

# The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, AUG. 23, 1884.

NO. 306

## CLERICAL.

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Bishop's Palace,  
London, August 15th, 1884.

REV. AND DEAR SIR,—In obedience to the commands of our Holy Father Pope Leo XIII., conveyed to us in a communication from the Cardinal Prefect of the Congregation of Sacred Rites, we, by these presents, ordain that a Triduum of devotions in honor of the Holy Mother of God shall be held in the respective missions of our diocese on the 6th, 7th, and 8th of next September.

The object of this Triduum is to promote and cultivate a great devotion to our Blessed Lady, to invoke her powerful intercession for ourselves and the holy Church in these calamitous days on which we have fallen, and to offer her special veneration, homage and fealty, in reparation for the blasphemous insults and outrages heaped upon her by unbelieving and wicked men, who now, as of old, combine together against the Lord and against His Christ, and who attack her because of her unapproachable dignity as Mother of God, and because of the exceptionally prominent position—next to that of her divine son—which she has occupied in the economy of human redemption and in the scheme of human salvation. We see enacted before our eyes to-day the war between the serpent and the woman—between its seed and Her seed—which God announced in Paradise. The seed of the serpent still hates the woman of prophecy—still hisses out its fiendish venom against her, and the implacable enmities which at the fall burst out between them still rage in fierce intensity, and ever will continue to do so until that day when God shall gather his elect into his eternal kingdom. The battle of heresy and unbelief—the war against Christ and his Church—has always raged around the prophetic woman—our Blessed Lady—and in every Christian age she has, by the appointment and in the All-mightiness of God, crushed the head of the serpent and given victory to God's people.

As children instinctively gather around their mother, to shield her from insult, and to protect her from injury, so we, in these sad times, should in loyalty and affection gather around our heavenly mother, to repair the insults offered her, to promote her honor, to exalt her glory, and to offer her the deepest veneration, homage and love. The approaching Triduum ordered by our great Pope will afford us all the occasion and opportunity of showing ourselves to be the loyal, loving children of our heavenly mother, of renewing in our hearts those holy feelings of veneration, gratitude and affection which should burn like a sacred and purifying fire in the breasts of all the children of the Church.

The devotions during the Triduum may be arranged as follows:

1st. On each morning let the holy sacrifice of the Mass be offered up, at which the faithful will be invited to assist.

2nd. In the evening, at the time best suited to the convenience of the people, let the holy Rosary and the litany of Loretto be recited. Let there be an instruction on the virtues, the prerogatives, and intercessory power of the Blessed Virgin, and let the Benediction of the Blessed Sacrament close the devotions.

Every opportunity should be offered to the faithful to approach the sacraments of penance and the blessed Eucharist.

The Holy Father grants a seven years' indulgence and seven quatrains, to the faithful for each visit paid to their churches, and a plenary indulgence to all who, during the Triduum, shall have on

every day visited the church, shall have worthily received the holy sacraments of penance and the blessed Eucharist, and shall have prayed for the intentions of the Holy Father.

I trust, rev. and dear sir, you will leave nothing undone to make this Triduum redound to the glory of God and the honor of our blessed lady, and fruitful in the salvation and sanctification of your people.

I am, Rev. and dear sir,  
Very faithfully yours,  
JOHN WALSH,  
Bishop of London.

The following is the document alluded to by His Lordship the Bishop of London:

TRANSLATION.  
MY LORD,—His Eminence Cardinal Louis Haynald, Archbishop of the Metropolitan Church of Koloc and Bacs, in the Kingdom of Hungary, humbly besought our Holy Father, Pope Leo XIII., to grant his approbation to the opinion of certain theologians well versed in ecclesiastical history, who held that the coming year 1885, will complete the nineteenth hundredth anniversary of the birth of Mary, the glorious virgin mother of God; and to decree that, in honor of so joyful an event, a feast be solemnly celebrated throughout the whole world on the 8th of September in that same year. This petition was signed by a large number of Bishops, and among them several Cardinals, and also by very many ecclesiastical dignitaries and prominent laymen well-known for their piety, all animated by a fervent desire to oppose by a new act of homage the insults and blasphemies with which the glorious Lady Queen is assailed in these days by the power of demons, and to seize so favorable an opportunity, that she may yet more strenuously plead with God for the peace we wish for, and become the dispenser of all heavenly graces.

Perceiving the gravity of the matter, the Holy Father referred it for examination to the eminent members of the Congregation of Sacred Rites. This Congregation met on the 31st of last month, at once noted an objection—a difficulty whose solution, an indispensable requisite, has never been obtained—in want of a precise acquaintance with the true year of the Virgin's nativity; in as much as all the learned in the past and the present, and even the promoters of the proposed centenary themselves, are of the opinion that the date of the birth of the Most Blessed Mother of God cannot be fixed with any historical certainty. The principal documents adduced in evidence are a fragment of the Epistle of Evodius, the first Bishop of Antioch in succession to St. Peter, in which he states that the Blessed Virgin was in her fifteenth year when she brought forth the Light of this world; and the chronicle of Pascal, from which one might deduce that the birth of Mary took place eleven years, at the most, before the birth of Christ. Now, besides the discrepancy between these two documents, we have the fact that all the most distinguished critics, adducing weighty reasons, lightly dismiss them as apocryphal, or, at least, of doubtful authority. Unhesitatingly they declare that no credence can be given to a fact about which the Holy Writ, the old Fathers, the ecclesiastical histories, and the records of sacred antiquity have handed down nothing whatever. On this matter Pope Benedict XIV. wrote, as indeed he ever did, wisely: "It may perhaps be a subject of surprise that we have added nothing about the nativity of the Blessed Virgin; but as the sacred text is wholly silent about it, we have deemed it best for us also to be silent on an altogether uncertain fact, about which many have willed to have drawn their information from troubled sources—say, for instance, from the first gospel, erroneously attributed to St. James, the book on the nativity of the Virgin, wrongly attributed to St. James, the brother of our Lord Jesus Christ, and by some to Cyril of Alexandria. . . . or from the epistolary commentaries of St. Evodius, &c." (De Fatis B. V. M. lib. cap. 3.)

The custom, further, now so prevalent, of celebrating religious centenaries, was not considered suitable to this case, and that because exceeding, the promoters as the centenary themselves admit, the asked for feast would be introduced for the first time in this nineteenth century, as something new to the Church of God, as something unthought of in all the centuries of the past by the piety and devotion of our forefathers to the glorious Mother of God, or as something, at any rate, not customary with them. Indeed, it must be held that, while there is very good theological and liturgical reasons for the custom of centennial celebrations in honor of the other saints reigning with Christ, such centenaries of the principal sacred acts and mysteries of the Blessed Virgin's life—such as the Nativity, the Annunciation, the Assumption, and the rest—should not be celebrated. But the Church, indeed, honors with a deeper veneration, and above all the other saints, the Queen of Heaven and Lady of the Angels, to whom, "in so far as she is the Mother of God, is due not only *data* but *hyperdulia*." (St. Thom., 3 part, Quæst. 25, art. 5.) And the Church, therefore, is ever celebrating with the same *cultus* and the same honor, more than by any centennial commemoration, the solemn anniversaries of our Lady's mysteries; besides the devotion of the Church to the Mother of God is absolutely daily, and can hardly be said to be limited to any time.

These few considerations, even thus

lightly sketched, will sufficiently exhibit the prudence of the Sacred Congregation, which to the proposed *dubium*: *An celebratio centenario commemoratio Nativitatis Beatae Mariæ Virginitatis (to its expedient to celebrate in the coming year, 1885, throughout the whole world, the centenary of the Nativity of the Blessed Virgin Mary)* replied unanimously, after a thorough consideration of the whole matter *non expedire* (it is not expedient.) Nevertheless, it is highly praiseworthy and desired to bring to the notice of the Holy Father, the pious wish, formulated by so many distinguished petitioners, of giving to the Mother of God a new and striking proof of reverence and filial love in atonement for the fresh outrages inflicted on her by erring and blasphemous men, who have not shrunk from seizing the opportunity to utter their blasphemies in her noble dwelling, her shrine of Loretto, so universally renowned.

On my presenting my faithful report in these matters, His Holiness ratified and confirmed in full the decision of the Sacred Congregation. With the intention already mentioned, he commanded that the Right Reverend Ordinaries should celebrate in their diocese a Solemn Triduum in honor of the Blessed Virgin, on the 6th, 7th and 8th of September, in this current year, 1884, similar to that which, at the command of the Holy Father himself, has been recently celebrated in the Church of Santa Maria *intra Mœnia*. He has granted to the faithful, for each occasion, an Indulgence of seven years and seven times forty days; and to those who shall assist every day, and who, during the Triduum, shall go to Mass and Holy Communion, and pray for the intention of His Holiness, a plenary Indulgence, obtainable once, and applicable to the souls detained in purgatory.

He also decided that this Triduum shall also be kept in the Basilica of Loretto; and he, therefore, warmly approved the idea that, from the 1st of September to the 10th of December inclusive, pious pilgrimages to the said shrine of Loretto be formed with the treasury of the Holy Church in the same terms as above, a plenary indulgence obtainable once.

In the exercise of the duties of my office, I address this communication to your lordship, whom I pray the Lord to have in His keeping.

D. CARONAL BARTOLINI, P., S.C.R.  
LAURENCE SALVATI, Secre., S.C.R.  
At Rome, on the Feast of Pentecost, June 1st, 1884.

Irish Ecclesiastical Monthly.  
LITURGY.

Regulations of the Irish Bishops regarding the Prayers to be said after every Low Mass.

In the last number of the RECORD we gave it as our opinion that the prayers ordered by the Pope to be recited after every Low Mass should be said (a) in Latin, (b) before the *De profundis*, (c) in conjunction with the congregation, and (d) with the ceremonies observed at Rome, &c., the priest kneeling, except at the Prayers.

Since then our bishops have had the matter under consideration at their general meeting held at Maynooth, and we are now in a position to state definitely how they wish those prayers to be said throughout all Ireland.

1. The prayers are to be said in English.  
2. The prayers are to be said after the *De profundis*.

3. The priest is to remain kneeling even at the Prayers.

4. The congregation is to join in the responses.

1. The prayers are to be said in English. Seeing that it is expressly intended by the Pope that the people hearing Mass should join with the priest in saying these prayers, our bishops felt that it would be exceedingly difficult, indeed at the present time practically impossible, to carry out this important object if the congregation had to answer in Latin.

Accordingly his Eminence, Cardinal MacCabe, of the Holy Father in the name of all the bishops of Ireland for an Indult to justify their departure in this instance from the use of the liturgical language, and to allow us in Ireland to say the prayers in English. The Indult was granted on the 22nd of June, and reached this country in time to be laid before their lordships at their late meeting. Through the kindness of his Eminence, who has sent the document to the RECORD, we are able to place before our readers a copy of the Indult:—

BEATISSIME PATER,  
Eduardus Cardinalis MacCabe, Archiepiscopus Dublinensis, ad pedes Beatissimi tui humiliter provolvens, nomine omnium Episcoporum Hiberniæ speciale tibi Indultum quo liceat Sacerdotibus et Fidelibus lingua vernacula recitare preces quæ ex superius præscriptis Beatissimi Tuae post Missam dicendæ sunt, ut in Fideles qui linguam latinam ignorant has preces una cum Sacerdote recitare valeant. Quare, &c.

Ex Audientia SSmi diei 22 Junii 1884.  
SSmorum P. P. XIII. referentis me infascripto S. Congreg. de Propaganda Fide Secretario, benigne annuere dignatus est pro gratia juxta petita.

Datum Romæ ex Aed. dictæ S. Congreg. die et anno prædictis.

+ D. ARCHIEP., Syren. Conis.  
Gratis quocumque titulo.

As the reason which was relied on by the Cardinal when asking for the Indult, and deemed satisfactory at Rome, was the great difficulty of getting the people to join in making the responses in the Latin language which they do not understand; and as this reason does not apply to colleges and communities where the congre-

gation is in the habit of answering prayers in Latin, it is the wish of our Bishops that in all such institutions those prayers should still be said in Latin. Manifestly this is as it ought to be, for by this arrangement those institutions, which cannot claim an exemption on the ground alleged, will find themselves in conformity with the Roman practice and the practice of the church generally.

II. The prayers are to be said after the *De profundis*. Up to this, it was a matter of opinion on which persons qualified to judge differed, as to whether those prayers should be said before or after the *De profundis*. But now that we are privileged to say them in English, it is obvious that it would be very inconvenient and strange to insert prayers in English between the Latin of the Mass and the Latin of the *De profundis*. Accordingly, the bishops, having considered the matter in all its bearings, have made the ruling as stated above.

III. They have also decided that the priest is to remain on his knees when saying the Prayers, "O God, our refuge and our strength, &c." This they consider to be another deviation warranted by the departure from the liturgical language.

IV. Lastly, the people are to be encouraged to join in the responses, as it is expressly mentioned in the decree of the Sacred Congregation when ordering those prayers that they are to be united suffragans of the priest and people:—"Gravibus adhibe insidiantibus, nec satis remota supplicone graviorum, cum ecclesia catholica singulari Dei præsidio tutiore indiget, D. N. Leo Papa XIII. opportuno judicavit ceteris preces tibi orbe persolvit, ut quod christianæ republice in communi expedit, id communi prece populus christianus a Deo contendeat, auctoque supplicone numero, divine beneficia misericordie facilius assequatur." S.R.C. *Iam inde*, 6 Jan. 1884.

GOD'S VISITATIONS.

[Rev. T. F. Mahur, D. D., in the Catholic Univers.]

The cholera is now raging in a few cities of France, and almost certainly will spread into many more. Scientific precautions against the spread of the disease seem ineffective. There are many still living among us who remember the dreadful features of that affliction. Every Catholic knows well that there is a grave purpose of God's providence in every scourge of this kind. Numerous facts and plain texts of the Old Testament and of the New tell us that afflictions are sent down to punish and to purify. The innocent suffer as well as the guilty. But to the former the fatal affliction is spiritual gain; to the latter it brings repentance or final doom.

The whole Church is benefited by a visitation of this kind. It is easy to understand, and history plainly shows, that on such occasions people, seeing the vanity of human aids, have recourse to God; fervor is awakened; careless ones approach the sacraments; frivolous and sinful amusements cease. The very consequences of the visitation are, therefore, the very things which show plainly the purpose of God in sending the scourge.

It is easy to see the faults of our neighbors. Catholics can look to unfortunate France and see plainly the defects of that country. It has had many scourges of late, and nevertheless has not yet had that effective Catholic awakening which shall sweep material from the hands of the "Revolution." Pious and penetrating minds of France, seeing the failure of the efforts which were made with best intentions to change the course of the nation, have begun almost to lose confidence in the present conservative elements of the country. "Dark days are in store for France," has been on the lips of more than one of her ecclesiastical leaders. It still seems, humbly speaking, impossible to change the course of events. Yet there is nothing needed except an awakening of Catholic sentiment. The millions of France have been instructed in the Catholic Faith, and when death is approaching call for the sacraments, no matter how negligent their lives have been. This is enough to show that in order to obtain the discontinuance of infidel, anti-Catholic ways, nothing is required but Catholic piety be aroused. Dangers to religion will be appreciated. There will be no more apathy, no more delusion by demagogues and hypocrites, no more absorption of the mind in temporal.

While we can look to France in this way and see the faults that call for visitation from God, we have no reason to think ourselves the better. God's chastisements of a people are often great mercies, as the afflictions of the Saints were to them. In fact, the Scriptures plainly teach that "Whom God loves he chastises." The long temporal prosperity of a nation is not a sign of God's pleasure, just as the long temporal prosperity of a sinner is no sign of God's pleasure.

There is of course reason to fear that this terrible scourge will come upon us. There can be no doubt that the best possible means of averting it is the attaining at once of that Catholic fervor which the visitation is intended to effect. It is well to make all possible use of scientific precautions and remedies, but even those who accept even but one book of the Sacred Scriptures must see in all afflictions the hand of God, and acknowledge that the best means of avoiding affliction is repentance for sins. We say "even one book" of the Sacred Writings, because there is scarcely one book that does not contain this lesson as to God's providence. Yet, singular as it may appear, there are many non-Catholics, who, while professing to receive most of the books that are included in the Catholic Canon, nevertheless smile at such a thing as praying against temporal afflictions. Among

Catholics it is a most ordinary thing in private as well as in public to pray for these objects. There is a contrast in this which is one of the marks of the living Faith of Jesus Christ.

No doubt many pious souls are now praying in France for a cessation of the plague. It is the part of fraternal charity that we should join them. Our own danger will stimulate us.

FRUITS OF THE HOLY FATHER'S ENCYCLICAL.

From the San Francisco Monitor.

We are glad to learn from our European and American contemporaries that the Encyclical of the Sovereign Pontiff against the Masonic sect is everywhere bearing good fruit. In some parts of France, Great Britain, Ireland, and Germany, considerable numbers of Catholics have repudiated Masonry and become reconciled to the Church. To such glad tidings the Monitor is happy to add the fact that even in China the effect of the Encyclical has many who were led away by the false light of the Masonic mirage. The following letter shows that the subject of Masonry has attracted attention even in the East, and there, as elsewhere, we see from the favorable result that the discussion of this theme invariably tends to prove the truth of the maxim that "truth is mighty and will prevail," and also that the Papacy still retains the power to wield a wonderful influence for the regeneration of mankind throughout the whole Christian world.

Shanghai, China, June 23, 1884.  
"EDITOR OF THE MONITOR: DEAR SIR,—

The recent Encyclical of the Pope on the subject of Masonry and its kindred and affiliating organizations, has created a most favorable impression among foreigners of all nationalities at these ports. Efforts put forth a few days ago in the local press in defence of justifications of such organizations were promptly met by such convincing and overwhelming rejoinders that they dropped flat to the ground without a leg to stand upon, helplessly floundering in the mire at the foundation of such institutions—out of which many have, and no doubt many more will be brought, to plunge into the living waters of God's truth in His Church, never to return to the ranks of the Order, and would envelope His light in darkness and eclipse the benign influence of His Church on the spiritual and temporal affairs of men.

"Among the number, I was very happy to learn from his own lips this morning, when crossing Garden Bridge over the Sochow Creek, is Dr. Sloan, well known in California in former years, a Grand High Priest of the Grand Lodge of Free Masons of this district! He has renounced the Order, and is no longer a Free-Mason! The very name of his exalted position in the Order, taken in connection with the principles and practices of the craft, fully justifying and confirming the awful truth of the Pope's witness against its religious aspect, that it is "nothing more nor less than to retain a certain absurd view of the Divine Nature while denying its truth." I inclose my card, and have the honor to be, dear sir, your most obedient servant, C."

THE CHOLERA.

THE EPIDEMIC REVIVING AT TOULON.—THE DAILY DEATH RECORD.

Marseilles, August 18.—Four deaths from cholera here last night and 14 during the day ending nine to-night. At Toulon there were several. The epidemic is apparently reviving, and the number of cases increasing. During the last 24 hours there were 13 deaths in the Eastern Pyrenees; 5 in Herault; 4 in Gard, and 5 in Aude.—There were six deaths between 10 a. m. and 6 p. m. The number of serious cases is increasing. At Lessenars there were 3 deaths and the inhabitants are about panic-stricken. One death at La Seyne to-day and one at Brignolles; 3 new cases at Toulon.

The recent explosion at Kagan, Russia, is attributed to Nihilists. It is now stated that the number of killed aggregated one hundred. A dynamite bomb was found under the window of the Central Police Station. Further explosions are feared.

Rome, Aug. 18.—At Bergams three fresh cases of cholera are reported; two fatal; at Campoloso, five fresh cases and four deaths; at Cosenza, two cases; at Garfagnana, two; at Seborga, one; at Coleiso, one; at Parma, 6 cases; one death.

London, Aug. 18.—A fatal cholera case is reported at Dunkerque, a fortified seaport town of France, in the department of the Nord. There is great alarm there. The corpse was speedily buried and the house disinfected.

Garden Party.

On the evening of Monday last a garden party was held on the grounds of St. Mary's church, in this city. An excellent band supplied choice music, while refreshments in abundance were supplied from two large tables presided over by ladies of the congregation. An immense concourse of people from all sections of the city filled the grounds. The net proceeds amounted to over two hundred dollars. Rev. Father Corvyn, who has charge of the parish, is to be congratulated on the great success of the undertaking.

All French naval officers on furlough have been ordered to return in anticipation of war with China.

## NEWS NOTES.

A terrible plague of locusts has visited Central Spain. The damage to crops about Ciudad will reach ten million dollars.

The London Times ignores the several contradictions of its telegram to the effect that China has declared war against France, and declares that the report has not yet been positively denied.

Gen. Millot telegraphs as follows:—I have published a proclamation to the people coupled with an ultimatum rejecting the Regent's pretensions. The French flag has been hoisted over the citadel at Hue, capital of Annam.

The Princess Louise left England yesterday to spend the autumn in Germany. Lord Lorne is yachting with his father and mother, in the Hebrides. It is reported that he will succeed his brother, Lord Colin Campbell, at the next election to the Commons, in Argyllshire.

La Liberté, of Paris, states that M. Latourette, French Ambassador to China, is still negotiating with the Chinese Ministry, and that France will probably accept a smaller indemnity in exchange for further Chinese concessions. A treaty of commerce is the subject under consideration.

A letter from Gen. Gordon dated Khartoum, July 20th, says he is safe, and everything tranquil. He intends to remain at Khartoum, harassing the rebels by steamers, until the relief expedition arrives. Major Chernoide telegraphs that 3,000 rebels have deserted Osman Digna.

The inquiry of the Lord Chancellor and the Attorney-General into Casey's and Philbin's confession, tends to exonerate Crown Solicitor Bolton and confirm doubts as to the truth of the confessions. Bolton demands the re-arrest of Casey and Philbin until the close of the inquiry. Earl Spencer is opposed to the re-opening of the public examination.

A Shanghai despatch says:—The Chinese protest against the action of France, and deplore the French refusal to submit her case to the judgment of Europe, hoping that a settlement of pending difficulties will be discovered, otherwise China will resist as best she can, leaving France answerable for the consequences.

The Vienna Review, referring to the meeting between Kalnoky and Bismarck, dwells upon the universally peaceful aspect of affairs. The Austro-German alliance, it says, removes all chance of a rupture of peace. Russia is equally anxious with Austria to adhere to Bismarck's policy. The separation of Italy from the three empires is merely owing to technical financial questions, and does not imply lasting estrangement.

Lord Lorne's new book, "Canadian Pictures by Pen and Pencil," has just been issued. It is non-political, and gives a glowing account of the resources of Canada. The writer, in inviting attention to Canada, waxes enthusiastic over the democratic institutions of the Dominion. "Canadians," he says, "know that no political agitation, however successful, could enlarge their freedom, and there is nothing to disturb their perfect peace and satisfaction."

The two officers arrested at Coblenz a few days ago while sketching fortifications have proved to be French spies. On being searched a letter was found upon one of them from M. Camponon, French Minister of War, directing them to go to Coblenz and obtain certain sketches and diagrams of the fortifications there. The affair has created a great sensation at Coblenz, while the Parisians are reported to be intensely excited over the discovery made by the German authorities.

The preparations for the Khartoum expedition are going busily forward. There is great disgust at the intelligence that strict instructions have been given to the officers to confine their operations to the rescue of Gen. Gordon, and on no account to assume the initiative against Mehdî, or fight him more than should become necessary in case he makes an attack. The pursuit of this policy is regarded as certain to be followed by an increase of the Mehdî's prestige and the loss of the Sudan. There is known to exist great dissatisfaction with the Ministry over the whole policy in Egypt, and this policy has been Mr. Gladstone's own private property.

A Hint to Drinkers.

Liquor-dealers, it is said, pay on an average \$2 per gallon for whisky. One gallon contains an average of sixty-five drinks, and at ten cents a drink a man pays \$6.50 a gallon for his whisky; or rather, he pays \$2 for the whisky and 4.50 to the man for handing it over the bar. In view of these figures a western paper makes the following practical suggestion to drinkers:—"Make your wife your bar-keeper. Lend her \$2 to buy a gallon of whisky. For a beginning, and every time you want a drink go and pay ten cents for it. By the time you have drunk a gallon she will have \$6.50, or enough to refund the \$2 borrowed from you, to pay for another gallon of whisky and a balance of \$2.50. She will be able to conduct future operations on her own capital and when you become an inebriated, unable to support yourself, shunned and despised by all respectable persons your wife will have enough money to keep you until you get ready to fill a drunkard's grave."



Kate Shelley.

Have you heard how a girl saved the lightning express, Of Kate Shelley, whose father was killed on the road? Were he living to-day he'd be proud to possess...

Kate Shelley recoils at the terrible crash, The sounds of destruction she hears to her heart; She springs to the window, she throws up the sash; She listens and looks with a feeling of fear; The tall trees groan, and she hears the faint cry...

THE CARDINAL ARCHBISHOP ON THE EXILE OF THE IRISH RACE.

London Universe, July 26. An appeal was made by His Eminence the Cardinal Archbishop of Westminster on behalf of all Catholics at the Pro-Cathedral on Sunday morning. His Eminence insisted that the power and glory of the British Empire were not bestowed merely for the enrichment of the English people...

the missionary college of All Hallows to minister to the scattered children of St. Patrick wherever they are to be found. He asked them to give their arms for their love of that faithful witness...

MT. LORETTO FARM.

FATHER DRUMGOOLE AND HIS HAPPY FAMILY. A reporter of the Telegram, who recently visited Mount Loretto Farm, describes it as follows: Now every tree and plant its fruitful tribute yields. Whether in orchards, woods or uncultivated fields...

THE NEW URSULINE CONVENT AT STANSTEAD.

The Ladies of the Monastery of the Ursuline Order, who have been elected to the charge of the new convent just erected by them at Stanstead Plains, are the following:—Mother Ste. Eulalie (Miss Dion) Lady Superior; Mother of the Sacred Heart, (Miss Maggie McDonald) Lady Assistant Superior; Mother of the Conception, (Miss Latourneau); Mother of the Purification, (Miss Murray); Mother of the Holy Angels, (Miss Roy); Mother Ste. Agathe, (Miss Coupl); Mother Ste. Euphane, (Miss Coupl); Montreal, Lay Sisters: Sister Ste. Luce, (Miss Ballargeon); Sister Ste. Roch, (Miss Paradis); On Tuesday last Mother Ste. Catherine, lately elected Mother Depositaria, proceeded to Stanstead with five of the above ladies, escorted by Mr. W. M. McDonald, brother of Mother of the Sacred Heart, Assistant Superior of the new convent, accompanied by the two nuns, Messrs. Murray, of Toronto, mother and sister-in-law of Mother of the Purification. On arrival at Stanstead, they were received by the worthy parish priest, Father Dufrere, and the leading parishioners with carriages to carry the ladies to their future home, the church and convent bells ringing and the convent brilliantly illuminated...

with a score of little naked bodies darted through the air and disappeared under the water with a great splash, to reappear in a moment, the victor with a coin between his teeth.

"Do you like Mount Loretto Farm?" asked the reporter of a group of children. "You bet we do," replied one of them; a bright little boy of ten. "We have lots of fun swimming, playing ball, and everything, but we must go to school every day."

To the east and north of the dock in the rear of Seguin Point light Father Drumgoole is erecting another mammoth barn, with a frontage of two hundred feet and a depth of one hundred feet. Underneath it two silos are being constructed for the preservation of grain or ensilage to feed the cattle with in winter months.

Removed nine hundred feet from the main edifice two buildings have also been constructed, two hundred feet apart, to be used as an infirmary in case of sickness. "If the health of the children continues to improve as it has since we came here," said Father John, "we will have little need for an infirmary, but it is best to be on the safe side."

Adjoining Mount Loretto Farm on the east is a tract of fifty-five acres, lately purchased by Father Drumgoole. This report was the homestead of Rev. St. Manon Vall, whose father, Stephen Montford Vall, was formerly United States consul to Rhenish Bavaria, at Ludwigshafen. The grounds are of the same character as the rest of the farm, and contain two large and substantial dwellings, one of which is now occupied by the Manhattan Fishing Club. The property adds fifteen hundred feet to the beach on the farm.

A lime-kiln twenty-one feet in diameter has been constructed on the beach against the bluff, and can be supplied with an abundance of shells from the neighboring shores. A new chapel will also be erected, the present one in the main buildings being entirely inadequate to accommodate the children and the large outside congregation that assemble weekly to assist at mass. The artisan well is giving an unfaded proof of its abundance of water for the whole farm at the rate of about one hundred and fifty thousand gallons daily. For the benefit of visitors an elevated plank walk, over three thousand feet in length, is being constructed from the wooded road near the buildings to the Pleasant Plains station of the Staten Island Railroad. Altogether the farm has proved to be a wonderful success, surpassing in magnitude and the scope of its resources the most sanguine expectations of its founder. A trip to Mount Loretto and a stroll on the beach and through the shady paths would well repay the visitor.

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LIGHT AND GENTEEL.

New York Freeman's Journal. An amiable father, who goes out of his way to give some excellent advice as to the management of journals, is kind enough to say that he has "a promising son, healthy, bright, who has spent twelve years in school, who is considered a good scholar, and who took a prize for writing Latin verses." He shows "no particular liking for any profession;" but his father thinks it is time for him to earn a living, as he is twenty years old. He and his father would like something light and genteel, say journalism. And then follows more advice about the conduct of a weekly paper, and the question: "Can you suggest anything for the boy?"

It is only natural that a man who can not manage his own son should think he can manage a weekly journal. But let that pass. The making of Latin verses is both light and genteel, but unless they could be worked into the Suzzout advertisement, they would not pay.

It is hard to find anything sufficiently "light and genteel" for a tenderly-reared youth, except the playing of lawn tennis. But that would not pay. In fact, the number of "light and genteel" avocations that pay are very limited. We fear that even journalism, which our amiable father thinks would lead his son into the "acquaintance of leading statesmen and arbiters of the nation's destinies," is not "light" or "genteel." The father evidently has the heart of "interviewing" in his eye. If he only knew that "the eminent gentleman deep in the confidence of President Arthur" who makes awful disclosures in reportorial English is the President's valet, Alec; that the "Well-known publicist" who furnishes the interviewer with a two-column "story" has no existence except in the writer's imagination, would he not shudder, and fondly draw his boy closer to his bosom?

No! Journalism as at present practised is neither "light" nor "genteel." The journalist is represented in the novels as constantly wearing a dress coat and making brilliant epigrams to admiring ladies in "society." This is a dream. There is no employment harder, in its earlier stages, more wearing on morals, nerves, and brain, than that of daily journalism. To be told that Gen. B. has arrived, to waylay him at the station, to cling to his carriage until he reaches his hotel, to cajole, to bully, to persuade him to say something, to write down carefully what he ought to have said, in the estimation of the policy-makers of your paper, is that "light and genteel"?

Our amiable father ought to give his son a chance to choose an avocation for himself. If he persists in clinging to the "light and genteel" phantasma, a blacksmith may be found who will set him to work for a consideration. It is not nearly so hard—when you get used to it—to hammer a horse shoe as to lick Latin hexameters into shape. It does seem a shame that twelve years of school should lead to a blacksmith shop. But if the "light and genteel" error be persisted in, it will probably lead to a worse place,—the penitentiary. For "light and genteel" young men "must live," and the more "light and genteel" their aspirations are, the more cigars, jewelry and theatre tickets they require. Now these luxuries are not to be obtained in sufficient quantities by sitting on a high stool, with a diamond pin in one's shirt front and a pen engaged in arithmetic in a "light" manner, or in any other "genteel" way.

We advise our correspondent to teach his boy at once that he can not begin life where his father left off, and that hard, persevering work at some honest business or trade is the only way to give contentment. The fewer a young man's wants are, the richer he is; the luxuries of light work and gentility mean pauperism or ceaseless discontent.

"Gentility," the desire of sons not to be better, but to be more "genteel" than their fathers, is a vice which is helping to make us a nation of scoundrels, of discontented and restless beings, who crave money without work. The remedy for this lies with fathers. They unfortunately encourage a foolish ambition which would fly without wings, and reach what their fathers have gained through weary years, by the mere wishing for it.

A rotten spot of the many rotten spots in Pagan society was contempt for work. Let us—and we particularly commend this advice to our correspondent—take warning in time. A man who is not afraid of work, and who has the strength to do it, will never become a burden to himself or society.

"If You Must Marry."

Writes a colored philosopher: "Let common sense have a show in de transakshuns. Doan go off yer feet becase you meet a girl who can sing like a robin, smile like a rose, and jump off a street kyar without bodern' de driver to stop. A wife will have much to do besides singin' an' cultivatin' dimples. If you am gwine to marry ax yourselves how fur gen' dollars per week will go when divided up fur cloze an' pervishuns an' house rent an' fuel an' incidentals. Befo' you fall in love wid a gal who looks too sweet for anything in a red plush sacque, kinder figure on how many sich duz your income would afford her. Befo' you am all broke up ober a gal who plays de pianner, talks French, paints landscapes, an' reads poetry, jist sit down an' figger out who am to cook your meat and taters, patch yer cloze, darn yer socks, an' help yer make twelve dollars buy fifteen dollers worth of tings. Befo' you let a pa' of flashin' eyes an' a cunning dimple captivate yer, look aroun' a little an' see if de owner has got a temper like a wild cat. Marriage am a lottery simply becase people take each other unsight and unseeh."

Their Name is Legion.

Legions of people have had their lives made miserable by Piles. This painful difficulty is often induced and always aggravated by Constipation. Kidney-Wort is the great remedy for all affections of this kind. It acts as a gentle cathartic, promotes a healthy action of the bowels, and soothes and heals the inflamed surface. It has cured hundreds of cases where all other remedies and applications have failed. Sold by all druggists.

Anecdotes of the Holy Father.

The two following anecdotes are, at least curious, and will, no doubt, find a place in future histories of the present pontificate. In 1877 Cardinal Pecci was called to reside in Rome as Camerlengo. During his absence from Perugia, the figure of Our Lady in one of the churches in the city, was robbed of the crown and jewels. Pius IX. made good the loss by presenting a new sceptre and crown to the Cardinal for the statue. A couple of days afterwards the witty Pontiff remarked, in the presence of several of his attendants: "I have already placed the crown and sceptre in the hands of the Cardinal of Perugia, for the burden of years is already pressing heavily upon me." Within two months Pius IX. was dead, and the Cardinal of Perugia had succeeded him on the throne. During the Conclave on February 18th, 1878, Cardinal Pecci received from Naples a black-edged letter from the Avvocato Pecorari, in which the latter stated that he had recently had two dreams: in the first he had been warned of the death of his wife, which actually occurred the next day; in the second he had a similar warning of the death of his daughter, who lived at a great distance, and this likewise came true. The third dream, on the night of the 16th, was the election of the Cardinal of Perugia as Pope by acclamation. Should this dream come true, Pecorari begged for a special Pontifical blessing. On the 20th, Leo XIII. was enabled to send the wished-for favor.

He Swore Off.

"No, I don't drink with you to-day, boys," said a drummer to several companions as they settled down in the smoking car and passed the bottle. "The fact is, boys, I have quit drinking. I've sworn off." "What's the matter with you old boy?" sang out one. "If you've quit drinking something's up. What is it?" "Well boys, I will tell you. Yesterday I was in Chicago. Down on Clark street a customer of mine keeps a pawn shop in connection with his other business. I called on him, and while I was there a young man of not more than 25, wearing thread-bare clothes, and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand. He unrapped it and handed it to the pawn-broker, saying: 'Give me ten cents.' And, boys, what do you suppose it was? A pair of baby shoes; little things with the buttons only a trifle soiled, as if they had been worn only once or twice. 'Where did you get these?' asked the pawn broker. 'Got 'em at home,' replied the man, who had an intelligent face and the manner of a gentleman despite his sad condition. 'My wife bought them for baby. Give me ten cents for 'em.' 'The baby will need them,' said the pawnbroker. 'No, she won't, because she is dead. She's lying at home now—died last night.' As he said this the poor fellow broke down, bowed his head on the show case and cried like a child. 'Boys,' said the drummer, 'you can laugh if you please; but I—I have a baby at home, and I swear I'll never drink another drop.'—Chicago Herald.

"Converts to Rome"

The Pall Mall Gazette, in noticing a new edition of Mr. Gurdie's list of "Converts to Rome," giving the present century, says it gains considerably in interest from the names being grouped under various heads, such as "Nobility and Gentry," "The Army," "Oxford," and so forth. Of the professions the army has been most fruitful in recruits, having sent over close upon 150, and the navy the least fruitful, with only 29. "Parents," says the Pall Mall, "who are afraid of the 'Romanizing tendencies' of Oxford will find their fears confirmed in this book, for while Cambridge has yielded 145 'verts' during the century, Oxford has yielded just double that number. The five colleges which head the list are Christ Church (39), Exeter (39), Balliol (29), and Brasenose (29). Father Parkinson, who is now rector of the Catholic Church at Oxford, was, it seems, a Cambridge man, and was formerly in the Church of England, being Vicar of Wakefield at the time of his conversion."

The Sun Cholera Mixture.

Now that it has been ascertained that the cholera has appeared in Europe, prescriptions are in great demand by correspondents, who write to the editor as if he were a personal friend and the family physician. For more than forty years what is known as the "Sun cholera medicine" has stood the test of experience as the best remedy for looseness of the bowels ever yet devised. As was once vouched for by the New York Journal of Commerce, "no one who has tried it by him and takes it in time will ever have the cholera." Even when cholera is anticipated it is an excellent thing for the ordinary summer complaints, colic, diarrhoea, dysentery, &c., and we have no hesitation in commending it. Here it is: Take equal parts of tincture of cayenne, tincture of opium, tincture of rhubarb, essence of peppermint, and spirits of camphor. Mix well. Dose, fifteen to thirty drops in a wineglass of water, according to age and violence of the attack. Repeat every fifteen or twenty minutes until relief is obtained.—Chicago Herald.

Do you wish a beautiful complexion? Then use Ayer's Sarsaparilla. It cleanses and purifies the blood, and thereby removes blotches and pimples from the skin, making it smooth and clear, and giving it a bright and healthy appearance.

PERSONS OF SEDENTARY HABITS, the greater part of whose time is passed at the desk, or in some way bent over daily tasks, cramp the stomach, weaken its muscles, and incur dyspepsia early. Their most reliable and safest medicinal resource is Northrop & Lyman's Vegetable Discovery, the Great Blood Purifier, and which is especially adapted to Indigestion, Biliousness, Constipation and Poverty or Impurity of the Blood. Sold by Harkness & Co., Druggists, Dundas St.

NATIONAL PILLS is the favorite purgative and anti-bilious medicine, they are mild and thorough.

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While we felt assured that we had a share, with other friends, in all your prayers, we also prayed to our good God to bless, protect, and prosper you in all your wayfarings; and now, with glad and thankful hearts, we bid you welcome home again in renovated health and spirits.

May you be long spared to labor in the Lord's vineyard, to communicate the light of sacred knowledge, and the warmth of enlightened piety to the members of the christian fold committed to your devoted pastoral care, for many happy years yet to come.

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**Catholic Record.**  
 LONDON, SATURDAY, AUG. 9, 1884.

**RELIGIOUS PROGRESS.**

The progress of religion in the New England States is one of the marvels of a most marvellous history of Church progress. In the city of Lowell, Mass., the Oblate Fathers have now charge of three parishes, two Irish and one French. There are besides in that city three other Irish parishes. The Oblate Fathers have two splendid schools, one with eight rooms; the other having ten. The buildings excel those of any public school in Toronto, and cost about \$50,000 each. They are supplied with all modern appointments. Surely we on this side of the line may put to profit the example of self-sacrifice set us by our American brethren in building and maintaining such schools. How little after all have we in Canada, with the law so favorable to our educational progress, done in comparison with the good Catholics, for instance, of Lowell, who have the law against them in the important matter of educational freedom. The schools just spoken of are in charge of the Grey Nuns from Ottawa, who are, we are happy to state, succeeding admirably. Father McGrath, Provincial of the Oblates, has opened a novitiate for the American Province on a delightful spot not far from the far-famed Tewksbury railway, four miles from Lowell. The grounds are beautifully laid out and the scenery charming. Little doubt that under Father McGrath's management the American province will be one of the most flourishing of the Congregation of Oblates of Mary Immaculate.

**TWO SISTER CHURCHES.**

The marvellous growth of the Church in the United States has deservedly attracted widespread attention. But if the growth of the Church in the United States has been so marvellous as to attract such attention, it is well to bear in mind the part the Church in Canada has had in the promotion of that growth. Many of what are now most flourishing dioceses in the United States at one time formed part of the ancient and most illustrious jurisdiction of Quebec. The history of what is now known as the American Church is inseparably bound up with that of Canada, which has given more than a million of its children and many hundreds of its priests to the great sister Church of the republic. Had it not been for the religious zeal of the United States, Catholics in the latter country, now that they have attained prosperity and influence, should not forget the Church which has been their benefactor and friend. We were much impressed with a paragraph in a late issue of the Antigonish Aurora on the relations between the two churches. Our respected contemporary declares:

"The Church of the United States is under many obligations to the Catholics of the Dominion. In a discourse delivered at the St. Jean Baptiste celebration, the Bishop of Montreal stated that about one hundred of his priests were in the States. The Bishop of New York has sixty of his priests in different parts of the States. A couple of weeks ago, fourteen young men left Prince Edward Island to become Christian Brothers in California. The Catholics of this Diocese had given to their diocesan college all the money they have contributed towards erecting and maintaining Father Drummond's palatial residence for 'homeless children' in New York, the college would now be richly endowed. There is little or no disposition to reciprocate, if we are under notice. Recently a few Catholics in a United States town contributed the modest sum of \$28 to the church of their native parish in this Diocese. The collector of that money will not likely try it again. The means taken to prevent a repetition of the offence (?) was extremely harsh. This is in keeping with the general selfishness manifested in the fact mentioned by Dr. Shea in the current Catholic Quarterly, that although in the States of need the Association for the Propagation of the Faith contributed some three millions of dollars to the Church in the United States, not one per cent. of that amount is now, in the days of prosperity, returned annually to the Association for foreign missionary work!"

The incident of harshness here recited by our Nova Scotian contemporary is, in our view of the matter, simply deplorable. With the easy means of communication between the two countries it were not surely difficult to ascertain whether episcopal sanction had been given or not to the collection proposed to be taken up and actually begun, according to the Aurora. Our eastern friend is not, however,

unaware of the fact that the collectors for such purposes as he indicates frequently give rise to trouble and inconvenience by not procuring episcopal sanction in the diocese to which they are sent. If this sanction they fail to obtain, its refusal should be considered as setting the matter finally at rest. Wherever that sanction is obtained, the placing of difficulty in the way of collections by persons in subordinate stations is simply an act of wanton tyranny. It is, no doubt, to some such case the Aurora refers. We do not propose to enter into the discussion of the relations of the American Church to the Association of the Propagation of the Faith, feeling confident that, however tardy American Catholics may in the past have been in doing justice to that Association for its sacrifices on its behalf, the day, not alone of justice, but generosity towards the Association in its noble works is at hand. The Church of America will, we feel assured, be found in good time behind none other in its sacrifices for the propagation of Holy Faith.

**THE IRISH NATIONAL CONVENTION.**

The Irish National Convention held last week in Boston is an event of unmistakable significance. The number of the delegates in attendance, their representative character and personal respectability were all that the best friend of the Irish cause could desire. The visit of Messrs. Sexton and Redmond, M. P.'s, as representatives of the Irish Parliamentary party, was a well-timed and most judicious proceeding. Mr. Sexton is one of the greatest of living orators, and his splendid discourse to the Convention created an enthusiasm unknown outside an Irish gathering. The member for Wexford, if not so eloquent as his colleague from Sligo, was as happy in his enunciation of the plans and purposes of the party. Mr. Alex. Sullivan, the late indefatigable President of the League, displayed his accustomed energy and eloquence during the proceedings of the Convention. Well, indeed, did Mr. Sullivan merit the honor of the unanimous re-election tendered him by the convention. But we can well understand his motives in refusing a second term. It is not that he gave time, and labor, and study to the furtherance of the cause more than a just view of his personal circumstances could permit. No, Mr. Sullivan, as long as the existence and influence of the League demanded his services as president, had never hesitated, no matter what the consequence to himself personally. But having laid the foundations of the League on a sound basis, he desired not to hold any longer a place which he had honored by his noble self-sacrifice and splendid talent. He felt that having done his duty the convention should permit him to retire. With reluctance, indeed, did the convention accede to his wishes. And had not the services of that genuine patriot and distinguished citizen, Patrick Egan, been available, it is not likely that Mr. Sullivan would have had his wishes for his successor to Mr. Egan. Earnest, honest, far-seeing and collected, Patrick Egan is of all men the one best qualified to shine in the council room. With a firm determination, he combines a prudence and moderation that will prove of immense benefit to the Irish cause in America. We bespeak for the National League under his intelligent guidance an extension of prosperity and influence.

**CANADIAN AMERICANS.**

In the Advertiser of Monday last we read:

"The American census shows that there are 717,516 native born Canadians in the United States—a number equal to the population of all the Maritime Provinces, or to one-sixth of the population remaining. If the United States population birth in Canada; but our own census shows that we have but 77,753—only 10 per cent. of the number we have lost."

These figures speak in strongest terms of an unsatisfactory state of things prevailing in this "Canada of ours." This condition of affairs is not of recent growth. It has existed for years, to the grave detriment of Canada and the greatest profit to the United States. What is wrong with us in this country that we cannot keep our people here? Some, we know, might, under the happiest circumstances, remove to the United States, but that there should be in that country more than 700,000 native born Canadians is something fairly appalling to those who have at heart the building up of a Canadian nationality. This number, great as it is, gives us no idea of the aggregate figure of Canadians in the adjoining republic. The thousands who settled in Canada, and for years lived here, are not included therein; neither are the other thousands of persons of Canadian parentage everywhere

to be found in the adjoining country. The fact of there being more than two millions of people—a modest calculation—in the United States, who may with correctness be called Canadians—is a strong argument against Col. Denison and the U. E. Loyalists who may rail at the neighboring republic, and tell us we have here a true national sentiment. There can be no such sentiment in vigor, vitality, and earnestness when figures such as the Advertiser publishes can be offered us. We are pained by the study of these figures, and trust that the day may come when Canada will be truly the land of Canadians.

**THE LIBRARIANSHIP OF PARLIAMENT.**

We have seen it stated in one of our French contemporaries that the government has it in contemplation to appoint as joint Librarians of Parliament Messrs. A. D. Decelles and Martin J. Griffin. The former gentleman is now acting Librarian and was for many years the late Mr. Todd's assistant. Mr. Griffin is, as our readers are well aware, now editor of the Mail. Mr. Decelles is an able and painstaking official and could not fail, as joint Librarian, to give general satisfaction. Mr. Griffin is one of the best read of Canadian writers and would fill the place with unmistakable success. We commend his choice to the government of the day. As a writer and scholar he certainly stands second to none in this country. As Librarian of Parliament his varied and extended reading, and his close acquaintance with the politics of the country would be found invaluable.

**THE PAPAL GOVERNMENT.**

In Saturday's Advertiser we read this paragraph:

"From the Paris Gaulois: Several persons tell us that having written to the Pope they receive no reply. As the Holy Father's correspondence is very large, there are secretaries who go through it, classify the Holiness according as they think proper. Mgr. Boccali, the private chamberlain, has charge of this difficult duty. It sometimes happens that a letter to which the writer attaches the greatest importance is in this way thrown into the waste basket. If you reach its destination in three or four envelopes, all three sealed, and each one bearing this superscription: 'To His Holiness Pope Leo XIII., Prefect of the Congregation of the Holy Office at the Vatican, Rome.' The prelate in charge opens the first envelope, then the second, but at the third he is obliged, under penalty of excommunication, not to open it, and to hand it to the Holy Father."

We do not accuse our esteemed city contemporary of any desire to do any injustice to or belittle the papal government. But cursory reading of the above paragraph might lead many persons to think that the papal administration is one of a truly despotic character, and that it is difficult for any of his spiritual subjects to procure access by correspondence to the Supreme Pontiff himself. Nothing, however, could be really further from the truth. There is no government in the world so ready to receive and act upon the petitions and representations of its subjects as the Roman Curia. This is a well known fact to all who know anything of the workings of the papal administration. Nor is there any government wherein the sovereign himself takes so direct a part in the administration of affairs as that of the Vatican. The humblest of his spiritual children may lay his plans before the Pope, assured that they will be granted a respectful hearing. Ministers of the Crown in this country, for instance, are in some cases more difficult of access than the Supreme Pontiff himself. No administration in the world is more attentive, pains-taking or obliging than that of the Papacy. The ministers of the Papal government are all able and educated ecclesiastics, men having at heart the best interests of society and of its individual members. Their offices are not sinecures, but positions to which the gravest responsibility pertains. They are of the personal selection of the Roman Pontiff himself, who, before nominating them to positions of trust, is assured of their fitness therefor, as well as of their energy, zeal and piety in general.

**NOT SATISFIED.**

Mr. Ald. Cunningham, of Ottawa, is not, we learn, satisfied with our references to him in our discussion of the late infamous gerrymander which he is said to have planned. We did not expect that the worthy alderman would feel satisfied with our view of the case, one so antagonistic to his own. But we spoke not of him from any feeling of personal disregard. We spoke from a sense of public duty and have not a word of what we stated concerning him to withdraw. We regretted to see a gentleman, for whom we so long entertained an honest and profound regard, assume the position Mr. Cunningham saw fit to take on this important question. But considerations of personal regard should not stand in the way of a journalist and his manifest duty. If we did Mr. Cunningham any injustice,

let him point it out and we will gladly make amends. Our columns are open to him. But we tell him before hand that we have no fear of him nor of any other of the abettors of the infamous gerrymander. We are ready for a discussion of the whole subject with him or them in a plain, outspoken fashion, in which no quarter shall be asked and none given.

**USELESS TITLES.**

While deploring the growing disrespect for authority in many quarters noticeable in this and in the neighboring country, we cannot, we must own it, look with any pleasure on the multiplication of European titles on this side of the Atlantic. This may be, as Col. Denison will have it, a monarchical country, but the spirit of the nation is evidently democratic. It is impossible to plant on this side of the Atlantic the institutions peculiar to European monarchy. We can never, for instance, have in Canada a peerage like the British peerage, and for our part, we want nothing of the kind in this free and favored country. We cannot have here the same system of landed proprietorship or land tenure; nor are the same lines of social demarcation drawn here as they are in the old land. The collation of titles of baronetcy and the like sometimes made in favor of persons residing in Canada has never been by us viewed with favor. We make no objection to the acceptance of such titles by those so favored or honored, as they may think. They are in this matter as free to hold their opinions as we are. But we feel that we voice the sentiments of the vast majority of Canadians, who favor the creation in this land of a thoroughly national sentiment, when we say that the collation and acceptance of such titles are inimical to the growth of such a sentiment. We are in full accord with the Week when it says:

"Again and again the absurdity of the attempt to manufacture a petty aristocracy and a sham court in Canada has been indicated. With all the weight of his distinguished position, Lord Lorne unfortunately discovered how utterly out of tune with the sentiments of the country was his attempt to introduce the forms of old world royalty into a democratic community, where forms and ceremonies, shorn of the historic symbolisms which attach to them in Europe, instead of impressing the people, move them to laughter. It is because of the growth of this spirit that each succeeding announcement of the creation of a Canadian Knight is received with less gravity, and that there is a general tendency to laugh when the fact is made public that some worthy colonial gentleman has been dubbed 'Sir Knight,' decorated with a scarlet-striped Saxon blue ribbon, and is gradually permitted to wear the motto 'Auspiciis melioribus.' Even in England the value of titles is constantly decreasing in the eyes of the public, whilst modern decorations are at a discount, so much so that many of the best public men refuse them as rewards for political services. It was for this reason that so much disappointment was felt at Tennyson's acceptance of a peerage. Mr. Gladstone, on the one side of politics, has repeatedly declined a title, and Mr. W. H. Smith, on the other side, won not a little admiration by his refusal to be 'elevated.'"

If the conferring of such titles be meant as a step towards the creation of a Canadian aristocracy, the attempt is already foredoomed to failure. The titled frauds and injustices and inequalities of the old land cannot be established here. Whatever of monarchy subsists in this country will speedily be obliterated by the importation of titles which make their recipients in many cases ridiculous, and in no case render them more worthy of respect. We may here observe that we have noticed a demand, formulated with more or less gravity by correspondents in one or two papers calling for the creation of an "Irish Catholic" knight. We have only to state that we know not of a single Irish Catholic gentleman of eminence or influence in the Dominion on whom a knighthood from the British government would confer honor. And we have yet to be made aware of the fact that the Irish Catholic people of this Dominion look with favor on the practice of conferring honors of this kind on Canadians of any class.

**BIBLE SOCIETIES.**

Some idea of the purposes and usefulness of bible societies may be formed from the following:

"For the last 34 years the Bible societies of England and America have printed over 10,000 copies for each business day. And at an outlay of about \$65,000,000, over 145,000,000 copies of the Scriptures have been published by these two societies since their formation in 1804 and 1816, the dates of their respective organizations. If, as has been estimated, the numerous Bible societies and private publishers have issued as many more copies, the number of copies of the Scriptures printed would about equal a copy for every family now living on the globe."

What is the result? Has the world been made better by this wholesale distribution of the Protestant version of the scriptures, or the kingdom of Christ extended thereby? Elaborate statistics are from time to time published to prevent the tightening of purse strings on the part of the godly and zealous, but we know by the falsity of such statistics in regard to Catholic countries that very little, if any reliance, can be placed on them when they deal with pagan coun-

tries. Bibles have been for years spread broadcast in most of the Catholic countries of the world through the agency of Bible Societies. Few, if indeed any, Catholics left the Church on account of this dissemination of the scriptures. Catholics when leaving the Church are not influenced by bible reading, but by other motives.

**IS IT MISREPRESENTATION.**

"We regret that a journal of the pretensions of the Catholic Record should have deliberately misrepresented the remarks of the Free Press upon the ward re-distribution scheme of this city. It can produce no editorial utterance from these columns warranting its reference to our position affecting the legality of the council's action in delegating its powers to the committee. Our only protest was against the discussion of the question from a sectarian standpoint and not upon its merits."

We should be very sorry to misrepresent our respected contemporary in this important matter. We felt that any journal keeping silence in the face of an attempted outrage so glaring as that proposed by the gerrymander committee in Ottawa was not doing its duty. We not only felt this, but said so. Our contemporary's remark in regard to the sectarian standpoint is simply absurd. No one in Ottawa can be deceived by such arrant humbug. The whole scheme was the offspring of sectarian feelings of the lowest character. We defy the Free Press to show that we discussed the matter other than on its merits.

**THE PRESIDENCY.**

After a careful study of the outlook in so far as we can discern it, we have come to the conclusion that Gov. Cleveland is foredoomed to defeat. His enemies may have slandered him, but injudicious friends have killed him by their defence. If the Governor is the man some of his friends claim him to be, he is of a certainty unfit for the chief magistracy of the American Republic. Unfit were he, if these statements be true, for the first place in the humblest village of the state whose gubernatorial chair he now fills. All very well to say that others of American public men are as bad as, and some even worse, than he. This is no justification whatever for the moral delinquencies of which he stands accused. Better by far admit one's faults, painful as the admission may be, than seek to justify them by the vilification of others. We know something of politics and of political life, and when we see slander or even detraction's tongue let loose on a public man, no matter how much his views differ from our own, feel a profound sympathy for him. When first we read the statements published in a Buffalo journal reflecting on the private character of Governor Cleveland, we felt disposed to pay no heed to charges to all appearances so vile, villainous and unfounded. We were not, however, prepared for such a defence of the Governor of New York as that offered by the New York Nation. That journal says:

"Cleveland's virtues are those which bind human society together, and in which states are founded and maintained. There has been no great benefactor of the human race who has not been truthful, faithful to his trusts, disinterested, self-denying. There have been very few who have been chaste. Cleveland's virtues are those by which governments are overthrown, states brought to naught, and the haunts of commerce turned into dens of thieves. The standard by which some ministers now propose to exclude Cleveland from high place would have prevented Washington, Franklin, Jefferson, Hamilton, not to go any further, from taking any prominent part in the foundation of the American Republic. It would have excluded from office in England nearly every great statesman or reformer of the last hundred years, except, perhaps, Bunby, Wilberforce, and Gladstone. It would have visited nearly every prominent politician in the Republican party since 1850 with popular odium. It would, had the Democrats chosen to apply it, have defeated one Republican candidate for the presidency by charges worse by far than those which Cleveland's enemies have made of broken vows to the sin of incontinence."

We are not defending incontinence. Chastity is a great virtue, but every man knows in his heart that it is not the greatest of virtues, that offenses against it have often been consistent with the possession of all the qualities which ennoble human nature and dignify human life and make human progress possible."

Well indeed does the North Western Chronicle stigmatize this infamous attempt at defense in language of intense indignation. "What a political philosophy is this," exclaims our North-western contemporary. "We supposed that if there were any institutions on which the state securely rested more than on any other it was on the family and on marriage. Take away marriage and the family and you have social chaos. It is the family and marriage which distinguish man from the brute, and the basis of the family is chastity." One of the main planks of the democratic platform is a condemnation of Mormonism. But how can Mormonism be honestly condemned according to the principles set forth by the Nation.

"Destroy chastity in a nation," says the Chronicle, "you destroy the family and with it the state. To be satisfied of this we need only consult the consciousness of every individual man. What would he give for his home or his hearth if he could not trust in the virtue of his wife or daughters. Chastity is the cornerstone of states and of social order. Cleveland's vice of unchastity is the one above all others by which governments are overthrown, states brought to naught, and homes turned into beastly brothels!"

The Chronicle continues:

"The standard of chastity, we are led to infer by the Nation, would have prevented Washington from taking any part in the foundation of the American Republic. What a gratuitous and brutal slander on the father of his country! The Nation should have headed its article 'An Apology for Unchastity.' And what are we to think of the assertion that there have been very few of the benefactors of the human race who have not been chaste! If this were true it should not be told, but it is a most damnable lie! There are thousands of benefactors of the human race greater than Cleveland and living to-day whose lives are as pure as the driven snow."

Solid and incontrovertible language is this of our Catholic friend in the North-West. The Nation's defence of Grover Cleveland has inflicted on him more grievous injury than the attack on his reputation in the Buffalo Telegraph. We do not pronounce him guilty; still we have heard his defence we believe him innocent. But it were ridiculous to close our eyes to the patent fact that as a politician he is dead. If he remain in the field as a candidate his burial beneath the avalanche of indignant majorities cast against him next November will be one of the saddest in American annals. Grover Cleveland, as the Democrat nominee, must go. The party has yet time to redeem itself. Mr. Cleveland has, it is true, the nomination. But he cannot be elected. He will hardly get a solid south, while in not one of the northern states has he now even a probability of success. Our respected contemporary, the Cleveland Universe, very properly suggests a conference of democratic leaders as the best solution of the difficulty. If the democracy have any wisdom left in its ranks it will surely consent to such a conference, and by its instrumentality, secure the withdrawal of Grover Cleveland from a nomination he should never have received.

**AN IRISH INFORMER.**

The Ottawa Sun has it after this fashion:

"The confession of the Irish informer Casey that he was forced by crown officials to frame the story of the Maamtrasna murders he told in the witness stand, if true, reveals a terrible state of affairs in Ireland. It is so much of a companion picture with that laid bare by the Cornwall trial that it will be readily believed, although, as a rule, informers' stories should be received with a good many grains of salt. The infamous creature who conducted the real government of Ireland will be held responsible for the threats of a life-long imprisonment, under a heavy chain, to swear away the life and liberty of the innocent seems small as a crime beside their already detected criminality. The 'Castle' government in Ireland is doomed. It will be known as the instrument of torture of an unfortunate people. It will soon disappear under the curses of outraged humanity, as the cities of the plain went down under the curse of God."

Our contemporary speaks solid truth in every line of this paragraph. We are inclined to believe this last story of the wretched Casey, not that we have any faith in the veracity of informers, but that we can understand the peculiar motives of this wretched man in making the confession he has made before His Grace the Archbishop of Tuam. This confession is summed up by the Catholic Citizen:

"Last year Myles Joyce was hanged at Dublin upon the testimony of one Casey for a murder at Maamtrasna. The informer now confesses that he committed perjury. He declares that neither Myles Joyce nor the four men now serving out sentences were present at the Maamtrasna murder. He asserts that he was compelled to swear falsely by Crown Solicitor Bolton. Bolton told him he did not swear as he did he would be tried himself and surely be hanged. A brother-in-law of Casey's, Phyllin by name, corroborated Casey's statements and declared that Bolton induced him to perjure himself. Bolton, of course, denied the whole allegation. But unbiased observers will conclude that if Casey's evidence was good enough to hang Joyce it ought to be good enough to hang Bolton."

A despatch dated August 14th informs us that the "Archbishop of Tuam has written to the Lord-Lieutenant of Ireland requesting the authorities to make a sworn inquiry into Casey's statements. He says Casey has declared that why he did not speak before was because he was waiting for the visitation of the archbishop when he hoped to receive the Church's pardon. He was willing to suffer in the interest of justice any pain, even death, for swearing away innocent life. The magistrate and inspector are making inquiries at Maamtrasna."

The government may refuse inquiry into the matter. Bolton is an agent after the Castle's own heart and every effort will be made to screen him. In the United Ireland we read on the 23rd of July:

"Mr. Sexton having moved the omission

of Mr. George Bolton's trial in Belfast, was a members, chiefly English and Irish. Only 24 men in Irish National consent with them. If the whole in the right lobby, the vote been 106 for Mr. Sexton's 116 for the Government.

The Government in the Bolton and will, there is no doubt, be a great deal to stand by in the future, blasted and condemned by public opinion throughout Ireland. Any just order him out of its presence and have him hanged. 1. A member of Britain is not a United Ireland gives the the of the Irish vote on motion:

- ON IRISH SIDE.—Kinsale, Corbett; Carlow, Borro; Desay; Carlow Co., 1, Gray; Harrington; Monaghan; Ennis, Kildare Co., 1, Les; City, 2, Longford Co., 1, M; lone, King's County, 1, M; Co., 1, Nolan; Leitrim, Queen's Co., 1, A. O'Connor; Boro', 1, F. P. O'Connor; Power; Sligo, 1, Sexton; 1, Stuart; Limerick Co., 1 Co., 1, Shel; New Ross.
- ON ENGLISH SIDE.—  
 Errington.  
 ANSWER.—Cavan, 2, M; Finlater; Louth County, 1, Moagher; Wexford, 1, T. D. Sullivan; King's Co., 1, O'Brien; Queen's Co., 1, L; Co., 2; Carlow County, 1, Kildare Co., 1, Melidon; M'Coon; Wexford Co., 2; Kerry, 2; Limerick Co., 2; Clare, 2; Tipperary Co., 2; 1, Blake; Mayo, 1, Nelson; Leitrim, 1, Tottenham; Galway Co., 1, M'Henry; Cork City, 2, Parnell; Limerick, 1, M; Clonmel, Wexford Boro', Drogheda, Dundalk, Galver. Total, 46.

We publish this summary pleasure. We take steps publishing the infamy of Errington, who voted in de-ton. We are glad to see the agent of British despotism self with the Boltons, & Frenches.

**A SINKING ESTABLISHMENT.**

In a city contemporary following refreshing item:

"The clergymen of the Church in England are using his device to increase their numbers, reduced to a minimum summer. Among other things latterly been in the habit is that of displaying conspicuous subjects being usually of the most objectionable nature. 'Theives,' 'Suicides,' and But one enterprising clergy sea has stripped his posting the walls with bills reading, 'Hell hell!'"

The Established Church has long lost its hold on public Britain. We had not the idea that it had so deeply disfavor as to necessitate degrading practices as those on the part of its ministers, clergymen of an institution, powerful, have to have recourses as very questionable disreputable, to increase their numbers, there must in truth be rotten in the state of Denmark. Our readers some further this institution, we select such advertisements from Times of July 4, 1884:

"Rector, M. A., 43, much wishes for some locum tenens duty for four to six weeks 13th, Sonside, or good fishing, Devon and Cornwall. House and servants on essential. Three in family, dren.—Rev. R. O. Yearsley, ington Rectory, Loughborough.

The fact of the bishops of lished church having seats of Lords has added nothing strength of that body with the large. A few months ago our prayerful contemporary, the Guardian, opened fire on the erend fathers in God," the lo of the United Kingdom. T very pointedly said:

"It has always seemed to us arrangement that the Episcopal Church should, office, have seats in one of legislative bodies of the People in England, where of the Established Church advantages, have become us of things which would seem objectionable in Canada. We think it very strange religious bodies of this coun-loyal or law-abiding than have representatives in the while all other Churches we Even in England, a strong growing up against this. Recently, while the House expressing itself strongly Gladstone cabinet, as if a unquestionable, in the Ho-mone a resolution against bis seats in the House of Lords near being carried. It is to-tain that this is the beginning of bisheps in the House of L." "It cannot be denied that occasions, when questions privileges of members of other have been under consideration have not shown a liberal ap-by their vote defeated in

of Mr. George Bolton's salary pending his trial in Belfast, was supported by 58 members, chiefly English and Irish Whigs and Tories. Only 24 members representing Irish National constituencies voted with them. If the whole 72 had voted in the right lobby, the voting would have been 106 for Mr. Sexton's motion against 116 for the Government.

The Government in this case stood by Bolton and will, there is little doubt, endeavor to stand by him even in the future, bludgeoned and condemned as he is by public opinion throughout the civilized world. Any just government would order him out of its presence and service and have him hanged. But the Government of Britain is not a just one. The United Ireland gives the following analysis of the Irish vote on Mr. Sexton's motion:

ON IRISH SIDE.—Kinsale, Wicklow, 1, Corbett; Carlow Boro, Cork City, 1, Deasy; Carlow Co., 1, Gray; Westmeath, 1, Harrington; Monaghan, 1, Healy; Ennis, Kildare Co., 1, Leahy; Waterford City, 2, Longford Co., 1, McCarthy; Athlone, King's County, 1, Molloy; Galway Co., 1, Nolan; Leitrim, 1, O'Beirne; Queen's Co., 1, A. O'Connor; Galway Boro, 1, T. P. O'Connor; Mayo, O.C. Power; Sligo, 1, Sexton; Waterford Co., 1, Stuart; Limerick Co., 1, Syman; Meath Co., 1, Shell; New Ross, Total, 24.

ON ENGLISH SIDE.—Longford, 1, Errington. AUSTRIA.—Cavan, 2, Monaghan, 1, Finlater; Louth County, 2, Meath County, 1, Meagher; Westmeath, 1, T. D. Sullivan; King's County, 1, Sir P. O'Brien; Queen's Co., 1, Lalor; Kilkenny Co., 2; Carlow County, 1, Macfarlane; Kildare Co., 1, Meldon; Wicklow Co., 1, M'Coon; Wexford Co., 2; Cork County, 2; Kerry, 2; Limerick Co., 1, O'Sullivan; Clare, 2; Tipperary Co., 2; Waterford Co., 1, Blake; Mayo, 1, Nelson; Sligo, 1, Lynch; Leitrim, 1, Tottenham; Roscommon, 2; Galway Co., 1, M'Henry; Dublin City, 2; Cork City, 2, Parnell; Limerick City, 2; Mallow, Youghal, Dungarvan, Tralee, Clonmel, Wexford Boro, Kilkenny City, Drogheda, Duddak, Galway Boro, 1, Lever. Total, 46.

We publish this summary with great pleasure. We take special pride in publishing the infamy of this man, Errington, who voted in defence of Bolton. We are glad to see this miserable agent of British despotism ranging himself with the Boltons, Cornwallis and Franches.

A SINKING ESTABLISHMENT.

In a city contemporary we read the following refreshing item:

"The clergymen of the Established Church in England are using every possible device to increase their congregations, reduced to a minimum during the summer. Among other means they have latterly been in the habit of employing is that of displaying conspicuous posters, giving the subjects of their sermons, said subjects being usually of a sensational nature. Among these subjects are: 'Thieves,' 'Suicides,' and 'Darkness.' But one enterprising clergyman at Chelsea has outstripped his brethren by posting the walls with large-lettered bills reading, 'Hell! hell! hell!'"

The Established Church had, we know, long lost its hold on public favor in Britain. We had not, however, any idea that it had so deeply sunk in public disfavor as to necessitate any such degrading practices as those referred to on the part of its ministers. Where the clergymen of an institution, seemingly so powerful, have to have recourse to practices so very questionable, not to say disreputable, to increase their congregations, there must in truth be something rotten in the state of Denmark. To give our readers some further insight into this institution, we select one of many such advertisements from the Church Times of July 4, 1884:

"Rector, M. A., 43, musical, E. P. wishes for some locum tenency (light duty) for four to six weeks from July 13th. Sea-side, or good boating and fishing. Devon and Cornwall preferred. House and servants on board wages essential. Three in family. No children.—Rev. R. O. Kealey, Sutton, Bonington Rectory, Loughborough."

The fact of the bishops of the established church having seats in the House of Lords has added nothing to the strength of that body with the public at large. A few months ago our staid and prayerful contemporary, the Christian Guardian, opened fire on the "most revered fathers in God," the lords spiritual of the United Kingdom. The Guardian very pointedly said:

"It has always seemed to many a curious arrangement that the bishops of the Episcopal Church should, by virtue of office, have seats in one of the supreme legislative bodies of the Kingdom. People in England, where the ministers of the Established Church have special advantages, have become used to a state of things which would seem very objectionable in Canada. We would certainly think it very strange if one of the religious bodies of this country, no more loyal or law-abiding than others, should have representatives in the legislature, while all other Churches were excluded. Even in England, a strong opposition is growing up against this arrangement. Recently, while the House of Lords was expressing itself strongly against the Gladstone cabinet, as if its authority was unquestionable, in the House of Commons a resolution against bishops having seats in the House of Lords came very near being carried. It is tolerably certain that this is the beginning of the end of bishops in the House of Lords. It cannot be denied that on many occasions, when questions affecting the privileges of members of other Churches have been under consideration, they have not shown a liberal spirit, and have by their vote defeated measures that

are now generally admitted to be just and beneficial.

"In 1810 the Shoplifting Bill—to abolish capital punishment for stealing from shops property of the value of five shillings—seven bishops voted against, and none for the Bill, which was rejected by a vote of 31 to 11. It seems incredible that, within the century, such a barbarous law should be in operation, but still more incredible that not one bishop—largely paid though he was to preach a religion of mercy—could be found to lift his voice in favor of mercy. In many other cases they have voted just as one would think they ought not to vote."

Last session a determined effort was made in the British Commons to get rid of the Spiritual Peers—according to a British paper, in the early days of Spring time:

Mr. Willis moved— That the legislative power of bishops in the House of Peers is a great hindrance to the discharge of their spiritual functions, prejudicial to the commonwealth, and ought to be taken away by a bill.

Mr. Agnew seconded the resolution. Sir W. Harcourt, even if he agreed, would feel it incumbent upon him to defend the motion for supply. But the fact was that he did not agree with the resolution. There were lawyers, admirals, and generals in the House of Lords, and why in the world should there be bishops there? (Laughter.) What was aimed at was to get rid of the bishops as a step to getting rid of the Church (no, no).

Several hon. gentlemen having spoken, Sir R. Cross said he agreed with the opinion expressed by the present Prime Minister in 1870, that it was neither for the benefit of the State nor of the Church, that the seats of the bishops in the House of Lords should be taken away.

Sir S. Northcote was anxious that the effect of the vote should be neither underestimated nor over-estimated. It had been denied that the resolution was intended as a step towards the disestablishment of the Church, but it could not be denied that a vote come to even in that informal shape in favor of excluding bishops from the House of Lords would give a considerable impetus to the disestablishment movement.

The House divided, and the numbers were— For Mr. Willis's resolution.....137 Against.....148

Majority against..... 11

The majority in favor of the preservation of the most revered and godly fathers was, as may at once be seen, very small. Mr. Willis, or some one thinking as he does, will no doubt renew the resolution rejected last session. Its passage is a mere question of time, as is the total effacement of the Established Church. With that institution we have no sympathy whatever. Its history is one of fraud, perjury, bloodshed and rapine. When it falls, as we hope it soon will, not a tear will be shed over its unshowered ruins. Its memory will be one of anger and execration.

OBITUARY.

We deeply regret to chronicle the death of Mr. Edward Joseph Feron, brother of the Rev. Father Feron, of Strathroy, which took place on Sunday morning last. The deceased young gentleman, who was but twenty years and eight months old, was quite unexpectedly stricken by illness about two weeks before his death, and gradually sank till last Sunday morning when he breathed his last. Mr. Feron had been for several years a student of Montreal College and had given evidence of decided talent. He had just come to spend his vacation with his brother, the pastor of Strathroy, little thinking it was to be his last. Kindly, amiable and gentle in disposition, he was universally beloved, and will be long and deeply mourned by all who enjoyed the pleasure of his acquaintance. The funeral which took place on Tuesday morning, was very largely attended. The solemn mass of requiem was sung by the Right Rev. Mgr. Bruyere. Many priests from various portions of the diocese assisted at the last sad rites. R. L. P.

THE ASSUMPTION.

The solemnity of the Assumption was on Sunday last observed in this city with befitting impressiveness. At St. Peter's Cathedral High Mass was sung by Right Rev. Mgr. Bruyere, and Rev. Father Kautz, C. S. S. R., filled the pulpit. The rev. gentleman preached an able discourse on the ingratitude of man to God. He defined ingratitude and exposed its turpitude and hatredfulness in the sight of man himself. Gratitude, on the other hand, he pictured in its pleasing character and consistency. All nature, he said, urged man to gratitude, for all things were made by God attest His power and obey His laws. Man alone refuses obedience. Yet men had the highest motives to be grateful to their Maker. He had created them with all their faculties and powers. He had redeemed them and made them members of His true Church. He had blessed them in every manner. Ought they not to make the return of a faithful life for such favors. Father Kautz concluded by a vigorous appeal to the just to persevere, and those bound by habits of sin to cast off their tyranny. Large numbers of persons approached the Holy Table at the early Masses on Sunday.

THE ROYAL FAMILY.

In a contemporary we see it noted that

"The birth of a posthumous son to the Duke of Albany increases the number of heirs to the throne of England to a round forty. British taxpayers complain that as there are no fears about the succession, the addition should be discontinued, unless it be understood that future princes and princesses have no claim upon the public exchequer."

With such a large number of heirs to the throne, there ought not indeed be any fears as to the succession, in so far as the perpetuation of family descent is concerned, but the rapid multiplication of the heirs to the crown involving, as our contemporary points out, further demands on the public chest is not likely to be received with popular favor. The fact is that the succession is more in danger from royal rapacity and greed than any other cause. The Queen herself is in receipt of grants large enough to support herself and the whole royal family with becoming dignity. No wonder the British taxpayer opens his eyes and audibly groans at the multiplication of "heirs to the throne," when he has before him this appalling statement:

ANNUITIES TO THE ROYAL FAMILY. Her Majesty:— Privy Purse.....£60,000 Salaries of Household.....131,260 Expenses of Household.....172,500 Royal Bounty, &c.....13,200 Appropriated.....8,040 385,000 Prince of Wales.....40,000 Princess of Wales.....10,000 Crown Princess of Prussia.....8,000 Grand Duchesses of Hesse Darmstadt.....6,000 Duke of Edinburgh.....25,000 Princess Christian of Schleswig-Holstein.....6,000 Princess Louise (Marchioness of Lorne).....6,000 Duke of Connaught.....15,000 Prince Leopold.....15,000 Duchess of Cambridge.....6,000 Duchess of Mecklenburg-Strelitz.....3,000 Duke of Cambridge.....12,000 Duchess of Teck.....5,000

These are the figures as they stood in 1882. Additions have, we believe, since been made to them, and as all demands, are evidently not yet satisfied, there is no telling just what the British taxpayer may, before the close of Her Majesty's reign, be called on to contribute to the support of effete but grasping royalty. Numerous as is the royal family of to-day, that of King George III. was still more numerous, but was not blessed with anything like the endurance that has favored other royal houses. We have before us an historical table of the family of that unhappy monarch that will, we feel assured, prove interesting from the historical standpoint, to very many, if not all our readers:

George William Frederick, eldest son of Frederick Lewis, Prince of Wales (eldest son of George II., born 20th January, 1707; died 20th March, 1751), by Augusta, youngest daughter of Frederick, Duke of Saxe-Gotha (born 30th Nov., 1719; died 8th Feb., 1772), was born at Norfolk House, St. James's Square, 4th June, 1738. He succeeded to the throne as George III. on the death of his grandfather, 25th Oct. 1760. On 8th Sept. 1761, he married Sophia Charlotte, daughter of Frederick, Duke of Mecklenburg-Strelitz (born 19th May, 1744; died 17th Nov. 1818), and was crowned with her on 22nd September following; he had by her a family of nine sons and six daughters. Early in his reign he showed symptoms of insanity, and after recovering from two serious attacks (1788, 1804) his mind entirely gave way: many of his latter years were consequently passed in seclusion, and the government was carried on from 5th Feb., 1811, until his death, by his eldest son, George, under the title of "Prince Regent." George III. died at Windsor, 29th Jan., 1820. His family were as follows:— I. George Augustus Frederick, Prince of Wales, born 12th August, 1762. On 8th April, 1795, he married his cousin Caroline, daughter of Charles, Duke of Brunswick-Wolfenbuttel (born 17th May, 1768; died 7th Aug., 1821), by whom he had a daughter, the Princess Charlotte of Wales (born 7th Jan., 1796; died in childbirth, 6th Nov., 1817, having married, 2nd May, 1816, Prince Leopold of Saxe-Coburg, afterwards King of the Belgians). The prince succeeded to the throne as George IV., 20th Jan., 1820. He died at Windsor, 20th June, 1830.

No mention is here made of the marriage of this prince to Mrs. Fitzherbert, a Catholic lady, which, notwithstanding his own base denial, was actually celebrated. Having abandoned this lady whom he had lawfully wedded, he made no difficulty afterwards in ill-using and then traducing the Princess Caroline. He was a royal representative of heartless brutality.

II. Frederick, born 16th Aug., 1763, was at the age of six months declared Prince-bishop of Osnabrück. On 27th Nov., 1784, he was created Duke of York and Albany, and Earl of Ulster. On 26th Sept., 1791, he married Frederica, daughter of Frederick William II., of Prussia (born 7th May, 1767; died, without issue, 6th Aug., 1820). The Duke, who was for many years Commander-in-Chief of the Army, died 5th Jan., 1827.

It was this Prince who delivered the famous 'so help me God' oration in the House of Lords against Catholic emancipation that drew on him the withering sarcasm of the great Irish orator Shiel. Referring to the Prince's declaration as to his conscientious scruples in the matter of Catholic emancipation, Mr. Shiel cried out in his inimitable style: "Conscience, forsooth! It is enough to make one's blood boil to think on't! That he who had publicly, and in the

open common day, thrown off every covert of shame—who had wallowed in the blackest style of profligate sensuality, an avowed and ostentatious adulterer, whose harlot had sustained herself by the sale of commissions, and turned footmen into brigadiers; that he—yet hot and reeking from the results of a foul and most disgraceful cubinage—should, with cold sense or memory or feeling, before the eyes of the whole empire, with the traces of his degradation still fresh upon him, presume to call upon the name of the great and eternal God, and in all the blasphemy of sacrilegious cant dedicate himself with an invocation of heaven to the everlasting oppression of my country! This it is that sets me, and every Irish Catholic on fire. This it is which raises, excites, inflames, and exasperates! This it is that applies a torch to our passions. This it is that blows our indignation into flame. And it is this, which in the eyes of men, who stand the cold spectators of our sufferings, and yield us a fastidious sympathy in our wrongs, makes us appear factions, virulent and ferocious. This it is which makes them think that our mouths are foaming with rabid froth, and that there is poison mixed with madness in our fangs. I will furnish our antagonists with expressions of condemnation; I will assist their vocabulary of insult—I will allow them to reproach upon, and to reproach upon, and I will only answer, that if they were similarly situated, they would feel with the same poignant virulence as ourselves—I will only say, in the language of the great master of human nature— "You should not speak of what you cannot feel."

"They cannot feel our condition, or appreciate our injuries to their full extent. I cannot say the same thing of the illustrious person to whom I have alluded. He has been placed in circumstances somewhat analogous. Good God! that such a man should tell us that we labor under no oppression, and are subject to no wrong! What were his own feelings—how did his heart beat when he was driven by the loud and reiterated cries of the English people, from his high office! We are told by him that an exclusion from the honors of the State is no substantive injury. Did he forget his own letter to the House of Commons, in which he offered up an act of contrition for the consequences of his impure connection, and acknowledging that his heart was almost broken, resigned his office? Did the sacrifice cost him no pang? Did the obligation which he made to the public feeling, and the painful sensation in his mind? Did not his cheek burn, and was not his face turned into scarlet, when he took the pen with a trembling hand, (for it must have trembled), and signed the instrument of his resignation! What a palsy must have seized his arm when he let the truncheon fall! And if in that dreadful crisis he felt a deep agony of heart, should he not make some allowance for those who, for no other cause than a conscientious adherence to the religion in which they were born and trust to die, are excluded from those honours which are accessible to every other class of British subjects?"

III. William Henry, born 21st Aug., 1765, was, on 26th May, 1789, created Duke of Clarence and St. Andrews, and Earl of Munster. He for many years lived with Mrs. Jordan, an actress, and had by her a numerous family, who took the name of FitzClarence. On 11th July, 1818, he married Adelaide, daughter of George, Duke of Saxe-Meiningen (born 13th Aug., 1792; died 2nd Dec., 1849), by whom he had two daughters—Charlotte Augusta Louisa (born and died 27th March, 1819), and Elizabeth Georgina Adelaide (born 20th December, 1820; died 4th March, 1821). The Duke, who had entered the Royal Navy in 1779, held the office of Lord High Admiral from 1827-28, and succeeded to the throne as William IV., 26th June, 1830. He died at Windsor, 20th June, 1837.

IV. Charlotte Augusta, Princess Royal, born 29th September, 1766; married, 18th May, 1797, Frederick, Prince (afterwards King of Württemberg (born 6th Nov., 1754; died 30th Oct., 1830). She died, without issue, 6th Oct., 1828.

V. Edward Augustus, born 2nd Nov., 1767, was on 23rd April, 1799, created Duke of Kent and Strathearn, and Earl of Dublin. He married at Coburg, 29th May, 1818 (and again at Kew Palace, 11th July), Victoria, daughter of Francis, Duke of Saxe-Coburg, sister of Prince Leopold, and widow of Charles, Prince of Leiningen (born 17th Aug., 1783; died 16th March, 1861), by whom he had an only child, Her Majesty Queen Victoria. The duke died 23rd Jan., 1820.

The Duke of Kent lived for some time in Canada, in Halifax and Quebec, and died a short time after the birth of his daughter. The Orange faction in Ireland with numerous adherents in England was fiercely opposed to the recognition of the Princess Victoria's claims to the crown and actually plotted to have Ernest Duke of Cumberland substituted for the daughter of the Duke of Kent. We shall come to him in a moment.

"VI. Augusta Sophia, born 8th Nov., 1768. She died unmarried, 22nd Sep., 1840.

"VII. Elizabeth, born 22nd May, 1770. She married, 7th April, 1818, Frederick, Landgrave of Hesse-Homburg (born 30th July, 1769; died 2nd April, 1829); died without issue, 10th Jan., 1840.

"VIII. Ernest Augustus, born 5th June, 1771, was, on 24th April, 1799, created Duke of Cumberland and Earl of Armagh. He married at Stralitz, 28th May, 1815 (and again at Carlton House, 29th Aug.), Frederica, third daughter of Frederick V., Grand-Duke of Mecklenburg-Strelitz, widow, 1st, of Prince Frederick Louis Charles of Prussia, and 2nd, of Frederick William, Prince of Salm-Braunfels (born 2nd March, 1778; died 21st June, 1841), by whom he had issue George, ex-King of Hanover, who died 12th June, 1837. The duke became King of Hanover on the decease of his brother William IV., and died 18th Nov., 1851.

It is of this prince that Justin McCarthy says:

"Not many of George III.'s sons were popular; the Duke of Cumberland was probably the least popular of all. He was believed by many persons to have had something more than an indirect, or passive, or innocent share in the Orange plot, discovered and exposed by Joseph Hume in 1835, for setting aside the claims of the young Princess Victoria, and putting himself, the Duke of Cumberland, on the throne; a scheme which his authors pretended to justify by the preposterous assertion that they feared the Duke of Wellington would otherwise seize the crown for himself. His manners were rude, overbearing, and sometimes even brutal. He had personal habits which seemed rather fitted for the days of Tiberius, or for the time and sphere to which he belonged. Rumor not unnaturally exaggerated his defects, and in the mouths of many his name was the symbol of the darkest and fiercest passions, and even crimes. Some of the popular reports with regard to him had their foundation only in the common detestation of his character and dread of his influence. But it is certain that he was profligate, selfish, overbearing, and quarrelsome. A man whose qualities would usually be described in fiction as at all events bluntly honest and outspoken; but the Duke of Cumberland was deceitful and treacherous. He was outspoken in his abuse of those with whom he quarrelled, and in his style of anecdote and jocular conversation; but in no other sense. The Duke of Wellington, whom he hated, told Mr. Greville that he once asked George IV. why the Duke of Cumberland was so unpopular, and the King replied, 'Because there never was a father well with his son, or husband with his wife, or lover with his mistress, or friend with his friend, that he did not try to make mischief between them.'"

"IX. Augustus Frederick, born 27th Jan., 1773, created Duke of Sussex 27th Nov., 1801. He married at Rome, 4th April, 1793, and at St. George's, Hanover Square, 5th Dec. following, Lady Augusta Murray, daughter of John, Earl of Dunmore; but this being contrary to the provisions of the Royal Marriage Act (22 Geo. III. c. 11), the union was pronounced invalid in Aug., 1794. By Lady Augusta—who afterwards took by royal licence the name of D'Ameland—he had a son and a daughter: Augustus Frederick, known afterwards as Sir Augustus Frederick D'Este (born 13th Jan., 1794; died, unmarried, 20th Dec., 1848), and Augusta (born 11th Aug., 1801; married 13th Aug., 1845, Lord Tennyson; died 21st May, 1866). Lady D'Ameland died 5th March, 1830, and the duke shortly after contracted a morganatic marriage with Lady Cecilia Underwood, created Duchess of Inverness, who died 1st August, 1873. He died 21 April, 1843, and was buried in Kensal Green Cemetery."

The cause of the invalidation of the marriage here referred to was that Lady Augusta Murray was a Catholic. The marriage took place as above stated, in Rome and according to the Catholic rite. Lady Augusta was a descendant of the House of Stuart.

X. Adolphus Frederick, born 24th Feb., 1774, was, on 27th Nov., 1801, created Duke of Cambridge, Earl of Tipperary, and Baron Culloden. He married at Hesse-Cassel, 1st May, 1818 (and again in May, 1866). Lady D'Ameland died 5th March, 1830, and the duke shortly after contracted a morganatic marriage with Lady Cecilia Underwood, created Duchess of Inverness, who died 1st August, 1873. He died 21 April, 1843, and was buried in Kensal Green Cemetery.

XI. Mary, born 25th April, 1776. She married, 22nd July, 1816, her cousin William Frederick, Duke of Gloucester (born 15th May, 1776; died 30th Nov., 1834), and died without issue, 30th April, 1857.

XII. Sophia, born 3rd Nov., 1777; died unmarried, 27th May, 1848.

XIII. Octavius, born 23rd Feb., 1779; died 3rd May, 1783.

XIV. Alfred, born 22nd Sept., 1780; died 26th August, 1782.

XV. Amelia, born 7th August, 1783; died unmarried, 2nd Nov., 1810.

Such was the family of King George III., a monarch whose private life was of the most unhappy and unfortunate character, and whose public career was marred by great misfortunes which the daring and unscrupulous methods of a great minister alone prevented from overturning his throne and destroying his empire. The family misfortunes of the king followed nearly all, if not all his children. In truth may it be said that if the House of Stuart was politically unfortunate, that of Brunswick has suffered more from social crime and domestic infidelity than any that has ever held sway in Britain.

EDITORIAL NOTES.

The Very Rev. Vicar General Dowling, of Paris, Ont., was in Boston last week, on his way to attend the consecration of the church of St. Francis of Sales, Bunker Hill, of which his old friend and classmate, Father Supple, is pastor. The ceremony took place on Sunday, the 17th inst. His Grace Archbishop Williams, of Boston, presided.

The Rev. Father Whelan, pastor of St. Patrick's church, Ottawa, is spending a few days in the New England States. He assisted on Sunday, the 10th inst., at the dedication ceremony in Lowell, of which a report will be found in another column. The rev. gentleman also assisted at the public meeting of the Irish National League of America, at which Mr. Sexton spoke. Father Whelan speaks in high terms of the eloquence of the member for Sligo.

— His Lordship Bishop Walsh presided on the 15th inst. at the solemn religious

reception and profession which took place that day at Mount Hope Orphan Asylum. Mass was celebrated by the Rev. Father Walsh. His Lordship was assisted by the Rev. Father Kautz, C. S. S. R. and Rev. Father Cummins, pastor of Woodalee. The following ladies received the holy habit of St. Joseph: Miss Thibodeau, Painescourt, in religion, Sister Mary Rosalie; Miss Faerth, Woodalee, in religion, Sister Mary Anastasia. The following ladies made their professions: Sister Agatha, Maidstone; Sister Isidore, Wawanosh; Sister Clare, Norwich.

NO. 150,000. This is the number actually reached this week by the Mason & Hamlin Organ and Piano Company in the regular numbering of their world-renowned cabinet organs. Having commenced business in 1854, the average number of organs produced per annum has been 500, which is 100 per cent. for the entire Mason & Hamlin organs have been sent to every civilized country, and their sale never was greater than at the present time, average being from 10,000 to 15,000 organs per annum.—Boston Journal.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. No competition. The sanitary article, and cannot be sold in competition with the multitude of low cost, short weight, inferior imitations. Royal Baking Powder Co., 106 Wall Street, New York.

LORETTO ACADEMY SEMINARY FOR THE Education of Young Ladies, under the direction of the Ladies of Loretto, a branch of Loretto Abbey, Ratfarnham, Dublin. This Institution is beautifully situated on the Canadian side of the River overlooking the Falls. The Scholastic year commences the first of September and closes at the end of June. Terms, masters, for particulars apply to the LADY SUPERIOR.

N. D. DU SACRE CŒUR Young Ladies' Literary Institute, RIDEAU STREET, OTTAWA - CANADA. THIS FLOURISHING INSTITUTION, favorably situated in the Capital of the Dominion, is complete in all its appointments. Superior facilities are offered for a thorough acquisition of the modern languages, particularly French, which, with English, is a common language of the school. In the Department of Music this establishment has acquired a brilliant reputation. The superior department of the Conservatory is devoted exclusively to Sacred Music, to the training of organists and singers for church service, and to the special instruction of pupils who may desire to follow music as a profession. The community spares no exertion to render the Institution an attractive and happy home, where elevating influences evoke and kindle in the pupils correct principles, courteous bearing and refined manners. Musical soirees, interspersed with recitations, tableaux, etc., are given weekly in the presence of the teachers, forming charming reunions, which tend to accentuate the home-like character of the school. The table is supplied with an abundance of excellent food, and the apartments throughout are spacious, well ventilated and well heated. Address—LADY SUPERIOR.

COLLEGE OF OTTAWA (Conducted by the Oblate Fathers) GONFRS UNIVERSITY DEGREES! STUDIES TO BE RESUMED 3rd SEPTEMBER.

Classical & Commercial Courses Our courses of Mathematics and Natural Sciences are so organized as to facilitate to candidates their preparations for the examinations for admission to the schools of medicine and law, the military school, the profession of surveying, etc. During the last year of the Commercial Course a professor, practical in business, makes it his special object to prepare his pupils to fill any position in any branch of commerce. By its position and its special method of teaching the College of Ottawa gives a wonderful facility in cultivating the study of English.

PAPAL MEDAL annually granted for successful competition in Philosophy by His Holiness Pope Leo XIII. as a special mark of commendation and favor. TERMS: Board, tuition, food and bedding, washing and doctors' fee payable half-yearly in advance. Classical Course, per year - \$160 Commercial do. - - - 150 Drawing, vocal music and German free of charge. SEND FOR PROSPECTUS. VERY REV. J. H. TABARET, O.M.I., D.D., PRESIDENT.

"Make Home Happy."

More than building showy mansions, More than dress and lofty ceilings...

There each heart will rest contented, Seldom wishing for its room...

NEWS FROM IRELAND.

The Assizes at Wicklow were, on July 20th, opened by the Chief Baron and the Chief Justice.

The Bulls for the appointment of Rev. James Brown, P. F., Piercestown, as Bishop of the diocese of Ferns, have been received...

Those Drogheda town councillors who were lately drummed out of the Independent Club for desertion to the enemy...

Justice O'Brien, in opening the commission for the county, on July 22, said the condition of the county was one of absolute peace and security.

The citizens of Rebel Cork have taken a very decided method of marking their disapproval of the conduct of their renegade Town Councillors...

A Convention, composed of delegates from the several branches of the Irish National League, in the City and County of Limerick...

Agitation in the world of homoeopathic medicine has been its very soul of progress, and in politics and religion...

Mr. James O'Brien, one of the oldest and most respected of the inhabitants of Nanagh, died on July 24, at the ripe age of nearly 80 years.

The trial of six Newry Orangemen, charged with firing at the Nationalist procession, from the Orange Hall, on June 18th, has been postponed by Judge Barry...

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Monaghan.

It would seem that the election of Mr. T. M. Healy for Monaghan broke for ever the spell of Whiggery in the "gap of the North."

The worthy pastor, Canon Hoey, P. P., presided on the occasion, and delivered an able discourse in elucidating the principles of the League; after which the branch was formally established and the members enrolled.

Wexford.

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A HOME DRUGGIST TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself so general and universal approval...

Ayer's Sarsaparilla. The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer...

RHEUMATISM.

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At Set of Sun.

If we sit down at set of sun And count the things that we have done, And counting find One self-denying word...

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C. M. B. A.

C. M. B. A. EXCURSION, Chatham Planet.

The steamer City of New Baltimore brought to town a "godly company" of excursionists from Mount Clemens, Michigan, on Tuesday. The party was composed principally of members of the Catholic Mutual Benefit Association, Branch No. 20, acting as a real good band. They were met at the dock by a deputation of Chatham Branch No. 8, who piloted the way to their room in the R. C. school house, where a choice and abundant repast awaited them. Before falling to the good things provided, the honored head of the society here, Father William, addressed them in a few well chosen and pleasant remarks. He was happy to welcome his friends, and to extend fitting hospitality to them on this occasion. He and his friends had had but a brief time to prepare for them, but he trusted that due allowance would be made, and that they would take the will for the deed. Many strange faces were before him, many of them differed in politics, no doubt, but he was proud and happy to see that the one great bond of faith united them all. No matter how far separated they might be, that bond of faith still held them together, and the brotherly love of their society bound them closer yet. He bade them welcome, and hoped that at some future date the Chatham members might have the pleasure of returning their visit. He was born in the States himself, and while, of course, his heart and sympathy were with his flock here, still he had not forgotten old associations, and took great pleasure in extending the right hand of fellowship to his friends from the States. He now invited them to partake of the refreshments provided, assuring them that they need not be afraid of provisions running short, and warning them that their Chatham brethren would, certainly, bring their appetites with them when they returned their visit. He would not detain them longer. After prayers had been said, the assembly did fall just to the good things, of which there appeared to be an unlimited quantity. Then Father William introduced Major Reilly, and informed the company that the gallant Major would favour them with a song. Major Reilly prefaced his song with a few words giving them some with that patriotic selection, the "Red, White and Blue," which was received with energetic applause. The Major bore his triumph smilingly, and before stepping down, called Father William for the "Stars and Stripes." The Rev. Father's good naturedly complied, and fairly brought down the house. He possesses a voice of good compass and rare sweetness, and, certainly, acquitted himself admirably, his musical powers being thoroughly appreciated, and then the party broke up in order to give the visitors an opportunity to see our town. The visitors were loud in their praise of the Chatham members' whole souled way of doing things, and extended a hearty invitation for a return visit, assuring them that they would be fittingly entertained whenever they chose to visit Mt. Clemens. They were then taken in charge by Father William, Bros. Reardon, Robert, Coughlin, Brady and others, and shown about our town, and finally to the boat, by which they returned home, vastly pleased with their reception.

CATHOLIC PRESS.

Ave Maria. Robert Collyer thus speaks of Rubens' famous painting of St. Peter on the Cross, which the artist had painted for his own parish church in Cologne: "They turned it to the light, and I stood half a minute, I suppose, in the silence with the setting sun shining on it, and then I was sobbing and striving to choke back my tears. It is a terrible picture, as some of you will remember—the death of this Simon Peter on the cross, with his head downward. The master never made greater work than in that picture. The pain of it amazes you with a solid stroke, but the secret of its greatness is in the eyes—and those are wonderful gray eyes—the eyes of the prophet, in which the painter has hidden such depths of glory and victory that, as I stood there amazed through the power and beauty of it, I seemed to hear the angels singing. The man was looking from the cross right into the heart of heaven. The light was more than the shining of the sun; it was the light which kindles suns—it was the light of God. He knew nothing of the pain, death had no dominion, he had fought the good fight. The curtains of time were falling, the eternal life was storming the fainting and falling spirit, and Simon Peter was already absent from the body and present with the Lord." London Universe.

The Germans have a proverb which says, "When the devil is at his wit's end he eats flies." The Catholic papers of Germany are unanimous in applying this proverb to the case of the so-called Old Catholics, which at no time exceeded one or two per cent. of the Roman Catholic population, has dwindled down so low of late that the authorities of the sect are trying their hardest to devise means not so much of increasing the number, as rather of giving the few the appearance of a great many. The largest place which has an Old Catholic congregation is Wiesbaden, where the Catholics have been deprived of their beautiful church on pretence that the renegades should be allowed the "joint use" of it. So small is the handful of these that they cannot fill the twentieth part of the fine building, and this inconvenience has become so great in the eyes of the Old Catholic "Bishop" that he has hit on a plan of remedying the glaring evil. He proposes to make Wiesbaden into an ecclesiastical parish, which would comprise all the Old Catholics of the sur-

rounding villages. A regular Old Catholic Church of proportions suited to the diminutive number would then have to be built, and the beautiful Catholic Church could be restored to its lawful owners. For once all the Catholics of the Rhine applauded the device put forward by the head of the sectarians.

A CHURCH DEDICATED.

Lowell, Mass., Courier, Aug. 11. An interested and devout congregation filled the pleasant and cheerful church of the Sacred Heart on Moore Street yesterday forenoon, and witnessed the ceremony of dedication with earnest attention. Although the room is not quite finished, some few touches remaining to be applied, the general aspect of the church was very pleasing. The very beautiful altar was made more brilliant with lights and flowers, the latter kindly loaned by Mr. Mallo of the Lowell cemetery. Within the sanctuary were several priests in attendance upon the Archbishop of Boston, who performed the ceremony of dedication. This included the blessing of the walls, within and without, the clergy marching in procession and chanting appropriate psalms and anthems as the prelate sprinkled the walls. Mass, coram episcopo, followed. The celebrant was Fr. Lefevre of Montreal; deacons of honor, Frs. Tortel and Bournival; deacon and sub-deacon of the mass, Frs. Trudon and Glad; master of ceremonies, Fr. O'Riordan; and within the rail were also Very Reverend Fr. McGrath, Fr. Joyce, pastor of the new church, Fr. Whelan, pastor of St. Patrick's church at Ottawa, Fr. Emery, and the students of the Tewksbury novitiate, and Fr. Ronan, pastor of St. Peter's.

The sermon was preached by Rev. Fr. Maguire, S. J., the clergyman whose great success at the mission in St. Peter's church last February was noted at the time. His text, 2d Kings ix, 2, 3. He said that when one investigated the religious history of mankind, it is found that a people never existed who did not erect temples more or less magnificent for the worship of God. The Greeks, Romans, and all the pagan nations built temples. Faith and reason teach man that he must worship God, not only with his heart, but externally, with the body. External worship has always been regarded as a duty, and the preacher referred for proof to many Old Testament influences. He described the erection and dedication of Solomon's temple, said that today's ceremony was a repetition of that dedication, and he urged the people to pray that the majesty of God might fill the church and always remain therein. He congratulated the Archbishop, the fathers of the church, and the Catholics of this city, on this additional evidence of their faith, and the prosperity of the church in this city. He briefly reviewed the Catholic history of Lowell, and thanked God that it was now the largest single denomination among this people.

Passing on he considered the necessity for churches. Some argue that God can be as well worshipped in the fields or in the woods as in a building, but the preacher contended that churches must be built because, 1. God himself has commanded their erection (and here again he quoted Biblical authority), and 2. because, although God is everywhere, yet he is present in the church in a special manner. He was in the temple of the Old Law. The three purposes for which churches are built are, 1. the preaching of God's word, 2. the administration of God's sacraments, 3. to offer to God the supreme act of worship—sacrifice. The preacher enlarged upon these points. On the first he dwelt upon the commission which he said the Catholic church as the infallible teacher had from her founder, Christ. He alluded to the doubt and skepticism which fill the world and the necessity for the teaching of the true faith. On the second point he gave a very tender description of the love of the cat of the church over her children from birth until death, and her solicitude for their spiritual welfare. The third point involved a criticism of Protestant worship, which, the preacher said, lacking a sacrifice, is nothing but a little singing and a clever essay. Crying evils of the times are not touched upon, and the preachers are afraid to tell the truth to their people lest they offend them. If you read your Bibles, he said, you will find from first to last that everywhere priests, altars, and sacrifices are spoken about. Take away from the church, he said, and it is not worth its name. This sacrifice was established by Christ at his last supper, the night before he died. It was prefigured by all the sacrifices of the Old Law. It is the moral continuation of the sacrifice on Calvary. The preacher closed by an appeal to the congregation to love and venerate the church.

The music was really excellent. It included a fine performance of Mozart's seventh mass, with these soloists: Mrs. C. M. Williams, soprano; Miss Maggie McDonough, contralto; Dr. W. B. Reilly, tenor; Mr. Charles P. Haggerty, bass. Mr. P. P. Haggerty was the director, and Mr. T. F. Molloy, organist. At the offertory Mrs. Williams sang a fine Ave Maria magnificently. The chorus included singers from the other Catholic churches of the city. At the evening service the preacher was Rev. D. O'Riordan of the church of the Immaculate Conception. His text was, "O Lord I have taken the beauty of thy glory house and the place where thy glory dwelleth." He referred to the early history of the church in Lowell, and very eloquently alluded to the foundation of each of the six churches that are now established. He congratulated the people of this parish on their achievements, and the pastor on the fidelity of his people. He explained the meaning of the ceremony of dedication, dwelt for a time on the sublimity of the Catholic faith, and was eloquent in describing the beauty of the church. The Catholic church, he said, is the image of Christ. It is His spouse—His perfect likeness in His work, and its suffering life, and will become from the church militant the church triumphant. It reflects His glory and splendor. It is the outward spoken tribute to the triumph of the incarnation. It preaches the indestructibility of His holy cross. In closing he dwelt upon the name of this church and what it should mean to those who worshipped at its altars. The evening exercises included a fine

musical programme, solos by Mrs. Williams and Mr. Molloy being particularly worthy of praise. This morning Archbishop Williams consecrated the altar and celebrated mass, but as there is some work yet to be done, the church will be closed this week. Beginning Sunday, there will be services daily as in all Catholic churches.

WEDDING BELLS.

On Tuesday, the 12th inst., Rev. Father Walsh celebrated a nuptial Mass at six o'clock in St. Peter's Cathedral, the contracting parties being Mr. James O'Keefe, Detroit, Mich., and Miss Annie Phillips of this city. The wedding was an exceptionally quiet one, and proved that a fair sex can keep secret even when it is an important one. The happy couple left on the 1.25 train for their future home in Detroit, bearing with them the congratulations of a large circle of friends and acquaintances. The bride received many appropriate presents for the occasion, the most noticeable of which were a set of jewellery of the finest gold and rubies, the gift of her brother-in-law, D. H. Cunningham, and several pieces of silver of unique workmanship, the gift of Miss Annie Cunningham. Mr. O'Keefe is to be congratulated upon having won one of London's most talented and most respected Catholic young ladies, and it is sincerely wished by the large circle of friends and acquaintances acquired by the bride, and Christian deputation, that the young couple commenced with the prayers and blessings of our Holy Mother the Church, and followed by numerous personal good wishes, may be one of unalloyed happiness and long duration.

The Nuns and the Cholera.

Last week we quoted the tribute paid to the devoted Sisters of Charity by the Evening Standard. The following comes from the Newcastle Chronicle: "I have seen aged Mussulmans, stern and of hard heart, shed great tears when they saw the coffins containing the corpses of the plague-stricken Sisters of Mercy pass by." Thus wrote Ahmet Vefek Pasha in one of his despatches referring to the spring of 1878, when the typhus epidemic struck down two-and-twenty thousand of the devoted Mohammedans who had fled along the valley of Adrianople before Gourko and Skobelev. The regular attendants fled in terror from the hospitals of Stamboul, thronged with sufferers; but the daughters of St. Vincent remained in the halls of death, comforting the stricken and smoothing the pillow of the dying. Of the three-and-twenty "Sisters" then attacked by the maldy eleven died. That was by no means the first time that this Order of heroic and devoted women put strong Mercy upon the stricken, facing death in the most awful form in the service of their Divine Master. Nor was it the last. It is computed that 15,000 inhabitants have fled before the scourge in Toulon. Strong men have run away; but the Sister of Mercy remained in the chamber of sickness until death overtook her, or she herself is overpowered. We had to report on Saturday that the Superior of the Sisters of St. Maur had died of cholera.

MARKET REPORT.

OTTAWA. Correct report made up week for "The Catholic Record." GRAIN—Oats, 48c to 52c; Peas, 75c; Spring wheat, 80c to 85c; all winter wheat to \$1.00; Scotch, \$1.20; Rye, 55c; Beans, 1.25 to 1.50; DIARY PRODUCE—Butter in pails, 15c to 16c; Eggs, 17c to 20c per doz.; Milk, 12c to 15c; Cheese, 15c to 20c; Pork, 10c to 12c; Turkey, 10c to 12c; Geese, 10c to 12c; Ducks, 10c to 12c; MEATS—Pork—Mesa, per barrel, 15.00 to 16.00; Bacon, 12c to 14c; Beef, 10c to 12c; Young pigs, 2.00 to 4.00 each; Beef, live, 4.00 to 5.00; MUTTON—New Zealand, 10c to 12c; MISCELLANEOUS—Potatoes, new, 10c to 12c; Flour, 10c to 12c; Corn, 10c to 12c; Sugar, 10c to 12c; Coffee, 10c to 12c; Tea, 10c to 12c; Rice, 10c to 12c; Spices, 10c to 12c; Oils, 10c to 12c; Soap, 10c to 12c; Candles, 10c to 12c; Paper, 10c to 12c; Stationery, 10c to 12c; Printing, 10c to 12c; Advertising, 10c to 12c; Miscellaneous, 10c to 12c.

MONTREAL.

Flour—Receipts 1000 bush. Quotations are as follows: Superior, \$5.35 to \$5.45; No. 1, \$5.25 to \$5.35; No. 2, \$5.15 to \$5.25; No. 3, \$5.05 to \$5.15; No. 4, \$4.95 to \$5.05; No. 5, \$4.85 to \$4.95; No. 6, \$4.75 to \$4.85; No. 7, \$4.65 to \$4.75; No. 8, \$4.55 to \$4.65; No. 9, \$4.45 to \$4.55; No. 10, \$4.35 to \$4.45; No. 11, \$4.25 to \$4.35; No. 12, \$4.15 to \$4.25; No. 13, \$4.05 to \$4.15; No. 14, \$3.95 to \$4.05; No. 15, \$3.85 to \$3.95; No. 16, \$3.75 to \$3.85; No. 17, \$3.65 to \$3.75; No. 18, \$3.55 to \$3.65; No. 19, \$3.45 to \$3.55; No. 20, \$3.35 to \$3.45; No. 21, \$3.25 to \$3.35; No. 22, \$3.15 to \$3.25; No. 23, \$3.05 to \$3.15; No. 24, \$2.95 to \$3.05; No. 25, \$2.85 to \$2.95; No. 26, \$2.75 to \$2.85; No. 27, \$2.65 to \$2.75; No. 28, \$2.55 to \$2.65; No. 29, \$2.45 to \$2.55; No. 30, \$2.35 to \$2.45; No. 31, \$2.25 to \$2.35; No. 32, \$2.15 to \$2.25; No. 33, \$2.05 to \$2.15; No. 34, \$1.95 to \$2.05; No. 35, \$1.85 to \$1.95; No. 36, \$1.75 to \$1.85; No. 37, \$1.65 to \$1.75; No. 38, \$1.55 to \$1.65; No. 39, \$1.45 to \$1.55; No. 40, \$1.35 to \$1.45; No. 41, \$1.25 to \$1.35; No. 42, \$1.15 to \$1.25; No. 43, \$1.05 to \$1.15; No. 44, \$0.95 to \$1.05; No. 45, \$0.85 to \$0.95; No. 46, \$0.75 to \$0.85; No. 47, \$0.65 to \$0.75; No. 48, \$0.55 to \$0.65; No. 49, \$0.45 to \$0.55; No. 50, \$0.35 to \$0.45; No. 51, \$0.25 to \$0.35; No. 52, \$0.15 to \$0.25; No. 53, \$0.05 to \$0.15; No. 54, \$0.00 to \$0.05; No. 55, \$0.00 to \$0.05; No. 56, \$0.00 to \$0.05; No. 57, \$0.00 to \$0.05; No. 58, \$0.00 to \$0.05; No. 59, \$0.00 to \$0.05; No. 60, \$0.00 to \$0.05.

LONDON.

Wheat—Spring, 17s to 18s; Delhi, 100 lbs. 17s to 18s; Red, 17s to 18s; White, 17s to 18s; Corn, 12s to 13s; Barley, 11s to 12s; Peas, 10s to 11s; Beans, 10s to 11s; Lentils, 10s to 11s; Mung, 10s to 11s; Chickpeas, 10s to 11s; Soybeans, 10s to 11s; Sesame, 10s to 11s; Cotton, 10s to 11s; Jute, 10s to 11s; Flax, 10s to 11s; Hemp, 10s to 11s; Wool, 10s to 11s; Hides, 10s to 11s; Skins, 10s to 11s; Bones, 10s to 11s; Tallow, 10s to 11s; Lard, 10s to 11s; Butter, 10s to 11s; Cheese, 10s to 11s; Eggs, 10s to 11s; Milk, 10s to 11s; Cream, 10s to 11s; Ice, 10s to 11s; Coal, 10s to 11s; Wood, 10s to 11s; Iron, 10s to 11s; Steel, 10s to 11s; Lead, 10s to 11s; Zinc, 10s to 11s; Copper, 10s to 11s; Tin, 10s to 11s; Silver, 10s to 11s; Gold, 10s to 11s; Platinum, 10s to 11s; Palladium, 10s to 11s; Rhodium, 10s to 11s; Iridium, 10s to 11s; Osmium, 10s to 11s; Selenium, 10s to 11s; Tellurium, 10s to 11s; Bismuth, 10s to 11s; Antimony, 10s to 11s; Arsenic, 10s to 11s; Mercury, 10s to 11s; Potassium, 10s to 11s; 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