

The Catholic Record.

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

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Catholic Record

London, Sat., July 12th, 1890.

EDITORIAL NOTES.

THE Orangemen attended divine service last Sunday. They usually assemble for exercises of this character once a year on the Sunday within the octave of the 12th of July—their carnival time. A considerable procession was formed. The processions looked gay and happy and gorgeous in yellow, unrelieved by a single tint of green. Two life and drum bands played—having with the quiet of the Sabbath. The bands were respectively named "Forest City" and "Aboygill," the latter term appropriated, we think, from Stanley's work just published. The papers tell us that "seated in a carriage at the rear of the parade were Past Grand Master for Ontario West W. W. Fitzgerald and His Worship Mayor Taylor," and we must commend the Master of Ceremonies for his exquisite taste in placing these two gentlemen side by side. There was a tremendous fitness in the transaction.

THE Memorial Church was the place assigned for worship, and the Rev. G. B. Sage, B. A., was the orator of the occasion. We had not heard of this gentleman before. The sermon was perhaps his maiden effort, but it was, nevertheless, a great success. The occasion suited the sermon and the sermon suited the occasion. The preacher was full of his subject. It was necessary that he should be so. If he were not so filled no business would have there. There were many preconceived passages underlined, wherein a brave and resolute pose had to be adopted and fond and familiar terms flashed over the multitude. There had to be references to "Boys Water," "civil and religious liberty," "open bible," "Papal aggression," etc., all of which brought down the house. But Rev. G. B. Sage, B. A., assumed two roles at one and the same time. Hear him:

"The Orangemen would be men, Christians and patriots, and would hold the gates of Derry with all Christian strategy. After dwelling for a short time on the efficacy of brotherly love as a means of advancing the Kingdom of God, the speaker said Protestants should fight their enemies with the ballot box."

The right eye of Rev. G. B. Sage, B. A., full of meekness, and looking peace, was turned towards heaven, and the right arm pointed in the same direction, and his congregation admonished to cultivate brotherly love. The left eye of Rev. G. B. Sage, B. A., full of fire and war, was turned on his audience, and the left arm thrown out in accord therewith, urging his misguided auditors to deeds of valor with the ballot box.

"O Sage, let truth no slandered, teach Thy battling tongue more kindly speech."

We might here mildly suggest to Rev. G. B. Sage, B. A., that at the last election Protestants fought their enemies with the ballot box and gained a glorious victory too. But the worst is to come. Rev. G. B. Sage, B. A., is an out and out Boycottist:

"They should discard the merchants, physicians and public men who drank at the pool of mammon because of their fear lest some custom would be offended."

Were Rev. G. B. Sage, B. A., in Ireland, Mr. Balfour would give him water to drink, dry bread to eat, and a plank bed to lie on, for six months, for having uttered this sentiment. The finale:

"He believed strongly in the granting of special privileges to none. Were the 500,000 Roman Catholics in Ontario to dominate over 2,000,000 Protestants? He trusted his hearers would be zealous, honest Christians, and go forward to do the work of Christian men."

We might remind Rev. G. B. Sage, B. A., that Catholics do not dominate over Protestants, that they have no desire to do so, and, if they had, Protestants would not tolerate such a course; and that all would be peace and harmony and prosperity in this Canada of ours were there no preachers of the Sage order going about the country sowing the seeds of ill-will amongst the people.

A DEMONSTRATION was also held in Toronto. Some rogue in the Globe sanctum headed the report "Orangemen at Church," which might lead one to suppose that this was not a frequent occurrence. Rev. W. F. Wilson was the preacher, and we are told that he was "frequently applauded." He vouchsafed the startling statement that "God Save the Queen" was a great Protestant prayer, from which we take it the sermon was full of originality, if nothing else. Striking a tragic attitude, Rev. Mr. Wilson said:

"They wanted a office holders to know, from Sir John Macdonald down to

the humblest, that they held office under Queen Victoria by the grace of God."

We were under the impression that all officers of the crown were appointed in the name of Her Majesty, and, on assuming office, had to take the oath of allegiance. We may be in error, however, and would respectfully draw the attention of Sir John Macdonald to the subject. If this is not the case we hope he will hasten to make such alterations as will quiet the nerves of this energetic sentinel who is parading the watch towers of Israel, by the grace of—John Wesley. The conclusion is given thus:

"The sermon was closed with an appeal to all Orangemen to exercise charity towards all men. They were not an aggressive body, and they should be more and more a society of peace."

Let us relate a little bit of history. The time was about two years ago and the place Toronto. A preacher was standing on the sidewalk waiting for a street car. A policeman came up and told him to "move on." The preacher protested. The peeler insisted. The preacher still protested. The peeler arrested him, tore his coat and "run him in." He was brought up before the magistrate and fined. The preacher was an Orangeman. The peeler was an Orangeman. The latter, however, afterwards stated that he thought the preacher was a "d—d priest." The preacher was the Rev. Mr. Wilson. We beg to ask him if he thought, at the time mentioned, the Orangemen formed an "aggressive body."

"It is a significant fact that in India the graduates of Government colleges are nearly all hostile to the Christian religion. A purely secular training has impaired the religious sentiment, and Christianity has suffered in the estimation of the people by its exclusion from Government institutions, as though it were not worthy of a place in them."

The above sentiments, taken from the Canadian Nation, are quite in accordance with the Catholic view. Abolish religion from the schools, and as a necessary consequence infidelity will spread. But if the Nation holds such views, is it not very inconsistent to aim at the abolition of religion in the Catholic schools in which religious teaching is now imparted? The Nation professes to be an honest advocate for Equal Rights, but it evidently desires that Protestants shall have the monopoly of rights, leaving only wrongs for Catholics.

THE Montreal Methodist Conference has passed a resolution declining to accept any share of the Jesuits' Estates Fund. The share which would have gone to the Methodist colleges will therefore be divided by the Protestant Council of Education among the other Protestant colleges.

THE Presbyterian Review evidently thinks it very witty to violate truth. If its readers are pleased with such witticisms, we presume the Review will furnish them to suit the demand. A recent example is found in its issue of 26th June, where it endorses the statement of the Rev. Mr. Dewey, that it is well to have a college like Morrill, "at the seat of a Government whose members are nominated from Rome." Mr. George Hay, of Ottawa, delighted the General Assembly of the Presbyterians with wit of the same order. He stated that "if we were as true to our principles as the Roman Catholics are to theirs, there would be no more messages from the Pope in regard to the appointment of Government officials." And we are gravely informed that such statements as these were received by the General Assembly with "hearty applause." It ceases to surprise us that such nonsense is uttered when we know that it can be approved by such grave and reverend signors as constitute the Assembly.

COUNT TOLSTOI, a Russian author of much celebrity, has written some very strange, not to say anti-social and anti-Christian, sentences on the subject of matrimony. As translated for the New York Herald, and reprinted in the Toronto Globe, Count Tolstol's opinion of Christian marriage, based on misunderstood texts of the gospel, only proves the inefficiency and danger of private interpretation of God's word. The Russian Count declares that:

"Such a thing as Christian marriage never was and never could be. Christ did not marry, nor did He establish marriage, neither did His disciples marry. A Christian cannot view the marriage relation otherwise than as a deviation from the doctrine of Christ—as a sin. This is clearly laid down in Matthew v. 28, and the ceremony of Christian marriage does not alter its character one jot. A Christian, therefore, will never desire marriage, but always avoid it."

The same doctrine was held by the Manicheans of old, who, blinded by fanaticism, not only practiced celibacy themselves, but strove by fire and sword to force their unnatural and demoralizing

convictions upon the Christian cities and provinces that surrounded them. They ravaged all the country south of the Garonne in France, massacred priests and pillaged towns and razed Catholic churches to the ground. A general council was held to take measures for the suppression of this pestiferous heresy which threatened the peace of Europe. This was the fourth Council of Lateran, in which Manichaeism and its teachings concerning marriage were formally condemned and matrimony solemnly declared of Divine institution.

COUNT TOLSTOI's anti-Christian ideas of marriage did not originate with him. They are almost as old as the Church. They were always abhorred by God-fearing men and women. Their tendencies were always to make for a general state of immorality and the disorganization of society. But Count Tolstol is one of those modern writers who parade their independence of thought and make a boast of having cut loose from the moorings of ecclesiastical authority. With no hand to guide, with no Divine teacher to explain, with no helm or compass, what can poor heretics expect but that they be tossed about by every wind on ever widening seas of uncertainty and doubt with rocks dangerous to the very existence of society forever ahead?

SIGNOR CRISPI does not always find it smooth sailing with the extremists of the Italian Parliament. On the 1st inst, several members accused him of stirring debate, among whom were Signor Imbriani and Signor Garibaldi. The latter resigned his seat, as he would not submit to Signor Crispi's despotism, and great excitement ensued. The protesting members complained that the Government distributed a list of names of those whom it wished to be elected to a Committee on Roman Municipal affairs. "Such an act," said Deputy Imbriani, "is contrary to parliamentary etiquette." The President, refusing to listen to Signor Imbriani's protest, left the chair, and the sitting was suspended. Half an hour later the President re-occupied the chair, but as Signor Imbriani continued his protest and insisted on reading the list of the Committee, as it had been proposed by the Government and distributed by Signor Sproveri, the Chamber adjourned amid great uproar.

AT Ezeroum, recently, fifty persons were killed in a riot between Turkish soldiers and Armenians. The whole Moslem population joined with the Turkish soldiers and attacked the British and French Consulates, breaking the windows and wrecking the buildings. The Armenians of the Turkish Empire number about 3,000,000, of whom about 120,000 are Catholics and 24,000 Protestants. Protestantism was established among them about sixty-five years ago. The majority are reckoned as of the Greek or rather Oriental Church, but they are independent in matters ecclesiastical, though the patriarch of Constantinople is their civil head.

IT would appear that the practice which has grown to such great dimensions in the United States, that of cheering in the Protestant churches, is also becoming common in Canada. Public opinion in the United States has been directed towards the matter, and the most influential journals have said of it, what is the fact, that such a practice breeds contempt towards the churches and makes them more like the theatre than the house of God. A case in point occurred on the Sunday before last in Toronto, when five hundred Orangemen attended Concord Congregational Church, and were preached to by Rev. Mr. Madill. We can well imagine that he indulged in any quantity of abuse of Catholics, as he would not otherwise have gained the applause of such a congregation, and the cheers were given frequently. His subject was the defence of Derry.

number the Catholics by five or six to one, to conspire secretly against the minority.

A bill has been introduced into Congress by Representative Oates, of Alabama, to prevent aliens from owning land in the United States. The bill has already passed the Judiciary Committee, and it will most probably become law. It is stated in the report which accompanies it that the Committee have discovered with reasonable certainty that certain European noblemen, chiefly Englishmen, have acquired the ownership of twenty-one million acres of land within the United States, thus establishing a system of absentee landlordism which is incompatible with the best interests of the country. The foreign landowners who have not been naturalized are to be made incapable of acquiring a title to land, except by leasehold for a period of five years. Those who have already acquired property in the country will be obliged to dispose of it within ten years unless during that period of time they become citizens of the United States. It is the system of absentee landlordism which has wrought so much injury to Ireland, and the Congress is disposed not to permit it to become an institution of the Republic.

TITHES IN QUEBEC.

In a letter written by Mr. Thomas Conant to the Toronto Globe of Friday, July 4th, it is asserted that:

"There are about 5,000 persons in rural numbers in the town of Oshawa. Within its boundaries are ten worshiping bodies. That is, there are that many different congregations, who, at stated times, meet separately for worship. I get it from one of the deacons of these churches that last year one of the churches raised \$1,400 for religious purposes. But, of course, that would not be a fair assumption for the rest, although some two or three others would come pretty near that amount."

Ugou's closest inquiry I find that it can safely be taken on an average that every one of these ten worshiping bodies raised \$1,500 each yearly for religious purposes. This is putting it at a very low estimate, and is safely within the mark. Then, ten churches at \$1,500 each per year gives the grand total of \$15,000 raised yearly by 5,000 people for religious purposes alone. Or, taking the whole sum, and apportioning it pro rata, it will yield about \$3 per head for every man, woman and child per annum voluntarily given for these purposes, which is indeed more than any Government dare levy as a tax.

Of course I know that persons outside of the town and some of the town churches and contribute, but I think this is fully offset by the extremely low estimate of \$1,500 per church or body, for I am quite certain, if the real truth were known, it would be far more than that amount. Some of the churches will not in any way divulge the facts, and of course only the amount of such contributions can be got at approximately."

If so much as \$3 for every man, woman and child is raised for religious purposes in Oshawa, where the parsons, as a rule, receive from \$1,000 to \$1,500 each as salary, how great must the demand be that is made on the citizens of Toronto and other cities, where Protestant ministers obtain from three thousand to five thousand annually, besides perquisites accruing from marriages, funerals, etc. Notwithstanding these facts and figures, there is a constant cry among the Equal Rights and Protestant fanatics generally, that the French-Canadians have to pay enormous tithes to the Catholic priests, and that one of the principal reasons why the French population goes in such large numbers to Lynn, Falls River and other manufacturing towns in New England is that they are fleeced of all their earnings by the Catholic priests. The Toronto Mail repeated this false assumption on more than one occasion, and Rev. Dr. Caven issued a pamphlet on the subject written by one Robert Sellar, editor of the Huntingdon Gleamer in Quebec. In reply Hon. Mr. Mercier states in his pamphlet "that a more worthless document never was written," and he proves his assertion by facts and figures as follows: "And what are the revenues and resources of the Catholic clergy, which Mr. Sellar represents as so rich? The tithes alone and a very small amount of perquisites, say about \$100. What does the tithe represent? It is quite easy to calculate it by taking the data furnished by the census of 1881, which can be seen by everybody. At the rate of the twenty-sixth bushel it forms about the following quantities: 58,889 bushels of wheat, 58,865 barley, 601,310 of oats, 142,203 of peas, 55,494 buckwheat, 12,571 of rye. Estimating them at current rates, they would represent about \$500,000 in money. But our priests are not exacting, notwithstanding what Mr. Sellar may say, and I can assert, without fear of contradiction, that, on an average, they remit or neglect to collect at least 20 per cent. of their tithes, which would leave a real revenue of not more than \$400,000 to be divided among nine hun-

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dred priests doing parish work, or an average of \$450 each. Adding another hundred dollars for perquisites, which is certainly the highest amount ever received under that head, we have a total of \$550. Would you pretend that this is too much, Mr. Caven; that Protestant ministers do not receive as much, even more?"

Little does Hon. Mr. Mercier know of the enormous sums collected annually in Ontario for the purposes of Protestant worship. Not only do Protestant ministers receive large salaries, from \$1,000 to \$5,000 yearly, but they also, as a rule, obtain from six weeks to three months leave of absence during the summer season. They are allowed to betake themselves, with their wives and families, to the sea-side or to Europe, and very often their passage is paid and contingent expenses provided for. If the same ratio of money is raised in other parts of Ontario as in Oshawa, viz, \$3 for every man, woman and child, the amount collected would reach away into the millions.

Hon. Mr. Mercier continues:

"Let us not omit to add that our clergy return to the people a great part of this slender revenue (\$550 per annum). It is, thanks to the generosity of the clergy, that are founded and maintained the numerous institutions of charity, asylums, refuges and hospitals and institutions of public instruction, which are all over our Province. You would be astonished, you Protestants, at the number of young men belonging to poor families whose education, classical and commercial, is paid for in whole or in part by our good country priests; you would be equally astonished at the number of legacies bequeathed by those good *cures* (P. P.'s) to colleges on condition that the interest thereof be employed to meet the cost of the education of poor children. There is not a country in the world where classical and university education costs so little as it does to the Catholics of our Province—where it is so fully within the reach of all, even of the poorest. There is not one serious and sensible man who, knowing our system of education, would refuse to admit that it is solely to our clergy we owe these inestimable advantages."

HELIGOLAND.

The cession of this important island to Germany by the British Government is exciting just now a great deal of dissatisfaction among the English people at home and abroad. John Bull had always in history the character which the name indicates, that of a tenuous, iron-jawed hold-fast upon anything and everything upon which his rapacious fangs had once fastened themselves. Neither all the power of French arms, the threats of Russia, nor the arms of the ferocious Sikhs or Afghans could loosen England's hold upon rich and profitable India. No appeal to justice, to reason or to common humanity can loosen the firm grasp she holds on the liberties and the life-springs of the Irish nation. But Germany is a formidable rival of England's power, and now there is danger of a conflict between German and British interests in Eastern and Central Africa. Zanzibar was lately occupied by Germans and English as friendly traders and explorers. Emin Pasha, representing the Prussian Government, and Henry Stanley, the far-famed English explorer, were received in Zanzibar and hospitably treated by the natives after their perilous adventures among the dusky natives of hitherto unknown regions in the deepest recesses of the Dark Continent. From the glowing accounts given by Henry Stanley of the wealth and fertility of the soil and of the immense resources of the country within easy reach of Zanzibar, the English Government has set its whole soul and mind upon appropriating the rich country of the interior and lording it over Zanzibar and the neighboring islands of Pembo and Mafia. In order to placate the German Emperor Heligoland is given to him, and well may the British nation applaud itself on the bargain, and no doubt it would if John Bull were not the greedy, grabbing fellow he is.

Heligoland is a little island in the North Sea at the mouth of the Elbe, which was taken by British arms from the Danes in 1807. It received its name of Holy Land (Heligoland) from its first missionary, St. Wilford, who, in 807 A. D., preached Christianity to its pagan inhabitants. It has been used as a coaling station and arsenal by the British Government, and was considered almost as valuable to Great Britain in time of European wars as Malta or Gibraltar, but in time of peace was absolutely worthless, or rather a bill of expense. Still it commanded a strategic point in the north seas and was a constant menace to Germany in time of peace or war. Lord Salisbury announced in the House of Lords on last Saturday

that the agreement with Germany was signed on Tuesday, 1st July, by which this important station, with its inhabitants and fortifications, were all handed over to the German Emperor. He said the agreement made the inhabitants of Heligoland subject to German laws, a special exception being made in the case of those now living who would not be subject to conscription. The Bill passed the first reading on Friday last, and the second was fixed for Thursday next. If the Bill be carried in the House of Lords it must then go to the House of Commons, where there is every reason to apprehend defeat for the Tory Government. The people will sustain no Government that shows cowardice or a willingness to retire from a post of vantage so long held as that of Heligoland. The Liberal party is already raising the cry that Malta must be given up to Italy, Jersey and Guernsey to the French; and what is to prevent Gibraltar from being ceded to Spain? Thus, between the Tory Jungles, the Gladstonian Liberals and the Home Rulers—ever on the alert for seizing an opportune moment to give Balfourism its coup de grace—the Salisbury Government ship is in presence of one of the most dangerous rocks and shoals it has so far encountered.

NEARING THE END.

THE ENGLISH GOVERNMENT FALLING TO PIECES.

London, July 5.—Since the tremendous blow in the body, delivered to it by the Barrow electors on Wednesday, the poor Torycum Unionist Government has been in such a pitiful condition that for mere mercy's sake its enemies are giving it time to recover breath. The shock of this blow cannot be described to those who study English politics from a distance. Compared with all other disasters which the Ministry have encountered since 1886 were trivial. The humiliated and blighted Cairne, having quarrelled with the Unionists and resigned his seat, thought he could impose himself upon the local Liberals on his own terms. He made so much noise and seemed such a terrible fellow in the small area of the House of Commons that the Gladstonian leaders here were all in favor of killing an unlimited number of fattened calves for him, but the local Liberals said no. Their fight with Cairne had been too long and bitter to be thus set aside. They insisted on running their own man, whereupon every politician in the United Kingdom made sure that a Tory would win. On the strength of this universal expectation the Ministry began to pick up their spirits and to talk boldly. When the result was announced, and to the general bewilderment, the Liberal was discovered to lead in the poll, the effect was instantaneous. The Government curled like Bret Harte's philosopher under the application of the red sandstone to his abdomen. Cairne flopped on his knees and humbly prayed the Liberals to allow him to return to the fold on their terms instead of his. As for the Liberals and the Irish, they are mustering all their forces to lift the roof of the Parliament house on Monday with wild cheers of triumph when the victorious Liberal takes his seat for Barrow. This coming week will be one long and cruel punishment to the disabled and tottering Government. All the legislation which the Ministers announced at the beginning of the session must now be abandoned, and to day there is a report that poor Mr. Smith, being unable to stand the strain of toasting these remaining babies to the wolves, has already taken to the Chiltern Hundreds, and will on Monday be announced as elevated to the peerage. A whole cloud of other Ministerial rumors darken the air, but it is difficult to select any as worthier of credence than the rest. Lord Randolph Churchill made a characteristic impudent bid for Mr. Smith's shoes by inviting himself down to Barrow and delivering a long and orthodox Tory harangue, but, unfortunately for him, it was followed by such a prodigious sneering that his name has not been mentioned since. More probably if Mr. Smith does vanish, Mr. Goschen will undertake the task of conducting the panic-stricken retreat of the Government forces. Under him it is likely to become a veritable rout. The Ministers themselves are all at sea as to what to do next. If they try to save anything out of the wreck and make a rally on any part of their scattered programme it will be the new standing order enabling measures to be passed to a certain stage one session and resumed at that point the following session. At first there was a disposition on the Liberal side to accept this plan, but now Mr. Gladstone has decided to oppose it root and branch, and has the whole compact party at his back in his determination obstinately to dispute every inch of its progress. This would make so prolonged a debate that the routine business of the House would keep the session into the autumn, and so there is an expectation to-day that this also will be abandoned. In all this there is a curious political moral. The present Ministry has still a big majority at its command, but this majority is practically useless, because it is now clearly shown that the country is hostile to it. The exhibition is a welcome one because it shows that parliamentary government, so far from degenerating into irresponsible rule by politicians becomes, in spite of itself, more and more a reflection of the popular will.

that the agreement with Germany was signed on Tuesday, 1st July, by which this important station, with its inhabitants and fortifications, were all handed over to the German Emperor. He said the agreement made the inhabitants of Heligoland subject to German laws, a special exception being made in the case of those now living who would not be subject to conscription. The Bill passed the first reading on Friday last, and the second was fixed for Thursday next. If the Bill be carried in the House of Lords it must then go to the House of Commons, where there is every reason to apprehend defeat for the Tory Government. The people will sustain no Government that shows cowardice or a willingness to retire from a post of vantage so long held as that of Heligoland. The Liberal party is already raising the cry that Malta must be given up to Italy, Jersey and Guernsey to the French; and what is to prevent Gibraltar from being ceded to Spain? Thus, between the Tory Jungles, the Gladstonian Liberals and the Home Rulers—ever on the alert for seizing an opportune moment to give Balfourism its coup de grace—the Salisbury Government ship is in presence of one of the most dangerous rocks and shoals it has so far encountered.

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New Every Morning.

Every day is a fresh beginning. Every day is a new world made new. Every day is a new day of sorrow and suffering. Here is a beautiful hope for you. A hope for me and a hope for you.

DO WE HATE ENGLAND?

AN AMERICAN ANSWER TO PROFESSOR GOLDWIN SMITH. EDITOR OF THE "NATION."—In the May number of the North American Review, Professor Goldwin Smith makes a violent one might almost say a bullying, demand that Americans shall love England at once and fondly, whether they feel so inclined or not.

Now, if one may be so bold as to differ with the energetic Professor, we may as well say at once that Americans do not "hate" England. If we do not love her with passionate devotion, that is another matter. Kissing goes by favor. If we were guilty of indulging a blind and baseless hatred toward our neighbor across the sea, then should we be open to the reproach of being in that degree both unchristian and unwell; but if by "hated" is meant merely an absence of yearning affection, then our reply is that love is not constrained. It goes where it listeth, and is accountable to no man.

But when Professor Smith proceeds to defend all of England's actions toward us, and, incidentally, all of England's actions toward the rest of the world, he exhibits an artless British effrontery which moves our mirth rather than our resentment. He proposes, at this late date, to teach us history all over again. That he is the schoolmaster, and that we are to be the pupils, is evident, and it seems almost indecent for us to sneer; but we cannot help it, for we know that Master must be joking, in his quiet yet side-splitting manner. And what he says is so funny!

Coming along down the line with this amusing apologist, we learn that we were wrong and England right (as usual) in the war of 1812. As for England's attitude during our civil war, it was a model of guilelessness, virtue and good-fellowship. In the end she was wrong in permitting the South to seize the national property and bombard the national forts without a protest.

A touching and very rare ceremony took place recently in the city of Ottawa. The Bishop of that diocese installed on the same day as Cures of two neighboring parishes the twin brothers and priests, Rev. Henri and Rev. Auguste Tollemer. These two installations occurring on the same day and in the same city, one in the morning and the other in the evening, and their subjects two priests who since their birth at the same hour have never been separated, excited an extraordinary interest.

complacency. When Rebellion lay crushed in the dust, and the United States of America, with dripping sword, and with blood at fighting heat, turned to England and said, "Now please explain," Britain was suddenly seized with a conviction of her sins. Her "technical responsibility" impressed her as it never had before. She paid us what we demanded, without stopping to ask for a bill of particulars. Yes, the "Alabama" is one of the things in England's record that have been atoned for.

We feel certain that Americans as a people are far from hating England. Moreover, most Americans would be glad of a chance to feel rather more affection towards her than is now possible. Of course, so long as her characteristics are what they are, she must expect to be regarded with the sentiments which these characteristics naturally and properly arouse. We may admire her military prowess without at all admiring her record in the Punjab and the Sudan. We may admit that she is strong and rich, and yet consider her disgustingly greedy, overbearing and mercenary. If she has ever had any other motto than that which makes right the most microscopic examination of her career of aggression and bloodshed falls to reveal it. We might wish that she had never forced opium upon China; that British soldiers had never been sold like Hottentots to fight under savage princes; that English prison ships had not left a name imperishable while the history of human infamy endures. We might wish that England had not insisted on her full tale of taxes from starving Ireland at the time when this country was fitting out ships and sending bread to relieve the ghastly famine. Even at the present day we are sometimes tempted to think that it is rather a scurvy trick for a great nation to ship her paupers to our shores at \$5 per couplet.

Still, though these things may explain why our affection for England is not more lively, they by no means tend to show that we hate her. Hatred is usually based on a certain degree of fear, and fear of England is a sensation that we are never again likely to experience. If we were inclined to feel any strongly antagonistic sentiment towards some of her actions, the sentiment would be that of contempt. As it is, we are chiefly amused. The strange turnings of the wheel of fate are, beyond a doubt, in process to avenge us of the petty wrongs which our fond parent has done us. We need lift no finger, we need speak no word; we need not even smile. The avenging fox of jealousy is gnawing with ever sharper and sharper teeth at the vitals of our sturdy British brethren; a hundred tokens show it from year to year. Our wealth, our marvellous progress, our serene impregnability, tend more and more every year to weigh upon our gentler cousins like lead. As long as we were in our back woods era, English travelers could revile us to their hearts' content. Our language, our manners, our race characteristics were all fearfully excoriated. We suffered keenly under the lash, and were meekly afraid that we deserved it. But the last fifty years have changed all that forever. It is, we believe, true that intelligent and cultured Americans to-day care less for the opinions of our British cousins than the cousin care for ours. We are altogether too sure of ourselves and our position to be greatly concerned about the impression that we make upon foreign visitors to our shores. The American boom is pervaded by a serene conviction that in the race for wealth, power and splendor the young Republic is leaving the "effete monarchs" of the Old World simply nowhere. We read as agreeable humor the tales of that gifted liar, Mrs. Trollope, under which past generations withered. And the plunging frenzy of a Sir Lepel Griffin only makes us laugh and think involuntarily of Mr. Lowell's striking simile of "a short-tailed bull in fly-time."

Nowadays Englishmen are far more prone to cultivate us than they were formerly. We hear from them frequently that we are only an offshoot of British stock. This fact was not so prominently urged by them at the time when they found "Sam Silek" such delightful reading. We learn with modest diffidence that "you are really part of us, don't you know?" Our Uncle Pumblechook is beginning to fondle us with mistaking fervor. Let the work of amity go on, nor let us too churlishly inquire how far he is influenced by the glitter of our success. We surely bear England no malice. British gold finds our mines and breweries and ranches very attractive investments. We treat her sons kindly when they come to our shores. We even give our daughters to some very melodious members of her better class. And we have forever passed the stage where we are to be put out by the British stare. Englishmen are much more anxious that we should be impressed by them than we are that they should be impressed by us. We can look the British lion in the face without emotion, and can even smile carelessly at some of the more ridiculous fables of that skin-knacker. His fangs are pulled, as far as we are concerned; and we do not cherish hatred because we once felt them in our flesh. At present we feel amiable enough toward him, though we could respect him much more if he could abandon his predatory slaughter of helpless barbarians. Perhaps in time we may even be able to return the caresses that Uncle Pumblechook is so warmly pressing upon us.

The Cathedral of Carlow, Ireland, has just been enriched by an exquisite example of Irish art in the form of a memorial altar to the late Most Rev. Dr. Walsh, Bishop of Kildare and Leighlin. The cost of this magnificent testimony to Irish worth, gratitude and devotion has been borne by the parish priests of the diocese, the religious establishments and the people of Carlow parish.

THE GROWTH OF CATHOLICISM IN SCOTLAND.

London Universe, June 21.

The growth of Catholicism in Scotland since the Scottish hierarchy is, perhaps, more marvellous even than the advance of the Church in England. Monsignor Gilbert, at the presentation of the jubilee offering to the Cardinal Archbishop, gave a detailed account of the progress of Catholicism during the last forty years. When the time comes to review all that has been done in Scotland since the hierarchy was restored, it will read in the hearts of Catholics gratitude and admiration. Scotland is the last stronghold of Protestantism in Europe. Scotchmen are thorough in all things; earnest in religion; keen in controversy. But they detest State interference in religious matters. And the liberty of action which they claim for themselves they accord to others. Hence it came to pass that when the Pope restored the hierarchy to Scotland it excited no such storm among Scotch Protestants, Presbyterians, and Episcopalians as that which on a like occasion, in 1850, shook for a time the Protestants of England out of their senses. The "Papal Aggression" agitation, when the big drum-ecclesiastical was beaten on every pulpit and platform throughout the benighted kingdom, found no counterpart in Scotland when the Scottish hierarchy was re-established. Fanaticism, no doubt, here and there held hole-and-corner meetings; and there was a little furious scribbling, but it was a storm in a tea-cup. Appeals to fanaticism, calls upon the civil power to restrain the liberty of action or the freedom of conscience, found no response in the great heart of Scotland. Scotchmen are logical. They look facts and things in the face. They judge by results. The result of the renewed organization and fuller development of the Church in Scotland is, that it has brought face to face with the people. Its works are seen of all men. Its spirit of charity is recognized in the care of the sick, its active and unceasing solicitude for the poor, in its zeal for the public welfare. The Catholic Church appeals, likewise, to the people of Scotland by its reliance on the voluntary principle, on the support of its own flock.

Its presence is a standing protest against State interference or control in religion. Its preachers and priests hold no mission from the civil power—owe, as ecclesiastics, no duty to the State. These primary facts are of a character to attract the sympathy of Scotchmen. That is the first step gained. Curiosity is awakened, and the Scotch, in religious as in intellectual matters, are an inquisitive people. They are inclined to push their inquiries into the Catholic Church. They are a sermon-loving people; priests and monks in Scotland are zealous preachers, ever ready to give an account of the faith which is in them. Scotch Protestants come into Catholic churches to listen to the preachers; they sometimes stay to pray.

Catholics want no more than to be listened to, to be known, to be judged by the doctrines which they teach. This to-day is the Church's mission in Scotland to those outside its pale. For them who rejoice to be within the fold, the teachers of the Gospel in Scotland work with truly Apostolic zeal in administering the sacraments, in reclaiming sinners, in giving religious education to the children of the poor. Their work prospers. The seed is sown in good soil. We have not space to record the manifold external evidence of the progress which Catholicism is making to-day in Scotland. New churches are built, new missions are founded, schools and colleges have not only increased in number but have improved in efficiency. The old religious orders—the glory of the ancient Church of Scotland—are again bringing the light of the Gospel and the spirit of true learning to the faithful. Convents and monasteries are once more at their old work in Scotland. We may mention as an illustration the work of the Benedictines at Fort Augustus. To the fine monastery and college they have added a glorious church, which is to be opened in September. The lofty tower and spire, which is to be one hundred and fifty feet in height, looking from its lofty eminence over lakes and islands, will be to all who pass, year by year, through the magnificent highway a beacon of light, and a standing evidence of the growth of Catholicism in Scotland.

That was a striking and remarkable reply which Cardinal Manning gave the other day to the reporter who asked him the question: "Do you expect England will ever again be Catholic?" The Cardinal answered: "I know no example in Christian history in which a whole people having once been robbed of faith have ever returned to it as a whole. The return of Arrian nations, as Lombardy and Spain, to Catholic unity is no example. But I have an unchangeable hope that both Christianity and the Catholic Faith, which is its perfection, will continue to grow in definitely among the English; because they never rejected the faith, but were robbed of it and have been born innocently into a state of privation." This view of the case is certainly borne out by the fact of history. The English masses at the time of the so-called Reformation did not reject the Catholic faith. They were not consulted on the matter. They were robbed of their churches and monasteries, which were seized and confiscated by the tyrant, King Henry, and they were deprived of all the material means for the exercise of their religion. Without churches, without clergy, without the Sacraments, without opportunities for instruction, how was it possible for the people to retain the Faith? Their children and their children's children have undoubtedly, as the Cardinal puts it, "been born innocently into a state of privation."—Irish World.

The College Echo is a quarterly paper issued by the students of St. Edward's Catholic college, Austin, Texas. It is ably conducted and full of interesting reading, especially for those who have been alumni of the institution. It appears in handsome dress, and is now in the second year of its existence.

CONSUMPTION.

IN its first stages, can be successfully checked by the prompt use of Ayer's Cherry Pectoral. Even in the later periods of that disease, the cough is wonderfully relieved by this medicine.

"I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral cured me."—A. J. Eidsun, M. D., Middletown, Tennessee.

"Several years ago I was severely ill. The doctors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."—James Birchard, Darien, Conn.

"Several years ago, on a passage home from California, by water, I contracted a severe cold that for some days I was confined to my state-room, and a physician on board considered my life in danger. Hoping to have a letter of Ayer's Cherry Pectoral, I used it freely, and my lungs were soon restored to a healthy condition. Since then I have invariably recommended this preparation."—J. B. Chandler, Junction, Va.

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PREPARED BY DR. J. C. AYER & CO., LOWELL, MASS. Sold by all Druggists. Price 21c per bottle, \$5.

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DOCTORS' HEALTH FOR ALL.

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THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages.

"Reading, maketh a full man; Conference, a ready man; And writing, an exact man." —LORD BACON.

Had Lord Bacon lived at the present day, he would no doubt have added: "And JOHNSTON'S FLUID BEEF a strong man."

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Dr. Morse's Indian Root Pills. Cured of Gravel. CHAPMAN, N.C., July 30, 1888. Sir:—For years I have been afflicted with gravel and after trying the best doctors in this locality without receiving any benefit, I tried Dr. Morse's Indian Root Pills with the result that to-day I am a free man, completely cured. I would not be without them; they are the best I have ever used. Yours, &c., Wm. JACKSON.

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Catholic Record.

London, Sat., July 12th, 1890.

THE VICTORY IN STORE.

The precarious condition in which the Salisbury Government now finds itself is seen by the narrow majorities obtained on several measures of the greatest importance, besides its withdrawal of the Landlord's Compensation Bill. The party are quite mutinous, for, as they find the time of the general election close at hand, they dread the verdict of their constituents, inasmuch as it is absolutely certain that the elections will go against them. The majorities have recently reached such low figures as 32, 39, 33 and 29, and now there is new evidence of the rapidity with which they are losing prestige in the election which took place on the 2nd inst. at Barrow-in-Furness. The vacancy was caused by the resignation of W. S. Caine, a Liberal-Unionist, who wished to test the feeling of his constituency regarding the licensing clauses of the Local Taxation Bill relating to the compensation of publicans, and who resigned just before the clauses referred to were dropped by the Government. The vote was as follows: Duncan (Gladstonian) 1,994; Wainwright (Conservative) 1,862; Caine (Liberal-Unionist) 1,280. In 1886 Caine was elected by a vote of 3,212 against 1,882 for Ainsworth (Home Ruler). It will be remarked that the Liberals gained 112 votes since 1886, while the united vote of the Conservative and Unionist candidates was 80 less than Mr. Caine's vote in 1886. All this will make the mutineers more uncontrollable than ever.

The contest in Barrow in Furness was carried on with much bitterness, and owing to the very large Conservative majority which has hitherto been obtained, it was expected by the Conservatives that they would have elected Mr. Wainwright, especially as Lord Hartington went to the trouble of sending a telegram advising the Unionists to support him, as Mr. Wainwright was a reliable supporter of the Government, whereas Mr. Caine had resigned to test the seat on the question of his opposition to the licensing clauses of the Government Bill above mentioned. The result of the contest is so much the more annoying to the Conservatives as they cannot claim a moral victory even, inasmuch as both Mr. Wainwright's opponents were supported as Governmental opponents. It is even asserted positively that Mr. Caine had stated his intention to return to the Gladstonian party if he were elected. It is certain too that a considerable Home Rule vote was cast for Mr. Caine owing to the support which His Eminence Cardinal Manning gave him. The Cardinal wrote a letter to Mr. Caine in which he states that he does not take part in politics, and has never done so; but the issue in that contest he regarded as one of public morals, and therefore he felt that Mr. Caine ought to be sustained. He therefore wished him God speed in the cause of which he was the champion. Under such circumstances Mr. Duncan's success is much greater than the mere inspection of the figures would indicate. Yet as the Liberals had put forward their own candidate, instead of supporting Mr. Caine, the like of which is so often done in constituencies where a party feels itself weak, Mr. Caine's success was not expected. The Liberals made a bold stroke to have a thoroughgoing Liberal elected, and were successful.

Mr. Gladstone took the side of Mr. Duncan, and wrote to the Liberal electors strongly urging them to support him. It is not surprising that their party should regard the result as a great victory achieved, and a sure index that success awaits them at the general election. It indicates, too, that the Liberal Unionists are bound to the Conservatives by very slender ties, when even Lord Hartington's supposed followers could not be brought into line, even by the exertion of all His Lordship's influence, which might be supposed to be paramount with his own adherents.

The London journals of every stripe recognize the full force of Mr. Duncan's victory. The Daily News claims it to be

the greatest Liberal victory since the general election. The Chronicle points to the fact that the votes given to Mr. Caine were specifically requested and given as a condemnation of the Government, and adds that a reconstruction of the Cabinet is imperative under such circumstances. The Standard (Conservative) says that it was the division of votes caused by Mr. Caine which gave a Separatist the seat, and adds: "Better a Separatist than a wavering Unionist." It prophesies, in continuation, that "the anomaly of a Separatist occupying a Unionist seat will right itself at the proper time."

FURTHER PROCEEDINGS OF THE GENERAL ASSEMBLY.

The Presbyterian General Assembly basted itself very much about the internal management of the Catholic Church. Dr. McVicar, of Montreal, was, as a matter of course, a leading spirit in the expression of the opinion that Catholic matters would be much better attended to if they were managed by Presbyterian ministers, and in his report to the Assembly on French Evangelization he stated that there is a most significant—that is to say, a most commendable—movement among French-Canadian Catholics to bring about this happy state of affairs. Of course we are all perfectly aware that Dr. McVicar's theory is purely imaginative, but it is highly instructive as to what Presbyterians would bring about if they had the power. Among the demands which he makes, hiding them under the assertion that Catholics are agitating for them, we find the following: "The inspection of all monastic and conventual institutions and the compulsion of the Sulpician Seminary and other enormously wealthy ecclesiastical corporations to render an account of the expenditure of revenues received for certain specific purposes." Why does he not demand the inspection of the family concerns of Presbyterian ministers also? We have no reason to believe that they are more honestly and morally managed than the monasteries and convents, and they may be as fit a subject for Government inspection as the latter. And as regards annual reports from the Sulpician Fathers, it may be just as advisable to have an account from the Presbyterian College, which has Dr. McVicar for its principal, as from the Sulpician community. When will these Presbyterian divines who constitute the General Assembly learn to mind their own business?

Dr. McLaren also moved, and the motion was unanimously adopted, that the Committee on Civil and Religious Rights, as appointed last year, be re-appointed "to consider what practical action may be required to be taken by this Church in concert with other Protestant Churches to resist the aggressions of Ultramontanism."

When it is duly considered that the aggressions are all on the part of the Presbyterian Assembly and the other Ministerial Associations which have declared their intention to deprive Catholics of the right to educate their children in accordance with their religious convictions, the impudence of this resolution will be apparent.

The Rev. D. J. Macdonell, of Toronto, stated very plainly the purpose he had in view, and his sentiments are evidently in accord with those of the Assembly. He said: "To him the thought was a beautiful and inspiring one, that the children of Protestant and Roman Catholic parents should at day by day, side by side, saying the same prayers and repeating the same passages of Scripture."

The object of all this is very apparent. The purpose of the Committee styled the Committee on Civil and Religious Rights is to force on Catholics such a plan of religious teaching as will suit Presbyterians, and this is called the vindication of Civil and Religious Rights. Presbyterians are to decide what manner of religious teaching is to be imparted to Catholic children. They may as well make up their minds that such a method of imparting religious instruction will not be acceptable to Catholics; and as the Assembly call for the union of Protestant Churches in order to force their plans upon us, our resistance must be all the more vigorous.

It is our desire to let the Protestant Churches settle for themselves the kind of religious teaching they will impart to Protestant children, and if they decide that they will give no such instruction at all, or the least possible modicum of religious teaching, they may have their own way; but that is not the way we wish Catholic children to be educated, and we must assert, as we have always done in the past, our right to educate Catholic children in Catholic doctrine.

Principal Grant made the statement that the battle for and against religious education will not be fought in a hurry, but that the questions involved will be the great questions of the next ten years. If we are to be threatened with a ten years' agitation against freedom of religious education, we must on our side also buckle on our armor. We have fought our battle in the past, and we must not give up natural rights without a vigorous contest in the future. Catholics will not be left alone in the contest, but we shall be aided by all lovers of fair-play among Protestants.

With the prospect before us of a vigorous assault upon the rights which belong to us by the laws of nature, it is some encouragement to know that even in the General Assembly there are not wanting clergy-men who will be willing to accord justice through the fear that if Catholics in Ontario are treated unjustly, the Protestants of Quebec will meet with treatment of the same kind. Such were the sentiments of the Rev. Mr. Sedgwick, and they prevailed to the extent that no more definite resolution was passed than the very vague one that we have stated above, which is to the purpose that some steps are to be taken to resist Ultramontane aggression.

It is not from any affection for Catholics that the Assembly deferred taking a more decided course than they have adopted, but from the fear lest they might inflict as heavy a blow upon their own institutions if they took more positive action.

PRESBYTERIANS DRIFTING INTO INFIDELITY.

The election of Dr. Dods by the General Assembly of the Presbyterian Free Church of Scotland to a Professorship in the Edinburgh University was regarded as a victory for the Infidel party in the Church. The Professor's views in regard to the inspiration of the Bible, and the divinity of Christ, were known to be lax, and his appointment to the Professorship was regarded as an indication that the Free Church is drifting rapidly towards Infidelity. This has been made still more clear by the recent action of the Assembly.

Professor Dods stated in a sermon in St. Giles' Church that "we must not too hastily conclude that even a belief in Christ's divinity is essential to be a true Christian." This statement was made use of by the Unitarians as an admission that the divinity of Christ is not an essential doctrine of Christianity. The Doctor, however, on being called to account for his language, expressed his belief in the doctrine. In references to the Bible the Professor also declared that it contains mistakes and immoralities.

The case was brought before the Assembly at its recent session, and though the Assembly decided that the Scriptures are "all given by inspiration of God to be the rule of faith and life," by declaring that there is no ground for instituting a process against Dr. Dods as teaching what is at variance with the standards of the Church, permission is given to teach that there are mistakes in the Bible, and that it is immoral in some places. One of the speakers, the Rev. John McEwan, of Edinburgh, said "they as a Church, for the first time would be committing themselves to a doctrine of Scripture which had never been heard of in that Church except once when it was condemned. What the Assembly was now going to decide was that a man in their church might henceforth hold that he gave up the absolute infallibility of God's word as it came from the hands of prophets and inspired Apostles."

The motion which was adopted was presented by Dr. Adam. It asserts the belief of the Church in the doctrine of the atonement made by Christ, and in the Divinity of our Lord, and the fact of His Resurrection, but it was evident that the intention of the mover was to give liberty to doubt portions of the Scripture, and it was accepted in this sense. Some of the speakers expressed the greatest indignation because the Professor's utterances were not strongly condemned. The Rev. Mr. Macaskill said he had a message from the Highlands to the Assembly. He said "the Assembly might shield their Professors, but let the least insult be given to the Holy Word of God and they might bid good bye to the Highlands. In the Highlands they would never submit to a mutilated Gospel. And if any of his brethren from North of the Gramplians gave a vote that day for any of those motions that did not fully and absolutely conserve the Word of God, and the dignity and the glory of the Lord, they would have to find some nook South of the Gramplians, for their usefulness in the North would end with their vote."

Notwithstanding the strong protests of Rev. Mr. Macaskill and others, the motion of Dr. Adam was adopted by a majority of eighty-three, three hundred and fifty-seven voting for it. The motion declares that Dr. Dods' writings afford no grounds for instituting a process against him. It asserts, however, that the use of the words "mistakes and immoralities," as applied "to describe recognized difficulties in the Scriptures, is utterly unwarranted and fitted to give grave offence." Thus at the same time the Professor is declared to be innocent of offence, yet his language is very decidedly condemned. This certainly seems not to be very consistent, but another motion which completely exonerated the Professor was lost, though two hundred and seventy-four members of the Assembly voted for it.

The result of the debate ought to convince any candid thinker that the Catholic Church is the only real bulwark against Infidelity.

PRINCE BISMARCK'S CANDIDATURE.

The cable informs us that Prince Bismarck has consented to be a candidate for Kaiserstaten, in the German Reichstag. There is certainly nothing derogatory to the Prince, nor would there be to any one, whatever his standing in the community might be, to be a member of an Assembly representing the wishes of the people. It shows at least that he represents the desires and aspirations of a portion of the people, and it is certain that Prince Bismarck does this, and more. The circumstances of Germany show that he retired from the power which the Chancellorship of the Empire gave him because he was at discord with the Kaiser on some questions of importance. Many conjectures have been given to the world on the reason for which the lately-omnipotent Chancellor has ceased to be, virtually, the ruler of the German Empire.

The public have good reason to think that the cause of the Iron Chancellor's retirement is to be found in the autocratic manner in which he dealt with the people of Germany. The will of the people is not to be set aside with impunity in modern government, though in former days kings especially held to the theory of their divine right to wield the sword as they thought proper; and they wielded it too frequently, not for the benefit of the people committed to their charge, but for the attainment of their own purposes, which were frequently unlawful, and as frequently injurious to the best interests of their subjects.

In spite of the statements which are flippantly repeated by Protestants, that the Catholic Church has been the foe to the liberty of the people, we find her in her whole history maintaining the rights of the people against tyrants everywhere. It was so in Germany when Bismarck inflicted upon the Church the infamous Kulturkampf which was a congeries of laws which attacked the liberty of the people in its most sacred spot. These laws took away the liberty of the Church to teach her doctrines, for by diminishing the number of priests, thousands of parishes were left without pastors, thousands of children without teachers, and millions of schools without adequate instruction.

It was this iniquity which gave rise to the Catholic party in the Reichstag. The noble Herr Windthorst threw himself into the fight for liberty, and, beginning with but a small number of followers in the Parliament of the Empire, the number was gradually increased, until now, with a hundred and forty-one members of the Parliament, he occupies the position of being the leader of the largest and most compact body in that House. He is able to proclaim the terms on which the Government can be carried on successfully, and those terms are that the Church may again be made free, that her revenues, of which she has been unjustly deprived, be restored to her, that the religious orders, her most successful missionaries and teachers be restored, and that Catholic schools be permitted to teach Catholic doctrine without obstruction.

The pretence on which the restriction of the Kulturkampf were imposed was that the Church interfered with the authority of the Emperor. Such a pretext is most shallow and unfounded. She always taught in Germany, as well as in every other land, loyalty to the existing Government, and the sphere to which her teachings extend is purely in the spiritual order. How can such teachings interfere with the authority of a Government which rules justly? It was pretended that the doctrine of the Infallibility of the Pope transferred Sovereignty to a foreign potentate. Even in England so noble a mind as that of Mr. Gladstone held the same opinion, and in his famous book entitled Vaticanism, he sounded the note of alarm, stating that the doctrine in question cannot be held by a loyal subject in any country.

Mr. Gladstone has seen his error, and, like a true man and statesman, has acknowledged it. It was proved to him by such eminent theologians as Cardinals Manning and Newman that the authority of the Pope is expressly confined to the spiritual order, to the definition of religious truth, and he more than once acknowledged that he was convinced. There is now no more resolute advocate for religious liberty than Mr. Gladstone, for even when he so strenuously attacked the Catholic doctrine, he did so under the impression that he was maintaining the autonomy of nations against aggression of the most dangerous kind.

We have stated that the Church favors the liberty of the subject, and we may be asked: "How can this be if she maintains the authority of Kings?" We answer that the Church states the true extent of the authority of kings, and gives the nature of the obedience which a subject owes to his ruler. When the ruler becomes a despot, and rules against the certain general good of the people, obedience ceases to be obligatory. It is for this reason that we find a Cardinal of the Church at the head of the barons who wrested from King John the great charter of English liberties.

We do not propose to enter upon a disquisition on this particular subject here,

but as regards Germany, the position of the Church, and the rights of the Pope have been partially acknowledged already by the repeal of many of the obnoxious laws which were made against her. Prince Bismarck, we suppose, will be elected to the Reichstag by the constituency for which he is offering himself, and he will, no doubt, be soon at the head of a numerous party in that assemblage. What course he will then pursue it is hard to divine. His past career does not give very strong ground for the hope that he and his party will be friends of unrestricted religions, or even of civil liberty. Yet, considering the great change which has certainly come over him, as evinced by the relaxation of the Falk laws, leads us to believe that he has seen that the Catholic Church is now the best friend that the Empire has, and the only power which can cope with the giant enemy, socialism, which is now threatening the peace of the country. Should this be so, he who has been such a persecutor cannot well help being found among the ranks of those who will advocate the restoration of her freedom. In this case it is very certain that the day of freedom is near at hand. If, however, he persist in being a persecutor, he will find in Herr Windthorst a foe worthy of his steel. The Emperor is certainly in favor of freedom of conscience, though he may not go in that direction to the full extent of the demands of the Catholic party in the Reichstag. There are, however, strong reasons why the full liberty asked for should be granted, even looking from the Imperial standpoint.

The Catholics form considerably over one-third of the population of the Empire, and it is surely not a wise policy to keep so large a percentage of the people in a state of discontent by persecuting measures. Besides, gratitude to the Catholics who helped to fight the battles of the Empire, and who contributed so largely to the success of the German arms during her huge war, should be exhibited by granting them the largest measures of relief. They are as loyal to their country as any class of the population, and perhaps more so. It would be a very graceful manner to manifest gratitude to them if the Emperor William and the old implacable foe to the Church were to unite with Herr Windthorst in order to grant her reasonable demands.

BIGOTRY IN BOSTON.

Notwithstanding the fact that half the population of Boston is Catholic, the Boston School Board has been guilty of the great injustice of adopting two histories as text-books which are filled with slanders against the Catholic Church. Only two members of the Board out of nineteen present at the meeting voted against the injustice—Judge Fallon, a Catholic, and Mr. Swasey, a respectable and liberal Protestant. The books were adopted by a vote of seventeen to two. Thus the Boston Public schools have been thoroughly Protestantized. Is it surprising that under such circumstances the Catholics should be opposed to sending their children to the Public schools in which such injustice is inflicted on them?

The special slander to which Judge Fallon entered a strong protest was the frequently repeated statement which appears anew in Myers' and Sheldon's anti-Catholic histories, that Galileo was persecuted by the Pope for teaching the Copernican system of astronomy. The simple truth in regard to Galileo is that he made the Copernican system a theological dogma, at a time when certainly it was not even demonstrated as an astronomical theory. This course was considered by the Inquisition as fraught with great danger to religion, and though he was not forbidden to teach and defend the system on philosophical and mathematical grounds, he was certainly prohibited from teaching it as a fact theologically demonstrable from Holy Scriptures.

The Copernican system was taught by Copernicus himself in Rome as early as 1543. The book which Copernicus published, making known his grand discovery, was printed with the sanction of the Pope himself, and was dedicated to him by special permission. The cost of the publication was at that period no small sum, and it was printed at the expense of a Cardinal of the Church, which certainly would not have been done if the theory were regarded as heretical. By means of the telescope, which was discovered by Galileo, that great astronomer was able to throw new light upon the theory of Copernicus, but it is certainly not the duty of the Church to accept at once an unproved scientific theory as a religious dogma. It was, on the contrary, her duty rather to prevent that a theory which was at the most only probable should not be made a dogma of faith.

Copernicus was himself a Catholic priest, and he taught in Rome with the greatest liberty the theory which owes its existence to him a hundred years before the alleged persecution of Galileo. But Galileo was not persecuted; he was simply prosecuted, and was condemned, not for

teaching the Copernican system, but for insisting on teaching it as a religious dogma, which, being even to-day a merely scientific theory, does not belong to the domain of religion any more than a problem of geometry.

The office of the Church is to teach morality and make good citizens. She has never claimed to be the teacher of science, though individual Popes and prelates have been in every age patrons of learning. Miss Sheldon, the authoress of one of the histories which have been adopted in Boston, makes the untrue statement that Galileo's offence consisted in teaching that Galileo proved the revolution of the earth around the sun, which was against the astronomical teaching of the Church, and that he was persecuted on this account. The fact is that he was really not punished at all. He was summoned to Rome to answer to the charge of teaching an erroneous theological doctrine, and was condemned, not for astronomical, but for theological teaching, and the Pope's generosity enabled him to travel with all the commodiousness which the means at the Pope's disposal could furnish to him. The distance from Florence to Rome is only about one hundred and forty miles, and the Pope himself, through respect for his recognized talents, furnished a carriage for his conveyance. His prison house was for a few days the home of the chief inquisitors, where, it may be supposed, he was furnished with all the conveniences which could make him comfortable, and from that residence he was transferred to the Tuscan ambassador's palace, and thence to the palace of the Archbishop of Siena, and once more to his own villa.

It is not usual for sovereigns to submit to disrespectful treatment from their subjects, and as Pope Urban was Sazerain of Tuscany, a disrespectful and satirical pamphlet, published against him by Galileo, gave great offence and made his treatment more severe than it would otherwise have been. The Pope had likewise been to him a personal friend and patron, and this rendered his ingratitude all the more glaring.

It is not denied that Galileo was placed under a mild punishment, but that it was very mild must be conceded, and that it was very justly inflicted must be acknowledged when all the circumstances of the case are taken into consideration.

Judge Fallon made before the school committee a most able and spirited vindication of the course he followed in opposing the adoption of books of history which offered glaring insults to half the population of the city. He said in his speech before the Board:

"How would our Protestant brethren feel if the Catholics, having the power, should attempt to put into the Public schools a history which would teach in substance that in the year 1787 the Protestant portion of the community having control of the Commonwealth of Massachusetts was so bigoted, so opposed to religious liberty, as to invoke the power of the Courts in restraint of religious freedom by the prosecution of the Rev. Mr. Davis?"

The Rev. Mr. Davis was a Catholic priest, who was prosecuted for preaching on Boston Common in violation of the city ordinance, and who was incarcerated in the jail on account of so doing. Yet his case could scarcely be regarded as a persecution for conscience sake, for undoubtedly every freedom to preach the gospel was conceded to him, as to all others, if he had confined his work to the Church.

Mr. Swasey followed Judge Fallon, and maintained that it is unfair to force such books as the Sheldon and Myers histories upon the Catholic children in attendance at the schools. He stated that already seven hundred children had been driven from the schools by the anti-Catholic course followed by the majority of the Board.

Mr. Swasey said there was one statement in the Sheldon text-book, that during the reign of Ferdinand and Isabella there were tens of thousands of persons put to death because of heresy, which was not true, and that every recognized Protestant authority now admitted that this was not true. Deaths had been caused by the civil authorities, but never by the Catholic Church.

Mr. Swasey further argued that it was better that the committee respect the consciences of more than one-half the population of our city than that any particular Protestant doctrine should be taught. "This attempt," said he, "to force down the throats of children these alleged dishonest facts is wrong and opposed to the religious principle of our community. The people who are back of this movement will live to rue their action."

Judge Fallon warned the Board that the Catholics of Boston would not submit to the outrage it flitted on them, and that they would provide other means at whatever cost, for the education of their children. He added:

"Certainly I state it as a fact, not as a menace, we shall not suffer those little ones whom God has given us to be brought up in hatred towards what we hold best and dearest in this world—the sacred rights of religion and conscience."

Mlle. Jeanne Dumas, second daughter of the celebrated Freethinker and novelist, Alexandre Dumas, has become a Catholic. She was received into the Church at Strasbourg, having been led to embrace the Catholic religion by witnessing the pious and exemplary death of a dear friend, Princess Mathilda Buonaparte was her sponsor.

THE RELIGIOUS QUEBEC.

The Mail is constantly hospitals, lunatic asylums, institutions are placed in charge of orders in Quebec. The Council recently asked for grant for a civic hospital, and plans that they were authorized to put the institution of a religious order, as to be conducted with more care, religious orders conduct more economically than they are not placed in charge, stated by Mr. Mercer in the Province, two of which are of nuns and one under that of Beauport. The patient at Beauport is whereas at the two asylums the nuns the cost is reduced to \$80 per patient. A pertinent inquiry says:

"Do not these figures assert that even from pecuniary point of view orders which have the care of the insane and other indigent institutions are not denuded upon the Catholic people? To it, a means of heavy taxation? In a C there must be means adopted or another to provide for the sick, the infirm, the aged and of the thousands of creatures who, if not helped would necessarily drag existence or perish in this? This is one of the first duties in other countries this is taxation by the State or in the Province of Quebec free from these taxes, because orders provide for it gratuitously, with the smallest allowance voted there."

EQUAL RIGHTS.

Among the matters which have been raised in the public schools in the French capital has been made that religious instruction of Catholic children out of catechism. It has not that any effort was made to test any of the Catholic religious exercises to end of Ontario denounced the Romish law may be that by mistake on the subject, which was not to be wished to the trustees in a language they can understand a religious instruction in school hours; but scarcely a fault about noise should be made religious hate excited, the sections had only C or at most very few Protestant schools, which always the case. Their ship inflicted on or injured testaments. In most cases catechism was taught hours.

A case has just been attention of the Minister in which real hardship a considerable number of children, but we have not seen any which were so noisy Catholic aggression, and their love for Equal Rights citations of this Protestant

The following are the of Frontenac, as nearly tain, over one-fourth attending school section. The school law ordinance shall be required to remain in room during religious vided the parents or guardian. In the present case they not required to remain they were required to weather to stay in the premises outside, so that return into the school room during the day. The course was that "it was able, and dangerous to children to wait outside and that it was not the law to require this."

The following address are given by the Empire "The teacher had a Department, not written by a clerk, stating that to require the pupils after the reading of the cises, for the general of further contended that exercised of the act it was unfair to allow school home earlier than other appeared as complainant and made several other teacher regarding his role public. Mr. W. teacher, gave testimony that his only motive was the whole school."

A number of witnesses on the matter by Dr. S appointed by the Minister to investigate the case, included the trustees, parents of several pupils themselves who were several ratepayers.

THE RELIGIOUS ORDERS IN QUEBEC.

The Mail is constantly complaining that hospitals, lunatic asylums and similar institutions are placed in charge of religious orders in Quebec. The Quebec City Council recently asked for a Government grant for a civil hospital, and the Mail complains that they were advised by Mr. Mercier to put the institution under charge of a religious order, as it would then be conducted with more economy. If the religious orders conduct such institutions more economically than laics, why should they not be placed in charge? It is a fact, stated by Mr. Mercier in his answer to Mr. Sellar, of the Huntingdon Gleamer, that there are three insane asylums in the Province, two of which are under the care of nuns and one under laymen, namely that of Beauport. The cost of each patient at Beauport is \$132 annually, whereas at the two asylums under care of the nuns the cost is respectively \$100, and \$80 per patient. Mr. Mercier very pertinently says: "Do not these figures give me the right to assert that even from a material or pecuniary point of view the religious orders which have the care of these benevolent institutions are not only not a burden upon the Catholic people, but a real benefit to it, a means of relieving it from heavy taxation? In a Christian country there must be means adopted in one way or another to provide for the wants of the sick, the infirm, the orphans, the poor, and of the thousands of unfortunate creatures who, if not helped by somebody, would necessarily drag on a wretched existence or perish in the public streets. This is one of the first duties of society. In other countries this is provided for by taxation by the State or municipalities. In the Province of Quebec Catholics are free from these taxes, because their religious orders provide for these wants, and gratuitously, with the exception of the small allowance voted by the Legislature."

EQUAL RIGHTS.

Among the matters of complaint which have been raised against the Public Schools in the French sections great capital has been made out of the fact that religious instruction was given to Catholic children out of the Catholic catechism. It has not been pretended that any effort was made to force Protestants to learn it, or to join in any Catholic religious exercises, yet from end to end of Ontario platform orators denounced the Romish aggression. It may be that by mistaken notions of the law on the subject, which was not furnished to the trustees in these localities in a language they can understand, such a religious instruction was given during school hours; but certainly this was scarcely a fault about which so much noise should be made and so much religious hate excited, especially when the sections had only Catholic children, or at most very few Protestants, attending the schools, which we believe was always the case. There was no hardship inflicted on or injury done to Protestants. In most cases, however, the catechism was taught out of school hours. A case has just been brought to the attention of the Minister of Education in which real hardship was inflicted on a considerable number of Catholic children, but we have not seen in those journals which were so noisy in denouncing Catholic aggression, and in professing their love for Equal Rights, any denunciations of this Protestant aggression. The following are the facts of the case: In the Township of Pittsburg, County of Frontenac, as nearly as we can ascertain, over one-fourth of the children attending school section 12 are Catholics. The school law ordains that no pupil shall be required to remain in the school room during religious exercises, provided the parents or guardians object. In the present case the children were not required to remain in the room, but they were required in all kinds of weather to stay in the porch or on the premises outside, so that they should return into the school room for the general dismissal. The objection to this course was that "it was cruel, unreasonable, and dangerous to health to ask children to wait outside in bad weather, and that it was not the intention of the law to require this."

The following additional particulars are given by the Empire: "The teacher had a letter from the Department, not written by the Minister, but by a clerk, stating that he had a right to require the pupils to assemble, after the reading of the religious exercises, for the general dismissal, and he further contended that the regular closing exercises of the school were interfered with by dismissal by parts, and that it was unfair to allow some pupils to go home earlier than others. Father Quinn appeared as complainant in the matter, and made several charges against the teacher regarding his treatment of Catholic pupils. Mr. W. D. Staples, the oboe teacher, gave testimony, and contended that his only motive was for the good of the whole school." A number of witnesses were examined on the matter by Dr. Spankie who was appointed by the Minister of Education to investigate the case. The witnesses included the trustees, the teacher, the parents of several pupils, the pupils themselves who were concerned, and several ratepayers.

It will be remarked that the teacher defends his conduct, so that it is evident that he refused redress. The evidence taken has been submitted to the Hon. Minister of Education, who will, we are confident, decide justly, and will protect the children from so petty a piece of tyranny. Certainly if the like had occurred where Protestants were the sufferers we would have had, during the recent election campaign, a great deal of denunciation of such a grievance. But we believe that there is not a Catholic teacher in the Province who would thus endeavor to punish his or her Protestant pupils in such a manner, at least after attention had been called to the fact that it were a serious grievance, nor would any Catholic trustees uphold the teacher in so doing.

THE CHURCH IN MALTA.

Inasmuch as Malta, like Canada, is a British colony, the cordial relations between the Church to the State there will be a subject deeply interesting to our readers. The recent negotiations which have taken place between the Holy Father and Sir L. Simmons throw great light on this subject. They are published in a Parliamentary report submitted by the Government to the House of Commons in May. They regard certain civil and religious questions which had arisen in Malta and Gozo and were terminated by a farwell interview which the latter had with the Pope on the 7th of April. Sir L. Simmons was sent on this mission in the capacity of "Envoy Extraordinary and Minister Plenipotentiary to His Holiness the Pope." The instructions received from Lord Salisbury under date 1st August, 1889, were: 1st. To endeavor to secure the appointment of high clerical functionaries who would be friendly to Great Britain, and who would support in all proper ways the reasonable directions of the Local Government. 2nd. To see that the manner in which effect should be given to the decisions of the Holy See in regard to marriages, as to "remove all questions as to the full validity of marriages properly contracted in Malta." 3rd. To provide for the clergy in Malta so that they may be in the most convenient manner educated in English, and instructed in the conditions under which the island is governed. 4th. To restrict the admission of Italian and other foreign ecclesiastics to religious foundations and monasteries. 5th. To arrange for the administration of the cathedral and other churches on the island. 6th. To restrict burials in country churches.

In the first interview between the British Envoy and His Holiness, the Pope assured Sir L. Simmons that he attached great importance to the maintenance of friendly relations with the English Government; and dwelt upon the reciprocal advantages which may be expected from these relations with respect to the Catholic subjects of Her Majesty the Queen. In regard to the appointment of Bishops, the Holy Father reserved his full rights and liberty of action as he shall deem opportune, but he agreed to give notice to the British Government before official nomination, and to assure himself of the concurrence of the Government in his nomination, not by official correspondence, but by strictly private and confidential verbal communications when the Government itself may furnish the means and the occasion.

The Envoy in return declared "that Her Majesty's Government has no desire to curtail the rights of the Pope and his liberty of action in respect of nominations to vacant Sees of Malta and Gozo," expressing, at the same time, his satisfaction at the assurance of the Holy See that it will not appoint to these positions an ecclesiastic unacceptable to the people under his charge. On the question of Maltese marriages it was agreed that in all cases where one or both of the parties are Catholics, the marriages must be contracted according to the form prescribed by the Holy Council of Trent, otherwise they are to be not valid. As regards non-Catholics, it is not to be held necessary that this form be followed. Sir L. Simmons engaged, on behalf of the Government, that legislation to this effect would be introduced into the island.

The Holy Father agreed to promote the study of English among clerical students, and to cause English to be used in the teaching of geography, history, arithmetic and mathematics. He also engaged that as far as possible the rector of the seminary at Malta should be a British subject, and when reasonably available, of Maltese origin. He agreed also to place some English Fathers and masters at once in the seminaries if the Local Government would supply funds for the purpose. To enable His Holiness to carry out these proposals, it was stipulated and agreed to by the British Envoy that certain ecclesiastical benefices, prebendation to which is claimed by the English Government, should be surrendered to the Pope, that the revenues might be applied for the education of young clergymen.

On the other points, which are of minor importance, a satisfactory agreement was also arrived at. Malta belonged formerly to the Knights of St. John of Jerusalem, who exercised sovereignty on the island. By treachery or weakness the Grand Master of the Knights allowed Buonaparte to take possession of the island while on his way to Egypt, and afterwards the French were driven out by an English expedition. It was to have been restored to the Knights, but the English Government has retained the sovereignty. By the recent agreement the Church gains substantially by the restoration of a number of benefices which of right belonged to her. Owing to the great influence exercised by the Bishops, the Government desired a large vote in their selection. This the Holy Father declined to grant, but the agreement he made, while preserving to the Church full liberty, will assure the spiritual welfare of the people. Hitherto the Canon law was the law by which the validity of marriages was decided.

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AMERICAN HOSTILITY TO ENGLAND.

In a recent article by Goldwin Smith, entitled "American Hatred of England," that writer makes the statement that if there were no Irish-Americans on this continent, England would be regarded with so much affection that the people of the United States would be ready to embrace England's cause in any quarrel which would arise. This assertion has given rise to a series of articles in the North American Review, in which numerous causes are stated for the dislike towards England which it cannot be denied exists among the people of the United States to such an extent that any measure which is looked upon as an act of hostility to England becomes at once most popular.

The writer of one of the articles recalls to mind the fact that for a long period the only grave difficulties which the United States have had with any nation have been with England, and there is no doubt that such difficulties naturally tend to create an ill-feeling which is more easily excited than allayed. Whether it be true or false, the people of the United States are generally under the impression that it has been constantly the aim of England to overreach them in all the difficulties which have arisen between the two countries. It was certainly believed that at the time of the American war, the general desire of the people of England was to witness the disruption of the States, and this opinion served to increase the dislike which was of no new growth. The troubles which have arisen from time to time in regard to fisheries have also tended to keep alive a feeling of hostility, though it cannot be denied that the Irish element in the United States is naturally hostile to England, from which country Ireland has suffered so much during seven centuries, and especially during the last three hundred years. With so large an element entertaining a deep-rooted hostility, it is not much to be wondered at that the leaven has been at work, and that hostility to England is a characteristic of all the political parties there. But Ireland is a generous and good natured race, and if justice were done to Ireland, even at this late moment, their hostility would soon disappear. Scotland is already practically one country with England, and if Irish grievances were redressed with the good will of the English a true fraternity would arise between the two nations. But this cannot be expected till Ireland be subjected to a different treatment from that which has hitherto been accorded to her. We may reasonably expect that under the changed circumstances which Mr. Gladstone has pledged himself to inaugurate Irish hostility to England will soon disappear, and the good result will extend to the Irish in the United States. If for no other reason than to gain the good will of Americans it would be profitable to grant Ireland Home Rule.

CHRISTIAN PATRIOTISM.

The Right Rev. Bishop Keane, rector of the new Catholic University at Washington, D. C., lectured to the students of Notre Dame University on Sunday, his subject being "Christian Patriotism." He stated authoritatively the position of the Catholic Church in its relations to the State. He said: "An American, while he loves God more, should not love his country less. In England, in the days of Queen Elizabeth, Catholic Englishmen, like Lord Howard, had not hesitated to take up arms in defence of their country against a Catholic power that threatened their motherland. In olden times the States of Europe were obliged in self-defence to maintain union in religion. That condition of affairs has passed away. Tolerance is the watchword of American citizens, Catholic and non-Catholic. Catholics believe in the motto: 'Union in Essentials, Tolerance in Non-Essentials, Charity to All.' Catholics are not opposed to State schools, but to un-Christian State schools. Americans, who are at least as keen as the English and Canadians, will find a way of making Christian State schools. The Bishop then advised the students to be politicians, to vote from their convictions, and denounce any man who would attempt to buy their votes. He urged them to love America as they love God, and to remember that duty to Christianity is duty to their country."

ON THE CREDIT OF FAITH.

THE VOLUNTARY DONATIONS TOWARDS A FINE STRUCTURE.

ST. MARY'S CATHEDRAL TO BE FURTHER ENLARGED BY THE PRESENTION OF ARCHBISHOP CLEARY'S MEMORIAL CHAPEL AT A COST OF THIRTEEN THOUSAND DOLLARS—THE ADVANCEMENT ALREADY MADE. At High Mass, in St. Mary's Cathedral, on Sunday last, Rev. Father Twobay addressed the congregation on the subject of the cathedral and their lively expectation of developing ecclesiastical works for the honor of our Divine Lord in the city and archdiocese of Kingston. He had himself, since his return, after an absence of four years, distinctly noticed in his intercourse with the people a strong and vigorous vitality of faith manifest in their expressions of joy and delight over the work now progressing in the completion of the cathedral and their lively expectation of other works of great usefulness that are to follow if the Archbishop be preserved in life and health for a few years more. He confessed that when, six years ago, the first general assembly of the congregation was held to consider proceedings for the completion of St. Mary's Cathedral, and all equally with the Archbishop regarded the project as one of great magnitude, and he had heard the Archbishop distinctly proclaim that it was God's work and God would provide means of accomplishment, it adding that whatever the cost might be they might securely calculate on twenty five per cent. at least being paid on credit of faith, that is, by voluntary donations of pious worshippers, apart from the engagements assumed by the congregation in business form, he, the preacher, was somewhat startled by the novelty of the doctrine, and found it difficult to realize how this large Catholic idea would come to be verified. "But," said the speaker, "you and I are witnesses to day of the success beyond all our expectations of many religious projects undertaken in fullness of faith and entire reliance on God to carry out the designs inspired by Him for His own honor and glory. Certainly it did concern God's honor, and most particularly the honor of Our Lord Jesus Christ, whose house and home this cathedral is, the dwelling-place of His Majesty in the tabernacle, the temple of His daily oblation of the great sacrifice of the New Testament, according to the ritual of Malchisedech, His audience chamber for gracious reception of the vows and prayers of His people, the central source of all His sacramental graces that flow out upon the living and the dying for their peace and consolation of soul and their everlasting happiness should receive a fitting form before the eyes of men and a decent front, suggestive of the high purpose of the edifice and the honor due to Him, whose royal palace and holy temple it is. Look around this church to-day and see how thoroughly it has been transformed within the past few years. Its spacious windows, sixteen in number, have been filled with stained glass, representing in artistic beauty and exquisite expression more than one hundred scriptural events forming an historical series illustrative of the whole order of God's providence in the redemption of mankind. They are the most ornamental decoration to be found in any city on this side of the Atlantic. They are instructive to every observer, whether learned or unlearned in scriptural lore. They edify whilst they instruct. They are an open Bible comprehending the old and new testaments. And all this has been done on the credit of faith. These windows have cost more than \$10,000, not a cent of which has been demanded of you as a congregation; each window here erected has been the pious offering of some individual. Four of them have been donated, it is true, by persons resident in Kingston in memory of their departed friends, but by your Archbishop and his personal friends, who, at his suggestion, have voluntarily devoted their money to this ornamentation. Then look at the sanctuary—remember what it was two years ago; how stunted and deformed the cathedral appeared in consequence of the consentment of thirty feet of each aisle behind the altar, of Blessed Virgin and St. Joseph, the hidden space having been used as vestries. Now the church, internally, has assumed its natural proportions; the aisles have obtained their just length by the removal of the aisles back to the main wall; the wooden structure in the sanctuary has been replaced by an ornamental screen; the side chapels have been built from the floor to the gable roof, and four of the stained glass windows, previously concealed have been brought into view from every part of the church. This work has been effected at a cost exceeding \$6,000, not a cent of which has been demanded of you. Moreover, you have seen within this year St. Joseph's altar supplemented by a veranda of exquisite beauty in carved oak; statues also of St. Ann and of the Sacred Hearts of Jesus and Mary have been purchased and will be erected; groups, too, of most devotional and highly artistic character, representing the dead Saviour in His mother's arms at one side of the church, and the holy family, Jesus, Mary and Joseph, at the other side, in life-size statues of stone material, to be procured from the eminent firm of Meyer & Co., Munich, Bavaria, have been ordered by Mr. Steachy and Mr. Hecke, of this city, the cost of all, with the last-named work, will be \$2,500. Thus a sum of money amounting to \$15,800 has already been bestowed on this cathedral within the past seven years by voluntary donations, apart altogether from the Sunday offerings of the faithful for the exterior completion of the edifice. Have we not reason to believe in the prophetic assurance of the Archbishop and to derive great encouragement therefrom in our future efforts, since not only 25 per cent. but much more has been derived from the generosity of faith in individual members of the congregation? In addition to all this I have now to give you a piece of information of the most agreeable kind, confirming the religious anticipations and predictions of the Archbishop made to you six years ago. On Saturday he signed a contract for the building of a chapel in connection with the cathedral,

It will serve for the purpose of a synod hall for the bishops and clergy of the province whenever synods will take place in the new province; also for a chapter house and hall of conference for official assemblies of the Archbishop and his clergy; it will also serve, and this chiefly concerns the Catholics of this city, for a morning chapel during the winter season of each year. It will be architecturally a thing of beauty; it will be provided with an altar and regulates for the Holy Sacrifice, and with four confessionals. It will likewise serve for the purpose of a vestry, which you know is absolutely needed at present; it will be both useful and ornamental, and you, Catholics of Kingston, will derive chief benefit from it. By means of it, moreover, the immense cost of heating this cathedral throughout each winter, which amounts to nearly \$700, will be reduced to a comparatively small sum. Now this new building will be erected at a cost of \$10,000 by the Archbishop, without any demand being made upon you. It further illustrates the power of faith in promoting ecclesiastical works. You are aware that when our Holy Father the Pope in the Papal consistory, 30th Dec., 1889, pre-conized the Most Rev. James Vincent Cleary as the first Archbishop of Kingston and Metropolitan of the newly-formed Province of Kingston, the clergy of the diocese met together to consider how they should fittingly respond to posterity their affection for the High Altar, so long desired, and now by Archbishop Cleary's influence with the Holy See, so happily conferred, and they unanimously agreed that the clergy and people of this diocese should provide means of erecting some permanent memorial of their gratitude to the Holy See and their illustrious Archbishop for the great honor bestowed upon this diocese, clergy and people. Accordingly they resolved that a sum of \$10,000 at least should be raised, the clergy themselves giving by their donations an example of munificent generosity; that the city of Kingston be asked to subscribe \$2,000, the other \$8,000 to come from the pastors and people of the outside missions; that this sum of \$10,000 shall be presented to the first Archbishop of Kingston, on the day of the solemn celebration of his reception of the pallium in St. Mary's Cathedral, in presence of the assembled prelates and clergy of this and the adjacent Provinces, with liberty to apply this money to any purpose he may deem suitable for commemoration of the elevation of Kingston diocese and its Bishop to the metropolitan dignity. It has pleased the Archbishop to determine its application to the construction of the work for which he speaks to-day yesterday, namely, building in connection with St. Mary's cathedral, massive, graceful, suitably spacious to serve for diocesan purposes of synod hall and chapter house, and at the same time to be a morning chapel for the Catholics of Kingston throughout the winter months of every year. You therefore will derive chief advantage from this new building, and to your city it will add a new feature of beauty, which all classes of people, whether Catholics or non-Catholics, will appreciate and admire as an artistic ornament of the good old Limestone City. Of the \$10,000 raised for presentation, you have contributed \$2,000 and the clergy and people of the outside missions \$8,000. But it is all a voluntary and personal offering from each. It is an expression of faith in the divine hierarchy. Added to the sums mentioned above as denoted for the stained glass windows, statues and other interior decorations of St. Mary's cathedral it raises the figure of voluntary donations of faith offering to about \$32,000, given freely to this cathedral church within the last six years without any charge upon the corporate congregation and without a single cent deducted from the Sunday offering made by you for the exterior completion of the cathedral."—Kingston Whig, July 3.

FROM BARRIE.

ATTEMPT TO BURN DOWN ST. JOSEPH'S CONVENT.

Between 7 and 8 o'clock on the morning of the 24th last a bold attempt was made to burn down the beautiful Convent of St. Joseph, recently erected on Mulcaster street, directly opposite the Catholic church. The fire was first discovered by a woman who was passing, who immediately went into the church, where the usual daily Mass was being concluded, and gave the alarm. Some men present immediately rushed across to the convent, and on going to the basement, discovered the smoke issuing from a closet under the stairs. The fire was extinguished when it was discovered that some sheets and other articles from the laundry had been thoroughly saturated with coal oil, which was but too handy for the scoundrels. A hole was made in the plaster and the sheet stuffed in to cause the fire to spread up through the walls. At first it was thought that this was the only place where the fire was started, but the continued smell of smoke called for further investigation, when it was discovered that fire was set in three other places, one in the pantry and two in the cellar. The fire had made considerable progress in the pantry, as it consumed the drawers and shelving, and the wains coting was badly damaged, besides destroying the provisions, etc. In one part of the cellar a hole was made in the wall to allow the flames to spread to the stable house. The stable was stuffed full of inflammable material saturated with coal oil. The fourth attempt was made to start the fire in a cupboard in the cellar. It was extinguished with very little trouble. In a short time, however, were it not for the providential discovery, the flames would have spread. A great loss would have fallen upon the Catholics of Barrie and the good Sisters of St. Joseph would have been deprived of their home. The fire in human shape who made this bold and dastardly attempt effected an entrance through a cellar window, the Sisters being at Mass, and no one in the house except a young lady who was practising on the piano in the music room. Although the matter has been placed in the hands of detectives, no clue, as yet, has been found to point out who the incendiaries are. The matter has not been ventilated to any great extent in the public press. So far as we can see, it was only noticed in the local papers, and very

strange, no reward has as yet been offered for the discovery of the guilty parties. Protestants as well as Catholics are horrified that such an act should occur in their midst. The question now naturally arises, what motives and the incentives to this bold attempt at arson—crime that is punishable with the severest penalties. They could have no hard feeling against the good Sisters, who are respected by all, Protestants as well as Catholics. Where, then, is the incentive? What is the feeling that caused these unhappy men or boys to commit this crime? Alas! we cannot separate this wickedness from the recent agitation that has been carried on for some time past in this fair Province of Ontario—an agitation that is condemned by all respectable Protestants. It has produced, so to speak, an undercurrent of hatred and animosity that is apt at any moment to break forth in the most violent manner, as in the case before us, and in the cowardly assault on the beloved Archbishop of Toronto—an agitation that has called forth protests from many Protestant papers, for, not long ago the Globe, in a very strong article, charged certain parties in Toronto with being at least the indirect cause of the above assault. Concluding with something like the following, "For surely if it is no harm to shoot a Jesuit in the streets of Toronto, one may with impunity throw stones at an Archbishop," or, as we may now add, "burn down a convent."

Considerable repairs have been made on the deservingly since the advent of the Very Rev. Dean Cassidy. The house has been renovated and painted, both inside and out. Scaffolding is now being erected around the church preparatory to coating the outside walls with Portland cement to be blocked in imitation of stone. The C. M. B. A. is in a flourishing condition here, and the members are all enthusiasts in the good work. A grand annual excursion to the Barrie, Penzance, Gushenhe and O'Hilla branches took place on Wednesday, 9th inst., to Geneva park, per steamer Enterprise. A large number of members and their friends were present from the above places. A number of prizes were given to the victors in the various athletic games. Altogether it was a most successful and enjoyable affair, and quite a success was realized. L. K.

A monster pilgrimage visited the shrine of Our Lady of Pontmain, France, on the last day of May. Thirty parishes of Assin and Normandy united, and the result was a pilgrimage of ten thousand persons. The Bishop of Laval, Mgr. Clered, delivered a powerful discourse, placed his bishopric under the protection of Our Lady of Pontmain, and vowed to hasten the completion and the consecration of her basilica. Communion was numerous, and the order among these thousands perfect.

WANTED. SITUATION AS HOUSEKEEPER IN A private house, by one who has occupied that position for years. Best of references. Address K. M. P., care CATHOLIC RECORD OFFICE.

TEACHER WANTED. FOR R. C. S. NORTH BAY: ONE holding second class professional certificate; capable of teaching English and French languages, during the school year; applicants to state salary and send testimonials to JOSEPH BLOOM, Priest, C.N. R. C. S. Board, North Bay, Ont. 612/2w

GRAND OPERA HOUSE Saturday Evening, July 19th and Matinee at 2 p. m.

LIBERATI'S GRAND MILITARY BAND 60 Artists under the Direction of H. Voelckel.

SOLOISTS—Helen Farago, Soprano; Annie Kanel, Contralto; Felix Bour, Oboe; Liberati, Cornet. Prices, 25c, 50c and 75c. Plan opens Wednesday, July 16th, seats ordered by mail promptly filled.

COAL & WOOD CONTRACTS

Sealed Tenders addressed to the Hon. the Commissioner at this Department, will be received until Noon on MONDAY, JULY 21st, 1890, for Coal and Wood for the undermentioned institutions:—

Table with columns for Institution, Quantity, and Unit Price. Includes Government House, Parliament and Department Buildings, Education Dept., School of Practical Science, School of Practical Science, Osgoode Hall, Normal School, etc.

The coal and wood must be delivered and stowed away in the bins or other receptacles at the respective institutions. In quality and manner satisfactory to the persons in charge, and at any time until the 29th September next, except that for the Government House, Osgoode Hall, and the Education Department, one half the furnace coal is not to be delivered until after the 15th December; Coal for the Government House, Parliament Buildings, School of Practical Science, and Osgoode Hall must be weighed at the scales of that institution. The wood must be of good quality, the hard wood in the proportion of 80 per cent. to soft maple and the residue of beech or kinds equally good. Forms of tender and other information can be had on application to this Department. Tenders will be received for the supply of the whole or for the supply of coal and wood separately, and separately for Toronto and Ottawa. The bids are signatures of two sufficient parties will be required for the fulfilment of the contract, or for each of the contracts. W. EDWA. IDS, Secretary, Department of Public Works, Toronto, July 5th, 1890.

A Woman's Story.

At three thirty years ago—
All the garden was glow;
Buddy Hollyhock, the roses,

INTERESTING MISCELLANY.

AN EXCHANGE. "Er-Congressman
W. L. Scott has tried butter-
milk that has been heated to boiling

HOME TRAINING.
Obedience of domestic life is a great
discipline of humility, piety and self-

FIVE THOUSAND YEARS OLD.
A will, five thousand years old, has
recently been discovered in Egypt. By it

ONE TOUCH OF NATURE.
One of New York's most prominent
citizens went slumming with his wife and

IN THE HOME.
In these modern days, says the New
York Tribune, when the strange "notion

THE GERMAN WOMAN'S MODESTY.
The German woman is apt to be modest
in regard to her own attainments, which

ANOTHER VIEW OF THE BRUNO
AFFAIR.
The fact of the burning at the stake of
the renegade Giordano Bruno is of doubt-

OLD, COUGH, COLIC IS WHAT PHILOSOPHERS
term "a logical sequence." One is very
liable to follow the other; but by curing

MINARD'S LINIMENT cures Burns, etc.

reprehensible nature is, to all intents and
purpose, the groundwork of the revolution

IF GIRLS ONLY KNEW.

As the days shorten and the long winter
evenings set in, girls are on the look out
for some employment, and the thoughts

OF THE YOUNG WOMAN.
Ingersoll was in Rochester last Monday
night and held a little social at his rooms
in Powers Hotel. The Post-Express, speak-

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CATHOLIC PRESS.

Buffalo Union and Times.
A Boston clergyman who studied theology
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neither purse nor scrip and should have
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Sovereign Pontiff and the Sacred Congregations
will be passed out of the hands of Mr.
William Fraser (who has conducted it for 19

DIOCESE OF LONDON.

PRESENTATION TO FATHER LAMONT.

The following address, together with a
purse of \$205, was recently presented to
Rev. Father Lamont, by his friends in the

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"THE FRASER HOUSE,"

PORT STANLEY.

THIS FAVORITE SUMMER HOTEL
has not passed out of the hands of Mr.
William Fraser (who has conducted it for 19

ST. LAWRENCE CANALS.

RAPIDE PLAT DIVISION.

NOTICE TO CONTRACTORS.
SEALED TENDERS addressed to the
undersigned, and endorsed "Tender for the

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FUNERAL

Measured as the
For her journey
Passed, the row
Spoken, all the

FIVE-MINUTE

FOR EARLY
BY THE PAUL
Preached in his
Apostle, Fifty-ninth

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