

# The Catholic Record.

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

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## Catholic Record

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### EDITORIAL NOTES.

REV. E. W. SIBBALD, Episcopalian, is a bad mannered clergyman who is chronically affected with a sort of yellow fever induced by his chaplaincy of the True Blues. At the Synod in Toronto recently the Bishop referred to some trouble between the Ontario government and the Anglican clergy in regard to the appointment of chaplain to the Penetanguishene reformatory. He supplemented his remarks by declaring that "in her relations with the Church of Rome the Church of England had received fair treatment and had no grievance." The spiritual adviser of the True Blue young man could not, however, contain himself. His position demanded that he should take aim with his little arrow at Rome, and here is the result:

"Rev. E. W. Sibbald, grand chaplain of the True Blues, made a strong speech deprecating the alleged encroachments of the Church of Rome."

And the reporter mercifully dropped him. Rev. Mr. Sibbald must surely reside in some newly-surveyed township of Alabama, else he would have known that the Romish aggressiveness business had been fully investigated, and that the people of Ontario declared on the 5th instant that it was all a dream.

DR. FULTON, Baptist, is in Montreal. A synopsis of a lecture delivered by him was reported in the Montreal Witness of the 10th, and, strange to say, appeared in the sporting department of the paper, immediately after the game of base ball between the Montreal and Toronto clubs. We cannot reasonably conclude that the paper is on terms of unfriendliness with the Doctor from Boston who left Boston for the Doctor's good, because we are told in the report that "in his opening prayer Dr. Fulton prayed earnestly for the Montreal Witness." We commend the Doctor's notion of the fitness of things, because we believe the Witness is more in need of prayers than any other paper in Montreal. It would, we fancy, be also a kindly act were the celebrated divine to remember, in his petitions, the Toronto Mail and Empire. Just now they are sorely in need of praise and prayer and consolation.

TORONTO is not presently a good place for Doctor Fulton's business. It has been overdone of late. There is a glut in the market. In fact, throughout the west this is, as it were, the close season for Popery lectures, and hence the reason why this foul Boston bird flies east. The contempt of the cleanly-minded is killing this clerical Buffalo Bill of the No-Popery phalanx.

A VERY much esteemed resident of Guelph, Sergt. Dooley, has taken his departure for the old country. As will be seen in another column, the residents of that town have given evidence of the high regard in which he was held. A pleasant voyage and a bright future are, we hope, in store for Sergt. Dooley.

THE Congregational Union meeting which took place at Kingston last week passed unanimously a resolution condemning both political parties for their pretended subservience to the Catholic hierarchy and denouncing Catholic Separate schools. The Union would be better occupied in purging its own pulpits of murder-recommending ministers than in interfering with the liberty of Catholics to give a moral training to their own children.

THE Rev. Father Drummond has been appointed Rector of St. Mary's Jesuit College in Montreal. Father Drummond is a son of the late Judge Drummond, who was one of the most distinguished judges of the Dominion. Father Drummond is forty-two years of age. He has been for some years professor of rhetoric and philosophy at the Jesuit College of St. Boniface. His appointment to the rectorship of St. Mary's College will be very popular in Montreal.

THE people of Brantford are experiencing the consequences of Godless education. The teacher of English in the High school stands accused by two ministers, Rev. Mr. Sinclair, of St. George, and Rev. Mr. Onley, Brantford, of being an infidel, and of teaching infidelity to the pupils by the disrespectful manner in which he speaks of things sacred, including God and Christ. The teacher states that he always spoke of the Deity with reverence, and that he treated the Christian sects with respect also, but the High School Board are engaged in investigating the charges. It is very easy for an unbelieving teacher to put an irreverent

gloss upon Christian matters, and it has frequently been found that Protestant teachers in mixed schools repeat the calumnies which are so often repeated against Catholics and Catholicity. Yet many Protestants are very much scandalized because Catholics wish for positive religious teaching in the schools. There may be redress against infidel teaching in Brantford, because Christian Protestants are a majority of the population, but Catholic children who would complain that their religion had been insulted would get no redress, except such as they have experienced in Boston, that is, the infliction of more intolerable tyranny than ever.

THE Toronto World declares that the Ontario Opposition are not at all like Mark Tapley, the celebrated character of Dickens who was always jolly under adverse circumstances, though his jollity was somewhat damped by the reflection that his surroundings were not miserable enough, so that he would deserve real credit for being jolly under such conditions. The World says that the Opposition are enjoying undiluted jollity because they have done so well. They certainly do deserve credit for their jollity under the consciousness that the public opinion of the province has declared in terms not to be misunderstood that it has no confidence in them.

### STRUCK THE WRONG MARK.

THE attempt of the Ontario fanatics to prevent the Catholic religion from being taught to Catholic children in localities which are almost entirely Catholic is being met by the Catholics of the localities concerned by the establishment of a number of Separate schools with which fanaticism cannot interfere. This is one of the results of the onslaught made by Messrs. Craig, French, Meredith and Co. upon the Catholic religion, under pretence that they are only desirous of introducing the English language into schools where French is the prevailing tongue. As a consequence the few Protestant children in those localities are obliged to go to the Catholic schools, or to stay at home. It is not for this object that the Catholics in the localities referred to establish the Separate schools, but to protect themselves from the obnoxious interference of intolerant bigots with their freedom of action in regard to religious education.

It has undoubtedly happened in a few cases that owing to insufficient acquaintance with the law, the Catechism has been taught within school hours, in some of these localities, but there was no injury inflicted on any one thereby, nor was there any attempt to oblige Protestant children to learn the Catholic Catechism. In most cases, however, the law was carefully observed, and Catechism was taught after school hours. Still the Catholic parents in many cases have thought that they would be more free under the Separate school, and have established Separate schools accordingly. Thus it appears that the fanatical agitation has had an effect quite contrary to that which the agitators intended, since it has increased the number of Separate schools, instead of resulting in their abolition.

All concerned may learn from such facts that the Catholics will have Catholic schools, and even if the Separate school system were abolished to-morrow, they would establish private schools, as they do in the United States, so that the cry for the abolition of Separate schools is simply a piratical scheme to tax Catholics doubly for education, and this is what the fanatics call Equal Rights for all.

On our side we have no objection to any plan whereby distributive justice will be observed. This is done under the present school system, whereby all taxpayers pay for the support of the schools to which they send their children.

The school system in England, though differing in detail from that of Ontario, recognizes the sacred rights of parents, which the fanatics of this province wish to set aside; and in order to find a system under which they can inflict injustice to Catholics they look to the United States. But it is to be hoped that the injurious features of the United States' school system will yet be removed. The system would be an excellent one, if only this were done.

In conclusion the Cardinal invoked a blessing upon his present and absent friends.

### THE NO-POPERY WAR.

Ottawa, June 12, 1890.  
DEAR READER—Now that the provincial elections are over, and that the grand principles of civil and religious liberty, and the rights of the minority have been gloriously upheld, I crave space to put before you, numerous readers a few points which strike me as being worthy of consideration.

The first is: Was the opposition to the Mowat administration based on true equal rights, or was it, really, an ultra-Protestant movement? A short extract from the Toronto News, published before the election, will answer this question:

"Better come squarely out and say that the movement is a Protestant one that it depends upon Protestantism for its support, and that through Protestantism it means to win. This can be easily done without hiring twenty inches of advertising space in the Tory organ to say it."  
The next is the position taken in the contest by the Conservative papers, but especially by the Empire. It may appear a bold statement, but I think a due examination will show that the Empire in 1886 has been the same in kind, if not in degree. It has shown the same bigoted, anti-Catholic spirit, pushed as far as it dared, with the fear of the French members of the Dominion Cabinet before its eyes; and as mean and as insinuating as any paper could well be. That its chief editor or manager, Mr. Creighton, has been so badly beaten in Grey is only just judgment. Before the election he rang the changes on the statement that the "solid vote" of the Catholics was with Mr. Mowat. After the election he discovered, or feigned to discover, that many Catholics followed the old party tie, and voted for the Meredith candidates. If this is true, I wish those Catholics luck of all the honor and glory they will reap from such action. In the light of the paragraph I had quoted from the News, they are to be congratulated and commiserated.

The meanness and bigotry of those who are responsible for distributing copies of Archbishop Cleary's pastoral letter, in this good city of Ottawa, even among Catholic houses, have been strongly condemned by respectable Protestants. But what shall we say of the cause and the party which lend themselves to such disreputable tactics? I would say here that this new born zeal on the part of some Protestants and Protestant papers, to teach us Catholics how much we are under the "iron heel" of the hierarchy, and to save us from this alleged tyranny, is a piece of impertinence. When we Catholics feel the "iron heel" too heavy, certainly, will not ask these Protestants to help us, nor, certainly, is it a matter with which Protestants have no concern. They will find quite enough to do to mind their own business, and the government of their own churches.

The next point is the fact that the late election was run almost exclusively on the School Question. The cry was: "Separate schools must be abolished." Then it is perfectly legitimate to ask, what are Catholics to receive in place of their Separate schools? The Public schools. It is very important to see, clearly, the light in which the Public schools have been presented to us in the late campaign. There is one thing more than another which Protestants claim for the Public schools, it is that they are absolutely non-sectarian; that, with perfect safety, Catholic children may attend these schools. You have already referred to the remarkable statement of a Toronto Public School trustee, that the Toronto Public School Board represents the Protestant sentiment of the city. A wonderful Board to which to commit the interests of Catholic children! Again, when, on the lasting shame and disgrace of the most rabid of the "Equal Rights" here, the firebrand Chiniquy was brought to Ottawa to stir up an anti-Catholic feeling on the eve of the election, as if the ill-feeling were not strong enough before he came, what did he say? "They (the Catholics) know that, once their youth commence to attend your Protestant schools, that moment will begin the downfall of Roman Catholicism." Wonderful candor! I think the "Equal Rights" will hardly thank Chiniquy for his frankness. Well may they say "ave us from our friends." "No wonder," as a respectable pew-holder in Knox church (where Chiniquy lectured) said—"no wonder that the church was struck by lightning," as it was, in a very remarkable manner, on election day.

But perhaps the worst feature of the "Equal Rights" movement in this city, since the inception of that movement, is the stand taken by certain Public school teachers here. I shall not mention names; but three of them have earned for themselves a rather unenviable notoriety by the offensive obtrusion of themselves and their opinions on the public. These are the teachers of "non-denominational" schools! These are the safe teachers for Catholic children. All I will say is, God help the Catholic children whose parents are foolish enough and criminal enough to commit them to the tender mercies of these teachers and their fellows in bigotry!

However, amusement and pity and scorn, rather than indignation, are the sentiments now held by the community for these people. It is to be hoped that the lesson lately taught them, unpalatable as it must be, will be taken to heart, and that from this day forward they will hide their diminished heads, and leave to honorable Protestants and their Catholic fellow-men—even those Catholics who would not vote for Mr. Mowat because,

forthwith, they never gave a Grit vote in their life—the restoration of a harmony which bigots and firebrands can never again disturb.  
Yours,  
A CANADIAN.

### WHAT GLADSTONE SAID.

HIS EXACT WORDS IN REFERENCE TO BRITISH PERSECUTION IN IRELAND.

Subjoined we give the exact words used by Gladstone in his rebuke to the British parliaments who are protesting against Russian cruelties in Siberia while forgetful of their own doings in Ireland. The report already published was but a brief cable dispatch. The speech from which the words are taken was delivered on Saturday, May 17, in Lowestoft, Suffolk County, England, on the platform of the railway station, where the illustrious statesman was welcomed by an enormous multitude of people. In the course of his address Mr. Gladstone, referring to an appeal that had been made to him to join in a request to the British government to remonstrate with Russia, said: "I should be very glad if it were in the power of Her Majesty's government to make any friendly overtures to the Russian Government to the extent of pointing out the painful results that are produced in the minds of observers not unfriendly and not prejudiced against Russia, of whom there may be some among us. I speak of those who probably take a friendly and impartial view of her affairs, and who feel that she is only dishonouring herself and weakening her influence by tolerating cruelty. I should be very glad, as I say, if the Government did feel themselves in a position to expostulate with the Russian Government. But shall I tell you one of the considerations that restrain me and send to dispose me to urge Her Majesty's Government onwards in that course? I will tell you what it is. The Russian Government has agents of its own, clever enough and pretty well acquainted with circumstances that take place in this country, and if the present Government were to come before the Czar and his authorities with a representation of this kind, I am a little afraid to have all the recollection of a legal and peaceable public meeting, were ruthlessly shot down by the Irish constabulary. Some of us may be apt to forget those things. They are not forgotten in Ireland. At the spot where each of those men was shot down there is a stone placed to mark the spot. I am a little afraid of the Irish people, and the Irish people placed that stone and cherish that recollection and foster the affectionate memory of those men as martyrs to the cause of their country. I want to know what would be the position of the British Government if they went before the Czar to complain of these transactions in Siberia and received the following rebuke: 'You, I think, some time within the twelve months or two years of the time of these transactions in Siberia, you in Ireland have been shooting down your own people, not convicts, but innocent men, citizens engaged in a lawful occupation, and you, forsooth, undertake to preach to us, to set before us the part of the Pariahs, and to settle this Irish question; I ask you to remove a stain from your country; I ask you to remove an obstacle out of the progress of public business; I ask you to put an end to the drain which is drawn upon the public purse, for do not forget that the whole government of Ireland relatively to population is carried on at exactly double the expense that it is in England and Scotland; I ask you to substitute for dissatisfaction, discontent and disunion a thorough cordial harmony between the minds of the people of the whole of the three kingdoms, Ireland is ready for it. Ireland waits for the consummation of her wishes. She relies upon you. Her hope is not in peers and grandees; it is in the generous heart and sympathy of the people of England, and in that liberty which esteems liberty for others as much as for herself. To this consummation, please God, we will attain.'

To an immense crowd that waited upon him and presented him with an address at the Lincoln railway station, on his return from Norwich, Mr. Gladstone made a speech in which he said: "When an opportunity is given to you I ask you to settle this Irish question; I ask you to remove a stain from your country; I ask you to remove an obstacle out of the progress of public business; I ask you to put an end to the drain which is drawn upon the public purse, for do not forget that the whole government of Ireland relatively to population is carried on at exactly double the expense that it is in England and Scotland; I ask you to substitute for dissatisfaction, discontent and disunion a thorough cordial harmony between the minds of the people of the whole of the three kingdoms, Ireland is ready for it. Ireland waits for the consummation of her wishes. She relies upon you. Her hope is not in peers and grandees; it is in the generous heart and sympathy of the people of England, and in that liberty which esteems liberty for others as much as for herself. To this consummation, please God, we will attain."

The Catholics of Holland now number 1,500,000, being an increase of 33 per cent since 1853, the year when the hierarchy was restored by the Pope. In that year there were 88 religious communities of men with 711 members, and 169 convents of women with 1,943 members. There are now 150 communities of men, and 452 of women, with 2,600, and 8,250 members respectively.

The Very Rev. Father Bernard D'Andermat, Minister General of the Minor Capuchins of Rome, has been forced by the Italian Government to vacate his official residence and seek other quarters. The building, which has been seized by the Government, was the gift of Cardinal Barberini to the order in 1634.  
Six hundred pilgrims from Vermont, most French-Canadian, visited the shrine of St. Anne de Beaupre on 3rd inst. This Vermont pilgrimage takes place every year.

### CATHOLIC PRESS.

London Universe.

The events in Tipperary in the early part of the week but accentuate the inappreciable quarrel between bad Irish landlords and the Government which backs them and the Irish people. The breach between Toryism and justice is widened and deepened, and those who have sworn to contend this matter to the bitter end—not to flinch or waver until they have battered down the barriers of ascendancy—will be confirmed in their resolution. The Ministry—for Balfour is but their agent—see much in the position of Napoleon the Third at the close of his reign. They know the ground is slipping from under their feet, and they adopt the policy of provocation. They evidently desire to foment disturbances in order that they may boast that they put them down, and pose as the defenders of order. That is a state device and easily been through, brought the Man of the Tulleries to the bloody mire of Sedan. The general election will be the Sedan of the Tories.

Ave Maria.

In a recent number of the London Tablet there appears an admirably written resume of the progress of the Church in England during the last fifty years. The following allusion to Cardinal Newman's conversion is interesting: "Forty-five years have gone since Newman abjured the State religion—'not,' as he wrote to a friend, 'not from disappointment or impatience, but because I think the Church of Rome the Catholic Church, and ours not a part of the Catholic Church, because not in communion with Rome; and because I feel that I could not honestly be a teacher in it any longer.' Father Dominic did the deed, of which the effect can not even now be measured. The ripples made in that baptismal font have eternal motion, to be merged at last in the 'pure river of the water of life, clear as crystal, proceeding from the throne.'" In the same article these suggestive words about other converts occur: "The ignorant and the idle. These are the words, and the fact did the deed, of which the effect can not even now be measured. We have given instead names which stand for learning and labor. And for each letter of them we could give new names to slay over and over again the already slain. Mr. Froude sits down in the same club with Mr. Aubrey de Vere, and does he know what great literary traditions and what great performances too, are the inheritance and the hard earnings of him whose praises have been sung by poets from Lucretius to Swinburne? Mr. Froude reads Punch, and has heard perhaps that Mr. Bernard's many activities include the control of a paper from whose staff, forty years ago, Dickory Doyle retired rather than bravely. Truth be told, Mr. Froude's name is a poet greater than his time. Dr. St. George Myer's name needs no bush among scientists; nor Lady Butler's among painters, nor Pugin's among architects, nor Mrs. Bancroft's on the stage."

Boston Republic.

Joe Cook has got ahead of the census enumerators. He says there are 1,000,000 inhabitants in New York and only 75,000 Protestant Christians. We are inclined to believe that he has exaggerated the number of Protestant Christians. A large number of Protestants go to church because it is the correct thing. But neither in belief nor practice are they Christians. Protestantism does not increase Christianly. It diminishes it. Carried to its logical conclusion the creed formulated by Luther and his crowd would begot infidelity, atheism, agnosticism. And these are its fruits in New York to-day, thanks to Joe Cook and his tribe.

Pittsburg Catholic.

Some strong language has lately been put forth editorially by several of our Catholic exchanges in reprobation of the too common patent inroads. The Catholic Union says that Catholic subscribers are willing to pay \$2.00 or \$2.50 per year for a good Catholic paper, and with some examples before its mind's eye our contemporary adds that people feel cheated in paying \$1.00 a year for a pagan patent inside with Catholic veneering.

To one Dr. Patton old-fashioned Presbyterian seem to be indebted for having—temporarily, at least—stemmed the tide in favor of a revision of portions of their creed. The Doctor, at the last, turned towards the Assembly and made this appeal: "My mind shall be unbalanced before I shall ever vote to confess that for two hundred and fifty years the English speaking Presbyterians have uttered a colossal slander in saying that the Pope is anti-Christ." The Doctor is heroic, and hugs to his bosom the statement which is often made, and which is felt to be the best element of the Presbyterian Assembly. Rev. Van Dyke, brought over to the same view arose, and said, "Yesterday I trembled in the belief that the Presbyterian Church was on the verge of a great catastrophe, but my trembling has vastly decreased since Dr. Patton's speech. If we mistake not, the feeling in favor of the proposed thorough revision will only receive a new impetus, after this decision to adhere still longer to conclusions that were wrongly taken, and without warrant or basis from the beginning."

Buffalo Union.

It is evident that those of our exchanges that have mentioned the proposed visit of "Father Ignatius" to this country regard him as a Catholic priest. They are mistaken. He is one of those Anglican Benedictines who play the role of "monk" just as they do the Mass and confession business: who by a ridiculous assumption claim St. Benedict as their spiritual Father.

The Primate of the American Hierarchy, His Eminence Cardinal Gibbons, is a prelate who in his every action justifies the infinite wisdom of the authorities who selected him to be the standard-bearer of the Church in the United States.

Broad and liberal in ideas, gentle and winning in his personal manners, sound and statesman-like in his public measures, open and sincere in his character, he is the beau ideal of a great captain in the armies of Christ. No movement for the elevation of mankind, for the purification of society or the amelioration of the condition of the poor ever lacks the hearty endorsement and active assistance of this tireless doer of good works. Well may the American Church be proud of the beloved prelate who is at once her representative, her pride and her glory!

Catholic Review.

The editor of America, a journal of truth and similar objects, is a Toronto Orangeman. We were not aware of this interesting fact until recently, but now that we know it, much that was formerly obscure has become plain. It recalls to us the famous legend in which the devil figured as a pious monk, who by his sermons and his sanctity built up the fortunes of a failing monastery. The things which he hated he was compelled to praise with most persuasive eloquence, and while he could have annihilated the monks he was forced to bless them. This is the precise position of the Toronto Orange editor. He detests but one nation and one country more than the devil and the Irish, and that is—America. No word so gall as that, none so stirs the bile which fills his blood as that. And in order to cure the Irish this Toronto Orangeman must go into weekly raptures over America and the Puritans, explain, praise, defend the principles which madden him, and yet see the race he would destroy flourish more and more. The business enterprise of his publishers must be admitted. The paper they print could only be well edited by an Orangeman from Toronto.

Boston Republic.

The thanks of every fair-minded American are due to Mr. Hugh Brown, formerly of Boston, and now business manager of the London edition of the New York Herald. Of late the leading editorial writer on this sheet has been that Anglicized American, Mr. Louis Jennings, formerly of the New York Times but now a member of Parliament for Stockport. Mr. Jennings is a Tory of the most unreasoning kind, and as a consequence, the London Herald has been the most bitter opponent of Ireland's cause published in England. A little while ago nearly every American employed on the paper was discharged as an English Tory put in his place. The result can be imagined. The Tories swear by the London Herald, and hold it up to their constituents as representing the true attitude of America towards home rule. This, of course, is a falsehood, but it has had some effect. Last Monday, however, the business manager, finding himself ignored, appealed to his somewhat erratic chief, Mr. Bennett was equal to the occasion, and believing that he was able to run his journal himself, ordered Mr. Brown to use his authority. The result was that every Englishman, from the great Jennings down, found a polite note on his desk, informing him that his services would not be needed after one month from date. Whereupon the Anglo-American editor was not exceeding wrath, recalled his half set leader from the composition of his hands and called forth into the night. A new crew has been ordered from America to take charge of the journal, and England may now be treated to an exhibition of American enterprise coupled with fair play.

MR. BALFOUR SCORED.

London, June 16.—In the House of Commons to-night Mr. Balfour, replying to Mr. Dillon, denied that the police charged upon and clubbed the people of New Tipperary for lighting bonfires to celebrate the marriage of Wm. O'Brien. The police, he said, put out the bonfires because they formed an obstruction in the streets.

Messrs. Gill and Clancy, Nationalists, questioned Mr. Balfour regarding the Government's system of "shadowing" persons in Ireland. They wanted to know how shadowing could prevent boycotting.

Mr. Balfour replied that no one was shadowed unless he was known to be engaged in intimidation. The Government would promise to reduce the system only on the condition that the Parnellites promised to induce the persons shadowed to abstain from intimidation. (Cheers from the Government members.)

Mr. Dillon—If, after this brutal, abominable outrage there is bloodshed, it will be upon your heads.

Mr. Parnell asked Mr. Balfour to adopt the English presumption that every person accused is innocent until proven to be guilty. (Cheers.)

Mr. Balfour—Will Mr. Parnell undertake that these people shall not repeat their crime?

This question brought out loud Parnellite cries of "What crime?" amid a tremendous uproar on the Parnellite side of the House. Mr. Dillon began an excited speech. He denounced Mr. Balfour and demanded an apology for the use of the word "crime." A stormy scene ensued, in which Mr. Gill accused Mr. Balfour of lying, and Mr. Gladstone challenged him to prove his assertion that the Liberals resorted to the practice of shadowing.

Mr. Balfour substituted the words "intimidation and boycotting" for "crime." Finally the Speaker appealed to the House and the matter was dropped.

Information has been received by the Russian authorities that there is a new conspiracy against the life of the Czar. The guards have been doubled, and many suspects have been arrested.



REMOVAL OF THE NUNS

FROM FRENCH HOSPITALS - THE PATIENTS IN MISERY - WHAT IS TO BE EXPECTED FROM HIRING CHARITY.

A writer in Murray's Magazine describes some of the results following the dismissal of the nuns from the hospitals, and the substitution of lay nurses. Notwithstanding the energetic protestations of the physicians and surgeons, many of them by no means imbued with so-called "clerical" opinions, the Sisters of Charity have been turned out of the Paris hospitals; in spite of the earnest petitions of the patients, and their eloquent grief on parting with their kind nurses. Even in cases of private foundations, like the Hospital Cochin, where the condition of the bequest was that the management should be in the hands of the Sisters, the Municipal Council, in defiance of all right and justice, decided that they were to be removed; without any complaint or protest, save that they had "clerical" views. The result is what might have been expected, with half-trained nurses and the immortality of the Parisian lower classes. Dr. Despres (though himself a free-thinker) has addressed an eloquent, though, we fear, a useless appeal, protesting against the mismanagement of the secular nurses, their ignorance, respect and carelessness. We have taken down the testimony of a young servant girl, respectable but by no means particularly religious, who fully confirms the statements of Dr. Despres. She was taken to the Hospital, in consequence of a severe accident, and was admitted on a certificate of urgency. The hour of the medical visit having passed, she was left to bed, and left without any further notice being taken, or anything being given her, even so much as a drop of water, till the next morning, when the visiting physician came round. His prescriptions were followed, so far as medicine was concerned, but there was no care and no attention. "It was better off than the others, for I had a little money, and could give the nurses a fee," said our informant, "for nothing could be obtained without this; but the nurse, all young women coquetishly dressed, were too much engaged in flirting with the students with many laughs and jokes, to attend to the wants of the patients. Nothing was volunteered, and the attendance asked for had to be followed up by a gratuity. The linen, so well cared for by the Sisters, was crumpled and torn, with buttons and strings deficient. In the dead of the night the nurses would creep round the beds, and examine the articles laid on the tables by the patients; if anything suited their fancy it would disappear in many cases, and, of course, I never heard of again." Wine was ordered for our informant; it was given for a couple of days, and then suddenly was seen no more; on being asked for, the careless reply was that the doctor did not consider its continuance necessary, leaving room for strong suspicion that the wine went elsewhere. In the case of patients, unable to fee the attendants, they were left to die like dogs, comme des chiens. Our informant told us that a wretched woman died next to her, uncared for, unattended, without even the water that she begged for piteously in her last agonies being given to her. The girl from whom we obtained these harrowing particulars told us that she could not endure the sight of such misery, and, although forbidden to move, she rose to assist the poor dying creature. On being noticed, she was scolded and put back to bed; but no one took her place by the poor woman's side, and no one proffered the water for which she begged so earnestly. The account given by Dr. Despres of what he had himself observed would seem to vindicate our informant from any suspicion of exaggeration. And yet such horrors are tolerated because the Municipal Council of Paris will have no "clerical" influence by the side of lay paupers!

TESTIMONIAL TO FATHER BROWNE.

Port Hope Times, June 9th. The high esteem in which Father Browne, late of St. Mary's Church, is held took a practical turn yesterday morning after church was concluded. A number of gentlemen advanced to the altar, when the following address was read by Mr. J. Ryan, the presentation being made by Mr. P. J. Connell: Very Rev. Joseph Browne, V. G., Diocese of Peterborough. VERY REV. AND DEAR SIR:—Your parishioners, on hearing of your intended visit, avail themselves of the opportunity to address you, and hope the time not inappropriately to recall in as few words as possible the many and noble services you have accomplished, both for the spiritual and temporal good of the parish. The morning on which we heard you resign your pastoral care over us was a sad one to our congregation, and we hope that no disconsolate change would affect our beloved pastor. It is with sorrow we submit to the loss of your services. We cannot here enumerate one-half the blessings you bestowed on the parish. You have spent in the most judicious manner your time at the post of duty, and always foremost leading us on by your kind and fatherly advice, encouraging us by your zeal in the cause of religion to lead better and holier lives. We do not wish to speak of the kind and loving manner in which you performed your spiritual task; suffice it to say that by your zeal and pious example you have raised the standard of the parish in the eyes of all, and while thus battling against sin and idleness, you carried on the grand work of remodeling and enlarging the church, improving the grounds, the purchase of a cemetery and the beautiful grounds known as the convent property. Surely this is a noble work. You took charge of the parish when it was poor in numbers and finances, when it could boast of nothing but a small church and the smaller cemetery around it. You saw the requirements of the parish, and by a strenuous and continued effort in the holy cause, succeeded far beyond our expectations. Why should we not address you as you have done so much for us? Why should we not express our sorrow that you are compelled to leave us? We regret, Rev. Father, the cause of your leaving us more than we can express, but fondly hope and pray to Almighty God to grant you strength that you may renew with your accustomed zeal the good work which shines forth before all men as a monument of your zeal in the promotion of St. Mary's parish. We refer to the grand and imposing spire adorning the church. We refer to it especially, as it was by your own efforts and the financial aid kindly given by your Protestant friends that the beautiful spire was in doing it you accomplished more—you united Protestant cause to resist your absence, your many friends and citizens of the Protestant faith express their sorrow at your departure equally with them. We know you will not forget Port Hope, and we can see your fatherly care for us in the appointment by our beloved Bishop of your intimate friend, Rev. Father Lynch. We

AN IMPOSSIBLE UNITY.

If we may judge by the past, all the plans that have been suggested of late for securing unity of belief and concert of action among the Protestant churches will end in failure. For they have never from the beginning taken a position on this subject that was not soon found to be untenable. Luther doubtless thought at first that the certainty and divine authority of revealed truth would be a safeguard against any conflict of opinion about them among his followers. But this initial delusion of Protestantism was quickly dispelled. Those who rejected the Church's authority soon found themselves engaged in angry disputes about the true meaning of the Bible. And instead of recognizing this discord as the natural result of their claim to the right of private judgment, they made the grievous mistake of trying to remedy the evil by a further application of the very same principle which had produced it. They resorted to the fatal expedient of virtually putting the meaning of the Divine Revelation to the vote. It was agreed among them that if they were all of the opinion that a particular doctrine was taught in Scripture, it was to be regarded as a divinely certain and authoritative truth. Their unanimity about it proved it to be an "essential." But if the vote on a doctrine was divided, it might be believed or not as each person preferred. And then they claimed that the prayer of our Lord that His disciples might be one was answered in them because they were a unit as to the essentials. But this was evidently a mere compromise, and a most dangerous one too. For it was based upon the idea that the only final way to decide any question about the Divine Revelation was to apply to it the principle of universal suffrage. It was rationalism pure and simple, and to expect it ever to bear the fruit of Christian unity was like sowing thistles and hoping to gather figs from them.

A PROPHECY.

The following article, which we copy from the Baltimore Mirror, could with profit be studied by the preachers and politicians of Ontario, who, during the past few months, have been making Buffalo Bills of themselves: It is refreshing to the Catholics of America to be told by some rural parson what they may do and what they will not be allowed to do in this country. Many of our non-Catholic religious exchanges contain, on an average, one or two laborious literary productions a month from the pens of perspiring preservers of American institutions on this tremendous subject. One of the latest compositions of this kind is to be found in that amusing journal, the Herald and Prodigy. It is the fruit of the giant mind of a certain E. P. Whallon. Brother Whallon takes twelve millions of American Catholics confidentially by the button-hole, as it were, and in a spirit that savors more of sadness than anger, tells them if they are not prepared to deport themselves in a manner pleasing to him and to the people for whom he speaks, they will—well, there will be trouble.

Save Your Hair

By a timely use of Ayer's Hair Vigor. This preparation has no equal as a dressing. It keeps the scalp clean, cool, and healthy, and preserves the color, fullness, and beauty of the hair. "I was rapidly becoming bald and gray; but after using two or three bottles of Ayer's Hair Vigor my hair grew thick and glossy, and the original color was restored."—Melvin Aldrich, Canada Centre, N. H. "Some time ago I lost all my hair in consequence of an ailment. After due waiting, no new growth appeared. I then used Ayer's Hair Vigor and my hair grew thick and glossy."—Mrs. M. A. Bailey, 9 Charles street, Haverhill, Mass. It has apparently come to stay. The Vigor is evidently a great all to nature."—J. B. Williams, Floresville, Texas. "I have used Ayer's Hair Vigor for the past four or five years and find it a most satisfactory dressing for the hair. It is all I could desire, being harmless, causing the hair to retain its natural color, and requiring but a small quantity to render the hair easy to arrange."—Mrs. M. A. Bailey, 9 Charles street, Haverhill, Mass. "I have been using Ayer's Hair Vigor for several years, and believe that it has caused my hair to retain its natural color, and requiring but a small quantity to render the hair easy to arrange."—Mrs. M. A. Bailey, 9 Charles street, Haverhill, Mass. "I have been using Ayer's Hair Vigor for several years, and believe that it has caused my hair to retain its natural color, and requiring but a small quantity to render the hair easy to arrange."—Mrs. M. A. Bailey, 9 Charles street, Haverhill, Mass.

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MONTHLY DRAWINGS FOR THE YEAR 1890

(FROM THE MONTH OF JULY)

July 9, August 13, September 10, October 8, November 12, December 10.

3134 PRIZES

WORTH - \$52,740.00

CAPITAL PRIZE

WORTH - \$15,000.00

TICKET, - \$1.00

11 TICKETS FOR \$10.00

LIST OF PRIZES

Table with 2 columns: Prize number and Prize amount. Includes 1st Prize worth \$15,000, 2nd Prize worth \$5,000, etc.

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They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

THE OINTMENT

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Articles must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., June 21st, 1890.

PROTESTANT DENOMINATIONAL SCHOOLS.

The Rev. Dr. Langtry has taken occasion from a statement made by the Hon. C. F. Fraser during the debate on the Separate Schools, to introduce into the Anglican Synod a resolution affirming the necessity of extending to all Protestant denominations the rights enjoyed by Catholics to establish Separate Schools, in order that each Protestant denomination may be in a position similar to Catholics in this respect, and may have the same assistance from Government as is extended to the Catholic Separate Schools.

Dr. Langtry's resolution asserts that the Hon. C. F. Fraser and Hon. O. Mowat are mistaken in supposing that Protestant denominations have this right already, and that they can establish denominational schools where they see fit. It is a question of law, and though Rev. Mr. Langtry may esteem himself to be a very competent judge of the position which the Pope occupied in the Church sixteen hundred years ago, we submit that it is scarcely modest for him to assert that in the ability of interpretation of the laws of the Province of Ontario in the nineteenth century, the Commissioner of Crown Lands and the Premier of the Province are entirely mistaken, and Rev. Dr. Langtry is alone correct.

The Hon. Mr. Fraser, in his calm and dignified defence of the Catholics of this Province, answered the question of the Equal Righters: "Why should the Roman Catholics have any rights which we have not?" He said "he did not read the law as saying that Protestants cannot establish Separate Schools. He read quite the contrary. As a matter of fact there are nine Protestant Separate Schools in this Province, and as he read the law they could be established in every city, town and village to-morrow, and established by far more easy methods as to control, as to the giving of notice, and as to all that concerns the machinery of the schools than can Roman Catholic Separate Schools."

He quoted from the Protestant Separate School Act. "Upon the application in writing of five or more heads of families resident in any township, city, town, or incorporated village, being Protestants, the Municipal Council of the said Township, or the Board of School Trustees of any such city, town, or incorporated village shall authorize the establishment therein of one or more Separate Schools for Protestants. . . . and in every such case such Council or Board, as the case may be, shall prescribe the limits of the section or sections of such schools." It is added: "In any city or town the persons who make application, according to the provisions of section 2 of this Act may have a Separate School in each ward or in two or more wards united, as the said persons may judge expedient."

There is one restriction in the Protestant Separate Schools Act, the meaning of which Rev. Dr. Langtry seems to have entirely mistaken. The Anglican Synod will scarcely so stultify itself as to pass Mr. Langtry's resolution with so glaring a blunder, as to fact, as the resolution contains. Dr. Langtry's resolution declares that the evident aim of both speakers, namely, the Commissioner of Public Works and the Premier, "was to convince their audience and the country that any denomination of Christians might establish schools of their own and secure the school taxes for their support," but this, he adds, "is an altogether misleading inference, and no such right exists except in school sections where the teachers of Public Schools are Roman Catholics, and that even then there is no right to establish either Methodist, or Presbyterian, or Church of England schools, but only the non-denominational or secular schools of the land."

There is a clause in the Act, which limits the establishment of Protestant Separate Schools in rural sections, to sections wherein the Public School teachers are Roman Catholics. The clause is as follows: "No Protestant Separate School shall be allowed in any school section, except when the teacher of the Public School in such section is a

Roman Catholic." But it is perfectly well known that the term "school section" refers to rural school sections, and it is only to rural sections that this clause applies. Mr. Fraser pointed this out in his speech. He remarked that "this is the only restriction contained throughout the Act as to the general power. . . but the restriction applies only to the case of rural school sections, not to the case of cities, towns and villages, and there might have been a very good reason in the minds of those framing this law why there should not be a second Protestant school in a rural school section where already there was one taught by a Protestant teacher."

Mr. Fraser showed clearly that in the cities and towns and villages the law fully provides for the establishment of Separate Schools for Protestants wherever the Protestants desire to establish them. But if there is a restriction to their establishment in rural sections, the restriction was made in order to meet the wishes of Protestants themselves, who have no wish to facilitate the erection of Protestant Separate Schools in thinly peopled localities, where the teacher is already a Protestant; but in all this there is certainly no argument against the reasonableness of affording every facility to Catholics to establish Catholic Schools wherever they feel themselves able and willing to support them. And when this is the case it is but just and equitable that the Catholic Schools should be fairly treated, and that no obstacle be thrown in the way of their efficiency and practical operation.

Certainly, Catholics will throw no obstacles in the way of Protestants establishing religious schools if they desire to do so, provided always that in mixed schools there be no tampering with the faith of Catholic children by the introduction of Protestant teaching. It is one of the chief defects of the Public School system that there is no provision for giving a religious training, and if the Protestant denominations really desire to establish denominational schools, they should have full liberty to do so. Yet it does not appear that they do seriously desire it, for if they did they would scarcely be so strenuously opposed to Catholic Separate Schools. Even most of those who are willing to grant Catholics the liberty of enjoying their Separate Schools in peace appear to be of the opinion that it would be better that there were no Separate Schools at all. Whether Rev. Mr. Langtry's resolution be adopted or dropped by the synod, we are of opinion that most of the opposition towards carrying it into effect will come from his own co-religionists, who are not convinced that religious teaching should be imparted in the schools. It is to be remarked, however, that, notwithstanding the opposition which the Protestant clergy generally have always shown in Ontario towards Catholic Separate Schools, the sentiment is certainly growing amongst them that there should be more religious teaching in the schools. Dr. Langtry's motion is an evidence of this, and the recent deliberance of the Presbyterian General Assembly of the United States is another evidence of the fact that they would not oppose religious teaching in the schools if they could only force Protestant teaching on Catholic children.

Thus this Committee of the General Assembly, dealing with the question of education, strongly denounces the recent decision of the Supreme Court of Wisconsin which protects Catholic children in that State from being forced to use the Protestant bible as a text-book. On the question of religious education, however, the Assembly clearly enunciates the Catholic doctrine that hand in hand with intellectual training a moral training should be imparted. The Assembly Committee adds that otherwise "the schools may prove a curse rather than a blessing; but this moral training must be based on religion, otherwise its sanction will not be strong enough to grasp the conscience of the people, or its utterances obligatory enough to shape their character."

From this they draw the inference that the bible should "be restored to its true place in our system of education." Catholics maintain that the mere introduction of the bible as a text-book, sometimes accompanied with Protestant commentaries, sometimes even with infidel instruction, is not the kind of religious training which is needed. But in any case King James' version of the bible cannot be tolerated as the text-book from which Catholic children are to receive their religious instruction; still less can Catholics either in the United States or Canada accept the version of the American Bible Society which mutilates even King James' mutilated version.

Dr. Langtry portrays in strong language the evils which necessarily follow from the absence of religious teaching in the schools. His resolution says: "This synod cannot but regard with growing apprehension the practical exclusion of the teaching of that truth from the Public Schools of this country; they are persuaded that the daily record of breaches of trust, fraud, perjury, forgery and other crimes, which godless education would increase with which the columns of

our newspapers are filled, to say nothing of the agnosticism and growing unbelief which are spreading through the land, bear alarming testimony to the dire consequences which mere secular education is producing."

Surely with such testimonies as these to the importance of religious teaching in the schools, the Protestant clergy of Ontario would be more profitably employed in endeavoring to secure religious teaching for children of their own creed than in attempting to deprive Catholics of the freedom they at present enjoy to educate their children as good Christians and good citizens.

We fear that there is some cause for suspecting that Dr. Langtry's resolution is intended more for the purpose of finding some fault with Mr. Mowat's government than for the serious purpose of establishing religious teaching in the schools on a firm basis. We must say, however, that we believe Mr. Fraser's statement to be unassailable, that the law gives the Protestants of Ontario all the facilities they desire to establish Separate Protestant schools. If they do not make use of them, they should at least abstain from efforts to cripple the operations of the Catholic schools.

While the discussion on Rev. Dr. Langtry's motion was proceeding in the synod, the Rev. Dr. took occasion to say that the encroachments of the Church of Rome should be resisted. Such an insulting, narrow-minded statement ought not to have been permitted in a respectable body without being reprobated by the other members. It is a reproduction of all the falsehoods which have been uttered by bigots during the last twelve months, but it seems to have been quite palatable to the members of the synod. Wherein do these encroachments consist? We are not aware that the most extreme fanatics have accused the Catholics of any encroachments upon Protestant rights, in Ontario, except in maintaining their right to freedom of education. Yet this is the very thing which Mr. Langtry is demanding now for the Church of England. It would seem, therefore, to be Mr. Langtry's opinion that the Church of England has a right to make encroachments, but that Catholics must submit passively to every tyranny. Rev. Dr. Langtry should have lived two centuries ago.

The final action of the synod on the motion was to lay it over until their next meeting, when it will be considered as unfinished business.

HUMAN reason may safely range around natural truths, but attempting to go beyond them, it must necessarily fall into the quagmire of error. Without desiring to demonstrate the verity of this proposition, we would simply request you to cast a retrospective glance over the past, and see those geniuses who have wandered far into the mire of error, because, declining to accept the aid of revelation, they strove, armed with reason alone, to wrench from the grasp of God those truths that He wishes not to be understood by men. Human reason may be compared to a man standing on a mountain before a city which the darkness prevents him from seeing. He has suspicions that myriads of his fellow-creatures peep the vale that lies before him, and their busy hum coming faintly to his ears, makes him long to be in their midst. Yet he cannot. Precipices are on every side, and were he to take a step, he would surely be dashed to pieces. When, however, the sun lights up the mountain in many-varied hues, the scene is changed. The city, bathed in splendor, stretches out before him. The sunlight, flashing on towers and gilded palaces—dancing on hill and vale—forms a picture which entrances his wondering gaze. Safely, by yawning gulfs, under overhanging cliffs, he may now choose his path, and reach the city.

In like manner man, accompanied by reason, stands before the city of God's mysteries. Vague and faint murmurs of their heavenly music, as with order and measure, they revolve around the throne of God, resound in his ears, but, restrained by his impotence, he cannot pierce the gloom that overshadows and shuts from his sight those secrets of the Almighty. Faith, taking pity on him, lends him her heavenly aid, and the mists are cleared away and a vast horizon of revealed truth bursts upon him. By the sunlight of God's all truthful word, darting on the vast region of revealed religion, he may see mysteries of whose existence he had never dreamed, and which, standing in serried and majestic phalaxes before the throne of God, will forever bid defiance to the investigations of reason. Let us be convinced of the weakness of the human intellect with regard to mysteries, and, humbly prostrating ourselves, let our lips murmur that word that has been the salvation of nations, that has brought many a soul, weary with the buffeting of error, into the haven of peace—"Credo," "I believe." I believe, but not blindly. Reason, though it fails must lean on its heavenly sister, Faith, resigns not its glorious prerogative of investigating a doctrine, of seeing whether, without any prejudice to our reason, we may embrace such or such a truth. It cannot indeed

inspect the essential parts of a mystery, but, gleaming from revelation that such a doctrine has been revealed, it can show the reasonableness of our believing it.

TRANSUBSTANTIATION.

In reply to our comments on his former letter, our esteemed correspondent, Anglican, has written a second communication as follows:

To the Editor of the Catholic Record: Sir—I have read very carefully your two articles dealing with my letter on the above subject, but I think my main difficulty remains yet without being cleared away.

The creed of Pius IV. declares "a conversion of the whole substance of the bread into the Body and of the whole substance of the wine into the Blood" and to take place, and since the notion of the substance being a thing apart from all the qualities is given everywhere, and the word "substance" is now taken to mean all the qualities of any thing when added together; so that, as the weight and color and taste and chemical properties of the bread and wine are admittedly unchanged, it follows that the bread and wine are unchanged too.

The real question involved is as to the annihilation of the bread and wine. But this is no longer held by Roman Catholic theologians, though they are not at liberty to alter their terminology. The notion of transubstantiation depends entirely upon the "realist" view of substance, that it is something apart from all the qualities which are discoverable in physical bodies of any kind, as, e. g. the iron in a red hot bar is something apart from and over above the heat and redness we observe. But the universally received doctrine in philosophy now is that "substance" is nothing more than a collective name for all the qualities or "accidents" of bodies, and the Romans now grant that all the accidents of bread and wine continue after consecration, and are not mere delusive phantasmas; they thereby admit that the substance of bread and wine remain though they are barred from stating this formally.

There is another minor point to which I would like to refer. Supposing the outward species of the consecrated elements to be corrupted, should the Flesh and Blood cease to be present and the former substance be again restored? Before closing this letter allow me to state clearly my belief concerning the Real Presence, so that you may not confuse it with the Lutheran views. The ancient teaching of the Church is that the bread and wine in the Holy Eucharist continue physically what they were before, but become spiritually what they were not before, the Real Body and Blood of Christ verily present. The notion of that Presence is and must ever be on earth a mystery, but it is not a presence which contradicts our senses or our reason. Faith has always grounds to go upon, and faith in the presence of our Lord at the altar is not unreasonable though it is above reason.

Our Lord is a spiritual yet most real presence within us. Neither can we see, taste, smell or feel our souls; we can do this only with our bodies. Yet a body which has no soul is not a man but a corpse. The real unseen presence of the soul makes all the difference between life and death, between a man and a corpse, and so the unseen Presence of our Lord Jesus makes all the difference between certain things being only common bread and wine and being His Body and Blood.

Such is the doctrine of the whole Anglican Church (in common with the whole Catholic Church for nine centuries) as set forth in her authoritative standard of doctrine, The Prayer Book. He is present in the sacrament, as the article says, "only after a heavenly and spiritual manner;" and for the same reason "we spiritually eat the Flesh of Christ and drink His Blood," and God "vouchsafes to feed us with the spiritual food of the most precious Body and Blood of our Saviour Jesus Christ."

The 28th article declares: "The Body of Christ is given, taken and eaten, only after a heavenly and spiritual manner." Hence your remark that my doctrine is "only the doctrine of the Tractarians or High Churchmen" is erroneous, since our authorized standard of doctrine plainly teaches the true Catholic doctrine of the Real Presence, whether certain parties or individuals accept it or not.

The "Black Rubric" which you quote is a protest against any gross or carnal presence, and in no way affords the doctrine as stated above. Your quotations from the Fathers will be found to be in perfect harmony with the Anglican doctrine as stated above. Thanking you, Mr. Editor, for the kind attention bestowed on my former letter, and hoping you will find room at an early date for insertion of this letter, I am Yours, etc,

ANGELICAN. Toronto, June 7th, 1890.

We must in the first place call attention to the fact that what our correspondent now calls his main difficulty, the philosophical theory which he opposes to the Catholic doctrine of Transubstantiation, does not appear in his former letter as a main difficulty at all. It is not surprising, therefore, that we should have made but slight reference to it. It is true, he asserted that the doctrine of Transubstantiation is founded upon a system of philosophy which is "probably false." But as we showed that the doctrine was held constantly in the Church, that it is derived directly from the words of Holy Scripture, which indicate, not the presence of bread after consecration, but the presence of Christ's body only, and that it was received by the ancient Fathers and teachers of the Church, we conceive that we answered fully the difficulty as he proposed it. We remarked that the system of philosophy maintained by St. Thomas is not the basis of the doctrine of Transubstantiation, but the superstructure. It is, therefore, absurd to

say that even if that philosophy were proved to be erroneous, the doctrine of Transubstantiation should fall with it.

The doctrine of Transubstantiation existed before St. Thomas applied to it the terms of the Realistic philosophy, but the Realistic system was remarkably well adapted to its philosophical explanation. According to this philosophy, extension and the other qualities of bodies which fall under the cognizance of the senses are something distinct from matter itself, or material substance. Hence we can conceive of the miracle whereby the substance is changed, while the sensible attributes remain.

Can God cause substance to exist independently of the ordinary laws of space? St. Thomas maintained that He can; and notwithstanding our correspondent's declaration that the Realist's theory is probably false, we venture to say that it has never been demonstrated that substance consists simply of all the qualities or accidents of bodies, as our correspondent maintains. This is a theory, but nothing more, and inasmuch as it is undeniable that man does not know wherein the essence of substance consists, it would be extremely presumptuous to assert that Omnipotence cannot change the substance, while leaving the sensible qualities unchanged. The senses do not tell us what substance is. They tell us only that they are variously affected by the qualities of which they are cognizant.

As our correspondent admits that the words of Christ at His last supper, "this is My Body, this is My Blood," imply the real presence of His Body and Blood in the Holy Eucharist, it was sufficient that we should show that they equally imply that the substances of bread and wine are no longer there. Anglican is careful to inform us that his view of the manner of Christ's presence must not be confounded with the Lutheran views, namely, those of Consubstantiation and Impanation. Of those Lutheran views we already explained the significance. Impanation signifies the real presence of Christ's body in, with, or under the bread, which is also supposed to remain in its proper substance. Consubstantiation supposes a hypothetical union of the substances of bread and the body of Christ. We showed from the nature of Christ's words that they imply only the presence of his body, as He does not say "My body is in, with, or under this bread." His words are "this is My body," which certainly imply that the substance which was bread before is now His body. Anglican certainly maintains that both substances are existent in the Sacrament. This is, it seems to us, substantially the same as Lutherans maintain; still we are willing to admit that in some details he may possibly explain the matter differently from the Lutherans. But what will be the gain of such an explanation? He will only succeed in showing that he has a new view of the subject which is not and never was the teaching of the Church, nor even the teaching of the Lutherans. His interpretation will therefore be open to the very objection which he erroneously brings against the Catholic doctrine, that it is neither found in the words of Christ nor in the teaching of the doctors of the Church in all ages. Now, as the constant teaching of the Church is the meaning of Christ's words as imparted to His Apostles, and by them imparted to the whole Church, it follows that Anglican's interpretation is quite alien from that of the Church at the period when he acknowledges that her doctrine was the doctrine taught by the Apostles. This period he fixes in his present letter to the first nine centuries. In his former letter he admitted twelve centuries. It does not show excessive confidence whereas he now reduces the period to nine.

But let us see whether the doctrine of the Church was what Anglican states it to be during those nine centuries. We already quoted several of the Fathers of the first part of this period, who assert plainly that the bread and wine are changed into Christ's body and blood, and even that the bread and wine remain only in appearance. Clearly in this expression the doctrine of the Catholic Church, our correspondent says only of these testimonies: "Your quotations from the Fathers will be found to be in perfect harmony with the Anglican doctrine as stated above." Such an answer to our quotations is very insufficient.

With due respect to our correspondent, we must say again that the Anglican doctrine is not that Christ is really present in the Eucharist. We do not deny that the doctrine was composed as a compromise doctrine which would not strike very hard against the opinions of Englishmen, whatever might be their belief on the subject; and for this reason all parties in the Church extract their own belief out of the Anglican standards, but it is well known that the great bulk of the Anglican body do not believe in the Real Presence, nor did any considerable number of them profess belief in it until the Tractarian movement grew strong in our own generation. The majority of the Anglicans, even now, do not believe in it, and for the most part the judicial decisions of the courts have

ing authority in the Church are against the doctrine.

The whole scope of the teaching of the Fathers of the Church is in favor of the change of one substance into another. Before St. Thomas applied the system of philosophy which he favored, their language may not have been at all times as clear as his language was, but there is no other doctrine in their view than that which the Church has always held, the doctrine of Transubstantiation, or the change of substance. We will add a few instances of what they said upon this subject, but we will state first in regard to St. Thomas' philosophical doctrine that it is no part of the doctrine of Transubstantiation, which existed before St. Thomas propounded his theory. Yet this theory has not been demonstrated to be erroneous, and certainly other fanciful philosophical theories, which may be right, or may be wrong, must not be taken as destroying the credibility of a divine revelation.

But it is a mistake to assert, as Anglican does, that modern philosophy, or, rather, modern philosophers, have succeeded in demonstrating the impossibility of the doctrine of Transubstantiation. Speaking of extension as a quality, without which matter is inconceivable (to man), Sir Wm. Hamilton says (Metaphysics, vol. ii., 404), "It is not competent to argue that what cannot be comprehended as possible by us is impossible in reality;" and Lewes in his history of philosophy says:

"It has been said that the Creator Himself could not make a body without extension, for such a body is impossible. The phrase should be 'such a body is impossible for us to conceive.' But our indissoluble associations are no standards of reality. That we cannot conceive a body without extension is true; but that because we cannot conceive it, the contrary is false, is preposterous."

These are clear admissions, if we apply the principles to the doctrine of Transubstantiation, that it involves no contradiction to true philosophy, and that the philosophy of St. Thomas is merely supplemented, not overthrown, by these theorists.

We will add here a few patristic testimonies to those already given, which show that Transubstantiation, and not Consubstantiation or Impanation, in any of their forms, was the doctrine of the primitive Church.

St. Gregory of Nyssa says: "We rightly believe that the bread is changed into the body of the Word of God, being sanctified by the word of God;" and "the nature of the things which are seen is changed." (Oratio Catechetica 37.)

St. Cyril of Jerusalem, whom we quoted before, speaks in similar language, and St. Cyprian says this change is made, "not in appearance but in nature by the Omnipotence of the Word."

St. John of Damascus says (Book 4 on faith): "The bread and wine are changed supernaturally into the body and the blood of Christ, and they are not two but one." Venerable Bede speaks frequently of this miraculous change. Among other things he says: "The form of bread is seen, but the substance of bread is not there; nor is any bread there but the bread which came down from heaven." The bread which came down from heaven is Christ Himself. (St. John vi., 41-51.)

Pope St. Gregory I. says: "The creator of our weakness, by that power wherewith He created all things from nothing, and by the unspeakable sanctification of the Holy Spirit, changed bread and wine, while retaining their own appearance, into His body and blood."

These passages suffice to show that the whole current of Catholic belief, within the period named by Anglican, was in favor of the doctrine of Transubstantiation.

We may add here that Calvin in his controversies against Luther plainly states that the words of Christ in no way countenance the presence of bread and the body of Christ in the Eucharist at the same time, but that if the real presence is to be admitted at all, Transubstantiation must be accepted, and Consubstantiation rejected. When also the Lutherans sent the Augsburg Confession to the Greek Schismatical patriarch of Constantinople for approval, the latter denounced the doctrine therein taught, adding: "In the holy supper, after consecration and blessing, the bread is changed into the very body of Jesus Christ, and the wine into His blood by the power of the Holy Ghost."

This judgment shows that the tradition of the Greek Church was the same with the Catholic teaching, and, moreover, that this tradition must have dated back to long before the period of the Greek schism, since it would not, otherwise, have been retained in the schismatical Church. Rev. Father Henning of St. Patrick's Church preached his farewell sermon to his congregation Sunday morning. He leaves for New York this week in obedience to the orders of his superiors in the Order of the Desert Fathers, to which he belongs. Father Henning was known as one of the most eloquent priests in Toronto and his departure is witnessed with regret. Rev. Father McInerney, also of New York and attached to the same religious society, will take his place as parish priest of St. Patrick's. Toronto World.



**Out to Old Aunt Mary's.**  
 JAMES WHITCOMB RILEY.  
 Wasn't it pleasant, O brother mine:  
 In those old days of the long sunshine  
 Of youth—when the Saturday's chores were  
 through,  
 And the "Sunday's wood" in the kitchen  
 too,  
 And we went visiting, I and you,  
 Out to old Aunt Mary's?  
 It all comes back to clear to-day:  
 Though I am as bald as you were gray—  
 Out by the barn lot and down the lane  
 We peeped along in the dust, again,  
 As lighted the tips of the drops of rain,  
 Out to old Aunt Mary's.  
 We cross the pasture, and through the wood  
 Where the old grey-slag of the poplar stood:  
 Where the hammering red-heads hopped  
 away,  
 And the buzzard roared in the open sky  
 And lolled and circled as he went by,  
 Out to old Aunt Mary's.  
 And then in the dust of the road again:  
 And the teams we met and the countryman  
 And the long highways with the sunshine  
 spread,  
 As thick as butter on country bread,  
 And our noses behind, our hearts ahead,  
 Out to old Aunt Mary's.  
 I see her now in the open door  
 When the little girls grew up the sides and  
 o'er  
 The old board roof—and her face, Oh! me,  
 Wasn't it good for a boy to see?  
 And wasn't it good for a boy to be  
 Out to old Aunt Mary's?  
 And oh my brother, so far away:  
 This is to tell you she waits to-day  
 To welcome us, Aunt Mary fell  
 Ateep this morning, whispering, "Tell  
 The boys to come, and they will  
 Out to old Aunt Mary's."

**INTERESTING MISCELLANY.**

Remember now and always that life is no idle dream, but a solemn reality based upon eternity and encompassed by eternity. Find out your task; stand to it; the night cometh when no man can work.—*Carlyle*

"I think it wisest in a man," Tennyson recently wrote to the Rev. Dr. Van Dyke, "to do his work in the world as quietly and as well as he can, without much heeding the praise or the deprecation."  
 Aristotle says: "Educated men are superior to those uneducated as the living are to the dead, and those parents who educate their children are superior to those who merely beget them; for the latter only enable their children to live, but the former give them the power to live well."

Cardinal Lavigne has built at Blak, on the northern edge of the Sahara, a building over whose door is inscribed "Bis Alah"—the House of God. It will be the home of the new Catholic order, the Brothers of the Sahara. The members of the order will learn the language of the western Sahara, attend the sick, give hospitality to escaped slaves, and enable them to establish themselves where they may be free. The Cardinal intends to plant similar establishments at Tuggurt, Wargla, and in other cases of the middle and western Sahara, and thus extend Catholic influences over the desert.

**GOD HELPED HIM.**

The following will appear in Henry M. Stanley's paper in Scribner's for June: "Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess His aid before me. Silence, as of death, was round about me; it was midnight; I was weakened by illness, prostrated by fatigue, and with only snail's pace for my white and black companions, whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long lost rear column."

**A CORRESPONDENT PERPLEXED.**

A correspondent is much perplexed to account for the fact that Anglican clergymen are continually being received into the Catholic Church. He quotes the case of Father Luke Rivington, and then proceeds to muse in this way: "Take the case of the Bishop of Lincoln. How is it he remains in the Anglican Church, doing so much mischief among us by his example, which is so alien to the spirit of the Reformation? He admits that on the face of things it would seem that so far from getting anything plumby by becoming Catholic, Anglican clergymen have often to make great sacrifices. But then, as he observes, that makes their action all the more extraordinary. Why do they do it?"

**AT THE MOMENT OF DEATH.**

Listen to the beautiful story from the revelations of St. Gertrude. She heard the preacher in a sermon urge most strongly the absolute obligation of dying persons to love God supremely and to repent of their sins with true contrition founded on the motive of love. She thought it a hard saying, and exaggeratedly stated, and she murmured within herself that if so pure a love were needed, few died well, and a cloud came over her mind as she thought of this. But God Himself vouchsafed to speak to her, and dispel her trouble. He said that in that last conflict, if the dying were persons who had ever tried to please Him and to lead good lives, He disclosed Himself to them so infinitely beautiful and desirable that love of Him penetrated into the innermost recesses of their souls, so that they made acts of true contrition for the very purpose of their love for Him; "which profession of Mine," He vouchsafed to add, "thou to visit them in that moment of death, I wish my elect to know, and I desire it to be proclaimed and proclaimed that among My other mercies this also may have a special place in men's remembrance."—*Father F. W. Faber.*

**THE BROKEN BUCKLE.**

It is related of a hero in Scottish history, that when an overwhelming force was in full pursuit, and all his followers were urging him to a more rapid flight, he coolly dismounted, in order to repair a flaw in his horse's harness. Whilst busied with a broken buckle, the distant cloud swept down in nearer thunder; but just as the prancing hoofs and eager spears were ready to dash down on him, the flaw was mended, the clasp was fastened, the steed was mounted, and, like a sweeping falcon, he had vanished from their view. The broken buckle would have left him in the field an inglorious prisoner; the timely delay sent him in safety to his bustling companions.

There is such a thing as making haste slowly, when, if we are too eager for the end, we fall to do our work right. Promptness and hurry are two very different things. The prompt man or the prompt child does things as quickly as they can be done well. When one hurries, he is apt to slight his work and do it improperly.

**A NOTICEABLE PROTESTANT OPINION.**

"There has been a good deal of controvery of late," writes the editor of the *Review of Reviews*, "as to the destiny of the Catholic Church in America. The following extract from an article by Dr. Ellenwood in the *Missionary Review*, will be read with interest. It cannot possibly be alleged that Dr. Ellenwood is biased in favor of 'Romanism.'"  
 "When we consider the boldness and assurance of infidelity, I think that every true friend of the cause of Christ must rejoice in the alliance of the Roman Catholic Church in America. That it is a great Church in its great body of believers and aside from its hierarchical assumptions, I, for one, have no doubt. That there are tens and hundreds of thousands of real Christians in its communion, I am confident. That its strong faith and its unflinching maintenance of its principles will hold to interpose an important barrier against the flippant infidelity of the day, there is good reason to believe. Cardinal Gibbons' able book, recently published, is a strong defence of the common Christian faith."

**HOW A LITTLE GIRL ASKED FOR THE BUTTER.**

Harriet Beecher Stowe's son, Rev. Charles Stowe, of Hartford, Conn., met with an experience the other evening which completely nonplused him.

One evening quite recently he dined with Mrs. J. W. Boardman, proprietress of the Hotel Woodruff. Visiting Mrs. Boardman is a cute little niece about five years old. She is a regular chatter-box, and makes many bright remarks during the day. Fearing lest the child would astonish the preacher by some outlandish saying, her aunt warned her to keep mum during the dinner.

The admonition was listened to with awe, and at the table the little one scarcely dared look at Mr. Stowe, not wishing to commit a supposed sin. While the servant was absent from the room the little girl noticed there was no butter on her small pink dish.

She didn't mind holding her tongue, but she did not intend to let her aunt know she would never do. She took a surreptitious look at the table, and lo and behold, the butter dish was directly in front of the preacher. Wisfully she gazed at both for a few seconds. Never in her brief existence did she appear so pensive. Then, gathering all her courage, and clearing her throat, she said:

"Dear pastor, won't you please, for Christ's sake, pass the butter?"

Ray. Mr. Stowe never received such a shock. He leaned over his chair to pick up his napkin, which, of course, had not fallen. Mrs. Boardman must at that moment have arranged a window curtain, and other guests were suddenly touched with a friendly cough.

Little Mabel, self-satisfied that she had done the proper career, was the only one at the table who could positively prove that she was alive.—*Somerville Journal.*

**APPARITION OF OUR LADY.**

**THE MIRACLE THAT HAPPENED AT CASTEL PETROSO IN 1888.**

Castel Petroso is a small village situated upon the side of a mountain in the Province of Campobasso in Southern Italy, and is more than 2,500 feet above the sea level. It is of very ancient origin, and, as the name signifies, all the surrounding territory is rocky to a degree, so that the poor mountaineers who inhabit it with great labor produce the necessities of life. The climate is also severe, the snow often falling nearly for five months of the year. This obscure alpine spot, scarcely known to neighboring towns which are themselves mere names beyond their own Province, has, however, become very famous throughout Italy the last two years from the miraculous apparition of Our Lady, and the sudden gusting forth of a mineral spring whose healing powers are said to be miraculous, so that pilgrimages to Castel Petroso are becoming very frequent. The miracle happened on March 25, 1888. Two peasant women, both about thirty-five years old, were collecting their sheep after sunset, when they were struck by a bright light shining through the fissures of a steep cliff. Curious to discover the cause, they scrambled up the rocks, and looking through one of the cracks saw the dead Christ lying on the floor of a cave and the Mother of Sorrows kneeling beside Him, her hands and eyes raised to heaven and her breast pierced with seven swords. Trembling with fear the two women ran home, and the news of the apparition spread from Castel Petroso to the surrounding villages. At first the story only excited derision, and nobody believed the women. However, gradually people began to visit the place, and by their own eyes were convinced of the truth of the vision. The bishop of the diocese for a long time paid no attention to the accounts of this miraculous appearance and the healing powers of the spring, which had never before been heard of, but by the command of the Holy Father he proceeded to Castel Petroso, and having himself seen the apparition, and caused the spring to be carefully analysed, he decided to build a church on the spot to be dedicated to the Blessed Virgin, and the first stone is to be laid shortly. The beautiful Gothic design of the church is at present to be seen in one of the windows of the printing house at the Propaganda.

**HE TELLS THE QUEEN HOW IT HAPPENED.**

The antipathy which the Liberals have for the Queen is equalled only by the Queen's detestation of the Liberals. Yet Her Majesty is required by custom to give receptions at stated periods to members of the Liberal party, and amusing stories are told of the catlike friendliness that obtains on these occasions. Her Majesty has a good deal of venom in her nature, and she seems to take delight in worrying her Liberal

guests with unpleasant allusions, remonstrances, and badinage. Her position is such that no retaliation can be indulged; in fact, Gladstone is the only member of the opposition who presumes to talk back to the old lady. Gladstone has always addressed the Queen as "mum"—not "madam," or as "ma'am," or as "mum," but as plain, honest, Scotch "mum," and it is, perhaps, the feeblest directness and native simplicity that has appeared to the august lady for toleration.

It seems that upon one occasion, having been invited out to dinner, Mr. and Mrs. Gladstone entered a cab and attempted to get through Piccadilly. That thoroughfare was unusually crowded at the time, and after foundering about in the rank and file for two hours the worthy couple were compelled to abandon their purpose, turn off at a side street, and return home. This was considered quite a joke on the Grand Old Man, and his acquaintances gazed him a good deal about it, and dished it up ad nauseam. The result was that Gladstone finally got very weary of the joke and he began to evince temper whenever it was referred or alluded to.

On the occasion of the next reception given by the Queen to the leaders of the Liberal party Her Majesty, who had been treasuring up the disagreeable jest for several weeks, seized upon the first opportunity to say to the ex-Premier: "I hear, Mr. Gladstone, that you recently had an amusing experience in Piccadilly; pray, tell me of it, in order that I may share the merriment which it has given others."

**SEGT. DOOLEY HONORED.**

**HE IS PRESENTED WITH A GOLD WATCH BY HIS GUELPH FRIENDS.**

Joseph Herald, June 10.

Sergt. Dooley, who has been an active member of the Guelph police force for the past seventeen years, has decided to remove to Ireland. His friends in this city could not let him take his departure without showing their appreciation of his many good qualities. He was, therefore, invited to the Royal hotel on Monday evening, where a large number had assembled, and presented with a handsomely illuminated address and a suitable token of esteem.

Mr. Thomas A. Heffernan, collector of customs, occupied the chair. He called the meeting to order, and expressed the regret of the gathering in a few well-chosen words. In concluding he called on Aid. Howard to read the following address:

To John Dooley, Esq., Police Sergeant:

DEAR SIR—Your many friends in Guelph have gathered here to bid you adieu on your departure for Ireland to reside there permanently for the remainder of your life. We are all glad to see you go, and we are sure you will find it has been our pleasure to have known you—many of us intimately in private life—your character as a citizen and your efficiency as a truly officer of the corporation.

It would be a poor tribute to your worth as a friend and a faithful officer to point out the many instances in which you have shown us some tangible proof of our friendship. We, therefore, pleased to accept this gold watch as a souvenir of your long association with us, and as a token of our sincere wish that you may enjoy, with your esteemed wife and daughter, many years of health and happiness in your new land, which you intend taking in your native land.

J. Chadwick, Alex. Bruce, Chas. Pettiford, E. O'Connor, Thos. P. Coffee, Joseph Heffernan, T. A. Heffernan, Jas. Innes, M. P., Robt. Mitchell, S. A. Heffernan, on behalf of the committee of citizens.

At the proper time Mr. Jas Innes, M. P., handed the sergeant a handsome gold watch.

Sergt. Dooley, in replying, said he could not express his words with which to express the gratitude he felt for the honor which had been done him. The kind words of his friends, and the beautiful gift which they had presented to him, made him feel how hard it is to part with such kind friends. He had spent in Guelph, extending over a period of about seventeen years, he had learned to love the place, and he had many friends here, and he would never forget the good friends he had in Guelph, and the evidence of their kindness.

A couple of hours was then spent in speech-making, all bearing testimony to the excellent character of the Sergeant. Among those who were present and spoke were: Messrs. Fred J. Chadwick, ex-Aid T. P. Coffee, E. O'Connor, James Innes, M. P., J. Sprague, W. A. McLean, W. A. Clarke, James Keleher, Alexander Bruce, Charles Pettiford, A. McKinnon, M. J. Duran, Robert Mitchell, Charles Gowdy, T. A. Heffernan, Dr. Foster.

**THE CONTRIBUTORS.**

Those who contributed to the testimonial are: Messrs. Archie Little, Thos. Goldie, H. Gummer, W. A. McLean, Thos. McLean, Chas. Parker, E. O'Connor, M. Collins, Dr. Foster, Jas. Innes, M. P., Thos. Watt, Alex. Bruce, Chas. Pettiford, David Martin, John Haugh, E. H. Hutton, John Kilpatrick, L. Tracey, Robert Mitchell, Samuel A. Heffernan, John Mitchell, Chas. Kupper, Alex. McKinnon, John McAteer, Jackson & Hallett, C. W. Kelly, T. J. Day, Ziegler & Smith, Shaw & Grundy, Hugh Walker, John Hogan, Thos. P. Coffee, Hugh Malone, George Howard, W. H. Sanders, James Johnston, M. J. Duignan, M. J. Duran, J. D. Williamson & Co., David Sirtion, W. Ross, J. E. McLooney, Peter Anderson, O'Brien & Keough, Hugh McMillan, Fred. J. Chadwick, A. J. Little, G. B. Ryan, F. Sprague, Thos. A. Heffernan, Joseph Heffernan,

Keleher & Hendley, Watson Bros., A. McKinnon.  
 Sergt. Dooley and family will leave tomorrow for New York, and will sail in a few days from that port for Ireland.

**THE CHURCH IN ENGLAND.**

**HOW IT HAS PROSPERED DURING THE PAST FIFTY YEARS.**

**THE PROTESTANTS HAD A FORM WRITTEN FOR CATHOLIC CONVERTS BUT IT WAS NOT REQUIRED—CONVERTS TO THE CATHOLIC CHURCH, BUT FROM.**

Until the sea gave up the dead that are in it no rendering up shall be quite so marvelous as that made by Protestantism to Catholicism during the last fifty years. From the Dead Sea of Anglicanism have arisen in that period multitudes to be the passengers and the mariners of St. Peter's bark. The future historian will find indeed that the State Church of England in its deceptive disguise in convocation a form to be used at the reception of converts from the Catholic Church to the Anglican Communion.

But for these converts themselves where shall he look? Though he seek through the files of Evangelical journals, he shall not find them. Nor will he find any answering document to this form indeed among the writings of the Catholic Church—no provincial and specially prepared application to Anglicans of the terms upon which admission is to be sought by all converts to the one fold. But the names of converts from Anglicanism he will find written broad across the page of contemporary social and ecclesiastical history.

Not few in number nor insignificant in position are these; but the flower of Anglican manhood and the pink of Anglican womanly perfection. Dignitaries of the State Church—archdeacons more than half way up the hill to fat bishoprics; the families of the men who were decked in purple and gold in King's houses; the men who, like Manning and Newman, ranked as rulers, not as doctores, but of the whole Anglican body, the common clergy in their hundreds; the gentle and the simple among the laity; the consistently pious and pensive; the man of fine literary gifts and the man for whom literature is nothing but a name; artists, architects, musician poets, painters and dramatists, besides parsons and lawyers, scientists and statesmen; the Anglican Virgins following the Lamb to His own altar, and the Magdalen "casting her cap and bells" at Cardinal Grandison's feet; the young and the old—Ambrose de Lisle, the Eton boy of fifteen, and claiming confirmation as Sir Boncher Way at the age of eighty; men and women of all ages, and of none—gathered with one heart, and flushed with one expectation, at the Beautiful Gate of the temple.

Even we who mingle in its throng may hardly know its meaning or its magnitude. We catch the faces that peer up, but the great crowd is a little expressed as are rows of cabbage heads. Types, however, may take almost at random to tell the tale; types which are mostly heroic through myriad variations of temperament and achievement; types of martyrs many of them, and all alike offering, amid other mutations, one concordant act of faith in a divine guide, and all bound together, by old threads and new, in a universal brotherhood of man.

The still mysterious Voles which, two thousand years ago, invited young men to leave what seemed great possessions in a mean little land, has been telephoned in type down to the London of today. It has sounded compellingly in the halls of Universities and in the club rooms of Piccadilly; so that one man has forfeited half a million, and another has foregone a hill country as large as Judea, and another has sold his title as a baron, and in obedience to that echoing summons.

Our great modern cities have been stirred anew by the sounds that fell on ears, mostly deaf, in the back streets of equal Eastern townships; so that Bethlehem rises Birmingham and London takes its law from Nazareth. Great glory is ours to belong to the age of electricity in matter, and to the age of an answering force in spirit—a magisterium of piety which has shelled through England, a new kindling of the old forms of faith. The effect of both forces is bright to-day, but the next future holds, if we mistake not, diviner possibilities for the one and for the other.

Fifty years ago the flowing tide was not with us. From the hour of the Reformation individual converts were made; in two and three they entered the ark. In 1840 the Tractarian Movement—then some seven years old—was only beginning to bear the fruit which was to come so abundantly five years later. Converts were still rare specimens of a species believed to be all but extinct. The Hon. Gilbert Talbot was a marked man when he crossed the Rubicon at the end of the thirties. Very early in the forties the converts included a popular young Evangelical preacher in London, who had been a fellow of Magdalen College, Oxford, Richard Waldie Sibthorp. Taking orders, he spent not only his labor, but a considerable fortune over churches and charities, until, temporarily unassisted in faith, he ceased to say Mass, and humbly withdrew to one of the almshouses he had built in Lincoln.

A thousand threadbare stories notwithstanding, he never rejoined the Anglicans; and after a short time of retirement his scruples vanished, so that during his last years, until old age crippled his activity, he was one of the most energetic ecclesiastical characters which gave to our country in his diocese. Of him Mr. Gladstone has said: "I can never think of him but as a simple, rare, truly elect soul." And a more official testimony was paid by Bishop Bagshawe: "How edifying and beautiful his conversation always was. Then how distinguished was he for his beautiful patience. Living in pain and in privation as he did, how sweet, kind, and cheerful was his life." It was perhaps a certain instability in Father Sibthorp's character which gave to outsiders the idea that converts were not happy in their new environment—an idea long cherished, but dispelled at last. Even Newman was not despaired of until he cuttlingly declared: "The thought of the Anglican service makes me shiver and the thought of the Thirty-nine Articles makes me shudder. Return to the Church of England! No! The net is broken and we are delivered. I should be a consummate fool if in my

old age I left the land flowing with milk and honey for the city of confusion and the house of bondage."

Constantly enough for any three had the Hon. and Rev. George Spencer, better known as Father Ignatius. "May their prayers return into their own bosom! With such we wish to be better strangers the longer we live." So said the Rev. John Henry Newman, Vicar of St. Mary the Virgin, when this Apostle of the Conversion of England came to Oxford to ask for Anglican prayers to that end. But Father Ignatius was not the man to quit before scornful words—he was willing to wait in the ante rooms of the Cabinet Minister—with Palmerston even to get a minute's talk with them about their souls. The interview he begged from the Duchess of Kent in which to express his hopes for the unity of Christendom she granted him; and present at it was the Princess Victoria. The girl's interest in the fervid words of the Passionist priest wakened in him hopes of the ultimate conversion of the Queen, and the time to fulfil them is still here. The rumor that the Duchess of Kent herself actually did become a Catholic is a mere rumor with no basis beyond barren repetitions.

It was Father Ignatius who casually met and quickly converted Ambrose de Lisle, still in his teens. This saint among the Spencers, it may be remarked, was an Evangelical before he was a Catholic, and young de Lisle was led in the first instance by simple piety to embrace a religion of the ecclesiastical accidents of which he only later became a devotee. No single name, perhaps, represents more conspicuously than his the early converts who found the Catholics of England in the catcombs and built for them churches of beauty. The families of these men, to the third and fourth generation, share in the sacrifices of their sires; and not the stress of politics shall rob them of the gratitude Catholics owe them, or the reward promised them by the Immutabile Word. From Ambrose de Lisle Lord Beaconsfield borrowed his surname de Lisle in "Conningby"; for Lord Beaconsfield had even then begun to realize dimly the large place the Catholic religion was to take in modern England. Already his pen was at work on those portrait sketches of Catholics, mostly converts, which at the end of the series culminated in that of Grandison in "Lothar"—greatly revised and brought down to date as Nigel Fenurdock in "Endymion."

With the accession of Dr. Newman in 1845, the political dream that the Establishment was to be the great agency in once more making England merry was rudely broken. The conversion of Faber brought the same disappointment home even more keenly to the heart of Lord John Manners and others of the Young England party. Faber was one of them in heart and mind; and he, at any rate, had—if Newman never—those popular sympathies which have lately been revived under the name of Democratic Toryism. Lord Beaconsfield was not very explicit about the kind of Anglicanism which was to win our peasantry and our peers. He wrote: "The writer and those who acted with him, looked upon the Anglican Church as a main machinery by which these results might be realized. There were few great things left in England, and the Church was one. Nor do I doubt that if, a quarter of a century ago, there had arisen a churchman equal to the occasion, the position of ecclesiastical affairs in England would have been very different from that which they now occupy. But these great matters fell into the hands of monks and schoolmen; and the secession of Dr. Newman dealt a blow to the Church of England under which it still reels." But we are back again to first principles. The Catholic Church and the democracy are face to face. They are at home together under the Reformation's tree; and the time may yet come, though not without heartsearchings on both sides, when they will feel equally at ease in the schools and in the churches.

**THE TWO POWERS.**

"God has divided the government of the human race between two powers—the ecclesiastical power and the civil power; the former placed over divine things, the latter over human things. Each power is sovereign in its sphere; each is restricted within limits perfectly determined, and defined in conformity with its proper nature and its special purpose, so that within this sphere each exercises its action by its own right. . . . Wherefore, it is necessary that there should be between these two powers a system of relations well ordered. Of these relations a just notion can only be formed by examining attentively the nature of each of the powers, and by keeping in view the excellence and nobleness of their respective purposes, since one of them has for its immediate and special object to take care of earthly interests, while the other aims to secure the good things of heaven and eternity. Hence, whatever among human interests is sacred in any way, whatever relates to the salvation of souls and the worship of the Godhead, either because of its own nature or because of its destination, belongs to the sphere and falls under the authority of the Church: As to other matters and interests pertaining to the civil and political order, it is just that they should be subordinated to the civil authority, since Church has commanded to give unto Cesar the things that are Cesar's, and unto God the things that are God's."—*Pope Leo XIII's Encyclical Immortale Dei.*

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"Act in the face here which destroyed the Temple Theatre at Philadelphia, Pa., the sacred wax figures were unharmed, although in this fiery furnace for a whole day, which completely destroyed everything else, including other figures in the same room. These are not legends of the misty past, but facts of the present day."

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REV. M. J. RUSSELL, S. J.

With the holy cross myself I sign: From forehead to breast the upright line, From shoulder to shoulder, from arm to arm, My soul and body to save from harm.

FIVE-MINUTE SERMONS FOR EARLY MASS.

BY THE PAULIST FATHERS.

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SECOND SUNDAY AFTER PENTECOST.

"Lord it is done as thou hast commanded, and yet there is room." Luke 14:23. (Gospel of the day.) There is lot of room in heaven and there is nothing exclusive about salvation. Here are two consoiling thoughts which this day's gospel suggests and illustrates.

But, looked at even from a purely physical point of view, the Celestial Kingdom is simply limitless. We know of the existence of twenty millions of charring oaks, and our vegetation are still confined to the outskirts of space, of a certainty "there is yet room!"

People in the North-west. Know from experience that Putnam's Painless Corn Extractor is the only remedy to be relied upon for the extraction of corns. This is the case everywhere throughout the Dominion.

OUR BOYS AND GIRLS.

A SHORT SERMON.

Children, who read my lay, This much I have to say: Each day, and every day, Do what is right.

Mgr. Dupanloup tells us: "Every one on earth has something to do, a path to follow, an end to attain, a labor to accomplish, a place to occupy; in a word, grave obligations, serious duties to fulfill."

A young lady had gone out walking. She forgot to take her purse with her, and had no money in her pocket. Presently she met a little girl with a basket on her arm.

I WAS WRONG; FORGIVE ME. One morning in Wilkesbarre there was a great colliery explosion. Hundreds of Cornish miners were killed, and their bodies lay at the mouth of the coal mine for recognition.

THEY MAY PROTECT THEMSELVES. There is much admirable advice going the rounds of the religious and secular press on the subject of protecting our girls. It is a good thing to seek the protection of young and innocent creatures from all sorts of snares and temptations and dangers that modern social life throws in their way.

A TOUCHING STORY OF A SOLDIER'S DEVOTION. Just before one of the great battles of the late civil war—relates one who himself took part in it—when all was hurry and bustle preparing for the morrow's work of death, the soldiers were gathered in great numbers around the tent of their good and devoted chaplain, confessing their sins and preparing themselves as best they could for the probable death and judgment that awaited them in a few hours.

Written for the Catholic Mirror.

"LET HIM WHO IS WITHOUT SIN THROW THE FIRST STONE."

BY EMMA HOWARD WIGHT.

"Let him who is without sin throw the first stone." Such was the rebuke uttered by Jesus Christ when on earth, which caused the crowd to fall back ashamed, and such is the rebuke He still whispers to our hearts if we would but listen to it.

How many pleas of self-defence are couched in these words: "I was tempted and I fell," or, "the temptation was so great I could not resist it," and so on, which is equivalent to saying, "If I had not been tempted I would not have fallen," which of course is true, but who can boast that if he were tempted he would not fall.

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