

and schools, against the
It was decided by
of Canada that the
Separate schools in the
unconstitutional, but
it reversed the decision
in constitutional.

Canadian journals
this decision the mat-
and argued that it
so. While we were
opinion, and expressed
effect, that the decision
council dealt unjustly
minority, we pointed
it still remained with
to appeal to the
ment for redress
just legislation of Man-
the point which is
tion by the Privy Coun-
which it is said that
be given now favor-
the minority.

remature for us to an-
thing very definite in
rights has been
Privy Council, as the
the new decision have
but the appearance is
the Catholics will now
the Governor in Coun-
which have been in-
Dominion Government
point out to the
priorities the nature of
required, and if they
will be competent for the
lament to grant such
heads of the Legisla-

of peace in the Prov-
this extreme measure
essary; but if the Man-
ure persist in their
method of giving relief
necessity which we trust
Government and Parlia-
neglect to apply.

ous LIFE INSUR-
INSTITUTION.
ed to call the attention
to the Provincial Provi-
of St. Thomas, the
which is the insurance of
assessment principle.
used by the C. M. B. A.
benefit associations.
given by this institution
of this method is to re-
use of life insurance,
the old methods allows a
margin for the profit of

reserve fund in soci-
by the payment of
t annually, and 10 per
from all the mortuary
This reserve fund will
purpose of paying the
when on account of an
any other cause, the
any year exceed ten in
provision is made that if
und be insufficient for
of the insurance policies
shall be levied in these

cial Provident Institution
ated in 1881, and the
members insured has in-
creased every year, since
already 7,500 policies in
olicies ensuring to mem-
000.

ing officers of the associa-
known business men,
the association to be
liable. The assessments
as they range from 75
ch for a member fifteen
to \$3 for a member fifty-
on every \$1,000 of in-
good idea of the cost of
this association may be
ing the rate of assessment
decade of a member's

to 20 years, the assess-
th thousand dollars is 75
ears \$5 cents, at 40 years
at 50 years \$1.95. At 55
ount is \$3.00. The num-
bers annually is, of
to change according to
of the year, but so far
orted as having averaged
very low. This small
assessments is accounted
that great care is taken
od risks to membership.
by any means desire to
the excellence of other
sociations while speaking
features of the Provincial
To members of the C. M.
desire to increase their life
will be found a most suit-
on, possessing, as it does,
objectionable features to

found in the many secret societies
ding business in the Dominion.

The headquarters of this associa-
tion are in St. Thomas, Ont. Mr.
Geo. K. Mortan is the President, and
Mr. E. S. Miller the Secretary. Any
sum from \$1,000 to \$5,000, at intervals
of \$1,000, may be insured in the Insti-
tution.

EDITORIAL NOTES.

The Presbyterian Theological Sem-
inaries of the United States appear to
be in open rebellion against the Gen-
eral Assembly. The Lane, McCorm-
nick, Union and Western seminaries
have positively refused to place them-
selves under the Assembly, not with-
standing that the Assembly issued
orders that this should be done; and
the Chicago Interior says that it has
information which makes it nearly
certain that the more orthodox institu-
tions of Princeton, Alleghany and
Auburn will also refuse. The South-
ern Presbyterians are in favor of the
independence of the seminaries, and
though the question of similar action
has been brought before it for consid-
eration it is positively stated that it
will not ask the seminaries within its
jurisdiction to do what the Northern
Assembly has demanded.

The London Daily News, in an edi-
torial last week, said that the Liberal
party is bound by every consideration
of honor and justice to uphold the Irish
policy of Mr. Gladstone, and that duty
and expediency point the same way.
Many men who entered the House of
Commons for the first time two and a
half years ago, coldly convinced by dry
argument of the necessity of Home
Rule, have been turned by experience
into Home Rulers of a type at once
practical and enthusiastic. It adds
that they have abandoned any idea that
they may have entertained that Home
Rule means the dismemberment of the
Empire. This idea is now left to
speakers and writers who have neither
responsibility nor self-respect. As the
Daily News is Lord Rosebery's official
organ, these statements indicate that
the Government is still bent upon doing
justice to Ireland, and their plain an-
nouncement will greatly gratify the
Irish people. It may be inferred that
the Home Rule question will be once
more the most important issue at the
next general election, and if the ver-
dict of the electors be the same as at
the previous election, the Lords will
scarcely dare to set themselves against
the will of the people a second time on
this question.

The Rev. Dr. N. D. Hillis, of Evans-
ton, Illinois, has been called to the pas-
torate of the Central Church, which was
under charge of the late Dr. Swing.
His idea of administering to the spiri-
tual wants of the congregation is a
novel one. He says:

"I shall not endeavor—pro-
vided I go to the Church—to
lead the Central Church toward
Presbyterianism. The congregation
is composed of Baptists, Methodists,
Jews, Episcopalians, and representa-
tives of all sects, so that orthodoxy has
no basis there. I shall try to keep my
work along the lines of extending the
organization's influence as a Christian
Church. Character construction, the
betterment of humanity, and the dis-
semination of all good principles of re-
ligion are the chief things an institu-
tion like the Central Church ought to
consider."

The doctor evidently does not
consider that the commission given to
the Apostles to teach all things He
taught them, was meant for him. He
promises, however, to teach all good
principles of religion, though he will
exclude Presbyterianism. This is
rather hard on Presbyterianism, to
which the doctor himself belongs. The
question remains how he is to make
the organization a Christian Church,
if he will not run counter to the pec-
uliar dogmas of the Jews in his congre-
gation.

The Forbidden Societies.

An officer in the Knights of Pythias
has tried to misrepresent the motive of
the Catholic Church in forbidding its
members to belong to that society
as well as to the Odd Fellows
and the Sons of Temperance. He says
that the Knights have lately taken an
extreme position in the matter of
patriotism by declaring that they must
acknowledge no allegiance as super-
ior to that of their country. To his
insinuation that this declaration sup-
plies the motive for the Church's un-
friendliness to it, we may reply: 1. The
Church was likely not a-
ware of this declaration when it
reached its decision which was
sufficiently justified on other
grounds; 2. In matters purely civil
or material, Catholics yield to no other
citizens in recognizing the supremacy
of the allegiance due to their country.
This declaration of the Knights, there-
fore, in so far as it is proper, does not
trouble Catholics at all. Of course, if
the State were to encroach on the

spiritual, Catholic citizens would give
to it the same reply that the Apostles
Peter and John made to the rulers of
Jerusalem when the latter ordered
them to desist from doing their relig-
ious duty of preaching and teaching
in the name of Christ. What that
reply was, see the Acts of the Apostles
chapter IV., verse 19.—Catholic Re-
view.

GIBBONS ON INGERSOLL.

The Cardinal Scores the Agnostic
Without Mentioning His Name.

Cardinal Gibbons, on Sunday, Jan.
6, preached a sermon in the Baltimore
Cathedral, which is believed by those
who heard it to have been aimed at
Col. Robert G. Ingersoll, though His
Eminence did not mention the name of
the eloquent agnostic. It was Epiph-
any Sunday, and the knowledge that
the Cardinal would preach caused the
Cathedral to be crowded. The text
was the first verse of the sixteenth
chapter of the prophecy of Isaiah:
"Arise, shine: for the light is come,
and the glory of the Lord is risen upon
thee." In part the Cardinal said:

"It is fashionable, as well as profit-
able, to cast odium as well as ridicule
on Christianity and the Sacred Scriptures,
which are the basis of the Christian
religion. A man of limited capacity,
but of fluency of speech and shrewd-
ness of wit, can propose objections and diffi-
culties in a half hour which may
take a learned man a month to answer.

"I would ask you, my brethren, to
have three answers ready in your
mind when you are confronted by any
difficulties against Christianity:

"First—Ten thousand difficulties do
not make a single doubt, and ten
thousand doubts do not destroy a single
fact of Revelation: ten thousand
layers of fog and cloud do not blot out
the sun in the heavens nor diminish its
splendor.

"Second—The Christian religion has
been in possession for two thousand
years, and has been cherished by the
wisest and best of men in every age
and country, and it is stronger to day
than it was ever before.

"Third—All the civilizations of the
past and all existing civilizations to
day worthy of the name have been
based on the doctrinal and moral prin-
ciples of the Bible.

"It is time enough to surrender our
Christianity when some better system
is brought forward to supplant it.

"Let us transport ourselves in
spirit to the dawn of the Christian era,
and let us stand in imagination on one
of pagan Rome's seven hills. We see
at our feet that immense city teeming
with a population of about three mil-
lion inhabitants. We observe that city
dotted here and there with idolatrous
temples, and niches to false gods are
erected at the corners of the streets.
In the words of the Apostle of the Gen-
tiles, 'They changed the glory of the
incomparable God into the image and
likeness of corruptible man and of
birds and beasts and creeping things,
and they worship the creature instead
of the Creator, who is blessed forever-
more.'"

"Such was the condition of society
when our Lord appeared on the
theatre of public life. He called
around Him twelve insignificant men—
men without wealth, men without
human learning, men without the
prestige of fame, men without any of
those elements which are considered
essential for the success of any great
enterprise. He commands them to
effect the most mighty moral revolu-
tion which has ever taken place in the
history of the world. He commands
them to uproot idolatry from the face
of the earth and to establish instead of
this the worship of the one true and
living God and to dispel the most
cherished and inveterate passions from
the heart of man, and to plant in their
stead the peaceful reign of Jesus Christ.

"No thoughtful man can fail to
admire the wisdom of God in employ-
ing such inadequate means (humanly
speaking) in the propagation of the
Gospel. For if He had appeared as a
temporal sovereign with all the pomp
and majesty of royalty, if He had used
the influence of the Caesars and if He
had impressed into His service the im-
perial armies they would justly ex-
claim: 'There is no miracle here, for it
is not by the finger of God but by
the arm of the flesh that Christianity
was propagated.' For, if the Gospel
had been advocated by the orators
philosophers, statesmen and poets of
ancient Rome, the world would again
cry out: 'There is no miracle here,
for Christianity was developed not by
the folly of the cross but by the per-
suasive words of human wisdom.'"

For, if men were induced to embrace
the Church by bribes and emoluments,
the world would justly say: 'There
is no miracle here, for men were
drawn to the Church not by the pearl
of great price, but by the gold that
glitters; but when they contrasted
the weakness of the instruments with
the marvellous work performed they
were forced to exclaim: 'The finger
of God is here.'"

"It may be interesting and instructive
to us to consider some of the principal
causes which under the irresistible in-
fluence of God's grace operated so
powerfully in the rapid diffusion of the
Christian religion.

"First, the Christian religion gave
the pagan world a rational idea of
God. It proclaimed a God essentially
one and self-existing, of a God existing
from eternity unto eternity. It spoke
of a God who created all things by
His wisdom, and whose superintending
providence watches over the affairs of
creatures as well as of men. It spoke
of a God infinitely just and merciful,
infinitely holy, infinitely wise.

"Second, the Christian religion

not only gave man a sublime idea of
his Creator, but gave him also a ra-
tional idea about himself. Hitherto
man was a mystery and a riddle to
himself. He knew not whence he
came or whither he was going. The
Christian religion gave not only life
to his understanding but peace as well
to his heart. It brought him that
peace of God which passeth all under-
standing and which springs from a
conscious possession of the truth. It
brought him a triple peace—peace with
God, by teaching him to keep the com-
mandments; peace with his neighbor,
by enjoying the virtues of justice and
charity; peace with himself, by in-
structing him to keep his passions sub-
ject to reason, and reason subject to
the law of God.

But it will profit us nothing to be
enrolled in the army of the Lord, in the
Church Militant, unless we are person-
ally clothed in the panoply of Christian
righteousness. The only victories to be
put to our credit are those that we
personally achieve.

All the works of God have one strik-
ing characteristic, they all bear the
divine stamp of individuality. There
are no two stars alike in magnitude
and splendor; there are no two leaves
of the forest alike; there are no two
grains of sand absolutely identical;
there are no two human faces alike.
In this vast congregation before me
there are no two dispositions in all re-
spects identical. Every one of you is
a world in yourself.

"God loves each one of you person-
ally. He does not contemplate the
human family in the mass as we regard
a heap of sand. He has loved each of
you with an eternal love. I always
admire the remarkable utterance of St.
Paul: 'Christ loved me and delivered
Himself up for me.' He does not say
Christ loved us, but me, as if to remind
us that Christ's love for Paul himself
was as strong as if concentrated on
himself and not upon the whole human
race. And as God's love is centred on
us so should we centre our love on God.
We know where Christ is to be found.
Let us ask Him to come and reign over
our souls—intellect, will, memory."

THE SECRET SOCIETY BAN.

Decree of the Holy Office Formally
Promulgated.

The question of Catholic member-
ship in the Knights of Pythias, the
Odd Fellows and the Sons of Temper-
ance is finally set at rest by the
promulgation of the decree of the Holy
Office. See through the Apostolic
Delegate. Its provisions are clear,
and members of the forbidden orders
are henceforth debarred the sacra-
ments. The official letters and state-
ments are given as follows:

MGR. SATOLLI TO CARD. GIBBONS.
Washington, D. C., Dec. 4, 1894.—
Your Eminence, Illustrious and Most
Reverend Sir: By letter transmitted to
me on the 20th of November last
through Cardinal Rampolla, His Holiness
urges that the decree of the Holy
Office, sent to me by Cardinal Monaco,
and herewith delivered to you shall be
made public. The Sovereign Pontiff,
therefore, wills that the decree in
question shall be communicated by
the Archbishops to the respective
suffragans, and by them it may be
promulgated. With all reverence
and affection, I remain, Your Emin-
ence, Illustrious and Reverend, your
faithful servant in Christ.

FRANCIS (Archbishop) SATOLLI,
Apostolic Delegate.
To His Eminence, Illustrious and
Most Rev. James, Cardinal Gibbons,
Archbishop of Baltimore.

DECREE OF THE HOLY OFFICE.

Most Reverend and Illustrious Sir:
Your excellency can not fail to know
that the archbishops over the vari-
ous ecclesiastical provinces of the
republic of the United States of
America, have, in more than one of
their assemblies, taken council with re-
spect to three societies, which have
grown up in the aforesaid republic,
namely, the Oddfellows, the Sons of
Temperance and the Knights of
Pythias. And you must be also aware
that the aforesaid archbishops unani-
mously decided that the whole question
as to these societies should be submitted
to the judgment of the Apostolic See.
His Holiness, therefore, committed the
question to eminent and most revered
Cardinals of the Roman Church and to
the inquisitors general. These, then,
in general congregation had on Wed-
nesday, June 20, 1894, confirming a
decision previously made as to the
aforementioned societies, decreed that
all the ordinaries throughout the
United States must in every
way strive to keep the faithful
from becoming members of any of the
said societies, must not fail to ad-
monish their people to the effect and
that any thus admonished must be
debarred from the sacraments should
they fail to abandon or keep aloof from
the same societies. This decree His
Holiness fully confirmed and gave it
complete effect. It is therefore com-
municated to your Excellency through
you it may be transmitted to all
the Archbishops, Bishops and other
ordinaries of the United States, and
for the due custody of the souls of the
faithful may be by these ordinaries
carried into effect. In the meantime
I beseech Almighty God to bestow upon
you all benefits and blessings.

R. CARDINAL MONACO,
To the Illustrious and Most Rev.
Francis Satolli.

STATEMENT OF MGR. SATOLLI.
In order to set at rest any misappre-
hensions or possible misrepresenta-
tions, the Apostolic Delegate author-
ized the publication of the following
brief statement by the Associated
Press:

The Archbishops of the United

States have taken counsel with respect
to three societies, namely, the Odd
Fellows, the Sons of Temperance and
the Knights of Pythias. The Arch-
bishops decided that the whole ques-
tion should be submitted to the Apo-
stolic See. In a communication from
His Eminence, Cardinal Monaco, to
Monsignor Satolli, the action of the
General Congregation of Cardinals, to
whom His Holiness committed the
question, is made known. The Con-
gregation after considering carefully
the matter made a decree. The decree
His Holiness fully confirmed and gave
it complete effect. The decree is there-
fore transmitted to all Archbishops,
Bishops and other ordinaries of the
United States to be by them carried
into effect. Monsignor Satolli has
acted merely as a medium of trans-
mission. But in view of contradictory
and confusing reports emanating from
various parts of the country the facts
are thus briefly stated.

LOURDES vs. SCIENCE.

Dr. Boissarie's Recent Lecture in
Paris.

It is matter for rejoicing that the
wondrous cures wrought at Lourdes
now command general attention from
scientific men. Physicians have come
to realize that there is a large mass of
medical testimony bearing on these
marvels which demands study, and,
thanks especially to the learned Dr.
Boissarie, is quite available for the
most searching investigation. We
have hoped for this happy result ever
since hearing, years ago, a remark
attributed to Professor Huxley—
namely, that if he could accept at all
the class of events which go under the
general name of miracles, he should
cite, as those having the best external
evidence, not the miracles of primitive
Christianity, but the miracles of
Lourdes.

The publication of M. Zola's infam-
ous work on Lourdes has certainly had
this happy effect—that the attention of
unbelievers is directed as never before
to the history of the shrine and the
marvels which are constantly being
wrought there. Many have heard of
the miraculous Grotto this year for the
first time; and many others, who
sincerely scoffed at the "alleged mir-
acles," are now convinced that there
are cures at Lourdes which are above
the skill of physicians and the power
of nature.

No better man could have been
chosen to preside over the Bureau des
Constatations Medicales established at
Lourdes than Dr. Boissarie. He is
described as "a cautious, hard-headed
practitioner, with an excellent knowl-
edge of his profession."

Every medical visitor is impressed
by his desire for the fullest publicity
regarding the cures, and by the frank-
ness with which he explains the method
of investigation. Hitherto Lourdes
was known almost exclusively by the
books of M. Lasserre, which, though
critical, learned, and well written,
were not calculated to satisfy the
scientist. The historian of Lourdes is
a rhetorician, and figures of speech
are a distraction to men of science,
who are supposed to deal only with
facts. M. Lasserre's books have been
supplemented by two works from the
pen of Dr. Boissarie,—"Lourdes:
Histoire Medicale," and "Lourdes
depuis 1858 jusqu'a nos jours," both
of which are simply a scientific in-
vestigation of the history of Lourdes
and the recoveries effected there.
These volumes, being intended for
doctors, bristle with names,
dates, and medical terms. That they
have excited interest among those for
whose benefit they were written is
shown by the fact that within a year
as many as one hundred and fifty
medical men have gone to Lourdes to
study the testimony for themselves.

The case to which Professor Huxley
is said to have referred, and which to
most medical experts would appear
"quite beyond the reach of anything
like a stimulus given to the nervous
powers by faith and hope," is that of
Francis Macary, a cabinet-maker be-
longing to the town of Lavaur, near
Toulouse, and who was cured of enor-
mous varicose veins in the legs, at-
tended with ulceration—three doc-
tors—Segur and Rossignol of Lavaur,
and Bernet of Paris—testifying to the
cure, and two of them to its being in-
explicable by science. Macary had
been an infidel, without faith in the
miraculous water, and of course, with-
out expectation of being cured by it.
His recovery was amazing to himself,
his physicians, and his friends, who
considered him a very poor subject for
a miracle.

But Dr. Boissarie has cited many
cases quite as remarkable as that of
Macary. At a lecture delivered by
this eminent physician in Paris on the
27th ult., before an audience largely
composed of doctors and medical
students, fifteen persons from different
parts of France were present to testify
to their cure of terrible diseases,
wrought by the miraculous waters of
Lourdes. This assembly of *miracules*,
and the medical diagnoses and certifi-
cates which were read, produced an
extraordinary impression.

Among those who presented them-
selves for inspection was a young
woman named Marie Lemaire.
She went to Lourdes horribly disfigured
with lupus, which had partly destroyed
her nose and mouth, and had spread
over her whole face. Zola's realistic
description of her appearance was first
read, then the medical certificates, and
finally Marie was asked to stand up
and show her face. As she did so there
was a general exclamation of wonder.
The victim of lupus, whom the doctors
had abandoned, had become again
quite a pretty fresh-faced country

girl, whom medical men declared to be
perfectly healthy. Another subject
was a man who had been pronounced
at the Salpetriere Hospital to be suffer-
ing from paralysis and blindness,
caused by atrophy of the optic nerves.
He went to Lourdes, and recovered his
sight and health instantaneously.
Then there was a girl who was cured
of a cancer, which was so bad that a
surgeon refused to operate upon it;
and another of a wound in the foot
caused by caries of the bone.

Lourdes and its marvels can not be
ignored or explained away. Let the
full blaze of scientific light be focused
upon the spot. The very existence of
Lourdes is supernatural, and the cures
there of diseases pronounced incurable
by medical science testify to an
Almighty Power, and bear witness to
the divinity of the Catholic religion.—
Ave Maria.

ARCHBISHOP CLEARY.

Of the many eminent prelates who
have ruled the Church of God in Can-
ada it may, perhaps, be correctly said
that few, if any, have rendered greater
service to religion and morality than
has the present Archbishop of King-
ston. The Pope's selection of a learned
and zealous Irish priest, who as pro-
fessor and college president, had dis-
tinguished himself in his own country,
to rule an important Canadian diocese,
was presumptive proof of special fit-
ness in the appointment to the exalted
position. Nor did Dr. Cleary belie the
Pontiff's estimation of him or the high
expectations raised by his fame as a
profound theologian and eloquent
speaker, for no sooner had he set foot
on Canadian soil and opened his lips in
an address to the hearty greeting from
his brother Bishops than the fact was
made clear that an ecclesiastical leader
of strong personality and commanding
abilities had been given to the Church
in Canada.

It was either on that or a later
occasion that the late venerable Arch-
bishop Lynch called him the "Cicero
of the Canadian Hierarchy."

CONSPICUOUS ABILITY.

Endowed with the keenest intellect
and perceptive faculties, together with
an inherent love of truth, he can
make no compromise with error, sham
or fraud. It is his unsparring public
denunciations of those that provoke
the hostile and malicious comments of
the secular press and of the sectarian
bigots who express strong dissent
from many non Catholic pulpits. Pos-
sessing a vast store of knowledge and
unrivaled power of logical argument,
he often uses both the Catholic and
secular press to expose the falsity of
an opponent's position. It is there
that he can use "saber cuts of speech,"
and it matters not if his antagonist be
a legal luminary, a learned principal
of a university or an editor of a great
daily paper, any or all of them meet
more than their match in an intellec-
tual contest with the Archbishop.
Owing to his keen supervision of the
political and State questions in their
relation to the rights and interests
of his people, he enjoys a wider sphere
of celebrity than any Church dignitary
in the Dominion, and is, on that
account, much criticized, misrepres-
ented, if not vilified.

Nevertheless he does not shrink from
the ordeal, but contends with fearless
courage and consistency for the main-
tenance of tolerance and fairness to
Catholicism, and for the sacred right
of parents in the moral and religious
education of their children. It will be
readily assumed that the various
opinions, theories and loads of gossip
manufactured and retailed concerning
him are the merest inventions and
distortions. To acquire an accurate
idea of the real character and genius
of the distinguished prelate under re-
view he must be studied at close
range. In a word, he must be seen
in the midst of his faithful priests, heard
in his Cathedral pulpit or in his power-
ful sermons during the pastoral visita-
tions of his diocese, or closely followed
in his lucid pastoral letters. The
fruits of his episcopal labors are seen
in the multiplied churches and schools and
in the zeal of his faithful body of
priests, as well as in the healthy con-
dition of Catholicity throughout his
archdiocese. It was in due recogni-
tion of the advance made religiously
and educationally during the former
years of his episcopate that the Holy
See raised the venerable mother diocese
of Ontario, Kingston, to the archiep-
iscopal rank and dignity in December,
1889. In October of the following
year His Grace received the pallium
from the venerable hands of Cardinal
Taschereau in Kingston Cathedral.

BORN IN IRELAND.

The subject of this sketch, the Most
Rev. James Vincent Cleary, D. D., S. T. D.,
was born in 1828, in Dungar-
vin, county Waterford, Ireland. His
preparatory studies were partly made
in the classical school in his native
town, afterwards continued in Rome
for three years, then in Maynooth
College, Ireland, where he finished his
theological course, taking first call to
first premium in dogmatic theology
and Scripture in a class of one hun-
dred and eight students. In the year
1851 he was ordained to the holy office
of priesthood, after which event he
continued his studies for three years
in Salamanca University, Spain. Re-
turning to his native land with his
widened knowledge and mature facul-
ties, he assumed the onerous duties of
professor of dogmatic theology and
Sacred Scripture in St. John's College,
Waterford City, which position he held
for upwards of twenty years, having
been President of the same valued in-
stitution for three years. At a public
examination held in the Catholic Uni-
versity in Dublin he received the de-
gree of doctor of sacred theology in
1862.

In February, 1875, he was nominated
parish priest of his native parish,
Dungarvin, from whence in 1880 he
was appointed Bishop elect of the dis-
tant See of Kingston, receiving episco-
pal consecration in November of the
same year in the chapel of the Propa-
ganda, from the hands of Cardinal
Simeoni, and arrived in his cathedral
city of Kingston on the 7th of Septem-
ber, 1881.

A FAMOUS DIOCESE.

The diocese of Kingston whose hon-
orable traditions are worthily upheld
by its present incumbent, gains re-
nown from the fact that the Right Rev.
Thomas Weld, condoctor of its first
Bishop, Right Rev. and Hon. Alex-
ander Macdonell, was created a Car-
dinal of the Holy Roman Church in
1830. This distinction was conferred
by Pope Pius VIII. out of gratitude
for the abolition of the penal laws
which had been expunged from the
English statute book the year before.
Inasmuch as the Right Rev. Thomas
Weld was the first Canadian prelate
raised to the Cardinalial rank, it
sheds a reflected lustre on Kingston,
See, although the exalted dignitary
never set foot on Canadian soil.

In concluding this brief summary of
a remarkable Canadian prelate, it may
interest our readers to know that Ire-
land and the Home Rule cause have no
abler or more devoted friend than the
venerated Archbishop Cleary, whose
thrilling appeals in his country's behalf
have stirred thousands of apathetic
hearts into active cooperation for her
deliverance from the foreign yoke of
thralldom.

Viewed in relation to the results of
his government of the diocese over
whose destinies he has presided for
more than thirteen years, Mgr. Cleary's
severest critics cannot gainsay the
fact that his vigorous and uncompromising
administration of affairs has been an
immense benefit to the sacred
cause of true religion, virtue and
morality. This central fact and truth
is admitted even by those who think
him wanting in the spirit of concilia-
tion and that form of expediency which
seeks to adjust matters by the unfair
balance that would yield too easily to
the spirit of the world for the sake of a
temporary peace.—Wm. Ellison in
Philadelphia Catholic Times.

EXCHANGED CROSSES.

Interesting Incident Between Bishop
Enard and His Holiness.

An interesting incident is reported
to have recently taken place in Rome.
Bishop Enard, of Valleyfield, Prov-
ince of Quebec, who is now in the
Italian capital, on being received by
the Pope presented a number of ob-
jects which he wished to be blessed by
His Holiness. Among these was a
Bishop's pectoral cross of exquisite
design. The Pope examined it at-
tentively and expressed his admira-
tion for the artistic piece of work.
Seeing this the Canadian Bishop ven-
tured the remark that, since His Holiness
admired the cross, he would feel
most happy and honored in offering it
to him. Leo XIII. replied that he
would accept on one condition only,
and that was that Mgr. Enard should
himself accept his own pectoral cross
in exchange. As may be imagined,
the bargain was soon concluded, and
when the Bishop of Valleyfield returns,
his diocesan can admire the pectoral
cross that once adorned the breast of
Leo XIII.

A good periodical is like a sensible,
sunny and sound-hearted friend whose
appearance on one's threshold always
gladdens the mind with the promise of
a pleasant and profitable hour.

REPUTATION, MERIT, HONESTY.

When any article is found in use in
all parts of the civilized world, it is proof
positive that such an article is necessary
and does its work well and effectively.

Especially is this true when the article
is only purchased because the buyer be-
lieves it is not wise to longer do without
it. Such an article is

WARNER'S SAFE CURE.

A remedy that can be found in the
bazaars of India, at the fairs of Russia,
on the equator at Singapore, in the far
north at Stockholm, under the Southern
Cross of Australia, and in every city and