

The Catholic Record.

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

VOLUME 11.

LONDON, ONTARIO, SATURDAY JANUARY 26, 1889

NO. 536

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At 2 o'clock p. m.

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LIST OF PRIZES.

1 Real Estate worth \$5,000.00 5,000.00

1 " " " " 2,000.00 2,000.00

1 " " " " 1,000.00 1,000.00

4 " " " " 500.00 2,000.00

10 Real Estates " " 500.00 5,000.00

30 Furniture Sets " " 200.00 6,000.00

60 " " " " 100.00 6,000.00

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THE LONDON MUTUAL FIRE INSURANCE COY OF CANADA

NOTICE IS HEREBY GIVEN THAT the annual Meeting of the members of this Company will be held at their offices, Richmond Street, City of London, on Wednesday, 8th February, 1889, at 2 o'clock p. m., when a statement of the affairs of the Company will be submitted, and Directors elected in the place of those retiring, but who are eligible for re-election. By order, D. C. M'DONALD, Secretary and Manager.

ONTARIO MUTUAL FIRE INSURANCE COY., LONDON, ONT.

THE ANNUAL GENERAL MEETING of the members of this Company will be held at the Company's rooms, Victoria Buildings, Richmond Street, on

Wednesday, 30th Inst.

at 2 p. m. A full statement of the affairs of the Company will be submitted, and the election of two directors who are retiring (but who are eligible for re-election) proceeded with.

A. McCORMICK, P. F. BOYLE, President. Secretary.

London, Jan. 12, 1889.

As the holidays are near at hand, D. H. O'Connell, the leading Toronto Jeweler, has special inducements to offer readers of the Record in furnishing the best value in Diamonds, Reliable Watches, Fine Jewelry and presentation goods. By writing us any goods will be sent per express for examination to all parts of Ontario. Correspondence solicited. Manufacturing in all its branches. Remember the address—77 Yonge Street Toronto, Ontario.

Catholic Record.

London, Sat., Jan. 26th, 1889.

EDITORIAL NOTES.

The Liberal (Unionist) Club at Birmingham is reported to be defunct. The Gladstone Club is in a flourishing condition, so there is hope that Birmingham may fall into line with the growing Liberal and Home Rule party.

JOSEPH PARKER proposes to establish religious services where smoking will be allowed. The next eccentricity will be, we suppose, to serve out to the congregation a jar of whiskey and water between the hymns and prayers. This would serve to attract the bummers, and it would undoubtedly help to make the gatherings quite enthusiastic.

JUDGE KELLY confirmed in the Dublin county court all the sentences imposed on tenants of Col. Vandeleur for resisting eviction. He denounced the Government for its moderation towards the tenants, and said the prisoners were guilty of rebellion and deserved five years' imprisonment. For this denunciation there will be a warm corner in Balfour's heart for this modern ghost of the infamous Norbury.

The Daily News' correspondent at St. Petersburg says: "It is reported that Sir R. D. Morley will shortly receive a high English distinction and before long will leave St. Petersburg.—Despatch by Cable.

We thought so much. Sir R. D. Morley will certainly receive a very high distinction. We can scarcely conceive, though, how he can attain a much greater altitude, for has not the Iron Chancellor already sent him higher than a Kycle.

The able editor of the New York Sun, Chas. A. Dana, was accorded a most cordial reception by the Pope and the Vatican authorities on the occasion of his visit to the Holy City. Mr. Dana has ever been a great friend to the people of Ireland and the Irish National cause, and the American and Irish clergy at Rome are much gratified at the reception given him.

The Boston Pilot comes to us this week in a beautiful new dress. There is not in America another paper that has done so much for faith and fatherland as the good old Pilot during its half century of existence. Instead of becoming decrepit with age it is now brighter and mightier than ever. The editor, as is already well known, is John Boyle O'Reilly—poet, patriot and English political convict—the latter now a days justly considered a title of honor.

The lie which was some time ago circulated by the Protestant press, that Archbishop Ryan of Philadelphia had declared that when Catholics would be strong in the United States they would deprive Protestants of their liberty, has been matched by another lying statement which is now being circulated that Mgr. Caspel gave utterance to the following: "The time is not far away when the Roman Catholics of the United States, at the order of the Pope, will refuse to pay the school tax, and will send bullets through the breasts of Government agents rather than pay it." Dr. Dorchester of Boston was obliged to apologize to Archbishop Ryan for having helped to circulate the lie concerning him. It remains to be seen who will apologize for this new falsehood. Mgr. Caspel denied having ever uttered it.

The New German Evangelical League of New York has issued an appeal to all non-Catholics, that is to say, infidels, anarchists, free-lovers, Mormons, as well as the sects usually recognized as Protestants, to assist the league by helping "to crush the Pope's power, and to establish and maintain religious and civil liberty." Of course this means to deprive the Catholics of the liberty of educating their children in the tenets of the Catholic Church. It is always the way with these hypocrites to hawl vociferously about religious liberty when they wish to deprive others of that precious boon. Their avowed object is to follow in the footsteps of the bigots of Boston.

Ill fares the Church that depends not upon the Gospel but upon the ability of its preacher of the Gospel. Plymouth church, Brooklyn, which, with Beecher at its head, used to receive \$68,000 a year from pew rents, is now running atern financially. Its income last year was \$20,000, which was \$2,000 below expenses. So says the Globe of last Monday. We might be permitted to add: ill fares the Church that depends not upon God, but on the smartness or popularity of its preachers, for its support. If his satanic majesty took flesh and stood in the pulpit of Plymouth church, he would raise the income to at least \$100,000, because it must be admitted that he is by far a cleverer and more artful dodger than the late Mr. Beecher could ever pretend to be. Those are the people who raise a cry of protest and indignation at the pastoral dues and one twenty-fifths paid to priests of the Catholic Church in Canada. The running annual expenses of the Plymouth church, Brooklyn, are \$22,000.

The Methodist Bishop Merrill says that if General Harrison attend the

ball at the inauguration, "as he may from a sense of duty, it will be, no doubt, with a protest, for he is an earnest Christian." So it seems that we may do a moral wrong from a sense of duty! Yet, probably, we shall next hear of Bishop Merrill denouncing the Jesuits for the teaching that "the end justifies the means." The Jesuits leave this doctrine to be taught and practiced by such teachers as Bishop Merrill. In fact the Methodist Episcopal Church of Rochester district has by resolution declared dancing to be immoral and a violation of the spirit of the New Testament, yet Bishop Merrill thinks it may be practiced from a sense of duty, under protest, by an earnest Christian.

The following very fishy looking story is communicated by the Vienna correspondent of the Times. The Times and its correspondents are never over scrupulous to tell the truth, but when they endeavor to make it appear that only British officials are models of sagacity, and that all foreign ones are sunk in gross stupidity, they certainly draw the long bow a little too much to be implicitly relied on. However, here is the story, be it worth what it may: "American couples about to travel in Austria ought to take with them their marriage certificates. An American lady recently gave birth to a child here and the father, accompanied by witnesses, went to register the birth. Owing to the absence of a marriage certificate the clerk said he must record the birth as illegitimate, and the only concession made after much expostulation was the substitution of the word doubtful for the word illegitimate. Further, on being told that the parents belonged to the Anglican Church the clerk wrote down no religion."

Two sergeants belonging to the Royal Irish Constabulary have been elected members of the National League at Mitchellstown. They say their action in joining the League is a protest against the employment of the military in evicting tenants.

This is an oft-told story. There are scores of such valiant ex-sergeants in Canada and the United States. It appears not only that constables, but even the military and English soldiers at that, have cheered Nationalist prisoners on their way to Tullamore goal. Of late it has been discovered that English troops are not to be depended on in cases of emergency in a conflict with Irish tenants. Those who have been quartered for some time in Ireland get to like the people and sympathize with them. There was a desperate fight lately between newly-arrived troops and soldiers who had been long enough in the country to know the people and to love them. It was found necessary last summer to shift troops quickly from one place to another, lest they should mutiny, through sheer sympathy for the married and distressed people with whom they had become acquainted.

The following cable despatch has been sent among the items furnished by the Associated Press: "The Pope, in a recent audience, instructed the American prelates to strenuously combat the socialism spreading among Irish Catholics in America, and that if private measures fail, a papal rescript will be prepared for this purpose." As the socialists of America are not Irishmen nor Catholics, the falsehood of this telegram is apparent from its own intrinsic character. It is one of the numerous falsehoods which are every day sent by the cable as Roman news. But a correspondent of the N. Y. Catholic News is in this case able to give a specific contradiction. An American prelate said to the News correspondent: "Do not go to the trouble of denying this. The socialists in America have neither Irish names nor Irish nature, and Americans of all denominations will laugh at the story. There is nothing socialistic in the composition of the Catholic American. The Socialists are nearly all infidels, and not a Catholic can be found among them. The Monitor of Rome also denies the truth of the despatch. On the contrary, His Holiness has eulogized the zeal of the American Catholics.

ON ANOTHER page will be seen a very patriotic and stirring letter from the pen of Mr. Geo. Elliot Casey, M. P. for West Elgin. It is not the first time Mr. Casey has been heard from on the subject of aid and sympathy to Ireland. Whenever the subject of Home Rule was alluded to in the Commons of Canada, the member for West Elgin was on his feet immediately, and made the house ring with eloquent and scathing denunciations of English misrule in Ireland. Although born of Irish parents in the county which he represents, Mr. Casey was reared in the belief of Methodist tenets, yet his heartfelt sympathies all go out to the hapless tenants who yet struggle for existence in the land of his forefathers. The tenor of Mr. Casey's letter to the Toronto Globe is an appeal to Canadians of every nationality to help the cause of Ireland in subscribing, though ever so little, to the Parnell Defence Fund, or rather, as he pertinently styles it, "The Defence of Ireland Fund." We shall gladly receive and forward any sums whatever that may be sent to our editors towards helping on the valiant leaders of the Irish cause in their uneven, but so far successful and victorious, contest against the vile machinations and slanders of the arch-forger, the London Times.

The London metropolitan police have succeeded in arresting two atrocious

murderers. They are elated with their success, as they think this an offset to their inability to find the perpetrator of the Whitechapel atrocities. However, in one of these cases there was certainly very little skill required, as the murderer gave himself up voluntarily. He was a weak-minded artist, who, without any reason, murdered his sweetheart, Emily Joy. He says that a sudden impulse came over him. He calls himself E. S. Wheatcroft, R. S. A. The other murderer is a Scotch peddler named Macenzie, who relied on his wife not accusing him, and took no pains to conceal himself. He brutally mutilated her, and being interrupted by neighbors he began to beat and kick her, so as to make it appear that nothing unusual was going on. She died soon after and the mutilation was discovered. He had been reading of the Whitechapel murders, and the wife stated before death that he wished to imitate them. It would be appropriate to bring now for the Times to bring up these outrages before the Foreigners Commission, if it could only bribe some one to connect Messrs. C. Parnell and Wm. O'Brien with them. They would serve admirably to withdraw attention from the forged letters.

For some months past, red hot resolutions and remonstrances have been pouring into Ottawa from Orange lodges and the Evangelical Alliance, with the purpose of causing the Government to disallow the Jesuit Appropriation Bill of the Province of Quebec. It has now been finally decided by the Ottawa authorities that they will not interfere in the matter, and the bill will therefore go into full force. It matters not that this decision is a legal as well as a just one—it matters not that the whole question is one pertaining solely to the people of Quebec—it matters not that the Company of Jesus are in strict justice entitled to compensation because of the confiscation of their property—notwithstanding all these facts, the unreasoning and the narrow minded and the bigoted will fret and foam, and stamp and screech their brains because the Jesuits have gained a point. There will now be weeping and wailing in the tabernacles of the Wilds and the Hunters, and the chaplains of the Orange lodges will tell their locks that civil and religious liberties are in danger. The fiat has gone forth however. The Jesuits are to receive back a portion at least of what is justly theirs. The decision of the Ottawa authorities, we hope, prove a useful lesson to their meddling busy bodies. The answer to their petitions, put in plain language, simply means, "Gentlemen, mind your own business."

Special Correspondence of the Pilot. (THE POPE TO IRELAND.

A LETTER THAT RAFFLES THE ENGLISH NEWS-FORGERS.

Rome, Dec. 29.

His Holiness Leo XIII. has this week sent through the Irish College at Rome, a letter addressed to the Bishops of Ireland, which is destined to create a marvellous effect throughout the whole country. In characterizing it, in the cablegram sent you yesterday, as a "loving letter," it is an expression of the Pontiff's most paternal affection for that country, and its kindly words and affectionate tone will not be forgotten for years to come. For some months past it would seem, from reports published in some English journals, and especially in the Daily Chronicle of London, that the Pope had conceived a dislike for the Irish people and took every occasion of making his displeasure felt by them. As the news concerning Ireland sent from Rome to that journal was so meagre to be inspired, if not directly communicated to its Roman correspondent, by an Italian Prelate in high position at the Vatican, a large amount of credence was given to its statements. The fact, too, that this journal was the first to announce the Pontifical Decree concerning Ireland issued last April, acquired for it a species of authority in Vatican matters. And so whatever it may have said was received almost without a question. It appears, however, that recently its statements became the expression of the Italian Prelate's notion rather than of facts; and as the Cardinal Secretary of State had been called upon to deny some of its statements through the official Vatican organ, the *Quotidiano Romano* its power for mischief has been weakened for the present. The Prelate, too, to whom so much of this misrepresentation is, whether rightly or wrongly attributed, is about to be removed from the position which he has occupied and which enabled him to furnish information of the kind he has been furnishing for so long a time. His new appointment removes him from Rome.

The attention of the Pontiff has been drawn to assertions published in some newspapers speaking outrageously of the Pope's feeling for Ireland. An example of this kind, referring to what is described as his refusal to bless objects of devotion intended for distribution in Ireland, was brought under his immediate notice by Mgr. Kirby, the venerable Rector of the Irish College; and on this occasion the Rector dwelt in powerful terms not only on these things, but on the condition of Ireland in reference to the Holy See. The recent letter sent by the Irish Bishops to the Holy Father, though its contents are unknown, is believed to contain a clear account of the state of Ireland and of the conditions made to its people at the present moment. These things and the fact that the Pontiff on every suitable occasion insisted upon his affection for the Irish people, may help to account for the loving and gener-

ous tone of the present letter of His Holiness to the Bishops.

The gifts that will shortly be sent to the cathedral churches of Ireland are chosen by himself from the rich collection of the Vatican exhibition. However great their intrinsic value may be, there is not the slightest doubt that this value will be greatly enhanced by the gracious letter which announces them. Other gifts destined to the laity will also be despatched to Ireland. The letter to the Bishops is as follows:—

LEO XIII. POPE.

VENERABLE BROTHERS:—While in Our paternal love We embrace each and every portion of the Flock of Christ entrusted to Our keeping, Our care and attention are directed in a special manner towards those portions of it which We perceive laboring under any disadvantage. In this We only share that partially which parents always show for those of their children who have been stricken by some misfortune, and which makes them bestow on these more care and affection than on the rest. Therefore, We have always cherished a singular love towards the Catholics of Ireland on account of the many, various and long-enduring trials they have had to suffer, and still more on account of the wonderful constancy with which they bore them, no amount of trials having been able to shake or lessen among them the Faith of their fathers.

As for the counsels which We have more than once addressed to them, and the decree We have recently sent you, these have been prompted by a motive of truth and justice on the one hand, and on the other, because We saw that even your interests would be actually benefited thereby: the sincerity of Our love for you being unable to brook that the cause for which Ireland strives should be tarnished by the least admixture of anything reprehensible. And now, as a further testimony of this Our good will towards Ireland, We send her presents consisting partly of vestments, chalices and objects employed in sacred rites; these We desire to be presented to the cathedral churches of Ireland, for the greater splendor and decorum of the House of God and of divine worship; the remaining part is made up of lesser gifts which We have blessed, and are as means for the encouragement of piety amongst individuals, and We desire that they be bestowed on private persons in the manner We shall hereafter more fully explain to you. We do not doubt but that even from this it may appear more and more evident that Our paternal love towards the Irish people always remains the same. Of this love they will be ever more worthy if they continue to have a docile and confiding spirit towards Us, and watchfully beware of the fallacies of those who do not hesitate to interpret Our counsels in a deteriorated sense in order to eradicate if possible that dutiful obedience to the Catholic Church which is one of Irishmen's greatest glories, and which they received as a precious and noble inheritance from their fathers and ancestors.

Invoking the fullest measure of divine grace, We bestow on you, Venerable Brother, in a most affectionate manner, and on the clergy and people over whom you preside, as well as on all Ireland, the Apostolic Benediction.

Given at Rome at St. Peter's, 21st day of December, 1888, the 11th year of our Pontificate. LEO XIII., Pope.

ARCHBISHOP WALSH.

The great and good Archbishop of Dublin recently issued a pastoral letter to his people having reference to the Papal Jubilee. In this beautiful and scholarly production the Archbishop takes occasion to make a timely and affectionate allusion to his faithful flock. The great divine is foremost in the front rank of Irish patriots, and no man now living has taken upon his shoulders a greater share of the burdens imposed by the duty of the hour in the fatherland. But while the Irish Bishops, priests and people are actively engaged in their country's cause, God and the divine law are not forgotten. The following extract from the pastoral will, we are sure, be perused with pleasure and profit by our readers:

In this public expression of thankfulness to our Almighty Benefactor, the pastors and the faithful of the Irish Church will not fail to take part. We cannot, indeed, be ungrateful that the year that is now so near its end has been in many ways a time of trial and of trouble to our people. For hundreds and thousands of them the prospect that will lie before them at its close cannot but be a dark one. Our prayers then must continue to ascend without ceasing to the throne of God, that He in His gracious mercy may be pleased to bring relief to His suffering poor. But in the earnestness of our supplications to God for the future we must not lose sight of our obligations to Him in the past. The ingratitude of men, their neglect of the duty of thanking God for the favors they have received from His bounty, is oftentimes a chief source of the weakness and unfruitfulness of their prayers for those other blessings of which they stand in need.

THE DUTIES OF PRAYER AND OF THANKSGIVING.

For we must ever bear in mind that if our wants are many, if we still have many things to pray for in the present and in the future, we have great reason also to give thanks to God for countless favors received from Him in the past. The favors for which this humble tribute of our thankfulness is due to Him are not those only which He has sent to us in answer to prayer; that He has graciously heard. We have to thank Him also, and it may be much more, for His loving care for us in many things in which we in our thoughtlessness may have failed even to acknowl-

edge our independence on Him, or to seek the aid of His protecting hand.

We shall fervently, then, take part in this solemn public act of thanksgiving that will be offered up on Monday next in all churches of the Christian world. We shall strive to use to the best advantage the opportunity it will afford us to discharge our present duty to the Giver of all good gifts, and to make atonement to Him for the many shortcomings with which we may have to reproach ourselves in the neglect of this duty in former years. United in spirit with our brethren throughout the Universal Church, we shall, then, in all humility and reverence, give thanks to God. We shall thank Him, some of us, for many and most special graces with which He has blessed us at times during the year. We shall thank Him, all of us, for the countless favors that we have received from Him throughout its course, in the common dispensation of that merciful Providence with which, heedless of our ingratitude for so much unwearied care, He has without ceasing continued to watch over us, bestowing His favor upon us, and enriching us with His gifts.

In your exhortation to the faithful, in inviting them to take part in this great act of thanksgiving, it may be well to bring before them some thought of the extent of our obligation towards God in this respect; pointing out to them at least some of the chief among the countless multitude of favors for which it is our duty to give thanks to Him. Most especially to be remembered are those gifts of His that have come to us with but little effort, or without any effort, of ours. For of these there is but too much reason to fear that we may be altogether unmindful of them, or that at least we may be unmindful of our dependence for them on the infinite wisdom, mercy, and power of God.

Not the least among these favors are those graces in the spiritual order that are common to all the children of the Church; the graces that are shared amongst us as often as the Holy Sacrifice of the Mass is offered up on any altar throughout the world; those that we specially receive when we are present at Mass, or when we receive any Sacraments of the Church; our common share in the good works, and especially in the prayers, of all our brethren throughout the world; and the special fruits of grace that come to us from the prayers of those who may be inspired by God with the charitable thought of praying specially for us. Also, it may be well to bring to mind those gifts of nature that God bestows in uncalculated measure upon all His creatures; gifts, many of them, common to the whole race of man, others, and some among the most precious of them, shared in even by those whose hearts the sense of the almost infinite debt of thankfulness that they owe to God for His bounty in the bestowal of them, may for a time be obscured in the darkness of some present and overpowering sorrow.

Such are the gifts of life, and of health and strength, whether of body or of mind; of wealth, or of mere sufficiency, as it may be, with which it may have pleased God to endow us, in the goods of fortune; education; knowledge; our power of enjoyment in whatever good we possess; and the sympathy of friends, that "light shining in a dark place," which goes so far to dispel the gloom of whatever sorrows may come upon us. And especially let us keep in view that obligation, the extent of which we may never know, of thankfulness to the protecting arm of God, for having borne us without hurt through so many dangers, sometimes perhaps of bodily death, sometimes perhaps of some fatal fall from His grace, dangers the very existence of which may have been altogether unknown to us, and is known, it may be, only to Him, to the saints and angels that surround His throne in heaven, and to the guardian angels to whose care He has committed us during the days of our pilgrimage on earth.

ST. MARY'S CHURCH, HILL STREET.

On last Sunday the good people of the southern part of London were honored by a visit from His Lordship Bishop Walsh, accompanied by Rev. James Walsh of the Cathedral. The pastor, Rev. Joseph Kennedy, celebrated mass, and His Lordship preached an impressive sermon on "The Holy Name of Jesus." It was a joyful day when the people attending St. Mary's church beheld in their midst our venerable and beloved Bishop, and on this as on every other occasion his words of fatherly advice, full of tenderness, sank deep into the hearts of the large congregation present. We congratulate Father Kennedy on his great success as pastor of St. Mary's. The church is a model of neatness and order, and in every regard the Catholic people of that section of the city possess a pastor whose duties are performed in a most admirable manner.

A WORTHY PRIEST HONORED.

After mass, at Essex Centre, on Sunday, January 13th, a Persian lamb coat was presented the popular and worthy pastor, Rev. John O'Connor. An address was read by H. W. Deane, to which the rev. gentleman made a suitable response. The address was signed by H. M. O'Connor, I. O. Peck, and H. W. Deane on behalf of the congregation.

The good people of Maldstone, also, did not forget Father O'Connor at Christmas. Besides a handsome donation given on Christmas day, the ladies of school section No. 6, Sandwick East, presented him with a valuable umbrella, a scarf, and a pair of driving gloves. A zealous and earnest priest is Father O'Connor and wherever his worth is known no surprise will be felt that his faithful people desire to give him testimonials of their high regard.

CATHOLICS OF SCOTLAND.

BY THE REV. ANNEAS M'DONNELL DAWSON, LL. D., F. R. S.

PART II.

GEORGE HAY, JOHN GEDDES, ALEXANDER MACDONALD, AND THEIR TIME—QUALIFICATION FOR THE PRIESTHOOD DISCUSSED.

It is in order now to hear the opposition. Its arguments, as urged by Bishop Geddes, may be summarised as follows: There was no great difference of opinion between the bishop on general principles. On two points only did Bishop Geddes insist on his own view. He held that persons of very humble origin were less fit to be selected for the priesthood, and surely his long experience, both at Scalan and Valladoid, gave great weight to his opinion. There was much inequality in virtue and temper and ability in every rank of life; and Bishop Geddes had remarked that persons born in very low circumstances were liable to certain disadvantages which it was not easy to overcome; such as a littleness of mind, a timidity of temper, a vulgarity of sentiment and, too often, the grossness of vice. It was also a help to the success of a missionary priest that his family and near connections should be respected; and, although objections on this ground might be counter-balanced by other considerations, a judicious superior ought unquestionably to take them into account in deciding as to the eligibility of a candidate for the sacred ministry. We thus behold the man of humble origin, the son of a small and obscure farmer, arguing against the selection of candidates for the service of the Church, from the class to which he himself had belonged, whilst the man of ancient family and aristocratic connection vigorously supported the popular side of the question.

Bishop Hay appeared to think that considerable advantage belongs to the commencement of ecclesiastical training at the age of twenty and upwards. Bishop Geddes, on the other hand, thought that such advantage is much diminished by the increased difficulty experienced at that age, in undertaking a long course of study, and by the novelty of the mode of life. A special gift of perseverance, which he believed, to ensure the constancy of an adult candidate. It was manifest, both from reason and experience, that children and boys were trained to the observance of exact discipline more easily than men whose habits of liberty had become formed, and who were naturally inclined to consider the exactness of seminary life unnecessary. "In this matter," said Bishop Geddes, "you are dressing the senior bishop, you are not judging solely from yourself. You had been accustomed to a studious life, and you liked regularity; but, you may believe me, to the generality of grown up men, to be tied down, every hour of the day, to some fixed task, appears a great confinement and a kind of slavery, especially if the first fervor should cool."

Attention was made to one or two points more in regard to which an outstanding student labored under peculiar disadvantages, and by stating in his usual gentle style, that what he had said was not mere speculation, but the result of his own observation and of that of many others. Hence arises the desire of superiors of colleges in general to have young boys sent to them, whom they may train up in their own way. There are exceptions to what I have here said; but I think I have given the general rules, which I could illustrate with many examples, but it might be too long and otherwise inconvenient."

THE CATHOLIC COMMITTEE. The bishops were now engaged in the discharge of their episcopal duties, adding, not unfrequently, parochial labors, when news reached them of certain proceedings of the English Catholics, which caused them much concern. At a general meeting in 1782 a committee, called "The Catholic Committee," had been appointed for five years, having for its object "to promote the Catholic body in England." This committee, when first constituted, consisted of Lords Stourton and Petre, Mr. Thompkinson, Mr. Stapleton and Mr. Thomas Hornoyd. They seem to have limited themselves to the devising of a plan for the restoration of the hierarchy in England. But when they came to consult the four bishops on the subject, they found such a variety of opinion, that the measure was dropped. As this committee was appointed in 1782, a new committee of the English Catholics on the 3rd of May, in this year. It was then resolved that the regulations under which the former committee had acted should remain in force, and that the new committee should consist of ten members instead of five. Half their number were to be elected by the general meeting and the other five returned by the gentlemen of the four ecclesiastical districts and by those of Lancashire and Cheshire as a fifth ecclesiastical district. It was further resolved that they should meet annually on the first Thursday of May, and that Mr. Charles Butler should act as their secretary. Many of the clergy felt uneasy at the prospect of innovation which arose. Bishop Hay shared in this feeling, and applied to Bishop Talbot for information as to the proceedings decided on at the meeting. The bishop replied, stating that, much against his will, he had been induced to attend the meeting; and that he had found the committee full of sanguine hopes for their projects, but that nothing should be done without the concurrence of the clergy and, indeed, nothing was determined on as regarded their future operations, and the whole question was postponed for a year. On receiving this information, he was pleased to devote to seminary, he was pleased to devote to it for a time the profits arising from the sale of his pills. So much for the material aid the Bishop afforded. At the same time he failed not to offer that moral assistance and encouragement which, under the circumstances, were

venerable colleague, and the rest of the clergy, was alarmed at the idea of innovations devised and introduced by unauthorized laymen. It was, indeed, no slight beginning of innovation that those deacons should take it upon themselves to regulate the affairs of the Church, even although they promised graciously to allow the clergy to concur with them. The learned bishop evidently dreaded lest their action should result in schism. "I am alarmed as well as you," he wrote, "at the thoughts of innovations among our friends in England. I wish they may have a prudent agent at Rome. I wish there may not arise divisions at home. . . . Whatever comes, we must remain particularly attached to the centre of unity. This is surely the safest method for us." Bishop Hay also feared that evil would arise from the proceedings of the English committee. "Who knows," he writes to the agent at Rome, "the influence of their intrigues or their plans? The agitation at Rome regarding national colleges may have tended to originate this state of things. One result of this agitation was a scheme to establish, by general contribution, a school at home for the education of youth, the masters of which should be chosen by the contributors. Bishop Hay was apprehensive that the carrying out of this scheme would be attended, if not with absolute schism, at least with serious divisions, which would be highly detrimental to the cause of religion.

ANNUAL MEETING (1787)—INCREASE OF CHURCHES. There does not appear to have been any business of great importance before the annual meeting of the bishops, which was held this year, as usual, at Scalan. In the account of matters which they prepared for Propaganda, they could give a favorable view of the progress of religion. The spirit of persecution had greatly diminished, as was shown by the greater number and better style of churches which the Catholics were enabled to erect. Such important places as Huntly, Glenlivet and Stratadun were now to possess churches, so steadily was the light of religion spreading from the private dwelling and the hidden chamber, to the more public places of the land, and edifices devoted to its celebration, where all men could come and experience its consoling influence. The churches now built were not of a high style of architecture; but were solidly constructed and roofed with slate, not with humble thatch, as at a less prosperous epoch. Mr. Geo. Mathieson had, this year, enlarged the chapel at Tynet, adjoining the park of Gordon castle, greatly adding to the commodiousness and beauty of the building, which his predecessor, Dr. Alex. Geddes, had begun. It may be mentioned, as indicative of the more moderate spirit of the time, that the ducal family of Gordon, now Protestant, allowed the states belonging to the deserted chapel of St. Ninian to be used by Mr. Mathieson for his new building. The bishops congratulated themselves on the happy circumstance that churches were increasing "beyond what could have been dreamed of some time ago" (Bishop Hay).

DUNDEE MISSION. From this year we must date the commencement of the now flourishing mission of Dundee. It had, until the time referred to, been indebted to the priest of Stobhill for occasional assistance. When Stobhill was vacant, which not unfrequently was the case, it had recourse to Edinburgh, the Catholics of Dundee, still few in number, availing themselves of the good services of the Edinburgh clergy. The first resident priest was Mr. William Pepper, a religious of the Benedictine Order, from Wirzburg, and who had been employed about a year as private tutor at Fetterear (Mr. Leslie's).

STATE OF SCALAN. Bishop Hay, after the meeting of the bishops, prolonged his stay at Scalan during the whole of August in order to inquire into the affairs of the seminary. It had not been in a thriving condition under the management of Mr. Alex. Farquharson. On inspection the bishop found everything in great confusion—many accounts remained unpaid; nearly all the provisions had been carried in a quantity deemed inadequate, it appears, by provident housekeepers. Within doors the bishop gave great attention to the state of the books. They were all placed in order in the new part of the building. Those in ordinary use among the students were much worn, particularly Butler's Lives of the Saints, the English Bibles and Challoner's Meditations, all of which it was necessary to renew. The bishop stayed a week more at the seminary. Mr. Dawson willingly adopted his views of economical reform. In the second week of August he hoped to be able to leave for the Eccle. The subject of Scalan occasioned great concern both to the bishop and his coadjutor. Nevertheless, they thought they saw the hand of Providence in all that had happened, as the means necessary and appointed for placing that house of ecclesiastical training on an efficient footing for the time to come. The expense incurred in reforming the seminary caused the bishop to contract considerable debt. Time only was wanting, however, for retrieving his financial condition. He enjoyed the satisfaction, meanwhile, to reflect that he had succeeded in clearing the seminary of all its liabilities; and whatever he had sacrificed in so doing, he cheerfully presented to the institution. In addition as increased "ways and means" to be applied to the seminary, he was pleased to devote to it for a time the profits arising from the sale of his pills. So much for the material aid the Bishop afforded. At the same time he failed not to offer that moral assistance and encouragement which, under the circumstances, were

peculiarly valuable. This he did, chiefly through his coadjutor, begging of him to correspond with Mr. Dawson and encourage him in the fulfilment of his arduous duties. Mr. Dawson was necessarily dispirited by the sad state in which he found the seminary. He had no reason, however, to despair. Bishop Hay had done much for the removal of difficulties, and now Bishop Geddes, by his friendly correspondence, helped greatly to reassure him and give him confidence. It was also a cause of satisfaction to him, as well as a support of his authority, that the senior bishop laid down regulations, in writing, which indeed were nothing else than the discipline of the house as originally established. Advice from an instructor of youth of such large experience as Bishop Geddes was also of great value to him. The prelate who had been so successful at Valladolid recommended that the newly-appointed president should be much with the students, not only during school hours, but also at dinner and recreation time. He would be well repaid for this attention by the more rapid proficiency of the boys, and the personal comfort it would afford him when once he became accustomed to it. Bishop Hay wished, moreover, that his coadjutor should be selected particularly to his own religious affairs—meditation, spiritual reading, etc.

BISHOP HAY RETURNS TO EDINBURGH. This year Bishop Hay revisited Edinburgh after an absence of six years from that capital. He enjoyed there for a short time the society of his friend and coadjutor. He met also a gentleman, Mr. Henegge, who desired particularly to consult with him. His journey, according to the doctor, had been a tedious one. He travelled in a sort of stage coach, called "The Fly" (*mens a non lucendo*), probably because it did not anything but fly. It took a day and a half from Aberdeen to Edinburgh, a distance which is now got over in six hours. It was no small pleasure to the good bishop to witness the progress RELIGION HAD MADE; the greater number of Catholics, their freedom from persecution and the better state of their church accommodation. After twelve days' sojourn at the capital, he returned, in improved health, to the north. On his return to Aberdeen he subscribed, together with some of his friends there, for *The Edinburgh Advertiser*, in order to see "how the threatening embroils on the continent might turn out." The political aspect was such that he was very much inclined to be of a pessimistic opinion, but he was confident that our good Lord would prepare him and all our people for what might be coming, and "enable us to act our part as to please Him."

BISHOP GEDDES FOSTERS THE GLASGOW MISSION. It is highly interesting to note the pains which Bishop Geddes took with the infant mission of Glasgow. He little knew at the time what a giant he was so carefully nursing. In December of this year he spent ten days there in order the better to ascertain the wants of the small congregation and devise means of making some provision for them. One result was an arrangement with some of the chief people of the flock "to begin a little fund" for defraying the expenses of the priest who visited them from time to time. Not only did he ask nothing for himself, but also paid from his own resources the expenses of the visiting priest. He hoped that by summer the fund subscribed would amount to £20 (twenty pounds sterling). A society was formed for the purpose of forwarding the subscription; and a small house was to be leased in which the Catholics should meet on Sundays for prayers and spiritual reading, and where also the priest should lodge on occasion of his periodical visits. The zealous bishop entertained the best hopes; and not without good grounds. The merchant princes of the western capital had shown friendly feeling; and the thriving industries of the place were already attracting that Irish immigration which was destined to increase so rapidly as to form, in a comparatively short time, about a sixth part of the entire population. The hopes of Bishop Geddes have been more than realized. It is only to be regretted that he did not live to enjoy the satisfaction of beholding at least a fair commencement of the great developments which have given to Glasgow so high a place in the Catholic world.

TO BE CONTINUED.

A CHRISTMAS MIRACLE IN 1392.

We read in the "History of the Eucharist" written by the Dominican Father Pere Rivera, in 1392, the story of a great miracle which Our Lord worked in favor of a holy man, who was then Rector of the Church of Moncade. This good priest was constantly tormented with doubts as to the validity of his ordination, which he had received at the hands of a bishop consecrated by Clement VII., elected Pope during a time of schism in the Church. At last he was about to apply to be ordained conditionally when God deigned to put his troubles to flight in a very wonderful manner.

It was Christmas Day. The holy rector celebrated Mass, as usual, with lively faith, intense fervour, but, alas! with the same terror of scruple and doubt. Amongst the congregation was a little girl of five years of age, named Rosalie Perez. When Mass was over Rosalie refused to leave the church, imploring her mother to let her stay a while, as she had seen in the priest's hands Madame Favre's little baby. Madame Favre was a neighbor of Rosalie, whose baby son was a delight to Rosalie. The mother, who had not shared her child's privilege in beholding the vision, was at a loss to understand what she meant, but at last persuaded her to accompany her to the house of Madame Favre and see if the baby had come home. When Rosalie saw her favorite sleeping quietly in his cot, she was satisfied for the time being.

Next morning Rosalie and her mother attended the rector's Mass again. Rosalie declared that she saw a lovely baby boy in the priest's hands. Her mother, wondering much, took the child in after Mass and told the story to the

priest. His heart leaped when he heard the tale. Could it be that the Infant Jesus had taken pity on him, and was going to solve his doubts by a miracle? He restrained his joy, however, and requested the good woman to bring her child to Mass next day and afterwards to bring her to him.

They did so, and with the same result. Having finished his thanksgiving, the holy rector rose from his knees with a strange feeling of hope, mingled with fear, and beckoned to the child to follow him into the sacristy.

"Now, Rosalie," he commenced, "you know that the good God sees you and listens to all you say?"

"Yes, monsieur."

"You know that there is a bright heaven for holy little girls?"

"Yes, monsieur."

"I am quite certain that if I ask you any questions now you will answer the truth. You would not tell a lie, would you, Rosalie?"

"No, no, monsieur," cried Rosalie, eagerly; "I told a lie only once, and I was so sorry."

The priest's face fell. If she told a lie once could he now depend upon her veracity? He concealed his anxiety as best he could and went on:—

"What! my child!" he said, "has a horrible lie already crossed your little lips?"

"Alas, yes!" sighed Rosalie, "I once climbed upon the table. It was a very polished table. My foot slipped, and I fell to the ground. As I fell, I cried out: 'Oh, I am dead!'"

"Well?"

"Well, Father, I was not dead, so it was a lie, you see."

As the occasion was, the priest could not forbear a smile, and, with renewed hope, went on with his interrogation.

"And did you never tell another lie?"

"Oh, never, never!"

"Very well, my dear. Now, what did you see during my Mass?"

"A dear, little baby boy."

"Where was he when you saw him?"

"In your hands, Father."

"What time did you see him?"

"When you did the Mass."

And Rosalie raised her little arms over her head and genuflected as the priest does at the Elevation.

"What was he like?"

"Oh, lovely, lovely!"

"But how did you see him so well this morning; it was hardly light at Mass time?"

Advertisement for 'FREE' telegraph service, mentioning 'The Best Double-Barrelled Rifle Co.' and 'The Best Rifle Co.'

Advertisement for 'STEINWAY, CHICKERING, AND HAINES' pianos, 'ESTEY & COY ORGANS', and 'SUPERIOR TO ALL OTHERS'.

Advertisement for 'A. & S. NORDHEIMER, 15 KING STREET EAST, TORONTO', 'BRANCHES - MONTREAL, OTTAWA, HAMILTON, LONDON'.

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thing up woman looking on Sally when him. that she knew all. There took her as wrong. meetings there, the for the says" had look had knew), patiently ally, even fervent the con- old quiet woman Sally would in words, phases, and er digging them the Bible came ad perfect essant like, but with- had away. can, a hen erves" for neighbors om. "I'm ally shrek- l, affronted, asked Jean, struggling the lass, re who ill ploptic remark spoke, little child oss the bills, 's. "Come uring him of airrepresent- made Father dth pot" so ogged praise Mrs. Burns, and bought n race. The lady's Feast, among his ng Jean her head. then vice, frae then sin the n. Ye'll tak e the salt. And highly-favored, thou among 35 h, says he, thee, and the shadow thee : born of thee Noo gang to me, come to me I gersation, he ll generations stin balk, says Jean, she was gie three pun stenger's (aye, n' faith he was mither's par- ill words for 'of their Lord. yers he, as her scandalized at dly recognized ber lone, and 's experiences. her Jean main- come over the at which Mr. face was soon by Sally's side. onal some one ean would only e guessed that her about her Jean had a ten- luss one would raged exterior man managed at stated times 's health began a nasty cough. from the cow, re of honey and th: with a sove- ar and turnip dose last thing at eut," the town lassie's work kirk or market, lights when their laughers of our ot still. It was re on the moor, oor Sally died. leave her bed, ook her with oil every day. The as "wanting," as scattered flock no as she, "I wish sing!" he some- iff in his dry way f "Barefoot Sally" her character is mple words: an the old woman easte one day. It truments, he said; et man pisanam vinnus quiquid per touched the poor ally gave a sigh, and was at rest. ean," the lass had wife fulfilled the ir house at eight- y of Sally. MARY MITLAND.

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Catholic Record.

London, Sat., Jan. 26th, 1889.

DIPLOMATIC BLUNDERS OF THE TORY GOVERNMENT.

England has been of late years most unfortunate in her selection of ambassadors and representatives to foreign powers and distant colonies. The government of New Zealand refused to acknowledge a certain Sir H. Blake whom she appointed as governor of that province. The reasons assigned were that said Mr. H. Blake had rendered his name and person obnoxious to the Irish residents of New Zealand by his ill usage and barbarous treatment of his Irish tenants, and that it was feared he would not be received with that cordiality and respect due to a direct viceroy and representative of Her Gracious Majesty. Owing to the representations of colonial agents, and to the threatened withdrawal from office of the ministers of state in New Zealand, the appointment of Sir H. Blake was cancelled, and the Irish evictor of luckless tenants was relegated to the sugar plantations of Jamaica. Lord Salisbury was thus compelled to eat humble pie and quail before the just indignation of colonists who are contented and loyal as long as their feelings and interests are respected by British authorities. Lord Lansdowne's appointment as Governor of the Dominion of Canada cannot be considered as a very judicious selection, although by personal qualifications and high classical education he was fitted to adorn a vice-regal throne. Yet the Nemesis of his cruelty to his Irish tenants pursued him to our shores, and by lessening the esteem and prestige to which he was personally entitled, detracted from the enthusiasm and the manifestation of loyalty that should have marked every one of his public receptions. Mr. William O'Brien, than whom no man is more popular in Ireland, came out here, unadvisedly, no doubt, to denounce him as an unjust and tyrannical landlord. His exalted position, as immediate representative of the queen of these realms, no doubt, shielded the Governor-General from any attack, or any abuse whatever. The public opinion of the whole country was marshalled against his antagonist. Mr. O'Brien came out to Canada in spite of the protests to the contrary of his chief, C. S. Farnell, in opposition to the advice of his best friends and without consulting the National League of America. In fact, he represented no public body, or trusted leader. He was merely the spokesman of Lord Lansdowne's tenants on the Luggscurran estate. And yet what a commotion he created! What effect his advent had upon the nervous system of Lord Lansdowne may be inferred from the heira of the latter from Ottawa, and his flight to Toronto, where the London Times prognosticated that Mr. O'Brien would be received with the "Orange bludgeons and True Blue paving stones." The prediction of the Thunderer was fulfilled to the letter—freedom of speech, the boasted privilege of all true Britons, was trampled under foot by the hoodlums of the Queen City. And Mr. O'Brien narrowly escaped with his life. Certainly the great Lord Lansdowne suffered in the flesh and in spirit from the very presence, if not from the denunciations, of the tribune deputed by his wronged and suffering tenants to upbraid him for cruelty and treachery. The humiliation of the viceroy must have been keenly felt in higher quarters, for the queen and her immediate representative form but one moral person.

Lord Sackville's dismissal from the court of the President of the United States has been attended with a still deeper degree of shame and humiliation. Great Britain's accredited diplomat, who is supposed to be armed above all things with cautious circumspection, could not see through the flimsy deception of a bogus letter, and could not keep awake to the surprises and devices commonly practised by Americans in times of a political electioneering agitation. But he must send a gracious and gentlemanly reply to Mr. Murchison's letter asking for information and direction, and he must counsel him to use all his influence in securing the re-election of Mr. Cleveland, because Cleveland is privately the best friend of English interests on the continent of America.

This letter, signed and sealed by His Lordship, and published in every village and city print in the country, sealed the doom of his friend, Mr. Cleveland. Never was a more injudicious letter penned by a man or lord holding the responsible position of England's accredited ambassador, and the result is the ignominious dismissal of Her Majesty's representative, and the sad humiliation of Lord Salisbury and Balfour's Tory Government.

And now comes another diplomatic quarrel, far more serious to Lord Salisbury than the blundering of Sackville at Washington. This time the English ambassador is accredited to the court of the Russian Czar at St. Petersburg. He rejoices in the name and title of Sir R. D. Morier, and is not a particular favorite of the Prussian chancellor, Prince Bismarck. Not long ago a semi-official journal, printed in the Prussian capital, published a statement to the effect that while Sir R. D. Morier was at Darmstadt, enjoying the confidence of the Prussian Government, and representing Her Majesty Queen Victoria, he betrayed the secrets of the Prussian General during the Franco-Prussian war, and that through his indiscretion Marshal Bazaine was informed of the strategic movements of the Prussian army. The Berlin journal gave as authority a communication sent by Marshal Bazaine to Major Von Deines, a German military attaché at Madrid. The official publication of a charge so serious, and so utterly damning, has created unusual sensation all over Europe, and has overtaken, not only Sir R. D. Morier, but Lord Salisbury and Mr. Balfour, with a nervousness bordering on fear and consternation. English diplomatic dignity and reserve was again at fault. Some one has blundered. But who is the culprit? Sir R. D. Morier, to save his name and honor, demanded an immediate retraction, but no retraction was made. On the contrary the Berlin journal has reiterated the charge. Then a letter was despatched to Prince Bismarck in which Mr. Morier denies emphatically the treasonable accusation and impeachment of his honor, backed by an autograph letter from Marshal Bazaine, written previous to the death of the latter. But, horrible to relate, Prince Bismarck took no personal notice of Sir R. D. Morier's communication. He merely directed his son, Count Herbert, to say that Prince Bismarck declined positively to consider such an astonishing demand as Sir Morier made, viz., that he (Bismarck), should step out of the limits imposed by his official position to meddle with anything published in the German papers. Thereupon Sir R. D. Morier published the whole correspondence, for right or wrong, as he phrased it, intimating that the Berlin journal had its inspiration from official quarters, thus implicating the Prussian chancellor in the odious, and, what he characterises, "lying" charges published against him.

But the end has not come yet; both the English and German papers have taken sides rather warmly on the subject. The blustering Times especially reminds the Man of Iron that English and German interests are now side by side on the coasts of Africa, and that "Prince Bismarck should know that England, with her naval supremacy and her purse, is not a *quantité négligeable*," which means that British ships and England's gold command the world. No doubt Bismarck is well aware that where England cannot conquer by force of arms she is with her gold able to purchase traitors and perjurers, as in the case of Ireland and the Parnell Commission.

The Iron Chancellor, however, is no more scared by this *tall talk* than the Americans were in October last by the Standard's menace of "the thunder of British cannon." And the London Times, now on its trial for forgery and the vile calumny of Ireland's best men, must learn with all England that the reign of the god "mammon" is fast disappearing and that human destinies are henceforth shaped not by British gold but by a merciful Providence and a God of eternal justice.

The result of all this diplomatic unpleasantness must be that Balfour and Salisbury's nominee at the Russian court shall retire before the withering influence of Bismarck, and that Sir Robert D. Morier will be relegated to some distant island in the South Sea, as Sir H. Blake was to the Blacks of Jamaica, while Sackville-West must cast his lot in with the Turks, and His Excellency Lansdowne dispense justice among the fretful and discontented Hindus.

The European nations are making a scramble for territory in Africa. England has long had her colonies on the South and East, France on the North. Italy has also established herself in a position to rival France in the acquisition of new territory. Germany is fighting for a foothold on the East coast, and now the news comes that 100 Oosacks have reached Suakim on their way to Abyssinia to found there a Russian colony. It is also stated that the United States, jealous of the German operations, is about to send a secret expedition to Samoa which may bring about a rupture with the Germans. The powers seem to be more anxious to acquire territory than to suppress the slave trade.

FUNDAMENTAL PRINCIPLES OF CHRISTIANITY.

It has been announced that at the Jarvis street Unitarian church in Toronto, a series of twelve lectures will be delivered on the "Fundamental Principles of Religion." The first of the series was given by the Rev. S. R. Calthrop of Syracuse, N. Y. His text was from Zechariah xiv., 9, which is quoted thus in the report of the sermon given in the Mail of the 1st instant. "The Lord and His name are one." The passage as found in the Protestant version is: "In that day there shall be one Lord and His name one." In the Catholic version the only difference of translation is: "and His name shall be one." The inaccuracy of quotation may have been the reporter's, but from the inference drawn by the preacher, it would seem that the quotation was inaccurately made for the purpose of drawing from it a conclusion which is certainly by no means warranted by the correct text.

The preacher is evidently skilful in the use of the flowers of rhetoric, and he used them lavishly to produce on his audience the impression that his language was charming; but candor compels us to say that there was a mournful lack of saving truth in the whole discourse.

The object of the discourse was twofold. Its main object was to establish that the true theology of Christianity is not opposed to the truth of science. This is, of course, correct. Truth can never be antagonistic to truth. The truths of history can never be in opposition to the truths of mathematics; neither can the truths of religion be at variance with the truths revealed by any of the natural sciences. This is well stated by Mr. Calthrop thus: "Between a truth of science and a truth of theology there can, of course, be no possible conflict. They might be supplementary, they can never be antagonistic. The doubts that half-grown science suggested, full grown science would answer."

All this is perfectly just. To this he adds, "theological narrowness would be removed by theological breadth." If the speaker here meant that human doctrines are not to be substituted in the stead of God's teachings, we would still heartily agree with him, but unfortunately we learn from his context and his lecture in the evening that the theological breadth which he advocates is that the divinity of Christ is to be laid aside as a Christian dogma, that the miracles of Holy Scripture are to be explained away as merely natural occurrences, that the Scriptures themselves are filled with fables, and that a firm faith in the teachings of Holy Writ is to be regarded as an unendurable slavery. Add to this that he revives the Pantheistic notion that everything existing constitutes God, and surely we are justified in stating that such a defence of Christianity, is as thoroughly infidel as the worst attacks which Voltaire, Faine, and Ingersoll have made upon the Christian religion. Pantheism is but Atheism disguised under a bombastic formula of words which describe a God who has no real being. The accord between Christianity and science will certainly not be established by regarding the ever-cherished doctrines of Christianity as a mere myth which must be cast aside, that we may find a pure Christianity able to sustain itself against the assaults of the infidelity of the day.

If Christianity needs to be thus mutilated, and changed in its very essence before it will be impregnable, the sooner its apologists abandon it to its fate the better will it be for the cause of truth. Unfortunately there are many, calling themselves Christians, whose defence of the truth of the Christian religion is conducted on the same lines as those followed by Rev. Mr. Calthrop, and for this reason Protestantism has utterly failed in giving a satisfactory answer to the attacks of Paine, Ingersoll, and others against all revealed religion. From the repository of Catholic truth alone have weapons been found wherewith to combat such assaults, and it is on this account the only answers to Colonel Ingersoll's high sounding but empty assaults on Christianity have been successfully refuted only by Catholic priests.

On Catholic grounds, only, and with a belief in the admirably consistent doctrines of the Catholic Church, can the grand harmony of Christianity in itself and in its relations to science be appreciated and vindicated. The eminent and scholarly Cardinal Wiseman furnishes us with a fitting comparison when he says that the Scriptures are as a gem without a flaw, which, examined in every light, is seen to be without defect. It has relations with many other sciences, making references which may be tested by geology, archaeology, history, geography, astronomy, but in every case its truth has been fully vindicated. The same is true of the doctrines of Christianity as taught by the Catholic Church, but this cannot be asserted of the errors which are inculcated by sectaries.

We have no hostility to Unitarians as individuals. They are usually kind-hearted men, and they abstain, as a rule,

from taking a prominent part in the violent anti-Catholic movements which are so frequently inaugurated by the clergy of other Protestant denominations. We acknowledge, even, that the Unitarians, carrying out the very Protestant principle of denying Church authority, and repudiating the more essential truths of Christianity, are more consistent than the majority of Protestants, who stop short of that to which their mania for protesting would lead them. Still truth compels us to say that a defence of Christianity from their standpoint is impossible.

If we were to adopt the Rev. Mr. Calthrop's pantheistic theory, which he bases on the text of his sermon, we would be forced to conclude that we are ourselves God, or a portion of God, imperfect, changeable, fickle and finite beings as we are. How could we be under an obligation to pay homage to the God of whom we are ourselves a part? or why should we adore a God who is made up of an incongruous agglomeration of imperfect beings? A God such as the rev. gentleman conceives certainly would not have the consciousness of adoration offered Him, nor the will to receive it, for He would not be a personal being. The very essence of Christianity, whose object is to "adore God in spirit and truth," is destroyed by such a theory.

On the other hand, take away Christ's divinity, and the efficacy of His blood shed for us on the cross is nullified. Yet our salvation through Christ crucified is so essential to Christianity, that there is no other object of His advent on earth except to save us from sin and its consequences, to redeem us through His blood. It would occupy too much space here to enter upon the proofs afforded by Scripture and tradition to Christ's divinity, but we will address one passage which is conclusive on this point:

"Who being in the form of God thought it not robbery to be equal with God: but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man."

The reverend gentleman assures us that the fathers did not discover that key to the mysteries of Christianity which he possesses, and which is peculiarly the property of the nineteenth century. Truly the fathers did not interpret Christian truth in his style; nevertheless, they received the doctrine delivered by the saints, and from the lips of apostles they learned the truths which Christ Himself commissioned His apostles to teach. Surely, then, they are safer guides as to what Christ taught than are nineteenth century discoverers who make new doctrines and call them the doctrines of Christ.

THE GALT HERESY CASE.

The seven Galt Presbyterians who were suspended from Knox Church for their views on holiness have appealed against the sentence. They maintain that they did not receive a fair trial, and that their views are scriptural. It is certainly an anomaly that a Church which proclaims freedom of opinion and which owes its existence to maintaining the right of private individuals to hold opinions contrary to the doctrine of the Church which Christ established to be the judge of controversies of faith, should exclude any one from membership for heresy, but all the Protestant sects do the same notwithstanding; and the Presbyterian Church especially takes very high ground as regards its right to pass judgment against heretics. But all this is quite inconsistent. Of course we could not but expect inconsistency in those who have wandered away so far from the one true fold; but we might expect more modesty from them than to claim the infallibility which is inseparable from the supreme right to judge in doctrinal matters. Here is a Church expressly repudiating infallibility as a characteristic of the Church of Christ, or of any Church, yet assuming to decide all matters of doctrine, as if it possessed that prerogative!

The Presbyterians ought not to forget that the Confession of Faith declares that "the purest Churches under heaven are subject both to mixture and error; and some have so degenerated as to become no Churches (sic) of Christ, but synagogues of Satan."

What assurance have we that the Presbyterian Church does not itself come under the last category, aware though we are that this deadly blow is aimed especially against the Catholic Church, the only one which was, undeniably, originally established by Christ?

The doctrine which is declared by the Galt Presbytery to be heresy, relating as it does to the possibility of any human being to observe all God's commandments, and to remain free from sin, is an abstruse doctrine which needs all the authority of an infallible teacher to decide whether it be true or false.

It is, therefore, no small impertinence for a confessedly fallible Church to pass a judgment excluding those who hold it from the true Church of God, for this the Presbyterian Church claims to be.

It cannot be denied that the Catholic Church alone was directly established by Christ, for she had a continuous existence since Christ first built His Church upon the rock, Peter: and even Presbyterians must acknowledge this. It must belong, therefore, to the Catholic Church only, to affirm so positively what is heresy, and what is the true Christian teaching on the subject which is at issue in this Galt case. But, with all the talk we have lately

heard about union among the various bodies of Christians, this decision of the Galt Presbytery seems peculiarly absurd. How is this union to be effected, unless the various sects agree to sink their doctrinal differences?

The charge against the Galt "holiness people" is that they believe a "heresy." Now, a heresy is not a matter of little importance; for, according to the Catholicism of the same Church, heresy is a "sin against the first Commandment." (Question 105.) Here is a doctrine, then, to hold which is a grievous sin. Yet the Methodists, one of the sects with which it is proposed to form a union, do not hesitate to say that they believe this doctrine, which the Galt Presbytery declare it to be sinful to believe. Only the other day the Christian Guardian declared it to be good Methodist doctrine. Are these two sects, then, going to unite into one true Church of Christ, while the Methodist portion of the united Church will hold this doctrine which is sinful and injurious, therefore, to God, according to the Presbyterians?

There is little doubt the General Assembly will confirm the decision of the Presbytery. Surely, the curiosities of Protestantism are many.

THE DEATH OF GAVAZZI.

Gavazzi has gone to his long account with all his imperfections on his head—unhonored, unannounced, unwept. Pity his 'tis true, that a man of his talents and genius should so persevere to the end, as he had commenced, in the ignoble career of a renegade, an apostate and a rebel to his sovereign king, and to the Church that educated and nurtured him. He was born at Bologna in 1809. At the age of sixteen he became a monk of the Benedictine Order, and was but twenty-one years of age when he became professor of rhetoric in Naples and shortly afterwards was promoted to the chair of belles lettres at Leghorn. In 1848 Louis Philip, king of France, was dethroned by a Parisian mob, with which the military took sides, and invaded the palace of the Tuilleries to the wild and maddening strains of the "Marseillaise." The wild fire of rebellion spread to Italy. The Austrians, who ruled in Northern Italy, were defeated by an uprising of the Milanese, and the flames of revolutionary warfare spread to Florence, Bologna and Rome itself. Pope Pius IX. was then on the Pontifical throne. Gavazzi, who had acquired a reputation for fervid oratory, was called on by the students at Rome to deliver a funeral oration on the patriots who had fallen in the uprising at Milan. Wearing on his cassock the tri-color, at that time considered a badge of rebellion, Gavazzi roused the Romans to arms by his impassioned eloquence, and put himself, as Chaplain-General, at the head of twenty-five thousand men. After several unimportant skirmishes his army was forced to capitulate at Vincenza. Gavazzi took refuge in Tuscany, but created such excitement by his orations that he was expelled from the city. He just then heard of Garibaldi's uprising in Rome, when the Pope's secretary, Rosal, was stabbed on the steps of the Vatican palace and Pope Pius was obliged to escape with some friends in disguise and retire to Gaeta in the kingdom of Naples. Rome was abandoned to the fury of Garibaldi, Mazzini and Gavazzi, who acted as a triumvirate in occupation and government of the city of Rome. All Europe was amazed at the audacity of these three revolutionists. The Austrians were about to advance on Rome and deliver the Sacred City from the profanation of those rioters in plunder and massacre, when the French Republic Government sent an army, commanded by General Oudinot, to the scene of desecration and pillage. After a three months' siege the French carried the ramparts by storm and routed the Garibaldians with much slaughter. The leaders, however, managed to escape. Garibaldi reached the Swiss frontier and Gavazzi took refuge in England, where he was well received and applauded for his heroism as a rebel against God and His anointed. Had he been a constitutional agitator and peaceful leader of the people, like O'Connell or Parnell, against landlord and Tory interests, he would have been denounced as a traitor, but, as he only rebelled against the Vicar of Christ, and rose in arms against the laws of the Church, deluging the country with blood, he was hailed as a champion of liberty.

In 1852 he visited the United States and delivered in New York city a course of lectures against nuns and convents, assailing in the most vituperative and diabolical manner the sacred person and character of the humble and saintly Pontiff, Pius IX. He arrived in Quebec on the 6th June, 1853, and undertook to lecture in the Free Church. But his fame as an apostate monk and vile calumniator of everything sacred in the Catholic Church had preceded him. The Irish Catholics of Quebec were determined that he should not, unchecked, insult and outrage with infamous diatribes the defenceless Sisters of Mercy, who had charge of their schools and their

orphan asylums. The edifice in which he lectured was assailed by a mob of rioters, who rushed pell-mell into the crowded hall and hurled him from the pulpit. He barely escaped with his life. Some Protestant fanatics, lay and cleric, in Montreal were determined that he should lecture for them, and extended him a very pressing invitation to come and brave any attempt at resenting his lies and his insults. "They would be his body-guard—they would see that no Romish mob interfered with freedom of speech, the birthright of every Briton." Gavazzi lectured in Zion Church, on Beaver Hill, Montreal, on the 9th June. There were grave apprehensions of a riot. Protestant fanatics went to the lecture armed with revolvers. The military were called out. The 26th Cameronians, recently arrived from Gibraltar, were in charge of Col. Ermatinger, and on that evening were stationed outside the church to keep order, drawn in double rank across Beaver Hill. The lecture went on peacefully enough for some time, but before it was over, some slight disturbance occurred outside. Some say that stones were thrown at the windows. The men armed to protect Gavazzi rushed out from the church and fired off their revolvers indiscriminately into the crowd. One young Catholic named McGrath, belonging to a respectable family, was shot dead. Another, named Walsh, rushed with the panic-stricken crowd and was followed and beaten to the ground. At this time the congregation was pouring out from the church, when some one shouted to the soldiers, "Ready, present, fire," in a tone of command. The troops poured a volley into the crowd of worshippers, not knowing the mischief they were doing, but blindly obeying orders. Who gave the word of command to fire will in all probability never be found out. The officer in charge denies all knowledge of it. The mayor was accused of having given the order to fire, but he denies it most emphatically. As most of those who were shot down, to the number of forty, were Protestants, and Mayor Wilson happened to be a convert to the Catholic faith, the most unjust and inflammatory rumors were set afloat against his action in this sad affair. His Worship was arraigned before the courts and a long enquiry instituted, but no positive or satisfactory result was ever reached. As stated in the Free Press, it appears hard to believe at this distance of time that the soldiery would have taken the word of command from a civilian quite unaccustomed to military matters and tones of command. Besides, the soldiers, who stood back to back, fired both ways, up and down the hill. As the Catholics happened to be below, the bullets went over their heads. Of the soldiers who aimed up the hill a great many declared afterwards that they elevated their rifles, but many more of them did not elevate them sufficiently, and fired full into the crowd without knowing whether it was composed of Catholics or Protestants. Gavazzi left the city, and it was almost time. Intensified bigotry, heart-burnings, lamentations for the dead, and mutterings of revenge, were the dismal product of his violent harangues in Quebec and Montreal. He lectured in Toronto, but made no lasting impression as a Christian orator, for he declared positively that he did not believe in Protestantism. He called himself a "Destroyer"—he wanted to pull down Popery, and, with Garibaldi and Mazzini in the dagger, to rule over Italy. He never sought reconciliation to the Church. Like many other apostates, the grace of conversion was not accorded him before his death. It is strange how many people, fallen from grace and guilty of abominable crimes, may return to the fold and by penitential tears and works of charity, and fasting and prayer, make some atonement for past misdeeds, and finally die in peace, having obtained full pardon from a God of mercy. But there are scarcely any instances of the conversion of apostates from the true faith, or of rebels against the person and authority of Christ's Vicar. In fact we are told in Holy Scripture that such conversions are an utter impossibility. "For it is impossible for those who were once illuminated, have tasted also of the heavenly gift and were made partakers of the Holy Ghost—have, moreover, tasted the good word of God and the powers of the world to come—and are fallen away, to be renewed again to penance." And why? Why are they beyond the reach of divine grace? "Because," says St. Paul, "by their apostasy they crucify again to themselves the Son of God and make of Him a mockery." Epistle to the Hebrews, chap. vi., 4, 5-6.

The strange report comes by cable that the Bishops of Tirnova, Varna, and Vranza were dragged from their beds by gendarmes, and left shivering in the biting north wind outside the walls of Sofia. It is stated that a holy war will be raised against Prince Ferdinand in consequence. If this be true, which seems very doubtful, Prince Ferdinand must have taken instructions on the treatment of prisoners under Mr. A. Balfour's tuition. Only in Ireland can such doings find a parallel.

"OUT OF THY MOUTH I CONFESSE THEE"

Mr. Goldwin Smith, in a letter addressed to the Mail of Tuesday last, deploring opposition just now given to his ardent Wiman's theories of commercial "The cry of treason," he says, "could be raised. It has been the cuckoo of the monopolists, and enemies of improvement, political, ecclesiastical, commercial, from the days of Calverley to the present hour." What other argument has Mr. Goldwin Smith employed in last ten years against all those who have land or Ireland have been using energies and their eloquent efforts to bring about fundamental and constitutional reforms for pacification and the strengthening of the whole British Empire? Not Mr. Smith forever shouting "Down with Parnell, Mr. Gladstone, every other Liberal statesman who creates political and commercial impediment in the government of Ireland." "Each power of wrong," continues Mr. Smith, "in turn has demanded the kind should be 'loyal' to it, as pronounced reform as 'sedition.'" What the Salisbury and Balfour government has been doing in Ireland, which it is applauded by the and illogical Mr. Goldwin "Out of thy own mouth I condemn thee!" Have not the people land the same right to demand reform in politics and in government as the of Canada? Or have not Irishmen and times more reason for complaint of ill-treatment and persistent than Canadians or any other people face of the earth? And Mr. Calverley like, is never done with against them the cry of "sedition, disloyalty to the regime that ever engaged in the warring and oppressing "We were before threatened with shot down in our tracks and slain by Sappys; and we are threatened having our printing presses the 'lacks.'" So says Mr. Smith of his political allies born must being merely threatened—whether joke or in whole earnest he does not. It is downright "treason and disloyalty to the regime that is being threatened but of actual shot down in Ireland, while a legal and peaceable meetings. W. printing press of Mr. Harrington thrown into the lake he himself and amuse himself picking oakum next six months at hard labour, he dared to open the columns of the to the propagation of the peoples' expressed at such meetings. Com Goldwin Smith, and be sincere logical for once in your life, and that what is good for Canada is good for Ireland, and that what for the goose might possibly, become sauce for the gander.

"Disloyalty, sedition—I thank thee, Jew, for teaching me word."

—Merchant of Venice.

A COMING JUBILEE

In all our Maritime Province we notice reference to the intended celebration of the silver jubilee of Rev. Patrick Doyle, pastor of St. Andrew's, Kincora and Seven Mile Prince Edward Island. Father generally known and widely throughout those distant regions down in the Atlantic. He is a native Irish priest, true to his country, true to himself, the energy that never flags, the never falls. The magnificence of St. Paul at Summerside, vent of that town, the presence and unsurpassed presbytery of some of the monuments of administration, while those who low the surface may trace once in the obtaining of Traverser branch of the railway in the location of the station and in various other promised improvements in the Cape Traverser. For many years Doyle has directed these three being his usual custom to have on Sunday in each parish in Vespers every Sunday in St. This arrangement necessitates and weary drive for the priest, who, utterly super considerations of weather snow driving into Summerside snow storms in which few but venture. Apart from his always being in his place, Father Doyle carries his love his direction of the ceremony Church, and in few if any towns are the rubrics so close as in the Church of St. Paul. His choir is famous and its rich made sweeter by the much pastor's superb voice floating arches of the nave, from his in the sanctuary.

The Rev. Patrick Doyle Mimitigash, Prince Edward Island

"OUT OF THY MOUTH I CONDEMN THEE"

Mr. Goldwin Smith, in a letter addressed to the Mail of Tuesday last, deprecates the opposition just now given to his and Mr. Wiman's theories of commercial union.

A COMING JUBILEE.

In all our Maritime Province exchanges we notice reference to the intended celebration of the silver jubilee of the Rev. Patrick Doyle, pastor of Summerside, Kings and Seven Mile Bay in Prince Edward Island.

9th of March, 1839. He began his studies in St. Dunstan's College, Charlottetown, in 1855, and in September, 1862, entered the Grand Seminary of Quebec, where, on the 24th January, 1864, he was ordained priest by Monsignor Ballergeron.

IRISH INDUSTRIES.

Among the many reasons advanced by English writers for the chronic state of poverty and discontent prevalent in Ireland, is the statement oft repeated, that Ireland is exclusively an agricultural country.

Mr. Commissioner MacCarthy of Dublin has written a very able and comprehensive expose of the general state of Irish industries, which appeared in the number of Harper's Magazine for January.

But the final measures of destruction came in the seventeenth century, when King William III. promised his faithful subjects of English birth that he would do all that lay in his power to crush out the woolen industries of Ireland.

that kingdom, was deliberately destroyed. All the skilled artisans had to flee the country. Some took refuge in Germany and founded the celebrated manufacture known as Saxony.

CONVENTION OF COLORED CATHOLICS.

Much attention has been given by the press to a remarkable convention which began its sessions in Washington, D. C. on the 1st inst.

Herein, Venerable Brother, lie the reasons which have urged you to the use of your powers in order to censure a certain writing truly worthy of condemnation.

No, it can in no way be allowed to laymen, professing to be Catholic, in the columns of a paper, to usurp to themselves the right to denounce and to criticize, with the greatest freedom, and according to their own good pleasure, all manner of persons, not excepting bishops.

For, in truth, the divine building which is the Church rests in very deed, upon a foundation to be seen by all, first upon the Apostles and their successors, the Bishops. To hearken to them or to despise them, is to hearken or to despise our Lord Jesus Christ Himself.

The Rev. Augustine Tolton, of Quincy, Illinois, is the only colored Catholic priest in the United States, and he takes a special interest in this great work.

After mass the convention began its sessions. The subjects for consideration suggested by the Cardinal were taken into consideration, which were the Christian education of the race, temperance, economy, daily work and industry, also the advancement of religion and the promotion of God's glory.

His Eminence called attention to the illustration afforded by the events of the day to the universality of the undivided Catholic Church, "which knows no north, no south, no east, no west, a Church that could not be divided during the war, and that never can be divided, because Christ has made it one.

A striking contrast to this picture of the Church was presented a few days ago by the North and South Presbyterians, who met to consider this same color question. The Northern demanded, as a condition of union, that the colored Presbyterians be admitted to equality with the whites.

Dr. D. A. Rudd was appointed permanent president of the convention. On the second day of the convention an eloquent sermon was preached by Archbishop Elder, Many archbishops and bishops of various sees expressed by letter their approval of the objects of the convention, though they could not be present in person.

LETTER OF LEO XIII. TO THE ARCHBISHOP OF TOURS.

We have great pleasure in publishing the following letter of Our Holy Father to the Archbishop of Tours. In it Leo XIII. traces out the line of conduct which the Catholic press ought to pursue in relation to the authority of Bishops.

It is truly hard and painful to have to treat with severity those who are cherished with a parent's love; but, at whatever cost, it often becomes the duty of those who have to labor for the salvation of others and to keep them in the paths of virtue so to act.

Given at Rome, at St. Peter's the seventeenth day of December of the year one thousand eight hundred and eighty-eight, the eleventh of Our Pontificate.

On Thursday, 17th inst., an interesting event took place on the occasion of the departure of Rev. Father Connolly from Prescott to Belleville, where His Lordship the Bishop of Kingston has appointed him as assistant to the Rt. Rev. Mgr. Farrelly, V. G., pastor of that mission.

Both ourselves and teachers have welcomed with gladness your occasional visits during the ordinary routine of school work, and your kind consideration for our welfare and advancement has merited our love and esteem.

We hope your kind efforts in our behalf have not been lost, but that we have profited by your advice and example, and that the religious and moral influences you have imparted to us will be productive of good results.

one day they must render an account of their charge.

Hence it is that the Apostle St. Paul delivers to Christians this exhortation: "Obey those who are over you, and be submissive to them, for they watch over you and have to give an account of your souls" (Heb. xiii, 17.)

The first order has for duty to teach, to govern, to guide men through life, and to fix rules for them; the duty of the other is to submit to the first, to obey, to carry out its orders and to pay it honor.

On many occasions we have taken care to recall and to inculcate these fundamental principles, which cannot be disregarded without bringing confusion and ruin upon the government of the Church.

Not only are those who openly and above board reject the authority of their leaders to be looked upon as wanting in their duty, but also those, and to a like degree, who show themselves difficult and hostile by means of cunning tricks, and by ways which are both unfair and dishonest.

Moreover, let them be well assured, and let them engrave deeply in their memories, that if they break loose from these commands and give themselves up to their personal opinion, be it in prejudging questions on which the Holy See has not yet decided, be it in making the authority of the bishops and usurping to themselves an authority they could not use, let them be well assured that vain will be their efforts to preserve the honor of the Catholic name and to serve the interests of the most holy and most noble cause they have undertaken to defend and ennoble.

Given at Rome, at St. Peter's the seventeenth day of December of the year one thousand eight hundred and eighty-eight, the eleventh of Our Pontificate.

Very little else of any consequence was eluded during the week, but the promise was given by the Attorney General that he would shorten the outrage testimony and come soon to the letters alleged to have been written by Mr. Parnell.

There can be no doubt that the outrages were lengthened out for the express purpose of gaining time so that by any means, whether foul or clean, something might be found implicating the Nationalist leaders.

It is stated by Mr. Parnell that the cost of the Forgeries' Commission will be £50,000 to the Nationalists, while it will cost the Times three times that sum.

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moral influences you have imparted to us will be productive of good results.

We cannot allow you to leave us without expressing in some manner our appreciation for the good work you have done during your stay in Prescott, and the deep interest you have manifested in the work of our school.

In departing for your new field of labor we earnestly pray and hope that God may long spare you to continue your good work in the cause of religion and education and that your kind actions and good name will be appreciated and respected in your new home as they are by the teachers and pupils of the Prescott separate school.

Father Connolly then addressed the pupils and in a few kind words expressed his sorrow in departing from them and encouraging them in the prosecution of their work.

THE SPECIAL COMMISSION.

The Forgeries Commission resumed its sittings on the 15th inst.

William O'Brien appeared before the Commission under citation. He stated that he accepted the responsibility for the article in United Ireland for which he was summoned, but denied that he intended any disrespect to the court and disclaimed imputing that the judges were not doing their duty.

Mr. O'Brien said he did not assume to question their Lordships' rulings, but urged that he was entitled to comment upon the scandalous evidence that was being given before the Commission.

Patrick Delaney, who was sentenced to death for complicity with the Phoenix Park murders, but whose sentence was commuted to life imprisonment, testified that the Invincibles received money from the League. Delaney further spoke of an attempt to hire a house on Cattle Hill, from which officials of the League could be shot with rifles.

On cross examination by Sir Charles Russell the witness admitted that when seventeen years old he was sentenced to penal servitude for five years for highway robbery. He enrolled himself with the Fenians the same night he left prison.

When he was accused of the Phoenix Park murders he gave the authorities all the information in his possession. It was his wife who, while visiting him in prison, warned him that he was suspected in connection with the Phoenix Park murders.

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INTERESTING MISCELLANY.

A commercial traveller, wishing to take a rise out of a clergyman who occupied the same compartment, asked him if he had ever heard that in Paris as often as a priest was hanged a doxy was hanged at the same time.

Cardinal San Felice, Archbishop of Naples, having no money, and being poor of the fact, has sent to Cardinal Lavignier the richest jeweled cross presented to him by the Neapolitans in remembrance of his devotion during the cholera epidemic, desiring it to be sold for the benefit of the crusade against slavery.

The following anecdote is perhaps a little picturesque for a constitutional Sovereign: The cruel death of his brother Maximilian was, it is said, so terrible a stroke that the Emperor Francis Joseph of Austria never quite recovered from it.

The following extract from a letter written by a professional man who has been a resident in Australia for thirty-five years has been communicated to an English paper:

"I am sorry that when all the Bishops met at home they did not see the necessity for making more Archbishops, so that the English Church in these colonies should not fall behind."

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"I am sorry that when all the Bishops met at home they did not see the necessity for making more Archbishops, so that the English Church in these colonies should not fall behind."

not to admire the gentle grace and dignity of the wives and daughters of the Esmond tribe. Go where you will, I defy you to find an Irish woman who is otherwise than naturally distinguished—the very barmaids being superior in bearing and speech to many English duchesses.

The list of beauties is a long one, and the exterior looks we can recall histories of the extraordinary loveliness of the three Miss Gunning, who, when they came up to London, had actually to be escorted in Hyde Park by a guard of soldiers sent by the order of the secretary of state, so overwhelmed they were the crowd pressing upon them.

There were Lady Denby, Lady Cahir, Lady Clave and many others, to say nothing of the present young Duchess of Leinster, one of the most attractive women of this or any other day.

THE LATE RIGHT REV. DR. CARBERRY, BISHOP OF HAMILTON.

On Friday last the anniversary High Mass for the late Bishop of Hamilton, Ontario (the Right Rev. Dr. Carberry), was celebrated in the Dominican Church, St. Joseph's, Hamilton.

The designs for the Memorial Chapel of the late Bishop of Hamilton, which the exterior facade is topped with an ornamental cross, underneath which, and over the rose-window, is a plinth containing the Episcopal Arms of Hamilton, mantled by the Roman hat, etc.

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Here he was hanged, and, after a short time, while he was still alive, the rope was cut and he fell to the ground. The executioner cut open his body, and tearing out his heart showed to the same people. Then he cast it into the fire.

The rest of his body was quartered and set on stakes in different places, that it might be seen by all, until it fell to pieces. This famous man suffered death at Cork about the year 1890.

WILLIAM O'BRIEN. A STIRRING TIME IN LEITRICK. GREAT SPEECH BY THE EDITOR OF UNITED IRELAND.

The proceedings at Carrick on Shannon on Saturday night and Sunday are reported in Monday's Freeman. The reporter says: A public meeting at Carrick on Shannon, which was announced to be addressed by Mr. William O'Brien, was suppressed by military and police, but Captain Stues, D.M., was engaged to give a speech at Carrick-on-Shannon Mr. William O'Brien was twenty miles away exercising the right of free speech in the centre of the property of Lord De Freyne, on which the Plan of Campaign is in operation.

The Plan of Campaign is able to write a shilling in the pound from Lord De Freyne last year, it is able to write six shillings in the pound from him this year, or even a little more, if Lord De Freyne does not learn sense in time. Yes, he can have his rents on last year's terms whenever he chooses, but the man who pays them is not likely to be the same person as last year.

When we got to Carrick last night we were welcomed with a proclamation. Well, I have rather a fondness for proclamations. A proclamation is simply the Government's flag of distress, and when you find a district proclaimed, you may rest perfectly satisfied that the spirit of nationality in the district is formidable and unconquerable.

At all events, we have to thank the Land Commissioners for their candor, for I can tell them that in Carrick and elsewhere they have now kindled a blaze around the landlords' ear such as was never seen west of the Shannon since the days of old Lord Lecky. The landlords are now being hustled and selfish farmers in Ireland doing off into the comfortable belief that such a thing as a rise of rent would never overtake them any more.

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The Police-man—I am only the bearer of a message, Mr. O'Brien. Mr. William O'Brien—Do not interrupt the proceedings. I can only say that I hope wherever the police are in overwhelming strength against our unarmed people that they will exercise the same forbearance and the same patience that this great crowd is sure to exercise towards two unarmed policemen here to-day.

THE GOVERNMENT AND THE LANDLORDS. I was going to tell you when they interrupted me that in my belief the men who hold the Government of Ireland to-day are at this moment in as close an alliance with the landlords as if they were nominated by a landlords' convention.

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Ayer's Sarsaparilla, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 81; six bottles, \$5.

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THE JESUITS AN INDIAN EDUCATORS.

In the Senate of the United States, May 12th, 1884, the Indian Appropriation Bill being under consideration, Hon. George U. Vest, Senator in Congress from the state of Missouri, a Protestant, said:

Now, as to education, in all my wanderings in Montana last Summer I saw but one ray of light on the subject of Indian education. I am a Protestant, born one, educated one, expect to die one, but I say now that the system adopted by the Jesuits is the only practical system for the education of the Indians and the only one that has resulted in anything at all.

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C. M. B. A.

We would call the attention of our C. M. B. A. Branches and members to the fact that we have a very pretty...

C. M. B. A.

New Branches will next week be organized by Deputy Chevalier Campen in the city of Quebec and in Lewis, P. Q.

The per capita tax for 1888 is now overdue, and if not paid before the 1st of February Branches stand suspended.

The Grand Secretary of Canada has no Constitutions on hand at present. He received a small number from the Supreme Recorder, which were at once exhausted...

Montreal Notes.

The new officers of our eight city Branches have been installed, imposing quite a lot of work on Deputies Finn and Ducloux.

Branch No 64 are making preparations for holding a free entertainment in their hall on Feb. 11th and at which several of our best English and French members will lecture on the benefits of our organization.

Preliminary steps have been taken to form a Relief Fund in connection with our city Branches, by which it is intended to give members in case of sickness \$5.00...

Marshall McDonald, of Branch 54, was presented with a beautiful C. M. B. A. pin by President Butler, on behalf of the members, at the last meeting.

No action has yet been taken by the Montreal Branches in regard to the coming Grand Council Convention of 1890.

A great many of our French members, of which we have now a large number, are anxious to know when are the French Constitutions coming to hand.

One of our Deputies remarked to me some time since that it seemed unjust that the Deputies were not supplied with circulars, or something of the sort, and he thought that it would be to the interest of the Grand Council to give every assistance in the way of circulars, papers, etc.

Rev. Brother Arnold is obtaining a large number of signatures in favor of a grant from the Provincial Legislature in aid of the Christian Brothers' school on Sherbrooke street.

Mr. M. Nolan, an active member of the C. M. B. A., is mentioned as a probable candidate for aldermanic honors in St. Ann's ward at the municipal elections in February next.

Deputy Tansy, having got permission from Deputy O'Brien to organize Branches in his district, the latter not being able to attend to himself on account of a press of business, is about to work up Branches in this province outside of Montreal.

Chancellor J. D. Quinn, of Branch 41, has been removed to Toronto, where he fills a very important position on the Inland Revenue staff.

Bishop Borgs has given \$5,000 for the erection of a Catholic hospital at Kalamazoo, Michigan.

IRELAND'S STRUGGLE.

LATEST NEWS FROM THE GREEN ISLE.

LIBERAL VICTORIES.

Mr. Wilson, Gladstonian was elected on the 18th inst. for Govan division of Lancaashire by 4,420 votes, his Unionist opponent, Sir John Pender, receiving 3,349. In the previous election Sir William Pearce, Conservative, was elected by 3,574 against Dickson, Gladstonian, 3,212.

During the charge of the police at Waterford on the 14th upon the crowd which was accompanying the persons who had been sentenced for participation in the Manchester martyrs' demonstration, a police inspector and fourteen constables were injured.

Mr. John Dillon, M. P., will leave Ireland for Australia on Feb. 2nd. He will spend two months there and will explain the Irish situation in all the great centres of population.

Contributions from America to the National League amounted to £2,000. Mr. Kelly, a League organizer, was arrested at Falcarragh on the 15th inst., and on the same day Father McFadden was served with a summons on a charge of inciting tenants to adopt the Plan of Campaign.

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A conditional order of habeas corpus has been granted in Dublin for the release of Edward Harrington, who was sentenced to six months' imprisonment for publishing in the Kerry Sentinel reports concerning meetings of suppressed branches of the National League.

Rumors attributing to the Government various schemes for forcing Ireland are in active circulation and rapidly multiplying. A writer on the Star asserts that the Irish office is preparing a bill for submission to Parliament at an early date to compel Lord Clanricarde to sell his Irish tenants the holdings they now occupy, the bill fixing the price they shall pay.

At the last regular meeting of the Father Mathew Temperance Association of Almonte, the following officers were elected for the ensuing six months: President—John O'Bally.

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BLESSING THE NEW SCHOOL.

IMPRESSIVE AND INTERESTING EXERCISES IN CONNECTION WITH THE FORMAL OPENING OF THE NEW SEPARATE SCHOOL BUILDING IN MERRITON.

The new brick school house recently erected by the Roman Catholic denomination of Merriton was formally blessed and set apart for educational purposes on Wednesday morning, in the presence of a large assemblage of parents and children.

The audience was conducted to the upper story of the building where Rev. Father Allan, dressed in soutane, surplice and stole, assisted by Rev. Father Sullivan, and with Master Harry Horey as acolyte, went through the regular responsive dedicatory service prescribed by the Church, commencing the building to the care and protection of Almighty God.

The school building so auspiciously dedicated is a large two-story brick structure, with a tower in the centre, adjoining the church and residence of the parish priest. It is surrounded by commodious grounds which will be neatly fenced in and divided into two sections for the use of the boys and girls.

The school building so auspiciously dedicated is a large two-story brick structure, with a tower in the centre, adjoining the church and residence of the parish priest. It is surrounded by commodious grounds which will be neatly fenced in and divided into two sections for the use of the boys and girls.

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The number of murders in South Carolina was only five during 1888. This low limit is attributed to the fact that the penalty of hanging for murder is inflicted in that State.

The Free Masons and the Radical Federation have issued manifestos urging the electors of the Seine to oppose General Boulanger. The general repudiates all ideas of a dictatorship and makes a special appeal to the workmen for support.

The number of sharpshooters in the Russian Army is to be doubled. This indicates an addition of 20,000 men. Other additions will make the total increase of the army come up to 80,000 or 100,000 men.

A minister of Sandwich, Rev. M. C. Hinds, was attacked the other day by a highwayman who undertook to rob him, but was knocked down on the first round, and Mr. Hinds coolly awaited the second assault, but instead of attempting it, the robber took to his heels and got safely away.

At Elmwood, Michigan, owing to a defective wheel which broke, the rear coach of a passenger train on the Chicago and Northwestern railway jumped the track and was demolished. The Lieutenant-Governor of Michigan, Jas. H. Macdonald, was killed, besides two other passengers. Several persons were seriously and a number were slightly injured.

The Spanish princesses, the Infanta Maria Theresa and the Princess of Asturias, respectively six and eight years old, were confirmed by the Cardinal-Archbishop of Saragossa. They are both bright handsome children and are carefully educated under the superintendence of Queen Christina by Spanish and foreign governesses. They speak English, French, German and Spanish. The young king is a lively child of two and one half years of age.

The immigration into the Argentine Republic in 1888 was 200,000. This Republic has progressed wonderfully during the last fifteen years. In 1874 nearly all the flour used there was imported from the United States, but in 1877 the people produced sufficient for home consumption and exported a small quantity. In 1887, they exported 300,000 tons, and in 1887, 600,000 tons. They have imported into the country some of the best grades of Merino sheep, and the wool clip has greatly increased both in quantity and quality.

Rabbi Gottlieb, speaking in the Emanuel Temple, New York, on the 13th inst., denounced Baron Hirsch's views favoring the amalgamation of Jews with Christians, and the abandonment of Judaism as a distinct religion. He says the Baron's declaration is "a totally unwarranted assumption and an atrocious attack upon the race that has fought the battle for freedom of conscience and liberty during two thousand years, and I am here to protest against the arrogance of any man, be he who he may, be his charities ever so great, in making such a proposal, for he has no claim whatever, either as a scholar or a thinker, or even as a fellow-believer with us, to become our leader in our religious aspirations."

The collection of one cent per month from each Catholic in Montreal for the completion of St. Peter's cathedral has realized for the month of December, in the parishes of Notre Dame, St. James, St. Bridget's and Sacred Heart, the sum of \$1,053.67.

Cardinal Newman is so far recovered from his recent illness that he was able to assist in his Cardinal's robes at High Mass on Christmas day at the Church of the Oratory, Edgbaston. The English-speaking world would be delighted to hear of the complete recovery of the eminent scholar and ecclesiastic.

The Archbishop and Bishops forming the Committee of the Catholic University at Washington, have written a letter to the Holy Father in which they thank him cordially for the very great interest he has taken in that noble work. They beg of him, further, to approve of its statutes, and to assist by his advice in selecting learned teachers who will be able to instruct clerics in accordance with the teachings of St. Thomas Aquinas, the patron of Catholic schools.

The following is from the special correspondence of the California Catholic: "Our readers have probably heard of the sensation recently caused in sectarian church circles by the queer capers of a clever reporter attached to a local daily. The knight of the pencil arrayed himself in seditious clothes and made the round of several Protestant churches to ascertain whether pious men were acceptable to our dissenting brethren. Irritated by his

rough experience, he furnished his paper with a resume thereof, which contained enough composite truth to give the Lord's bogus anointed sick headaches all around. It was shown that seediness would not be tolerated in Protestant houses of worship, and that charity was by no means a drug in the sectarian market.

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LATEST MARKET REPORTS.

London, January 24.—GRAIN.—Red winter, 1 1/8 to 1 1/4; white, 1 1/8 to 1 1/4; spring, 1 1/8 to 1 1/4; corn, 1 1/8 to 1 1/4; rye, 1 1/8 to 1 1/4; oats, 1 1/8 to 1 1/4; peas, 1 1/8 to 1 1/4; beans, 1 1/8 to 1 1/4; flour, 1 1/8 to 1 1/4.

ESTABLISHED.—Potatoes, bag, 90c to 1.00; onions, bag, 85c to 90c; butter, best, 1 1/2 to 1 3/4; tub dairy, 20c; store packed, 18c to 19c; dry wood, 1 1/2 to 1 3/4; green wood, 1 1/2 to 1 3/4; hay, 1 1/2 to 1 3/4; straw, 1 1/2 to 1 3/4; pig, 1 1/2 to 1 3/4; mutton, 1 1/2 to 1 3/4; veal, 1 1/2 to 1 3/4; beef, 1 1/2 to 1 3/4; pork, 1 1/2 to 1 3/4.

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