

The Catholic Record.

"CHRISTIANUS UTI HOMINEM VIT, CATHOLICUS VERO COSMOPOLITANUS."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY BURNING."—St. Paulin, 4th Century.

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Writing of Bishop Fraser a fortnight ago, I said that he had completed his theological studies, and received Holy Orders at the Scots' College in Valladolid, Spain. As was customary with students of that institution, he took the "mission oath," which bound him to the mission in Scotland and to his Bishop. I have found among the archives of Charlotte-town, the document which released him from that oath and of which I give a translation.

From an audience had of the Holy Father, the 4th August, 1822.

"Whereas, His Lordship the Right Reverend Ronald Macdonald, Bishop of Argyllensis and Vicar Apostolic in the Highlands and the adjacent islands of the Kingdom of Scotland, has humbly supplicated that the Reverend William Fraser, priest, under his spiritual jurisdiction, who has taken the oath of serving in those missions, may by our Apostolic authority be released from the tie by which he is bound, in order to enable him to go to the Scottish colonies in America and there give the assistance of his spiritual ministrations, our most Holy Father, Pius VII., by Divine Providence, in the report made to him by me, the undersigned, and Secretary of the Sacred Congregation of the Propaganda, kindly granted the petition, notwithstanding the oath taken by him (the aforesaid Reverend William Fraser) and all other impediments.

Given at Rome from the Palace of the aforesaid Sacred Congregation, the day and year above indicated.
Given gratis, without any charge whatever."
(Signed) C. M. PEDIANI, Secretary.

The following letter, written from the Bishop Macdonald above mentioned, to Bishop McEachern, is interesting and of some historic value.

Lismore,
16th November, 1828.
MY DEAR LORD,—I wrote to Bishop Peterson several times before I got accounts from him what pension would be required for boys in the new college. At last he wrote me that it would require £40 per annum, including every thing. We pay ourselves £30, besides clothes and linen, which the parents are bound to furnish.

I am happy to inform you that we have at last got everything settled to our satisfaction in spite of all opposition, and we met with a good deal of opposition from first to last. On the 21st of September last, we had the consecration of Dr. Scott as Coadjutor for the Western District. Along with Dr. Patterson and me we had Dr. Penwick from Liverpool. There were from eight thousand to nine thousand in the chapel, including Protestants. The tickets of admission cost one shilling. The following Sunday (28th) Dr. Ryle was ordained in Aberdeen with equal solemnity, as Bishop and Vicar Apostolic for the Northern district. So what were formerly Lowland and Highland districts, are now Eastern, Western and Northern districts—*tria praeconia* in suo. On the day of Bishop Ryle's consecration we buried the Highland and Lowland district in one grave; let them fight there if they will.

You are the only bishop from the Highlands who deigns to write to his brethren in the mother country. I have not had a scrap from Dr. Macdonnell since he left Britain and as for Bishop Fraser, I don't expect ever to get a line from him; he seems to have sworn against writing.

I am sorry to say that we are almost as ill off for want of clergymen as you are in America, so much so, that we have been obliged to take some Irish priests, of whom we are getting tired, I especially, as I cannot get one of them to learn a word of Gaelic. At this very time I am forced to put one of them in Fort William in place of Mr. Macgregor, who is going to South Uist as successor to Mr. Roderick Macdonald, deceased. I hope we will get more young men educated now, but the prospect is more distant than our wants would require. Our general funds are now in common, but they have been much dilapidated under the management of the late Bishop Cameron and Mr. Reid, the Procurator who is now superseded *minus habens*. There is now an unexpended fund in the Lowlands, however, a private fund, i.e. a friendly society, from which the Highland clergy were excluded. As their funds amount now to from £3000 to £4000, we cannot expect to be admitted without putting in something handsome as a nest egg, for which we are beginning to collect. But, alas! we will be long making out thousands.

As Bishop Fraser should have something in his power now, I wish you would have the goodness to rouse him to exertion in our favor. I have full reliance on your exertions. The time may come yet, when you may be able to make you a return, tho' not in money. There is a great sum due for celebrations from America, which Bishop Fraser promised to look after, but has not, indeed, except some you sent me for celebra-

tions, I have given up mentioning them to our clergy, as they expect to be paid by me and I have not got wherewith. Though I still reside in Lismore I have let the farm and taken up my abode in the seminary house, where I am snug and quiet. I will be able to visit the different parts of my extensive diocese more frequently and with more leisure than I was able to do before. Glasgow is the seat of my diocese, but as my habits are all rural and Highland, I do not mean ever to reside there, and with that intention I have got as able a man as is in Scotland among the clergy, and the most proper for that place, as his exertions have shown, appointed coadjutor, and if he outlives me he is bound to appoint a coadjutor from among the Highland clergy. I must finish with regret.
I remain, ever yours,
RONALD MACDONALD,
Ep Aerynd.
Vic Ap. of the Western district of Scotland.

My readers must not infer from the above that Bishop Fraser was in the least laxy—by no means. The probability is that he was so perpetually engaged in work as to have no time to devote to the pleasure of a friendly interchange of letters with his former Bishop. In a memoir of Dom Augustine de l'Estrange, the celebrated Trappist abbot, we read:—

"He (Dom Augustine) left only a small number (of the community) who are still established at Tracadie in Nova Scotia, where the fathers exercise their sacred ministry, and the sisters devote themselves to the education of children. The country is so unprovided with priests, of whom there are only nine in the whole diocese, and his Lordship the Bishop who resides at Antigonish, is so poor that although charged with the service of three large parishes, as well as the care of the sick, he is obliged to lend himself, as did St. Paul, to manual labor, and above all to agriculture. A Trappist writing referred to one of his brothers in France, told him that the Bishop's exertions in lifting potatoes out of his cellar had caused a rupture."

It is said that the Bishop of Nancy, Papal Nuncio, observing Dr. Fraser's humble surroundings and evident poverty, offered to send him annually the sum of 1500 francs, from a fund for the Propagation of the Faith existing in France. To this Dr. Fraser, with the promptitude which characterized him, replied:—

"You have enough poor people in France who need your money more than I do; give it to them."

The Nuncio persisted, saying:—
"Your Lordship's style of living is not in keeping with the dignity of your holy office," to which Bishop Fraser made answer:—

"It is good enough for me, my poor people cannot afford better," and reiterated his refusal most emphatically.

When Dr. Fraser went to Halifax to live, he kept but one servant, a sort of general factotum. This did not please the good people of Halifax, who offered to make up for their prelate a sum equal to that paid to the Anglican Bishop in that city. But seeing the poverty of the majority of the people around him, Dr. Fraser declined this offer also, saying that his people of Antigonish gave him "all the butter, cheese and meal that he had need of and thirty pounds a year besides, and that was enough."

It is related down in Antigonish that Bishop MacEachern and Father Colin Grant, having heard of the expected arrival of Father Fraser from Scotland in the year 1823, went down to the Strait of Canso to meet him.

On landing, Father Fraser asked them in good Gaelic:—
"Ois main a bha fias a gabla gu ro mi tighin?" (How did you know that I was coming?) "Bha thu shein cho ro mhòr 'gus dhaibhinn einn thu tighin air a mhàin?" (You were so very big yourself that we knew you coming on the sea) answered Bishop MacEachern in the same language.
A. M. P.

AN ACKNOWLEDGMENT FROM THE POPE.

Dumfries and Galloway Standard.
Mr. James MacVeigh, publisher of the new edition of the "Martyrs to the Catholic Faith in England," has received from the Most Private Secretary to the Pope an acknowledgment of the presentation copy which was noticed in our columns several weeks ago. The following is a literal translation of the letter:—

Vatican, 28th January, 1888.
ILMO, SIGNORE (Illustrious Sir),
The Rev. P. Appelloni handed to me this day in your name a copy of your beautiful work. In conformity with the desire expressed by you, I have not failed to present it into the hands of the Holy Father, and I am happy to tell you that His Holiness has deigned to accept it with paternal satisfaction, and has most lovingly bestowed the Apostolic Blessing to you and your family, and charges me to write this letter to you *direct without fail*.

I am happy to take this occasion to express my sentiments of distinguished esteem.—Most devoted servant,
G. BOCCALI, Most Private Secretary.
Ilmo. Signore,
Sig. Giacomo MacVeigh, Dumfries, Scotia.

(Mr. James MacVeigh, Dumfries, Scotland.)
The inscription on the volume was as follows: "Librum Hung. De Martyribus Fidelibus Catholicis in Angli. Tempore Regi. XIII. Fidelis Vindicta et Patri Optimo Editor, Jacobus MacVeigh.—Humilliter Offert—A. D. MDCCCLXXXVIII."
N. B.—Copies of the above named beautiful book, in any style of binding, may be had directly of Mr. MacVeigh, or through the Record Office, London, Ont.

SPECIAL TO THE CATHOLIC RECORD. DIOCESE OF PETERBOROUGH.

His Lordship, the Rt. Rev. Dr. Dowling, Bishop of Peterborough, arrived at Campbellford on Saturday, the 18th inst. On Sunday he said the early Mass and after reading the epistle and gospel of the day, gave a short, clear and concise instruction on the manner of observing the holy season of Lent. Accompanied by the Rev. Pastor, Father Casey, he then started for Warkworth. As they approached the village they were met by a large number of the congregation in processions to the church. Through a church has stood in our midst for forty years, never before was it our pleasure to have had a bishop present with us on a Sunday at Mass. Every family turned out to meet and welcome him. His fame had brought many from the adjoining mission to hear him. Never in the memory of man was so large a congregation gathered within the walls of the modest little church of Warkworth, as on the occasion of his visit. The choir of Peterborough, on this the occasion of his first visit to the mission. The choir from Campbellford, which had come to add solemnity to the ceremonies of the Church, sang in pleasing tones the *Vivat* as a welcome to our loved bishop.

After the *Asperges*, His Lordship expressed his willingness to receive the address of the congregation. In the presence of the members then approached and Wm. Kennedy, Esq., read the following address:—

MAY I PLEASE YOUR LORDSHIP.—We the Catholics of the mission of Warkworth, gladly welcome your Lordship. We are deeply grateful, that in the midst of your many and pressing duties, you have found time to honor our humble church with your presence on the occasion of your first visit to Warkworth, shall be long remembered by us.

A bishop is appointed of God to rule in the Church. The late lamented Bishop Jamot was a bishop according to God's own heart. His zeal, piety and devotion are well known and will be long cherished in every mission which has had the appointment of your Lordship as its pastor. We are glad to know that your prayers have been heard. We thanked God that the mantle of our late assiduous bishop had fallen on shoulders so worthy.

We have heard of your Lordship's many noble qualities, and of the many good works accomplished by you in the mission of which you were pastor. When you were pastor, and in the diocese of Hamilton, of which you were for a time administrator, and where your ability to rule drew on you the attention of His Holiness, Pope Leo XIII., as well as that of the bishops of the Province.

At the command of the Vicar of Christ, Your Lordship left a home, which was the fruit of your own labor, and the people who loved you well, to dwell among strangers. We feel that in leaving your parish, that field in which you had carefully sown the good seeds of virtue and truth, and which was ripe for the harvest, you have made a great sacrifice. It should ever be our pleasure to seek to lessen that sacrifice, and lighten the burden of new duties which the Episcopacy has imposed on you.

When Your Lordship came to rule over the diocese of Peterboro you found a cathedral far from complete, and no suitable residence for the clergy. Seeing the needs of your diocese you, with the firm will and the strong arm, that had done wonders in the parish of Paris, began the work which your hand found here to do. As the best and the surest means of accomplishing this necessary work, Your Lordship determined to appeal in person to your flock, though they were scattered. So far this appeal has been loyally answered. With pride and delight we have read of the wonderful success which has attended Your Lordship in your visits to the various missions of the diocese. Your reception in every parish must have helped to cheer you in the very difficult task you have imposed on yourself. If your numbers are poor in this world's goods, they are strong in the unity of faith and the bond of charity. All are anxious to show love for their bishop and give generously.

To day your Lordship has come to us, and the affection of loyal Catholic hearts goes out to you. Warkworth will not be behindhand. Our numbers are indeed few, but we yield to none in love for our Lordship in all your undertakings.

We take this occasion of expressing to your Lordship our love and esteem for our pastor, Rev. Father Casey. The Christian world is now celebrating the golden jubilee of Our Holy Father, Leo XIII. We wish to publicly declare our thanksgiving to the Almighty, for granting us, in those latter days of peril, so holy and so glorious a Pontiff to guide the destinies of His Church. Truly his praise is in the mouths of all.

last to bid him farewell. To no one were his grand qualities of head and heart better known than to your Lordship, so there is no one who will feel his loss more. The sympathy of a great and good man, the advice of a prudent and learned bishop has been lost to you in the late Bishop of Hamilton. You have, My Lord, our sincerest sympathy in this affliction which has come to you during this first year of your Lordship's Episcopacy.

Again, we beg to welcome your Lordship to Warkworth. We pray that Almighty God may give you length of days to dwell amongst us, and that each year His graces may be multiplied unto you.

We humbly ask your Lordship's blessing.

Signed on behalf of the congregation of St. Jerome's Church, Warkworth, 19th February, 1888.
W. KENNEDY P. GALLAGHER
JNO. BRICKLEY M. TIERNEY
M. LONERGAN W. CRAIG.

In response His Lordship said that he felt that the kind and flattering words of the address were not for himself so much as for his holy office. "Protestants" said his Lordship, "often wonder why so much honor is done to a bishop in the Catholic Church." He, a bishop, came to them as a successor of the apostles, as one divinely sent to teach them all truth. It was his duty to see that the work of God was making progress among them, that they had the Mass offered, the sacraments administered and the gospel preached to them. Hence it is that the Catholic's love for God leads him to honor the Bishop, whom the Son of God has sent. "As the Father hath sent me so do I send you." "He that heareth you heareth me." Catholics in this country have need of courage, for on all sides they hear their holy religion vilified and misrepresented. Oftentimes we are called idolaters and worshippers of images. No Catholic worships images. It is a gross calumny to say so. It would be his duty, as a bishop, he declared, to denounce such if he found any, but he never did. Everyone loves to have near him the pictures of those he esteems. Go into what house you will and the photograph of a mother or a sister, a husband or a brother, is found there. They are not worshipped. Yet so Catholics who love God, His blessed mother and the saints, love also to have their pictures and representations in their houses, and above all in their churches. We often hear sneers cast on the Blessed Virgin Mary. It is only ignorance which can allow any man to say, as we sometimes do hear said, that his mother is equal to the mother of our Lord. How can any one love God and not love His Blessed Mother. Here his Lordship gave most eloquent and burst forth into a sublime panegyric on the glories of the immaculate Virgin of Nazareth, who clothed with the sun, the moon under her feet, and crowned with twelve stars, reigns with her Divine Son in heaven. His Lordship then turned to the consideration of the address, and among other things said that he was pleased with their reference to their late saintly Bishop.

"When I was lately visiting," said his Lordship "the scattered missions of the Manitoulin Isles and the north shore of Lake Superior, I learned many things of the wonderful zeal of that great bishop. There for weeks and months he went into the woods to the rude huts of the half breed and the Indian, saying mass when he could, baptizing and confirming, always doing the work of the Lord." That they might know how scattered were these missions and how difficult to reach them, his Lordship stated that between two missions he had to travel twenty six hours on a horse, and to say mass in a blacksmith shop, or carpenter shop, or wherever was most convenient. These were some of the difficulties he had to meet with in a new diocese, and on this account he was the more thankful for the kind words of his address. In regard to the object of his visit, the faithful in the diocese, he said, visit. The many works which had to be done in the diocese. He was doubly grateful to them for the manner in which they had expressed their sympathy. He blessed them and their families.

Father Casey then began the celebration of High Mass. After the first gospel, His Lordship preached a most eloquent sermon from the gospel of the day. To attempt to give a synopsis of it and convey an idea of its beauty would be impossible, so graphically, logically and convincingly, did his Lordship place before his audience the doctrine and practice of the Church.

During the singing of the *Credo* His Lordship went among the members of the congregation to receive their donations for the faithful in the diocese. The faithful of this outside mission which had to be a handsome offering of two hundred dollars towards the liquidation of the debt on the episcopal residence. Even this does not sufficiently express the love, respect and veneration which this visit of our Bishop has engendered in the hearts of all who heard him. His Lordship then thanked the congregation most graciously and prayed Almighty God to bless them.

The excellent singing of the choir, under the leadership of Miss Rose Conlon, deserves special mention.

About 3 o'clock Rev. Father Sweeney, P. P. Burnley, arrived. As His Lordship had arranged to visit that lately established parish the same afternoon, he started at once, accompanied by Father Casey and Sweeney, and was met at intervals along the route by a number of the parishioners, who before arriving at

the church formed a long procession. When all had entered the church, His Lordship announced that he would be happy to meet them at seven o'clock, when he would receive the address, which their pastor had told him they wished to present. At seven o'clock a large congregation had assembled. The Campbellford choir, which had on the invitation of Father Sweeney, accompanied His Lordship to Burnley, sang some choice hymns and sacred pieces. An *Ave Maria* by Miss Fallon was greatly admired. After a few selections by the choir, the following address was read to His Lordship by Mr. J. E. Morrison:

MAY I PLEASE YOUR LORDSHIP.—We the members of the Burnley congregation unite in tendering you a hearty welcome on the occasion of your first pastoral visit to us. When we heard that our Holy Father had appointed you ruler of the diocese of Peterborough, our grief for our departed Bishop was greatly assuaged, for your fame as a good and zealous priest had already reached us. The good works that you had carried on in another sphere gave us a guarantee that under your watchful supervision our spiritual interests would not be neglected. The good qualities that distinguished you as a priest would enter into your administration, as a Bishop, and would crown it with success. This was our hope on first learning the news of your appointment to the vacant See. Since that happy event we are proud to say that our expectations have been more than realized.

From your zeal and ability religion in this diocese has received a new impulse; from your example both pastors and people have learned to work for a single purpose—the greater glory of God. We say it without any intention of wounding your Lordship's humility: You are a Bishop in whom we can justly take an honest pride.

We desire to enlist the interest of your Lordship in efforts we have put forth as children of the church to perpetuate its existence in an established manner. Less than five years ago, we had neither priest nor church; and we are happy to be able to inform your Lordship that we have a church, which we think your Lordship will admit is second to none of its size in your diocese, and a new and commodious presbytery that would do credit to a much larger place than Burnley.

To our pastor is due in a great measure the credit of the work achieved. He has not only looked after, with zeal and care, our temporal affairs—if any thing can be called temporal that has for its object the glory of God and the sanctification of souls, such as the beautifying of our church and the erection of our presbytery—but our spiritual interests have not been neglected. He has assisted us with prudent counsel, and has eloquently expounded the Word of God.

On this auspicious occasion your Lordship our respectful homage, and though poor in the goals of this world, we yield to none in devotion to your person. We pray God to bless your every effort, and grant you many years to govern the diocese entrusted to your care.

We crave your Lordship's blessing on ourselves and families.

Signed on behalf of the congregation, M. HARRI MORRISON JOHN DONOGHUE LAUR. MURPHY THOS FLANNERY HUGH MASTERS JAS DILLON ALEX DILLON EDW. FORTEAU TERENCE BRADY WM LAWLER JAMES GROSSMAN JOHN FANNING.

In response to this address his Lordship spoke in flattering terms of the beauty of the Burnley church, and congratulated them on the readiness with which they built the priest's house. He expressed himself as well pleased with his reception. He said that he had promised their pastor to deliver a lecture and took for his subject "The establishment of the Church." In this beautiful lecture, to which the congregation listened with rapt attention, his Lordship spoke of the fall of Adam and the mission of the Holy Spirit, the fulfilment of a promise of a Redeemer, who in the fulness of time was born of the Virgin Mary, the second Eve, who was to have the serpent's head. He described the beginning of Christ's mission, the miracles He wrought, the divine lessons He taught, and His calling of the Apostles. He formed them into a corporate body, which was to last unto the consummation of ages, and placed St. Peter at the head, to be the chief pastor of all. "Feed My lambs, feed My sheep."

In clear terms he showed forth from the Scriptures, the power which Christ gave to this corporation—His Church. To this organization he gave authority to teach all nations—to administer the sacraments, to govern the faithful in the church. The Church was the work of God and therefore perfect. Thus equipped with the power of the Holy Spirit, and never has she failed in that mission. It is not for me to talk with your Lordship through this most eloquent lecture of over an hour and a half. Suffice it to say that he left nothing unsaid; his comparisons were striking and to the point, while his wonderful fund of anecdote served to illustrate in a most telling and forcible manner the several truths which he dwelt upon.

After the lecture his Lordship received the offerings of a generous people. Thanking them, he announced Mass at nine o'clock the next morning.

land, and what has struck us most is the great zeal of his Lordship, which causes him to forget all fatigue in his desire to instruct the faithful in all the doctrines of the Church, and inspire them with a living practical faith. WARKWORTH.

THE LATE MGR. BRUYERE.

Writing to the Toronto Catholic Review, Mr. W. J. MacDonald, of that city, gives the following interesting information in regard to the late Mgr. Bruyere:

In your obituary of my venerated friend, the late Monsignor Bruyere, of London, you assign to him the patriarchal age of "90 or 95." I have reason to think this an overestimate. In 1877 I was commissioned to make certain enquiries, one of which involved the age of the gentleman in question. These enquiries were not judicial and no person was bound to secrecy. Mr. Bruyere then informed me that he was born on the 8th September, 1803. He would have thus attained eighty years in September next. Before coming to Toronto Mgr. Bruyere lived some twelve years in Louisville, Kentucky. He was a contributor to the Catholic Telegraph and Advocate, and furnished some of the material for spalding's life of the venerable Bishop Flaget. From many amusing anecdotes contained in this book, may be quoted the following:—"Bishop Flaget had an alarm watch, and on a missionary tour through Indiana stopped at a way side house of entertainment, a one story log cabin, with a garret or loft, approached by a ladder. The Prelate and his companion lodged in this garret, the floor being covered with loose boards; while the family and some boarders occupied the lower room. The watch was set for four o'clock, the Bishop's usual time for arising. In the morning it created quite an alarm among the lodgers in the lower room. Some sprang to their feet in affright, but one more knowing or more drowsy than his companions, calmed them with this complimentary explanation: 'Lie still, you fools, it is only the old priest's watch which has buzzed.'" Mgr. Bruyere was in every respect a model priest and a most entertaining companion. Without disparagement to anybody it may be truly said, that take him "all in all," the Catholic Church has not had in this province a worthier representative, or one of more varied talent, since the days of the "Old Vicar," Mr. W. P. McQuinn, who died in 1847. W. J. M.C.D.

Special to the CATHOLIC RECORD.
FROM ST. JOHN, N. B.

The Irish Literary and Benevolent Society marked the opening of their new rooms, February 19th, by holding a concert in their large hall. The programme was an excellent one, and opened with a chorus, "The Harp That Once Through Tara's Halls." Then followed a reading by Mr. R. F. Quigley, solos by Miss C. Nolan, Miss Lawlor, Miss Nellie Gohagan, Messrs. P. W. Lantulum, J. V. Lantulum and Prof. Sterne. At the close of the entertainment Vice-President Coleman, in a neat speech, thanked the audience for their attentions. The new apartments, consisting of parlor, reading and billiard rooms, were thrown open for inspection, and a large number availed themselves of the opportunity.

St. Malachi's Society celebrated its twentieth anniversary by a supper at Mitchell & Finlay's on the 13th inst. There was a large attendance of the members, and among the guests were: Ald. McCarthy, Mr. R. J. Walsh, President of the Father Mathew Association; Mr. W. H. Coates, the Recording Secretary, Mr. Thomas Kiekhahn, and others. P. Gleeson, Esq., J. E. President, occupied the chair; and P. Moran, Esq., the vice-chair. A number of toasts were proposed, and suitable responses made. A most enjoyable evening was spent, and the gathering broke up at midnight, well pleased at the celebration.

"Daniel O'Connell" was the subject of Mr. John C. Ferguson's lecture in St. Patrick's Hall, Carleton, February 12th. The lecture was very interesting and well delivered. It is now some time since Mr. Ferguson occupied the platform; but he has not lost any of the eloquence that charmed St. John audiences years ago. Mr. C. E. O'Reilly occupied the chair, and introduced the lecturer.

The Father Mathew Association held a concert in connection with their lecture course, in St. Malachi's Hall, February 14th. The Hall was crowded. The concert was a grand success, as indeed are all the entertainments given by this Association.

The Very Rev. T. Connolly, V. G., of Carleton, delivered the second lecture in the A. O. H. course, in the town Hall, Woodstock, on Friday evening, February 10th. A large and intelligent audience greeted the distinguished speaker, who is well known in Woodstock and vicinity, having labored there for many years. The subject, "The proper study of mankind is man," was treated in a familiar, practical, didactic, scientific, physiological and psychological manner. The lecture was interspersed with many happy and humorous illustrations and allusions.

The salvation of one soul is of more value than the conquest of an empire. This is not the notion of those who fear that the course of reformation may tend to lower the price of corner lots. It is not the fashion of meditation that prevails among carnal minded men, who forget entirely that the truth is, and will forever be: Seek you first the Kingdom of Heaven, and all things will be added unto you. No state can endure without morality as its foundation. "No God, no commonwealth." expresses the idea.—Colorado Catholic.

MARCH 3, 1893. ARCHBISHOP RYAN'S SERMON. The substance of an eloquent discourse delivered by him in Rome.

London Conclusions

OR PARAPHRASE OF SOME STRAINS OF THE "DIEZ LEIN" BY CARDINAL WISNIA. "O! Matrim abominabile, E! matrimonium exanimale, M! quomodo sponsa coedat,..."

except for a few weeks in summer, when haying and harvesting come on. This season, right in the midst of haying, Mary Jane, the hired girl, fell out of the hayrack, where she was hunting for eggs, and broke her arm. Of course, she had to go home. Not another girl could be got for love or money, and so Mother Hawkins had to do all herself.

mother was, but he had not been down again. The day that Mother Hawkins went to the table for the first time since her sickness, a note came, saying that she was coming to see her by the evening train. Not a word about his wife did he write.

SIR W. HARCOURT AT DERRY.

A BATTLESHIP. United Ireland, Feb. 11. Sir William Harcourt delivered his annual address to his constituents in the Drill Hall, Derry, on Tuesday night. There was an attendance of about four thousand persons.

was an enormous policy, and that which ought to be redressed (cheers). These words England has committed towards Ireland have been committed towards Ireland. In his phraseology we have had a half hold on Ireland. Has it not occurred to Lord Salisbury what has been the real reason of this violation? If not I will tell him.

intend to fight the Irish question well out and to be victorious, as they have been victorious before (cheers). I know that the Government cherish the childish idea that they can divert the public mind from the great Irish question during this session by humdrum topics and parochial legislation (laughter).

THE DAUGHTER-IN-LAW.

How Mother Hawkins Came to Appreciate the "Girl from the City."

"Oh, come now, Nancy, if I was you I wouldn't take on! Nancy, if I was you I wouldn't take on! Nancy, if I was you I wouldn't take on! Nancy, if I was you I wouldn't take on! Nancy, if I was you I wouldn't take on!"

ON SUPERSTITION.

OUTLINES OF A PRIEST'S LECTURE ON THAT GREATLY MISUNDERSTOOD THEME.

Rev. R. F. Clarke, pastor of the Church of St. John of Jerusalem, London, lately delivered a discourse on the subject of "Superstition," being his remarks on St. Paul's reproach to the Athenians that they were "somewhat superstitious," it being their practice whenever they were delivered from any impending calamity, or relieved from any public danger, of raising an altar and dedicating it to the god, to whom they attributed their deliverance.

THE TOBOGGAN PARTY.

THE PLAN OF CAMPAIGN.

Well, now, what a happy image this is of Lord Salisbury. I think he has fixed for ever upon himself and upon his party the name of the tobogganning party (laughter). It is a policy of tobogganning (renewed laughter). They tobogganned on protection, but they have got to the bottom of that (laughter). They tobogganned on the Irish Church; they have tobogganned—it is his own illustration—on the Irish land, and they are just on the top of the slide of Home Rule (great cheers).

FLASH IN THE PAN.

THE LETTER-BOARD OF LIFE GOES.

The letter-board of life goes. The letter-board of life goes. The letter-board of life goes. The letter-board of life goes. The letter-board of life goes. The letter-board of life goes. The letter-board of life goes. The letter-board of life goes. The letter-board of life goes. The letter-board of life goes.

THE DEVOTION TO THE HOLY FACE.

A Christian Burial.

This devotion is not new, but has been, from time immemorial, a distinct feature of Catholic piety, as is proven by the great veneration that has been always accorded the woman who was the first to show in a remarkable manner the existence of noble sanctuaries in various parts of the world specially dedicated to the Sacred Face of Our Saviour, and in every instance distinguished by some beautiful or famous image or picture of the countenance of the Saviour as it appeared on Sunday would be acceptable to the devotion has its origin in our day, and is an outcome of the needs and exigencies of the times.

THE TOBOGGAN PARTY.

THE PLAN OF CAMPAIGN.

Well, now, what a happy image this is of Lord Salisbury. I think he has fixed for ever upon himself and upon his party the name of the tobogganning party (laughter). It is a policy of tobogganning (renewed laughter). They tobogganned on protection, but they have got to the bottom of that (laughter). They tobogganned on the Irish Church; they have tobogganned—it is his own illustration—on the Irish land, and they are just on the top of the slide of Home Rule (great cheers).

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ARCHBISHOP RYAN'S SERMON.

The Substance of an Excellent Discourse Delivered by him in Rome.

The Epiphany is commemorated in Rome in many different ways, some of which we shall describe hereafter. Few of them are more interesting than the Scro Ottaviano, which is celebrated in the venerable Church of St. Andrea della Valle by the Pious Society of Missions, popularly known as the Pallottini.

There is at six, an Italian sermon with Benediction of the Blessed Sacrament. At half past eight a Mass is sung according to the Latin Rite by a representative of the religious orders of Rome—the Theatines, the Conventual, the Missionaries of the Sacred Heart, the Carmelites, the Capuchins, the Augustinians, the Dominicans, the Servites of Mary, etc.

Amongst the most interesting of the sermons this year were one in Spanish, by a Bishop from Chilli; one in German, by Cardinal Melecher, and the three English sermons preached respectively by Bishop Hickey, O. S. B., of London, and by the "Chrysostom of America," Archbishop Ryan, of Philadelphia.

We need not say that the interest of the English speaking residents of Rome was excited to a very high degree by an anticipation of Archbishop Ryan's sermon. Expectation was gratified to the full. He certainly had one of the largest audiences that ever gathered to hear a foreign preacher in Rome. Some inconveniences of the pulpit and the ringing of the Angelus during his discourse, were calculated to disturb, but there was no mistaking the impression that he made. The universal verdict was that he was not only a most eloquent and impressive speaker, but also a most careful and exact thinker.

PATRICK F. O'HARE.

THE SERMON.

"For a Child is born to us and a Son is given to us and the government is upon His shoulder; and His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the Poor, to come to the Prince of Peace. His empire shall be multiplied and there shall be no end of it; He shall sit upon the throne of David and upon the kingdom, to establish it and strengthen it with judgment and with justice, from henceforth and forever."

For nearly six thousand years have men been exploring the earth, and yet we stand, and yet every year new treasures are discovered within its bosom. For the same period have they been scanning the heavens above them, and yet new stars and planets are seen coming up from the depths of space into the field of human vision. Now the words and acts of God are, like His works, inexhaustible. The human intellect has been engaged in examining them for so many years and yet new treasures appear. The simple scene represented at that star has been described and, in a few words by the Evangelist, has been so represented and described for nearly nineteen centuries, and yet it is ever new. Each year casts a new reflected light upon it, because, as time advances and the kingdom of the young King becomes extended, the earth, which has become more and more a part of the Kingdom of the King.

Next in number and importance to the great prophecies of Scripture that speak of our Divine Lord as a great King and Ruler are those which refer to the kingdom which He was to found upon this earth, and in which were to be perpetuated the great blessings which He came to bestow. He is spoken of as one who is to sit upon the throne of the uttermost bounds of the earth. The single herald announced to His Virgin Mother, "The Lord God shall give to Him the throne," etc.; and, more than seven hundred years before, the Prophet Isaiah, now, it is plain that all these prophecies are also plain that when He was about to leave this earth He founded an institution which was to continue His great work with which He promised to abide—which was to be Himself continued. In words, which because oft repeated we do not always fully realize, He said to His Apostles, "As the Father sent Me, so I send you. All power is given to Me in heaven and on earth; whose sins you shall forgive, they are forgiven; whose sins you shall retain, they are retained."

Now, as the mission of Christ was twofold—a mission of truth to the human intellect and a mission of sanctifying restraint to the human heart—"teach all

nations, teaching"—so is the mission of His kingdom on earth, the Church of God. He comes to teach and to restrain. As He was King of the kings of thought, and demanded what the Apostles most aptly call "the homage of the understanding," so He has a mission to teach and demands similar tribute. Nor is this degrading to man. If there were not the very voice of God—"he who hears you hears Me"—such tribute were indeed degrading. Dearest to me than was Isaac to Abraham in the intelligence which God gave me, which makes me His image and likeness and distinguishes me from the brute creation. That intelligence I will never sacrifice except on the mountain of God and at His behest. I will not believe against His omniscient messenger who cannot give a false report. Hence it is only in the Church of Christ that the dignity of human reason is really preserved. But, brethren, it is the second mission of the Church—the restraint of humankind to which I desire to direct your attention this morning.

The world on which I live has been under the dominion of two great systems, the Greek and the Roman. The two great systems that in our day reject Christianity go further even than this. The Gentile nations admitted the existence of a Supreme Being and His providence, and the fact that there were rewards for the good and punishments for the wicked in a future life, whereas the unbelievers of our day would abolish these great conservative truths, and leave poor humanity to be the victim of its own intellectual delusions and enslaving passions. This morning, brethren, I desire to invite your attention to the Kingdom of the Messiah on earth—not in general to God on earth, but to the Church of God on earth—but more particularly to that ethical feature of it by which the passions are controlled.

When fears are expressed that society outside the influence of Christianity is its way back to Gentilism or paganism we are told that such a return is now quite impossible; that Christianity was progressive, and that the future shall be one of progress in advance of Christianity, so that no one dreams of erecting a statue to Jupiter, Mars or Venus, or even to Minerva, or of swinging censures before their shrines.

But, brethren, it matters very little by what names or under what form of worship these deities are adored. Man with out positive religion will be always substantially the same. Culture, intellectual and artistic, will eliminate much that is gross in the manifestations of human passion, but will not take away or diminish its sinfulness. Men worshipped their nature and its passions under various names. If men respect God they will fall back on themselves. False prophecies and false prophecies, and the false prophecies of the G-desses of Rome upon Notre Dame was a true one. Suppose some one proposed subsequently to enshrine in some other temple a goddess of love as having really more power over man than reason, or a goddess of military honor or national revenge, would not men, philosophers if you please, and men of letters, but not the men of letters, know before they had acknowledged their own nature, and their own thoughts and desires and actions of man, which is the attribute of divinity. Hence our fallen nature, without religion, will be always substantially the same. The question of supremacy lies between humanity and divinity. If man does not worship God, he will make a god of humanity, and he will make a god of himself. The Kingdom of God is founded, not on a mere sentiment or on dogmas that are not certainly believed. The force of the passions is strong. The present pleasure which their indulgence procures is certain. Strong and certain must also be the power that would restore them. There are those who admire indeed, the beautiful morality of Christianity, but who would have nothing to do with its dogmatic teachings, which they designate as sectarian and leading to unhappy differences amongst Christians. They would call the fruits and flowers, forgetting the tree with its roots. But, brethren, we must never forget that the morality of Christianity is founded on the support of the religious and moral teaching and the great pillars of dogmatic truths that uphold it. These truths give motives for the sacrifices necessary to oppose passion. They appeal to the great powers of the soul—in fear, in hope, in love for itself and its kind, in order to serve it to overcome its lower appetites, acting out His own nature—creating like a God, governing like a God, and when striking with punishment, striking like a God! To the young man struggling with some passion, Christianity not only opens the heavens above him and shows him the Son of Man at the right of the Father ready to embrace and reward him if he be faithful, but she also evokes the earth to open at his feet and exhibits to him the horrors of an eternal hell which awaits him if he prove disloyal to his God. And this truth she teaches with no uncertain voice. It is certain as the existence of God Himself. The shadow of a doubt will ruin the power of the sanction of the law. How many superficial sentimental Christians there are who state that they should not be influenced by such fear but by pure love of our Heavenly Father! It is true that love is the higher, purer motive, but how many natures are there that are little influenced by its attractions! The legislation of the Kingdom of Christ must be adapted to all the subjects of the King, the refined and graceful, and the coarse and sordid. Where is the wise legislator of this world who will say: "His legislator of this world who is financed by a love of the law should be financed by a love of the right and of sacred order for its own sake, let us not give them any lower or mere selfish motives, therefore let us abolish not only the death penalty but all penalties for law violated, let us raise to the ground all the prisons of the Kingdom and make men set from pure love of the right as their sole motive." No man

legislator would propose so wild an enactment. The fear power is a mighty one to be wielded in the interests of social order, and it is a mighty in the higher and more important realm of the Kingdom of God on earth. The fear of the Lord is the beginning of wisdom. Now in examining this power we come at once on its sacred motive, and that motive is founded on a dogma, and that dogma is the eternal punishment of hell. So with all the great motive powers in the divine legislation of Christian morality.

Look, again, at the influence exerted on another power of our nature. Hope, the friend not only of the brave but of the weak and broken hearted. Look at that poor, wretched, outcast woman, whom the world attracts, allured and then destroyed and cast forth with loathing! Behold her friendless, homeless, desolate, alone—the moral leper of her race, wandering through the dark passes of the valley of tears! She looks up to the firmament; it is black, for between her and her God the heavy clouds of vice have arisen. She looks up for death, and prepares to seek its friendly succor at her own hands. Christianity, like her Divine Founder, is moved with compassion for the poor outcast. She takes her by the hand, and causes the clouds to open and points to the right hand of friend of Mardian at the right hand of the power of God, and whispers to the poor wretch: "There is still hope for you, my sister; heart still palpitate for mercy within that glorious breast—the same eyes—the very same look upon you as look upon the sinner of the city—the same voice speaks of mercy and forgiveness."

Already rays of light gleam on the darkened firmament. Hope, like that beautiful, noiseless lightning that leaps from cloud to cloud, shooting its luminous arrows along the skies and then disappearing behind the clouds, which, however, it outshines with light, and again gleaming in sheets of flame, like banners flung out from the battlements of heaven; hope, beautiful hope, leads the broken spirit to look up to the region where He, the Light of light, does abide, arrests the hand of the suicide, restores her to God and to peace, and the possibility of such a change assured by the certain dogmatic teaching of Christianity, by the all-sufficiency of the merits of Christ when applied to the contrite heart. That God who rewards and punishes as a God who also forgives like a God. "I will remember no more their iniquities, and I will not punish again because of the sin, and I will do as they desire." The dogmatic teaching is illustrated by examples like those of Magdalen and Peter. Oh, what a world of power is found in such hopefulness, and this hopefulness is founded on the certain dogma of Christ! The statistics of suicide clearly show that they increase in proportion as a people lose their faith and consequent fear of God and hope in the God of Heaven. The declaration of Scripture, "Justice elevates a nation, sin makes a people miserable."

As, brethren, our Divine Lord, by an act of wisdom and Divine clemency, taught the great truth that He would identify Himself with the weak and suffering of our race, and that He would regard as done to Himself whatever should be done in their favor. Our identification with the sufferings of the poor, the sick, the prisoner, and was found Himself poor and suffering and a prisoner. He declared that the criterion of His judgment of men would be their charity to these. How wonderful a doctrine! The love of the creature of our own race should be the criterion of our own worth. Its lack is not evil in itself, but it lacks the greatest of all attributes: universality, unforgiveness, and persistence. It will be limited. It will have its pet objects of affection. It will again vary with the object loved—increasing or decreasing according to the qualities of the object loved, and it will soon die out entirely. But, by the great doctrine of Identification, the objects loved become one and the same. Hence the object cannot change, for with Him there is no change or shadow of vicissitude. With that object, therefore, the love should be uniform and, for the same reason, permanent.

I cannot better illustrate this than by an incident which occurred to me some thirty years ago. I was visiting the city of Baltimore and was invited by its Archbishop, the Most Rev. Francis Patrick Kenrick, to the present at the ceremony of the reception of a nun. When we arrived at the convent I was surprised to find that all the religious were of the negro race. This was particularly remarkable in a slave State in America thirty years ago. On returning from the function I inquired of the Archbishop the origin of this religious community, and he informed me that it was founded by a French priest named Father G. Bert, all of whose relatives had been massacred by the negroes in the terrible insurrection of San Domingo. The priest, with a portion of the family treasure, escaped to Baltimore. He shuddered at first at the sight of one of the negro race, but he was resolved to give more human feelings, he resolved to give religious women of that race for the protection of young colored girls out of station—to become chaplain to the institution and to serve the race that had murdered all he had loved on earth! On what a high principle in Paganism or Gentilism could a man found a religious community like this? Yet to the Christian it was the clearest deduction from the doctrine of Christ, "Whatever you do to Me, the least of my brethren, you do unto Me."

At every side, therefore, my dear brethren, we meet doctrines upholding the temple of morality. Abolish the doctrine and the temple must fall into ruins. Take the case of an oath. A man's life, property and character may depend on the importance which his fellow-man attaches to an oath. On what does that importance itself depend? On doctrines of the Christian religion—that God may be called to witness—that He will punish most severely those who call Him to witness a lie for truth. Abolish this doctrine, declare that God, if there is a God, dwells in a region entirely separated from men and takes no cognizance of his acts—that he is not to be summoned as a witness by one of His own creatures, and then you destroy the sanctity attached to an oath and then

you strike directly at the life and property and reputation of mankind. Then the law against perjury becomes a penal law. Take again that great conservative of the family and the sanctity of human love—the unity of marriage, on what does it depend? Not on a sentiment or a human law, but on the great Christian teaching that if a man put away his wife and marry another he is guilty of adultery, and he who marries her who is put away is guilty of adultery—plain words, emphatic words.

Therefore, brethren, because Christ has been by example and by word the great regenerator of our race, because of the great dogmas of faith, infallibly assured to us, He has appealed to the great powers of our nature—our fear, our hope, and our love, and our interest in human society, because the Church is simply Christ continued, speaking with His voice and acting with His communion of laws realized and Christ is now what the prophet foretold he should be called "Wonderful, Counsellor," etc.

Time has only added new glories to that event. The reflected splendors of 1847 years shine upon the Orb of Bethlehem. The kings of the world, and the people of the world, have brought their gifts to the Vicar of the Young King during these memorable days. It is a tribute not merely to the individual Pontiff, much as he deserves it, but, above all, it is a tribute to that glorious united Church of God which he represents. He is the first man in the universe to-day because he represents the only conservative power that can save human society.

PROTESTANT MISSIONS.

AN ENGLISH PROTESTANT GENTLEMAN DESCRIBES THEIR BARRENNESS AT SINGAPORE.

From the Pall Mall Gazette, Jan. 26.

Mr. W. S. Cline, M. P., who has been staying some time at Singapore, on his journey round the world, has written a severe criticism of the work done by the Christian missions in that part of the globe.

"The heathens of the Straits Settlements are not much troubled by missionary zeal. How is it, I wonder, that we so persistently neglect the conversion of the heathen at our own doors in our various Crown colonies? Can it be that the specimens of Christianity which form our governing and merchant classes are of such a quality that missionaries find it impossible to get the heathen to believe in the religion whose products they are? The existence of 7,000 Eurasians in the Straits colonies, the legitimate offspring of Christian fathers, combined with the fact that a Christian Government draws the bulk of its revenue from the encouraged vices and degradation of the population, may go far to explain the obvious preference of a Mohammedan native prince, and forbid the social habits which produce Eurasians. The merchants who the missionaries retort in kind, and, for my self, I fear that in Singapore, at any rate, is true on both sides. There is a magnificent cathedral at Singapore, and a right reverend bishop, a venerable archbishop, and a splendid colonial chaplain, and yet the heathen population of the Straits is a surprised choir to boot. The Society for the Propagation of the Gospel also a missionary, who gets £200 or £300 a year. The natives visible at the central services are the fifteen or twenty Malays who, standing outside the building, pull the punkah sticks to cool the fashionable worshippers' heads. The Church of England in a small school chapel, at which there is an attendance of fifty or sixty at most. The Presbyterians have a fine handsome chapel for themselves. I surveyed it from the outside, and it had a fashionable congregation of 150 to 200 fifty or sixty handsome carriage waiting outside, with as many native servants as there were good Protestants inside. The minister gets £500 a year and a free house. The English Presbyterian mission has one cleric and one lay missionary. These two energetic brethren have four small rooms in Singapore in which they hold services, and in none of which do they must a congregation of fifty souls. I do not venture to judge the gentleman. I am quite sure, from all I heard, that they are excellent and pious men, but the results of their labors are miserable and unsatisfactory, and I cannot but think their methods and plans of working must be wrong. I think it would be well if the secretaries of our missionary societies spent twelve months in the East trying to find out how it is the heathen succeed so well, when they fail so completely. What I want explained is, the comparative success of the Roman Catholics, and the comparative failure of Protestantism, in the conversion of the heathen to the Christian faith. The fact is there, and is stubborn. I draw the figures from returns furnished to the Government of Singapore by the various denominations themselves, and published in the Blue Book for 1896."

Nasal Catarrh is a dangerous disease. From its tendency to extend to the throat, bronchial tubes, and finally to involve the lungs in consumptive disease, it should be promptly cured, that these grave dangers may be averted. So efficient are the manufacturers of Dr. Sage's Catarrh Remedy with this very prevalent disease, that they have for years offered, in good faith, a reward for a cure of catarrh, no matter how long or how many years standing which they cannot cure. Remedy only 50 cents, by druggists.

AS ONE CREeps ON Apace, the various functions of the body grow weaker in their performance. Old people who suffer from increasing indigestion, torpidity of the liver, and constipation, should give renewed impetus to the action of the bowels by Northrop & Lyman's Vegetable Diastol and Dyspeptic Cure, from which acid is never sought in vain. It works wonders as a blood purifier.

DRIVEN FROM HOME.

POLICE AND EMERGENCY-MEN ENFORCING AN EVICTION IN IRELAND.

Bakely Hall sends to the New York Sun from Drogheda, Ireland, a dramatic account of the eviction of two Irish tenants for non-payment of rent. The evicted party consisted of a body of 150 militia, commanded by a Captain Smythe, 100 stalwart policemen, and a score of "emergency men." We quote as follows from Mr. Hall's account:

I followed the direction of Capt. Smythe's big and tranquil blue eyes as I sat on the car whirring violently in spite of four coats and rabbits, and saw a dramatic and striking figure. It was that of a girl, perhaps nineteen years of age, who stood apart from the others on the crown of a little hill. Her bare feet were sunk deep in the snow that crowned the hill, and her figure was sharply outlined against the leaden sky. She was tall and superbly formed, though the lines of her figure were wofully sharpened by starvation, and her cheeks were sunken and drawn. But they were flaming red, nevertheless, and they lent an added lustre to a pair of magnificent gray eyes—typical Irish eyes that fairly blazed with indignation.

Her hands were clasped across her breast, and one sleeve was almost torn off at the shoulder, leaving the arm bare. The rain had come down on her, and matted her long, black hair over her forehead, while a stray lock was swept across the face. What a face it was! The brow was low, broad and white, and the black eyes brows almost straight over the splendid eyes. The nose was Grecian, as indeed was the whole face in contour, and the tightly compressed lips and firm chin gave it a look of dignity. She seemed utterly unconscious of the bitter cold, and all the power of her nature seemed concentrated in the look of abhorring hatred and terror with which she stared at the Queen's troops—her enemies.

The word was given, and the line moved on. A fussy Justice of the Peace, a noisy little person known as Captain Keogh, and the agent of the estate joined the attack at once. The Justice of the Peace was guarded by the three girls up stairs and the old man below. The military drew up in a hollow square around the house, and the constables, to the tune of a hundred strog, marched into the enclosure. It was during this imposing ceremony that an old woman crept around the corner of the house out to the end sure. "Woman!" thundered Captain Keogh, "What are you doing here?" "Brother," said the woman, bravely, "Take her outside the line with the other women," commanded the Captain, sternly. At the mention of the word "women," as applied to the poor girl, she roared, without the lines, Captain Smythe roared, with intention, he said, Captain Keogh roared, and the old woman, like the faintest effect on the commandant of the military.

A big and rather cocky-looking policeman stepped forward and tapped the old woman on the shoulder. She looked up at him, and then, falling back a pace, she gasped for breath a moment, and then cried excitedly: "My stars, what a bootiful man!" "Come, move on now," said the policeman, swelling his chest out a little more. "Shure he's th' ugliest lookin' t'ing I ever seen, to be so."

"Step along, now, my good woman," urged the policeman, as he gave an extra twist to his long moustache. "Ye're so bootiful. Oh, how 'anome ye are!" Suddenly she drew her hand from under her shawl, and, before he could dodge, she flung a fistful of mud with extraordinary force full into the policeman's face, and skurried through the delighted military, and out of sight over the hill.

Upon this Capt. Keogh proceeded to read the riot act. This absurd proceeding took up nearly an hour more, and it was rather than ever. The forces had now been within a hundred yards of the house for nearly two hours without accomplishing anything. A lot of talking followed the reading, and finally the police fell back and the emergency-men went forward. About a dozen of them, with picks, crowbars, and axes, rushed at the front door.

The girls threw the boiling water out of the windows above, but before they could do much damage the emergency-men forced their way in and overpowered Davine, who was a very old and sickly looking man. There was a tremendous uproar up-stairs a minute later, but the police did nothing. After a discreet wait a dozen of them drew their clubs, and charged the house amid the jeers of the twelve big policemen walked bravely forth with three defenceless young girls held firmly among them. It was an edifying and inspiring spectacle. A court was convened, and the girls were duly arrested, though what on earth there was to fear was a mystery.

Up to this time the spectators, besides the neighbors, were the detective and myself on the rival case, but the news had got abroad, and three other cases arrived, and the Constable Toibol and the other by Sir William Wedderburn, M. P., and Mr. Patrick Kelly of the National League, respectively. Sir William and the Constable were both anxious to see an evict on one is writing a book, the other a parliamentary speech on home rule. After the 300 warriors had triumphantly subjugated the three young girls, the forces moved up the road to James Finnegan's, on the hill.

Finnegan was in good spirits, and bound to die hard. He had a stubby beard, a red nose, and a hat which he wore over one eye, in a rakish, not to say defiant manner. "It's a pity," he roared hotly, to the intense delight of the pious Captain Smythe, who evinced a fondness for him. "I had, 'th' y'g didd' bring a few more regimint an' some cannons wid 'em." Captain Keogh stalked majestically around the fortified house, and then commanding the girls were duly arrested and taken to the starting point looked up and yelled: "Is that you, Finnegan?" "Is it?"

"Finnegan?" "Phat?" "Will ye come down out of that?" "I won't." "Why won't you?" "Belase," said Finnegan, with a burst of forensic and irrefragable logic, "I'm gointer stay where I am."

"Then your blood be on your head," "Well, begob," remarked Finnegan, to the intense delight of the mob, "if I could get near ye there'd be blood on yer own head, y' miserable old, bull-necked blow-hard." "Attack the house, attack the house," roared Capt. Keogh hotly. The order was given with immense spirit and courage, but the forces did not display undue zeal. Capt. Smythe yawned, lit another cigarette, and looked back to see if the Irish girl still stood in the snow on the hill-top while the chiefs of police held a long and thoughtful consultation. The Constable Toibol tried to make notes on an ivory tablet, but as the rain was hot on the letters as fast as she wrote them, she put up the tablet with a pretty little grimace, and beat a tattoo with her boots on the side of the car. Sir William was gathering mud and facts from personal contact with the peasant, and the detective was so miserably wet, hungry and fatigued that he gave up shaming, and sat on the fence with me, sharing my umbrella and cigars.

"This here little bit of a burlesque," he said scornfully, "boots the Government in the neighborhood of a thousand pounds." "As much as that?" "Take the pay of the men, the heavy cost of their transportation for three days, and the cost of the emergency-men—" "Are those jail birds expensive?" "Very, cause they take their lives in their hands. They've got protection like th' police. They're marked men once they enter th' business. Some of them git ten pounds a week." "Then the Government spends a thousand pounds because Finnegan and Davine won't pay full rent?" "Aye. They could both pay with ten or twenty per cent. reduction, so the amount involved is only about ten pounds."

In the course of half an hour some one discovered that it was nearly four o'clock, and as an eviction after that hour is illegal, it was decided that something ought to be done at once. It was done. As usual the emergency men were ordered forward and the police fell back toward the soldiers. The redoubtable Finnegan had been addressing his bitter remarks to the entire British Empire, and was ready to do battle for his life. In sober truth he had lots of pluck, for he knew he was fighting a losing battle from the start.

He whipped off his hat and coat as the emergency men stacked the house in two places, and divided his hat water and rhetoric in equal measure between the widow and the door. He kept them at bay for a time and scolded some of them badly, but his hot water was soon exhausted, and then they battered down his defences and drove him into a corner, where he kicked and battered away until overpowered and knocked down.

Then—and not until then—the police entered, and dragging Finnegan out, made charges against him before the Justice of the Peace. "Have you got anything to say?" asked the magistrate before committing him. "Phat could I say?" said Finnegan simply, as he straightened up and looked around him. "I'm done for, sure enough, I'm gont' jail. At nearly fifty years of age I'm turned off av th' plank where no fadder an' no gran'fadder was born an' out of th' house which I built wit me own monee, saved after years av starvin' an' privation, be-cause y' B-kase I can't do phat I can't do. God bless the Queen. She's th' mudder av her people, is she? She's a mauder, indad, t' m's."

Then the procession moved proudly homeward, with the evicted farmer surrounded by his captors, and the sorrowful neighbors trooping in the rear, last of all the big eyed Irish girl who had stood on the hill. She was Finnegan's niece and pride. He had brought her up. She, too, was homeless.

The Newspaper Dead Beat.

Scene in the Advertiser's counting room. Dead Beat Subscriber—How much do I owe to the Daily Advertiser? City Circulator—We have been sending the paper to you for five months. The amount of your indebtedness is therefore two dollars and a half.

Dad Beat—Stop my paper. I will call and settle another time. The dead beat then slides out of the door, and all hope of realizing anything on his account fades with his departure. Ten chances to one, if you continue the paper the chances are that another bill of several dollars will be run up on you, when the paper will be stopped again and some other member of the family will try the same game.

But we are catching on to the professional dead beat, whose promises to pay have about as much weight now as the granting of a boon to the community at large to publicly advertise the names of all persons who are in the habit of resorting to the meanest and lowest of all tricks, swindling the newspaper man. It may not be generally known, but it is a fact, that any person subscribing for a newspaper and refusing to pay for the same is liable to fine and imprisonment.—Newark Advertiser.

I have been troubled with catarrh for the past ten years and have tried a number of remedies but found no relief until I purchased a bottle of Dr. Sage's Catarrh Remedy. I got relief in ten days and have since used it for several years and find it to be the best remedy for this disease. I have since used it for several years and find it to be the best remedy for this disease. I have since used it for several years and find it to be the best remedy for this disease. I have since used it for several years and find it to be the best remedy for this disease.

THE CATHOLIC RECORD

Published weekly at 25 and 27 Richmond Street, London, Ontario.

Catholic Record.

London, Ont., March 3rd, 1888.

DR. KELLOGG ON THE POPE'S SUPREMACY.

The forms under which Protestantism presents itself to our consideration are no less various than the tasks which Ariel was ready to fulfil at his master's bidding.

Nothing better illustrates the absurdity of those who would supplant the divine living authority of the Church of God, the infallible and ultimate judge of all controversies in faith, by making the last appeal lie with each individual, than the irreconcilable theories which are confidently advanced by Protestant divines as the real and divine plan on which the Church of Christ has been organized.

The Catholic teaching is plain and explicit: "That Christ committed to Peter and to his lawful successors the care of his whole flock, that is of his whole church, both pastors and people."

Protestants, of course, must deny that St. Peter's successor has such a commission, for the only lawful successor St. Peter ever had, and the only person who could produce any claim to be such, is the Pope.

If, therefore, they acknowledged any such a right to exist, they must necessarily recognize the Pope's authority, and submit to him. It is, therefore, essential to Protestantism to deny the validity of his claim; and every effort has been made to find a flaw in it.

Some say that Christ did not commit this charge to Peter at all. Thus Calvin and Bess deny that there is any head of the Church on earth. Others maintain that St. Peter was never in Rome and that, therefore, the Pope, as Bishop of Rome, cannot be his successor.

This opinion also is maintained by Calvin and Illyrius and the Centurians of Magdeburg. These two propositions, however, are proved by the strongest evidence: the first by both Scripture and Tradition, the second, being a matter of historical fact, especially by Tradition and History.

It is not our purpose here to enter upon the proofs of these two points, but rather to examine briefly the theory which is maintained by the Rev. Dr. Kellogg in a sermon preached lately in St. James' Square Church, Toronto. The sermon was published in the Mail of the 20th inst.

Dr. Kellogg's text is from St. Matt. xvi, 18. "I say unto thee that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

The doctor is far from giving any countenance to those who deny that Peter is the rock here meant. He calls attention to the fact that as our Lord spoke in Aramaic, he must have used the same word for Peter and rock, which is Kepha, usually translated into the English form Cephas. The Doctor continues: "I believe that our Lord in these words referred to Peter himself. The considerations to which reference has already been made, with others to be noted, seem to me so weighty that it is hard for me to believe that except for the supposed exigencies of theological controversy any one would ever have seriously argued any other application of the words."

This is, certainly, straightforward and honest; but it is severe on the majority of Protestant controversialists, who nearly always try to make it appear that the Church was not built upon Peter. They do so, it appears, not because, honestly, the words are supposed to have this meaning, but because they wish to foist upon the public a false interpretation of our Lord's words in order to weaken, if possible, the force of Catholic reasoning. Erasmus says the Rock here means every Christian. Calvin says this Rock is Christ himself. Institt, Book 4. However, others besides Dr. Kellogg acknowledge that these interpretations are dishonest. Dr. Edie says: "Such expositions are forced, and would perhaps never have been proposed but for the abuse of this passage which has been made by the Popish Church."

Dr. Kellogg seems to follow Dr. Edie in this, and likewise partly in the two-fold position taken in the following words:

"It (the text) neither speaks of a primary nor limits it to Rome, nor declares it transmissible only in a direct line of Italian Primates."

Dr. Kellogg acknowledges, however, that a species of nondescript primacy is here given to Peter, which was not a real authority over the whole Church. He says the words "refer to Peter, and assign to him a place of primacy in the apostolic college." Yet he afterwards asserts: "The other Apostles did not understand Christ as making Peter, by these words, supreme over the rest of them."

The Dr. elsewhere acknowledges that "I will give unto thee the keys of the kingdom of heaven," have "a very definite and invariable sense to direct our interpretation. In Scripture language, as in common speech, the keys are the symbol of authority. In Isaiah xlii, 22, we read of Eliakim, the key of the house of David will I lay upon his shoulder, etc. The meaning is plain that the authority of David's house should be given to him. So also Christ is said in Revelation iii, 7, to have 'the keys of David,' where one can fall to see the same sense. As the context clearly shows in both these passages, the special thought of the phrase is the authority of admitting or excluding. So here Christ confers on Peter the authority to admit or exclude from the earthly privileges of the kingdom of God."

Surely, then, the authority given to Peter is real, and not the mere illusion which Dr. Kellogg would have it. The authority here accorded to St. Peter extends to the whole Church, and must therefore include all its members, the Apostles as well as the lay faithful. There is no one who can restrict to a single province, him whom Christ appoints over the whole Church. Dr. Kellogg ignores entirely the teaching of the early Church in this matter; yet the early Church, with which, as a teaching body, Christ promised to dwell continuously, is an indubitable witness to the sense in which these words are to be taken. St. Chrysostom over and over again declares that the supreme authority of the Church is in Peter. Thus: "Why then did James receive the throne of Jerusalem? This is my answer: that He (Christ) appointed this man, (Peter), not teacher of that throne, but of the habitable globe." (Homily 88). He gives as the reason for "Peter rising up in the midst of the disciples" to speak for the appointment of one to take the place of Judas: "Justly: he has the first authority, as having had all entrusted to him. For to him Christ said, 'and thou being converted confirm thy brethren.'" St. Chrysostom, a Greek speaking in this language, makes it manifest that the whole Church, the East equally with the West, acknowledged a reality in Peter's authority over all: Apostles as well as disciples. St. Gregory the Great says: "It is evident to all who know the Gospel, that by the word of the Lord, the care of the whole Church was committed to the holy Peter, the chief of the Apostles." Such was the interpretation given to the words of our Lord by the whole Church of Christ, until the "exigencies of theological controversy" required that a new construction should be put upon them; and though this one text alone would suffice to prove Peter's supreme authority, Dr. Kellogg should not ignore the fact that there are many other passages in which the authority of Peter is quite as explicitly asserted as in this one. The doctor is, therefore, egregiously in error when he says: "Of this fiction of a Petrine supremacy, there is not a trace in the New Testament."

Much more might be said to prove that the Catholic interpretation of this passage is the only correct one, but to do so would require a treatise. We pass, therefore, to a brief consideration of the doctor's next point, that Peter had no successor:

"Yet I may say that you will not be able to find any passage in the New Testament which so much as hints that Christ ever commanded Peter, or any of his apostles, to appoint successors, or that they ever did so of their own instance, except in the solitary case of Judas Iscariot! He, perhaps, had an authorized successor. But that does not touch the question of the Petrine-Papal succession."

Assuming that there is no record of Christ's command that successors of the Apostles be appointed, by what authority did the appointment of Matthias to succeed Judas Iscariot take place? St. Peter declares, Acts i, 20, that it is by divine authority that this was done, and he applies to the case the words of the Psalmist, "his bishopric let another take." Moreover we find that it was the practice of the apostles to ordain priests and Bishops for the continuation of the Christian ministry, and to supply pastors, according to the needs of the Church. Thus were Saul and Barnabas ordained to the work of the ministry by imposition of the hands of the Apostles. Acts xiii, 4. Thereby were Paul and Barnabas numbered among the Apostles, and they are so called, Acts xiv, 13. And being so constituted, they "ordained to them

ministry in every Church," xiv, 23. Timothy received by "imposition of the hands of the priesthood" the grace to fulfil his Episcopal office. 1 Tim. iv, 14, 16, 23. Titus, 1, 5. And thus he also obtains the power to perpetuate the sacred ministry by ordaining priests.

It is therefore evident that in the power given by Christ to his Apostles, and especially in the Supreme Authority given St. Peter, is included the power of perpetuating all the orders of the sacred ministry, so that the Church may continue to be governed after the manner in which Christ himself appointed. And as He appointed a Supreme Head it is necessary that the Supreme Headship of the Church should continue after the death of St. Peter. And here Dr. Kellogg makes a difficulty that the Sacred Scriptures do not tell us of any Apostle having a successor, except Judas. It was not to be expected that the Apostles should personally have successors till they died, and as their deaths are not found recorded in Holy Scripture, we are not to look therein to find their personal successors named. For this, we must look to Church History: and if we look there we shall find that the Apostles had successors, and among those whose succession is recorded, we shall find that the successors of St. Peter always held the supreme rank. St. Peter's successors are the line of Popes, down to Leo XIII., now gloriously occupying St. Peter's Chair.

Not to carry this article to excessive length, we shall give here a few of the testimonies of the early teachers of the Church that this is the case. St. Irenaeus says: "To this (Roman) Church, on account of a more powerful principality, it is necessary that every Church, that is the faithful everywhere resort, in which (Church) has always been preserved by those who are on every side, the tradition which is from the Apostles."

This illustrious saint, teacher and Bishop, then states that Linus, Anacletus, Clement, Evaristus, Alexander, etc. succeeded the Apostles (Peter and Paul) in Rome, and "by this order and succession both that tradition which is in the Church, from the Apostles, and the preaching of the truth, have come down to us."

St. Irenaeus, whose date is close to the Apostles themselves, speaks, therefore, of a succession from the Apostles, and especially St. Peter, as a matter notorious to the whole Church of Christ on earth. St. Irenaeus was the well-instructed disciple of Polycarp, who received his knowledge of Christian truth from the lips of Christ's own beloved Apostle, St. John.

St. Cyprian, a little later, declares in his epistle to Antoninus that: "Cornelius was made Bishop (of Rome) by the judgment of God . . . when the place of Fabian, that is the place of Peter, and the rank of the sacerdotal chair was vacant . . . Nor can he have the ordination of the Church, who holds not the unity of the Church."

And when certain schismatics brought their case against St. Cyprian, before Cornelius, Bishop of Rome, [the saint thus wrote to Cornelius, "They dare to sail and to carry letters from schismatics and profane persons to the chair of Peter, and to the principal Church, whence the unity of the priesthood took its rise, nor do they consider that they are the same Romans whose faith is praised in the preaching of the Apostle, and to whom faithfulness cannot have access."

We will quote here but one authority more, Eusebius, the father of Church history. "Irenaeus was the first, after Peter, to obtain the Episcopate of Rome . . . in the progress of this work, in its proper place, according to the order of time, the succession from the apostles to us will be noticed."

In the face of such testimonies Dr. Kellogg has the temerity to assert that St. Peter had no successors! We shall in a future article discuss some of the objections which the Doctor raises to this plainly demonstrated succession of the Popes to St. Peter.

A SPECIMEN CASE.

A case which came up for hearing at Fermoyle Quarter Sessions on 4th Feb., is an apt illustration of how the land laws of Ireland work. A tenant named Richard Morrison was evicted by Elizabeth Ryder on a claim of £35, while the crops on his land were valued for £171. Shortly after the eviction the crops disappeared, the tenant maintaining that the landlord allowed them to go to ruin to prevent him from redeeming. He now enters suit for the recovery of the value of the crop.

His Honor J. P. Hamilton, Recorder of Cork, as presiding judge, said: "This was a most important case. He did not believe there was another county on the earth, where the tenant only owed £35 and allowed himself to be evicted with crops valued at £171 on the farm. The landlord took possession of the crops and they disappeared entirely. Such an instance could not be produced from any civilized country under heaven. He would consider the case till Monday

morning. It was an unparalleled state of things, and the country where such a state of things existed could not prosper."

In regard to the tenant "not allowing himself to be evicted," it is certainly to be supposed that he would not allow it if he could help himself. This is not a solitary case in Ireland of the landlord taking possession of crops, buildings, and everything else which was the fruit of the tenant's labor.

THE VICTORIOUS PLAN OF CAMPAIGN.

The now celebrated Plan of Campaign, which, as most of our readers are aware, consists in depositing in a fund the rents due to those landlords who refuse to make reasonable reductions, and in supporting therefrom evicted tenants, is doing far more for Ireland than any legislation which the nation has hitherto been able to secure towards redress of grievances. Under ordinary circumstances, certainly, this method of treating landlords could not be justified, but the land tenure of Ireland is quite a different matter from that of any other country in the world, and principles are to be taken into account which are not applicable to any other land.

The Coercionists are anxious that in discussing the relative rights of landlord and tenant in Ireland, no account should be taken of the manner in which the present landlordism was established, but this is a most important element in the question, and it should never be lost sight of that the landlords' claims are founded upon the most iniquitous acts of usurpation, spoliation, and injustice, such that continuity of possession can never make good, until at least, there be such legislation as will restore to the tenant that right to live on the soil which is the inherent natural right of every human being whom our Creator has brought into the world. Independently of the manner in which the landlords obtained their titles, just legislation would ungrudgingly grant to the people not merely the right to live, but the right to the fruits of their own labor. It has all along been the aim of the rulers of Ireland to "make laws on the contrary principle, that the fruits of the laborer's toil belong to his landlord. Such legislation is eminently unjust and oppressive, and ought to be repealed; and this is why the Plan was called into existence at all.

When to these considerations we add the arbitrary and unjust title by which Irish landlordism was instituted, we have undoubtedly the strongest grounds of justification for resistance against its sly, lock-like claims. This is what justifies the Plan of Campaign, or any other Plan which might bring the landlords to their knees.

The Plan of Campaign is the only mode which has succeeded in bringing relief; and its success, since its adoption, has been remarkable. Within the last few days it has been announced that the tenants of West Clare have by means of the Plan secured from the landlords a reduction of from 20 to 50 per cent. in their rents. Sir Henry Burke has granted 25 per cent. reduction, pays the legal costs, reinstates evicted tenants, and pays the cost of their maintenance since they were evicted. Mr. McCartan, member of Parliament, has granted his tenants a reduction of 55 per cent. Within the past few weeks a satisfactory settlement was arrived at in Bodgey, where the sufferings of the evicted tenantry already evoked the compassion of the civilized world, and attract all eyes to the contemplation of the heartlessness with which laws are administered in Ireland. By the exertions of Rev. Peter Murphy, P. P., of Tongraney, a final arrangement was made between Col. John O'Callaghan and his tenantry. On behalf of the tenantry £1000 were paid down, and clear receipts to March, 1887, were given to 73 tenants who had adopted the Plan of Campaign, and 31 tenants evicted last June are reinstated, the landlord foregoing all costs. Those whose lands were sold by the sheriff are also to be restored. Of the one thousand pounds now paid in £300 were generously presented by Mr. Tuoke to enable the tenants to settle. The Plan of Campaign had been, on this estate, just 18 months in operation, it having been adopted on 30th January, 1887. On the Kingston estate, also, a settlement has been effected, the details of which are not fully disclosed as yet. In consequence of this settlement, when, at Fermoyle Ejectment Sessions on the 9th ult., there were fifty-three cases entered for hearing, Mr. Standish O'Grady, solicitor for the landlord, asked that they be allowed to stand over. The reason given was that "the rent was practically at an end on the estate of the Countess of Kingston. A general reduction of 20 per cent. is to be allowed off all rents, all evicted tenants are to be reinstated, all law costs to be borne by the landlord, and half a year's rent is to be taken in lieu of all arrears."

Many similar victories of the Plan have been recorded from time to time during

the last six months; and we may justly infer that the settlement of the Irish land question is at hand. Evidently the landlords cannot stand against the firm position which the tenants are now taking to right their wrongs themselves, since the law will not do it for them. In spite of coercion, in spite of the imprisonment of the leading patriots who have pointed out the road to victory, the spirit of the nation is unbroken, and the final triumph is at hand. Even if Home Rule be not soon gained by Act of Parliament, the people will secure some of its blessings by asserting their rights as men, in the teeth of the laws which alien rule impose on them.

A METHODIST SUNDAY SCHOOL LESSON.

The Protestant Episcopal Methodists of the United States issue every week an "Illustrated Lesson Paper" for the children attending their Sunday Schools. A copy of this paper, printed at Nashville, Tennessee, 6th January, 1888, has been forwarded to us. The subject of the lesson of the week is "the Bambino." The Bambino is the Italian for babe or infant. Hence it is the word used to express the image of the Infant Jesus in the crib of Bethlehem, which is frequently used in Catholic churches at Christmas to impress upon the faithful in a realistic way the mystery of the birth of our divine Saviour. Statues of the Infant Jesus are to be found in our churches throughout the Christian world, everywhere, but in Rome there is in the Church Ara Coeli one peculiarly life like, which, having been the instrument of many miraculous cures, is especially venerated by the people of Rome.

It is this statue which is made the occasion of the blasphemous sheet which is to give a lesson in Christian doctrine to the Protestant Episcopal Methodist children through the United States. On this sheet there is a picture of the Ara Coeli Infant Jesus. The statue has been decorated with a crown of great value, and robes precious with rare gems. These are the offerings of devout souls who have desired, after the example of the penitent Mary Magdalen, thus to testify their respect for Jesus Christ on earth. The picture represents the Infant with the crown, and robes, and surrounded by Angels. Then the lesson is given:

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These are the long exploded lies which are inculcated by Protestant clergymen on the easily impressionable minds of the children in their Sunday Schools. But we could scarcely have supposed that they would have added blasphemy to lying. And for what purpose do they do this? Do they not themselves expect gold for their reward? Do they not themselves expect by these disreputable means "to keep a hold upon the people for the sake of financial gain and political power?"

We say that the Rev. Dr. Vincent and the clergy of the P. E. Methodist Church who have circulated this sheet are guilty of blasphemy, and we use this word in its proper sense of "irreverent words uttered impiously against God." The statue which they call "an idol" is the representation of the Infant Jesus, which is thus put on a par with the idol of India and Africa, and the Methodist children are thus taught to abhor the mystery of Christ's incarnation, the most wondrous and beautiful realization of God's love for mankind. During their lives, these children will devote the infancy of Jesus with the devil worship of Vishnu and Brahma. Holy Scripture informs us that the work of the beast, the emissary of the great dragon, the devil, is to "open his mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." (Apoc. xii, 6) and that it was expressly to be expected that Protestant clergymen, professing to be Christians, would devote themselves so enthusiastically to the same occupation, blaspheming God and his name, by comparing Jesus with the devils who are the objects of Pagan worship, by speaking

of the image at Rome "effects no real cure at all except through imagination." It is not a matter of Catholic faith that miraculous cures are effected through any particular image or any particular shrine. It is a matter of history which depends on testimony for its proof. There is plenty of testimony that such cures have been wrought through devotion to sacred images and shrines. We shall not enter upon these testimonies here. We shall only state that there is nothing in more incredible than that the woman who touched the hem of Christ's garment was healed of an issue of blood, (St. Matt. ix, 20-22) or that St. Peter's shadow, and the handkerchiefs and aprons that had touched St. Paul's body "delivered the sick from their infirmities." (Acts v, 15; xix, 12)

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THE COMING COLLAPSE.

On the same night when this dreadful defeat occurred, Mr. Goschen attempted to reply to Mr. Gladstone's attack on the Ministry. For two hours the Grand Man had kept his audience entranced by his eloquence and vigor, and it admitted that his deliverance was masterpiece of oratory which took his house by storm.

Mr. Goschen had a difficult task before him to reply, and he failed most woefully. He hoped and hesitated, became personal to puerility, and at last waded hopelessly from his purpose. It is completely acknowledged that he made a complete fiasco. There is little doubt now that the Ministry find themselves on the brink of a precipice, and that they are seeking a means of letting themselves down easily. Meantime notwithstanding the considerable minority which still supports them in the House of Commons, every day brings evidence that the majority is precarious. Between members who have abandoned the party, as rats abandoning a sinking ship, and seats which have been gained by the Liberals during the convulsion of the sessions, the majority has been greatly reduced, while in the constituencies it is clear there has been a change of sentiment most favorable to Ireland which will tell irresistibly as soon as there will be an opportunity to test the voice of the country. Mr. Cameron Corbett, for example, addressed his Tradeunion constituents the other night at Glasgow, number of 3,000, and as admission by ticket, only electors were present. A motion of confidence was voted and instead a motion passed asking to resign. It was carried by an overwhelming majority, "as his conduct had caused him to forfeit the confidence of his constituents." So the record declared in plain language.

The parochial Catholic schools of the United States are almost as a source of trouble to the Mail Catholic schools of Ontario. A bill has been introduced by Senator Ives York to redress a grievance under the Catholic Protectorate of Western Ontario. The education fund of New York has been apportioned to a large number of institutions, at the rate of nine dollars for the education of each child that was reared in those institutions that in 1886 a total of \$91,700 expended in this way, of which the Catholic Orphan Asylum received the rest being distributed to Asylums for Orphans, and infirm, public and private, some Protestant, some Jewish, and some non-denominational; but the Westchester Protectorate received nothing. If these monies were raised by taxation on Protestant alone, it would, of course, be just to confine its distribution to Protestant establishments; but taxes are not raised in this way, it would be only allow the Catholic Protectorate, acknowledged to do its work share in the funds, whereas it does the very work for which the apportionment. The Mail, however, the cry of "Sectarianism" against the bill. The institution, it pretends, does not owe patriotic duty. This is a new argument against the Catholics of the States, for hitherto it has been alleged that they are, and that Catholics especially, American

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THE NEW YORK SCHOOL FUND.

The parochial Catholic schools of the United States are almost as a source of trouble to the Mail Catholic schools of Ontario. A bill has been introduced by Senator Ives York to redress a grievance under the Catholic Protectorate of Western Ontario. The education fund of New York has been apportioned to a large number of institutions, at the rate of nine dollars for the education of each child that was reared in those institutions that in 1886 a total of \$91,700 expended in this way, of which the Catholic Orphan Asylum received the rest being distributed to Asylums for Orphans, and infirm, public and private, some Protestant, some Jewish, and some non-denominational; but the Westchester Protectorate received nothing. If these monies were raised by taxation on Protestant alone, it would, of course, be just to confine its distribution to Protestant establishments; but taxes are not raised in this way, it would be only allow the Catholic Protectorate, acknowledged to do its work share in the funds, whereas it does the very work for which the apportionment. The Mail, however, the cry of "Sectarianism" against the bill. The institution, it pretends, does not owe patriotic duty. This is a new argument against the Catholics of the States, for hitherto it has been alleged that they are, and that Catholics especially, American

Methodist Sunday School Lesson. The Protestant Episcopal Methodists of the United States issue every week an "Illustrated Lesson Paper" for the children attending their Sunday Schools. A copy of this paper, printed at Nashville, Tennessee, 6th January, 1888, has been forwarded to us. The subject of the lesson of the week is "the Bambino." The Bambino is the Italian for babe or infant. Hence it is the word used to express the image of the Infant Jesus in the crib of Bethlehem, which is frequently used in Catholic churches at Christmas to impress upon the faithful in a realistic way the mystery of the birth of our divine Saviour. Statues of the Infant Jesus are to be found in our churches throughout the Christian world, everywhere, but in Rome there is in the Church Ara Coeli one peculiarly life like, which, having been the instrument of many miraculous cures, is especially venerated by the people of Rome.

It is this statue which is made the occasion of the blasphemous sheet which is to give a lesson in Christian doctrine to the Protestant Episcopal Methodist children through the United States. On this sheet there is a picture of the Ara Coeli Infant Jesus. The statue has been decorated with a crown of great value, and robes precious with rare gems. These are the offerings of devout souls who have desired, after the example of the penitent Mary Magdalen, thus to testify their respect for Jesus Christ on earth. The picture represents the Infant with the crown, and robes, and surrounded by Angels. Then the lesson is given:

"If you were to show this picture to the Roman Catholic Priest in your town, and if he were to speak out at once and tell you just what he knows he would say: O, that is the Bambino. That is one of the gods which the Roman Catholics worship in Rome."

This lesson is taken from a letter of Dr. J. H. Vincent, written from Rome in 1887 for his paper "The Sunday School Advocate." Dr. Vincent continues: The priest "would not say that outright because it would not be good policy to confess it in America. But he knows that the Bambino is a god of the Roman Catholics. That is not what they call it, but that is what it is. He might tell you its wonderful story. . . . what miracles it has performed, and that within a few years, in Rome. . . . The Bambino is a great treasure to the church, and to the monks who happen to own it. It yields money. . . . I pity the people who are victims of the delusion, but what shall I say of the Pope, bishops, priests, monks, and nuns who allow these insanities and idolatries to go unrebuked? They do it for gold. They do it to keep the people in ignorance and in superstition, in order to keep a hold upon them for the sake of financial gain and political power."

that the image at Rome "affects no real cure of all except through imagination." It is not a matter of Catholic faith that miraculous cures are effected through any particular image or at any particular shrine. It is a matter of history which depends on testimony for its proof. There is plenty of testimony that such cures have been wrought through devotion to sacred images and shrines. We shall not enter upon these testimonies here. We shall only state that there is nothing in this more incredible than that the woman who touched the hem of Christ's garment was healed of an issue of blood, (St. Matt. ix, 20-22) or that St. Peter's shadow, and the handkerchiefs and aprons that had touched St. Paul's body "delivered the sick from their infirmities." (Acts v, 15; xix, 12)

THE COMING COLLAPSE.

The London Times calls the Southwark election "not much of a shower." This mode of looking at it is generally acknowledged to prove that the Conservatives are in a desperate strait to put a good appearance on their condition. The change of a majority of one hundred and thirteen at the previous election, into one of one thousand two hundred betokens unmistakably an avalanche of disaster to the party. When the news reached the House of Commons, the exultant cheer and shouts of the Irish members, eight of whom are released prisoners, could have been heard across the Thames. They did not look like broken-spirited or defeated men. Meantime the Conservatives are discouraged by this and other signs of an impending collapse.

On the same night when this dreadful defeat occurred, Mr. Goschen attempted to reply to Mr. Gladstone's attack on the Ministry. For two hours the Grand Old Man had kept his audience entranced by his eloquence and vigor, and it is admitted that his deliverance was a masterpiece of oratory which took the house by storm.

Mr. Goschen had a difficult task before him to reply, and he failed most woefully. He groped and hesitated, became personal to puerility, and at last wandered hopelessly from his purpose. It is universally acknowledged that he made a complete fiasco. There is little doubt now that the Ministry find themselves on the brink of a precipice, and that they are seeking a means of letting themselves down easily. Meantime, notwithstanding the considerable majority which still supports them in the House of Commons, every day brings evidence that the majority is precarious. Between members who have abandoned the party, as rats abandon a sinking ship, and seats which have been gained by the Liberals during the continuance of the sessions, the majority has been greatly reduced, while in other constituencies it is clear there has been a change of sentiment most favorable to Ireland which will tell irresistibly as soon as there will be another opportunity to test the voice of the country. Mr. Cameron Corbett, for example, addressed his Trade Union constituents the other night at Glasgow, to the number of 3,000, and as admission was by ticket, only electors were present. A motion of censure was voted down, and instead a motion passed asking him to resign. It was carried by an overwhelming majority, "as his conduct had caused him to forfeit the confidence of his constituents." So the resolution declared in plain language.

THE NEW YORK SCHOOL FUNDS.

The parochial Catholic schools of the United States are almost as great a source of trouble to the *Mail* as the Catholic schools of Ontario. A bill has been introduced by Senator Ives of New York to redress a grievance under which the Catholic Protector of Westchester has been laboring for twenty-five years. The education fund of New York has been apportioned to a large number of institutions, at the rate of nine dollars yearly for the education of each child that was reared in those institutions, so that in 1886 a total of \$91,703 was expended in this way, of which sum the Catholic Orphan Asylum received \$7,159, the rest being distributed among Asylums for Orphans, and infirm, both public and private, some Protestant, some Jewish, and some non-denominational; but the Westchester Protector received nothing. If these monies had been raised by taxation on Protestants alone, it would, of course, be perfectly just to confine its distribution to Protestant establishments; but as taxes are not raised in this way, it would be only fair to allow the Catholic Protector, which is acknowledged to do its work well, to share in the funds, whereas it is doing the very work for which the fund is apportioned. The *Mail*, however, raises the cry of "Sectarianism" and "unpatriotism" against the bill. The Catholic institution, it pretends, does not inculcate patriotism. This is a new charge against the Catholics of the United States, for hitherto it has been acknowledged that they are, and the Irish Catholics especially, American citizens

Americans, more American than the Americans themselves. As to Sectarianism, whereas the Protestant Orphan Asylum has been receiving a grant since 1853, the Methodist Episcopal Ladies' Missionary Society since 1854, and the Jewish Orphan Society since 1874, it is evidently the plea of bigots who would deprive Catholics of all civil rights, and who would concede to them only the right to suffer persecution for their religion.

The *Mail* expresses confidence that the bill will not pass. This remains to be seen; but, at all events, every friend of equal rights will acknowledge that it ought to pass, and that restitution should even be made for the many years during which the Protectorate has been doing its work for the country without remuneration. The amount asked for is but a small contribution from the country towards supporting those whom the country would be obliged to support, if the Protectorate did not exist.

EDITORIAL NOTES.

"His VICTORY," by Christian Reid, is the title of a very entertaining little volume issued from the "Ave Maria" Press, Notre Dame, Indiana. Price 10 cents.

It is expected that the Most Rev. Archbishop Williams of Boston will be the next United States cardinal. His wisdom and unassuming manner made a great impression on our Holy Father, who after an interview with the eminent prelate expressed himself concerning him in the most complimentary terms.

In reply to the message of congratulation sent by the Sisters of St. Joseph, Toronto, to His Holiness Pope Leo XIII, on the occasion of his Jubilee, the following cablegram was received:

Rome, February 20th, 1888.
The Holy Father gratefully received congratulations and willingly blesses your Grace, St. Joseph's Community and pupils.
CARDINAL RANFOLLA.

The Catholic Church is at the present time maintaining in America no less than fifty Indian schools, of which thirty five supply board and clothing, as well as instruction. The total attendance at these schools is between three and four thousand. The Government furnishes financial aid to this work, but the teachers and management are altogether Catholic. The majority of the instructors are natives of France and Germany.

Written for the Catholic Record.

HOW A SCHOOLMASTER BECAME A CATHOLIC.

LETTER IV.

Few institutions connected with the Church have been more falsely described or foully defamed, than the monastic orders. Since the time of Henry VIII., when, for the sake of pure and wholesale plunder, the vilest accusations that the most sordid natures could conceive were trumped up against them, few historians have dared open their eyes to the world or speak a word in their behalf. Those that shared in plundering them, and were thereby raised from cringing in digence to fat landlordism, have never ceased in vilifying the monks and holding them up to contempt and derision. They were lazy, besotted beings, cumberers of the ground, having their bellies always full and their bodies always filthy. On the stage, in novels, in graver books called history, in every picture into which he could be dragged, the monk has been caricatured. But if they were so contemptible, have not unnecessary pains been taken in dishonoring them? After being robbed of their property and thrown upon the charity of a world whose passions had been inflamed against them, would it not have been simply decent to have let the poor monks die in peace? But too much calumny made men suspicious. Honester men arose, who carefully and temperately looked into their history and then some justice was done to the monks.

Hence for a long time it has been considered a sign of enlightenment to profess, or to affect, a contempt for everything relating to monasticism, but I am proud to say that, although I had no specific reason for it, I always had a lurking reverence for a monk. A Catholic no less than a Protestant, and a good one, for all that, there was an indefinable something in him that I secretly admired; and I have often wondered how it was that I should be trained to have such a low estimate of Catholicism, and yet hold something akin to affection for the most active members of its militia! Often I took fancy flights into the times when they were in their might and splendor, and conjured up pretty pictures of their grand old buildings and their surroundings. But nothing could be more imaginary; for I knew nothing or next to nothing about them. As long ago as I can remember, I had a burning wish to know the history of the Benedictines, the Black Friars, the Grey Friars, etc.; but, for years and years, I could not discover where a book on such a subject could be found, or whether there was a work of the kind in existence or not. I remembered asking a very intelligent clergyman whether he knew of such a book, but he could give me no satisfactory answer; and it was only when I came across a catalogue of Catholic books that I found out that the great work I had longed for was Montalembert's *Monks of the West*. I got it at once, and gave it a thorough study. This is the indispensable work in English for a full and correct knowledge of monasticism. It is a noble work, an ornament to any library. It describes the origin of monasticism, traces its history until it becomes a settled

system, fully analyses its aims, and estimates its capabilities for mission work; it shows how the free holdings of waste or wild lands, given to a single monk, or to a small body of monks, were settled on cleared up, thoroughly cultivated and embellished with those imposing edifices whose present ruins are a tantalizing defiance to the architectural skill of monks' modern traducers; it demonstrates, with a fullness of proof, that the indefensible title on the double ground of the original grant and the labor of the pioneer; it notices besides, that, although monasticism was never designed for creating scientists and literati, yet the pursuit of the studies that make such men has engaged the attention of many clever-headed brothers and that, through their unwearied diligence and happy methods of generalization, the sciences were not only cultivated and taught in thousands of schools, but collected and preserved, to be handed on for, too often, ungrateful generations of the future; but more especially it points out that it is to the undying honor of the monks that, during the turbulent periods of the Middle Ages, they always gave an example of the helpless and destitute, who were relieved the poor, gave the warmest hospitality to the stranger, nursed the sick, braved every form of infection and plague, to soothe the pillow of the dying, and, by their earnest, gentle demeanor and sympathizing conduct, communicated to the oppressed and wronged that sustaining hope of future happiness that turns the trials of this world into disciplinary blessings.

And nearly all this can be gathered from the following Protestant admissions: "It is quite impossible to touch the subject of Monasticism without rubbing off some of the dirt which has been heaped upon it. It is impossible to get even a superficial knowledge of the medieval history of Europe, without seeing how indebted to the Monastic orders; and feeling that, whether they were good or bad in other matters, monasteries were beyond all price in those days of misrule and turbulence, as places where (it may be imperfectly, yet better than elsewhere,) God was worshipped—as a quiet and old age, a shelter of respect, sympathy and wisdom—as central points whence agriculture was to spread over bleak hills, and barren downs, and marshy plains, and deal its bread to millions perishing with hunger and its pestilential train—as repositories of the learning which then was, and well springs for the burning which was, and the reward to invention, and aggregating around them every head that could devise, and every hand that could execute—as the nucleus of the city which in after days of pride should crown its palaces and bulwarks with the towering cross of its cathedral.

"This I think no man can deny. I believe in it, and I love to think of it. I hope that I see the good hand of God in it, and the visible trace of his mercy that is over all his works. But if it is only a dream, however grateful, I shall be glad to be awakened from it; not indeed by the yelling of illiterate agitators, but by a quiet and sober proof that I have misapprehended the matter. In the past, I have not thankfully known that thousands of persons at whom Moberg, and Jortin, and other such very miserable second-hand writers, have sneered at, were men of enlarged minds, purified affections, and holy lives—that they were justly revered by men—and, above all, favorably accepted by God, and distinguished by the highest honor which His vouchers to the highest of beings is called into existence, that they were the channels of His love and mercy to their fellow-creatures." (Dark Ages, by Rev. S. R. Maitland, F. R. S., & F. S. A., Ed. 1844, p. iv. of preface.)

"It is not easy to estimate the vast amount of good which the labors of the Benedictine monks conferred on the Church of the Middle Ages, good which has left many traces to the present day. Not only art, but they provide in a vast number of instances for the spiritual wants of the parishes in and near which they lived, as well as for the education of the young, both rich and poor, but they were also the philosophers, the authors, the artists, and the physicians, nay, even the farmers and the mechanics of medieval times. They built cathedrals, bridges, copied books when writing stood in the place of printing, and were in general the props and pioneers of civilization." (Key to Church History by John H. Blunt, M. A., p. 112.)

Hardwick can hardly forgive the monks for their loyalty to the Papacy; but stubborn facts led from him the acknowledgment that the order of St. Benedict "must be regarded as a patron of the arts, and a contributing to fan the embers of religion." Middle Ages, p. 44.

"Yet the curiosity or zeal of some learned scholars has cultivated the ecclesiastical, and even the profane sciences; and posterity must gratefully acknowledge, that the monuments of the Greek and Roman literature have been preserved and multiplied by their industry." Gibbon Vol. iii., p. 833.

Hallam had no sickly enthusiasm for "monks"; but, in his Middle Ages, he was constrained to make a slightly qualified admission in favor of the monks: "In the original principles of monastic orders, and the rules by which they ought to be governed, there was a character of meekness, self-denial, and holiness, rather than justice and severity, were inculcated by the religious ethics of the middle ages; and in the relief of indigence, it may, upon the whole, be asserted that the monks did not fall short of their profession." (p. 604)

The following is taken from Montalembert's *Monks of the West*: "They (monks) were permanent mediators between the rich and poor, between the strong and the weak; and it must be said to their eternal honor that they were understood and fulfilled, in a marvellous way, the duties of this noble mission. They alone had the right and the means of arresting the rough hand

of power, of mitigating the just severity of the law, of showing a gleam of hope to the eye of the slave, and of fending, even in this world, a place and means of existence for all those forsaken ones whose existence was ignored by the State." (Kemble's Saxons in England, Vol. ii., p. 375.)

"But it would equally be unjust to assert that establishments of pious men, associated for religious purposes, were without their use in exciting respect in the enemy (Pagan), and confidence in the Christian. Still less can we hesitate to believe, that they were the means of relieving much individual misery; that during the overthrow of justice and humanity, they derived power, as well as from the trust which they reposed in him; that their power was generally exerted for good purposes; and that their gates were thrown open to multitudes, who, in those days of universal desolation, could hope for no other refuge." (Waddington's E. H. p. 305.)

"The Christianity of the Anglo Saxon kingdoms, whether from home or from the religion already prevailed in Britain, when invaded by the Saxons, with them retreated into Wales, or found a refuge in Ireland. It landed with Augustine on the shores of Kent; and came back again, on the invitation of the Northumbrian king, from the Scottish isles. And no form of Christianity could be so well suited for its high purposes at that time, as the calm example of the domestic virtues in a more polished, but often as regards sexual intercourse more corrupt state of morals, is of inestimable value, as spreading around the passage an atmosphere of peace and happiness (albeit under the shade of a parental blessing of conjugal fidelity. But such Christianity would have made no impression, even if it could have existed, on a people who still retained something of their Teutonic severity of manners, and required therefore something more imposing—a sterner and more manifest self-denial—to keep up their religious veneration. The detachment of so well as clergy from all earthly ties led them at once more unreservedly devoted to their unsettled life as missionaries, more ready to encounter the perils of this wild age; while (at the same time) the rude minds of the people were more struck by their unusual habits, by the strength of character shown in their labors, their mortifications, their fastings, and perpetual religious services." (Middle Ages, by Rev. S. R. Maitland, F. R. S., & F. S. A., Ed. 1844, p. c. iii.)

"The advantages accruing to the public from these religious houses were considerable, upon several accounts. To mention some of them: the temporal nobility and gentry had a creditable way of providing for their younger children. Those who were disposed to withdraw from the world, or not likely to make their fortunes in it, had a handsome retreat to the cloister. Here they were furnished with conveniences for life and study, with opportunities for thought and reflection, and over and above passed their time in a condition not unbecoming their quality. The charge of the family being thus lessened, there was no occasion for seeking of tenants; no occasion for breaking the bulk of the estate to provide for the younger children. Thus figure and good housekeeping were maintained with greater ease, the entireness of the estate, and by consequence the lasting of the family better secured. It is true, given to the monasteries for admitting persons to be professed; but, generally speaking, they received them gratis. This they thought most advisable, to cultivate an interest with persons of condition. By this means they engaged great families to refer them, upon occasion, both at court and in parliament. The abbots were of young people; every one had one person or more assigned for his business. Thus the children of the neighborhood were taught grammar and music without any charge to their parents; and in the nurseries those of the other sex learned to work, and read English, with some advances in Latin; and particularly the nunsery at Godstow, in Oxfordshire, was famous upon that account, and for breeding young gentlemen and others to improvements proper to their condition.

"Further, it is to the abbots we are obliged for most of our historians, both of Church and State; these places of retirement had both most learning and most leisure. They were founded for the cloistered monks, as we have seen, sat in parliament, and not a few of the religious had a share in the convocation. It is not denied that they were some of the best landlords. Their reserved rents were low, and their fines easy; and sometimes they discharged the tenants in a great measure. They were particularly remarkable for their hospitality. The monasteries were, as it were, houses of public entertainment for the gentry that travelled; and as for their distributions of charity, it may be guessed from one instance. While the religious houses were standing, there were no provisions of parliament to relieve the poor: no assessment to relieve the poor: no kingdom amounts at a moderate computation, to £800,000 per annum." Collier Col. v. p. 28. On page 30, of the same volume, he says: "The founders had the benefit of cordials; that is, they had the privilege of quartering a certain number of poor servants upon the abbots, who were maintained without hardship or marks of indigence, during life."

Collier answer: "If degeneracy and misbehavior were the grand motif of dissolution, why were they not put under a better management? Why had they not some trial for reformation? If unnecessary expense and unkindness to the poor—if luxury and license were good reasons to change the owner, and determine the estate,—if this will hold, we should have strange transferring of titles. At this rate, it is to be feared, some people would have a very slender claim to their abbey-lands." Vol. v. p. 19.

He probably had the monastic spoliation in his mind when he wrote: "Had the English laity not enriched themselves with the spoils of the Church, the Reformation would have had a clearer complexion, and been better understood by the rest of Christendom; but when Protestantism had such a face of interest, when men got manors and townships by renouncing the pope,—when people of slender pretensions made estates out of their orthodoxy, and shot up into titles and figure,—when the Church was stripped of her revenues, and maimed in her jurisdiction,—when changes in religion were carried on by revolt and civil commotion, as it happened in France, Scotland, and the low countries,—when they saw discipline laid asleep, learning decay, and liberty (license) increase—these were very discouraging circumstances." Vol. v. p. 21.

On page 25, Vol. v., he says: "The suppression of abbots was generally disliked." A good many Protestants, though, that make admissions to the general worth of monasticism seem to be afflicted with the dread that in some mysterious way they have committed themselves to something which, unless unscrupulously some public, Unqualified praise of "monks" would never do. Besides, it was too closely allied to the Church to be exactly right. Now, what is the great and final condemnation of monasticism? *Bisum tenentis, amici*. It was good only for the times during which it flourished! But these men never point to the agencies that have been substituted, since its suppression, for doing the work which all allow the monks did so well. What provision have the great economists made for giving relief to the poor and the helpless? Here and there throughout England they have established poor houses, in some places called "Unions," miserable dens, where the inmates are half starved, upbraided for their misfortune, and made the sport of their brutal keepers. For nearly three hundred years did Protestant England do anything towards the education of the common people? Don't forget it now; when the English were Catholics, the poorest in the land could get the same monastic education as the richest. Since the suppression of the monasteries what institutions have there been for educating the poor? None at all. So far as getting an education went, a poor boy might as well be in the heart of Africa as in England. When the monastic lands and chantry lands were under Catholic management, any man could get a lease under easy conditions, and maintain himself and his family respectably. Since these domains fell into rapacious hands, the bulk of the favored few that have been renters have hardly been able, by practicing every species of nigardiness, to scrape enough together to satisfy the inexorable landlord. In what way, now, has the worldly condition of the people been improved? "Yes, yes," says the zealous Protestant, "the worldly condition is what most concerns you; religion is often, in a moment of forgetfulness or ignorance, he refers you to the grand old churches and cathedrals that are the ornament and pride of England, as monuments to the honor and glory of his religion! In one of these glorious edifices, that has been internally vandalized, he can sit and worship, and join in certain hours of devotion, and launch against the memory of the very men that put over him the covering from the weather—the monks. When I think of the monasteries and monks, I think of England, and of the time when Milton says England "was a land of schools," and I confess frankly that when the subject comes into my mind, I am troubled with vexatious reflections. I entertain the peculiar crotchet that had the early reformers been more taken up with "the gospel" and kept a little more in abeyance their craving for plunder, in cue at least of the old monasteries that need to be in Cornwall, I might have been well drilled, when a boy, in the elements of a good education. In the matter of an education how has the Reformation benefitted me? I ask my relations. How have the common people of England been so greatly benefited? I ask everybody. And when I see an old country man whose whole school course was worked out, in three months or less, under the supervision of some bankrupt tinkler or illiterate dame that followed the double occupation of teacher and midwife, and whom a distant member of the poorhouse drove from the land of his birth and hear him contribute his share towards the defamations of the monks, and perhaps glory in the suppression of the monasteries, I pity that poor old man.

Before letting this go out of my hands, I thought I would see what the Methodist Watson, in his theological dictionary, says of the monks. Under Monk his offering can be found; it is well seasoned and fit for instant use, done up in mouthfuls for the preacher. According to him the solitary life was proper enough during the early persecutions, when men, to escape death for their faith, had to retire into deserts and lonely places; but he condemns how has the double occupation of a mode of life them for continuing such a mode of life after the danger was past. Now, is it not barely possible that those men would know how to suit their conduct to their own times and circumstances, about as well as Mr. Watson? Though if they were driven hard they could allege for an excuse that there were not any Methodist preachers in those times to give them sage counsel and to fill them with wisdom and understanding. But, then, Watson is no authority on these matters. His expression, "Capuchins and Franciscans," settles him down into his proper place. Some blot of petty ignorance generally disgraces the performances of such men.

THE SON OF A KING FOR ME.
By Lady Catherine Petre.
(LADY YOUNG)
A maiden stood in her tower and gazed
Over the broad ancestral plain,
And the stream that flows like a silver band,
Through the fields of golden grain
Fair Hildegarde was a maiden rich,
With the wealth of lands and gold;
She shone with a beauty unsurpassed,
And her will reigned uncontrolled.
Full many a noble suitor came
To crave for her hand and heart,
But she turned aside with a scornful pride,
And she bade them all depart.
In her pride she said,—"I will never wed,
Save one whose ancestral tree
Is rooted deep in a royal race:
The son of a king for me!"
And last of all young Randolph came
The child of a noble line:
"O Hildegarde I will thou be my bride,
My blood is as pure as thine."
He had held her hands, and had gazed
In the depth of her fair blue eyes;
He had offered his all, and his own true heart,
To win such a matchless prize;
But she shook her head, and she proudly
Said,—"Wed with thee!
E'en if thy blood be pure as mine:
The son of a king for me!"
And now she stood in her tower and gazed
On the broad ancestral plain,
On the stream that flows like a silver band,
Mid the fields of golden grain.
She cried in haste to her waiting maid,
"Come hither and look my hair,
And bring me the comeliest robe of all,
And the gems most rich and rare."
And she thought,—"I go to court to-day
With a hope I dare not tell;
For the king's own son bid me come,
And I know that he loves me well."
As she stood arrayed in her rich attire,
A vision of beauty fair,
She said to herself—"Perchance 'twere well
If I knelt to say one prayer."
She knelt where she had been taught to pray,
"Noth the form of the crucified,
And with upturned eyes she clasped her hands
On a bosom that swelled with pride.
But a sudden thrill shot through her frame,
And she seemed to gasp for breath,
As she saw in her eyes to the crucified
Who had loved her to bitter death.
And a voice that pierced her inmost soul
Said,—"Give thyself up to me:
For I am the son of a mighty King,
And I gave up all for thee."
She gave one cry—"At His feet the lay,
While the burning tears fell fast;
His power had trampled o'er worldly pride,
Her heart had been won at last.
Then she flung aside her costly robe;
And she put her arms away;
With her arms entwined around the cross,
She spent that festive day.
Ere long a maiden in lowly garb
Knocked at the convent door,
"O mother! I loved the world too much,
But my God hath loved me more."
She entered among the saintly flock,
And her spirit was glad and free;
She said,—"I gained my heart's desire,
The son of a King for me."

NEWS NOTES.

A very strange report comes from Berlin. The Germans were annoyed that an English Doctor was called upon at all to attend the Crown Prince, and now it is freely asserted that Dr. McKenzie preferred to let the disease progress until recovery was impossible, hoping that in the meantime the Kaiser would die, and the Crown Prince become Emperor, and his widow a millionaire dowager Empress, instead of a mere Princess. The implication is that the English deliberately plotted against recovery of the Prince so that their Princess should have imperial revenues, estates, and rank. Improbable and revolting as the story is, it finds many Germans to credit it. On the evening of the 20th of February, the Crown Prince was visited by the Prince of Wales. Sir Michael Hicks Beach has been re-elected for West Bristol without opposition, this being the seat he vacated by acceptance of a seat in the Cabinet. Mr. Wilson's trial for the sale of French decorations has brought out very damaging evidence. The Public Prosecutor declared that his conduct was venal and immoral, and that it was carried on in the Palace of the Elisee. His high position rendered it the more necessary to stigmatize it as it deserved. Dr. Charles Cameron, member for the College division of Glasgow, a Radical, returning the debate on the Address in Reply to the Queen's Speech, moved an amendment censuring the absence from the Speech of all reference to the distress prevailing in the Highlands of Scotland. After a lengthy discussion it was rejected by a vote of 194 to 133. Dreadful distress is reported among the Indians in the far North West. At Peace River some died of starvation and were eaten by their comrades. Deer have been scarce for two years. A memorandum of England's views on the Eastern Question has been sent to Austria and Italy. These views are identical with those of Austria and Italy. Austria has given assurances to Roumania that any Russian violation of Roumanian territory will be regarded as a movement against Austria, and will form a casus belli. The Hon. Mr. Mercer has reached Rome and has had a special audience with the Pope. President Carnot has appointed Mr. Merder Cavalier of the Legion of Honor. Seven divorce cases will come before the Canadian Senate at the next session. Queen Victoria counts among her Indian subjects more followers of Mahomet than are governed by any Moslem ruler in the world. Mr. Blake in a letter from Italy states that his health is much improved. The Address passed the House of Commons after brief speeches by Sir John Macdonald, Mr. Laurier, Sir R. Cartwright, and Hon. Peter Mitchell. The mover was Dr. Montague, the seconder Mr. Jones. In Chicago, 110,341 marriages were celebrated during the last fifteen years, and 8,132 divorces granted, being more than one divorce to fourteen marriages. Justice Denman of the Queen's Bench Division of the High Court of Justice, sitting at Upwich in the case of a poacher who had severely wounded a gamekeeper, held that the keeper had no right to arrest and hunt poachers as he would wild beasts. He said poaching was only a misdemeanor. The jury acquitted the poacher on the ground of self-defence.

