

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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Translated for the Catholic Record.

PASTORAL LETTER

Of His Grace the Most Rev.
Joseph Thomas Duhamel,

Announcing the Elevation of the See
of Ottawa to Metropolitan Rank
and Dignity, Etc.

JOSEPH THOMAS DUHAMEL,

By the Grace of God and the Holy Apostolic See, Archbishop of Ottawa, Assistant at the Pontifical Throne, Etc., Etc., To the Clergy, Secular and Regular, the Religious Communities and Faithful of the Archdiocese of Ottawa.

Health and Benediction in Our Lord Jesus Christ.

I.

DEARLY BELOVED BRETHREN,—

The Redeemer of mankind, before ascending into heaven, commended with His disciples that He would be with them all days even unto the consummation of the ages: *Ego enim cum vobis sum, et usque ad consummationem seculi.* (Matt. xxviii, 20.) From the very day it was first pronounced, the realization of this divine promise may be read throughout the course of ages, and throughout every vicissitude of time, on every page of the Church's annals. Thus, in the indwelling presence of Christ Jesus, the Church in the past not only propagated her doctrines, but preserved her life and influence, she to day maintains and diffuses herself; with His divine light, the manifold enlightenments of His spirit, animates her, and to her communicates His unceasing and unchanging life, as well as His imperishable strength. Living image of the Saviour's life, forming here below His empire and God's very Kingdom, the Church in her beginnings was humble, and even ignored—like unto the mustard seed cast into the teeming earth. But this seed germinating, sent forth into the depths of the soil its far-reaching roots, and behold it has now grown into a wide-spreading tree, extending its branches to the very ends of the earth, offering to all not alone its saving shade, but the richest fruits of immortality.

Satan, then, everywhere dominant, and at her sight, inflamed with rage, could not crush the Church in her infancy. The Pagan world vainly exercised its every strength to destroy her, but proved powerless to arrest, or even retard her progress. From that period to our own times, sects and schisms, heresy, infidelity and social commotion of the most frightful character, far from overturning, have not even shaken the Church, which, from every trial, has issued strong and vigorous, crowned with a new glory. In this respect has this divine institution proved itself superior to the most powerful empires. None of these have been able to resist the corroding influence of time; often, in truth, has one and the same generation witnessed their foundation, development and obliteration. The Church, on the other hand, founded on Jesus Christ, partakes of His stability, His immortality and His power. From all sides assailed and kept unceasingly in closest combat by the sworn efforts of the foes of goodness, truth and right, she, marvellously firm, meets every assault, resists every shock, more solidly fixed than the immovable rocks which mark the limits of ocean, and bid defiance to the infuriated seas which have from the beginning wasted, and will, till the end of time, spend their strength on these rocks of firmness of earth's dominion. Empires pass away; she remains pursuing her mission, reigning in Christ's name, even in the midst of her enemies. *Rule thou in the midst of thy enemies.* (Pal. cix, 2) diffusing everywhere her doctrines, founding everywhere her institutions, exercising everywhere her beneficent and sovereignly civilizing influence; ever grand and majestic; ever persecuted, but all ways triumphant.

For a thousand years after her victory over paganism the Church was mistress of the civilized world. But in the sixteenth century several nations, renouncing her allegiance, turned their forces against her. Then it was that, by influence of help from on high, the Church showing forth her power and activity in the very face of a stupendous revolt and startling defection, communicated to herself a new life, made flourish anew her ancient institutions, gave splendid proof of abundant sanctity within her own fold, and in far-off regions achieved triumphs of superhuman greatness. Francis Xavier converted the East Indies, while, on the other hand, South America, yielding to apostolic mission, rejected idolatry to embrace the standard of redemption. At that time also did this northern half-continent receive the first seeds of the harvest of truth. But these precious germs then committed to our soil were till a later period to await a development as astounding as it is admirable.

II.

It is especially in these our own times—times of infidelity and religious indifference, that North America has been called on to render honor and glory to the vital-

ity of Holy Church. This homage both the American republic and the Canadian Dominion have fully rendered. Not a century ago, and there was but one Bishop in the United States, a handful of priests, and scarcely an institution of religion. To day, however, the Church is there in fullest activity everywhere, as the multiplication of dioceses and the daily increase of parishes and institutions amply testify. As to Canada, hardly was it known to the old world when it saw itself blessed with the beneficent light of the true religion. Here the early French colonists brought the faith that worketh by charity, and produced fruits as multiplied and varied as they are marvellous. They soon had procured for themselves the blessing of a Bishop, who fortified them by counsel and by example, as well as guarded them by his solicitude. The trials and difficulties of the first establishment were such as to have become the erection of any other See but that of Quebec, whose Bishops, and afterwards Archbishops, worked prodigies of Catholic endurance. Parishes increasing in number and importance, new dioceses springing into life, new ecclesiastical provinces of rapid growth and solid prosperity, are to day a just cause of general admiration.

III.
The Supreme Pastor of the Church, Leo XIII, wishing to encourage the increasing development of Catholic life in our vast Dominion, has just conferred on Canada a signal honor, by selecting our former metropolitan, the Most Illustrious Alexander Elzear Taschereau, for the exalted dignity of member of the Sacred College of Cardinals of the Holy Roman Church. The Holy Father was likewise desirous also of honoring the Church of Montreal and its worthy Bishop Mgr. Edouard Charles Fabre, who becomes first Archbishop of the great and Catholic city of Montreal—the historic Ville-Marie.

The Supreme Pontiff, in his universal solicitude, has also remembered our youthful city, full of life and hope, and ever justly eager to assert its pre-eminence rank. His Holiness, knowing that Ottawa is the capital of Canada, the residence of the Governor General, the seat of the Federal Government, etc., that this city is every day making more and more rapid progress; that its central and favored location on the great highways of the nation guarantees for the future its continued growth; His Holiness, to whom pertains the plenitude of power over the whole Church, wishing to invest our holy religion in this metropolis of all Canada, with all due splendor, has been pleased to raise the See of Ottawa to metropolitan rank and dignity, and bestow on our humble person the high dignity of Archbishop, reserving to himself the right of giving us suffragans in fitting time. These events mark an astonishing progress in our religious destiny, and for us all afford an encouragement, and an exhortation, and a consolation, and a power with which God protects the feeble, exalts the humble, and raises up weak and forsaken peoples, when they to Him remain faithful.

The God who rules the universe, who cares for individuals and families and states, hath Himself done in our midst all our good works—*All our works He hath wrought for us.* (Isaiah xxvi, 12.) In the depth of our humble gratitude let us repeat with the Psalmist: *Not to us, O Lord, not to us, but to Thy name give glory.* (Pal. cxiii, 1.) To Thy name, O Lord, belongs all glory; by no right doth any to us pertain. We owe, however, a debt of gratitude to our Holy Father Pope Leo XIII, who in creating a Canadian Cardinal and developing the hierarchical organization of the ancient Province of Quebec, has just gloriously and beneficently for us crowned his many acts of paternal benevolence in regard of this whole country. We gladly seize on this occasion to offer our sincere acknowledgments to all the clergy, secular and regular, to the religious communities, and to the faithful of this diocese, for the constant aid, assistance and encouragement they have so generously extended to us throughout the years that have elapsed since our episcopal consecration. We reckon for the future on the same zeal, the same devotedness, the same generosity, for the burden which for twelve years we have borne will not be lightened by the erection of Ottawa into a Metropolitan See. The sentiments you have, dearly beloved brethren, manifested in the present circumstances, the many precious testimonies you have given of esteem and affection, are for us a binding pledge of your entire concurrence in the continuation of our common work.

O, Mary Immaculate, Our Mother, vouchsafe to favor this archdiocese with the protection you have never refused the diocese of Ottawa, its pastors and its people. Glorious St. Joseph, obtain for us, from the Sacred Heart, of Him whose foster-father thou wert, all these efficacious graces which will render our ministry conducive to the glory of the Adorable Trinity and fruitful for all souls committed to our care! St. Anne, be thou ever our patron, pray for us, protect us!

In taking possession of the Archbishopric of Ottawa we have no change to make in the actual disciplinary regulations. Wherefore, we do, in God's holy name, in so far as needs may, renew and confirm:

1. All the ordinances, statutes, rules of discipline, prohibitions and reservations, in force in the diocese.
2. Within the same prescribed limits of time and territory: (a) the powers of confessing and prescribing according to priests, secular and regular; (b) the faculties ordinary and singular in writing, giving to the priests on duty and missionaries of the diocese of Ottawa; (c) the faculties enjoyed by priests authorized to hear confessions of religious.
3. Until the thirty-first day of August next, the prayer, *De Mandato*, will continue to be that of *De Spiritu Sancto*, Dur-

ing the month of September it will be that of *Pro Gratulatione*, and thenceforth, till further orders, *Pro Papa*.

4. The first Sunday after the reception of this pastoral letter there will be sung a *Te Deum* at the parochial communion mass in all parish churches and chapels of religious communities.
5. Shall this pastoral letter be read and published with the episcopal ordinance at the parochial masses and in chapter in the religious communities, and in the first Sunday after its reception, and in the parishes, during the ceremony of the taking possession of the Metropolitan See and of the Archdiocese.

Given at Ottawa, under our hand, the seal of the diocese, and the countersign of our Chancery, the twenty-ninth day of July, eighteen hundred and eighty-six, the feast of St. Anne.
+ J. THOMAS,
Archbishop of Ottawa.
By order of His Grace,
J. A. SLOAN, Chancellor.

CANADA'S FIRST CARDINAL.

INSTALLED WITH AN IMPOSING CEREMONY.

Quebec, July 31.
The day dawned perfection, and as seen from the heights of Lewis, never did "God's own city," as Sir John likes to call old Quebec, appear to better advantage. It was clear, with no dust on the streets; the temperature was cool and the water showed that deep blue which is indicative of a thoroughly serene atmosphere. The town was early astir, and before eight o'clock the streets were thronged with people. For the past two days the influx was very great by rail and river, a notable feature being the thousands of French-Canadians from the New England States, who, taking advantage of excursion fares, came in crowds by the Grand Trunk and Quebec Central. On enquiry at the several offices I am safe in saying that between 25,000 and 30,000 strangers were in Quebec this morning purposely to assist at the great ecclesiastical holiday.

THE HOLIDAY WAS OPENED by a procession appropriately led through the most historical parts of Upper town, an irregular parallelogram extending from the arch-episcopal palace, along Garden, Doncona, Parlor, St. Louis and Port streets to the Basilica. The robes on the line were numerous and of various designs, Gothic, Norman, Byzantine, with diverse models of castellated gateway, each bearing suitable inscriptions. The most original of these temporary monuments is a high pyramid of fret work on Place d'Armes, which deserves to be preserved for ornament and use on future occasions of festivity. On the vacant Jesuit square was a large kiosk with red dome and sides, flanked by eight light tall masts and streamers of different hue. There the higher clergy alighted from their carriages in the procession and walked the cross way to the Cathedral, in direct face of which there was a double arch of spruce and cedar with an open gallery imitative of the frontal loggia of St. Peter's of Rome, where the Pope is wont to give his blessing *ubi et orbis*. The principal streets were profusely decorated with streamers, banners and flags, and while the Papal colors of orange and white were naturally conspicuous, the Union Jack was everywhere accorded a place of honor. The ornamentation of the Cathedral was simple and tasteful. Over the central floriated arch, or baldachin of the sanctuary, surmounted by a golden globe, stood the triumphant figure of the Saviour holding the cross in his left hand, and underneath was a shield bearing the Papal keys in scarlet, blue and gold. The figures on the altar were shrouded in valances, and the Cardinal's throne, hung in crimson plush, rose at the extreme right beside the railing. The high lateral windows of the nave were covered with canopies bearing the Papal arms and alternated with these, betwixt the arches of the transept, was a series of Cardinal's shields, the broad-trimmed low crowned hat with pendant glands, two diagonal quarters bearing cross-swords and stars blue and the other roses on stem gold.

THE LEXICON IN EVERY CASE was, *In Fide Spe et Caritate Certandum*. Around the galleries were red valances, with white lace fringe, interspersed with fleurs-de-lis in gold. The procession was led by the professors of Laval university from Quebec and Montreal in lancer cap and tasseled black gown trimmed in blue and white. Then followed the numerous local societies and guilds with bands and banners, and the whole closed with twelve double-teamed four-wheeled, carrying the visiting bishops, their grand vicars and secretaries. The Cardinal's coach, escorted by the Papal Zouaves, was drawn by four high stepping black steeds, with scarlet pompons on their headpieces. His Eminence was accompanied by His Excellency the Papal Ablegate.

TWO FEATURES OF THE PROCESSION deserve notice—Turnbull's horse that cleared the way looking well, accoutred well, mounted well, and the hundreds of orphan boys and girls under the guidance of the Grey Nuns who sang songs of welcome from their hustings in front of the Old Chateau. These little girls in check gowns and poke bonnets, and the boys in striped jerseys and knickerbockers, were pronounced the gem of the procession, and many was the white piece furively put into the tiny hands by passengers in token of the pleasure it gave that the young unfortunates should be allowed their share in the joy of the occasion. At 10 o'clock the procession had entered the church and the mass at once began, with Archbishop Tache as celebrant in chausabe, supported by an assistant priest in cope, and deacon and sub-deacon in dalmatics. The mass being that of the Holy

Ghost, the colors of the vestments, according to the ritual, were crimson and gold. The music was Cherubini's masterpiece, composed for the coronation of Charles X. of France, in 1827. This great work was interpreted with artistic feeling by a chosen choir and full orchestra, and the effect was so thorough that the vast crowds standing in the square and in the neighboring streets listened in religious silence to the strains as they floated through the open windows, and bowed their heads when the sweet recitatives of the *Agnus* and the Benediction fell upon their ears. At the Offertory Jehin Prume lent the magic of his violin to the celebration, playing a symphony which held the vast audience spell bound, the result being enhanced by the remarkable acoustical properties of the edifice, which are said to be unrivalled.

THE SCENE IN THE BASILICA during the mass was an impressive one, which will long be deserving of commemoration. There, during the singing of the *Gloria*, for instance, sat Archbishop Tache, representing the east North-west, on the left, or gospel side, facing the epistle, was Archbishop Lynch, of Toronto, apostolic delegate for conferring the berretta and representing the great province of Ontario; twenty bishops seated in double rows on the gospel and epistle sides represented the different sees of the States, all of them offshoots of the aboriginal diocese of Quebec. Their names were Lynch, Tache, O'Brien, Lery, Fabre, Dahame, Sweeney, McIntyre, Langevin, Walsh, Cameron, two Racines, Moreau, Cleary, Rogers, Lorrain, Gravel, O'Mahony, Carbery and Lamont. The prolates were all vested in crimson copes with gold, silver and jewelled mitres according to rank, but none bore croziers. A guard of Papal Zouaves in blue tunics, boggy trousers, white gaiters and red sash wound about the waist were echeloned upon the steps and stood at either horn of the main altar like Tasso's Paladins. The amphitheatre of the sanctuary was thronged with surplised priests and white robed acolytes, while the Cardinal and Ablegate faced each other from the respective thrones. On the edge of the chancel stairs stood the *Guards Nobles* in white ducks, Wellington boots and spurs, red coat and flags, golden epaulettes and breast plate, Roman helmet of the gladiator type with a long sweep of horse hair and the left side of the helmet feather set in a blue black socket. He remained erect and stately, like a horseguard throughout the whole ceremony with unsheathed sword at arms. Interspersed with the clergy were seen the forms of Dominican friars in white gown, black cowls and tonsured heads, and Northern missionaries with black and white robes. Directly at the foot of the railing were grouped

THE MOST OF THE NOBLE MEN OF THE COUNTRY. Lieut. Gov. Masson occupied the seat of honor, surrounded by Dr. Ross and his Cabinet. Near them were Sir Adolphe Caron, Hon. Messrs. Chapleau, Thompson and Coogan, with a large number of senators, members of Parliament and of the Legislature and representatives of the learned professions. Both the Federal and Provincial leaders of Her Majesty's loyal Opposition, Hon. Messrs. Laurier and Mercier, were conspicuous by their presence. The Mass was sung in the ordinary manner until the Sanctus, when Monsignor Taschereau, preceded by the cross, carrying the mitre and cross and with the purple zucchetto or skull cap on his head, advanced to a prie-dieu in the middle of the sanctuary and adored, while the bells tinkled the consecration of the Host. He then returned to his throne from a side chapel, "Blessed is He who cometh in the Name of the Lord." At the end of the mass the *salvum fac* was intoned, which is a prayer that the Lord will save our Queen, and the chorus was taken up by at least two hundred voices in unison, with thrilling effect. At the point the initial ceremonies may be said to have closed, and

THE INSTALLATION OF THE CARDINAL BEGAN forthwith. The first point was the reading from the platform of the high altar by Archbishop Tache of a rescript from the Pope, granting an indulgence of one hundred days under the usual spiritual conditions to all those present on this occasion. Next followed the sermon of Mgr. Gravel, bishop of Nicolet, which was brief, comprehensive and to the point. He developed the magnificent thesis of St. Thomas Aquinas that the church is an image of a civilized Roman empire in power, extent and victory, not by the lance of the legionary, but by the Cross of Calvary, and he wound up with an impassioned apostrophe to the historic old province of Quebec. After the sermon the bishops laid aside their copes and mitres and put on their purple robes. Then Mgr. O'Brien, papal ablegate, stepped forward and read the decree of appointment, which was read in Latin and French by Abbe Marois, His Eminence's secretary. Mgr. O'Brien is the type of the Roman prelate, tall, distinguished in manner with fine intellectual head. He wears gold glasses and is arrayed in the cardinal's silk scurlet habit with a folded cloak over the left shoulder, which is worn by the supernumerary chamberlains of the court of Rome on occasions of state. After the decree was read the ablegate stepped forward again and read a triple address to His Eminence. The Latin Italian accent and pronunciation, so much so that one might have fancied he heard the reading of an indult in the Sistine chapel. The French was well read, but with a slight English accent. The English address made an eloquent allusion to the union of French and Irish in the cultivation of their faith in Canada. The secretary then read in Latin and French the latter's patent

conferring the berretta upon Mgr. Taschereau. Mgr. Lynch, who had been commissioned by the Pope to preside at this part of the ceremony, advanced to the prie-dieu, where he rose from the faldstool vested in cope and mitre and read a long congratulatory address in Latin to the Cardinal elect. Then the Cardinal, the Ablegate and Mgr. Lynch ascended to the altar, where, standing opposite each other, the Archbishop of Toronto addressed a few words to Mgr. Taschereau, and then, taking the berretta, or red three-cornered hat, from the table, covered with a scarlet veil, whereon it rested, he placed it on his head. This act

CONSTITUTED THE LATTER CARDINAL, and the ceremony may be said to have ended at that stage. The party then retired into the sacristy to robe for the final procession. The noble guard detached himself from his upright position, moved up toward the altar, filed to the left and joined the Cardinal and party in the sacristy. When these issued forth again Count Gazzoli accompanied them, but this time he walked unhelmeted to signify that his official duty had terminated and that he was present by the condescension of the Cardinal and in personal homage to His Eminence. On reaching his throne the new Cardinal addressed a feeling discourse to all present. He touchingly referred to the circumstance that it was the hands of Archbishop Lynch that he had received episcopal consecration which was, doubtless, one reason why His Holiness had chosen the latter apostolic delegate to confer on him the berretta. He also spoke to his brother bishops and continued by a most complimentary allusion to his own flock and the whole people of Canada. From the foot of the altar the *Te Deum* was next intoned by the Cardinal, and the sublime chant was taken up by the vast congregation. Finally the brilliant procession slowly moved out of the Basilica to the stirring strains of a triumphal march composed for the occasion by the well-known author, Mr. Gung, outside the portal the Cardinal, accompanied by the ablegate, noble guard and a few others, gave his benediction to the gathered thousands in the Old Jesuits' square and Market place amid the thunder of artillery, the clanging of the bells and the cheers of the delighted people.

THE CARDINAL'S BANQUET. Immediately after the procession, at two o'clock, Cardinal Taschereau led a select party of visitors to a banquet at the Music Hall, elaborately and most tastefully fitted up for the occasion. At the table of honor His Eminence presided, with the Lieut. Governor of Quebec at his right, Mgr. O'Brien, Hon. Frank Smith, Hon. M. Thompson, the Archbishop of Ottawa, Hon. Dr. Ross, Hon. Mr. Taillon, and others. On his left were the Papal Ablegate, the Noble Guard, Count Gazzoli, Sir A. P. Caron, Hon. Mr. Coitigan, the Archbishop of Montreal, Hon. J. A. Chapleau, Hon. Louis St. Laurent, Hon. W. Laurier, Judge Andrews, Hon. Messrs. Lynch and Blanchet. The banquet lasted till about five o'clock, during which time the most cordiality prevailed. The few speeches delivered were not intended for the public, but the best of them, if published, will be found replete with the most patriotic sentiments, everyone of the speakers insisting on the preservation of feelings of harmony among all classes of the community, irrespective of race and creed differences. The Cardinal was exceedingly well received, and Mgr. O'Brien's remarks were stamped with a thorough appreciation of Canadian sentiment. Judge Routhier was also quite happy and Mayor Langellier's remarks were enthusiastically applauded.

THE ILLUMINATIONS. There are two forms of demonstration by which Quebec, from the peculiarity of its position, is especially adapted and which are always sure to succeed—the use of artillery and an illumination. Proof was given of the first to-day when a grand salute was sent off after the installation at the moment the Cardinal stood on the improvised gallery in front of the Basilica and pronounced a blessing on his people. A more striking example of the second illumination was afforded this evening at the general illumination of the city. The cathedral and place of the archbishop and Laval university, where a double banderole of lights spanned the heavens for over one hundred feet. Dufferin terrace was the chief point of resort, by all odds the finest promenade in Canada, although the planking is beginning to show the need of repairs. It was gorged with people, and from the central kiosk choice music was given by the band. At that vantage ground Lewis looked well, many of its public buildings standing out in light, clearly defined as the cardboard houses of children illuminated from within. The electric light was used to magnificent advantage. On the Citadel and along the walls the lamps were distributed with effect and the revolving pyramidal tower of the Place d'Armes held its own throughout the evening as a centre of attraction. The Cape was ablaze from the Parliament buildings up the whole range of the Grande Allee, the surrounding country showed as bright as day, but the effect was more striking from the St. Lawrence, uncommonly dark by contrast this evening. Plying in the stream in a steam yacht one could see a trail of fire all along the cote of Beauport to the ravine of Montmorency Falls, the Isle of Orleans afforded a magnificent panorama of twinkling lights from the village facing the lower town or Indian Cove. During the evening the Cardinal and his numerous suite of archbishops, bishops and minor prelates drove around to view the pyrotechnical display. His passage was the signal for the fireworks to begin, rockets and forces producing the most satisfactory results from the highest portions of the city. Altogether the illumination may be set down as the crowning glory of a happy day, which Old Quebec will long remember.

JUSTIN MCCARTHY'S LETTER.

London, July 25.—Following is Justin McCarthy's review of the week. A star has fallen from the star of English politics. Sir Charles Dike, condemned by the verdict of a jury, has published an address announcing his determination to withdraw from public life. The whole story of English public life contains no other example of such a career thus cut short; of so splendid a rise and so sudden and terrible a fall. Meanwhile Lord Salisbury is engaged in forming an Administration. His friends in the club rooms and drawing-rooms are beginning to talk very big about the things he is to do, so as to form a very strong Government and get rid of all the old fogies of former Tory Administrations, and infuse a vast quantity of new blood. Generally speaking, he will make us, his opponents, "sit up," as the London slang phrase would put it. No doubt he will get rid of some of the old fogies. Sir Richard Cross will be shot.

LIKE RUBBISH into the House of Lords possibly. Dignified, stately, and honest old Lord John Manners will be shoved aside somehow, but where are the new men to come from? I do not even hear of any new man of promise among the Tories. People in their drawing-rooms talk of coercion, but people in Cabinet Councils know better than to talk, or think of anything of the kind. A great majority of the Liberal sectionists are pledged as deeply against coercion as the Gladstonians, or for the matter of that as the Nationalists themselves. A Salisbury Ministry would be pitched out at once, if they tried any policy of coercion in Ireland. They would not try anything of the kind. They will endeavor to tide over the next session with

SOME SORT OF LAND SCHEME, and if they remain in office until the following season they will by that time, by educating the party, be ready to go in for Home Rule. There is some talk of Lord Charles Beresford, the fighting sailor of the Nile and the Sudan, for Irish Secretary. It is hardly serious I should think and yet I don't know where they could find a better man for the position, in which, under the present circumstances, no genius and no statesmanship could bear fruit. Let myself I recall rather see Beresford in office as Irish Secretary, than one of the regular dead-beat Tory politicians. Beresford is a gallant and dashing sailor. He is an Irishman who never denies his country, and is popular among all men. He never patronized a man in all his life, and would just as warmly shake hands with an Irish peasant as with an Irish peer. He does not care

THREE STRAWS ABOUT POLITICS and does not know enough about Dublin Castle traditions to hold them in the slightest reverence. Of course he is not a man of any political ability or experience whatever in an attempt to govern Ireland on Tory principles. We shall never again in Ireland take a chief secretary seriously unless we know that he is commissioned to prepare a scheme for Home Rule. "Send us your clever men, your statesmen," such would be my advice to Lord Salisbury, "when you have made up your mind to do that, but if you are not ready for that just at this moment send us some jolly good fellow, who, as Mr. Bertram in 'Guy Manning' says of the old-fashioned collector of excise, will sing his song and take his drink and draw his salary and give no trouble to himself or anybody else." Lord Charles Beresford would do quite well.

Signed, JUSTIN MCCARTHY.

Catholic Literary Association of London and Ops.

At the last regular meeting of the C. L. A., of Lindsay, the following motion of condolence was passed: "Whereas, as has pleased Almighty God to remove from our midst by the hand of death an esteemed member, Michael O'Laughlin, be it therefore resolved, that, while bowing with resignation to the Divine will, this association deeply deploras the loss it has sustained in the demise of so valued a member, and extends the sincerest sympathy to the afflicted family."

Hymenial.

On Monday, July 19, Mr. K. Daley, of London, Ont., formerly of the Kingston Freeman staff, was united in holy wedlock to Miss Elizabeth McGinn, of that city. The ceremony was performed by the Rev. Father Twomey. We join with their many friends in wishing them every happiness and trust that their journey through life may be unclouded. The many presents they received testify to the great esteem in which they were held by their many friends in Kingston and London. May luck attend them in their new home.

In Detroit, Mich., on July the 12 h. at St. Elizabeth's Church, by the Rev. Father Swane n. Mr. Thos Dempsey, of the Chicago, Milwaukee & St. Paul Railway, to Miss Lena Neigan, youngest daughter of Mr. Stephen Neigan, of London, Ont. The bride was neatly attired. Only the immediate friends of the bride were present. Mr. and Mrs. Dempsey will make Chicago their future home. They have the best wishes of a large number of friends.

Thos O'Hagan, Esq., B.A., is taking a special course in education from Prof. Cammack, of the North Western University, Illinois, one of the best to elect of education in the United States. He is also attending the lectures on Shakespeare, delivered by Prof. McClintock, of John Hopkins' University, Baltimore.

A True Story.

A little child lay sick; an angel's love... They said his name was Death; she smiled... God's tender messenger!

THE MIDNIGHT ASSASSIN.

BY CAPTAIN JAMES MORTFORD.

"In the spring of 1872 I was wounded in the arm, and obtained leave to return home for a few weeks."

"The wound was slight, and a month had scarcely passed ere I was as strong as ever, and began to feel that uneasy sensation, which I can scarcely call it longing, which comes upon a soldier when far away from the field where victories and defeats are falling to his comrades whom he knows so well."

"Three weeks before my leave of absence expired I left home again and started for the field."

"When I arrived within thirty or forty miles of the point where the track had been torn up, and that we must remain at the small station until the rails could again be laid."

"While listening about the little town a chance occurred for the purchase of a horse at a very moderate price, considering the times."

"I struck a bargain with the owner, and resolved to ride through the country to the point where the troops were stationed."

"This would be more pleasant, as I knew a young man, who was about to enlist, intending to go by the train, which was now at a standstill."

"He was a native of Phenonet, the town here we were detained, and was perfectly acquainted with the country surrounding it."

"Immediately after purchasing the horse I hunted him up, and it was soon agreed that we should ride across the country."

"I rode up and early the following morning he rode up to the little inn where I was stopping, and in less than thirty minutes we were cantering through the village street in the direction of the camp."

"It was a pleasant day; a storm was impending, but not likely to fall until night."

"I never passed a fine time on horseback; but nothing interesting occurred, and I will hasten on to the story."

"An night approached, and my companion offered no information in regard to our distance from the camp, I began to consider that, as we had ridden at a good rate all day, we must be near our destination."

"Frank, said I, 'we are nearly at the end of this journey, are we not?'"

"I guess we are, Colonel," he replied.

"I thought I was," he replied, in a puzzled way, and looking about for landmarks."

"Do you recollect where you are?" I inquired, after a short silence.

"He admitted that he did not, and, although he declared that he knew, he could have made such a mistake, I realized that we must be seeking a lodging for the night without delay, for the storm had gathered violence, and would soon discharge itself."

"We must make inquiries at the first house," I said, and inquiring the tired horse onward, we kept a sharp lookout for some habitation."

"But this was not met with when desired. We had ravaged the country, and a great many of the houses we passed were untenanted and dismantled."

"As it grew darker and darker, the prospect of remaining outside at the mercy of the storm began to cause some discomfort."

"There's a house!" shouted Frank at last, following his eye, I saw a light at a short distance back from the road.

In fact, I could not help sharing to a certain extent, in my comrade's fear; but we were in for it now, if danger was impending.

"We soon learned that our host was a violent partisan of the South; that he had lost two sons upon the battlefield, and that he would have shouldered arms himself if it hadn't been for the old woman!"

"As we were preparing to retire for the night the door opened and a stout young man entered, shaking the water from his clothes."

"He was a neighbor, apparently, for the master addressed him in a familiar way, and as we followed our host from the room, I observed a signal pass between them, followed by glances, menacing, I thought, cast in our direction."

"The apartment into which I was ushered was small, with no furniture except the bed, and without a door."

"My companion was to be in an adjoining room. The woman made an awkward apology for the poor place, as she called it, and ended by saying that her sons had once occupied the rooms, and maybe my friends had killed them."

"This suggestion came so abruptly that it startled me. It was the first intimation given that our profession was understood."

"I made some commonplace remark, and was left alone, to sleep if I could, which was not at once."

"I heard the family retire; then all was still save the patter of the storm outside. I felt oppressed, as though with the sense of approaching misfortune."

"The form of our ill-looking host was conjured up before my mind, attended by all the villainous circumstances and incidents that an active imagination could furnish."

"At last, after tossing about for hours, I fell asleep. How long I lay unconscious I know not; but when I awoke it was with a start, and my faculties were upon the stretch at once."

"I heard some one in the hall without my room. He came with the stealthy motion of a murderer stealing upon his victim."

"My knavish host was coming to avenge the death of his son, was the idea that flashed into my heated brain, and stealing from the bed I began to feel about for my weapons."

"They were not where I had placed them. Had the assassin removed the pistols, that he might perpetrate their mediated crime in safety?"

"So it seemed, and taking a large, strong-bladed knife from the pocket of my pantaloons, I stole toward the door, resolved to meet the villain and take them by surprise."

"I reached the door in the dark, and ere I knew it had stepped outside. Some form before me, I could hear a stifled breath at my side, and the next instant was grasped by a pair of strong hands."

"My knife was knocked from my hand, and I struggled with the desperation of a madman to prevent the blow which I expected would fall."

"I endeavored to throw my assailant to the floor, but his limbs seemed formed of steel. I dealt and received several blows, and at last we fell, and rolled over and over upon the floor."

"All this occupied but an instant; but I was already becoming winded. My antagonist was too strong."

"Suddenly I made a last desperate effort, and we fell upon the stairs, rolling over until we reached the bottom."

"The fall separated us, and as I staggered to my feet a light appeared, carried in the hand of my host. His wife was looking out upon us through the partially open door of her bedroom."

"Go on, Colonel, I cried, 'why do you pause?'"

"There's not much more to tell. I had been living at this time, I think, in the new recruit, and my good-bat was innocent of all sinister intentions as the sleepy chickens whose slumbers we disturbed."

"My companion had gone to sleep, oppressed with uneasy thought concerning the master of the house, a terrible dream had followed, and still under the influence of the ghastly hag who rides our dreams, he had risen from his bed, only to awake to grapple in the struggle for life with the assassin."

"We rode away the next morning with better feelings toward our rough but hearty friends of the cabin, and did not trouble them with the suspicion we had formed of their character."

A Saintly Convict.

A zealous priest of a religious order, who has served as chaplain in the penitentiaries of La Rochelle, Brest, and Penzance (France), gives the following account of one of the convicts:

"I once conversed with a man whom I shall never forget, whom I honor—venerate more than any one else I know; and this man is a convict! One evening he came to my confessional, and after his confession I asked him some questions regarding his past life, as was my custom in dealing with those unfortunate. On this occasion a special motive impelled me to put my questions, as I was struck by the peaceful look upon the man's face. He answered me without affectation, concisely and to the point."

"What is your age?" "Forty-five, Father."

"How long have you been here?" "Ten years."

"How much longer must you stay?" "I am here for life, Father."

"What was your offence?" "Incendiarism."

"You certainly have much cause to regret having committed such a crime."

"I have greatly offended God, Father; I have been very guilty, but I have committed no crime against society. After I had often eaten worse fare with the relich which is given by sharp hunger, and did not despise the meal; my companion was more dainty, and while making a pretense of eating, fastened his eyes upon the master of the house."

"The latter would be created suspicion in a saint. I bore the exact description of the ruffian in an old poem I have read:

destructive fire broke out near my house. I was arrested on suspicion, found guilty, and condemned to the penitentiary for life. My sentence was pronounced a delinquent peace filled my soul, and has remained with me ever since. No one knows me here, and all believe that I am justly condemned; and so I am. Pray for me, I beseech you, that I may do the will of God until the day of my death."

I could not help reflecting: If we were all to accept the sufferings of this life in view of the satisfaction we owe the divine Justice, how it would sweeten the trials from which even the most favored are not exempt, and what treasures we should lay up for ourselves in the next world!—*Av Maria.*

ENTERING THE FOLD.

THE DISPOSITIONS WITH WHICH ONE MUST BECOME A CATHOLIC.

No one, says Cardinal Newman, should enter the Church without a firm purpose of taking her word in all matters of doctrine and morals, and that on the ground of her coming directly from the God of Truth. If you do not come in this spirit, you may as well not come at all, high and low, learned and ignorant, must come to learn. If you are right as far as this you can go very wrong; you have the foundation; but if you come in any other temper, you had better wait till you have got rid of it. You must come, I say, to the Church to learn; you must come, not to bring your own notions to her, but with the intention of ever being a learner; you must come with the intention of being her for your portion, of never leaving her. Do not come as an experiment; do not come as you would take sittings in a chapel, or tickets for a lecture room; come to her as you would to the school of the Father, the Mother of Saints, and to the vestibule of heaven. On the other hand, do not distress yourselves with thoughts whether, when you have joined her, your faith would last; this is a suggestion of your enemy to hold you back. He who has begun a good work in you will perfect it; He who has begun you will be faithful to you; put your trust into His hand, and you will surely persevere.

What good work will you ever begin, if you bargain first to see the end of it? If you wish to do all at once you will do nothing; he who begins with a large aim has begun it well; you will not gain your Lord's praise at the final reckoning by hiding His talent. No, when He brings you from error to truth, He will have done the more difficult work (if I might so speak) of preserving you from truth to error. Take the experience from those who have gone before you in the same course; they had many fears that their faith would fall away before taking the great step, but those fears vanished on their taking it; they had fears, before the great step, of being gathered up North. In Connecticut, for instance, there is one divorce for every thirteen marriages. It is a source of pleasure to me to be enabled to raise my voice in behalf of the Christian free schools of this parish. I read, and gentlemen, I thank you for your large audience. You greet not so much me, who am nothing as the object for which I lecture, the schools that would preserve God and His Christ in the hearts of the children. The Rev. Father then read from St. Luke's gospel, chapter 11, verses 28 and 29, and the angel Gabriel was sent from God unto a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, and the angel being come in, said unto her, 'Hail, thou that art favored, who art with child, and hast not known man; how comest thou here? For thou art called the Holy Ghost. Therefore the holy child which shall be born of thee shall be called the Son of God. Mary conceived in her womb, and thou shalt bring forth a son, and thou shalt call his name Jesus. He shall be great and the Lord God shall give unto Him the throne of David, His father, and He shall reign in the house of Jacob forever, and of His kingdom there shall be no end."

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and then he is bound not to wait for any more arguments, though more arguments be proffered. He will find himself in a condition when he may even refuse to hear more arguments in behalf of the Church; he does not wish to read or think more on the subject, his mind is quite made up. In such a case it is his duty to join the Church at once; he must not delay; let him be cautious in counsel, but prompt in execution. This is the true Catholic; he does not wish him to be precipitated; but knowing the temptations which the evil one ever hurls in our way, they are lovingly anxious for his soul, lest he has come to the point of conviction, and is losing his chance of conversion. If so, it may never return; God has not chosen every one to salvation; it is a rare gift to be a Catholic; it may be offered to us once in our lives never again; and if we have not seized on it, we shall never have it again. On our days the things which are for his peace, oh, the misery for us! Oh, the awful thought for all eternity! Oh, the remorseful sting it was called, I might have answered, and I did not! And oh, the blessedness, if we can look back on the time of trial, when friends imploring and enemies scoffed, and say: 'The misery for me, which would have been, had I not followed on, had I hung back, when Christ called! Oh, the utter confusion of mind, the wreck of faith and opinion, the blackness and void, the dreary scepticism, the hopelessness which would have been my lot, the pledge of the outer darkness to come had I been afraid to follow Him! I have lost friends. I have lost the world, I have lost Him, who gives in His Hymns, and mothers and children and a hundred-fold; I have lost the perishable, and gained the Infinite; I have lost time, and I have gained eternity."

"HAIL MARY."

A Beautiful Sermon by the Late Father Ryan, the Poet-Priest.

REASONS WHY THE MOTHER OF GOD SHOULD BE HONORED BY ALL CHRISTIANS.

The late Rev. Father Ryan, the poet-priest of the South, delivered the following beautiful discourse at St. Bridget's church, Memphis, Tenn., March 6, 1881: My friends, I accept of you for this day, in invitation of Father W., your pastor, and I reverence the man who endeavors to make God's name known and loved in their hearts. (Here he spoke of the zealous efforts of the pastor for the cause of Christian education, as evidenced in the five large free schools of the parish.) He was not opposed to public education, but he was opposed to the system of public education which would banish the name of God and His Christ from the schools and out of the hearts of the children. That was the system which he opposed, and he was being gathered up North. In Connecticut, for instance, there is one divorce for every thirteen marriages. It is a source of pleasure to me to be enabled to raise my voice in behalf of the Christian free schools of this parish. I read, and gentlemen, I thank you for your large audience. You greet not so much me, who am nothing as the object for which I lecture, the schools that would preserve God and His Christ in the hearts of the children. The Rev. Father then read from St. Luke's gospel, chapter 11, verses 28 and 29, and the angel Gabriel was sent from God unto a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, and the angel being come in, said unto her, 'Hail, thou that art favored, who art with child, and hast not known man; how comest thou here? For thou art called the Holy Ghost. Therefore the holy child which shall be born of thee shall be called the Son of God. Mary conceived in her womb, and thou shalt bring forth a son, and thou shalt call his name Jesus. He shall be great and the Lord God shall give unto Him the throne of David, His father, and He shall reign in the house of Jacob forever, and of His kingdom there shall be no end."

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mountains of Judaea to see her cousin, St. Elizabeth, who had found extraordinary favor with God. She was a holy woman, who, though barren, was about to become the mother of the Baptist. There it was that in the midst of the wild scenery of the mountains, she was saluted with the inspired words of Elizabeth: "Whence is this to me, that the mother of my Lord should come to visit me?" She sang that heavenly canticle, the Magnificat—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, because He hath regarded the humility of His handmaid for henceforth all nations shall call me blessed; Christ was in her heart in a strange way. It happened in the night."

NIGHT IS LIKE GOD, and its darkness covers for the time the world's evils. The grandest ideas are conceived and the boldest truths manifested amid the darkness of the night. Mary and Joseph were obliged to have their names enrolled in their own city by an edict from Rome. Mark you, it was from Rome the command came. No wonder that the Vicar of Christ should live at Rome. Arrived at Bethlehem he found that there was no room for them in the city. He wandered from door to door, but there was no room for them, and poor Mary is about to have a child. Never was there a deeper repulse. It contains a history. He was not to be contained in a house or a city, he was to fill the world, and rule in the hearts of mankind. They went forth through the darkness of the night outside the city. They came to a stable. What a story does not the stable tell! Imagine it. The stable is outside the city. He'll die outside a city. At the noon of night there was a dove laid on straw, and the twinkling stars gave the light. A mother looking on her infant, whether standing or kneeling is not written. And Joseph was there. There was wonder under the stars and over the earth. The Gloria in Excelsis, as in our Mass, was intoned by the angels. Mary knows best what her thoughts were that night. Her Christ knows it too! The stable? Ah! the stable. Let me enter it in spirit. I see the mother. She is kissing her child. What love, what adoration, what mystery, does not the kiss express! I, too, kneel down and adore Him. My devotion of Him is my veneration of her. Can I say, 'Go out, Mary!' No, no. She says, 'I'm the mother of Him. He's only yours through me.' Mother and child! You cannot separate them. So the scrip- tures teach, and the teaching is realized in the hearts of the Christian world to-day. And the angel's Gloria in Excelsis, keeping the night watch on the mountain slopes. The heavens are opened around them and they heard his music, and saw the angels entering into the stable, adored the infant God, AND REVERENCED MARY. Mother and child! You cannot separate them. The wise ones who read the stars discerned that it was not; but it was not a star, but the midnight of mercy, which, like our sanctuary lamp, hung before the stable's tabernacle. They, too, kneel down, adored Him, made their offering, and revered the mother. Mother and child! You cannot separate them. Herod suspected that in this child,

AS A FLOWER.

(On the death of a young and gifted priest.)

BY R. H.

In the summer, ere the bloom
That was ripening for his tomb
In his youth, ere yet the fruit
Of his life had taken root...

MODERN INSTANCES.

Baltimore Mirror.
We have given general reviews of the
social condition of Spain, Italy, and
France. It now remains to rapidly con-

which practically divided the schools of
Europe between them in the thirteenth
and fourteenth centuries. We are then
given a sketch of the Carmelite Order,
whose members, shortly after the appro-

The Rev. Dr. Jessup, head master of
King Edward VI's school at Norwich,
writes as follows concerning the friars in
the Nineteenth Century for July, 1883:
'Outside the city walls at Lynn, York, and
Bristol; in a filthy swamp at Norwich,

The great French infidel leader, M.
Renan, speaks in his autobiography as
follows: "I was educated in a college
conducted by excellent priests. . . .
These worthy ecclesiastics were men of
the highest respectability. . . . They
sought above all things to form good,

Cardinal McCloskey, of New York, the
first American cardinal created, died at his
residence on October 10, 1886, and was
buried with great pomp. Nearly every
Protestant minister in the city made a fit-

The London Times in 1880 published a
leader eulogizing the monks. We are
told that the very name of the Benedic-
tines is "redolent of arduous labor and
massive learning; and again we find,

Eye. She says: "I honor these poor
priests, whose lives are spent in poverty
and seclusion, and in leading a poor igno-

A special correspondent of the London
Times, writing of a tour made by him in
Ireland during the summer of 1885,
speaks as follows of the Trappists at
Mount Mellary: "But if the good
Fathers keep open house for all comers,

The Rev. Dr. Jessup, head master of
King Edward VI's school at Norwich,
writes as follows concerning the friars in
the Nineteenth Century for July, 1883:
'Outside the city walls at Lynn, York, and
Bristol; in a filthy swamp at Norwich,

Principal Fairbairn writes thus in the
Contemporary Review for December: "It
is still somewhat of a puzzle to me how
the community pays its way, though the
porter's explanation may be as good as
another, that Faith in Providence had
never failed them. But it is impossible
not to respect the motives of men who,

An interesting little deaf and dumb
child was being taught the principal
Mysteries, by one of the nuns at a
Presentation Convent, in Ireland. She
first attempted to teach the child, as
well as she could (neither of them under-

"Facts are stubborn things," and suffers
from chills and fever find the complai-
nt very stubborn fact until they com-
mence the use of Ayer's Sarsaparilla.
That medicine eradicates the poison from
the system, and cures even the worst cases.

The best eradicator of foul humors of
the Blood is Burdock Blood Bitters. A
few bottles produce a radical change,
for the better in health and beauty. It
removes the blood taint of Scrofula, that
terrible disease so common in this country.

HOME RULE.

Ireland's Wrongs Shown in Their
Entirety.

Eloquent Lecture by Dr. Burns.

Joseph Mercury, July 17.
Last evening the City Hall was well
filled to hear the Rev. Dr. Burns, Princi-
pal of the Ladies' College, Hamilton,
deliver his lecture on the "Right of Ire-

Among other letters of apology for
non-attendance the Secretary read the
following from the Hon. Charles Clark,
Speaker of the Ontario Legislative As-
sembly:—
Elova, 13th July.

DEAR SIR,—It would afford me great
pleasure to listen to-morrow evening, to
the Rev. Dr. Burns, who so eloquently
and so ably, urges the just claims of his
fellow-countrymen, that I was unable to
attend, but I fear that other engagements
will prevent my acceptance of your kind invita-

With the great bulk of Canadians,
whether of Anglo Saxon, Celtic, Teutonic,
or Scandinavian origin, the control of our
local affairs by ourselves—a government
made up of the people by the people—is
so much a matter of course, it is found to
be so acceptable in its working, and has
proved to be so necessary to the well-

Thomas P. C. Lee
Secretary Burns' Lecture
Committee, Guelph.

Col. Higinbotham on coming forward
to introduce the lecturer, remarked that
the subject which Dr. Burns was to discuss
was a question the like of which had not
been grappled at within the past fifty
years. It has, however, been a question of
vitality that it has well to be without
man, the Hon. Mr. Gladstone, took up the
cause and threw himself into the fight,

Dr. Burns spoke for nearly three
hours, and the best evidence of the manner
in which the lecture was received is to
be seen in the fact that during the time
not one of the audience left the hall. He
was cheered time without number during
his delivery, and the address as a whole
was one of the most able and eloquent
expositions of Ireland's wrongs.

On coming forward the speaker re-
marked that he was an Irishman—an
Ulster man at that—and a Protestant, and
it gave him great pleasure to be here to-
night to address them on dear old Ireland.
He came to defend the rights of his coun-
try to self-government, because he be-
lieved she would never be happy and
peaceful until she had self-government.

A Radical Change.
The best eradicator of foul humors of
the Blood is Burdock Blood Bitters. A
few bottles produce a radical change,
for the better in health and beauty. It
removes the blood taint of Scrofula, that
terrible disease so common in this country.

tion was not brought about by the con-
duct of the people themselves, he might
refer to the condition of his suffering
fellow-countrymen. A lazy Irishman was
a rare sight and a thriftless Irishman
was rarer still. He had lived long
enough in Ireland to see the
fruits of a potato famine, and many a
man whom he had known toiled labori-
ously from early morn until late at night
on sixpence a day. To say that dispa-

Instead of Macaulay's prediction being ful-
filled, they would see the grand Empire
renewing her youth in that righteousness
which exalteth a nation, fearing no foe,
and dreading no future.
On taking his seat Dr. Burns was long
and rapturously applauded.
Moved by Mr. Guthrie, seconded by Mr.
Field, that this meeting desires to express
its sympathy with the people of Ireland
who are endeavoring in a constitutional
manner to procure for their country the
blessings of Home Rule.

That as we ourselves are partakers in
the national benefits which flow from the
right possession and exercise by Her
Majesty's subjects in Canada of governing
their country in accordance with the wishes
of its own people, we earnestly desire to
see the inestimable right conferred upon
Her Majesty's subjects in Ireland.
That we, therefore, heartily approve of
the just and enlightened policy of the
Right Honorable W. E. Gladstone and
his colleagues, which policy has been
loyally and unequivocally accepted by
Mr. Farnell, and the other leaders of Irish
National opinion, for the establishment of
a Legislature in and for Ireland for the
conduct of affairs specifically and exclu-

Mr. Field in a felicitous speech ably
seconded the resolution advocating self-
government for Ireland, and showing that
from history and from the remarks of the
speaker of the evening there was ample
evidence of the fallacy of the policy of
coercion in Ireland. The speaker also
touched on many of the grievances which
Ireland was subjected to.
The resolution was carried unanimously.
James Innes, M. P. moved a vote of
thanks to the speaker. In doing so he com-
plimented the lecturer on his address
which was able, eloquent—and character-
istic of the Irish race—witty in its allu-

Before there was time to allow of a
recorder to the vote of thanks, several of
the audience rose to their feet and cheer-
ingly waved their hats in response to the
resolution.
Principal Mills, of the Ontario Agricul-
tural College, seconded the resolution. He
remarked that he had received to-night
more light on the Home Rule question
than he had ever done before, and from
what he had heard, he was in favor of
Home Rule.

The resolution was carried unanimously
by a standing vote.
The Mayor moved a vote of thanks to
Col. Higinbotham, chairman, seconded
by James Laidlaw, M. P. P. Owing to the
lateness of the hour neither of these gentle-
men made any remarks beyond the for-
mality of moving and seconding the reso-
lution.
Miss Doran and Miss Coffee delighted
the audience in the fore part of the even-
ing, with a duet, which was well received,
and before the meeting closed led in sing-
ing God Save the Queen.

The Jolly Good Fellow.

Detroit Free Press.
Your habitually cheerful man is an old
fraud and a liar. He is well dressed,
while his children are in the rag bags of the
neighborhood. He has a dollar for cigars
while his wife wears a bonnet six years
old. He passes for a whole-souled fellow
with the public, but is a fault-finder at
home. You'll see him taking the cool
breezes on the river, while his family are
sweltering in a stuffy house on some back
street. I want to see a man grin when
there's anything to grin at, but when
Green gets up in the morning and declares
that he hasn't had a meal fit to eat for the
last three months, and that he can't see
why his wife is always growling around
and his children always whining, he has
no business to stop the first man he
meets, with a smile clear back to his ears
and shouts out: "Why, old fellow, how
solemn you do look! Brace up, man—
life is worth the living ten times over!"

Scott's Emulsion of Pure
COD LIVER OIL, WITH HYPOPHOSPHITES,
is prescribed by the Medical Profession,
because it is not a secret remedy, but a
scientifically prepared preparation of
two most valuable specifics, that they
find of unequalled value for their Con-
sumptive and Emaciated patients. Take
no other.
DANGEROUS FITS are often caused by
worms. Freeman's Worm Powders destroy
worms.

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Catholic Record.

LONDON, SATURDAY, JULY 31, 1886.

THE BISHOP OF LIMERICK.

The consecration of the Most Rev. Dr. O'Dwyer, on the 20th of June last, feast of the glorious apostles SS. Peter and Paul, as Bishop of the ancient and illustrious See of Limerick, is a marked event in the history of the Irish Church.

These, the words of a great churchman and great patriot, will sink deeply into the hearts of the faithful clergy and people of Limerick and we may say of all Ireland.

"Who can be more fully acquainted than your lordship is," they asked, "with the difficulties against which a priest has to struggle and the dangers to which he is continually exposed, and the safeguards which are needed to preserve in him the spirit of his calling?"

The Bishop's reply is a very masterly piece of refined thought, delicate expression, and dignified utterance.

"For nineteen years," says he, "I have gone in and out amongst you, and in the familiar and unaccustomed intercourse of fellow-priests I have had abundant opportunities of knowing the intimate life and character of almost all the clergy over whom, by God's mysterious Providence, I, the last and least of them, have been called to rule as Bishop."

Other interests will sometimes solicit our attention. The temporal wishes of our people will often fill our thoughts, but I believe that in our most effective cooperation with them in temporal affairs will ever be found to be the most efficient discharge of the duties which we owe them primarily as priests; make them better Christians, and you will make them in every relation of life better men.

THE COMMUNITY OF ST. BASIL. We regret to learn that the Very Rev. Father Vincent, for many years president of St. Michael's College, has found it necessary to resign.

McBrady is appointed director of Assumption College. Father Simas, of Assumption College, goes to the mission of Owen Sound, and Father Crespin, late of Amherstburg, to the church of Sandwich, while Father B. Granotier succeeds him at Amherstburg.

SNARLS BUT CAN'T BITE.

The sub-editor of the Ottawa Citizen is a deadly opponent of Home Rule. He can but occasionally give vent to his feelings, as when, in the issue of that journal of July 20th, he got off this paragraph:

"Perhaps the hugest electoral farce of the late contest was that perpetrated connected with Dublin University election. Two opponents to the Right Hon. David Plunkett, Conservative, and the Right Hon. Hugh Holmes, Conservative, were nominated. Mr. Plunkett received 1,668 votes, Mr. Holmes 1,658, and their opponents 61 and 40 respectively."

Now, it does strike us, that at the election last fall there was a Tory candidate in one of the divisions of Kerry who polled 30 votes only, that there were then many other elections almost as farcical, but the Citizen was silent.

If Mr. MacIntosh's political necessities did not necessitate "dignified neutrality" on the part of the Citizen on the Home Rule question, that journal had long since openly expressed the Ballykilbegian views of which the above paragraph gives an indication.

A BELGIAN CATHOLIC TRIUMPH.

On Tuesday, June 8th, the Catholics of Belgium achieved a glorious triumph that does them high honor in the eyes of the Christian world.

Of the sixty-nine seats thus opened for contestation the Catholic liberals held forty-nine and the Catholics twenty. In every constituency but that of Liege the latter set up candidates and fought the constitutional battle with an energy that has won them honor even among their opponents.

THE SOUTH TYRONE ELECTION. The defeat of Mr. William O'Brien in the southern division of Tyrone is one of the most painful incidents of the late electoral contest.

The Beerwart ministry has been equal to the position and to its demands. Its leader has proved himself a wise, firm and far-seeing reformer.

THE RESULT.

The result of the campaign in Britain, while far from reassuring to the lovers of peace and order, is in so far as an early solution of the Irish question is concerned, not, however, of a character to drive the advocates of Home Rule into despondency, much less despair.

In the general election of 1882 the result was: Liberals 479; Conservatives 179. In the Liberal majority is included the repeal of the Union party led by O'Connell, numbering at least 35 Irish members.

At the left of His Eminence His Excellency the ablegate and His Excellency Count Gaxzoli, Sir A. P. Caron, Honorable Mr. Costigan, Mr. Leray, Mr. Fabre, Honorable J. A. Chénouet, Chief Justice Stuart, Mr. Sweeney, Mr. McIntyre, Honorable W. Laurier, Honorable Senator Baillargeon, Mr. Walsh, Mr. Cameron, Honorable Judge Casault, Honorable Judge Routhier, Mr. D. Racine, Mr. Cleary, Honorable Judge Andrews, Honorable Judge Gimon, Mr. Gravel, Mr. Q'Mahony, Honorable Frs. Langelier, P. B. Casgrain, M. L. J. Riopel, G. Anquet, Honorable Jean Blanchet, Honorable W. Lynch.

simultaneous polling which works so well in Canada and in the United States. It offers the only fair way of obtaining a true expression of popular opinion.

CANADA'S CARDINAL.

The ancient capital of Canada, the venerable and historic city of Champlain, was last week robed in her gayest apparel, and the heart of all Canada beat with joy because the ancient church of Quebec had been so honored by the selection of its archbishop to be a cardinal of the Holy Roman church.

His Eminence the Cardinal, having at his right His Excellency the Lieutenant-Governor, Mr. Lynch, Mr. Teche, Mr. O'Brien, Hon. Frank Smith, Hon. Mr. Thomson, Mr. Duhamel, Mr. Grandin, Hon. Judge Fournier, Hon. Pantaléon Pelletier, Mr. Rodgers, Mr. Languvin, Hon. Judge Elz. Taschereau, Mr. Ant Racine, Mr. Moreau, Hon. Judge Taschereau, Mr. Carbery, Mr. Lorrain, Hon. Judge C. Pelletier, Hon. Judge J. Larue, Very Rev. Adm. Laurent, Hon. Judge Wartelle, Hon. T. McGreevy, P. V. Vain, Hon. J. J. Ross, Hon. L. O. Taillon.

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of his country's history, fell below her metropolitan rank and dignity, rose, if anything, above it on Tuesday, the 20th and Wednesday 21st. Visitors on that occasion will long, eye ever, retain pleasant memories of the day, the occasion and the prelate that was honored.

LOSSES BY FIRE.

The Globe of the 15th inst., in an article headed "The worst of all taxes," draws attention to the destruction of property by fire in Canada and the United States.

Our contemporary points out that the question, how property owners can be forced to use greater care and more precaution has often been made the subject of discussion. Some think that a thorough investigation by competent persons into the cause of all fire accidents would have a beneficial effect.

PORTUGAL AND THE HOLY SEE.

In an interesting review of the expressions and testimonies of sympathy regard received by the court of Portugal on the occasion of the marriage of the heir apparent to the Princess Marie-Amélie of Orleans, the Commercio do Portugal gives first and special mention to the Holy Father's paternal benevolence.

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These words of a great churchman and great patriot will sink deeply into the hearts of the faithful clergy and people of Limerick and we may say of all Ireland. The defeat of Mr. William O'Brien in the southern division of Tyrone is one of the most painful incidents of the late electoral contest. The ancient capital of Canada, the venerable and historic city of Champlain, was last week robed in her gayest apparel, and the heart of all Canada beat with joy because the ancient church of Quebec had been so honored by the selection of its archbishop to be a cardinal of the Holy Roman church. His Eminence the Cardinal, having at his right His Excellency the Lieutenant-Governor, Mr. Lynch, Mr. Teche, Mr. O'Brien, Hon. Frank Smith, Hon. Mr. Thomson, Mr. Duhamel, Mr. Grandin, Hon. Judge Fournier, Hon. Pantaléon Pelletier, Mr. Rodgers, Mr. Languvin, Hon. Judge Elz. Taschereau, Mr. Ant Racine, Mr. Moreau, Hon. Judge Taschereau, Mr. Carbery, Mr. Lorrain, Hon. Judge C. Pelletier, Hon. Judge J. Larue, Very Rev. Adm. Laurent, Hon. Judge Wartelle, Hon. T. McGreevy, P. V. Vain, Hon. J. J. Ross, Hon. L. O. Taillon. At the left of His Eminence His Excellency the ablegate and His Excellency Count Gaxzoli, Sir A. P. Caron, Honorable Mr. Costigan, Mr. Leray, Mr. Fabre, Honorable J. A. Chénouet, Chief Justice Stuart, Mr. Sweeney, Mr. McIntyre, Honorable W. Laurier, Honorable Senator Baillargeon, Mr. Walsh, Mr. Cameron, Honorable Judge Casault, Honorable Judge Routhier, Mr. D. Racine, Mr. Cleary, Honorable Judge Andrews, Honorable Judge Gimon, Mr. Gravel, Mr. Q'Mahony, Honorable Frs. Langelier, P. B. Casgrain, M. L. J. Riopel, G. Anquet, Honorable Jean Blanchet, Honorable W. Lynch. The whole celebration was characterized by order, satisfaction and hearty but subdued enthusiasm. His Eminence the Cardinal has every reason to feel rejoiced at the success of Quebec's efforts to prove equal to this the grandest occasion in the history of Canada. The old historic city, that never in the gravest

JULY 31, 1886.

crisis of her country's history, fell below her metropolitan rank and dignity, rose, if anything, above it on Tuesday, the 20th and Wednesday 21st. Visitors on that occasion will long, eye ever, retain pleasant memories of the day, the occasion and the prelate that was honored. We wish His Eminence long and happy years to bear his new title—long years of usefulness to the Church of Canada of which he is the honor and the pride.

LOSSES BY FIRE.

The Globe of the 15th inst., in an article headed "The worst of all taxes," draws attention to the destruction of property by fire in Canada and the United States. This destruction is, it says, enormous, and the burden thus imposed upon business very serious. Among the non-thinking there is an idea that when property is insured no loss is caused by its destruction, but a moment's reflection is sufficient to show the utter fallacy of such an idea. Whenever a building or a quantity of merchandise is destroyed, capital to the value of the property is destroyed. When the property destroyed is insured, the loss falls not on one person, but is spread over all who are insured—as insurance rates are so fixed as to enable all companies to meet claims for losses, and have a margin for the cost of management and for profits. The loss to the community at large is the very same as if the property were uninsured. The loss by fire is, in the aggregate, very great, and it is increasing every year. The losses which amounted in each instance to \$10,000 or more in the United States and Canada numbered, during the six months ending June 30th, 1886, and the total loss is estimated at \$52,900,000. Fires in each of which the loss is less than \$10,000 are very numerous, and it is, as the Globe thinks, safe to say that the total loss in a year from all fires in both countries must exceed a hundred million dollars. Almost all this frightful loss could be prevented, as nearly all fires are the result of carelessness or criminality. We join with our Toronto contemporary in believing that incendiary fires are much more numerous than is supposed, while those caused by carelessness certainly are. There can be no doubt that reasonable watchfulness and care would prevent fires arising from defective chimneys, defective stovepipes, from the careless use of matches, or of coal oil, from gas explosions, sparks, or from spontaneous combustion. Our contemporary points out that the question, how property owners can be forced to use greater care and more precaution? has often been made the subject of discussion. Some think that a thorough investigation by competent persons into the cause of all fires would have a beneficial effect. When, however, official enquiry is made, as in some places it is, fires are none the less numerous. Others again are of opinion that if insurance companies were more careful in taking risks there would not be so many fires, and that the best way to force the insurance companies to make proper inquiry and examination when taking risks, is to provide that when claims for losses are brought into court, it shall always be assumed that the property was worth the amount insured, and in proper condition. This might work beneficial results. But, as the Toronto journal well says, "it is hard to cure carelessness, and people will, in most cases, assume that the chimney or pipe, which was safe a year or two ago, is still safe, and what they, or persons in their employment have done many times with impunity, may always be done with impunity." We greatly fear that so long as criminality exists and carelessness prevails among men, losses by fire will continue to be one of the afflictions of human society. It is, however, none the less the duty of all good citizens to seek and strive for the restriction and ultimate removal, if possible, of the evil.

PORTUGAL AND THE HOLY SEE.

In an interesting review of the expressions and testimonies of sympathy regard received by the court of Portugal on the occasion of the marriage of the heir apparent to the Princess Marie-Amelie of Orleans, the Commercio do Portugal gives first and special mention to the Holy Father's paternal benevolence. "It was," says the Portuguese journal, "the Pope, the Father of the Christian world, the Vicar of Christ on earth, who placed himself at the head of this movement of heartfelt benevolence, in according the favor that had been asked from him, his saintly benediction, the pledge of all good to the newly married couple. The Holy Father hastened to grant this respectful request, and did so with a paternal satisfaction, having regard to the constant piety of the Portuguese nation and of its most faithful sovereigns. Not and content with this special favor, His Holiness wished to recall the happy date of May 22nd, 1885, the day on which were concluded the negotiations for the concordat which for so many years we desired to have concluded with the Holy See. Animated by the best good will to be agreeable to us, the Holy

Father has been able to combine in these negotiations, as much as his exalted wisdom and enlightened conscience could permit, respect for our rights and for our historic traditions with regard to the exigencies of a situation long existing in the Indies, as for the religious progress of these countries. The Portuguese journal then publishes the following despatch of filial gratitude and affection sent by the King of Portugal to the Holy Father.

"To His Holiness Leo XIII., at the Vatican, Rome. Profoundly moved by the fact that Your Holiness, after having, at my request, blessed the union of my son, has also kindly wished that the day of the Prince's marriage should remain forever memorable by final concurrence in the terms of a concordat whose conditions are, my envoy assures me, honorable to the Portuguese nation, I hasten to offer Your Holiness my respectful gratitude. In the hope that the new Concordat will receive the approval of my government, and of the legislative chambers, I heartily wish that from it may result the progress of the Catholic religion in the Indies, and the maintenance in these vast regions of the prestige of the Portuguese nation, the first which there lighted the torch of faith.

"That God may prolong, Most Holy Father, for the good of the universal Church, the glorious rule of your Holiness, is the wish and the prayer addressed to heaven by all my royal family, and by your Son in Jesus Christ, who humbly asked your apostolic benediction for his kingdom, his family and himself. Signed, LOUIS I."

The Holy Father at once replied in the following message:

"To His Most youthful Majesty King Louis of Portugal, Lisbon."

"The Holy Father, rejoicing in the coincidence of the marriage of the Prince Royal, with the conclusion of the negotiations for the concordat, entrusts me with the precious duty of conveying your Majesty his congratulations. His Holiness grants with all his heart the Apostolic benediction to your Majesty, to the Royal family and all your subjects. Signed, L. CARDINAL JACOBIINI."

THE KNIGHTS OF PYTHIAS.

This secret association has lately had directed to itself much attention in Canada. The great gathering some days ago in Toronto of its members and friends was intended to display its strength numerically and financially—and did not, that we are aware, fail of its purpose. The association is but twenty-two years in existence, having been in 1864 founded by Justus H. Rathbone, now an employee in the war department at Washington. Mr. Rathbone was, it is said, moved to the foundation of the order by enthusiasm excited through the reading and the impressions therefrom derived of the Pagan fable of Damon and Pythias. These were Pythagorean philosophers who lived at Syracuse, in Sicily, 400 years before Christ, in the reign of Dionysius the younger. Damon, condemned to death, obtained permission to return to his native land in order to settle his business affairs, and Pythias became security for his return. At the hour appointed, Damon having failed to return, Pythias was about to be led to the place of execution. The former then unexpectedly re-appeared and a struggle of generosity and friendship is said to have taken place between them to see who should die. Dionysius was so touched by their fidelity, that he pardoned Damon, and demanded of both to be received as a third party into their friendship. We do not know whether Mr. Rathbone has ever read the New Testament, but if he has not, we may remind him, his admirers and adepts, that there is there related the self-immolation for all mankind of Jesus Christ the Son of God, a model of friendship, charity and devotedness incomparably higher than Damon or Pythias, whose story is at best wrapped in fable. He will there read that Christ, who died for all men, taught the multitudes that, "Blessed are the poor in spirit for their's is the kingdom of Heaven. Blessed are the meek for they shall possess the land. Blessed are they that mourn for they shall be comforted. Blessed are they that hunger and thirst after justice for they shall be filled. Blessed are the merciful for they shall obtain mercy. Blessed are the clean of heart for they shall see God. Blessed are the peacemakers: for they shall be called children of God. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven." This same Christ, addressing His apostles just before His death on the cross, said to them: "I give you a new commandment, that you love one another, as I have loved you, that you also love one another." The story of Pythias appears to have moved thousands that the story of Christ has either not reached or failed to move to benevolence and charity. It was welded a number of men in the neighboring republic and in Canada into a powerful secret association of which the following is the official declaration of principles adopted by the Supreme lodge of the order, viz: "Recognizing the universality of human brotherhood, its organization is designed to embrace the world within its jurisdiction; intended solely and only to disseminate the great prin-

ciples of friendship, charity and benevolence. Nothing of a sectarian or political character is permitted within its portals. Toleration in religion, obedience to law, and loyalty to government, are its cardinal principles. Misfortune, misery and death being written in fearful characters on the broad face of creation, our noble order was instituted to uplift the fallen, to champion humanity, to be his guide and hope, his shelter and defence, to soften down the asperities of life, to subdue party spirit, and by the sweet and powerful attractions of the glorious trinity of friendship, charity and benevolence to bind in one harmonious brotherhood men of all classes and of all opinions. The brightest jewels which it possesses are the tears of widows and orphans, and its imperative commands are to visit the homes where lacerated hearts are bleeding; to assuage the sufferings of a brother; bury the dead; care for the widows, and educate the orphan; to exercise charity towards offenders; to construe words and deeds in their least unfavorable light—granting honesty of purpose and good intentions to others; and protect the principles of knighthood unto death. Its laws are reason and equity; its cardinal doctrines inspire purity of thought and life and love of truth, and loyalty to the Government under which we live; its intention is peace on earth and goodwill towards man."

This reads very nicely and is well calculated to tickle the easily deluded tympanum of the average so-called civilized man of to-day. It disclaims sectarianism and yet is a sect in itself with a ritual and a hierarchy of its own, with signs and symbols and passwords distinguishing its members from their fellow men. Admitting, however, its honesty of purpose, if this society has no other object in view but those above recited, why is it a secret society, with oaths and signs of its own? And if it have but these objects in view, it is, we submit, an useless organization, for it usurps the office and fountain of Christianity itself, of which its members are not obliged to make any, even the most vague profession. Not a doubt but Pythianism is inimical to Christianity, whose place as the ruler and guide of human kind it seeks to appropriate to itself—not a doubt that it is a branch of the Masonic organization, that has wrought, and is to-day working such evil throughout the world. The Fathers of the 17th Provincial Council of Quebec cites M. Leo Taxil in his work Les Freres Trois Points as saying: "There are in Freemasonry grades and a whole hierarchy; from the first grade, that of apprentice, to the highest, the work of Freemasonry is a work of hatred against God, against Christ, and against the Catholic Church." Leo Taxil was himself a Freemason and knows whereof he speaks. The same writer, as again cited by the Fathers of Quebec, declares: "It must be acknowledged that there exists in Freemasonry a hidden centre of direction which varies according to the circumstances of time, of place, of country, of epochs." Herein lies the danger and the evil of secret societies. They may cover their purposes under the name of benevolence and fraternity, but they cannot displace God's church, interfere with her power or limit her mission without inflicting untold evils on human society. They are not so much condemnable for being secret, as for being secret for ends, aims and objects that will bear no scrutiny. Catholics should now more than ever be on their guard against the insidious professions and fallacious declarations of purpose of the Pythian Knights or other sectaries of the same character. If they really want to do good let them place themselves under the direction of the infallible and unfailing institution by Christ Himself established to continue His mission till the end of time, an institution deriving its force, vitality and influence not from Pagan fables, but from the ever-abiding presence of its Founder and Master.

CIVIC OBARITIES.

Our city hospital revelations are suggestive of considerations that should be brought home to the public mind. That our city hospital is a costly institution no one can deny; that it has been satisfactorily conducted none will affirm. We have no desire to enter into purposeless criticism, nor to make invidious comparisons, but we hold it as our opinion—an opinion fortified by experience—that hospitals exclusively under lay control are exposed to many dangers of mismanagement and therefore very often fail of success. A writer in the Mail, calling himself a "Liberal Protestant," undertook, some time ago, to find fault with the government of Ontario for giving so much money to Catholic institutions of charity in this Province. He cited statistics to show that Catholic houses of charity received much more than the proportion between the Catholic and Protestant populations of the Province would seem to justify. When, however, things are in such a state in an institution of the standing of our city hospital as late revelations show them to be, we are not surprised at the general unwillingness manifested throughout the Province to take out of the hands of Catholic religious orders the manage-

ment of the public charities. We have no ill-will to the City Hospital, which has done good work in its time, but we warn our non-Catholic fellow-citizens that we may expect, while it remains under exclusively lay control, perpetual revelations such as those that have lately annoyed our community.

AMNESTY.

We are highly gratified to announce that the Official Gazette, of July 17th last, contained a proclamation granting an amnesty to all persons connected with the Northwest rebellion, except such persons as may have committed homicide otherwise than in actual conflict. All forfeitures of lands, goods and chattels that may have been incurred by reason of any such crimes are remitted.

Under the terms of the proclamation, even Dumont and Dumais may return to Canada and enter into possession of their property. This is a noble, a wise, and generous action on the part of the Dominion government, an action that deserves the approval and the grateful recognition of every patriotic Canadian, and that will, we are certain, receive the acknowledgment it merits. We heartily applaud this marked step towards the obliteration of the heart-burnings, the sorrows and the injustices of the North-West troubles. Canada needs peace; peace she prizes above all blessings. Hence the satisfaction given by the amnesty proclamation.

PERSONAL.

Mr. Richard O'Brien, city editor of the Globe, and President of the Irish Literary and Benevolent Society of St. John, N. B., visited from New York for Liverpool on July 24th. During his absence he will pay a brief trip to the continent.

We were pleased at a visit from our esteemed friend, James Spreman, Esq., Inland Revenue Officer, of Prescott, on last Monday. He is a former Londoner, and is always warmly welcomed by his many friends in the Forest City.

CATHOLIC PRESS.

It has often struck us that the events—deplorable from so many points of view—that brought about the repelling of monasteries and the dispersion of religious orders in Rome and elsewhere, in our day, were permitted by God for the wise end of scattering the sowers and reapers of His harvest: so that they might go forth, weeping, if you will, but spreading the Gospel seed over the earth, to return one day carrying their sheaves of salvation.

Although the head of the Universal Church has no army to enforce his commands, these obtain more ready assent than the most imperative orders of any temporal sovereign. He has no iron-clad fleet to thunder forth his decrees, but his authoritative word, conveyed around the globe by the silent electric spark, secures the willing adherence of his countless flock to the teachings of his Supreme Pastor. As the mind of man is far above his material part, so is the spiritual power of Peter's successor above the weak authority of mere human force.

Immortal men say—"Let the Church stick to its own affairs, and let worldly business alone. We can manage politics and trade without its interference or intrusion." The Bishops of Australia reply: "But we tell you that the Church's business is in every spot where her children are. Wherever sin and Satan may attack them, be it by the family hearthstone or in the market place, in the school room or in the senate, in the lowest slums or in the highest circles of social life, the Church has, not merely a right, but a divinely-imposed duty to be present. She must stand before the Cæsars of power; she must not be dismayed by opposition, discomfited by ridicule, nor discouraged by momentary failure. Wherever there is room for moral good or moral evil, there the Church must go; it has the right and the duty to decide what is wrong; and were it to falter or avoid the task it would fail in the purpose for which it was founded. A Protestant does not violate his conscience nor transgress any regulation of his church when he becomes a Free Mason. So far as his moral training goes, he is free to join that organization. And as he knows no evil of it and sees only that there is nothing to prevent him from taking all the degrees up to the North Pole. That freedom Catholics do not question, nor wish it to do them interfere, just as we admit that a Protestant is at liberty to eat meat on Friday, because he is not bound by the laws of the Catholic Church, to which he does not belong. But when a Catholic becomes a Free Mason, he apostatizes, he outrages his conscience, he defies the authority of the Church; and when he does so brazenly and notoriously he scandalizes all other Catholics. He becomes a renegade and he ought to be avoided. Boston Pilot.

The Tories have won a victory, but what will they do with it? A Baconified class may help him to get along in the world, there is nothing to prevent him from taking all the degrees up to the North Pole. That freedom Catholics do not question, nor wish it to do them interfere, just as we admit that a Protestant is at liberty to eat meat on Friday, because he is not bound by the laws of the Catholic Church, to which he does not belong. But when a Catholic becomes a Free Mason, he apostatizes, he outrages his conscience, he defies the authority of the Church; and when he does so brazenly and notoriously he scandalizes all other Catholics. He becomes a renegade and he ought to be avoided. Boston Pilot.

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ering the Yankee farmers. Chamberlain's strength lies in the Radical support which he has enjoyed; he could find no favor among the true blue Tory element. Opposed to those incapables are Gladstone, the greatest parliamentary tactician alive, inferior in power to Bismarck alone because he cannot swing the brute strength at the disposal of the German Chancellor. Against them also is the strongest phalanx of intellectual, patriotic, earnest, united men ever banded together since the time of the Continental Congress; and this phalanx has on its side what the Congress had not, the priceless element of youth. The question is no longer what will England grant to Ireland, but what will Ireland accept from England. Gladstone formulated an offer. England has refused to endorse it. It is now Salisbury's turn to proffer terms. When they are made it will be time for Mr. Parnell to make his. He is not a man to speak hastily, but when he states his ultimatum it will be that from which Ireland will not recede and to which England must come. The Tory victory is very like one of those achieved by the English pugilist over the American champion—they simply have not been "knocked out" yet.

North-western Chronicle. A number of Protestant missionaries went to Mexico to convert the "benighted" Catholics of that country. According to their own reports their success was far from encouraging and their "Bishop," if we remember rightly, got into some trouble and returned home by request of his missionary board in this country. This was all the information the American papers gave, but it appears that the success of the missionaries was even less than they claimed. The Bishop of San Luis Potosi, Mexico, who attended the ceremony of the conferring of the berets on Cardinal Gibbons, speaking at St. Charles College Maryland, last week, said: "Several years ago a number of Protestants invaded my territory to convert the Catholics, but instead we converted them, and it all came about mainly through the logical arguments in that precious little work, entitled 'The Faith of Our Fathers,' written by our illustrious cardinal himself." At this rate of progress Mexico is not likely to become Protestant very soon. Catholic Weekly.

What a strange thing it is, that "still, small voice" which speaks so continually to our hearts, approving when we do good, and reproaching when we commit evil! This quiet monitor has no articulate language, and its admonitions come to us without sign or sound; but we are cognizant of all it tells us just as well as though it spoke in sonorous tones, audible to everybody around. Conscience, dear children, is the personal and paternal director which God has given every soul. It points ever to the path of right, as the compass-needle points to the pole of its attraction. A degraded reason or diseased imagination sometimes embarrasses and interferes with the holy guide's freedom of action; but through all it faithfully maintains its natural tendency—the character of divine mentor is never wholly lost. Listen, then, young friends, to the zealous promptings of this voice of virtue's guardian pleading with your hearts. Never neglect to do that which it urges, or avoid what it condemns. In obeying it you not only please God, and merit reward hereafter, but you secure for yourselves here that exceeding happiness, "the joy of a good conscience," with which no other earthly delight can in any wise compare. Cincinnati Telegraph.

If any one imagines that the stock of false religions is exhausted, and that Christianity is being the sole in the evolution of new forms of belief, such a one is greatly mistaken, and casts an unmerited slur upon that famous city, sinful only when wrongly spelt. A woman called Mrs. Martin has taken into her head to believe that she is the Saviour, and her sister, Mrs. Burke, that she is the Holy Ghost. They themselves and their adherents they name the "Perfect" or the "Sanctified," who alone hold the keys to the true gospel of holiness. The new sect congregates in a house on Walnut Hills, and already numbers two scores, some of whom are said to be well-educated and respectable men and women. This last religious mania only proves that religion of some kind is an indispensable requirement of human nature, and that when torn asunder from the moorings of the true faith, men will go to the most ridiculous excess to satisfy the noblest craving of their nature.

Mr. Beecher, who was an enthusiastic partisan of Home Rule on this side of the Atlantic, grows more neutral on the other side. When he arrived in England, he began to gush over Mr. Gladstone in the true fashion. Mr. Gladstone dryly said that Mr. Beecher's opinion was as good as anybody else's. Now Mr. Beecher thinks that there may be something to be said against Home Rule. United Ireland, in obedience to a cablegram from some prominent Irish-American, welcomed him as a champion of Irish rights. United Ireland had better find out more about him before it burns fireworks in his honor. Mr. Beecher is like an electric eel with the electricity gone. He has done everything that he thought could revivify interest in him. There is nothing left now. He represents one of the worst elements in American life—the emotional paroxysmal element, by which feeling and impulse, emotion and passion, are substituted for faith and duty. He talks well still. His love of nature, his adoration of stars, flowers, etc., furnish him with the usual smiles and metaphors. But they do not conceal the emptiness of mind which strives to conceal a false doctrine under a mask of Christian terminology.

THE CANADIAN PACIFIC RAILWAY, now that their train service to the Pacific Coast is fully established, in order to encourage travel to British Columbia, and give their many well-wishers an opportunity of seeing the country and their line, have made a big reduction in rates. Second-class passage is offered to Vancouver or Victoria from any point on their line in Ontario or Quebec for \$50; first-class for \$75; and first-class return tourist tickets for \$70 for stop-over at any point of interest on the route for \$110. Passengers have the option of going by their lake route or rail route. Return tourists, going by one route and returning the other.

Mr. J. E. Tallon, of Cornwall, is authorized to collect subscriptions for the CATHOLIC RECORD.

BRANTFORD NOTES.

Our Annual Picnic is to be held on Tuesday, August 10th, and an unusually energetic effort is being made to cause it to be a great success. It is intended to have a number of prominent gentlemen from a distance, as well as some local ones, to deliver addresses. The Committee have invited several, among them the Hon. C. F. Fraser. A couple of the local league clubs will play an exhibition game of base ball. The uniformed corps of the Home Company are expected to give an exhibition of fancy drill. The usual list of prizes for games will be offered, and everything possible will be done to make an afternoon of real pleasure. There will be two bands in attendance, and for refreshments the ladies of St. Basil's congregation are noted as abundant providers.

Mr. Patrick Griffin and his family have gone to Lincoln, Nebraska, to make their home in future. During the years Mr. G. has been in business here he did remarkably well, and his old neighbors, though very sorry he leaves Brantford, wish him success. His brother-in-law, Mr. Michael Purcell, accompanied him also. Mr. O'Donovan, whose death you announced last week, besides being a member of the C. M. B. A., had insurance policies on his life for over a thousand dollars, so those dependent upon are not ill provided for. He was but 50 years of age. Nellie Haines passed the recent entrance examination to the Collegiate Institute.

Confess It And Quit.

The catechism teaches that Catholics are forbidden to read newspapers. Do not some Catholics forget or disregard this prohibition? Do they not, also, neglect at confession to tell of their infraction of it? If this neglect is wilful and their reading is sinful, do they not deepen their guilt by adding sacrilege to immorality and disobedience! Some papers are so utterly vile that for a man to read them is like inviting the devil to tempt him—and was to that man who goes into temptation deliberately! But other journals are not so poisonous, yet may not be read with impunity. They ought not to be taken into decent homes, and when a person has got in the habit of reading them, he ought to confess his fault and stop it.

Suppose, for instance, that there was a journal which made a specialty of reporting horrible scandals—crimes which St. Paul says should not be so much as mentioned among Christians; suppose that its columns reeked with the details of filth; suppose that its editorial page couched vicious principles, publicly repudiated the teachings of the Church on such questions as revolution, sneered at "Lord's anointed," and advised the adoption of criminal methods in spite of the censures of the Pope, the bishops and the priests whom God has commissioned to decide between right and wrong; suppose such a pestiferous newspaper were to be in existence, could Catholics with a safe conscience read it? No, they could not.

If there was such a paper and if a Catholic were to read it regularly, he would do well to ask his confessor's advice about it. That advice would most probably be a command, and that command would be—"Quit taking that pernicious paper."—Catholic Columbian.

LAI D AT REST.

All that was mortal of the late Mrs. Jas. Grace was committed to earth at the Huntley Church cemetery, on Sunday last. The remains were interred at the foot of the Grace monument at St. Michael's Church. The funeral was the largest ever seen in Huntley, there being about two hundred carriages in line, and the melancholy cortege covered about two miles of ground as they slowly marched to the grave. There were many prominent citizens of Almont, Pakenala and Arnprior present. The pall bearers were Messrs. John Grace, Sr., John Marion, D., Forest, M. Grace, M. Ryan and A. McDonald.

The deceased lady had endeared herself to all during life, by her many acts of charity and generosity. She was the mother of the Grace Bros., of Huntley, and was universally known and respected throughout the country.

The funeral ceremony was performed by the Rev. P. Corkery, parish priest of St. Michael's.

Bothwell Festival.

The following numbers drew prizes at Father McKeon's Festival, July 1st:—\$1, 1081A, 4781E, 332L, 3221H, 10H, 1083M, 2806H, 611H, 2837S, 395P, 765K, 3270A, 201H, 3931L, 1008S, 2669G, 140H, 1059E, 1995A, 1951L, 355H, 843B, 1725L, 683A, 2544R, 281H, 414G, 804F. The express charges have been prepaid on all the prizes won at a distance and the lucky ticket holder will receive them during the present week.

Caution.

We would again caution our subscribers against paying money to a man named A. G. McGilvray, who represents himself an agent for the Catholic Record. Information as to this person's whereabouts will be thankfully received at this office.

The Manchester (England) papers have been full of praise of the Whitnaudd procession of Catholic children. The young people from the Salford and Manchester parishes met to the number of about 17,000 and filled the great square in front of the Town Hall. Each parish was headed by a professional crucifix, which attracted much notice; then came the clergy, then the children and confraternities carrying large banners of our Lord, the Blessed Virgin, St. Joseph, St. Peter, St. Patrick, St. Aloysius, and the like. The richness and variety of the banners was the theme of much admiration, and the respectful demeanor of the Protestant spectators was remarkable. In the square the whole body of processionalists sang the hymn "Faith of Our Fathers," and after a kind of parade the children returned to their respective parishes.

The Cardinal Prefect of Propaganda recently laid at the feet of the Holy Father, as contributions to the Peter Pence, 130,690 lire from the Archbishop of Philadelphia, 498,362 lire from the Bishop of Galveston, 3,407 lire from the Bishop of St. Paul, and \$4,125 from the diocese of Alton.

C. M. B. A.

Notice is hereby given that the next biennial convention of the Grand Council of Canada of the Catholic Mutual Benefit Association will be held in the hall of Branch No. 13, Stratford, commencing on Tuesday, the 10th of August next, at 9 a.m.

We have on hand at the CATHOLIC Record office a large stock of Visiting Cards, with the C. M. B. A. design beautifully printed in colors on the left corner.

Whereas, it has pleased God, whose ways are unsearchable and wisdom incomprehensible, that our dear brother, Andrew O'Donovan, and

Resolved, That we desire to testify and place on record our sympathy with his bereaved wife and family and our appreciation of our deceased brother.

Resolved, That in our grief it is a source of consolation for us to know that he died fully resigned to the holy will of God, and consoled and fortified by the reception of the last sacraments.

Resolved, That we attend the funeral to-day in a body; our charter be draped in mourning for the space of thirty days, and during the same period that prayers be offered at our regular branch meetings for the eternal repose of his soul.

Resolved, That these resolutions be entered upon the minutes of this branch; a copy thereof transmitted to the family of our deceased brother, and published in the CATHOLIC RECORD, the CANADIAN C. M. B. A. Monthly, and in our local papers.

Resolved, That in accordance with these resolutions the members marched in procession in order under the command of Branch Marshal Daly to the house of the deceased and in the same order accompanied the remains to the church, where Requiem High Mass was celebrated, and thence to the cemetery, where the last sad rites were performed.

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night, for those fellows behind would just as leave ride a hundred miles as hours as fifty. Well, to cut short my preamble on the story, we left at just 10:16, and there is no use in talking. Conlin did his prettiest; he kept the gauge at 160 and cleared her beautifully. We were making fully seventy miles an hour up to our first stop for water, and still there was no complaint from behind about the fast running; but we were not so fortunate. My first impression was we were intended to set a pattern for the coming generation. Well, for the first thirty miles everything worked to perfection; all at once there was a fearful rattling near the drivers and the fire flew in all directions. My first impression was we were intended to set a pattern for the coming generation. Well, for the first thirty miles everything worked to perfection; all at once there was a fearful rattling near the drivers and the fire flew in all directions.

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Resolved, That in accordance with these resolutions the members marched in procession in order under the command of Branch Marshal Daly to the house of the deceased and in the same order accompanied the remains to the church, where Requiem High Mass was celebrated, and thence to the cemetery, where the last sad rites were performed.

Resolved, That in our grief it is a source of consolation for us to know that he died fully resigned to the holy will of God, and consoled and fortified by the reception of the last sacraments.

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other efficacious means than that of contrition. He exhorted them to always flourish in their sentiments of sorrow and perfect contrition, and thus animated they might be sure of persevering in the love of Him who never "despises the humble and contrite heart." The choir each day was under the able guidance of Rev. Father Vincent, and the music and singing executed during the ceremonies speak volumes for the Rev. gentleman and the members of his choir. The Rev. gentleman who kindly lent their assistance to Father Quillet, left for their respective parishes in the afternoon.—*Postive Equity, July 22.*

THE IRISHMEN OF QUEBEC. AN ADDRESS PRESENTED TO MGR. O'BRIEN, Quebec, July 19.—The members of the I. N. A. called upon Mgr. O'Brien in a body, day, when Mr. F. Carbray, M. P., President, read to His Excellency the following address:—

The Right Rev. Mgr. Henry O'Brien, Abbot of the Holy Sepulchre. We are sure it does not surprise you to find here, at the threshold of the New World, numbers of your race. We are to be found scattered over the entire civilized world, and we might say undrilled world as well, for where are Irishmen not to be found? Either ourselves or our fathers have been driven to seek homes and a means of livelihood in the land of the stranger, far away from the loved land of our forefathers but to which our hearts forever turn with a fond and tender affection as did the Jewish people of old to their loved land of Israel. Here, thank God, however, we found ourselves not in the land of the stranger. We were received and welcomed as brethren by the kind, good people of Canada, and a portion of the other great branch of the Celtic race, the sons of old Gaul. It would take too long to relate the beginnings and development of our race in this country, sufficient to say we are here in our hundreds of thousands forming a large and potent portion of the population of this happy and prosperous country of Canada. We are here to-day, Monsignor, not in our hundreds of thousands as you would not hold us, but in our tens of thousands—Irishmen and descendants of Irishmen—to give an Irish welcome "as a milla faillte" to the illustrious member of our race, who comes in our midst the representative of the great immortal Leo XIII. our holy and beloved Pope and Vicar of Christ on earth to do honour to our pious, zealous and holy Archbishop by conferring on us the signal and exalted honour of making him a Cardinal, a prince of the Holy Roman Church—Monsignor, though living very far away from Rome, the city of your abode; we are not however ignorant of your high position in the hierarchy of the Roman and loyal to Ireland, nor of the noble zeal you have always shown in her interest. Tea thousand welcomes, Monsignor to you. May your sojourn in our midst be pleasant and happy and when you return to Rome, tell our Holy Father you have found in this country no insignificant portion of the Irish race to which he has always shown such affection, and who, thank God, have not derogated from the loyalty and faith of their fathers. Signed, Felix Carbray, President of the Irish National Association.

His Grace answered promptly, in eloquent and feeling words, and promised that he would not fail to convey the message of the Irish Catholics of Quebec to His Holiness on his return to Rome.

THE FORTY HOURS AND JUBILEE AT CALUMET. On Tuesday, Wednesday and Thursday of last week the Forty Hours' devotion and exercises of the Jubilee took place in the R. C. Church at Calumet Island. The Revd. Pastor, Father Quillet had previously displayed his well known artistic skill in the decorations of the altar and church, and it must be said to the credit of the Revd. Father, that the manner in which they were ornamented contributed much to the solemnity of the event. On Tuesday morning at 10 o'clock High Mass of Exposition was celebrated by Revd. Father Quillet, assisted by Revd. Father Ferrer, and Father Jao. J. Hynes of this city, who was in the audience. Mr. Hynes in response said that while he fully appreciated the call he would much prefer the speaking confined to the visiting officers. The command for the singing of the Mass was given by the Revd. Father, and the first intonation of this, the first intonation of the Buffalo Jubilee. Despite the bad weather the reunion had proved successful. We in Buffalo feel proud of our association, not only because it is our boast that Buffalo is the largest and most beautiful city in the West, but because it has been the means of wiping away these barriers of race prejudice which for years prior to the organization of the C. M. B. A. existed between Catholics in this city. Mr. Hynes claimed that the C. M. B. A. was the cheapest life insurance organization in the country to-day, and he made an earnest appeal to those young men present who were not members, to join, for it would make them better men. After briefly touching upon the Reserve Fund—the great question now before the C. M. B. A.—Mr. Hynes closed after thanking his listeners for their attention.

Grand President Schweigert then introduced Grand Secretary Cameron of Hornellville who said that when he received the invitation to attend the reunion he was not at all sure whether to accept or not. Not because it wouldn't afford him pleasure to always meet Buffalo C. M. B. A. men, but the reunion came at a time when he would be busy late and early in getting his reports ready for the Grand Council session, which meets in a few weeks in Utica.

Notwithstanding this, when the time came for the re-union he could not keep away and came to enjoy the hospitalities of his Buffalo brothers. Mr. Cameron then gave a brief summary of the work of the C. M. B. A. in the New York Grand Council for the past two years, which was received with marked approval by the audience.

Supreme Vice-President Coffey of London, Canada, was then introduced and spoke briefly. He said he was always glad to be among C. M. B. A. friends, especially was he on this occasion to be with his Buffalo friends. The organization in Canada is steadily increasing in membership and reports received from all parts indicated it was but a question of a very short time before the C. M. B. A. would be one of the largest and most conservative organizations in the United States and Canada. Mr. Coffey then spoke on several questions which will come up for final consideration at the next supreme Council meeting.

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THE REASON WHY. Messenger of the Sacred Heart. Men often ask why Catholics honor the Sacred Heart; and we ought all to be ready, in the true spirit of charity, to tell them with a simple answer. For though it is true that the heart, as well as the rest of all answers, is because such is our Lord's holy will, made known to His Church, yet it does not follow that we should give the name of God to the Sacred Heart, and when they are told that our Lord has Himself taught it, that does not explain to them the reason why. Let us try to do so, in a few words.

From whichever side we regard our Lord Jesus Christ, when we call Him God, as having the Divine Nature, or Man, as having the Human Nature, we must always think of Him as claiming the very highest adoration; that adoration which may be given only to God. This Divine honor is due to Him by reason of the substantial, everlasting union that exists between the Divine and the Human Nature in the One Divine Person, the Person of the Word. By this union, His Human Soul and His Human Body have become as truly and really parts of Himself as the Divine Nature, which is His from all eternity. The Manhood of Christ is the Manhood of Him Who is God, and Who, being God, claims in all that He is, adoration in fullest right. There is, therefore, no part of the Sacred Humanity of the same Divine Person, Jesus Christ, which by virtue of this Person's Union, is not adorable with the highest honor, the very honor which is due to the uncreated and infinite perfection of the Eternal Word.

The fact of the Second Person of the Blessed Trinity becoming Man for us does not, as St. Thomas says, make God more good nor more lovable in Himself; the Incarnate Word is not more worthy of love than the Word when not Incarnate. But the inward excellence and beauty of His human life, shows us that He is, through the Incarnation, than they could otherwise have been. The Incarnation teaches and tells us more of God than it would have been possible for us to learn without it. By the Incarnation, Jesus Christ, the Second Person of the Blessed Trinity, became Man for us, and as a love, a human love, of the most intense and perfect kind, for each and all of us. Through this, His human love for us, we are able to get a glimpse, a notion, of the Eternal Infinite love, which His our God has always had for each and all of us.

Now, whatever portion of the Sacred Manhood represents vividly to us this human love of our Blessed Lord, may most usefully and most fitly be made the object of special adoration and love. His Sacred Soul, indeed, as containing in the noblest manner all the affections of love, is true to his neighbors, true to his family, most perfectly. But the Soul is a Spirit, a something we cannot see nor picture to ourselves; and so cannot be a means of manifesting anything to us. We turn to the Heart, and we find that it fully supports, upholds, or sustains, the manner that cannot be mistaken, the ardent love of the Incarnate God.

It is known to all, by the common experience of life, that the passions and the emotions of the mind do have a direct and physical effect upon the heart, and that the heart leaps when we hear sudden and exciting news; beats more quickly at the sight or the thought of a person or thing which we very much love; sinks, or beats more slowly, when great sorrow or misery comes upon us; and in moments of intense expectation, of joy, of grief, of hope, of fear, the heart stands as if it were a great door admitting that these passions and emotions, when extremely violent, are capable of producing a sweat of blood; the excited action of the heart forcing the blood out of its ordinary channels, through the very pores of the skin; and when these emotions attain to a still more vehement pitch, they are capable of acting with such extreme violence as to produce a literal rupture or breaking of the walls of the heart.

Now, our Blessed Lord was as true and real Man as any who walks the earth. Feelings of sorrow and of anguish, of desire and disappointment, affected Him and affected His Heart, precisely as they affect any of ourselves. Well, then, we love the Heart and Feet of Jesus, because they were pierced for us and for our love's sake; but still more we love His Heart, and pay to it a more affectionate worship, because not only was His Heart that best faster at the thought of us whom He loved, which sank and beat more feebly at the thought of our ingratitude; which agonized so vehemently, when suffering that mighty anguish and conflict for me in the Garden; and His Heart was the chief agent in that! and the Sweat of Blood was the natural effect of the heart's action—for me! Indeed, our Blessed Lord Himself, in calling it a death-sweat: My Soul is sorrowful even unto death, indicates the still more fearful result that agony would have produced nothing less than the very breaking of His Sacred Heart—had not the Divine power of His Godhead interfered to strengthen and sustain His Human Nature under the intolerable pain.

In a word, then, we give the Heart of Jesus our first love, our tenderest devotion; first because it best reminds us of His love and His suffering for our sake; but secondly, because it is the very organ itself, which that blessed love actually moved and made to suffer in loving and suffering for us.

It was a beautiful idea of the infant astronomer who said that the stars were "holes in the sky for the glory of God to shine through."

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