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A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quae sunt Caesaris, Caesaris; et quae sunt Dei, Deo.—Matt 22: 21.

Vol V

Toronto, Saturday, Aug. 22, 1891.

No 28

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G. T. R. West	7.00 3.20	12.40 7.46
N. and N. W.	7.00 4.10	10.00 8.10
T. G. and B.	6.30 4.30	11.10 12.30
Midland	6.30 3.35	9.30 11.55
C. V. R.	6.00 3.40	11.55 12.15
G. W. R.	a.m. p.m. 12.10 9.00	a.m. p.m. 2.00 10.36
	6.00 2.60	10.36 8.20
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U. S. N. Y.	6.00 12.10 9.00	5.45 11.00
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The Catholic Weekly Review.

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Vol V

Toronto, Saturday, Aug. 22, 1891.

No 28

THE HON. FRANK SMITH.

THE name of the Hon. Frank Smith is one that is graven deeply upon the forefront of Canadian commerce and Canadian finance. It is also prominent in Canadian politics. It is connected with much that is solid and with nothing that is flimsy in the social economy of our day. The owner of it is the sole member of the large wholesale grocery firm, Frank Smith & Co., Toronto; he is the president of two loan companies, one of them the richest private bank in Ontario; he is vice president of the Dominion Bank; he was president and half owner in the Toronto Street Railway Company; he is a director of the Northern Railway; he is sole owner in the Niagara Steam Navigation Company; and he is, as trustee or director on the board of several other financial institutions in this Province. For many years he has been a Senator and a member of the Canadian Government. There are few men in whose brain are converged so many wires, pulsing with interests so momentous and diverse. To ease somewhat the mental strain that his plurality of public and business cares has been tightening rather than relaxing for some years, Mr. Smith concluded to retire from the grocery trade, and sold out recently to Eby, Blain & Co.

In breaking his connection with the grocery trade, Mr. Smith put an end to a commercial career that was, throughout, an exceptionally honourable and successful one. He started at the most lowly and climbed to the most lofty position in the grocery trade, and a few of the facts of his life are worth volumes of abstract preaching as stimuli to the energies of young men.

Mr. Smith came to Toronto from Ireland in the year 1832, a lad ten years of age. His first employment was as a farmer's boy on the lake shore. In 1835 he went to work at \$5 a month, and remained in the service of the same employer for thirteen years. In that time he went through all the grades from the bottom to the top of the staff, becoming manager of the eleven stores run by his employer, and having the entire direction of forty employees entrusted to him. Two of the stores of this business were in Toronto. The stores in those days opened at 7 in the morning and closed at 11 at night, and between these hours the store hand had to be constantly at his post. This left little time for that improvement of the mind that ought to be going on hand in hand with the development of habits of business industry. With most men the other eight hours of the twenty-four would be necessary and would be appropriated to rest exclusively. Not so with the young Irishman. He was as ambitious as he was indefatigable. Every night for three or four hours after 11, he would work at his arithmetic, spelling-book and writing exercises. In this way he schooled himself while others rested.

"Thus toil the workmen who repair a world." He owed his education to no one and to nothing but his own powerful will, at a time when will is with most men both weak and wayward. He might ask with Owen Glendower: "Where is he who calls me pupil?" On Sundays when his fellow labourers sought to make up for the scant leisure of the other six days by hiring horse and rig and driving into the country, Mr. Smith saved his money and steadied his habits by staying at home.

In 1848 he resigned the charge of the eleven stores, and obtained the managership of the Welland Canal store. This he held as long as there was anything to learn in it, and then he gave it up. As an inducement for him to stay, he was offered double salary and the present of a horse and saddle when the

work was over. But he had an assurance of better things than that, to be come at by way of thorough business study, and the Canal store was not the place where the object lessons were to be had. Its trade was too limited, was too much of the machine type, to present the problems that would sufficiently engage an expanding mind. He quit the Canal store and returned to the service of the man whose eleven stores he had run.

His next step was into a business of his own. He opened a wholesale and retail grocery store in London, Ont., in 1849. It is important to observe that he was then only 27 years old. To make the start he borrowed money and paid cash for his goods. His first autumn was a blue one. His bookkeeper—a most cautious, worthy fellow—to whom Mr. Smith had told all about his borrowing the initial capital, grew uneasy, and on a wet, foggy day, three weeks before Christmas, bade Mr. Smith prepare for the worst, as there was nothing but absolute and swift ruin before him. His employer asked, "Is there enough cash in hand to pay your salary?" The answer was, "Yes." "Is there enough to pay the rent?" There was. "Then," said Mr. Smith, "I'll not fail. I did not ask your opinion about the outlook.

I never had any misgiving that I should fail, and I never shall fail." He did not fail. That cardinal belief in the certainty of his own prosperity was characteristic, and was the theory to which every act corresponded. Determination and hard work form the keystone which holds the whole fabric of Mr. Smith's individuality together. A determined worker, he was also a shrewd business engineer, always saw the end at the beginning, and had his plans for honourable retreat well laid.

When the financial hurricane of 1861, struck the country, he had £24,000 scattered through the townships about London. Day after day the reports of retailers failing came in thick and fast, and the average loss to Mr. Smith was \$2000 per day for a considerable period. Still he did not get into a panic. He limited credit more closely, sailed close, and in the following



THE HON. FRANK SMITH.

year he owed no man. Before he left London he worked up a business of \$600,000 per year.

In 1867 he moved to Toronto, and opened a wholesale grocery store on Front street, east of Church street, leaving a branch behind him in London. Soon the Toronto premises became too small, and he bought the land for the site of his present stand (that sold to E. v. Blain & Co.) from the city, and the extensive and massive edifice he built there is one of the best wholesale grocery houses on the continent. There he did for years an immense business, particularly in the days when wet groceries were kept almost as generally as dry groceries.

ST. PETER'S CATHEDRAL, MONTREAL.

If the beauty and numerousness of its churches are to be taken as an effective test of the fidelity of a nation's Christianity, it must be admitted that the province of Quebec stands high amongst the countries whose people give practical expression to their belief in the principles enunciated by the Master. Wherever the traveller goes, whether his route lie along the rivers, or the railways, or the country roads that are far from either, innumerable temples erected in honour of the Most High greet his gaze, from the grandly-proportioned Basilica, with its lofty towers and massive pillars and splendid sculpture, to the rude church of the simple hamlet, with its plain walls and unpretentious interior. And as it meets should be the case with the metropolitan city of such a province, Montreal presents the same noteworthy characteristic. It is studded with temples. Brooklyn has been called the "city of churches;" but, taking the difference in population into account, its claim to that meritorious title must yield before that of Montreal. And yet, large as is the number of our churches, it is being almost yearly increased. By far the most costly and imposing of these modern monuments to the religious fervour of our citizens will be the Catholic cathedral of St. Peter, which, it is expected, will be completed by May next year. This noble pile is situated, as all Montrealers are aware, at the corner of Dorchester and Cathedral streets, overlooking Dominion square. Architecturally, it is an exact copy of the famous St. Peter's cathedral in Rome, which is one of the grandest sights of the "City of the soul," and which inspired Lord Byron with thoughts that form some of the most sublime stanzas in his famous master-piece. It is three-fifths the size of Michael Angelo's immense conception. The first stone was laid by Monsiieur Bourget, the second Bishop of Montreal, in the year 1872. The work upon it proceeded rather slowly from that time until 1878, when it was completely suspended, owing to the impoverished condition of the diocesan finances. After a lapse of seven years, building operations were resumed in 1885, it being considered then that the state of the ecclesiastical treasury justified the expenditure. From that year the work has gone on continuously until the present time, when it is being pushed forward more vigorously than ever. A grand bazaar was held in the interior of the unfinished edifice in 1886, by means of which the sum of \$30,000 was added to the building fund. This bazaar attracted considerable attention throughout the country, owing to the vast scale on which it was carried on, and to the novelty and variety of the articles which were exposed for sale, and which had come from all parts of the world. In connection with the bazaar a daily journal was published, containing, besides an interesting budget of news about the proceedings of the bazaar, a series of articles written by some of the foremost authors and journalists of the day, and in almost every language, ancient and modern, not excepting that spoken by the Indians. Bound volumes of this unique news paper can still be procured at the Archbishop's Palace. So far nearly \$500,000 have been expended on the new cathedral, and it is expected \$200,000 more will be required to finish it. The progress of the work has all along depended upon the amount of money at the disposal of the Archbishop for the purpose. At the present time it is being more rapidly pushed forward than it has been for several years past, the number of men now employed on it being 120. The large portico is fast approaching completion, elaborately carved capitals having already been placed upon two of the front pillars. These look massive and imposing, suggesting the style of those of the Bank of Montreal building, only they are larger and, perhaps, more elegant in proportion and finish. Efforts are being made to complete the portico this year. The work upon the interior of the great dome is nearly finished. The panels and woodwork are all painted and gilded, in which state they will remain until the fresco painting is laid on. The dimensions of the new cathedral are:—Length, 333 feet; width, 222 feet, height, from the ground to the top of the cross, 260 feet. At the foot of the immense tower, on which rests the dome, there is a promenade gallery 300 feet long, by six feet wide, from which magnificent views can be obtained. This promenade, owing to the elevation of the street on which the building is situated, is on a level with the towers of the Church of Notre Dame. It is expected—or at least it is hoped—that the cathedral will be completed by the middle of May next. Certainly, the interior will be finished by that time, the design being to have Grand Mass celebrated there by His Grace Archbishop Fabre on the 18th of that month, the anniversary of the foundation of Montreal by Maisonneuve and of the celebration of the first Mass in the city.

MEANING OF THE CATHOLIC DOGMA OF PAPAL INFALLIBILITY.

From Baltimore Catholic Mirror.

BALTIMORE Co., Md., June 15.

Rev. J. S. B. Hodges, Rector St. Paul's Episcopal Church, Baltimore:

DEAR SIR,—Availing myself of the kind proffer of the *Catholic Mirror* to use its columns in criticising your criticism of a pamphlet written by Rev. E. H. Willis, A.M., etc., London, I propose to address to you a series of articles on the question of the infallibility of the Supreme Pontiff as claimed for him by the Catholic Church, and the ground whereon that claim rests, whilst I shall conclude my task by such a defense of Pope Honorius as cannot fail to convince any reasonable being of the perfect compatibility of the doctrine of the Catholic Church on the question of infallibility with the action of Pope Honorius in reference to Monothelism.

Before, however, entering on the course of argument I have assigned myself, I deem it necessary in advance to invite public attention to one or two passages in your criticism which appear to me to demand immediate notice. You say under caption No. 1:

"Pope Honorius as a matter of fact openly in the most solemn manner pledged himself to technical heresy. That it was in a formal and solemn way is shown by the fact that the Pope was appealed to by Sergius, the Patriarch of Constantinople, on the doctrinal question then agitating the Eastern church, whether in our Blessed Lord there were two wills, the human and the divine, or one will only. The Patriarch asked the Pope, 'by the grace of God given to him, to declare his decision by his sacred words.' In his reply to Sergius Pope Honorius displays some inconsistency and confusion of thought; forbids the use of the orthodox expression 'two operations' and of the heretical phrase 'one operation,' and what is most noteworthy, gives distinct utterance to the unequivocally heretical statement, 'We confess one will of our Lord Jesus Christ.' This is the heresy of the Monothelites. After more than half a century this letter of Honorius was constantly appealed to by the upholders of that heresy; and, as Bossuet says 'immense numbers were seduced into heresy by the authority of the Pope's name.'"

Reverend Sir, this specimen of gross ignorance in the history whereof you write as "a matter of fact," can be paralleled only by the seven "incontrovertible facts" recently published by you in the form of questions, and which, tested in the crucible of truth, vanished in an unsavory thin air. Let me now call your attention to the above extract. You state: "And what is most noteworthy (Honorius) gives distinct utterance to the unequivocal heretical statement, 'We confess one will of our Lord Jesus Christ.'" Now, Reverend sir, I pronounce the above quotation, in the sense you maliciously ascribe to it, an unmitigated calumny, and hold you responsible for it. I regard it as beneath my dignity as a student of history to refute directly reckless assertion and senseless vaporing. Yet I feel it is due to all unsuspecting readers not to permit falsehoods of this nature to pass unchallenged. In contradiction of the base slander of the dead, I shall produce the most unimpeachable witness living or dead, Pyrrhus, Patriarch of Constantinople, the successor of that Sergius referred to by you, himself the leading Monothelite on earth, who shall, by word and deed, shiver to atoms the resurrected calumny first uttered by Sergius twelve hundred years ago.

In 645 A.D. there lived in Constantinople, his native city, a holy abbot, St. Maximus, a man whose fame for eloquence and learning was boundless, and whose defense of the two operations in Christ had closed the mouths of all advocates of Monothelism. Pyrrhus, Patriarch of Constantinople, the acknowledged leader of the sect, met St. Maximus in Africa, where by agreement they entered on a public discussion. After several kindred topics had been exhausted in argument, Pyrrhus remarked: "I grant the case of Vigilus, but you cannot deny that Honorius, in a letter to my predecessor (Sergius) openly taught the doctrine of a single will in Christ." "To whom shall we refer the explanation of the letter?" observed Maximus. "To the Pontiffs who succeeded Honorius, and whose holy teaching enlightens all the West, or to those who say what they please in Constantinople?" Pyrrhus: "It would be more reasonable to rely on the Roman Pontiff." Maximus: "Well, they all assert that it was the well-known and received design of Honorius to bury in silence a heresy of which he feared the results, and that he had never intended to give judgment in favour of the Monothelites. Pope John IV. wrote as follows to the Emperor Constantine of happy memory: 'When Honorius spoke of a single will in Jesus Christ he meant that in the person of the Incarnate Word the humanity had not the two contrary wills of the flesh and the spirit, as we have them since the fall. But he did not mean that the divinity had not, in Jesus Christ, its own proper will as well as the humanity.'" "My predecessor," concluded Pyrrhus, "misunderstood the Pontiff's words. But I ask pardon for him and myself: Ignorance was the cause of our error. I am ready to recall my errors, and I shall prove my sincerity at the tomb of the Holy Apostles, at the feet of the Sovereign Pontiff." The Patriarch of Constantinople, accompanied by St. Maximus, proceeded forthwith to Rome to acknowledge the gross injustice he had done Pope Honorius, and, in the presence of Pope Theodore, the clergy and people,

he renounced Monothelism, and begged pardon for Sergius and himself. Had he been instructed in the ethics of reformed (?) Christianity he would not have scrupled such a bagatelle as believing the living or the dead. Will his example be imitated by you, Rev. sir? Twelve centuries and more ago Pyrrhus uttered the slander you do to-day. The testimony of Pope John IV. convinced him of his error. He says himself: "Ignorance was the cause of our error." Is it ignorance or malice, or both combined, that causes your error? And will you publicly retract? You have the same evidence to induce you to do so as Pyrrhus had. We will hopefully wait.

This base slander being now disposed of, there is another point in your criticism, Reverend Sir, to which I will bespeak your attention and that of the public. You say under caption 3: "And the councils which condemn him," etc. "Lastly, the boldest of all, that of Cardinal Manning, Cardinal Gibbons (then Archbishop of Baltimore) and the Archbishop of Malines, who in the very teeth of decrees of councils, Papal professions of faith and the entire mass of documentary evidence, calmly assert that Honorius not only did not teach Monothelism, but formally taught the contrary; that he taught the sound Catholic doctrine, and that his two epistles are entirely orthodox. But explain it as one may, the fact remains that a Pope was condemned for heresy and the councils which condemned him, and the Popes who confirmed the condemnation, and the service which recited his condemnation in its service book, could have known nothing of Papal infallibility, *Which ignorance of the modern and un-Catholic doctrine of papal infallibility on the part of said Popes, councils and holy Roman church is the momentous point in the whole matter*; and not the question of comparatively slight importance, whether or not Pope Honorius was guilty of heresy."

May I now respectfully invite your attention to your own words in quotation marks: The patriarch asked the Pope "by the grace of God given to declare his decision by his sacred words." From your own pen you stand condemned before the world. You represent the Patriarch of Constantinople (now Rome) as addressing the patriarch of (old) Rome in language which flatly contradicts yourself on two most important questions maintained by your sect. At the best, the Patriarch of old Rome is admitted by you as merely "*primus inter pares*" among the bishops of the world, enjoying an honorary seniority merely, at the same time you tell us that the Popes and the councils were utterly ignorant of the novelty of infallibility! If the Patriarchs of old and new Rome stood on equal footing will you kindly explain the meaning of the language you attribute to Sergius addressing his *equal*, Honorius? Does such language betoken equality as between men sharing *equal authority*? On what grounds could Sergius have solicited from Honorius a "decision" if he were equally qualified to decide? "*Ex ore tuo te iudicet.*" It would be impossible to realize a more perfect case of self-stultification as you here exhibit. "*Iniquitas mentita est sibi,*" says the royal prophet.

But the question involves infinitely more than you ever contemplated. The modern and un-Catholic doctrine of Papal infallibility looms up here (seventh century) far more conspicuously than you ever dreamed of, and I thank you for the proofs so innocently furnished by yourself.

Does Sergius ask his brother Honorius "to declare his decision" by virtue of his seniority, experience, more conspicuous natural superiority or deeper research? No! but he solicits that "decision" from Honorius "*by the grace of God given to him.*" Did not Sergius, as a bishop, equally with Honorius possess that grace of God given to him to declare his own decisions? Evidently not. We have only to weigh the language of Sergius, and we are compelled to recognize in it his admitted inferiority to Honorius by soliciting a "decision," which a superior *alone* is authorized to pronounce. This admission of the Patriarch of Constantinople in the middle of the seventh century stamps out forever the radically false teaching that all bishops are equal, and directly acknowledges the superiority of the Bishop of Rome by the Bishop of Constantinople over himself, the ambitious and unruly competitor of the See of Rome for centuries. But there is much more to be developed from the words of Sergius quoted by you, Rev. sir. It is now in place to ask of Sergius *the grounds* of his acknowledged inferiority to Honorius. What is the occasion of this correspondence? It involves the solution of a difficulty concerning one of the chief articles of the Catholic faith. Could not the great patriarch of the Eastern Church solve it without recourse to Rome? The patriarch himself says "No." May he not join in rendering the decision? Again he emphatically says "No." Why does he recognize the exclusive right of the Pope to pronounce such "decision"? He tells us plainly: Not because of any natural superiority he may have acquired over Sergius, but because of "the grace of God given to him." Then it is undeniable, from the words of Sergius, that a supernatural aid to declare decisions was enjoyed by Honorius in which he (Sergius) had no participation. Fortified by this supernatural aid he is entitled to "declare his decisions," and because of this same supernatural aid, the very language in which the "decisions" are couched is declared by Sergius as "*sacred words.*" *If the infallibility of Honorius is not here recognized by Sergius, then words fail to represent ideas.*

Paraphrased, the language of Sergius is tantamount to this. Al-

though I claim, next to yourself the second position in the Church of Christ, yet I dare not assume the prerogative of rendering an unerring decision in matters of faith, because God has given to you *solely* a special grace by means of which the divine assistance protects you against all possibility of error (for how could the Holy Spirit—the Spirit of Truth—participate in a decision that could be erroneous?) for I am firmly convinced that not only is the essence of any decision rendered by you in matters of faith *beyond the possibility of error*, but I am equally certain that the very words that give external form to your "decisions" are *sacred words*. When Augustine delivered himself of this profound conviction of the infallibility of the Supreme Pontiff "*Roma locuta est, causa finita est,*" could he have expressed the idea in more definite form than did Sergius, Patriarch of Constantinople, when he "asked the Pope," by the grace of God given to him, to declare his decision by his sacred words? Having vindicated Pope Honorius, through Pyrrhus, Patriarch of Constantinople, from the foul taint of what you are pleased to call "technical heresy;" having, also, introduced Sergius, Patriarch of Constantinople, through his language quoted in your criticism, clearly recognizing not only the superiority of Honorius over himself, but also the unerring character of his "decisions" in matters of faith, although you dare assert that the Popes and councils of those days "could have known nothing of Papal infallibility," and which, at the proper time, I shall disprove by a host of competent witnesses, I shall now proceed to discuss the meaning of the word "infallibility," to which I would invite your serious attention.

There is no word more studiously misrepresented or misapplied than the word "infallibility." I say misrepresented because the word, being almost obsolete, except in connection with the Church and the Holy Father, the enemies of both do not hesitate to aver that the "infallibility" in reference to the Pope signifies, at least inferentially, if not directly, his impeccability. Few have the honesty to correct the false meaning which the less scrupulous attach to this word. Impeccability signifies exemption from sin. They who attribute to the Holy Father freedom from sin as synonymous with infallibility are guilty of the glaring fallacy entitled "*suggestio falsi,*" which is in dialectics what calumny is in morals. No greater contradiction can exist than the one under discussion; for whilst the Church is maliciously denounced for teaching the doctrine of infallibility, which they vainly and fondly maintain as meaning impeccability, the Holy Father every morning of his life bows profoundly before the altar, calling God, His saints and all the world to witness that he is a sinner who has, by his sins, wounded God grievously, in thought, word and deed. This he does daily in common with every bishop and priest of the Church. Were he in his own eyes infallible in the above false sense, could he be guilty of a more glaring contradiction before heaven and earth than his daily avowal of being a sinner implies? The Holy Father then daily contradicts the maliciously false construction of impeccability as tantamount to infallibility. So much for the utter exposure of the fallacy designated "*suggestio falsi.*"

We shall next take in hand the second fallacy adopted in reference to this much-maligned and studiously misconstrued doctrine, I refer to the "*suppressio veri.*" It involves a deliberate attempt to envelope in the densest obscurity the true meaning of the word "infallibility," because of its almost total desuetude except in reference to the Catholic Church and its Chief Pastor.

It purposely seeks to invest the Holy Father with the omniscience or perfect knowledge that God alone enjoys, whereas the truth is that whilst Catholicity accords to the Holy Father knowledge and certainty therein, common to mankind generally, it by no means claims for him that knowledge which is a speciality with profoundly scientific men, like Edison, who are constantly engaged in developing scientific truths and thereby attracting the admiration of mankind, yet we do believe that there is a divine assistance assured him specially by God Himself, confined to questions of divine revelation, he unerringly promulgates to the Christian world as a part of the deposit of faith, when he deems it opportune. It is indispensable, then, to divest this important question of the false attitude which unscrupulous bigotry and prejudice would have it assume before the world, and having proved that neither impeccability nor omniscience has any part in the claim of infallibility, it now becomes our duty to furnish a clear and definite idea of what infallibility means in the eyes of Catholics. We have just seen what it is not we shall now see what it is.

The word is derived from "in," signifying negatively, and "fallo," to deceive or be deceived. Etymologically, it means a susceptibility of attaining or possessing knowledge without danger of mistake or error. God alone is, strictly speaking, infallible in His knowledge, which is infinite. But the intelligent creature is possessed of knowledge, too, to a limited extent, and is conscious of certitude in the possession of that knowledge. Man cannot live in a skeptical atmosphere; his moral nature recognizes certitude as its moral condition. It enters into every condition of human life and is the objective point of all human aspirations. Without certitude life would be intolerable to the being endowed with intelligence. Man is convinced with absolute certitude, of countless truths which he will never allow himself or others to call in question.

Certitude is defined by philosophers and theologians as: "An Act

of the mind affirming, without danger of erring, any truth which is clearly perceives." The act of the mind thus affirming excludes necessarily two conditions of the human mind, viz. doubt, in which the mind does not affirm, but remains suspended between affirmation and negation; and, second, our definition excludes opinion and probability, which incline the mind in favour of the proposition, but do not exempt it from all danger of erring.

Again, our definition calls for the presence of *known truth* before the mind. This absolutely necessary feature of our definition excludes all contract with error, to which we are to well convinced the mind can and does adhere, but which is here absolutely excluded by the terms of our definition. Certitude as defined, differs from a blind credulity participated in by infants and idiots; in which case the mind may instead adhere to the truth, but not to the "*known truth*," seeing that such subjects have not attained the truth by ratiocination and conviction, but blind instinct attracting them thereto.

We read in King James' version (Acts, 1, 3); "To whom (the Apostles) also He showed Himself alive after His passion, *by many infallible proofs* being seen of them forty days," etc.

In this text we have, as the text declares, a superabundance of proofs from the metaphysical, physical and moral order in reference to the person of Jesus Christ, and the Apostles were deluged, as it were, by the number and variety of such proofs, so that they became infallibly certain of the resumed life of Jesus. Their association with Him for three years previously to His existence according to physical laws. His association with them for forty days after His resurrection convinced them that a derogation from the laws of nature had taken place by an act introducing the omnipotence of the Deity in the metaphysical order, whilst the resumption of the divine lessons delivered to them before death, the mode of addressing them (for he spoke as to manner as man never before spoke) furnished them proofs in the moral order that rendered them infallibly certain of the identity of their old and beloved Preceptor.

The Apostles were, therefore, inundated by the "many infallible proofs" in the metaphysical, physical and moral order, illustrative of the resurrection of Christ.

My purpose, Reverend Sir, in dwelling on these points is to show that your Bible represents the Redeemer as anxious to make the Apostles "infallibly" certain as to the fact of His resurrection—a conclusion to which hundreds of millions have, with equal certainty, arrived in every age since, through the medium of the same "many infallible proofs;" the sacred historians vouching to posterity for the truth of the facts and "proofs" that had made the Apostles infallibly certain; hence it is to be inferred if "infallible proofs" derived from the metaphysical, physical and moral order make millions infallibly certain of the fact of Christ's resurrection, why should not the same bright evidence that captivated the intellects of the Apostles and millions afterward, shed its irresistible beams on each human intellect examining the "proofs" of the existence of any other fact in any of the above-named orders? All who are conversant with the laws of dialectics freely admit this, whilst the world, without protest, admits it in the most practical form. How many thousand oaths are truthfully taken all over the world under the eyes of civil magistrates, and what does this action signify? It means, in each instance, that the individual testifying under oath professes himself absolutely certain of the truth of his statements *without danger of mistake*.

Pardon, Reverend Sir, the liberty I now take in citing before my readers a witness whose testimony will not be rejected by the world or yourself—*this word or oath*. It is usual, I believe, for fear of getting hold of the wrong man, to ask the witness his name, (Rev.—Hodges, of St. Paul's Church, Baltimore, is on the stand). Your name? Answer: Hodges, rector of St. Paul's Protestant Episcopal church, Baltimore. Have you any doubt as to the truth of your answer? Answer: None whatsoever. You swear that, without possibility of mistake, that is your true name? It is impossible I could be mistaken on this point.

Reverend Sir, no one living will dare question the truth of your answers, but what do they involve? Let us analyze them. The certitude with which you swear to the fact of your identity with the rectorship of St. Paul's P. E. Church, Baltimore, coupled with your positive assurance that you *cannot be mistaken* as to the truth of the above-sworn statements, authorizes one, *hic et nunc, to dub you 'infallible'* before mankind. And I hereby maintain against all gain-sayers that Rev. Dr. Hodges, of St. Paul's P. E. church, Baltimore, is '*infallible*,' not only as to the questions above put him, but as to *all statements* made by him under oath, and they are legion. I am sure, Reverend Sir, you are, in your heart, grateful to me for this unexpected discovery. But let me say: now you must not regard yourself as possessing the monopoly of this gift. If you will look out on the world, you will find that the human race participates with you and enjoys the privilege. Infallibility is the joint inheritance of mankind. Certitude without danger of mistake (infallibility) is demanded by all men and is freely recognized by all.

When, Reverend Sir, you indulged in impotent, arrogant sneers at the infallibility of the Supreme Pontiff, were you ignorant that you were sneering at the infallibility which you enjoy with all mankind in common with the Pope? If it were so, then it is conclusive that your

ignorance of the first principles of philosophy is on a par with your profound ignorance of history, of which the public has had already 'many infallible proofs.' If, on the other hand, you were but hoodwinking the public—not expected to know enough of philology or philosophy—as to the true meaning of the word '*infallibility*,' with which few are familiar, then, the position you occupy before the world is far from being an enviable one. The vile but now played-out axiom slanderously attributed to the Jesuits, viz., 'The end justifies the means,' has recently been maliciously and industriously substituted by the word '*infallibility*,' attributed to the Pope, and graduated according to the degrees of ignorance represented by the dupes. With the grossly ignorant it can be safely interpreted impeccability, or freedom from sin, or omniscience, the exclusive attribute of the Deity; whereas with the moderately ignorant it is construed to signify a prerogative, *personal to the Pope, of knowing—infallibility*; whereas this letter has demonstrated that there does not exist an intelligent human being who does not share infallibility with the Pope in the knowledge of thousands of truths. Ignorance and malice have conspired to palm off on a credulous public a most arrant fraud by the deliberate distortion of the meaning of the word "*infallibility*."

I have made you, Reverend Sir, under oath, pronounce yourself infallible. Mankind is infallible in the knowledge of countless truths.

Similarly so, the Holy Father has been constituted by God Himself the depository and custodian of revealed truths of which he is the sole possessor, and which he will communicate to mankind, whenever he deems it opportune. That this prerogative, the special gift of God to Peter and his successors, is *his solely*, I shall prove to a demonstration, and that the Christian world has ever recognized the fact. I will make evident "by many infallible proofs."

Meanwhile, Reverend Sir, although you vigorously antagonize the Pope's infallibility, I am prepared, against the world, to defend your infallibility—history, philosophy and ethics excepted.

Respectfully,

M. O'KEEFE (SENEX).

HOLYROOD ABBEY.

HOLYROOD ABBEY, situated in the environs of Edinburgh, was founded, in 1128, by David I. Its monks were canons regular of the Order of Augustine. The edifice, in its palmiest days, comprised a suite of apartments for lodging royal guests, a quadrangle of cloisters for the use of its own monks, and a very magnificent cruciform church, with two towers on its western front, and a grand central tower at the intersection of its nave and transepts. The apartment for royal guests stood to the south of the church, and were swept away to give place to the royal palace. The cloisters projected from the angle between the church's south transept and its nave, on ground which came to be required for extensions of the palace, and only part of the north side of them can be traced. The choir of the church was of great extent, and probably had a lady chapel at its eastern extremity, but it has utterly disappeared. The nave was 148 feet long, and 66 feet broad. It continued to be respected after all other parts of the pile had perished; and, with the exception of the roof, its southern tower, and some of the upper parts of its walls, it is still standing. The entire edifice forms an open quadrangle chiefly of Grecian character and somewhat resembling the palace of Hampton Court. The royal apartments are reached by a grand staircase from the southeast angle of the piazza. These were framed to represent all the older royal residences in Scotland, and a few years ago, after having long lain in great neglect, they were entirely refitted, in a style of much elegance, under the direction of the decorative artist, D. R. Hay. The picture gallery, measuring 150 feet in length, 27 feet in breadth, and 18 feet in height, occupies the first floor on the north side of the quadrangle. Its walls are hung with portraits alleged to represent 106 kings of Scotland—most of them sheer fancy pieces all painted in the time of James VII., and all in a very barbarous style of art. Queen Mary's apartments are situated in the extant part of the original palace, and reached by a stair from the north west angle of the piazza, and they continue nearly in the same condition as when Mary inhabited them. The floor of the vestibule at the head of the stairs has some dark stains which are alleged to be the blood of Rizzio. The presence chamber has a carved oaken roof, and contains a number of pictures, a few old chairs, and some other articles. The bed chamber contains a portrait of Queen Elizabeth, some pieces of tapestry, and Queen Mary's own bed, composed of crimson damask, with fringes and tassels of green silk.

No man believes that many-textured knowledge and skill can come late and of a sudden; yet many will not stick at believing that happiness can come at any day and hour solely by a new disposition of events; though there is nought less capable of a magical production than a mortal's happiness, which is mainly a complex of habitual relations and dispositions not to be wrought by news from foreign parts, or any whirling of fortune's wheel, for one on whose brow Time has written legibly.—George Eliot.

OBJECTIONS TO CATHOLIC DOCTRINE CONSIDERED
AND ANSWERED.

By Rev. J. Spencer Northcote, D.D., in "Fourfold Difficulties of
Anglicanism."
X.

I have thus endeavoured, with all fairness and truth, to test the English communion by those four notes of the true Church, which are set before us in the Nicene Creed; and I think I have proved that to neither of them can she successfully lay claim;—that so far from being One, either with the rest of Christendom, or with herself, her alienation from every other communion and her internal discord are proverbial; that the spiritual life in its higher forms, in which alone it deserves the name of Sanctity, is unknown to her; that so far from being Catholic, it is her very boast that she is national; and that, instead of ruling with an Apostolically derived authority, she has professedly received her jurisdiction from the English crown. I have also endeavoured to produce some proofs that there is a Church, and one only, to which all these notes apply:—whose Unity is the marvel of the world; which teems in every age with multitudes walking in the varied paths of Christian perfection; which embraces in her wide bosom all nations, peoples and languages, countless in numbers and unrivalled in extent; and whose sway, transmitted from hand to hand, is derived from no earthly potentate, but from the Prince of the Apostles, who received it from Jesus Christ Himself.

It only remains then to say a few words in answer to some of the main objections which are urged against the argument I have used, or rather against the conclusion to which I would bring you.

You say, in the first place, that, whether or not the four notes we have been considering really apply to Rome, still there are difficulties in her doctrines which you cannot get over, because some of them appear to you to be "plainly unscriptural." Now surely, such an objection is inconsistent with the admission which you made at the beginning of your belief in a visible Church, the authorized exponent of Divine truth; you professed to have no doubt as to the existence of such a Church, and only to desire to find out whether it is the Church of Rome or the Church of England. To attempt the solution of this problem by an examination of their respective systems of doctrine, is in fact to prejudice the case, to suppose ourselves already in possession of that very truth which it is their office to impart. Our duty in the matter must be simply to examine the various outward tokens or other credentials which they can respectively allege, and when we have determined from these, to the best of our judgment, which of the two is the Church of God, to receive the instructions of that Church with glad and unquestioning docility. The legitimate office of private judgment is to choose our teacher, when it pretends to decide on the matter taught, it oversteps its province, and nothing but confusion and uncertainty can be the result. For, after all, when you call Roman doctrine unscriptural, you are necessarily comparing it, not with scripture itself, but with your own interpretation of scripture. The Church of Rome admits, as fully as you can do, the inspiration of the holy volume, but she claims to be its sole infallible interpreter; she contends, moreover, that all or nearly all her doctrines are to be found therein, if not on the surface, open to any casual observer, yet latent and discoverable to the eye of faith; if not in their minute details and present systematized form, yet in their broad general principles. She has set the seal of her authority on a large body of interpretation, which she has gathered, from age to age, from the meditations of her learned doctors and holy contemplatives; and it is to this sanctioned interpretation that you oppose your own.

Surely, if the outward testimony in favour of Rome be strong, as you admit that it is, it is something of a risk to withhold your obedience on a ground such as this; you can hardly think it safe to trust your own mind as the rule of Scriptural interpretation; more especially as you must be conscious how greatly your views of Scripture have changed and developed from time to time; how many important doctrines you once overlooked, which now seem to you so plainly written in its pages that you wonder you did not see them before; doctrines which you received originally perhaps from some other source, but of which you find more and more conformation in your Bible every time you open it: so that you can hardly be sure that, as your inward light increases, you may not see that doctrines, which you cannot yet discover in God's Word, are nevertheless there. Can then such a shifting rule as the individual judgment of each man be a safe rule of faith? Will not one person be able to solve difficulties and reconcile contradictions more fully than another? and is every one to stand on different ground, each following his own view, according to their respective success in making all things consistent? or would not this be at once destructive of the very possibility of unity? You must know too from history, and perhaps from experience, that if you once admit private interpretation of Scripture, controversies can have no end: that, even in the days of the Apostles, the Word of God was combated out of the Word of God; and that, ever since that time, in all discussions conducted on this principle, there has been "but one learned (or unlearned) interpretation opposed to another, man standing against

man, and the Bible on both sides." Moreover, you yourself repudiate the principle in arguing with Dissenters; you do not hold them justified in separating, or continuing separate, from the Church of England because many of her doctrines appear to them contrary to the plain word of Scripture. Yet, wherein does their case differ from yours? Nay, is not the case of both too parallel to that of the infidel, who says that, whatever may be the weight of external evidence adduced in favour of Christianity, its system of doctrine appears to him so strange and unreasonable that he cannot receive it. Truly I cannot but think that the temper of mind which now leads men to withhold their obedience from Rome, while acknowledging the strength of the outward testimony by which her claims are supported, until they are satisfied as to every particular of her doctrine, would also, if Christianity were now preached to them for the first time, hold them back from Baptism, until they had investigated and distinctly convinced themselves of the truth of each individual article of the faith. In both these cases, it may be that they are unwittingly excluding themselves for ever from the knowledge which they desire, because the very obedience which they thus withhold may have been appointed by God as the one condition of its attainment.

Moreover, as Newman once wrote to a friend of mine who was consulting him on an historical difficulty that was perplexing myself, "When we have lost our way we mount up to some eminence to look about us," but a man who begins with considering objections, "plunges into the nearest thicket to find out his bearings. A man ought to begin by taking large and broad views of the subject, instead of entangling himself with particular questions."

This is precisely what I have attempted to do for you in this series of letters.

And yet once more; are you quite sure that you rightly apprehend the doctrines to which you object? What means have you taken to ascertain their real import, and the relative positions they occupy in the Roman Creed? Have you studied Catholic catechisms and other theological works, listened to Catholic sermons, or consulted Catholic priests? I think I may venture to assume that you have done none of these things; but that your impression of Roman Catholic doctrines has been taken mainly from the representation given of them in the works of Protestant controversialists. Many will not even listen to what is said on this subject by their own nearest friends and relations who have become Catholics. Yet what would they think of the sincerity of a Socinian or other dissenter, who, denouncing the doctrines of the Church of England as unscriptural, should refuse to hear what any Anglican clergyman has to say in explanation or defence of them, and should persist in listening only to the interpretation given of them by the minister of his own persuasion? The dread of personal influence which has, in so many instances, raised a barrier between the Catholic converts and their late most intimate friends, seems to me altogether inexplicable on any acknowledged principle of candour or justice.

But you say further, that Roman doctrine is not only contradictory to Scripture, but also to natural conscience. This would indeed be a fearful objection, if it were true, for if there were upon earth, a system endowed like the Roman with wisdom, power, and fascination, which friends and enemies alike acknowledge as superhuman, and yet using that power and wisdom to inculcate a body of doctrine contradictory to conscience—how could we deem of such a system otherwise than as the organ of our great enemy? but you do not pretend that, in the main, the Roman system contradicts natural conscience, because you admit the pre-eminent holiness of her saints, the blessedness of her religious institutions, and even the excellence of the moral training which she affords to all her children: surely, then, you ought to feel that the chances are, that, if any of her doctrines appear to you thus repugnant to conscience, it is because you misunderstand them. "Doth a fountain send forth at the same place sweet water and bitter?"

You do not specify the doctrines to which you object; I can only surmise that you allude to that which authorises the invocation of saints, because there is no other about which I can even conceive your so feeling. Let us, then, look at this doctrine fairly for a few moments, and consider whether you are not deceiving yourself in supposing that your objections to it spring from conscience, and also whether the objections themselves are really such as ought to outweigh the external evidence which we have adduced in favour of the Roman Church. You say that it offends your natural sense of right and wrong to offer to your fellow-men the same homage which you offer to Almighty God. In this all must agree; the only question between us is, whether the homage which Catholics pay to the saints is the same which they pay to Almighty God; and this, being a question of facts, is in no way within the cognizance of conscience. We contend, moreover, that the fact is otherwise; that the very matter of our prayers to them (being an entreaty that they will pray to God for us) distinctly recognizes their position as creatures like ourselves, absolutely dependent on Almighty God, only higher in His favour, because sinless and in His more immediate presence.

To be Continued.

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA.

Commenced by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Mt. Rev. T. J. Dowling Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto

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The Late Rt. Rev. Bishop Carberry, of Hamilton.

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TORONTO, SATURDAY, AUG. 22, 1891.

Nothing more base or cold-blooded has been witnessed for a long time than the proceedings at Parnell's League on Tuesday Aug. 11, when the announcement was made of the determination arrived at by that personage and his colleagues to throw the evicted tenants overboard. This is Mr. Parnell's answer to Mr. Dillon's demand that he would release a portion of the Paris funds for their support.

Several leading Roman citizens have started a movement to fittingly celebrate the centenary of the birthday of the late Pope Pius IX., which will fall on May 13, 1892. In the programme they have issued they propose to have the elaborate work on the Holy Father's tomb in the Church of St. Lawrence Beyond the Walls finished by that date, and to begin a monument in his native town. Leo XIII. has given his blessing to the project.

FATHER GEO. A. FARGIS, S.J., of the Georgetown College Observatory, has invented an instrument that automatically records star transits.

The invention is expected to be exceedingly useful in the fundamental differential comparisons, in longitude determinations, in latitude observations, in double star measurements and for physical observations in laboratories. The importance of any method of increased accuracy of transit observations is fundamental in astronomy.

Father Fargis, the inventor of this simple yet important device, says the *Boston Republic*, celebrated his 37th birthday last week. He was born in the Eight ward of Boston and on his father's side, comes from an old French family. He entered St. Francis Xavier's College while quite young and made the full course, graduating there in 1873.

Last Monday at a chemical works at Gateshead-on-Tyne in the north of England, two "condensers," high brick towers connected with the furnaces, suddenly collapsed and buried six workmen in the ruins. Five were killed on the spot. The sixth, an Irishman named McCusken, was half-buried in the wreckage; he was covered up to the waist, and could not be extricated without removing hundreds of tons of debris, the work of many an hour. He died in great agony in this awful position. But before he died the poor fellow had received the last Sacraments of the Church, for although to approach him it was necessary to crawl in amongst crumbling masses of ruin, and to run the further risk of being buried by the collapse of another tower, which was already toppling to its fall, a brave and devoted priest made his way to McCusken's side, stayed with him literally in the jaws of death, and only left him when he had prepared him to make his last journey in peace. In all the north of England this act of devoted heroism has created a deep impression, more especially among the workingmen,

AN OPEN BIBLE THE FOUNTAIN OF TEMPORAL PROSPERITY.

So says our contemporary, the *Orange Sentinel*. He quotes to this effect from a writer in the *Orillia Packet*, who has recently been making a tour of Ireland. He tells us what has been thousands of times repeated in the *Sentinel*, that the people of the North are happy and prosperous, because Protestant, and those of the South miserable and poor, because Catholic. It is a consoling doctrine for Protestants, that of the *Sentinel*, that they are to be blessed with temporal prosperity here, and enjoy the beatific vision hereafter, because they have an open Bible. If there is any other doctrine equally consoling to the *Sentinel* and all who imbibe its spirit, it is that Catholics are to be poor and miserable in this life and with a poor chance of faring better hereafter, because they are denied an open Bible. This is the doctrine of the *Sentinel* but is it the Christian doctrine? And the *Sentinel* adds, "Comment is needless. It is the same old story of Protestantism and progress. An open Bible, a public school system, and prosperity, against blind obedience to the Priesthood, a Latin prayer book, and a school system controlled by the Bishops of the Roman Church; and poverty." It is a great pity the *Sentinel* did not explain these matters at greater length, for it would be useful to know how the Bible, which is supposed to be God's revelation to man in regard to man's spiritual affairs, is after all only the means of promoting his temporal interests. It might have served the interests of truth, though not those of the *Sentinel* to tell how the property of Catholics in the South was confiscated, and their industries suppressed by a Protestant Government, while special legislation, or rather a custom, called the "Ulster Custom" was established in favour of the North, because there the people professed the favoured creed; if creed it is. It would be interesting to know how an open Bible promotes temporal prosperity, and also who are denying the privilege, or rather the right of, an open Bible to the people of the South? It would be well if those who claim the monopoly of an open Bible would read it more carefully, so that they may guard against teaching doctrines in its name which it does not contain, and attributing to God's revelation the very opposite of what it does teach. That Protestants in the North are more prosperous, more industrious, and more moral than the Catholics of the South is not true. Statistics prove the contrary. For the present we merely place our assertion against that of the *Sentinel*. He merely makes the assertion, but gives no proof.

Protestants, as a rule, repudiate alike Orangemen and the advocacy of the *Sentinel*, yet there is, perhaps, no organ which is so truly the exponent of Protestant ideas as the *Sentinel*. Take away hatred of Catholics and misrepresentation of them, and what rallying point is left for Protestants, what else do they agree upon. Since Satan himself taught Luther the doctrine of private judgment, there is no creed on which they can agree, except the utter depravity of Catholics, and hatred of them. Even in the present instance the *Sentinel* is perhaps unconsciously, but voicing the true genius of Protestantism. The fact is, as the *Sentinel* candidly admits, Protestantism was instituted for this world and places its aspirations in nothing higher than the goods and pleasures of this life, for the possession and enjoyment of these things are the criterion which it proposes; of the truth of its system. To carry out this idea, the first act of Protestants when they got into power was to confiscate the property of Catholics and take them at their word and on their own principle that "Blessed are the poor in spirit," &c., and thus gave them an opportunity of practising evangelical poverty. Did the theological editor of the *Sentinel* read these words of our Lord in an open Bible, "Seek first the Kingdom of God, and His justice and all these things shall be added unto you." These things to be added are not proposed as the end, or as the reason why we are to seek the Kingdom of God and His justice. They are not offered as the prize to run for and are not added because sought, but because they are not sought. If, then, Protestantism has aided the material progress of Ulster, it was by freeing the people from those moral and spiritual restraints, imposed by Catholicity and leaving them free to plunder their Catholic fellow-countrymen of all they possessed, and for the rest, lease them on the capital they had thus acquired to devote their genius, their skill, and their energy to the production, exchange, or accumulation of the good things of this world. This is the real sense of the Orange boast, and more than this, no

Protestant can seriously claim, for the so-called religion of an open Bible.

But in this the service rendered by Protestantism is not a service rendered by presenting; but by removing Christianity and assimilating it with heathenism freeing its followers to devote themselves, body and soul, to the material order. They had needed for material progress no distinctively christian principle, no supernatural religion, nothing in fact but their own selfish natural powers. What has an open Bible to do with this? These things do not depend on religion, but on the natural order, the natural genius, powers, habits, tendencies, and opportunities of individuals. All that can be said in this matter is, that Protestantism gave the people of the North opportunities at the expense of Catholics to improve their condition in life, and that they improved these opportunities, which left them free to profit without remorse, of the oppression of Catholics and the confiscation of their properties.

It has not turned their attention to spiritual and heavenly things, it has not restrained them by directing their efforts to the achievement of greatness, in the order of sanctity, and impressing their hearts with the comparative worthlessness of all they live and labour for. In this way Protestantism has no doubt favoured the growth of material wealth, but it has not done so by virtue of what it gives, but by virtue of what it removes and by the freedom it leaves to retain what they have unjustly acquired, through spoliation, under pretence of loyalty and devotion to an open Bible. A few days ago a Methodist minister in the United States said he wished some one would invent a religion that would oblige people, pay their debts, and make restitution. Who owned the property in the North of Ireland and in all Ireland before the so-called Reformation? Who built the grand cathedrals and churches, now in the possession of Protestants? Who but Catholics! and these have been confiscated, and are retained, in the interests of an open Bible.

At a recent conference in Toronto one of the ministers is reported to have said, that worldly prosperity had blessed the people of their denomination, and that was a sign that God was with them. This is, after all, the Protestant idea of religion, so that the *Sentinel* is not alone responsible for making the Christian religion consist in accumulating wealth. In reading the Bible with care it will be found that God permitted Job to be afflicted and deprived of his worldly goods, though Job was the friend of God. Job would have made a poor Protestant. It would be seen also that the true design of Christianity is not the acquisition of wealth, though there is nothing in it against the just acquisition of temporal goods. Its true design is to redeem men from sin to sanctity, and elevate them to union with God in the beatific vision; and it regards this world only as it may be made subservient to that design: this life only in its relation to that which is to come—the life after death. Its direct object is the glory of God, in the salvation and everlasting happiness of men hereafter. It is in this world, but it operates always and everywhere in relation to another, and effects the condition of men in this world and in relation to this life only indirectly and as a means to an end. It does not come into this world, as a political or social reformer, a farmer, a merchant, a manufacturer, or a railroad financier, and has nothing to do with them, further than to tell them that it profits a man nothing if he gains the whole world and loses his own soul, and to impress upon them their obligations to maintain justice and honesty in their transactions. The mission of Christianity is not to make us wealthy but to make us godly. Hence our Lord bids us to seek not the goods of this life, for that is what the heathen do, but the Kingdom of God and His justice, to set our affections on things above, to labour not for the meat that perisheth, but that which endureth unto life everlasting. He says, "Lay not up for yourselves treasures on earth, where the moth and rust consume and thieves dig through and steal, but lay up for yourselves treasures in heaven, where neither the rust nor the moth doth consume," etc. This is undeniably the teaching of Christianity. This doctrine is too elevated, too sublime, for the *Sentinel*, who seems to regard material prosperity as the real end of Christianity, or at least to fancy that the one is the measure of the other. He cannot grasp the radical distinction between Christianity and Judaism as a national institution. The Jew was promised a temporal reward for his fidelity to the law given to Moses, and the *Sentinel* has a confused thought that it must be the same with the

Christian, that he, too, is promised temporal prosperity as a reward for fidelity to the law of Christ. But Christianity is spiritual, and the rewards and punishments it contemplates are like itself, spiritual, not temporal, and under this law men are judged for what they are themselves, not by their worldly position or possessions. Our Lord nowhere connects poverty with vice or disgrace, or riches with sanctity and honour. He judges not as the *Sentinel* judges, and it is well for Catholics that the *Sentinel* cannot pronounce final judgment upon them. One would fancy that the Orange faction would be satisfied, since Protestants have possessed themselves of Catholic property, but no, they must now slander, judge and condemn without mercy. There was a certain man of whom mention is made in the open Bible, whose grounds brought forth abundantly, and who had to enlarge his barns. Having filled them, he said to himself, Soul eat, drink, and enjoy thyself, for thou has goods laid up for many years. Thou fool, said our Lord, this night shall God demand thy soul. Here the very thing that the *Sentinel* regards as the special mark of God's favour, God Himself calls folly. The much paraded open Bible neither proposes, encourages, nor smiles upon material prosperity as the end of man, nor confounds it with the practice of justice, charity and love of truth, which characterizes the true Christian. In the judgment of the true Christian, therefore, that nation will stand highest in which these virtues are most abundant, although it may be the lowest in regard to trade, manufactures, and agriculture. Lazarus was infinitely above the rich man at whose gate he lay. This is a solemn truth if there is any truth in the Bible, but this is not the *Sentinel* reading of it. The *Sentinel* probably regards the worldly prosperity of Protestants with their open Bible as the measure of their growth in sanctity, but he dare not deny that the rich man who fared sumptuously every day when he died was buried in hell. Let the *Sentinel* take warning. The *Sentinel* asserts that crime is more rampant in the South of Ireland because she is Catholic. It gives no proof. Of course no proof is expected of an Orangeman when dealing with Catholic questions. The open Bible is always sufficient guarantee for the truth of his assertions. From reports and statistics compare the ruffianism of the Orange North with the South. Compare Catholic Ireland with Protestant England with its open Bible. Read "In Darkest England," by Gen. Booth, and you will find an answer. It is not to be denied that there are many Irish Catholics at home and abroad who are no credit to their creed or country. Still, Catholic Ireland is far more moral than Protestant England, has absolutely and relatively fewer crimes, fewer vices, and far less intemperance. You look in vain for that moral debasement and degradation among the Irish that you meet at every step among the peasantry operatives and miners of England. Your humblest Irishman, who has not lost his religion, has a self-respect, a true manliness, a nobility of sentiment that an Englishman of his same rank in life not only has not, but is unable even to conceive. But what has, during the past three hundred years, sustained the Catholic Irish from utter moral debasement and degradation. How have they been able, notwithstanding the efforts made by Protestantism to brutalize them and crush the life out of them, been able to preserve one of the finest natural characters in the world, and given to the humblest, the poorest of them, a moral grandeur and beauty which not one of England's proudest palaces can surpass. No doubt it was the Catholic religion, the Catholic Church, the Church of Christ that has sustained them. A Protestant people under similar circumstances would have sunk to a condition but one remove from that of the brute creation.

Even yet this persecution of Catholics has not ceased. In Toronto to-day it is well understood among the Orange fraternity and a large class of Protestants besides, that Catholics are, as much as possible, to be excluded from power, position, and even ordinary employment. This is a fact which many a poor Catholic has learned by experience, notwithstanding the boasted liberality of Orangeism.

LEX.

From Paris we learn that the Sisters of St. Vincent de Paul have been served with official notice of their intended expulsion from the four houses of succour for the poor which they have hitherto managed in the 15th arrondissement of that city. This order is to take effect not later than the 1st October, and is the latest evidence of hatred of religion and religious given by godless municipal authorities of the French capital.

FOUR EVENINGS IN A WEEK.

THIRD EVENING.

Continued.

ABOVE—a pale prim rose sky, deepening to richest gold where the sun had set. Below—"happy autumn fields" and glowings woods dusky hills looking purple in the fading light, and the music of bells—evening bells—ringing out the dying day and filling the air with their sweet, sad sound.

More than four years have passed since that bright spring Sunday when Father Anslem preached so eloquently; four years!—not so very long, perhaps, but long enough to have brought changes to the dwellers in the old gabled house upon the cliff.

Leonard is away at Sandhurst, working hard, and passing his exams, as successfully as in days gone by. Sybil still plays in the pleasant garden—filling hall and corridor with her clear, young voice, and making the quaint rooms bright with her sweet, childish presence.

And Rex—where is Rex?

At the present moment he is leaning against the low stone wall where we saw him first. His eyes wandered from the bay—still bright with the last rays of the September sun—to the red cliffs and wooded hills on either hand, then down into the sheltered hollow where the evening shadows were beginning to gather round the peaceful little town. How still, and calm, and beautiful it all was!

He looked and looked, and looked again, as if he fain would imprint the fair picture indelibly upon his memory; and when at last he did withdraw his eyes, it was only to turn and gaze still longer and more earnestly at his old home—the home he loved with a passionate intensity none guessed and few would have understood.

Give him time—let him look as long as he will at the dear familiar scene. He is about to make a great sacrifice—may, it is already made. On sea and sky and wooded hill he will look, as he is looking now, never—never again. It is an eternal farewell.

What wonder, then, that he lingers? What wonder that he turns back again and yet again ere he can tear himself away? And, as he stands thus, looking back along the avenue of years, the scenes of his childhood and early boyhood pass in review before him, and he knows that the old life has gone from him—gone away with its joys and sorrows—to return no more.

"Rex, Rex!" cried Sybil's voice, as once before on that summer evening long ago. And he turned away.

He had bidden his last good-bye to the scenes he loved so well. In the days to come, perchance, he might revisit the old home, but he would no longer have any part in it. "The Master had come" and called for him; and, rising up obedient to that voice, he had left all things, and was going forth alone to embrace a life of voluntary poverty, angelic purity, unquestioning obedience. Henceforth he had no home—no earthly possessions—the Lord was his portion and his inheritance.

He had not gone many steps when Sybil came running up to him, and put her hand in his without speaking. He looked down at her with a very pitying glance.

In the early morning they had knelt side by side in the little church, and she had been with him again when he went to bid Father O'Neil good-bye. The good old priest was ready with many a kindly word of counsel and advice, but his tender heart was unspeakably touched as he looked at the brother and sister, whose lives must henceforward flow so far apart.

"Good-bye, Rex; God bless you, my dear boy. And may He guide and comfort and strengthen you in the trials that, perhaps, are awaiting you in your new life—the life you have chosen for His sake."

"Oh, Father, pray for me, that I may not fail," Rex said, in a low, earnest tone, as he and Father O'Neil stood together a little apart.

"You will not fail, my son," the priest answered, with quiet conviction. "Ah, Rex, you are giving up much, but you will gain more! Do not mistake me—do not think for one moment that I underrate the sacrifice. I know it is no light matter to give up home—friends—everything! But after all, life is so short; even the longest is but a drop in the great ocean of eternity. And, when we reach our heavenly home—as God grant we all may—what will it matter then whether our road lay through the green meadows of earthly love and joy, or along the hard, rough way of penance and mortification. Now, I must not keep you any longer. Good-bye, again, my dear boy. It is a hard word, but we must say it. Don't forget an old man in your prayers, sometimes, when you are far away."

"Good-bye, Father," Rex answered rather unsteadily. "I never have—I never can thank you for all your kindness; you have been my best friend always."

"Nonsense, nonsense," interrupted Father O'Neil, with suspicious briskness.

"Come, make haste, both of you, or you will be late for breakfast."

He went out with them to the gate, and, as Rex turned to take one more look at the little church, the last thing he saw was Father O'Neil standing at the presbytery door, with the autumn sunlight falling on his kind, grave face and silver hair.

But all this had happened many hours ago; and now it was evening in the old home. Before to-morrow's sun had set he would be miles and miles away; while Sybil—she broke off his thought abruptly, and looked down at her as she stood beside him, a small white figure among the gathering twilight shadows.

"Oh, Rex, why must you go? I want you so. I can't spare you!" she cried.

"Sybil, don't make it harder for me," he said entreatingly as he drew her closer to him. "I know it is hard for you; but don't you know it is hard for me, too. Do you think I don't feel?" he exclaimed, with a sharp note of anguish in his voice. "Do you think it does not hurt me to give you pain?"

"No! No!" she cried, clinging closer to him. "I know how sorry you are. But, oh, Rex, I am so miserable!"

"Poor little bird!" he said tenderly, "Listen, Sybil; God has called me, and I must go. But, no matter where I am, I shall always love you just the same, and I shall think of you and pray for you, my own dear little sister, when I am far away. And you must pray for me, too, that God may give me grace to love and serve him faithfully till death. You will, won't you?"

"Yes," she whispered, half frightened at the intense earnestness of his tone; in truth, he had forgotten for the moment what a child she still was.

They went into the house then. He took her in his arms and carried her up stairs, as he had done so often in the days that were gone, and when he left her went out into the welcome darkness on the terrace.

Oh, how blind—or how ignorant—are those who say that the souls whom God calls are wanting in natural affection; that because they have given up all things they must necessarily be less keenly sensitive—less capable of the power of loving. No—a thousand times, no! Let no one dream it for a moment. Rather let us stand aside in humble reverence, confessing our own unworthiness, yet thanking God that there are still souls generous enough to respond to His grace.

Yes, indeed, these are the lilies in the garden of the Lord. Of such as these, it is written, that they shall follow the Lamb whithersoever He goeth, singing a new song which none but they can sing.

FOURTH EVENING.

ABOVE—a wild, angry sky, across which the ragged storm-clouds are chasing each other in mad haste. Below—a desolate winter scene; flat, uninteresting road, and a dreary waste of level country, where the fierce northeast wind sweeps along with unbroken fury.

In the foreground of this sombre-hued picture stands a large building with many windows and substantial walls, against which the wild north-easter whistles and moans in impotent rage, and then goes shrieking across the low-lying country beyond.

Beside the monastery is a church. The church is lighted for it is Friday evening and there is Benediction.

A bell had just ceased ringing when a tall, powerfully built man made his way along the lonely, frost-hardened road, turned in at the wooden gate and walked hurriedly up the flagged path to the church. Benediction had just begun, and he found a place in one of the lower benches; kneeling apparently, because those around him did so, not as if prompted thereto by any spirit of reverence or devotion.

He glanced at the long procession of brown habited friars with a curiosity not unmingled with contempt, an unpleasant ambiguous smile crossing his face as the sound of their footsteps died away along the cloisters. He turned and looked around the beautiful gothic building, but without the slightest appearance of interest, and when the last lingerers made their way to the door he, too, rose and went into the porch.

"A cold night!" he muttered, looking up at the stormy sky; "cold and dark—very dark!"

Some half-hour later the Brother in charge of the sacristy came into the empty church, turned out the gas, locked and bolted the great doors and went away, leaving all safe and secure for the night.

One by one the monastery windows grew dark. Only in a cell on the south side a young religious was still praying. It would have needed no second glance to recognize in that kneeling figure the familiar face and form of Rex Vyvian. But he is Rex Vyvian no longer. His name, like all else, he left behind him when he bade farewell to his Devonshire home on a certain September morning more than three years ago. He is simply "Brother Raymond" now—only one out of many students in the austere monastery at Lynnthorpe, whither he has just been sent to complete his studies.

To be Continued.

Catholic News.

...The spire of St. Mary's Church, Niagara Falls, N.Y., was badly damaged by lightning during the late severe storm.

...Rev. Father Kreidt, superior of the Carmelite Monastery at Falls View, left for New Baltimore, Pennsylvania, on Thursday last, to be present at the dedication of the new Carmelite Church of St. John the Baptist, which took place on the Feast of the Assumption.

...The Jesuit Order has a total membership of 12,300 divided into 27 provinces.

...The Rev. Father Conway, pastor of St. Paul's Church, Norwood, celebrated the thirty sixth anniversary of his ordination to the priesthood on the 15th of July. What a blessing to society, says an exchange, has been the thirty six years of this beloved and venerated priest's life in the priesthood. Not to speak of his duties as a priest, his extraordinary exertions in the cause of temperance, has won for him the respect and esteem of Protestant and Catholic alike. We fervently pray that the good and zealous Father Conway may be spared for many more years, to work at his labor of love, and we feel satisfied that we are joined in our prayer by all who know the revered gentleman.

...The financial report of the Propaganda shows that its receipts for missionary work amounted during 1890 to 7,072,811f. In 1889 they amounted to 6,541,918f. The following countries contributed most generously to this work: France, 1,311,862f; Italy, 414,412f; Germany, 388,602f; Belgium, 388,200f; Alsace-Lorraine, 358,251f; British Isles, 163,599f; and the Netherlands, 118,719f.

...Rev. Father Dowdall, who for a time was stationed in Ottawa in Notre Dame parish, and who has many friends and admirers in the Capital, has been appointed parish priest of Eganville, Ont., as successor to the late Rev. Father Byrne. Since he left Ottawa, Father Dowdall has been parish priest of Mount St. Patrick, where he is very much esteemed by his large and scattered congregation. Rev. Father Ryan, who made a brilliant classical course at the Ottawa University, and who has been secretary to His Lordship Bishop Lorraine of Pembroke for some years, will succeed Father Dowdall as pastor of Mount St. Patrick. The parish is a very large one, and Rev. Father Vincent has been appointed as assistant to Rev. Father Ryan.

.. It is stated that nine hundred pilgrims left America last week to visit Treves where "the holy coat" is displayed. An English dispatch says:

"Extensive preparations are making among British Catholics for the pilgrimages to Treves to view the relic known as the holy coat of Treves, and believed by Catholics to be the veritable seamless garment worn by the Saviour. It has been suggested that companies of thirty-three be formed among the pilgrims, to correspond with the number of years spent by Christ upon earth."

The Empress Helene, mother of Constantine, was born at Treves. When her son became emperor she visited Calvary in search for the true cross, and, according to ecclesiastical history, found it. She found the seamless robe worn by our Lord and sent it to Treves, an ancient and great Roman city. Such is Catholic tradition. The shrine containing it was placed under the high altar, and amid the wars and troubles was at last lost sight of; but it was discovered about 1521, and became the object of great veneration throughout Germany and the neighbouring country.

...The favorite topic of conversation among the Catholic Indians at Standing Rock Agency for the last few months came to its fulfillment on July 4th—namely, "The assembly of the first Catholic Indian Congress among the Sioux nation." The delegation from Devil's Lake was the largest, numbering about 100 families; twenty families came from Cheyenne, and about the same from Rosebud. Chief Red Cloud, from Pine Ridge, would also have come, but was prevented by old age and sickness, and so were many others by the same reason and the great distance. The Crow Creek Indians were very anxious to come, but could not on account of a regulation forbidding them to leave their reservation for a certain length of time; but their missionary came.

...One of the most notable disciples of Cardinal Lavignerie in the latter's much-discussed stand as to political parties in France, is Mgr. Fava, the energetic Bishop of Grenoble. In a recent pastoral he calls on his clergy to assist him in the active work of making Catholic influence felt in the government of their country. It has always been something of a conundrum to us why it is that France, with so overwhelming a majority of Catholic electors enjoying all the privileges of the franchise, should be ruled by a crowd of infidels or agnostics; and we trust that this awakening of interest on the part of ecclesiastics will act beneficially on the body politic. Mgr. Fava distinctly announces his allegiance to the Republic, and in an interview on the subject of his manifesto said: "I am of the people; and it in no wise displeases me to be guided in the political order by the people, who, it is clear, have—rightly or wrongly, it matters little to me—taken up with the word republic. If I speak as a bishop, can I adduce a single plausible reason for preferring any sort of monarchy? The Restoration itself proscribed the Jesuits, and Freemasonry was never more flourishing than under Louis XVIII. . . . Remark, I beg, that I do not wish to institute comparisons or draw parallels between different forms of government. . . . But I affirm that the revolutionary spirit may animate monarchies and despotisms as well as republics; and I hold that a Christian who has in view only the establishment on earth of the reign of Jesus Christ, may secure His triumph as easily in a republic as in a monarchy."

...We note with pleasure, says the *Arc Marie*, a movement to rescue from ruin the chapel and residence of the Rev. Demetrius A. Gallitzin, the prince-priest who laboured so devoutly as a missionary in Pennsylvania during the first half of the present century. Catholics, who know of his sacrifices and the work he accomplished, will certainly be unwilling that the places hallowed by his presence during so many years should be utterly forgotten. Shortly after Father Gallitzin's death, his sorrowing flock erected to his memory such a monument as they could afford. It is now proposed to rear a life-size statue of him upon the site of the vault where his precious remains repose. The Rev. Father Kittel, the Prince's present successor in the pastorate of Loretto, Pa., announces that the fulfilment of this design is impossible to his congregation and solicits assistance. His appeal should meet with a prompt and generous response, especially from the Catholics of Pennsylvania.

The supposed bones of St. Quietus, the martyr, were found in Rome, Jan. 29, 1849, and were given by Pope Pius XI. to Rev. Father Corwin, by whom they were delivered to St. Mary's Church at Hoboken, N.J. They were enshrined in St. Mary's, June 1, 1856, by the late Bishop Bayley. Last Sunday at 2 o'clock the bones were transferred from St. Mary's to the Church of Our Lady of Grace, in Hoboken. The ceremonies will be conducted by Bishop Wigger.

...Next Thursday will be the 16th anniversary of the arrival of the Ursuline Nuns at New Orleans, where their first house in this country was established. This was the community whose members turned their school rooms into a hospital in 1815, for the care of the sick and wounded defenders of New Orleans, when that city was besieged by the British forces. The original community consisted of Mother Mary Tranchepain and ten companions, and the first years at New Orleans were ones of many privations and sufferings.

The Ursulines, whose convent formerly stood on Mount Benedict, had no connection with the New Orleans community. The founders of that institution, which was first located in Boston, were three Irish girls from Limerick, sisters, and their cousin, who made their novitiate at the Ursuline convent at Three Rivers, P.Q., and were subsequently joined by two American novices. These Ursulines remained in Boston until 1826, when they went over to Charlestown, and the fate of their convent there is too well known to need any description here.

...His Eminence, Cardinal Rampolla, has presented the Holy Father with the medals which it is customary to annually strike in honor of the Feast of St. Peter.

The idea is a peculiarly happy one this year, being a commemoration of the Observatory erected by the present Pontiff.

On one side of the medal there is an effigy of Leo XIII., with the following inscription: "Leo XIII., Pont. Max. An. XIV." On the other side there is a beautifully draped figure, representing Astronomy, leaning against a pillar, at the base of which is a little genius in the act of noting down observations. The draped figure holds a globe covered with stars in one hand; in the other there is a compass and different emblems of astrology. A clepsydra, marking the flight of time, lies at the feet of Astronomy. On the column there is a reproduction of the medal with a Ram which was struck when the Gregorian Calendar was reformed, and the date Anno Restituto MDLX XII.

In the distance the Vatican gardens and the Tower of Leo IV. can be seen. Around the second margin is the following inscription, composed by Monsignore Nocella:

Rei Astronom Honor in Vat.
Instauratus et auctus.

...The Holy Father has consecrated to the Blessed Virgin the Free State of the Congo, which is under the protection of King Leopold. In the pontifical brief His Holiness recounts the history of the country, and praises the Belgian monarch for his service to Christianity in that "dark continent," where over forty millions of human beings are still in paganism.

...Father O'Neil, Bagnalstown, who took such a prominent part in the Carlow election, has published the following card: "My Bishop, the Most Rev. Dr. Lynch, having intimated to me that my action in nominating Mr. Kettle was wrong, and as Dr. Lynch is better informed in these matters than I could be, I beg to apologize for the action I have taken."

...The statue of the Holy Father, which cost \$10,000, and was presented to the Catholic University at Washington by Count Loubat, is now in place temporarily. It is of the finest Italian marble and approved by His Holiness as a genuine and faithful work of art. Giuseppe Luchetti was the sculptor. It will be unveiled on the 28th of September, and removed eventually to a new building.

...There are three great tribes of Red Indians in Idaho—the Nez Percés, the Owl-Hearts, and the Kootenais. Last year the Catholics had nineteen churches, nine chapels, and sixty stations, visited regularly by fifteen priests several of whom were Jesuits.

...On the 24th Aug. Rev. Father O'Reilly will have been 25 years ordained a priest. The celebration of the event, however, will be held, owing to the Retreat taking place next week, on the 8th Sept., when High Mass will be sung at St. Joseph's church, Leslieville, at 10 o'clock.

...The altar boys of St. Patrick's church had an enjoyable picnic and excursion to Paradise Grove, Niagara, on Tuesday last. The boys, under the supervision of Rev. Fr. Grogan and Bro. Ludovicens, indulged in games of baseball and other amusements. Not the least interesting part of the day's pleasure was the good things provided for their corporeal wants, and which were indulged in to the full. The boys returned home in the evening boat, after having had a thorough day of pleasure.

...On Saturday, the 15th inst., the solemn and interesting ceremony of a Religious Profession and Reception took place at St. Joseph's Convent, Toronto. The candidates for reception were, Miss Annie Fraser of Toronto, in religion Sister Geraldine; Miss Lizzie Ryan, in religion Sister Mary Francis Borgia; Miss Cecilia Ryan, in religion Sister M. Matilda. The Misses Ryan are sisters, from Barrie; Miss Namio Lynch, in religion Sister M. Hilda. Miss Nellie Lynch, in religion Sister Casimir. The latter two are sisters to Sisters Bernardine and Leona, already professed in the order of St. Joseph, nieces of Father Egan, P.P., of Thornhill, and daughters of James Lynch, Esq., of Kilmaley Emis, Co. Clare, Ireland. Sister M. Lucy made her final vows.

His Grace Archbishop Walsh and His Lordship Bishop O'Mahony being out of the city, the ceremony was performed by Very Rev. V. G. Rooney, assisted by Dean Cassidy and Very Rev. Father Marjion, Provincial of the Order of St. Basil. The Mass was celebrated by Rev. Father Egan, and an eloquent and appropriate sermon on the excellence of the religious life was preached by Very Rev. Father Teefy, Superior of St. Michael's College. The other clergymen present were, Very Rev. Father McInerney, C.S.S.R., Father Grogan, C.S.S.R., Fathers Murray, O'Reilly, Frashon, Lynch, Trayling, Cruise, Coyle, etc. The music and singing on the occasion were of a high order. The ceremony commenced at 9 a.m., and the spacious chapel of the institution was crowded to its utmost capacity by the friends of the new Sisters.

...On Tuesday last the Niagara town park presented an unusual scene of commotion and conviviality. The mirthful ringing voices of the juniors mingling with the sterner and more dignified tones of the seniors, whilst above all arose the sound of brass and string instruments, intermingled, now and then, with the sharp crack of a gun shot, as one after another tried their skill as marksmen with that weapon. Women and children in gala costume paraded around the grounds, and numbers of booths were visible, the whole betokening that something outside the usual order of events was taking place. Such was indeed the case. The occasion being the Annual Picnic of St. Vincent de Paul Church, Niagara. The weather was all that could be desired, the sun shining brightly with sufficient force to make frequent visits to ice cream and soda water booths necessary and enjoyable. The vendor of cigars and chances was, as usual, ubiquitous and caught the unlucky wight whichever way he turned. The clergy of the peninsular were well represented,

amongst others being present were: Dean Harris, and Fr. Smyth, of St. Catharines; Fr. McColl, of Merriton; Fr. Gallagher; of Schomberg; Fr. Dominick, O.C.C., of Clifton; Fr. Trayling, of Dixie; and Fr. McBride, representing Dean Cassidy of Toronto. The pastor, Rev. Fr. Harold, was untiring in his efforts to make everyone comfortable and happy, in which he succeeded in an eminent degree. Amongst those who aided in this good work were: at ice cream table No. 1, Misses Sando, L. Sando, Sherlock and K. Girvin, and at Table No. 2, Miss Flynn, Mrs. Sinclair, and Miss Murphy, whilst the genial Joe Green and H. Sheppard doled out creature comforts in the way of pop to thirsty patrons. The dinner and supper table were looked after by Misses Cummings, Conley, Abbott, Patterson, and Lynch.

In the evening a very pretty effect was obtained by varied colored Chinese Lanterns being interspersed throughout the picnic grounds. At 10.30 one of the most delightful picnics of the season was brought to a close.

...The annual picnic of Clifton parish was held on Wednesday last at Paradise Grove, Niagara. The picnickers, under the guardianship of Rev. Fr. Dominick, O.C.C., the parish priest, came down by special train in the morning and lost no time in entering into the merry making provided, which consisted of dancing, racing, &c. Besides Fr. Dominick there were present, Rev. Frs. Philip and Dion of the Carmelites, and Rev. Frs. Harold and Trayling. Premier Mercier has presented Cardinal Taschereau and the Rev. Canon Rochett, cure of Ste. Anne, with the two relics of the veil of the Virgin, which were given him by Mgr. La Grange, Bishop of Chartres. They are accompanied by documents attesting their authenticity.

Book Reviews.

DONAHOE'S MONTHLY MAGAZINE, for September, has a good table of contents. Among the articles are: The Boston Herald on Parochial Schools; Archbishop Ireland's Address on Prize-fighting which should be read by all bruisers and their followers; Consecration of Rt. Rev. Bishop Brady; Parochial School, the Donation of a Protestant; The Great Church of Montmartre; Irish-American Encampment; Father Mollinger, the Miracle-Worker; Kildoon, a Charming Irish Story is continued; The Catholic Church and the Jews. The juvenile department is as interesting as usual, making in all one hundred pages of varied and interesting reading.

The Catholic World for August.

The Catholic World for the current month contains among other papers the following: "The Pope and the Proletariat," by Rev. E. B. Brady; "Fiesta on a Mexican Hacienda," by Christian Reid; "The Unknown Bound," by James Buckham; "The warfare of Science," by Very Rev. Augustine F. Hewitt; "The House of the Rose and Sword," by Harold Dijon; "The Life of Father Hecker"—continued—by Rev. Walter Elliott; "The Witness of Science to Religion," by Rev. Wm. Barry, D. D.; "Professor Briggs on Authority in Religion," by Rev. H. H. Wyman; "The Old World Seen From the New," etc.

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C. M. B. A. News.

To the Editor of the CATHOLIC REVIEW,—

Dear Sir and Brother; At a regular meeting of Branch 111 C.M.B.A. the following resolution was moved by Bro. J. Dulan Rec. Sec. and sec. by Bro. O. P. Fayle Fin. Sec.

Whereas ' has pleased Almighty God in His infinite wisdom to call to Himself the mother of our highly esteemed and charter member Rev. Father McCann, V. G., resolved that this Branch convey their sincere sympathy to the family in this their hour of sad bereavement and that a copy of the resolution recorded be in the minutes of the meeting and also a copy be sent to the Rev. Father McCann V. G. and the CATHOLIC REVIEW and Catholic Record and the C.M.B.A. Journal.

P. J. Bolan
Rec. Sec.

Men and Things.

...A German Catholic daily paper is to be started in Chicago shortly. One hundred thousand dollars has been raised for the enterprise.

...The Rev. Francis Clough, S.J., who died recently in England, was the last survivor of the Jesuits registered when the Emancipation Bill became a law. Amongst other important offices, he once held the presidency of Stonyhurst College.

...A letter from William O'Brien is published in which the writer, referring to his being adjudicated a bankrupt, reproaches Lord Salisbury for "taking advantage of a legal technicality" to drive him out of public life and to prevent his appealing to the House of Lords. In conclusion Mr. O'Brien offers to submit the matter to any three members of the House of Commons Lord Salisbury himself may select and abide by their decision.

Prominent members of the bar of San Francisco have inaugurated a movement to tender a reception and banquet to ex-Attorney-General Sir Charles Russel, the eminent English lawyer who was counsel for the defense in the Tranby Croft scandal. He is expected shortly to visit his sister, Mary Baptiste, superior of the Carmelite Order of nuns in that city. It will be the first meeting of the brother and sister for thirty-four years.

...The text of the declaration of Monsignor Fava, the bishop of Grenoble, in favour of the republic, has been published in the *Semaine Religieuse* of that city. It is to the following effect: "In order that we may not be accused of conspiring against republican institutions, we declare publicly and solemnly for you (his chapter and clergy) and for ourselves that we accept the form of government which now exists in France, namely, the republic. We wish to see a Catholic at the head of the state."

...Cardinal Lavignerie has decided that for the future all Belgian candidates who join his Society for African missions shall be employed in the districts of the Belgian Congo. He has had a happiness rarely enough enjoyed by missionaries in Islam. Five Mohammedans from an oasis of the south arrived in Algiers with their sheiks to ask for baptism at the hands of the Cardinal-Archbishop. They are stated to be men of education and of considerable authority.

...An interesting political quarrel is in progress at Sheffield, England. Henry Joseph Wilson, M. P., recently presided over a meeting held in honour of Timothy D. Sullivan, M. P., and invited the people to join them in singing, "God save Ireland." Mr. Wilson is a local magistrate, and the Tories are demanding his removal from the magistracy on the ground

that the song is, under the present circumstances, seditious, and that Mr. Wilson should not hold office under the Government.

Mr. Wilson who is a Radical and Home Ruler, is in a defiant mood, and will make a hard fight against removal for such a cause as the one mentioned. He is a wealthy and influential citizen, being a partner in the Sheffield Smelting Works, and occupying a number of positions of public trust.

...Count Lourat's presentation statue of Pope Leo XIII. to the Catholic University has reached Washington. The statue occupied eleven cases and weighed eleven tons without the pedestal. In order to avoid damage it was not opened in New York at all. Archbishop Corrigan will go on to the University at its unveiling ceremonies, to be held in the autumn. It occupied 600 cubic feet of space on the steamer, and is said to be one of the finest works of art ever imported to this country. The designing alone cost \$10,000.

...The origin of the beautiful Corinthian capital is said to be as follows: Some five hundred years before the Christian era a young maiden died in the city of Corinth, and her old nurse, according to the custom of the period lovingly carried a basket of food and placed it upon her tomb. In order to preserve it from marauding animals, she placed upon the basket a heavy tile. By accident, the gift of the old friend was set upon the roots of an acanthus tree; and when the spring came the leaves and branches grew up around the basket, forming so artistic and graceful an object that the sculptor Callimachus, seeing it, immediately used it as a model for the exquisite column ever after known as the Corinthian.—*Art Maria.*

...The particulars of the slaughter of a lot of men, women and children by a band of some fifty half-savage Indians in the interior of Paraguay last March, have been received by mail. They began their attack on the residence of Judge Guayas, under the leadership of a bandit named Benito Benitez, killing the two sons of the judge who were at home, the other son being away with him in a neighboring village. The judge's wife and daughter were made captives. Nearly all the houses in the village were attacked and many of the inmates killed and in all 150 citizens were killed and eleven of the bandits, including Chief Benitez and his lieutenant, Laureno Martinez. The village church was burned and the priest killed. Government troops arrived a couple of days later and started in pursuit of the robbers.

...Following in the footsteps of the Archbishop of Mechlin, the Archbishop of Cologne has issued a circular letter to his priests and people, in which his Grace condemns the use of flowers at funerals, and instructs his priests that no floral funeral emblems of any kind must be allowed inside the churches, and that only the ornamentation which is allowed by the ecclesiastical regulations at solemn obsequies shall be employed. He adds: "We take this opportunity of again specially reminding parish priests that they should look upon it as their duty to zealously encourage the beautiful old custom of distributing doles or alms to the poor on the occasion of solemn funerals and anniversaries."

...Prince Borghese and his family have disappeared from Italy since his failure became known. His liabilities amount to \$7,100,000 and his assets to \$1,800,000. The crash is causing failures among other aristocratic families. It is reported that the Vatican and the royal family made strenuous but futile efforts to avert the disaster.

Prince Borghese is the head of a patrician family originally of Siena, Tuscany, which first came into prominence about the middle

of the 15th century. Marco Antonio Borghese settled in Rome in the early part of the 15th century and became an advocate of the Papal Court. His third son, Camilo, became Pope Paul V in 1605, and did much for the advancement of his relatives. For Marco Antonio, a son of his older brother he procured the principedom of Salmona and a grandeeship in Spain. His own brother, Francesco, he made commander of the troops which he sent against Venice in 1607, and Scipione Caffarelli, a nephew, he created a cardinal.

Paolo Maria Apostino Ignazio Filomeno Giulio Melchiorre Cornelio Ghilaino Borghese, the present head of the family, was born at Rome on Sept. 28, 1815, and succeeded his father on the latter's death on Oct. 5, 1886. In December, 1866, he was married at the Castle of Apponyi, in Hungary, to the countess Ilona Apponyi. They have a numerous family of children, while the immediate family connections of the Prince are very large.

Besides 800 paintings arranged in historic order, and including famous works of Raphael, an immense collection of bronze and marble statuary, of carving, rich armors, hangings, cabinets, antique furniture, gold and silversmiths' work and treasures of Greek, Roman and Oriental art, made the Borghese galleries one of the finest museums of the products of human genius and skill in all Italy.

His Lordship the newly consecrated bishop of Ihora, the Right Rev. E. Grouard, Vicar Apostolic of Athabaska, Mackenzie, began last week the exercise of his episcopal functions by administering the Holy Order of subdeacons to a young ecclesiastic Mr. Eugene Gauthier of the St. Boniface College. The ceremony was performed at St. Agathe the young levite's own parish. His Lordship administered confirmation also at the same place as well as at St. Joseph's Letelier, visiting on the way the parishes of St. Jean Baptiste and St. Pie. He was last Sunday at St. Norbert, where he conferred a similar favor to the children who had been prepared there also for the reception of this the great sacrament of Confirmation. His Lordship has been more than pleased with the appearance of prosperity which he found in all these thriving parishes.

THE PROVINCE OF QUEBEC LOTTERY.

The popularity of the Province of Quebec Lottery has just received a new aliment. On Tuesday last the 14th inst. a carpenter of very moderate means, by the name of Justinien Beroit, of Weedon, Wolfe County, P. Q., bought a lottery ticket. The drawing took place the next day, Wednesday. On Saturday, Mr. Beroit received the official list of prize winning numbers. As he had purchased but one ticket he soon found out his number on the list and to his great satisfaction, saw that he had won the first Capital Prize of £15,000.

This morning he presented himself to the head office with Mr. Charles H. Letourneux, wholesale hardware merchant of St. Paul St. and Mr. Samuel Bourgeois merchant of St. Hyacinthe. The check in payment for the prize had been previously filled up and was therefore at once handed to him. The good news having soon spread around, a crowd immediately gathered before the Lottery doors to congratulate Mr. Beroit on his good luck. A few persons escorted him to La Banque du Peuple where he deposited his check. This pleasing fortune could not have fallen under better care; Mr. Beroit is an orderly and sober man to whom this unexpected fortune will not alter the good character. He has left his money in the Bank and means to live on the interest. He will consequently bequeath to his family a beautiful capital.—*The Montreal Herald*, 12 August, 1891.

THE WINNERS OF THE PROVINCE OF QUEBEC LOTTERY.

The two last drawings of this popular Lottery have caused great sensation in the public. On the 15th of July Mr. Wm. Bong, chief clerk of the Albion Hotel won the prize of \$5000.00 which already is a pretty fair amount; but last Wednesday's drawing brought something better to the owner of the ticket No. 36702. A carpenter called Justinien Benoit of Weedon, P. Q. won the first capital prize of \$15000.00, as shown in the following certificate:

"I hereby certify that I was the bearer of the ticket No. 36703, which drew the capital prize of \$15000.00, at the drawing, the 5th instant, of the Province of Quebec Lottery; that I presented my ticket this day to the head office and that I was paid immediately.

"Montreal, 11th August, 1891."

JUSTINIEN BENOIT,

Weedon, Wolfe County Que.

Witnesses:

C. H. Letourneux, Wholesale Hardware Merchant, St. Paul Street, Montreal

Sam. Bourgeois, Merchant,

St. Hyacinthe, Que.

These fine strokes of fortune are not the only ones which the Province of Quebec Lottery have experienced since one year only that it exists. During this short lapse of time it has given sixteen drawings and to summon but a few names among the numerous winners, we will mention the postmaster of Folly Village, Nova Scotia, Mr. D. F. Layton, prize of \$5000.00; an anonymous also \$5000.00 which he caused to be collected through Mr. Leclerc, notary of Montreal, Mrs. Leon Gareau, 31 Anglesea Square, Ottawa, \$1250.00 an account by the name of Godel, Dorchester Street, Montreal, \$1250.00, Hon. Mr. Turcotte, of Montreal, \$1250.00, Mr. J. Malcomson, of Toronto, \$2500.00 La Banque du Peuple \$2500.00 for one of their clients.

We need not say that the prizes \$500.00, \$250.00, \$50.00, \$25.00 and a large number of others of less value have been won a great many times.—*The Montreal Gazette*, 13th Aug. 1891.

...Miss Katherine E. Conway, assistant editor of the *Boston Pilot*, and known throughout the country as one of our ablest Catholic literary women, has recently been appointed president of the women's press department of the Queen Isabella Association of the coming World's Fair at Chicago.

NOTICE—"The Persian Lotion" is a medicinal preparation, transparent and limpid like water. It radically removes PIMPLES AND OTHER ERUPTIONS, either by destroying the unhealthy skin, and the parasitic germs which produce the same or inclosing the pores of the skin, so as to prevent the minute particles of blood or purulent matter from exuding. It disperses freckles and the masque by dissolving and removing the particles of foreign matter which when introduced into the skin produce these blemishes. It is not the skin which undergoes a change of colour but the pores which become filled with the foreign matter, which water will not dissolve, but which is removed more or less easily by the "Persian Lotion" in proportion to the age of such spots.

...Canada was the seventh of the world's states to enter upon the construction of railways—England coming first on the list, Austria second, and France, the United States, Belgium and Germany following in order. The date of the English enterprise was September 17, 1825, that of the United States, December, 1829, of Canada's, January, 1836

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Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 year's standing, Inward Tumors, and every disease of the skin, except thunder Humor, and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada

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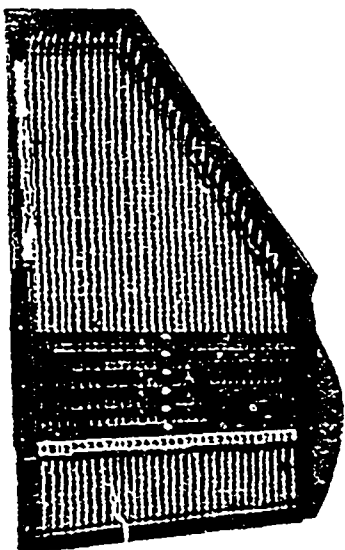
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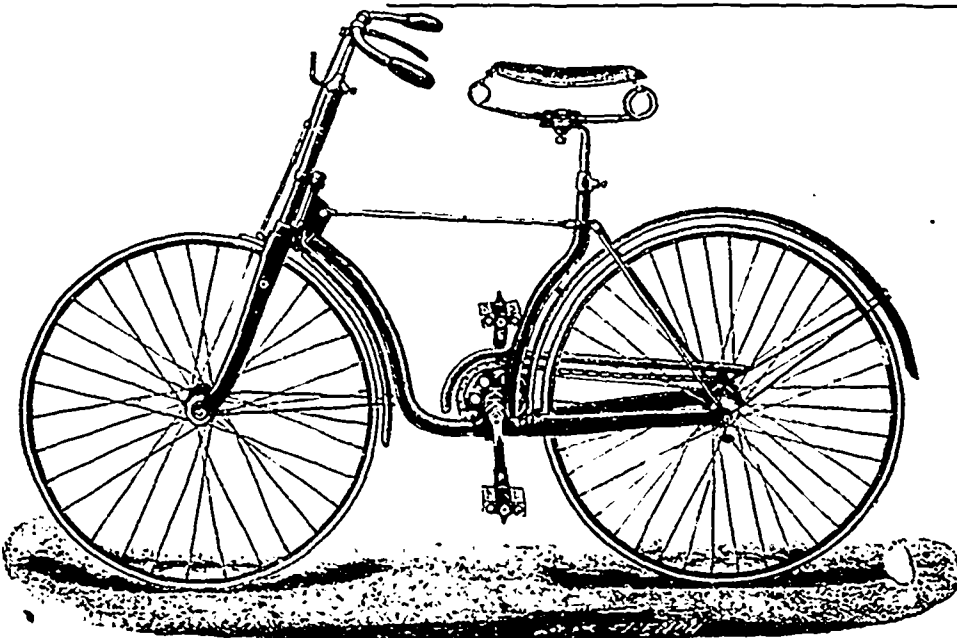
1	Prize worth \$15,000	\$15,000
1	" " 5,000	5,000
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25	" " 50	1,250
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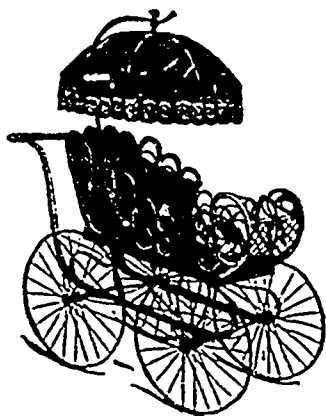
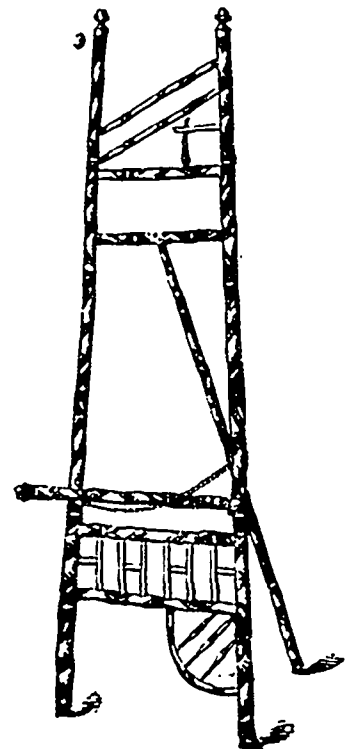
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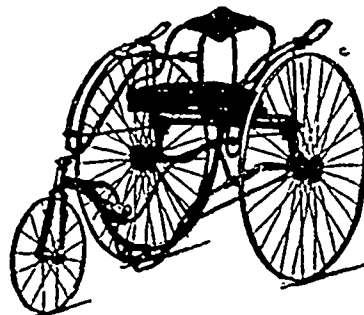


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