

EDITORIAL NOTES.

We thank the editor of *The Maple Leaf*, a souvenir publication of the bazaar and the opening of the Alexander hall, Alexandria, Ont., for the kind words he has written concerning the CATHOLIC RECORD. He also made complimentary reference to the *Antigonish Casket*, with all of which we heartily agree.

The *Paris Figaro* relates that at a recent ceremony at which Cardinal Ricard presided, Pere Hyacinthe was present in the body of the church, and that he appeared to be affected with religious emotion. His eyes seemed to be riveted on the pulpit from time to time, as if he were mindful of the time when he occupied it. It is to be hoped that his presence in the church is an indication that he yearns to return to the true faith from which he so sadly strayed. The ceremony at which he was present was a procession peculiar to the Church of Notre Dame and known as the vow of Louis XIII.

A CABLEGRAM from Rome announces that the Holy Father Pope Leo XIII. has made his decision in regard to Anglican orders that they are absolutely invalid. Though news relating to ecclesiastical matters, sent by the press correspondents, is very often incorrect, it is not at all unlikely that the decision in the present case is accurately reported. Catholic theologians have all along anticipated that the decision of the Pope, when given, would be just what is reported. The telegram states that His Holiness in his Apostolic letter again invites the Anglicans to return to Catholic unity.

The report came from Cornwall last week that Dr. Bergin, M. P., was lying at the point of death, as a result of a fall, succeeded by a stroke of paralysis. From the Toronto papers of Monday last we learned that a slight improvement had taken place, and that the doctors entertained hopes of his recovery. That this may be the case we sincerely trust. Dr. Bergin's personal characteristics are most lovable, and he is held in the highest esteem by members of both political parties. We hope he will be spared many years to serve his country. He reflects honor upon it, and upon the Catholic faith, of which he has ever been an ardent adherent.

REFERRING to the arrest of Tynan, the alleged dynamiter, the Boston *Pilot* says:

"P. J. Tynan is well known among Irish revolutionists. But it will not be so easy for his captors to prove that he is the mysterious 'Number One' of the Phoenix Park tragedy. His arrest on French soil by virtue of an English warrant is a remarkable performance if the cable statement be true, for the Queen's writ 'does not run' in French territory. The pretended revival of dynamite plots in England has a suspicious appearance just at the time when the jail doors are being open for the release of other alleged 'dynamiters.' The police authorities seem to be anxious, by fabricating new conspiracies and making sensational arrests, to counteract the feeling of horror aroused by the treatment of Gallagher, Daly and others recently released."

It was hoped that the old superstition of spiritualism, unable to bear up against the many complete exposures to which it has been subjected, had died a natural death, as far as Canada is concerned, but it appears that it still has adherents in Toronto the good, the centre of Ontario progress and intelligence. One of the Toronto aldermen and a number of other Torontonians are now engaged in the effort to establish a permanent spiritualistic association, and to effect their purpose a lady spiritualist of Denver, Colorado, has been engaged to deliver lectures twice a week until there will be a regular organization of believers practising the spiritualistic rites. It is scarcely necessary to warn Catholics against these superstitious practices, as all well-instructed Catholics are aware that they are either an imposture or a phase of diabolism, and participation in them is accordingly either a folly or a crime. It is reported that the lectures are largely attended, but they are none the less dangerous to Christian faith, to which spiritualism opposes a fanciful religious system.

The exceedingly small increase in the population of France as shown by the last census, compared with that taken five years previously, is causing alarm in the country, and the journalists are discussing its causes with small prospect of discovering the real reasons for such a state of affairs. The results of the last census have been definitely published, and it is found that the population is 38,228,969, being an in-

crease of only 133,819 in five years. Formerly Frenchmen took pride in the fact that their people had large families, and this is still the case with the French-Canadians, who are descendants of French ancestors; but during the interval between the two last censuses there was only one birth to 1,500 inhabitants. It is curious to read of the remedies which have been proposed by the press for this state of things. One proposal is that a tax be levied which shall be heaviest on bachelors, and will become lighter in proportion to the largeness of the families. It is very doubtful that such a scheme would prove effectual, but it is certain that without a considerable preponderance of births over deaths the future prosperity of the country will be most seriously endangered.

THERE is but little to be added by way of comment to what we have already said in reference to the Great Irish Race Convention which met in Dublin on the 1st inst. and the succeeding days. It had not the effect which was hoped for, of uniting the different Irish Parliamentary factions, yet it was far from being the failure which the enemies of Ireland have represented it to be, for it has shown to the people of Ireland what their true policy will be for the future, to support the Nationalist majority, and to put down the factions which have thrown obstacles in the way of union of all Irishmen. The Apostolic blessing sent to the Convention by Pope Leo XIII. has made manifest the deep interest felt by the Holy Father for the success of Ireland's aspirations, and we have no doubt the people of Ireland will take care that the Pope's prayer expressed in his cablegram, that disunion may come to an end, shall be fulfilled. The matter now rests in their hands.

The Toronto *Mail* still persists in asserting that the Abbe Proulx has a mission to the Pope from Mr. Laurier to lay before the Holy Father the conditions of the proposed settlement of the Manitoba school question. This has been denied by Mr. Laurier, and we believe the denial is correct. The notion intended to be conveyed is that the Pope will be told that it is impossible to obtain for the Catholic minority all that is implied in the decision of the Judicial Committee of the Privy Council. Mr. Tarte's paper says: "It is not just to say that the Abbe is commissioned to ask the Pope to accept a part of the rights guaranteed by the Constitution." Mr. Tarte's organ further states that the settlement to be reached by the Dominion and Manitoba Governments will "render to the Catholics of Manitoba the rights guaranteed by the Constitution and defined by the judgment of the Privy Council." If these promises are carried out we cannot but be satisfied with the arrangement.

THOUGH the latest developments have given us reason to suppose that the end of the Turkish Empire is at hand, and that the European powers are on the point of dismembering it as the only possible means of restraining the "throne assassin at Constantinople" from continuing his massacres of Christians, it is by no means certain that this desirable ending of the matter will be accomplished at present. The latest news is to the effect that the Turk has obtained assurances from Russia that his power will be maintained and that no dismemberment of his Empire will be allowed by that power. The Turkish Government has practically defied Great Britain, and in answer to the menacing note of Lord Salisbury, the Sultan has authorized a Russian general to inspect the forts of the Dardanelles. This is understood to mean that Russia has taken the Sultan under its protection in menace to England. On the other hand, the London *Times* emphasizes the fact that Lord Hugh Cecil, the Marquis of Salisbury's son, declares in a letter that Armenians should not be misled into believing that England alone can save them. There is no likelihood of European concert for this purpose, and the difficulty of England's action singly amounts almost to an impossibility. Hence it is highly probable that, as last year, the Sultan will still be at liberty to pursue his outrageous policy of extermination.

We regret we cannot satisfy our contemporary the *Antigonish Casket*. We are both equally anxious that the Catholics of Manitoba should receive the fullest justice in the matter of Separate schools. There is, however, between us a little tangle in regard to the ways and means. The *Casket* seems to have the fullest

confidence in Sir Charles Tupper and his party, and cannot be made to believe Mr. Laurier and the Liberals would do justice to the minority. We freely admit that before the contest the *Globe* and a large section of the Liberal party wrote and spoke in a manner most unfair towards the Catholics of the Prairie Province, and the cry of "no-coercion" was the merest nonsense. Now, where we have fault to find with our eastern friend is right here: It ignores the fact that a large number of Sir Charles Tupper's followers were pledged to vote against the establishment of Separate schools in Manitoba. Allowing Sir Charles Tupper credit for the utmost sincerity the fact still stares us in the face that were he returned to power his Remedial Bill would be slaughtered not alone by the Grits, but by his own followers. This is where the use of the two tape lines comes in, and our contemporary has not yet convinced us that it has not been using them. It says that Mr. Laurier had one set of sentiments for Toronto and another for Quebec, and asks, "Respecting these contradictory statements what would you have us do?" There you are again. You will not use the one tape line. Do you forget that in Winnipeg Sir Charles Tupper asked his Protestant audience: "Would you elect a Frenchman and a Catholic who would give the minority more than my Remedial Bill?" This statement of Sir Charles Tupper was reported alike in Conservative and Liberal papers. Then, again, at the Sohmer Park meeting in Montreal Sir Charles said something very different. Now, then, dear friend, what would you have us do respecting his contradictory statements? Then, again, at the recent election in North Grey the followers of Sir Charles carried on the contest in a manner that would lead one to imagine that the Battle of the Boyne was being fought over again. Our contemporary seems to make much of the fact that the Liberal papers did not quote Mr. Laurier's statement that he would enforce the Constitution if he could not otherwise get justice for the Catholics of Manitoba. But that is politics. The Toronto *Mail* and *Empire* and other Conservative papers of Ontario kept shouting it from the house-tops. Our contemporary is willing to refer the matter to the *Globe* as to its authenticity. Well, we will leave it to the *Mail* and *Empire*. Let it be a court of arbitration. These two papers may call in a third party. We would have no objection to the editor of the *Orange Sentinel*. The whole fact of the matter is that during the campaign the political papers published a great deal of matter far removed from the truth, and politicians believed or discredited these utterances as it suited their purpose or as it agreed or disagreed with their political prejudices. We shall see what we shall see. The Catholics of Manitoba must be given their Separate schools and if the Liberal party cannot or will not bring this about the agitation must be kept up until another government is returned to power which will do the fullest justice.

CATHOLIC PRESS.

The power of the printed word is tremendous—it was an article by Cardinal Wiseman in the Dublin *Review* that set John Henry Newman on the way to the Catholic Church. All that Newman became and all the works that he accomplished after his conversion, hinged, in the Divine Providence, on the writing of that article. He shook Protestantism from the center to circumference; he drew after him thousands of choice souls, and he became a saint and the spiritual father of a legion of saints. Think, then, if Dr. Wiseman had neglected the press and given to the preparation of a sermon, or a study, or to recreation, the time that he spent on that article, that his soul in glory would shine less bright for all eternity.—Catholic Columbian.

Every Christian family should be a miniature of the Holy Family of Nazareth. In order that it may be so it is necessary that father and mother and children should all alike be living and fruitful members of Holy Church; and that the divinely-established constitution of the family should be preserved. Everything which interferes with the attainment of this ideal is forbidden: the mixed marriage which violates the family religion at its fountain head; the secularistic education which holds the offspring into the image of the "prince of this present world" instead of into that of the Christ child; woman's rights, falsely so called, which detaches the husband and father from his divinely appointed headship; and divorce, which shatters the family and exposes every one of its members to temporal and eternal ruin.—Church Progress.

The question of education is evidently the greatest question of the age. It

involves the character of future generations, and its solution is destined to affect, to a greater extent than is imagined, the history of the Christian religion for ages to come. Some one has said: "Give me the making of the songs of a nation, and I care not who rules." He could have said with greater truth: Give me the teaching of religion and philosophy, and I will revolutionize the human race, direct the events of the world and shape its history. I can throw man back into barbarism or lift him to the highest civilization possible to him. I will make him fall on his breast and worship the reptiles that crawl in slime, or stand erect conscious of his sublime dignity and destiny, and raise his face heavenward to worship the unseen God.—Colorado Catholic.

The mail reports of the Irish Race Convention justify our suspicions, expressed last week, that some of the cable news came from sources unfriendly to the Irish cause. There were 2,100 delegates—some of them literally from the ends of the earth—but all apostles of unity. The foreign delegates were unreserved in their expression of the weariness and disgust engendered among Ireland's friends abroad by Irish dissensions at home; and Dr. Thomas Addis Emmet, president of the Irish National Federation of America, unable to attend in person, sent the gravest warning ever read before such a gathering. The principle of majority rule was accepted from the outset; and before the convention closed, no one interested in the Irish cause denied who constitutes the Irish Party. As the *Pilot* said last week, it is the majority of the Irish Nationalists, under the leadership of John Dillon.—Boston Pilot.

To be rebuked by a savage is the latest humiliation that has come to the Italian usurper, Humbert. It will be remembered that the Holy Father dispatched an ambassador to King Menelik of Abyssinia, to sue for the liberation of the Italian prisoners who were captured during the late war, and who are now suffering all the hardships of African captivity. It is announced that Menelik has willingly offered to release such of the prisoners as were born in the old Papal States; "because," he says, "they are the subjects of the Pope." The others will be retained until the Italian Government makes generous terms with Abyssinia. King Humbert has already had ample cause to regret the foolhardy policy of Crispi in Africa, and this latest act of the drama fulfills all the demands of poetic justice. Verily, uneasy lies the head that wears the crown of Italy.—Ave Maria.

In his address to the lawyers the other day Lord Chief Justice Russell declared: "Civilization is not domination, wealth, material luxury; nay, not even a great literature and education widespread—good though those things be. Its true signs are thought for the poor and suffering, chivalrous regard and respect for women, the frank recognition of human brotherhood, irrespective of race or color or nation or religion; the narrowing of the domain of mere force as a governing factor in the world, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice. Civilization in that, its true, its highest sense, must make for peace." Judged by that just standard certain Catholic countries that are not noted for riches or manufactures, are a head in civilization of other prosperous lands, "where wealth accumulates and men decay."—Catholic Review.

If the Italian Government looked as much after the interests of its citizens at home as it does abroad, it would be able to meet its obligations. As it is, they are forced to emigrate to save themselves from starvation. Ignorant and without education, they are the government of the Papacy, and allege many evils. It is an absolute fact, defying contradiction, that the Italians under the Pope were a peaceful, happy people. They were insured a comfortable living. False agitators, infidels, revolutionists, holding out delusive hopes, stirred them up to mutiny and rebellion. It is now over a generation since the revolutionists had full power, and what do we see? A bankrupt, discredited Government, an impoverished, helpless, starving people. They are taxed out of existence, they are expelled by the hundreds to leave their homes, and a country that contains within itself all the elements of a living for its inhabitants, if it was not cursed by a standing army and robbed by the rapacity of its infidel Government. Italy has paid dear for its change.—Pittsburg Catholic.

It can not be that earth is man's only abiding place. It is not that our life is a bubble, cast up by the ocean of eternity, to float a moment upon its waves and sink into nothingness. Else why is it that the high and glorious aspirations, which leap like angels from the temple of our hearts, are forever wandering about unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars which "hold their festival around the midnight throne," are set above the grasp of our limited faculties; forever mocking us with their unapproachable glory. And, finally, why is it that bright forms of human beauty are presented to our view and then taken from us; leaving the thousand streams of our affections to flow back in Alpine torrents upon our

hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings which here pass before us like shadows, will stay in our presence forever.—Catholic Telegraph.

"The Roman Catholic has been deprived of the personal private reading of the Holy Scriptures for ages."—Northwestern Christian Advocate.

The *Advocate* errs egregiously. More than a century ago Pope Pius VI. wrote a letter to Bishop Martini, who had just completed a translation of the Bible in Italian. Among other things he said:

"You judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources, which ought to be left open to every one to draw from them purity of morals and of doctrine."

This, from the highest authority in the Church, ought to show the real attitude of the Church in regard to Bible-reading. The Church forbids the reading of false and misleading translations. This she is bound to do as the divinely-appointed guardian and interpreter of revelation. Were it not for the Catholic Church we would not have the Book as it is today. It was her monks and scholars who copied it word by word and letter by letter, and handed it down through the ages until the invention of printing. It was the Church who determined the canon and authoritatively affirmed the inspiration of the Book. The world of to-day owes its possession of it to her. There were Bibles in English and German intelligently and devoutly read, before the time of Wycliffe or Luther.—N. Y. Freeman's Journal.

Cardinal Gibbons gives this testimony to the value of the confessional: "My experience is that the confessional is the most powerful lever ever erected by a merciful God for raising man from the mire of sin. It has more weight in withdrawing men from vice than even the pulpit. In public sermons we scatter the seed of the Word of God, in the confessional we reap the harvest. In sermons, to use a military phrase, the fire is at random, but in confession, it is a dead shot. The words of the priest go home to the heart of the sinner. The confessor exhorts the penitent, according to his spiritual wants. He cautions him against the frequentation of dangerous company, or other occasions of sin; or he recommends special practices of piety suited to the penitent's wants. Of all the labors that our sacred ministry imposes on us there are none more arduous or more irksome than that of hearing confessions. It is no trifling task to sit for six or eight consecutive hours on a hot summer's day, listening to the stories of sin and sorrow and misery. It is only the consciousness of the immense good he is doing that sustains the confessor in the sacred tribunal." His Eminence practices what he preaches—he, as well as every other Catholic, cleric or lay, goes to confession and finds in that sacrament contrition, forgiveness, resolution and grace to avoid sin.—Catholic Columbian.

DIOCESE OF LONDON.

Visit of His Excellency, the Governor General, to the Ursuline Academy, Chatham, Ont.

[Extract from the Chatham Banner.] On the occasion of His Excellency's visit to our city, on Saturday, the 12th inst., he was tendered a heartfelt reception at the Ursuline Academy, which, to quote his own words, left him "a charming, soothing feeling, after a very busy day." The building was brilliantly illuminated and our country's flag floated from the tower. The main entrance, leading to the music hall was handsomely decorated with evergreens, flags and scrolls on which were inscribed fitting words of welcome.

On entering the music hall all were delighted with the tasteful and attractive manner in which the spacious apartment was decorated. The walls were festooned with smiles and roses and the stage was embowered in a profusion of elegant palms, ferns and flowers.

Particularly noticeable were white silk banners, bearing appropriate words of welcome, worked in letters of gold.

At the appointed hour, His Excellency, accompanied by his aides-de-camp, Captains Wilberforce and Campbell, the Honorable Judges Bell and Woods, His Worship, Mayor Campbell, the Aldermen of the city, the city Commissioners, Dr. J. H. Duncan (convent physician) and Mrs. Duncan and Rev. Father Leopold, O. S. F., chaplain, entered the hall.

The pupils, in their simple uniform of white, gracefully saluted the distinguished guests as they entered, and immediately commenced a song of joyous greeting, while little tots in Scottish garb—the Gordon Plaid—presented each of the guests with a programme, which in itself was a work of art.

PROGRAMME.
Chorus—"Greeting."
Vocal class.
Soloists Misses B. Baxter and I. Laird; acc. Miss Coonan.
Address—Miss Blanche Pennefather.
Piano solo—"The Pines"—Martha—Flora Albert.
Misses F. Coonan, M. Brind de Morainville, A. Brady and M. McEvoy.
Vocal solo—"Lament of the Irish Emigrant"—Miss M. Dunlop; acc. Miss M. Brind de Morainville.
Guitar duet—"Fall of Sebastopol"—Misses A. McLean and M. McEvoy.
Piano solo—"In Walde auf dem See"—Loeschnhorn.

Miss N. Parker.
Vocal trio—"Protect Us Through the Coming Night."
Misses B. Baxter, M. Dunlop and N. Dumas; acc. Miss F. Coonan.
Inst. duet (piano)—"Gloire Caprice," Russell.
Misses M. Brind de Morainville, A. Brady, L. Brind de Morainville, H. Mount, O. Edmundson, R. Martenette, G. Kelly and M. Edmundson.

The address was short, expressive, appropriate, telling in a few particularly well chosen words of the honor and pleasure felt by one and all in welcoming the noble representative of our loved and gracious Queen.

It is in album form. The outer covering or lids of the album are of snowy white kid. On the upper or front cover of this is a large square, the corners of which are each marked by a maple leaf, artistically set. Across the centre, in two lines, and in letters of gold are the words, "Souvenir of 'The Pines.'" The lining of the book or album is of white moire silk, and all the leaves are of white vellum parchment. Turning over to the second leaf we find more and even greater evidences of taste and artistic skill.

Around the top of the page, and extending nearly half way down the right hand side of it, is a wreath of tiny maple leaves, each perfectly formed and painted with great skill, a splendid imitation of the beauty of the maples when their fading colors warn us of the approach of wintry winds. On the top of the page, near the right hand corner, and reaching over this encircling wreath, is a clever representation of a cherub. In his left hand, which is raised, he holds a streaming banner of delicate proportions, on which is inscribed the one word "Welcome." In his right hand he holds over the centre of the page the Aberdeen Coat of Arms. At the bottom of the page is a small but perfect representation of the Canadian Coat of Arms, enfolded on one side in the Union Jack, and on the other in the Royal Standard. Over the Coat of Arms is the "horn of plenty," which holds a bouquet, consisting of roses, shamrocks and thistles, in their native colors. In the centre of the page is the quotation "A Nation's Honor is a Patriot's Pride," and the whole page is encircled in a wreath of maple leaves. The title page has the simple inscription, beautifully illuminated, "To Their Excellencies, the Earl and Countess of Aberdeen." On the remaining pages is inscribed the address.

Their Excellencies were presented with a five o'clock tea set of delicate china, exquisitely decorated by the nuns, which, it is safe to say, is one of the daintiest tokens their Excellencies have ever received. The artistic work thereon, including the national floral emblems, Gordon Plaid and "Aberdeen Coat of Arms," reflects the greatest credit upon the taste, ability and sense of appropriateness of its designers and executors.

HIS EXCELLENCY'S ADDRESS.

Earl Aberdeen was exceedingly happy in his remarks. He said: "Very often it happens to me to wish for words to adequately express my sentiments, but I seldom feel this wish more strongly than on the present occasion, and I seldom felt more sure that I could not express them sufficiently. All my friends who have accompanied me here to-night will readily understand this."

The pleasurable effect of the illumination from the moment we first caught sight of—was going to say "the institute"—but I will not use that term, I will say academy, seminary or home, the cordial greeting received upon entering—the attractiveness of this hall—the little lassies dressed in Scottish garb, this beauteous bouquet—the expressive address so perfectly read by Miss Blanche Pennefather, the delicately decorated china, which for skill and beauty I have never seen anything to surpass, and which, you may be sure, will be appreciated by the Countess of Aberdeen—for all these kindnesses I am deeply grateful and thank you most sincerely, and must say that I regret inexpressibly that Lady Aberdeen can not be here to-night to enjoy the pleasure as well as myself. Our second son, Dudley, left home to-day to return to his school in Britain, and his mother returned to Ottawa yesterday to be with him at his departure. For this, and this reason only, Her Excellency is not present this evening. It is very natural that the mother should wish to see her child, and some of you who have so recently left home will realize how pleased the little boy was to have his mother with him. You know there is such a thing as homesickness. When I went to college I knew it. The first convent I had the good fortune of visiting was a community of your order, the Ursuline Monastery of Quebec, but I am becoming quite at home in convents now. I have visited many of them since, and always with gratifying results. There are distinctive features here, attractive and entertaining, which please me very much. And, now, my dear young friends, if I may be permitted to call you so, I thank you heartily for the choice programme rendered, wherein all did remarkably well.

I sincerely congratulate the Ursuline ladies on the good work they are accomplishing, and earnestly advise you, dear children, to profit by the golden opportunity now afforded you to acquire a finished and sound Christian education.

I leave "The Pines" with very pleasing impressions. My visit here has been an agreeable, soothing conclusion to a pleasant, but very busy day.

At the close of the above address, Aid. Stone presented the pupils individually to His Excellency, who was most gracious to all.

The Aberdeen Holiday at "The Pines" was thoroughly enjoyed on the 15th inst.