

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XIV.

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A Legend of the Blessed Virgin.

The day of Joseph's marriage unto Mary, in thoughtful mood he said unto his wife, "Behold, I go into a far-off country. To labor for thee, and to make thy life And home all sweet and peaceful." And the Virgin Unquestioning beheld her spouse depart: Then lived she many days of mourning gladness, Not knowing that God's hand was round her heart.

And dreaming thus one day within her chamber, She wept with speechless bliss, when lo! the face Of white-winged Angel Gabriel rose before her, And bowing spoke, "Hail! Mary, full of grace, The Lord is with thee, and among the nations Forever blessed is thy chosen name. The angel vanished, and the Lord's high Presence With untold glory to the Virgin came.

A season passed of joy unknown to mortals, When Joseph came with what his toil had won, And broke the brooding ecstasy of Mary, Whose soul was ever with her promised Son. But nature's jealous fears encircled Joseph, And round his heart in darkening doubts held sway. He looked upon his spouse cold-eyed, and pondered How he could put her from his sight away.

And once, when moodily thus within his garden, The gentle girl besought for some ripe fruit, That hung beyond her reach, the old man answered, With face averted, harshly to her suit: "I will not serve thee, woman; Thou hast wronged me. I heed no more thy words and actions mild; If fruit thou wantest, thou canst henceforth ask it From him, the father of thy unborn child!"

But ere the words had root within her hearing, The Virgin's face was glorified anew; And Joseph, turning, sank within her presence, And knew indeed his wondrous dreams were true.

For there before the sandal feet of Mary The kindly tree had bowed its top, and she Had pulled and eaten from its prostrate branches, As if unconscious of the mystery.

—John Boyle O'Reilly.

THE HOLY ROSARY.

Encyclical Letter of His Holiness Pope Leo XIII.

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN COMMUNION WITH THE APOSTOLIC SEE.

Venerable Brethren, Greeting and the Apostolic Benediction.

Whenever the occasion has arisen for stimulating amongst the Christian people and increasing love and devotion toward the great Mother of God, We have availed ourselves of it with extraordinary pleasure and joy, feeling that We are dealing with a subject which is not only most excellent in itself, and in many ways most productive of good, but which also harmonizes most happily with the deepest feelings of our heart. For this sacred devotion to Mary, which We drank in almost with our mother's milk, increased with increasing years and became more lively and more firmly planted in our soul; since it appeared more evident to our mind how worthy of love and honor she was whom God first loved and prized and so prized that, raised higher than others as she was and adorned with the most glorious endowments, He chose her from all the world to be His mother. The various and manifest proofs of her goodness and kindness to us, which We recall with the most profound gratitude, and not without tears, have greatly fostered our devotion and ardently inflame it. For on the many and different dangerous occasions which have arisen, we have always had recourse to her, have always looked up to her with eager and wistful eyes; and having laid before her (*in sinu ejus*) all our hopes and fears, our joys and troubles, have assiduously besought her to favor us as a tender mother at all times and have begged the boon of being to her a most devoted Son. When, accordingly, by the secret counsel of God's Providence it happened that We were placed in this chair of Blessed Peter, that is to say, chosen as the representative of Christ to govern His Church, then disquieted by the mighty burden of His office, and distrusting our own strength, We endeavored to pray for Divine aid with increased fervor, relying on the maternal care of the Blessed Virgin. And We are pleased to confess that, as results have proved, not only throughout all our life, but especially in discharging the Apostolic office, our hope has never been without the gratification of fruit and comfort. Therefore, the same hope impels us now more powerfully to beg, under her auspices and through her intercession, for more and greater favors which may serve to further the salvation of the Christian people and the glory of the Church. It is, then, right and opportune, venerable brethren, that We should address to all the children of the Church certain exhortations which will be renewed through your words, so that they may strive to observe the coming October dedicated by the Rosary to Our Lady and august Queen, with the more lively piety which our growing necessities demand.

The many and various methods of depravity which the wickedness of the age treacherously endeavors to weaken and destroy in human souls the Christian faith, and the observance of the Divine Law, which nourishes that faith and renders it fruitful, is already too well known; and now the field of the Lord is almost everywhere, a wilderness as if through the breath of a horrid pestilence, through ignorance of the faith, errors and vices. The thought of this is made more bitter by the fact that those who can and ought to do so, place no limits and im-

pose no penalties on such arrogant wickedness and evils; nay, rather the spirit by which this state of things is created, very often appears to be promoted by their indolence or patronage. Hence it is when such is the case, that we have to deplore the establishment of schools for the training of the mind and the study of the arts, in which the name of God is not mentioned or is vituperated; we have to deplore the license—daily growing bolder—of laying everything whatsoever before the populace, by means of publication, of raising every sort of cry offensive to God and the Church; nor is it less to be deplored that amongst many Catholics there is a remission of duty and apathy, which if not equivalent to an open abandonment of the faith, tend to terminate in it since the practices of life are no-wise consonant with the faith. To him who considers this confusion and destruction of the highest interests it will not certainly be a source of wonder that nations are groaning beneath the weight of Divine punishment and are kept in a state of alarm, through the fear of greater calamities.

Now to appease the offended majesty of God and to bring about the cure which is needed by those who are so sadly suffering, nothing could be more effective than pious and persevering prayer, provided it be combined with Christian zeal and attention to duty; in both respects our desires can be realized in the fullest measure through devotion to the Rosary of the Blessed Virgin. From the date of its origin, which is sufficiently known, its powerful efficacy have more than once commemorated the remarkable results attributed to it. At the time when the sect of the Albigenses, which pretended to be in favor of the integrity of faith and morals, but which was in reality a most mischievous disturber and corruptor, brought ruin to many people, the Church fought against it and against wicked factions, not with worldly resources and arms, but principally by having recourse to the power of the Most Holy Rosary, which the Mother of God entrusted to St. Dominic for the purpose of defense; and so splendidly victorious over all, she provided for the safety of her children by a glorious issue, both on that occasion and on others which occurred afterward. Wherefore, in the condition of affairs of which we complain, which is lamentable for religion and most pernicious for the State, all should, with equal devotion, together implore the Mother of God, so that experiencing the same power of the Rosary, we may rejoice in the fulfillment of our desires. For when we have recourse in prayer to Mary, We appeal to the Mother of Mercy, so well disposed toward us that whatever be our need, especially if we are earnestly desirous of eternal salvation, she is ever ready even of her own accord to render us the necessary succor; and more, she gives liberally from the treasury of that grace which was so copiously bestowed upon her by God from the beginning, since she was worthy to be the Mother of God. By that abundance of grace which is made most renowned by the many who have voiced her praises, she far exceeds all orders of men, being above all others, nearest to Christ.

"For it is a great thing in any saint for salvation of many; but if he had as much grace as would suffice for the salvation of all men in the world, this would be the greatest; and this is in Christ and the Blessed Virgin." (St. Th. op. VIII. super salut. angelica.)

When, therefore, we address, her in words of the angelic salutation as full of grace and rightly weave that repeated praise into decades, we do that which is acceptable and desirable almost beyond expression, for so often do we, as it were, recall her exalted dignity and the redemption of the human race, accomplished by God through her; and here, also, is commemorated the Divine and perpetual tie by which she is united with the joys and sorrows of Christ, His approbations and His triumphs in ruling men and aiding them to eternal life. But if it graciously pleased Christ to bear in His own person such a likeness to us and to call and prove Himself the Son of Man, and therefore our brother, in order that His mercy be more evident, "it behooved Him in all things to be like unto His brother that He might become merciful (Heb. ii. 17), so from the fact of Mary being chosen as the Mother of this, our Brother, the singular thing was conferred upon her, above all mothers, of pouring forth her mercy on us. Moreover, if we are indebted to Christ for communicating to us in some measure the right which belongs to Him of calling and having God as our Father, in like manner we owe to Him the right, most lovingly communicated, of calling and having Mary as our Mother. And since nature has made the name of mother most sweet, and has, as it were, established it as the exemplar of tender and thoughtful love, tongue cannot fully tell, but the minds of pious Christians truly conceive how great is the flame of benevolent and active charity that burns in the breast of Mary—of her who is to us a mother, not humanly speaking, but

by Christ. She knows well and keeps in view all our affairs—the safeguards we need in life, the dangers which are impending publicly and privately; the difficulties by which we are beset, especially how hard is the struggle with most bitter enemies for the salvation of the soul; in these and other trials of life she can do far more for us; and she ardently desires to afford solace, strength and aid of every kind to her beloved children. Therefore, let us approach Mary, beseeching her by those maternal ties by which she is united to Jesus and also to us; let us most religiously invoke her present aid by that mode of prayer which she herself has pointed out and regards as specially acceptable; then we can justly rest under the protection of our most propitious mother with secure and joyful minds.

[The conclusion of the Encyclical will be given in our next issue.]

A MONTREALER VISITS LEO XIII.

A gentleman who has seen and conversed with the Pope has just arrived back in Montreal. He is Mr. Isidore Belleau, Q. C., who was on a business trip to England and the Continent, and thus describes the meeting: "I did not have an audience properly speaking with the Holy Father, as he only grants an audience during the summer vacation for some special reason. I had the good fortune, however, to see the Pope and speak to him, and I was highly pleased to be allowed to be placed in his way as he passed through the Vatican and to ask for his blessing. When he came near me he asked that I be shown into one of the adjoining apartments. When he had reached the place designated, he stepped down from his chair and sat on a sofa. Taking Madame Belleau and myself by the hand, he spoke to us for about ten minutes about Canadian affairs, our family, and our trip. He particularly enquired about His Eminence Cardinal Taschereau, saying that he hoped that he would be able to rest after his many years of toil now that he had a coadjutor. Then speaking of the appointment of Mgr. Begin, he said: 'Are you well pleased?' He seemed to take particular interest in the description I gave him of the reception we accorded to His Lordship after his consecration."

Speaking of the personal appearance of Leo XIII., Mr. Belleau said: "The lines of his face are generally well portrayed in the portraits we have of him in Canada, but the physiognomy is not that which they show. I expected to see an old man with a severe countenance and a deep eye. I was mistaken. He speaks with great effusion, and when he does speak, affability and kindness are pictured in his face. He lends himself with good grace to all the favors which are asked of him, and seems to enjoy the pleasure we feel at being in his presence. He is in every respect like a father speaking to his children. Physically his eye is superb, and reveals the great intelligence which has astonished the world. He is tall, but stooped, and walks with much ease for a man of his years. He is very pale, and there is something of the supernatural and divine in the expression of his face. It seems as if the light actually went through his face. This interview touched me beyond all expression."

To Pass Home Rule.

The London *Daily News* advocates the prompt passing of a Home Rule bill, when Parliament meets, by the application of the closure in similar fashion to that which the Tories used to pass the last Coercion Act. Our contemporary thus deals with the question: "We have come to a great crisis, and new times demand new methods. After one of the severest conflicts of this century we have a Home Rule Parliament; 'but it will bear no half measures or temporising spirit.' The old Parliamentary methods might answer with a majority of 130, but with a majority of 40 other plans are needed. Mr. Gladstone regards the decision in favor of Home Rule as one of those from which a great and serious people never go back. The bill must now be passed in spite of the Tory resistance, and in defiance of the House of Lords. But it must be done promptly. The Tories have shown us how to act. We must push the Home Rule Bill, as they did their iniquitous Coercion Act and their unconstitutional Parnell Commission Act, by prompt use of the closure. It is understood that the Reform Bill to be introduced in the next session of Parliament by Mr. George Howell, will be exceptionally advanced and comprehensive. It proposes to consolidate and materially amend the whole existing law relating to the franchise, registrations, election petitions, scrutinies, etc., proposing a payment of £100 per annum from the Consolidated Fund to members who attend to their duties, the payment of official election expenses out of the official rates, reducing the duration of Parliaments from seven to five years, reducing the period of qualification for getting on the register, placing the entire control

of the register under the charge in each county division or Parliamentary borough of one electoral officer, establishing systematic canvassing, appointing one day for all nominations and one for all pollings, the latter to be a bank and general holiday.

CATHOLIC PRESS.

Buffalo Union and Times.

The attitude of the followers of Mr. John Redmond has no longer any political or moral justification. In the first place they professed to be ready to abide by the electoral voice of Ireland, and maintained when that was heard, they were certain to be upheld. But when the verdict at the polls was given they were found to be in a hopeless and helpless minority. Then they affirmed that they had no confidence in the professions of the Liberal Government and that it was necessary for the Gladstonians to be watched. Now, however, Mr. Morley in the very first official act of his Chief Secretaryship, has given such abundant evidence of his party's sincerity that even his political opponents in the English Parliament are struck with generous admiration. Where then is the reason for the existence of Mr. Redmond's faction? If they continue their present tactics they will win not only the contempt, but the execration of the world. The great name of Parnell will no longer shield them with its mighty memories. His dream was Irish Independence, and he was ready to welcome it from whatever hands it was destined to come, whether from Gladstone or from Salisbury. The days of obstruction are over and unnecessary. The days of co-operation are at hand. It is a time for patriots, not for critics. It is the dawn of a new era of a big and generous fate for Ireland. Let all her sons join in her triumph and her jubilation, nor any become the soured and disgruntled camp-followers in the army of her beaten and humiliated enemies.

Michigan Catholic.

If Catholics are to be discriminated against on account of their religion, it is high time that some organized means should be taken to thwart the designs of their enemies. No fair-minded Protestant will deny to Catholics the enjoyment of the same rights and privileges which he himself enjoys. It is only the bigots and the Orangemen who are engaged in this disreputable work. A good plan would be to secure the names of every member of the P. S. of A., as well as the names of those who are known to be in sympathy with the movement, and give them the widest publicity. Let them be branded as bigots, as narrow-minded, unprincipled men who are unwilling that their Catholic fellow-citizens should enjoy the right and privileges guaranteed to every citizen, regardless of creed or sect, by the American Constitution.

Pittsburg Catholic.

You should bring into the practice of your religion the devotion and assiduity you do to your business pursuits. Nay, you should do more. For the spiritual is not to be compared to the temporal. In the one the gain is for this life, and if lost may be regained, or else it matters little; in the other the gain is eternal, and if forfeited, is forfeited forever. You may be half-hearted in many things but never in your duty to God. Give Him the service of a whole and undivided heart.

Parents visit your children at their school. Let them see you take an interest in their education. Don't fear of intruding on the teacher. The good teacher will be glad to welcome you and give you all the information you desire. A sure sign of a good school when you enter the room will be the bright and cheery faces of the youngsters. You will see them at their studies, not as at a task, but with faculties alert and eager receptive minds for knowledge. You will not be entering a room where everybody seems to be a drudge, both teachers and pupils. Pastors tell us they are anxious to have the parents visit the schools. It is a help, an aid, an encouragement, both to the teacher and pupil. See that you go.

THE BIBLE IN THE SCHOOLS.

Winnipeg, Sept. 27.—To-day Archbishop Tache publishes an important letter, giving in definite forms the views of the Church on the usage of Holy Scripture. His Grace says: "The Catholic Church desires that the faithful should be incited to reading the Holy Scriptures. Despite what is said to the contrary, the Church loses no opportunity of bringing the Word of God to the knowledge of its people. Its liturgy is nothing but an inspired selection of texts admirably harmonized for the instruction and edification of all. Its ascetic books have the same character. A more glance over the encyclicals of the Popes and the pastorals of the Bishops, etc., reveals the same desire. The Catholic Church requires that the different versions of the Bible should be approved and authorized by it to be considered as the Word of God and read as such. It forbids the using of Bibles which have not such recognition. The Church is guardian of the Holy Writings, and to accomplish its sacred trust it must protect the books which contain Divine inspiration against falsification, mutila-

tion, or alteration. What would have become of the sacred treasure had it not been for the tender and intelligent care of the Church through the dangers of conflagration, wars, barbarian incursions, etc., during the centuries previous to the discovery of printing? The Catholic Church, being the sole interpreter of the Bible, forbids its interpretation according to private judgment. The Holy Scriptures 'Are not the word of man, but the Word of God.' 'My thoughts are not your thoughts, nor your ways My ways, saith the Lord.' There are some things hard to be understood when the unlearned and unstable wrest, as they do, also the other Scriptures to their own destruction; understanding this first, that no prophecy of Scripture is made by private interpretation. 'He that will not hear the Church let him be to thee as the heathen and the publican.' The Christian world is full of sects combating one another because they do not agree on the interpretation of the Bible, every man having in his own mind individual interpretation. These interpretations may be all false, but they cannot be all true. The Catholic Church favors the usage of the Bible in the vernacular language, but it required that such versions, even when approved, should be provided with explanatory notes of comments. The object of this rule of the Church is to help in finding out the true meaning of difficult passages, and to preclude the dangers of abuse and false interpretation; but that does not mean that the reading of the Bible requires comment in every case and forever. The Catholic Church cannot favor religious exercises as authorized in the Public schools of Manitoba. One reason is that the Advisory Board, in preparing such exercises, has repudiated the principle laid down by the Church and accepted that invoked by Protestants. Certain passages in the Old and New Testament are to be read 'without comment.' These two last words are not unintentionally set forth; they are used to prevent religious exercises from having their Catholic character and to prevent their Protestant reality. This double object is attained. On one hand, the Protestant children are offered an opportunity of praying according to their faith in schools supported by Catholic as well as by Protestant money; while, on the other hand, Catholic children are banished from the Public schools both by the general tone of the system and by the religious exercises contrary to their faith."

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AN IRISH MANIFESTO.

A meeting of the National Federation was held in Dublin on Sept. 28, at which Mr. Justin McCarthy presided. The Federation approved the issue of a manifesto addressed to Irishmen in America and Australia. This manifesto says: "We address you on a national cause at an auspicious time and from an auspicious position. Our demand for justice has been advanced by the power of the people to another stage that is decisive and all but final. The prospect now before us is full of cheer, and should inspire renewed and redoubled effort, for it shows the sure way to victory as the result of the general election at which the supreme question was Home Rule. The electors of Great Britain and Ireland after six years' experience with a Government hostile to Home Rule and devoted to coercion, have established an administration founded on the principle that satisfaction must be given to the just demands of Ireland without loss of time." After denouncing the tyrannical action of the Conservative Government, the manifesto proceeds to comment upon the Parliamentary prospects of Home Rule. The leaders of the Government, it says, are pledged to promote and to use all their strength to pass a Bill satisfactory to the Irish members of the House of Commons and to the Irish people. It adds: "We are convinced of the sincerity of the Liberal leaders, not only because of the course pursued by the Liberals since Mr. Gladstone adopted Home Rule, but also because their interests demand such a permanent settlement as Ireland can cordially accept. We do not forget the declarations of Mr. Balfour that no matter what the Bill may be, the House of Lords will reject it. We also bear in mind Mr. Gladstone's warning that if the House of Lords rejected a measure deliberately adopted by the country they would do so at the peril of the chamber. Far from hearing with disquiet of what the House of Lords would do, we feel perfect confidence that the Irish cause will win the day. Success is near. In the meantime we need the help of the people to maintain the movement with vigor. The strain is increasing, and will increase as the final stage of the struggle approaches. We need help urgently to save the evicted tenants until the Paris fund is available or the Government commission leads to Parliamentary intervention. When the elections occurred the needs of the evicted tenants had so exhausted our resources that the conflict with our opponents would have proved fatally unequal but for the help of Irishmen in America and Australia. The course of events justifies the confident expectation that when Ireland next addresses her sons beyond the

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ocean the voice of her Parliament will be heard celebrating her victory."

The "Plantation" of Ulster.

The plantation of Ulster took place in the reign of James I. The surveys being completed early in 1609, a Royal Commission was issued, which duly found that in consequence of "the rebellion" of O'Neill, O'Donnell and O'Roherty, the entire counties of Ulster were forfeited to the Crown. By direction from England, the Irish Privy Council (consisting of Englishmen) submitted a scheme for planting these counties "with colonies of civil men well affected in religion," the Protestant religion, of course, which scheme, with several modifications suggested by the English Privy Council, was finally promulgated by the royal legislator, King James, under the title of "Orders and Conditions for the Plantation." According to the division thus ordered, upwards of 43,000 acres were claimed and conceded to the Primate and the Protestant Bishops of Ulster. Trinity College (Protestant) got 30,000 acres. The various trading guilds of the city of London—such as the drapers, vintners, cord wainers, drysalers—obtained 209,100 acres, including the city of Derry which they rebuilt and fortified, adding "London" to its ancient name. Smyth, an English writer, author of "Ireland, Historical and Statistical," in his account of the plantation of Ulster, notes as follows the character of the undertaking: "James's scheme was first carried into effect in Ulster, where the lands held by Tyrone and Tyrconnell (O'Neill and O'Donnell) as sovereign chieftains amounted to 818,344 acres, and formed principal portions of the counties of Donegal, Derry, Armagh, Tyrone, Fermanagh and Cavan. . . . The Undertakers (English and Scotch), were to plant upon the lands within three years able men of English or Scotch birth. . . . The British settlers and servitors were expressly forbidden to alienate (to become Catholic or Irish, or to mix or intermarry with the Irish), or to sublet their lands to Irishmen."

Is It Worth Studying.

In the midst of this world, that is ever dying and ever nascent, and in the very centre of most rapid and ceaseless change, the Catholic Church remains a permanent and abiding fact. She has suffered assault from all foes, from all opposing powers; from kings and warriors, from statesmen and philosophers, from poets and scholars, from parliaments and peoples, from the ignorance and corruption of her own children, from the worldliness and low-mindedness of her ministers, from the violence of barbarism and the effeminate vices of civilization. She has been exalted and she has been humbled; she has ruled and she has borne the chain of servitude; she has dwelt in palaces and she has lived in the desert. The highest have bowed before her and the lowest have spurned her. Millions have sought to destroy her. Her fate has seemed to be bound up with that of a hundred causes which have perished, and she alone survives. And though she is ever the same, she is ever active, teaching, exhorting, proving, arguing, contending. To-day, at a thousand years ago, her missionaries are found in the midst of barbarous peoples and savage tribes; her hospitals and asylums for the sick and the homeless are in all the cities of the world; she vies with great states in building schools. She has her universities, and men who know the sciences, and men of the broadest culture are among the humblest of her children.—Bishop Spalding.

Is this a religion that is worth studying?

MARRIAGE.

HARPER HARPER.

On Tuesday morning at 8:30 o'clock at St. Peter's Cathedral, London, Ont., took place the marriage of Philip Francis Harper, Esq., of New York City, to Miss Lydia Loretto, youngest daughter of Wm. F. Harper, Esq., manager of the Merchants Bank at London. The bride was charmingly attired in grey silk, trimmed with pearls, and wore diamond earrings. She was attended by her niece, Miss Maud Cruickshank. The groomsmen were Mr. Edward G. Harper of New York City, brother of the groom, Rev. M. J. Tiernan, rector of the Cathedral and Chancellor of the diocese, celebrated the nuptial Mass. Mrs. Cruickshank presided at the organ with her usual skill. The cathedral was well filled with the relatives and many friends of the bridal party. The bride and bridegroom took the 12.19 train for New York. We wish them a full share of prosperity and happiness in their voyage through life.

Our religion teaches us to love our Protestant neighbors and to do them all the good in our power. We must hate their errors but love them. Our dislike, therefore, must be for their false doctrine only, but not for the persons who hold them. The distinction is clear. Cardinal Gibbons has received an invitation from the joint committee on ceremonies of the World's Columbian Commission Exposition, to offer up the closing prayer at the dedication exercises in Chicago, on Friday October 21.

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