will be generally accepted by any who have come within the witchery of that statesman's charm of manner and power of persuasion, whilst of Leo XIII. the same can be unhesitatingly said, though it is more difficult to measure the effect in his case, seeing that the Pope is still actively at work, whilst Mr. Gladstone has made his mark for good or ill; and also from the fact that, whereas the Pope's influence stretches over nearly the whole civilized world, Mr. Gladstone's has been practically confined to the advancement or ruin of his own country. To those to whom the privilege of conversing with Leo XIII. has been extended, to those who look below the surface of things and realize that everything the Pope says, does, thinks, or writes, is the outcome of deep and earnest thought, exercised by one of the most powerful minds of our day, a dim adumbration of this influence and its consequences reveals itself. The frequenter of the Vatican instinctively learns that no one within those walls differs from that wonderful old man; that the mind lingering in that frail tenement of flesh and blood is keen, alert and self-reliant."

This Pope is a great power—a far greater potentate than the king who sits in his palace on the other side of the Tiber. \* \* \* To the Catholic, the delicate life hanging by a thread in the attenuated frame, is nothing but a miracle, as it is indeed to others who only take a material view of the fact; whilst that the mind of this aged man is still capable of bearing the strain of incessant labor fills many with amazement. This is no fancy portrait of Leo XIII. That his life is being miraculously prolonged is now being generally accepted by the faithful, and even by medical men it is looked on as phenomenal that so light a spark should not have been extinguished at least twelve or fifteen years ago. Reason as we may, blink facts as much as we like, the Pope, in the silence of his austere furnished room, with his simple fare of pasta and cold water, is a power in shaping the destinies of the world greater than the Czar, greater than Emperor William, greater than all the Foreign Secretaries who fret and fume on the political stage in the length and breadth of Europe."

Leo will die, but the Pope will live under another name, while the Church moves on in the accomplishment of her mission and her Founder, Jesus Christ, will abide with her till the end of time. —N. Y. Freeman's Journal.

#### STRATFORD.

A Stranger in the City Visits St. Joseph's Church during the Forty Hours.

It was my good fortune to be in Stratford last week, when the beautiful devotion of the Forty Hours was held in St. Joseph's church. The first instruction of the devotion of the Forty Hours was due, as far as can be ascertained, to Father Joseph, a Capuchin of Milan, who died 1556. He arranged the Forty Hours of exposition in honor of the time that our Lord spent in the tomb. In 1560 Pius IV. approved the custom of an association called the Confraternity of Prayer or of Death. They exposed the Host for the forty hours every month. In 1592 Clement VIII. provided for the public and perpetual adoration of the Blessed Sacrament exposed on the altars of the different churches at Rome. The Forty Hours in one church succeed to those in another, so that the Blessed Sacrament was always exposed in some church the whole year round. Earlier than this, in 1556, the Jesuits in Macerata exposed the Blessed Sacrament for forty hours, in order to meet the dangers or disorders prevalent at the time, and St. Charles adopted this devotion for Carnival with great zeal.

At present the Forty Hours' prayer is observed successively by all the parishes in the diocese of London. The devotion in this form was ordered last year by our zealous Bishop, Right Rev. Dr. O'Connor; hence it was the second time the Forty Hours was an annual season of prayer was observed in Stratford. Dr. Kilroy and Father Downey were assisted by Fathers Kelly of Irishtown, and Gnam of Hession.

Father Downey was celebrant of the High Mass last Sunday; and after the usual solemn procession in honor of the Blessed Sacrament the monstrance containing the Sacred Host was placed upon the throne of Exposition above the tabernacle, surrounded by a wealth of beautiful flowers, and

"The sweet ethereal odor of many a waxen light."

Dr. Kilroy preached the sermon of the Mass. The learned doctor explained the devotion, its origin, and history and the great graces granted to the faithful who paid a visit to the church, and spent at least one hour of this holy season in mystic union with Jesus in the Blessed Sacrament of Exposition.

On Sunday evening the church was filled by a pious throng of worshippers. Father Gnam sang Vespers, and gave Benediction. Father Kelly preached. He took for his text, "I am the Bread of Life." Father Kelly spoke of man, his creation, his fall and his redemption by the Son of the Most High, who, before He offered the sublime sacrifice on Calvary, gave to us His Body and His Blood in the Adorable Sacrament of the altar.

"It is the personal, visible presence of Jesus on our altar that gives the Catholic strength to resist and overcome the temptations and trials of his daily life. It is the worthy reception of this sacrament that gives him new life to combat with the world, and the evil one. To priest, as well as layman, it is the Divine aid of the Holy Eucharist that keeps him in the path of rectitude and the fear of God."

On Monday the Mass of the day was said at 9 o'clock. Father Gnam was celebrant. Dr. Kilroy preached an impressive sermon. In the evening Father Kelly officiated in the sanctuary, and gave Benediction. Father Gnam preached. Father Gnam is an earnest speaker. His words carried conviction of the solemn duty of the hour, to the hearts of his audience. His merit as a forcible speaker was evident by the close attention of his listeners to every word of the discourse.

Thursday morning Dr. Kilroy sang the solemn High Mass. In the evening Father Gnam gave Benediction, and Father Kelly preached on the worthy reception of the Holy Eucharist—on the peace it brought to the world worn sinner, who left his burden at the tribunal of penance, to the sick man about to cross the great river, to rise or fall alone before his God, to the Christian who came to Him, who gave His Body and His Blood for the remission of sin until the consummation of time.

Wednesday morning the usual Masses were said at 5:30 a. m., 6 a.

m. and 6:30 a. m. The High Mass was said at 9 o'clock, Father Gnam being celebrant. Dr. Kilroy spoke a few words to the congregation. Again the Blessed Sacrament was borne in solemn procession through the church, and after Benediction was returned to the altar of repose within the tabernacle.

The Sodality of the Blessed Virgin Mary was represented in an especial manner as Guard of Honor during the Forty Hours.

The choir, under the direction of the organist, Miss Carlin, must be complimented for attendance and efficiency at the daily Mass, and the evening Benediction. The exquisite taste shown in the altar and the sanctuary decorations was due to the Ladies of Loretto and their assistants, supplemented by the generosity of the ladies of the parish, who gave flowers and potted plants for the church during the devotion. The sincere piety of the congregation brought a large number of worshippers in constant attendance before the altar of Exposition. About one thousand persons received holy Communion, which reflected the zeal and labor at the altar, in the pulpit and in the confessional of Dr. Kilroy, Father Kelly, Father Gnam and Father Downey during the limited time of the Forty Hours' devotion at Stratford. M. C. K.

#### ROME AND THE LIQUOR TRAFFIC.

New York Sun. The surprise with which some Protestants in this city have received the recent declarations of an influential body of Roman Catholics against the liquor traffic and in favor of the Sunday closing of liquor saloons, is anything but creditable to their intelligence. It would seem that because there are liquor dealers and liquor drinkers who are nominally Catholics, and because politicians of both parties who support the liquor interest profess the same faith, the inference has rashly been drawn that the entire Roman Catholic Church is in sympathy with them. Rum and Romanism are assumed to be close friends and allies.

Those who make this mistake ought to remember that Roman Catholics are Christians no less than Protestants. The Protestant faith, in essential moral points, differs in no respect from the Roman, and both claim to be founded upon the teachings of Christ and the Apostles. Now, primitive Christianity was nothing if not a religion of austerity and of the subjugation of the fleshly appetites. Christ Himself was abstemious to asceticism. He discouraged by example and by precept all forms of gluttony and riotous living, and inculcated a renunciation of the pleasures of this world as the price of happiness in the world to come. The early Church followed in the same path. Celibacy was set above matrimony, poverty above wealth, and abstinence above indulgence. By its fundamental principles, therefore, the Roman Church is pledged to discourage the abuse of alcoholic drinks as perilous to the welfare of the soul.

The strict observance of the Lord's Day as the successor to the Jewish Sabbath is also a Roman Catholic peculiarity which Protestants have retained. Indeed, when Rome, after the fourteenth century, began to relax the severity of the regulations she had previously enforced, forbidding not only servile work but amusement on Sunday, the Puritans of King James's time adopted them without modification. No doubt, it would horrify our strait-laced Sabbatarians to be told that their pet ideas are but cast off "rags of Popery," but so they are. There is not a blue law of the bluest dye that cannot be paralleled by the Sunday laws of the Roman Catholic rulers of England and of France from the sixth to the fifteenth century. Any one who doubts this may have his doubts removed by consulting Hessey's "Sunday" and Neal's "Feasts and Fasts."

When, therefore, such sturdy Protestants as Theodore Roosevelt and William L. Strong appeared before the Catholic Total Abstinence Union to speak for the enforcement of the existing laws restraining the sale of intoxicating drinks, and were received with applause, neither they nor their audience were guilty of inconsistency. Both stood upon common hereditary ground, and they advocated principles common to both. Whether the non-religious world approves their position is another thing, and it remains to be seen whether the advocates of greater freedom for the liquor traffic are more or less in number than those who are opposed to them.

#### A Highly Successful Separate School.

It is always agreeable to record the advancement of our Catholic schools. The success of the Arthur Separate School is indeed highly gratifying. Last year a pupil of this school headed the list at the High School entrance examination held for this district. Nine out of ten of the candidates who applied having passed this year, the record is still better. Eleven pupils presented themselves, and all passed: one of them, Catharine Drake, heading the list, with a total of 576 marks. Here is the rank of the Separate school pupils in the various subjects: Kate Cassin and E. Coughlin first in reading; Albert Neff second in drawing; Catharine Drake second in spelling; first in grammar and first in arithmetic; Albert Neff first in geography; Kate Cassin first in history; Ambrose Carroll, second in history; and Patrick Thompson first in composition. Father Doherty the Sisters of St. Joseph and the Catholic people of Arthur are to be congratulated on this splendid educational achievement.