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# MONTREAL, WEDNESDAY, JUNE 18, 1890.

CHURCH AND STATE.

The Powers, Dignity and Jurisdiction of Each Defined.

Excellent Letter From the Learned Monsignor O'Reilly, Applying the Teachings of Pope Leo XIII. to the Vital Questions of the Day.

No Pontiff In the past bas more clearly, more elequently, more autheritatively ex-plained than Leo XIII., the origin and the nature, the respective sime and sphere of action of the two co-ordina's societies which will read these lines, but that Christ wished been created against the venerable Pontiff | must wish at this day to see every people conby a miscenception, whether wilfal or not, of his teaching, and a consequent misrepresentation of his dootrins and his public acts. These misrepresentations by the press, the traths of Revelation, so magnificently developin that "On the Christian Courtitution of States," in particular, were more needed in believe, realized in more than one Christian John the Baptist, the doctrine of penance, our age, and more deserving of the stientive country for a time. study of all statesmen and scholars, of all churchmen of every denomination.

One bugbear always stands in the way of Protestants when there is queition of what the Catholic Oburch teaches with regard to the relative superiority of the Oburch over the State, or of the State over the Onurch.

and said among non-Oatholics, what I have called both misconception and misrepresents. tion on this same superiority. Leo XIII. makes misconception impessible to any person who will read his teaching with a candid

and unprejudiced mind. "God," it is said in the Eucyclical Immortale Dei. "God has divided the government of the human race between two powers-the founded on that faith, shared by every mem-ecolesiastical power and the civil power-the ber of the society in which he lives, and Ged dermer placed over divine things, the latter is he knows Him and worships Him acknowover human things. Each nower is sovereign In its sphere ; each is restricted within limit. perfectly determined, and defined in conformity with its proper nature and its special purpose, so that within this sphere each exercises its action jure proprio (' by its own right').

And further on ; "Wherefore, it is necessary that there abould be between these two wers a system of relations well ordered.

olvil power than Lee XIII. In that encyclical. One other misleading notion is acduleasly festered by the teaching of the popular press and pulpit among us, and that is that Lee-XIII., in his encyclicals, and the Catholic Church in teaching and conduct mint exit to Church in teaching and conduct, point out to us, as the Christian ideal of public seclety, a condition of things in which there should be a close union between Church and State. They are perpetually recalling the mediavel struggles of the Papaoy, represented by Gregory VII. and Incocent III., with the German Emperors and the Kings of France, England, and other States, carried on for the purpose of asserting and establishing the aupremacy of the Church over the State, of THE SPIRITUAL OVER THE TEMPORAL POWER. Les the reader distinguish carefully historical and destrinal truth from bistorical false-

beeds and misrepresentations and the in-veterate prejudices begetten of these.

The e is, I suppose, no deubt in the mind of any Protestant minister or layman who we call the Church and State. A great deal in founding His Church and sending His of prejudice, of bitter animosity even, has Apostles to preach among the nations, as He verted to the Gospel, united in the profession of one religious faith, and in the scknewledgment of one clvil authority. Ho wished then and wishes now that every one of these great pulpit, and the lecture platform have done a families we call nations should worship the mischief all the more irreparable that the one true God, with heart and mind, after the same divinity prescribed from, and live in ed by the Pope in his encyclical letters, and peace and happiness under the agis of the in that "On the Christian Constitution of same ofvil constitution. This ideal was, I

The Paritans sought to make a reality of such a Christian ideal when they sought the shores of Massachusetts ; the Quakers under William Penn sought it when they founded Philadelphia and the State of Penneylvania. There is not a Protestart denomination in the ne State, or of the State over the Church. United States who would not, if they could, Here there is, in what is popularly taught make their own ideal of doct ine, of worship, of private and religious life, of public conduct and political government sels and supreme in the Union to-morrow from Maine to Call-

foruta and distant Alaska. That is natural and praiseworthy in its proper point or view. Every truly religious man woold like to see the belief which is nearest to his heart, and the dear hopes ledged as

## THE LIGHT OF CHUNCH AND STATE.

We should not then be surprised or offended when we are Leo XIII., the head et of souls, describing in the light of reason and



There was a large and fashionable congregation at the Pro-Oathedral, Kensington, en a Sunday, last month it having been announced that His Eminence Cardinal Man-ning would preach there. The music (by Haydo) was rendered by the cathedral, under the direction of Father Ox. Taking for his text the words, "We have have not so much as heard if there be a Holy Ghost," irom the 19:h chap, of the Book of the Acts of the Aper ties, His Eminence said : These, as you emember, were the words of the Disciples at Epheans when S. Paul first went there. They had been bartised by the baptism of John, the bartism of penance, but they had not known of the passion, the resurrection, or the ascension of our Lord Jeans Christ, and neither and much less had they known of the coming of the Hely Ghost on the Day of Pentecust, and therefore their knowledge was the knowledge of the people of Israel of old, with the addition of the mission of St. and the expectation of the Messiah who was to come. They therefore did not know that there was a Holy Ghost, and yet they knew shat the spirit of God was borne upen the face of the waters in the creation, they knew that the spirit of the Lord filled the whole world, they knew that the spirit of God was the giver of life and of sanctification, and that He was the Crestor of a new heart in the positent, they helieved in the Divine in a new way and for a new work-that is, to action of the spirit of God in the seals of men tak up and carry on to the end of time, by s everywhere tarongheut the world, but this was not to

## BELIEVE IN THE HOLY GHOST.

They did not know His personality, they did not know dis coming, they did not know His light, and by His sanctifying power, by His presence, nor did they know His per-the prophecies of prophets, and by the petual effice, and therefore they said the truth, "We have not heard se much as whether there be a Holy Ghost." St. Paul the not tructed them and haptized them, and the Apostles after He rose from the dead that the Hely Ghost came upon them as upon the He breathed upon them and said : Reveive Day of Pentecest, and they began to speak ye the Hely Gnost. As the Holy Ghost prewith divers tingnes, and they became parthat Catholic Church which still numbers on takers of all that you have this day. This earth some two hundred and fifteen million seems to me to be an exception fall of instructien. Our Divine Lord Himself had said to breathing the Holy Ghost. We read in St. revelation the constitution of both the civil the Apostles, "Tarry in Jerasalem until ye John's Gespel that the Holy Ghost was not seciety and of the Church as Christ would receive power from on high"-that is, He yet come because that have them to be, if he ascribes to the Church feretold the coming of the Holy Ghest upon JESUS WAS NOT I them, and yet for three years He had instructed them to know everything. They had been witnesses of His passion and resurrection, they had been with Him forty days after He rose from the dead, and they had been illuminated to know the whole faith implicitly. He had erdained them to the priesthood, had given them the power of the Holy Sacrifice and of absolution, and He had given them the universal commission to go and teach all nations. What, then, was wanting? There was still wanting to them the knowledge of the true personality, of the office, and of the perpetual presence of God the Holy Ghest. For ten days they walted and they wondered what was the promise that should come, and on this day when they were assembled tegether THERE CAME & MIGHTY WIND and the house trembled, and they saw tengucs, as it were, of fire sitting upon each of them. and they were filled with the Hely Gheat one by one, and they were bound together by the Hely Ghost each with the other. The mystery was then revealed, the coming of the Third Person of the Hely Trinity where dided the in the world for ever. I have taken this exception to speak to yea about for a special reason. The one vital truth which distinguishes the Holy Cathello tinguishes the Oatholic Church from all the communities of Obristians which prefers to believe in the ever-Blessed Trinity and in our Divine Master and the redemption of the world by Him-the one Divine fact which incommunicably distinguishes the Catholic Church from all other bodies and communities of Ohristians is this, that the Catholic Church from the beginning has known, has believed, has taught, and has lived in the faith of the peppetual presence of God the Hely Ghost on the Day of Pentecess, illuminating the whole Church, guiding the whole Church, and sustaining it as the witness of the coming of the Sen of God as the teacher of the one truth revealed to us, and the judge, not only of truth and falsebood, but of THE FAITHFUL AND THE UNFAITHFUL, and therefore, to put it shortly, the Chris-tianity outside the unity of faith believes in the Cathelio Church continually teaches us the advent of two Persons. I willingly grant the name of Christian Trinity and Incar-nation, passion, and redemption of our Lord and Savieur Jerus Christ, but Cathelic-no. They believe in the advent of the second Person of the Hely Trinity and that He will come again to judge the world. We believe in the advent also of the third Person of the Holy Trinity, and the Fathers of the Church of old called the Day of Pentecest the birthday, the nativity of the Holy Ghost. The parallel between the nativity in Bethlehem and the coming of the Hely Ghest in Jerusalem was drawn because when the second Person departed the third Person came in his stead. When I look at the state of the world at the present mement it seems to me that there is

and if I look at all that is around me I see contradiction, confusion, denial of the truth, doubt, and consequent unbelief. Therefore we see unity in faith is impossible without a Divine teacher. The contradictions of faith are inevitable where that Divine teacher is not believed. And now go into this a lit-tle more clearly, what is it that St. Paul taught to these Disciples in Ephesus ? The first truth that they did not know, and that he taught to them was this, that the Holy Ghoss, the third Divins Person, was com-lag. Our Lord promised that at the Last Supper. He said, I will ask the Father and He shall send you another, the Paracleteanother comferter-and He shall abide with you for ever, even the Spirit of Truth whom the world cannot receive-and that for two most human metives, because it sees him not neither knows th Alm, for there are

ONLY TWO KINDS OF KNOWLEDGE, the knowledge of faith and the knowledge of sense. We know by faith that our Lord said that in that day, "Ye shall know that I am in the Father and He in Me as I in you," but because the world cannot see the spirit of God it will not know Him, and therefore does not believe in Him. Those who know the words of our Lord, the language in which they are written, will know this, that every particle implies a person, not a mere efficience or emanation; and therefore it is that the holy Fathers again and again said that on the Day of Pentecoit it was not the more unction that was poured out but the Anointer Himself osme too, it was not the fragrance, but it was the Ancinter and the cintment, and therefore the first truth that St. Paul saught them was this, that on the Day of Pentecost the Hely Ghost came personally as the Son had come beiere. The Son came personally and assumed our humanity. He came in a new way and for a new work. So on the Day of Pentecoat

## THE HOLY GHOST CAME PERSONALLY

in a new way and for a new work-that is, to perpetual operation through the Church of God, the talvation which the Son of God had begun. Then He taught them to know that the Holy Ghost-who was known from the beginning of the world by bis operation, by His light, and by His sanctifying power, by the prophecies of prophets, and by the miracles of relater-that He came on the Day coods from all sternity, from the Father and the Son, so on the Day of Pentecest was ful-filed that type and prophecy of our Lord

tion of God is in the unity of Oatholic faith, | know not the innumerable number of mar-DEATH IN THE MINE, tyrs of God, but in the blood of these mar tyrs has been found the seed of the Church, For nineteen hundred years the world hes den vored

TO CORBUPT, TO SEDUCE, AND TO DESTROY the Oburch, and has tried to poison and kill It by its own worldiness, yet the Church today is what it was from the beginning. For three hundred years in England and Ireland all that man could do has been done, and the world has wreaked upon it all its malice, but where is the Ohurch to day ? Living, expanding, and going for the conquering and to conquer. Three hundred years ago the nations in the North of Europe, and a nation here and there like our own, committed the great breach-the great achiam. But immediately a new world was opened over the Atlantic, and poor Ireland who, as men believed, was crushed utterly by its martyrs and saints and evangelists, carried through-out the world that indefectible light which is in the Oburch where it perpetually dwells. What matter if a person here or a nation there falls away from the unity of the faith the trank stands, the reot is ineradicable ? There is another thought for us to consider, It is

#### THAT UNITY, WHICH IS PERFECTLY INDIS-SOLUBLE.

There was never either an empire or kingdom or westay nation in the world that had not orumbled into dust but the Ostholio unity of the Church of God. Though individuals or multitudes may fall away they only condemned thems. lves in doing so. They go from us bocause they were not of us, but the an ty of the Catholic Church never has and never can be discolved. A branch may be wronched off the tree; yes, but the branch lise in its place and the life does not fellow It. Why is this unity imperishally? Be-uause the Holy Ghost is one, the Life is one, and the Life is always within that one or ganized and living Body of Christ, of which the Eternal Life is the Head in heaven. And there is elso one more reason. Because the Spirit of Truth always abides in it and illuminates and guidos and guards it, therefore it always knows the revelation of the Day of Pentecost, it always can discern the slightest deviation from it, it can always beach the truth and the whole truth, and

IT CAN TEACH NOTHING BUT THE TRUTH. will not dwell further on this, but will draw one conclusion from it. Are we therefore the orition whe discovered our faith, or are we the disciples who inherited it ? Did yeu make your own faith for yourselves ? Were you not taught it ever since you were able to speak or understand an articulate word ? Uld you not receive your faith from your first consciousness of life ? and that faith which you received in the beginning you hold to this day. The disciples of Jesus Christ are one all over the world. What I am say. ing to you to-day, Whit-Sunday, is what is being said in

# PRICE, 5 CENTS.

Flood and Fire-damp Combined

**KILL THIRTY-TWO MINERS.** 

DUBBAR, Pa., June 16 .- This morning at 10.10 a sullar, abivering roar sheek the lowly miners' dwellings on Hill Farm, in Fayette county, near this place, and af-frighted hundreds of people, who knew teo well the sound indicated another mine dis-aster. In a moment the fearful news had spread that the Hill Farm miner, swned by Philadelphia parties, had expleded. The lowbrowed bill from which the slope entered whoek from mouth to pit, and the roores of miners' houses lining the bill poured out frenzied inmates by the hundred. A rush was made to the mouth of the pit, but ingress was impossible, as -meke in dense volumes was issuing forth. Filty-two miners had gone to work this morning and were in the slope when the explosion occurred. Of these eighteen were in the left heading and this ty two in the right heading.

## NOT ONE OF THEM ESCAPED.

Those in the left heading got out all right. All the others were cut off, and not one escaped. Their names are : Joseph Brigner, Richard Brigner, H. Barney, B. Maust, Emanuel Manst, P. Courtney and his son, J. W. Mtheil, J. Binley, wife and two children, Peter Eagan, B. McGill, M. Caven, John Cope, A. Cope, Patrlok Deviln, John Delaney, John Joy, John Davannoy, D. Davis, Thomas Davis, Patrick Cabill, John Courtney, Jack Mitchell, Dan Smith, Dan Shearn, William Hayer, James McCleary and

Elmer D-nny. At 7.15 the gang turned into the miner, the smaller gang drifting off to the left, while the larger, some thirty-two in number, driften to the right and descended some 800 feet from the surface and at least a mile from the opening.

## FLOOD BEGINS THE DISASTER.

These two drifts are connected, but the connection is from the main stem some halfmile from the entrance. The mine had been somewhat troubled with water, and an alrshalt had been drilled from the surface to the juncture of the right and left shafts, where the water seemed the most abundant. As the miners branched off from this point they knew an air-hole had been drilled there and that it had not yet been broken into the mine, but they did not know the shalt was to be breken into to-day. This shaft is a six inch hele. A miner named Kerwin had been left on the right drift, near where that branch joined the miners' exit, and in the course of his labors broke into the perpendicular shaft. The moment this was broken into a flood of water rushed out, and Kerwin. and a man named Landy, standing by, yelled out for some one to save the men in the mine in the right drift.

Of these relations a just notion can only be formed by examining attentively

## THE NATURE OF BACH OF THE POWERS,

nobleness of their respective purposes, since one of them has for its immediate and special chieot to take care of earthly interests, while the other alma to secure the good things of heaven and eternity. Hence, whatever among human interests is saored in any way, what over relates to the salvation of souls and the worship of the God-head, either because of its own nature or because of its destination, politics. belongs to the sphere and falls under the authority of the Church.

"As to the ether matters and interests pertaining to the civil and political order ; it is just that they shoul , he encordinated to the civil acthority, since Christ has commanded te give unton Conser the things that are the future. Owsar's and unto God the things that are Ged's.'

It is a common thing in certain circles to misrepresent the Pope as claiming that the olvil power is subordinate to that of the Church, and that the sovereignity givin by Ohrist to His Church and exercised by her Pontifie extends by divine right to the legitimate sphere of the State or civil power. I tion, I should like to see it discussed in believe that ninety-nine out of a hundred your columns se it deserves-with impartial-Protestants whe have given this matter any ity, calm and cander. thought would say that such has been or is still their epinion.

Moreover, the Pope declares that God is ocean. the author of human and civil seciety, as he is of the ecclesiastical society. He traces the existences and origin of human seciety on the very nature of man, with its needs and inatinote. He derives the authority which holds together all human society worthy of the name from God, the author of pature and

### THE CREATOR OF HUMAN KIND.

obey Him. Hence, any person who has the right to command, can only held this right from Ged, the supreme ruler of all,"

Do not, in this ostegory, confound the right in constitutional governments vested in the oltizons to elect their magistrates and rulars, or the persons who are to receive over the State and it subject supreme ar subordinate authority, with the notion that the electors are the primerdial and the legitimate source of the sivil power and its trate in every degree et the civil hierarchy, are only obeying and reversnoing the authority of God.

This autherity in all its degrees and exer-class for all the legitimate purposes of civil well as a prices and does not claim any mira-seciety is in its sphere independent of all culous power but faith caupled with work. ether.

Les me remark here, no one has over writ- I out giving from 25 cents to \$5.

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any superiority with regard to the Christian state, it is that which we Americana have never ceased to ascribe to her-the superiority of the spiritual over the temperal, of the and by keeping in view the excellence and heavenly and supernatural over the mere earthly and natural. The superiority is not ene of jurisdiction, of the legal, subordina-

tion of an inferior court to a higher. No. no! Leo XIII, has too high an admiration for the United States, and teo high a sense of what he and all American Oatholies owe to our free institutions, ever to wish to intrude his authority into our domestic

The Popes kept wisely aloof when the passienate discussions about slavery were, like the subterranean fires of Vesuvins, threaten. ing with disruption and rulp, one of the fairest political fabrics of all time, a country which contained the brightest promises of

It was not the Catholic Church or her Bishops or clergy who then interferred to add fresh vielence to the conflicting forces \* \* We shared, it is true, in the perils and sacrifices and serrews of the conflint ; but our ministry was one of peace, oanoiliation and restoration. I have epened a mighty and pregnant ques-

There is no time better adapted to a review of the claims which the Oatholic Church and still their epinion. The destrine of this encyclical, binding as it is, on every Catholic, selemnly, formally, and explicitly declares the contrary. Pro-the claims would also contraction of the civilized world than when her Pentiff and her Preistes stand in the forefront of the her Preistes stand in the forefront of the tostants, therefore, must take the teaching of battle sgainst the slave trade in Africa, and Lee XIII, en this peint as the only Oatholio ferement in centending fer the just rights destrine.

BERNABD O'REILLY.



## Heroic Work By Nuns.

DAVENPORT, Is., June 12,---By the prempt and hereic work of thirty nans in the Catho-lic Mercy Hespital here this morning forty helpless patients in the institution were saved Defining the meaning of text of St. Paul, from horrible deaths. A sister sleeping "All power is from God" Bomans xill., 1), the fourth floor of the main building from horrible deaths. A sister sleeping on 1748 the Pepe declares that "the public power in awakened by smeke and discovered fire in society can only come from Ged. For Ged the closet of her reem. A general slarm was alone is the true and severeign Lord of all sounded and the work of removing the things ; all things, therefore, whatseever they patients was begun and successfully accom-may be, must needs be subject to Him and pliched. A nun called Stater Mary Irene plished. A nun called Sister Mary Irene and whese name was Ellen Merry, perished. Loss on building, \$10,000.

## Thousands of Lame, Helt and Blind.

PITTSBURG, June 13.-At least 10,000 affliced people from all parts of the country gathered at Father Meliloger's church to day to be healed and take part in the celebration of St. Anthony's day. It was a outlous assemblage of the lame, halt and blind. Last authority. The two things are ementially night 5,000 sflicted pertens camped about distinct. Hence, also, Oathelics in obeing the church. The services began at daybreak and reverencing the authority of the magisevening. Theusands were nuable to gain admitiance to the church and all day they stood in the het sun awaiting their turns to be

He charges nothing, but few people left with-

## BUT ONE STRABFAST LIGHT

always radiating-never obsource, never even Church all that the power of man can do. said when flickering-and that one light of the revela. Three hundred years of persecution, and I husband,

JESUS WAS NOT YET GLORIFIED.

It was necessary that the Incornate Son of God should return to the glory of His Father before the Holy Ghest should proceed from the Father and the Son to come personally te dweil among us. Oar Lord had said, It is expedient for yes that I go away, for if I So not the Paraclete will not seme unto you, but if I go I will send Him unto you. In the Divine order and the economy of our salvation the work of the Son must be first accompliebed, and the Holy Ghest comes in succes sion to apply that work to the souls of men to the end of the world. It is a perpetual office without which the Church would moulder and fall away like all other institutions that are not sustained by the Delvine Presence. What was the work for which the Hole Ghost came ? For the

ILLUMINATION AND SANCTIFICATION

of the souls of all who are to be saved ? Yes, but that work He had been doing from the beginning of the world. Ihere was nothing new in that work-it was as old as creation. No penitent had ever turned to God without the assistance of the Hely Ghoat, oven frem the beginning, therefore the work of the Holy Spirit in individual souls was the same from the time when man was created. What, then, was the effice He assumed on the Day of Pentecost. I must call it by snother name. Saith from all the fragmentary forms of It was not a personal effice only, though He Obristianity—the one Divine fact which dis but the effice He still continues to fulfil that office as befere, but the office He came to assume and perpatuate is the creation and add fication and perfection of the body of Christ -a work altogether new-a work that was foreshadewed and typified and prophesied by

## THE TENFLE AND THE TABERNACLE.

by the old law. But all that was a shadow which passed away, and the reality was the bedy of Uhrist. But there could be no bedy until there was a head, and until the Son of Ged was incarnate there was no head, and until the Head of the Church was glorified the time was not come for the body. On the Day of Particest the Holy Ghost knit te-gether all the disciples, all the members that were united to the Divine Head, in one bedy, and He breathed into that body the gift of eternal life. If you take the fourth chapter of the Epistie to St. Paul to the Ephoeians you will find it says in the out-

one advent, the advent of one Person, while set that there was only one body, one spirit, and then it goes on te describe hew that organized and living bedy makes increase to itself of its own perfection. You will, therefore, understand what we mean when we say, "I believe in the Holy Ghost, the Holy Ustholic Church." There is a last trath, and the only one I will add te-day, Having a Divine Head, a Divine 1.fe, and "I believe in the Holy Ghost, the having a Life-Giver who is perpetually

dwelling in it, the BODY OF CHBIST

shares in these Divine gifts which are incom municable. Why are they ? Our Lord said, "Upon this rock I will build My Church and the gates of hell shall not prevail against is" -that is, neither sin nor death shall prevail to destroy the Church which I have founded, and which has an indefectible life, a life over which none shall prevail. During nineteen centuries the world has wreaked upon the

THE FAR EAST AND THE FAR WEST. There is not to be found in all the world a Bishop or priest of the Catholic Ohurch who is not saying the same words I am saying to you. Look outside the Church, and can you find this unity of teaching and of faith amongst the oritics and discoverers who take the words of God and oriticise them as if they were Cassar's Commentaries of Levy's History ? There is one great lesson for us to learn to-day, and that is, to love and adore the Holy Ghost every day by some sot of personal devotion, and to ask the Holy Ghost to give us that unotion by which we know all things that God has revealed and which makes it needless for us to seek any human teaching. Therefore I would say to you, every day of your life add to your prayers some act of devotion to the Holy Ghost, and would bid you to say the Litany of the Holy Ghost, or to say seven times dally th Glory be to the Father in honor of the Hely Gheat, asking for His seven gifts, three of which

#### MAKE THE WILL PERFECT.

and four of which make the conscience perfect. Every day of your life do some sot of devetion to the Hely Ghost, for yeu have to make reparation to Him for having so often resisted Him and much oftener grieved Him, Make also some act of explation for your own sins and the sins that are continually being committed all round yen by these who, like the poor Disci-ples in Epnesas, have never so much as heard if there be a Holy Ghost. Still worse is the grief He is perpetually suffering in the unity of the Ohurch from the faitbful, from eurselves ; for He is our Divine Master, and is also wounded in the house of those who love Him. I have one more thought for you. It is this : God was manifest in the flesh, the unseen God was visible in

THE FACE OF JESUS CHRIST.

His body, His glery, His love, His majesty, to pay shines throughout the world in the face of Jesus Christ, and yeu, who have been illuminated to knew Him from your earliest consciousness, have been transformed by the perpetual effice and operation of the Holy Ghest into the likeness of your Divine Master if yeu have been faithful. Therefore pray to Him every day that all in you that is unlike Him may be cast out, and that every trace in you of likeness to Uar Divine Lord in His humility, and in His charity, and in His purity devotion and fervor of love -that

ALL THOSE OUTLINES AND BEGINNINGS shall be made desper and more perfect until the image is made full in you in the day when you shall see Him as He is.-London Uni-VE78C.

## Coming to America.

LONDON, June 10 .- Mr. Jehn Dillon, Mr. Wm, O'Brien and Mr. John Radmond have been appointed delegates to make a tour of America in the autumn in the interest of the Irish National mevement.

'The male is late to-night,' as the woman said when she get up at 2, s.m., to let in her 1

#### A MISTAKEN HERO'S DOOM.

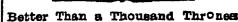
Young David Hayes, who had seen the affair, leaped forward at the call and turned down the left drift in a deluge of water to warn his endangered comrades. Just as he passed the air shaft that had been broken inte the rush of water had changed to the ugly rear of a flood which blanched the checks of the men who steed behind and tewards the right. The flow of water had changed to a deadly volume of fire damp as young Hayes swang by the fishing of the blazing light, slid through the shalt from end te end. The daring youth carried an open burning miner's lamp in his hat and he had hardly taken a step beyond that roaring shaft when the spark ignited a reservoir of the deadly fire damp that had already accumulated and he sank a corpse 10 feet towards the men he had hoped to save and whem he certainly dosmed,

Continued on sighth page.

# A WARNING FROM THE POPE.

### Indifference to the Church May Besult in Punishment.

DUBLIN, June 13. - The Irish Oatholic states that the Pepe, in replying to congratulations of visitors at the Vatioan, expressed himself as strongly of the belief that great punishment was impending on society for its dis-regard of and indifference to the church. The Lord," he said, " will come no longer with a sweet and peaceful face, but with an angry one to strike and parify his church. I am neither a prophet ner the son of a prophet. but I feel in my heart a sorrewful presentment. Prayer will not suffice to appears the Almighty."



VIENNA, June 16 .- The Archduchess Valeris to-day publicly reneanced all olaims to the threne of Austria in order that she might marry the man of her choice. The ceremony of renunciation took place in the Imperial Council champer. It was an affecting as welk as an impressive scene. The Archduohess, having made her fermal declaration, which was duly attested and proolaimed, turned to the Emperor and members of the Imperial family and said a loving husband would make a true woman happier than a thousand thrones, The Emperer took his daughter in his army, and all present wore deeply teuched.

It has ellen been said that the ohlef characteristic of the spitaph is its lack of vera-oicy, but it is perhaps better that it should err on the side of kindliness rather than wound the living by a brutal truthfulness, an in the case of an insoription written for the tombitone of a lazy man by one who knew him wells "Asleep (as usual)."

At the Concert-I want to ask you a question.' 'Don't talk now. Wait until the conl cert begins.' de la .

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