

The Catholic Record.

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

VOLUME 9.

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Translated for the Catholic Universe, by Rev. Dr. Mahar, from the Latin text of the Dec. Rome, September 13.

LETTERS APOSTOLIC.

ON THE ESTABLISHMENT OF THE EPISCOPAL HIERARCHY IN THE EAST INDIES.

LEO BISHOP.

SERVANT OF THE SERVANTS OF GOD.

FOR A PERPETUAL MEMORY OF THE THING.

The author of human salvation Jesus Christ when he had redeemed us from bondage with his blood, and was soon to ascend into Heaven to His Father, entrusted the work of imbuing the world with heavenly doctrine to those whom he named Apostles, who had learned from Him as disciples, and had been witnesses of what he had done and taught. All men were by the design and favor of God to be healed; nor could they have been healed except by offering them the light of truth. Those therefore, mindful of their most noble charge, having received the power of the Holy Spirit enter with great courage into the various regions of the world, announcing everywhere the wisdom of the Gospel, going even farther than the arms of the people that subdued the earth had penetrated, so that even from the first days of the Church it was true that their sound hath gone forth into all the earth, and their words unto the ends of the world.

It is a tradition that the duty fell to St. Thomas of discharging the Apostolic office in the wide extent of India. Here, in truth, as ancient written monuments attest, after the Ascension of Christ, when he had gone into Ethiopia, Persia, Hyrcania, and finally into the peninsula beyond the Indus, after a most difficult journey, and after most strenuous labor, he first enlightened those nations with the light of Christian truth, and giving to the Supreme Shepherd of souls the testimony of his blood, was called to eternal reward in Heaven.

From that time India has not ceased to honor the Apostle that has deserved well of that country; in most ancient books of liturgical prayers and other monuments of those churches they have celebrated the name and the praises of Thomas, and in following centuries, even after the diffusion of errors, his memory has not been blotted out; and the faith he had disseminated, although it lay as it were in a trance, did not become entirely extinct. Wherefore around the name and other apostolic men of more widely spread, and flourishing in distinguished examples of virtue, and rising out of the blood of martyrs, has recalled those nations from savagery and by degrees civilized them. At the present time Christianity has been so diffused in the Indies that the children of the Church throughout the peninsula have happily increased to the number of sixteen hundred thousand; priests are held to great honor, Catholic doctrine is taught in the schools with the greatest freedom, and there shines forth assured hope that more numerous bands are to come from that nation to Jesus Christ. We have therefore determined to establish in more firm order and manner Catholicity in the Indies; for it has not, though the attention of our Predecessors was great and constant, attained that ordered and permanent establishment whose force is so great in protecting the discipline of Christian life and in begetting the salvation of peoples.

To touch very briefly the memory of past times, in the beginning of the 14th century, noble members of the Francis and Dominican Orders endeavored to free from death as it were the ancient faith; passing over to the Indies with the authority and mission of the Roman Pontiffs, they labored greatly in healing the wounds of heresy and in abolishing the superstition of the pagans. But when a more expeditious route by the way of the Cape of Good Hope was opened to the Indies, wholesome fruit increased with the concourse of apostolic men. The Society of Jesus then attained special renown; and in the first place arose to a miraculous degree the great apostle of the Indies, Francis Xavier, who having endured incredible labors, and overcome with lofty courage greater perils of land and sea bore as if in triumph the sacred Cross into those regions and united to Jesus Christ, destroying manifold error, a great multitude of men not only on the Malabar coast, but also in Coromandel and Ceylon and even in the more distant provinces as far as Japan.

To this great spread of Christianity, besides the laborious care of the Missionaries, the work of the illustrious kings of Portugal and Algarve much

availed; who deserved to be most honorably praised by the Apostolic See in that by their help so great a part of the earth before unknown to Europe had become known; but chiefly because it had been aggregated to the Church of God through the knowledge of Christian truth.

But when Catholic faith had become more widespread in the provinces obtained by the Portuguese on the Malabar and Coromandel coasts, it was a special care of the Supreme Pontiffs to call priests from all sides to the discharge of their sacred offices in those regions, and to establish much else wisely and usefully, especially in regard to the government of the Christians. With the increase of the Portuguese possessions new dioceses were established in those colonies. Among them is prominent the diocese of Goa, to which Paul IV. gave the honors and rights of the archiepiscopal throne; there were also the dioceses of Cochim and Cranganor; and on the Coromandel coast that of Malabar, which Paul V. instituted in the city of St. Thomas. To the kings of Portugal and Algarve, inasmuch as they had aided the increase of Catholicity, and especially had endowed the above named dioceses munificently from their own funds, the Roman Pontiff, out of gratitude granted the right of Patronate in the new episcopal sees. When they had made these wise determinations for the well-being of the ancient and the recent body of Christians, they had great hopes that the light of the Gospel would soon shine far and wide in the nations of the far East, and its benefits flow, like a most abundant river, to civil society also. But the course thus prosperously begun was fated to meet obstacles. With the breaking out of wars and other vicissitudes great disaster threatened the rising Church of the Indies. Lest the diffusion of the Gospel should be interrupted and lest in so many thousands of men the eternal welfare of souls should be imperiled the Roman Pontiffs transferred their care to those most extensive realms that were not comprised in the Portuguese colonies and strove most earnestly to bring to Christianity as many as possible of that immense multitude; to strengthen them by those aids which pertain to the cultivation of souls, to drive out the wickedness of heresy and to retain their religion inviolate.

In proportion to the greater difficulty of proper care on account of the great distances between places, the wide extent of the country, the disadvantages of travel, was the greater accuracy with which they looked without restriction to the selection of Evangelical laborers, and to arranging the government of the Missions. In the seventeenth and eighteenth centuries, especially through the work of those religious men who were sent by the Sacred Congregation of the Propaganda to the Indies, many communities of Christians were formed: the various languages of those races were learnt by the Missionaries; books were written in the vernacular; many minds were imbued with the spirit of Catholicity and raised up to aspirations of Heaven. In these matters eminent labors were wrought by the Carmelites, Capuchins, Barnabites, Oratorians, all of whom, though not all at the same time, displayed equal industry and constancy in instructing those peoples in Christian-ity.

In the meantime fit provision was made of prelates to govern the faithful and to rule the missions of the sacred laborers. Our Predecessors took special care that these Apostolic men should preserve Christian doctrine sacred and inviolate in all India and should not allow it to be stained by any trace of pagan superstition. In fact none are unaware of the great vigilance they exercised in uprooting entirely vain observances and rites abhorrent to Christian faith, that were the cockle sowed by an enemy among those new crops of the Church, especially in the Kingdoms of Madure, Mysore, Coorg, Cassar, nor is there any ignorance of the prudent care taken to settle by Pontifical authority all the questions that were raised in a most important matter among the Missionaries of those regions. To obtain full knowledge of these matters Clement XI. sent Charles Thomas Tournon, Patriarch of Antioch, with the power of Legate a latere as Commissioner and Visitor Apostolic, in 1701. Clement XI. confirmed the wise decrees of Tournon, and Innocent XIII. Benedict XIII. and Clement XII. added grave sanction to secure the most faithful observance of the same, while Benedict XIV. by publishing the Constitution *Omnium Sollicitudinem* set aside doubts, added opportune declarations, and thus abolished a discussion that had been sharply agitated for about half a century.

Somewhat later, when the Roman Pontiffs were planning several things for the welfare of the Indies, the tranquility of the Church in Europe was afflicted with great turbulence; and this resulted in an impediment as well to the increase of the faith in the Indies. Besides a great affliction befell the western provinces of the peninsula through the tyrant Mipon Sahib, who in many ways disturbed Catholicity. Although after that time apostolic men labored much and usefully for Christianity, nevertheless Gregory XVI. considering the whole matter attentively, understood and declared that "those regions necessarily demanded from the Apostolic See, with the change of the times, that succor should be borne to religion in peril there, and the form of ecclesiastical rule so established as to obtain the preservation of the faith." And immediately taking the matter in hand he made several decrees that were useful to the Christians of India and much adapted to obtain the increase of religion in those parts.

But when the measures of the Apostolic See, certainly taken for the sake of the common weal, met with a far different interpretation from many, and that ruinous dissension had broken out which seemed to threaten greater evil. Pius IX. more than once urged His Most Faithful Majesty Peter to unite with him upon some decrees to remedy so many disadvantages. An agreement was therefore entered into in 1857, but various difficulties prevented the carrying out of its conditions. When we, by the great benignity of God, undertook the guidance of the Church, reflecting carefully on this most important matter, we caused a communication to the ministers of the Portuguese kingdom inviting them to treat with us in this matter and to formulate such new conditions as the times required. Since this proved agreeable to them, we made known our mind by letter to our beloved son King Louis January 6 of this year, and experiencing his equity joined to a desire of concord, we have duly entered upon an agreement by which much that is useful has been mutually determined, and, as is usual, committed to writing. In the first place the right of Patronate of the Kings of Portugal has been equitably defined: the Arch-episcopate of Goa has been adorned with the Patriarchal dignity *ad honorem*, and its suffragan dioceses assigned and other rights established. Furthermore it was agreed that the rulers of Portugal should publicly assign to each diocese a revenue for the maintenance of the Canons, Clergy, Seminaries; should co-operate with the Bishops to provide schools for the children, orphanages, and other pious institutions deemed to be for the welfare of the Christians or available to the removal of pagan superstitions. For these reasons rightfully trusting that the concord of the Christian peoples of India is to be tranquil and firm, we therefore consider that the time has come to give established form to Catholicity in the whole peninsula this side of the Ganges, that those nations approaching their prepared mountain to the house of God may feel the benefits of permanent and well ordered rule. The northern tract of the Indies contains three Vicariates because the ancient mission of Hindostan was divided by Gregory XVI. in two parts in the year 1840 and by us in these late years divided into three parts comprising the separate ecclesiastical regions of Agra, Patna and Punjab. The first consists of the old territory with the exception of the parts assigned to the second, which are the regions called Nepal, Behar, the small province of Sikkim, the old kingdom of Aiyudhya, Bundelkand; and the other adjoining principalities. Besides, following in the footsteps of our Predecessors, who first erected the Archdiocese of Goa, and the sees suffragan to it, Cochim, Malabar and Cranganor, we confirm the same and wish them to be one ecclesiastical province, as expressed in the agreement entered into with His Most Faithful Majesty, the King of Portugal and Algarve.

Moreover we by our Apostolic authority by the tenor of these presents erect into Episcopal Churches all the Apostolic Vicariates of the whole peninsula and of the island of Ceylon, as they have been described by us above. Of the new dioceses we raise to the honor of the Arch-episcopal dignity the following: Agra, Bombay, Verapoly, Calcutta, Madras, Pondicherry and Colombo. As to designating the provincial or suffragan churches it will remain to us to determine as we may deem best. The Archbishops and Bishops shall each report at proper times as to the state of their Churches to our Congregation of the Propaganda; for the future as here- tofore shall take special care to piously and usefully regulate and establish affairs according to the above mentioned agreement, and in every way to protect and extend each in the limits of his own jurisdiction the Catholic faith. It will remain to all the Bishops of India to be decreed all those things which can conduce to introducing the common law, as the times may permit, and are within the authority of the Bishops according to the general discipline of the Church. It will be our part and that of the Apostolic See to assist the Bishops in the discharge of their duties by our work, authority and counsel, and to promote in every way possible whatever may seem useful and opportune for the welfare of souls. It remains that the whole Clergy and people should, as we earnestly exhort, retain concord, preserve charity inviolate, obey in every line of life with willingness and alacrity their Bishops and in the first place this Apostolic See, and display such adornment of Christian virtues as to call by their example those who are in wretched error to the wonderful light and kingdom of Christ. We decree finally that these our Letters shall never be marked or impugned as surreptitious or obrepitious, or as lacking intention on our part or having any other defect, and shall ever be valid and firm, shall obtain their effect in all things, and be intubally observed, regardless of general or special sanctions issued in Synodal, Provincial and Universal Councils, and all other things to the contrary notwithstanding. We also decree as null and void anything different attempted knowingly or unknowingly in these matters by anybody of any authority whatsoever. We wish that copies of these letters even printed, and subscribed by a public Notary and bearing the seal of any man constituted in Ecclesiastical dignity the same trust should be given as to the declaration of

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Visa, etc.

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Statements of the Belfast Delegates Repudiated.

THE BISHOP OF KINGSTON, MR. ROBINSON AND SENATOR SULLIVAN AFTER THE LOYALIST—THE TEXTS OF THE SPEAKERS NOT VERIDICAL—GOOD ONES—DR. KANE MAKES A TERRIBLE BLUNDER.

Whig, Sept. 29.

The Young Men's Catholic Benevolent Society, has invited Mr. Davitt to visit the city and lecture on home rule for Ireland. It is probable he will accept. Mr. Justin McCarthy, the historian, will also be asked to lecture in the city, and there is reason to expect that he will do so.

A DISCLAIMER.

"The Scotch people were too stupid to seek home rule."

(To the Editor.) On Michaelmas Day, 1886, (The Editor.) In the journalistic reports of the proceedings of a public meeting in our city held the night before last, the foregoing, among other curious fables, is attributed to his lordship the Bishop of Kingston by a person named Smith.

I am directed by his lordship to refer your readers to the brief summaries of his address at the home rule meeting of last November, which appeared in the following day's issue of the *Whig and News*, and the full report of the same in the *Canadian Freeman* of the following Wednesday. All three concur in attributing to his lordship only one remark about the Scotch people in respect of home rule, viz. that they had not entered freely into legislative union with England and had found their interest in it.

It is no reproach to the Scotch people that they made their choice. The imputation of stupidity is most certainly not implied in it. The historical fact was adduced by the bishop solely in explanation of Scotland's acquiescence in the system of law-making for that country at Westminster, whilst Ireland, for the contrary reason, objects to London-made laws for Ireland. The same statement in support of the same argument was made a week or two afterwards by the prime minister of England in the house of commons, and subsequently in his *Milithian* addresses to assemblies of Scotchmen, without any dissentient voice being raised against him.

The Bishop of Kingston boasts of 10,000 Scotch Catholics among his spiritual children. They are highly esteemed and cherished by him, and he in return is warmly loved by them. Far from thinking them stupid, he admires them and frequently extols them in public and as a model people, distinguished for solidity of judgment and practical wisdom and honest tenacity of purpose in all the affairs of life, combined with edifying reverence for the traditions and customs of their ancient race, loyalty to kith and kin and unalterable attachment to holy church and the faith of their fathers.—I am, dear Sir, yours faithfully, THOMAS KELLY, Secretary.

M'Carthy on Dr. Kane. Kingston, Sept. 28.—(To the Editor.) Will you be good enough to publish the enclosed extract from the report of an interview by a New York reporter with Mr. Justin McCarthy, M. P. It must have escaped your attention, and it is very desirable that the people should know what manner of men the anti-home rulers have sent to Kingston in the defence of their cause.

"What do you think of the Rev. Dr. Kane, the Belfast Orangeman, who is at present in Canada, and will visit the United States to lecture against home rule?"

"He can scarcely mean what he says," Mr. McCarthy replied. "If he does mean what he says he said something on one occasion in Ireland which merited severe treatment at the hands of the law. I think it was a meeting at a place called Tullyish, in the county Tyrone, that he told a crowd of Orangemen that for every landlord freed or shot in the South or West of Ireland, the Orangemen should forthwith kill the Irish priest and the members of parliament for that county. The remarks were published at the time in the *Belfast News Letter*, the Orange organ in Ulster. Many persons in the South of Ireland have been sent to penal servitude for five and ten years for uttering language not half so fierce."

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The Ceylon island is divided into three Vicariates, Colombo, Jafnapatam and Kandy; of which the first two were erected out of one previously existing, to the one being assigned the western and the remaining territory of the island in the year 1819; the third was established by us in 1883, a territory being separated from the others in the centre of the island.

Since therefore in all the missions of India which we have mentioned, through the seal and labors of the evangelical messengers Christianity has so progressed, that not only the name of our Saviour is invoked with the greatest freedom, but also a great number of episcopal charges exist, and since these churches are in many ways wisely and usefully constituted, we in the first place render thanks to God for such great prosperity to Catholicity. Next we undertake to realize what our Predecessors long desired, the establishment of the Ecclesiastical Hierarchy in India and the Island of Ceylon. From this we trust there will, with the help of God, follow many and not small benefits, especially an increase of harmony and charity, similarity and firmness of discipline, more permanent union of the people with the Bishops and with the Roman Pontiff, a more easy expurgation of Catholicity together with an increased cultivation of Christian virtues.

Having asked therefore, as the gravity of the affair demanded, the opinion of Our Venerable Brethren, the Cardinals of the Congregation of the Propaganda, having poured forth in humility of heart prayers to Almighty God, and having implored the aid of the Immaculate Mother of God, of the Holy Apostles Peter and Paul, of Saints Thomas the Apostle, and Francis Xavier, who as they of old brought those nations to the light of the Gospel so now protect and shield them with their heavenly patronage; of our own determination, with certain knowledge and mature deliberation on our part, of the plenitude of Apostolic authority, to the greater glory of the Divine name, and the increase of Catholic faith. We, by means of these Letters, institute the Ecclesiastical Hierarchy according to canonical prescriptions in all the missions of the East Indies.

Besides, following in the footsteps of our Predecessors, who first erected the Archdiocese of Goa, and the sees suffragan to it, Cochim, Malabar and Cranganor, we confirm the same and wish them to be one ecclesiastical province, as expressed in the agreement entered into with His Most Faithful Majesty, the King of Portugal and Algarve.

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The Archbishops and Bishops shall each report at proper times as to the state of their Churches to our Congregation of the Propaganda; for the future as here- tofore shall take special care to piously and usefully regulate and establish affairs according to the above mentioned agreement, and in every way to protect and extend each in the limits of his own jurisdiction the Catholic faith. It will remain to all the Bishops of India to be decreed all those things which can conduce to introducing the common law, as the times may permit, and are within the authority of the Bishops according to the general discipline of the Church. It will be our part and that of the Apostolic See to assist the Bishops in the discharge of their duties by our work, authority and counsel, and to promote in every way possible whatever may seem useful and opportune for the welfare of souls.

It remains that the whole Clergy and people should, as we earnestly exhort, retain concord, preserve charity inviolate, obey in every line of life with willingness and alacrity their Bishops and in the first place this Apostolic See, and display such adornment of Christian virtues as to call by their example those who are in wretched error to the wonderful light and kingdom of Christ. We decree finally that these our Letters shall never be marked or impugned as surreptitious or obrepitious, or as lacking intention on our part or having any other defect, and shall ever be valid and firm, shall obtain their effect in all things, and be intubally observed, regardless of general or special sanctions issued in Synodal, Provincial and Universal Councils, and all other things to the contrary notwithstanding. We also decree as null and void anything different attempted knowingly or unknowingly in these matters by anybody of any authority whatsoever. We wish that copies of these letters even printed, and subscribed by a public Notary and bearing the seal of any man constituted in Ecclesiastical dignity the same trust should be given as to the declaration of

the public of Kingston whether he at any time gave the toast, "To hell with the Pope," and was obliged, by the indignant company to whom he gave it, to withdraw it and apologize. I have been associated with strong Protestants all my life, and never before heard of such an outrage upon all decency and charity; and certainly, now that I have heard of the impious proceeding on the part of Mr. Robinson, I am not surprised at the contempt and impatience with which his observations were received last night. I deny ever having proposed such a toast, and I challenge the reverend doctor to name the person who gave him his information, and the time and place when such toast was said to have been proposed. The statement of Dr. Kane is a pure fabrication, and if he has not better authority for some of his statements about his unfortunate countrymen he must be in a sad fix indeed. Awaiting his answer I am, yours etc.

W. ROBINSON.

DR. SULLIVAN'S REBUFIATION.

Kingston, Sept. 29. (To the Editor.) Permit me to contradict the statement attributed by Mr. Delegate Smith to me at the meeting on Monday night. The expressions quoted by him referring to me I never uttered. A reporter's mistake or absurd as to require at the time, I deny ever having proposed such a toast, and I challenge the reverend doctor to name the person who gave him his information, and the time and place when such toast was said to have been proposed. The statement of Dr. Kane is a pure fabrication, and if he has not better authority for some of his statements about his unfortunate countrymen he must be in a sad fix indeed. Awaiting his answer I am, yours etc.

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(The report commented upon by Mr. Smith in the city hall, and containing the allusions repudiated by Senator Sullivan, did not appear in the *Whig*.)

SWEET BELFAST.

MAJOR SAUNDERSON'S SONG.

Sweet Belfast is the city for loyalty. Boasting of order, and breaking the peace; There we are fond of honoring royalty.

Also of slaying the Irish police: Loving the evil of religion and charity. Taught in the speeches of Hanna and Kane, And gaily engaging in scenes of barbarity.

Strewing the highways with wounded and slain.

"God save the Queen" is our favorite chorus. When we go rioting over the town; And "Ewe" will kick the Pope before we're out.

"Rule Britannia," and "Croppies, Lie Down!" He's but a traitor false-hearted and callous. In whom such ditties excite no joys.

And surely the rebel should swing from the gallows. Who loves not the tune of "The Protestant Boy."

Property's rights should be safe from invasion. That is a maxim of loyalty's school; But in Belfast, upon certain occasions, No one should ask us to stand by the rule.

For when the lodges feel war like and frisky. The wrecking of Catholics' houses is sweet. And the robbing of lots of their porter and whisky.

To sell their wares or spill it abroad in the street.</

CARDINAL NEWMAN.

HIS EVERY DAY LIFE AT THE ORATORY. We take the following from the Dublin Freeman's Journal of Monday last: His Eminence Cardinal Newman does not receive many visitors at the Oratory...

There are but a privileged few, such as Lord Lynd, who pays the Cardinal a yearly visit, the Duke of Norfolk, and some of the "Old Boys" who are now permitted to see "The Father." I might remark that the Cardinal is never addressed by the other fathers as "Your Eminence," but "Father," and spoken of as "The Father." On the other hand, he addresses them as "John, Lewis," &c. The Cardinal has two rooms; he is the only member of the Oratory who has another apartment in addition to his bedroom...

The visitors see the same resolute face, the identical eye which marked the Oxford man, who carried on the greatest controversy of our time. The marks of time are to be seen, but they are only physical. The Cardinal's voice is very weak, so weak that only those who are close to the pulpit can hear him when preaching. He wore spectacles when a young man, but reads without them now except when the light is bad...

Those who know Henry Cardinal Newman in his writings only will easily recognize him in his daily life at the Oratory, Hagley Road, Birmingham. The simplicity of his life and the plainness of all his personal surroundings, have in no sense been affected by the high dignity of the Cardinalate, which was given to him in 1879.

His two rooms are furnished in a style that might be called that of a simple monk of the present time. His personal attire is that of an Oratorian Father—the only difference being between him and the other fathers being that he wears red breeches, red stockings, a red band round his waist, red buttons to enscock, red trimmings in fact, and a petoral cross attached to a gold chain. Every morning he rises at five, without any one to awaken him, he dresses with his own hands, shaves himself, and then is engaged in writing Office till seven; at that hour one of the novices, or in his absence one of the fathers, serves "The Father's Mass," which is said in that part of his room which is partitioned off...

He sits at a separate table from the rest; in the ordinary course two fathers would sit at such a table, but this table and the two rooms, instead of one, are the Father's only privileges. Although silence at breakfast is not strictly observed by the fathers who may come either before or after the Cardinal, it is very strictly carried out in the superior's presence.

Father William Neville has taken the place of the late Father Ambrose St. John, who used to be a brother to the Cardinal. Father William is very anxious that the Cardinal should be looked after. On special days, such as his birthday, the Feast of St. Philip Neri, patron saint of the Oratory; the Feast of St. George, from whose church in Rome His Eminence takes his title; his conversion to the Catholic Church, and other facts, he is confronted with a pile of letters from lords, ladies, and prelates all over the world sending their congratulations to the illustrious Cardinal.

Before finishing with breakfast, I may add that the Cardinal supplements porridge on Fridays and fast days with perhaps an egg or a fine fresh herring, but he never takes flesh meat on such days. Breakfast being finished, at about nine o'clock he returns to his room, where his devotions, correspondence, studies, and the book he is now engaged on occupy him till 1.30 o'clock, which is his punctual dinner-time. Whenever the fathers desire to see him they have free access to his room. But it is not often now that the card is to be troubled with particulars of any domestic matters, and he has to be consulted on some important thing, the fewest words are chosen to gain the desired effect. The "Oratory Boys" have seen but little of their president of late years. They meet him sometimes in the lower corridor, as they come to meals in the house, or at the rehearsal of the plays, in which His Eminence takes such an interest. When the boys meet "The Father" they take off their hats to him as the head of the house. He does not like even the fathers of the house to go out of their way to open a door, nor does he like any one to genuflect to him, unless it be when the fathers ask his blessing before going out. At 1.30 the Cardinal comes down to dinner. This is the only meal which he does not take with his family. It is very plain, and instead of a father serv-

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EVIL INFLUENCE OF PROTESTANTS ON CATHOLICS.

From the Ceylon Catholic Messenger.

The eminent divine Faber in many of his writings warns English Catholics against the dangers accruing to them from constant intercourse with Protestants. Catholics in England, being a very small minority as compared with the bulk of the nation, which is professedly Protestant, this danger is very striking and well nigh inevitable. In Ceylon, on the contrary, we are the majority as compared with Protestants; but unfortunately the bulk of the nation is heathen, and it would seem that our danger ought to come from heathenism in all its forms, including Buddhism. Yet, it is not precisely so. Although the lowest classes amongst Catholics are liable to be affected by heathen superstitions, we can always hold our own against them. Vishnu and Buddha and all dangers arising from them can easily be removed by instruction and education.

What threatens to impair the soundness of our faith and the clearness of our intellectual sight, is the influence of heresy. For, although Catholics in Ceylon are immensely outnumbered by Protestants, as a body, such as rich, active and intelligent; they represent the European—that is to say, the governing—class; they occupy most of the public offices and dispose of the much-coveted Government situations; in all the small towns of the interior they rule supreme, with no little arrogance, as the representatives of her Majesty the Queen, and in large centres, what is called "society" is thoroughly imbued with Protestant ideas and manners.

Catholics cannot, therefore, avoid being in contact with Protestants, and the more English customs, manners, and language spread, the more will the influence of heresy increase. They must, therefore, be on their guard against the dangers that threaten their faith, and for their guidance, with the help of the experienced writer we have named above, and who was himself a Protestant, but who, in our view, will place before them the catalogue of evils which flow from intercourse with heresy.

1. Human respect. Fear of being ridiculed, it being the disgraceful habit of Protestants though they pretend to be so very liberal, to mock at Catholics and Catholic practices. Concealing one's sentiments through fear of offending Protestants or companions. Trying to stand outwards as a Catholic and rejoicing if one has been perceived mistaken for a Protestant.

2. Spurious charity, which causes one to hope and express the hope that all Christians are saved, even in heresy, thus confirming in heresy many who might be converted through fear of eternal damnation.

3. Becoming obtuse and careless about heresy. Looking at Protestantism as though it were another Church, whilst it is no Church at all. Feeling no repugnance nor hatred for its errors. Consequently being cold and indifferent about the conversion of others. Feeling no concern for the sight of so many souls in danger of damnation and at the outrage which the sin of heresy causes to the Majesty of God. Giving a half consent to the accused doctrine, and thus leading many who might be converted through fear of eternal damnation.

4. Losing respect for authority in matters both doctrinal and disciplinary. Sifting through the dogmas proposed to our faith by the Catholic Church and admitting them because they appear to us well grounded; thus adhering to Catholicism in Protestant principles. Losing much of the respect due to the character of the priesthood. Viewing the persons rather than the dignity of bishops and priests. Losing that simple and child like confidence which Catholics, in purely Catholic countries, place in their priests as being their spiritual fathers and pastors.

5. Endeavoring to introduce into the Church lay influence and management to supersede or counteract the influence of the clergy.

6. In matters of discipline, being remiss concerning obedience to the precepts of the Church, such as those of abstinence, fasting and hearing Mass on Sundays and days of obligation. Frequenting Protestant churches and meetings. Reading Protestant books and all sorts of newspapers. Perhaps, even, joining secret societies.

RULE US, BRITAIN.

BY A NORTH OF IRELAND ORANGEMAN.

Why should there be riot, disturbin' the quiet And peace of the streets of Belfast? Tell me, "Shure the people is nettled, their minds are nettled, The Union for Iver! No Home Rule!" they cry. What patriot living would grudge, now, The giving of his blood his country to save? This folk is aintimated that can't be contented Wid things as they find thim this side of the grave.

Will some be debatin', why should we be waitin' Till every one else is prepared for a row? If there's goin' to be a "shindies-breakin'" heads, smashin' windin' air, Our time for beagin', begorra, is now. Belfast, without trouble, the Castle of Dublin, Is showin' what ud happen in 'Ireland and the north, God help and defend us, if Parnell should rind us— Wid riots from Ulster all round to the south.

Stand arram, now Brittain, where the whole world can see you, (When of standin' ye're tired, its safe ye can be) If Ulster stands grand wid ye, it will have "to go" and stand in Ulster to grah. Ere we stand for self-rein' shill Iver be fit. Londonderry! Boyne-Water! Oh! min' ye! Oh! us a fut, and in Ulster to grah, Through blood we'll be wadin', and not stop at paradin'! On the 12th, till we breathe our last gasp.

We'll resist interference by Home Rule adhrants, Wid the business of Parliament (beyond on the Thames), Interrupin', disputin', hear, hearin' and votin', Confoundin' our speakers wid haws and wid hems. What chance of priority would we, the majority? Have in a Parliament stur'd wid Parnell's Wood we set legislatin', go to work agin'. Obstrucutin' debates wid adjournments and yells? (Now would we?)

Some think that ould Ireland (dear fog, bog and mire land), should be the land like a snake in the grass; Free speech is denied us, and worse'll be made; Shud Gladstone unbride the tongue of the calbun, There's no use in 'ar'in', an' 'terrin' an' swearin', The matter's as plain as the nose on me face; Home Rule's flat dial'y, 'rins to 'rally—' Cool impudence, arrah! a barrin' disgrace. I'm no wild setarain, Cath'lic Presbyter; It's all wan to me, I hope and let hope, It's a biggy rates such thundar and hurroo for free conscience! "To hell with the Pope."

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THE ROCK ON WHICH MANY A CONSTITUTION goes to pieces is Dyspepsia. The loss of vigor which this disease involves, the maladies which accompany it, or which are aggravated by it, the mental despondency which it entails, are dreadfully exhausting of vital stamina. Its true specific is North-top & Lyman's Vegetable Discovery and Dyspeptic Cure, which likewise overcomes bilious maldies, female ailments, and those coupled with impurity of the blood.

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Rule Us, Britannia.

BY A NORTH OF IRELAND ORANGEMAN.

Why should there be riot, disturbin' the quiet... And peace of the streets of Belfast? Tell me why?

What patriot livin' would grudge, now, the givin' of his blood his country to save? If there's a grain of an abridin'—breakin' heads, smashin' windows, our time for beguin', begorra, is now.

Well, without troublin' the Castle of Dublin, show us what ud happen in 'Ireland and the sea? God bless and defend us, if Parnell should be rid us—What riots from Ulster all round to the sea!

Stand firm, now Britannia, where the whole world can see ye. (When of standin' ye're tired, his safe ye can see.) If Ulster stands guard wid ye, it will have to go hard wid ye, Ere Ireland for so-far-else shall liver be fit.

London-ferry! Boyne-Wather! Oh! myn's the slavin'! It cost us a fut-hold in Ulster to grasp; Through blood we'll be wadin', and not stop at Parisin'. On July the 12th, till we breathe our last gasp.

We'll resist interferences by Home Rule adjuvants. The business of Parliament (beyond on the Thames), Interrup'tin', disputin', hear, hearin' and hoodlin'. Confoundin' our speakers wid haws and wid hems.

What chance of priority would we, the priority. Have in a Parliament stuffed wid Parnells? Wooded we stop legislatin', go to work agin' it. Obstruclin' debates wid adjournments and ye'lls! (Now wood we?)

Some think that ould Ireland (dear fog, bog and mire land) Could govern herself, once of England she's quit. 'm proud to be his'n it (day and night) 'm sure 'm proud to be his'n it (day and night) For self-rule, God bless her, she'll never be fit.

Disunion is raisin' the devil and traison. Slaught'rs through the land like a snake in the grass. Free speech is denied us, and worse'll bestride. Shood the masses unbridle the tongues of the glass. There's no use in 'arlin', en' 'terrin' an 'swearin'.

MIRACLES IN AMERICA.

WONDERFUL CURES PERFORMED AT THE PASSIONIST MONASTERY IN HOBOKEN.

Hoboken, N. J., Sept. 21.—For two or three years the Passionist Fathers in the monastery of West Hoboken have received many calls from the sick and the lame who have asked special intercession for the healing of their ailments, and many accounts have gone out and been believed of miraculous cures.

The venerable Father Albino, the first of the Passionist Fathers who came to this country, and who has been connected with the West Hoboken church for nearly a quarter of a century, whose priestly blessings is most sought for by these unfortunates. It was only on Thursday last that many believe to be a marvelous faith cure was effected through the instrumentality of Father Albino.

The sufferer was a woman, a New York lady who for many years had been suffering from paralysis. She fell asleep once in a draft of wind which came in through an open window, and when she awoke she was powerless to move. She suffered great agony, and tried in vain the skill of eminent physicians. At last she heard the stories of strange cures by divine interposition which had come through the prayers of Father Albino, of the West Hoboken monastery.

So she went there on Thursday afternoon in her carriage, and was supported down the long aisle of the church to the altar rail, being barely able to drag her feet along the carpeted floor. She knelt up to the rail and Father Albino solemnly asked the blessing of God upon her, and at her request, rubbed a sacred relic upon her powerless hands and arms. Then he laid her arms, and she arose and walked weeping and praying to the door of the church apparently restored to her usual health and all her disease departed.

On only the day before, it is said, Mrs. Catharine Murphy, who had come all the way from Puttville, Pa., to ask the priest to intercede for her, was also cured of paralysis. She had been so sorely afflicted that she was unable to walk without crutches, but when the priest had blessed her and told her to have faith and try to walk without her crutches, she started timidly to obey him, and as her confidence came, she moved easily, unaided, to a pew, where she knelt in prayer, the solemn scene being rendered still more touching by the sobbings which came from the faithful in all parts of the church.

The woman left her crutches in the church, and walked calmly out of the door through which, but a few minutes before, she had been able only to hobble painfully. There were the equally marvellous cure of Miss Lamonte, which took place on Saturday. Miss Lamonte came from the South a long journey, and she, too, had tried all worldly devices and remedies to be rid of her disease. It was in the afternoon, when, leaning heavily upon her crutches, she toiled wearily down the aisle so many of the afflicted have trodden, and with kind friends supporting her, knelt with her head resting on the rail and asked the priest to beg a heavenly blessing for her.

Then Father Albino, who is so soft voiced, magnetic man, as full of faith as he is of years, placed his hands upon the supplicant's head and asked a blessing upon her, and that she might be freed of her affliction. Then he brought forth the sacred relic—a bit of bone which is said to have been a part of St. Paul. It is a mere ally trifle now, encased in a circular frame of massive silver, with a piece of glass before it so that all may look reverently upon it—the whole resembling a hand mirror in an elaborate setting. With this he rubbed the woman's shoulders and sides, saying: "Arise, my child." And this she did, but still leaning on her crutches; whereupon, Father Albino said:

"Lay the crutches aside and walk without fear, remembering your faith." The sufferer dropped the crutches, and, with her relatives by her side ready to catch her should she fall, went to a pew, where she prayed as others had prayed before her, and went away soon after, it is said, wholly healed. Her crutches she left at the rail, and they were put aside by the altar, where are nearly a score of other crutches, and even many more canes and supports which have accumulated there, their owners having gladly placed them far away and gone away, as they devoutly believed, especially singled out by Providence as objects of His blessing.

There are two great groups of these sad memories of human life, one on each side of the altar, and they are gazed upon with reverence by the supplicants who come daily to ask that their woes, too, may be relieved. Last Saturday afternoon there knelt at the rail a woman and a young man, the latter with his arm in a sling and the traces of suffering on his face. "What is the matter?" said Father Albino as he approached the young man, whose eyes had not left the priest for a moment.

CATHOLIC CITIZENS.

The Duty Which They Owe to the Commonwealth Wisely Mapped Out by Bishop Ireland.

THE CATHOLIC WHO SUPPORTS THE SALOON DESERVES NO COMPASSION IF HE IS POOR. Just at this time the following able discourse on the "Duty of Catholic Citizens," recently delivered by Bishop Ireland in St. Paul, will be found opportune. The Bishop said:

The Catholic Church is known to the world through the lives of her children. Her tenets are respected and believed when her members gain respect and credence for their truly Christian conduct. She is misunderstood and despised where Catholics are untrue to her teaching. Hence the grandeur of the Catholic layman's mission. A Catholic layman, thoroughly instructed in his faith and devoted to his religion, forces the respect of his fellow-men, and is an apostle of Christ.

This influence of Catholics for good should be felt in the commonwealth. Fidelity to Catholic life and to the laws of the land, in the fulfillment of social duties, in active participation in every movement which tends to further the material or spiritual interests of the people individually or collectively, Catholics must always take the lead. It is the mission of the Church to guide society. Her children must understand their mission and assert their true place in the nation. Their virtues must be known to their countrymen. The Catholic body must be regarded as always arrayed on the side of virtue, and wherever an individual Catholic does a wrong we must be able to say with truth that he is a traitor to the Catholic cause.

CATHOLICS MUST PROVE THEMSELVES good citizens of the country. The safety of the republic depends upon the virtues of the citizen. Catholics must give to their fellow-citizens an example of political integrity. The power of voting is a sacred trust to be conscientiously used. A man is not to be elected to office because of his party affiliations, but because of his eminent fitness to discharge the duties of such office. Catholics are not to vote for a candidate because he chances to belong to the Catholic Church. There have been instances of Catholics of most corrupt lives occupying positions of honor and of trust in American communities to which they had been elected by their fellow Catholics to the great injury of religion and morality. We must have the courage to refuse to vote for any man whose character is known to be tainted. This has not been the case in the past. In the large cities of this country, and in the smaller ones, too, for that matter, whenever there is question of moral reform, the so-called Catholic representatives are almost invariably found on the side of lawlessness. Let there be a move to enforce the observance of the Sunday, or to close the saloons on that day, and the so-called Catholic aldermen will bitterly oppose it. The American non-Catholic public takes note of these things and decides that Catholics are an undesirable element in American society. Do these men represent the Church of Christ? You know they do not.

Why, then, have they been advanced to the ranks of Catholics to positions of trust and importance, and thus given an opportunity to misrepresent us? The Catholic body must disown such men. We must endeavor to be represented in public affairs by men who are true to their Catholic training. IF THE CHURCH IS TO wield that influence which is justly hers in the affairs of the nation, her children must command respect by reason of their social standing. In this country there is no reason why every man possessed of ordinary abilities should not secure a competency. Voluntary poverty, embraced for God's sake, is an evangelical council. Poverty resulting from laziness, or stupidity, or idleness, or crime, is a disgrace. The opportunity for obtaining wealth, are open to all, and Catholics must use these opportunities. As we advance in temporal prosperity, our influence for good increases, religion becomes more firmly established; good works multiply. Catholics must aim continually to better their temporal condition. They must inspire their children with a laudable ambition to advance. It is humiliating to the thoughtful Catholic to see the sons of tolerably well-to-do Catholics selling papers and blacking boots on the street-corners. Teach your boys that in a land of such unmeasured wealth there are better ways of making a living than by blacking boots on the streets.

There is no excuse for poverty among our people, ordinarily speaking, is clear from experience. Those who have sought to thrive have thriven. There is one fruitful source of poverty, intemperance. The man who spends his earnings in the saloon cannot hope to have a home of his own. The Catholic who supports the saloon deserves no compassion if he is poor, and the people who patronize the Catholic business man whose time is spent in the bar-room are doing a direct injury to him, and indirectly an injury to the cause of religion. The saloon keeper, the enemy of God's Church, shall not receive my support. Therefore, the Catholic business man, who spends the profits of his business in the saloon, will not receive my support. I would wish to aid my Catholic brethren in every possible way to advance in their temporal affairs, but no Catholic shall be assisted by me to destroy body and soul in the dram shop.

MEN WHO WISH TO WIELD INFLUENCE in this country must be well educated. It is the cultured mind that commands respect and directs events. Every Catholic child must have the advantage of a good, practical school education, but the children of our more wealthy people, after having gone through the course at the parish school should be sent to some higher school or college to perfect their education. It is a common error to suppose that because some men of very little school training have by native shrewdness amassed great wealth, therefore a college education is worthless. If men devoid of education have done so well, what might not the same men have accomplished if possessed of superior knowledge? And, after all, money-making is not the great object of life. There are nobler purposes than

THE CHURCH'S LOSS IS NOT PROTESTANT GAIN.

monitor.

Protestantism is extensively practiced by all Protestants under the hallucination that every soul they seduce from the Catholic Church is a gain for them. This mistake, however, is rapidly becoming discernible to thinking non-Catholic writers who discover from statistical information that the Church through sectarian scheming generally either returns to the Church in which they received the grace of God's faith through the sacrament of baptism, or else grow up to be haters of the gospel and infidels in belief.

The Boston Congregationalist recently published an article on the "Unchurched Masses," by Rev. C. E. Amason, of Lowell, Mass., in which he calls the attention of Protestants to the fact that through their efforts many thousands of Catholics have been alienated from the Church in which they were born, without being won to the Protestant faith. He says: "It is a great mistake to imagine that a good work has been done in a man the moment his faith in Rome is destroyed. Let us not forget that the collapse of Rome in America does not mean the strengthening of true Christianity. The French Revolution gave the death blow to that system in France, but left that country without religion." The writer adds that the Protestant Church, "has really no occasion to rejoice over the 2,000,000 members said to have been lost to the Catholic Church in this country during the last decade, for with few exceptions, they have not come to Protestant churches.

Whilst we agree with the Congregational preacher in all he says about sectarian stealing of Catholic children through Protestant proselyting influences, we want to tell him very plainly that he is very much mistaken when he says that the French Revolution "gave the death blow" to the Catholic Church in France. It is now approaching a century since that "death blow" was given by that nation which the renowned Edmond Burke well described when he styled them the "ablest architects of ruin" that had ever existed in the world, and yet the Catholic Church is even now far from being a corpse in France! A Church that could count—in December, 1881—29,201,703 Roman Catholics (being 78.20 per cent of the total population of France) evidently did not suffer the agonies of dissolution from the "death blow" described by Rev. C. E. Amason. Nor can it be said the Catholic Church was mortally wounded in her recent encounter with French Freemasonry when she can still count eleven archbishops, twenty bishops, 55,064 priests, and 10,217 ecclesiastical students in French seminaries, as she did in 1850. Further, it was found from a return presented to the Chamber of Deputies in 1881, by the Minister of Public Worship, that there were in all 200,000 persons under religious vows in France, exclusive of 45,000 ecclesiastics who received pay from the State. The "death wound" idea, therefore, is preposterous, as the French Revolution merely administered a flesh wound to the Church, and from the blood of the martyrs to the true Faith which the "sansculottes" of every French revolution have made, will spring up millions upon millions of brave French Catholics who will be an honor to the Church and a mainstay to the citadel of Catholic faith, in that land so basely maltreated by her own degenerate sons.

ORDINATION CEREMONIES of the church were proceeded with. The candidate for Holy Orders were presented to the Archbishop, the assistants attesting of his worthiness to fill the sublime office of priest. His Grace addressed the assembled clergy and people, charging them if they had any thing to say against his promotion, to let him, before God and the good of the people, come forward and speak. After a short pause he addressed the candidate for ordination, charging him to be mindful that he receive it worthily and to perform in a manner worthy of the duties of his office, concluding with these words: "Therefore, most beloved son, whom the voice of our brethren has chosen to be our assistant, preserve chastity, unstained, and lead a holy life. Ponder seriously upon the sacredness of the duties which you perform, practice what you inculcate, and while you celebrate the mystery of our Lord's death, endeavor to mortify in your own body all inclinations toward vice and concupiscence. Let your doctrine be as spiritual medicine for the people of God, and let the order of your life be the joy of the church of Christ, that you may build up, as well by example as by precept, the house of God, which is his family; so that neither we who ordain you, nor you who are ordained, may incur the wrath of the Most High, but rather deserve to be remunerated by Him, which may He grant by His holy grace.

Here the Candidate prostrated himself before the altar, and the "Litany of the Saint" was chanted," when the Archbishop blessed him thrice. THE RECEPTION OF HANDS was then performed by the Archbishop and the clergy in Stole, by placing their hands upon the head of the candidate, after which the Archbishop invoked the divine blessing upon him. His Grace then invested the candidate with the Causule, and after prayer associated his hand with Holy Oil, and presented him with a chalice containing wine and water and gave him the power to sacrifice to God, to celebrate Mass for the living as for the dead, in the name of the Lord. The Priest repeated the Mass after His Grace. The Archbishop administered communion to the newly ordained Priest, who, standing before the altar, made a profession of his faith by reciting the creed.

His Grace, after admonishing him, pronounced a blessing over him. At the conclusion of the ceremony Rev. Father Radkins received the congratulations of the clergy and people present. A large number of the congregation walked forward and received the blessing of the priest. The choir gave their valuable assistance during the services.

REV. PATRICK JOSEPH RUDKINS, second son of Mr. Patrick Radkins, was born in Peterborough in 1861, and has since that, with slight interruption, resided in town. Since boyhood his object in life was to become a priest, and his daily walk was accordingly of a high character. He was a general favorite amongst his friends and is well known in town as a most exemplary young man. He received his primary education in the Peterborough Separate School, and afterwards studied Latin with Mr. E. J. Lynch who taught a night school in Peterborough at that time. In 1881, when he was 17 years of age, he went to St. Michael's College where he took up a course of study preparatory to entering the Priesthood. His career was a brilliant one, he taking a scholarship at the conclusion of his first year's course, and graduating with honors in June, 1883. In September, 1883, he went to the Grand

SEPTUAGESIMA.

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SEPTUAGESIMA.

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LONDON, SATURDAY, OCT. 9, 1886.

CALENDAR FOR OCTOBER.

CONSECRATED TO THE QUEEN OF THE MOST
HOLY ROSARY.

- 9 St. Bridget of Sweden, Widow.
9 St. Dennis and Comp. MM.
10 17th Sun. after Pen. St. Francis of Bor-
gias, Conf.
11 Feria. SS. Terebus and Com. MM.
12 Feria. St. Wilfred, Bp. and Conf.
13 St. Edward, King and Conf.
14 St. Callistus, P. and Conf.
15 St. Theresa, Virgin.
16 Off. of In. Corp. St. Gall, Abb. and
Conf.
17 16th Sun. after Pen. Maternity of the B.
V. M. Bl. Margt. M. Alascocus.
18 St. Luke Evangelist.
19 St. Peter of Alexandria, Conf.
20 St. John Baptist, Conf.
21 SS. Hilarius, Abb., Ursula and Comp.
MM.
22 Feria. St. Mellow, Ep. and Conf.
23 Off. of In. Corp. St. John Capistrano,
Conf.
24 15th Sun. after Pen. St. Raphael, Aren-
tarius, M.
25 SS. Crispin and Crispinian, MM.
26 St. Evaristus, P. M.
27 Vigil of SS. Simon and Jude, St. Floren-
tius, M.
28 SS. Simon and Jude, Apostles.
29 Feria. St. Narcissus, Bp.
30 Vigil of St. Alphonso Rod-
riguez, Conf. Fast.
31 4th Sun. after Pen. SS. Nemesius and
Lucas, MM.

CHURCH DEDICATION AT SIMCOE.

The beautiful new church entitled St. Mary's of the Holy Rosary, was dedicated on last Sunday by His Lordship Bishop Walsh, assisted by Very Rev. Dr. Kilroy, Rev. Dean Murphy, Father Flannery, of St. Thomas, and the zealous and indefatigable pastor, Father Dillon. The church, a very handsome brick structure, 305 feet in length by 40 in width, costing \$50,000, is the work of Mr. Crane, builder, of St. Thomas. The corner-stone was laid and blessed early in the spring of this year, and entirely completed, with all the necessary furnishing of elegant pews, grand and side altars, besides an organ gallery capable of accommodating at least 200 worshippers, in addition to the choir. After the bishop, with attendant clergy, men and acolytes, had made the circuit of the new church, both inside and outside, High Mass was celebrated by Rev. Dean Murphy, a very efficient choir rendering Peter's Mass, and some voluntary selections at the clerical and communion which displayed good taste and skillful training on the part of Miss Rose Gallagher, the organist. After the Gospel His Lordship advanced to the communion rails, and read the Epistle and Gospel of the day, the 16th Sunday after Pentecost. After referring in eulogistic terms to the generosity of the people and the zeal of their good Pastor in erecting and paying for so splendid a monument of Christian faith and piety, His Lordship preached a most feeling and eloquent sermon on the mission, the character and work of Christ. Our Blessed Lord dignified labour by choosing the lowly occupation of carpenter, and allowing himself to be styled the carpenter's son. Paganism treated poverty and toil with scorn and contempt; two-thirds of the Roman empire were slaves, over whom tyrannical masters had the power of life and death. Jesus said, "Blessed are the poor, for theirs is the kingdom of heaven." Our treatment of the poor shall be the test of our fidelity to God's law, for on the last day he shall say to the just: "I was hungry and you gave me to eat; I was thirsty and you gave me to drink, as often as you did these things to my little ones ye did them unto me, enter into the joy of your Lord." His Lordship then enumerated many of the amiable traits of mercy and compassion for the suffering and sorrow-stricken in the divine character of our blessed Saviour, and moved many of his listeners to tears of sympathy and grief for having at any time offended so loving and so tender a father.

His Lordship's sermon made a deep and lasting impression on the vast audience, a very large portion of which was non-Catholic. The Protestant population of Simcoe has manifested from the beginning much interest in the efforts of Father Dillon to procure means and money for the erection of this church, and was represented on last Sunday by the most prominent of its citizens, from the judge down, occupying seats and paying most respectful attention to everything said and done in the new church.

At Vespers and Benediction, which commenced at 7.30 p. m., Very Rev. Dr. Kilroy delivered a very eloquent lecture of over an hour's duration, on the Rus-

of Faith, and was listened to with breathless attention by the large assemblage of Catholics and Protestants attracted by the Doctor's reputation as a distinguished public speaker. Their anticipations were fully realized on this occasion, as never did the able lecturer appear in better voice or in happier vein. His close reasoning and convincing arguments, told in the voice and manner of one speaking with authority, must have powerfully impressed the minds, especially of his non-Catholic hearers, who were present in large numbers. The church was very much crowded both at the morning and evening services, the whole population seemingly affected by the presence and the eloquence of Bishop Walsh and the distinguished clergymen who accompanied him.

THE ENGLISH LANGUAGE.

A singular fact in connection with current discussion is this that out of the 113 newspapers published in the Province of Quebec, but forty-nine are French. Some of the English dailies in Montreal are amongst the most widely circulated and influential in the Dominion. The English language is assuredly not destined to die even in Quebec. It is a living, conquering tongue—and its friends need not fear for its future. Those who speak it can well afford to let live and be generous—for as it is the language of the present, it will be assuredly that of the future in America. The growth and spread of the English language are the marvel of modern times. A hundred and fifty years ago it was amongst the most unknown and insignificant of European tongues. To-day it is the language of two new worlds, America and Australia, of nearly forty millions of people in Europe, besides being the official tongue of Britain's boundless Indian empire in the East, with more than two hundred millions of the human family.

THE KINGSTON REBUFF.

It is a very significant fact that the first breakdown of the Irish Orange delegates was in Kingston, the old-time hot-bed of Canadian Orangemen. The division chanced at the meeting there, was the split of Orangemen on the great question of Irish Home Rule. The amendment in favor of that sacred principle was moved by Mr. Wm. Robinson, ex-M. P. P., and ex-Orange master. It was seconded by Mr. Montgomery, last year's Grand County Master of Frontenac. Catholics at the meeting were few indeed, none but those drawn there by curiosity attending. And yet in the city once called the "Derry of Canada," at a meeting called by Irish "Loyalist" delegates, to draw from part of the citizens of Kingston an expression of hostility to Home Rule for Ireland, a meeting packed in so far as a public meeting can be packed, not only did not a majority present pronounce against the concession of justice to Ireland, but loud, hearty and enthusiastic cheers were given for Messrs. Gladstone and Parnell, the leaders of the English and Irish masses. These cheers were much more enthusiastic than the Kingston daily press admits, Orangemen were, at the Kingston meeting, arrayed against Orangemen, and for the first time there was a downright split in the camp. Have not the Kingston Home Rulers made their power felt? Messrs. Smith and Kane now pretend to feel ashamed of any Orangeman toasting "To Hell with the Pope." This toast, common in the slums of Belfast, where his influence is most felt, Dr. Kane affects to call an impiety. With this impiety he charges Mr. Robinson, but the latter indignantly repudiates the charge.

No decent or reputable man, not to speak of all influential citizens, was seen on the platform at the Kingston meeting, turned by Mr. Robinson into an utter rout. There were thereon a few Orange heeled and second rate politicians, hangars on, hewers of wood and drawers of water to unprincipled leaders, and a half-dozen wretched Protestant ministers, who are known to represent nobly or anything but hatred of Ireland—Careys and Gallaghers—names suggestive of the Dublin "Bird's (vulture's) Nest," and Mrs. Smiley of proselyting soup notoriety. The News says the cries of the Orange majority in the meeting against Mr. Robinson's amendment were like "the roaring of a herd of bulls." The Whigs say the meeting was a "bedlam." The texts put into the mouths of the "Delegates" are admitted to have been mendacious. They dared not defend themselves. They ran away as culprits and shame pursues them. The standard of Home Rule, so firmly planted in Kingston by the citizens of worth and respectability—with their patriotic Bishop at their head—cannot be shaken by the bomb and braggadocio of the "Loyalist" delegates. The good seed sown by that eloquent prelate has already borne fruit even in the long sterile field of Orangemen—and the whole country around historic Caturagi is white with a harvest of good will, sympathy and support for Ireland. The bishop of Kingston

was, we see, obliged, out of respect for his 10,000 Scotch Catholics, to rephrase his sentence in the speech of "the person named Smith." His Lordship never attributed stupidity to the Scottish nation. His judgment too sound, his a scholar, ship too ripe for such a monstrous absurdity. None but men of the mental and moral worth of "loyalist" delegates could lay such an indictment at the door of a great race. But, besides, the Bishop of Kingston has close relations, relations of paternal affection, with worthy inheritors of Scottish name and fame in Canada and all know how he loves that noble people.

"The Bishop of Kingston," says Father Kelly in his letter to the Kingston Daily Press, "boasts of 10,000 Scotch Catholics among his spiritual children. They are highly esteemed and cherished by him, and he in return is warmly loved by them. Far from thinking them 'stupid,' he admires them, and frequently extols them in public and private, as a model people, distinguished for solidity of judgment and practical wisdom and honest tenacity of purpose in all the affairs of life, combined with editing reverence for the traditions and customs of their ancient race, loyalty to kith and kin, and unalterable attachment to holy church and the faith of their fathers." Kingston proudly ranges herself with her sister cities of Canada in favor of justice to Ireland. For this triumph, for triumph it is in no ordinary sense, Ireland is indebted to the towering intellectual strength, matchless eloquence and tireless energy of the Most Rev. James Vincent Cleary, sixth Bishop of Ontario's most ancient See.

SCOTLAND'S NATIONAL COUNCIL.

The Church of Scotland has since the restoration of the Catholic hierarchy, sprung into life and activity, displaying an energy which promises a happy and fruitful future. Scotland's perversion was to our mind the greatest loss experienced by the church at the time of the great revolt against divine authority and teaching in the sixteenth century. The Scottish people, with their vigorous, hardy intellectual power, their courage, virility and force of character, their natural love of right and truth, were to-day among the first and greatest sources of Catholic strength had not they been then ruthlessly robbed of the precious gift of faith. There are, we are pleased to see, signs of better days a-coming in that historic land, to which the world is indebted for so many of its monuments of genius in oratory, statesmanship and learning. The Scottish correspondent of the Dublin Freeman's Journal gives the readers of that paper, in its issue of the 4th ult., many interesting details concerning the National Council recently held at Fort Augustus. For the benefit of our many readers interested in Scottish ecclesiastical affairs, we gladly reproduce that portion of the correspondent's letter dealing with the Council:

On Thursday last week the sittings of the National Council of the Catholic Church in Scotland were brought to an end. The splendor and pomp of the closing ceremony were worthy of this the greatest event which has occurred in the history of Catholicism in this country since the previous Council had been held 337 years ago. At nine o'clock on Thursday morning Pontifical High Mass was celebrated in the little church attached to the monastery at Fort Augustus where the Council assembled. The sanctuary was one blaze of splendor. Within it were the Metropolitan, the Archbishop of Glasgow; and the Bishops of Aberdeen, Galloway, Argyll, and Dunkeld, all robed in full canonicals, with rich red copes and gleaming mitres and croziers. The religious orders, including the Benedictine monks' habit and curiously formed black cowls, were, with the secular clergy, seated in the body of the church. So also were many of the laity, among whom were Lord Lovat, Lady Stafford, the Hon. Lady Sausse, Mr. Stewart, Ballachin; Mr. D. P. Macdonald, Inverness, and Captain Chisholm, Glasgow. After Mass the bishops signed the decrees of the Council, which were laid upon the altar for the purpose, and which are to be forwarded to the Pope. Acclamations were then sung to the Holy Trinity, and prayers were offered up for his Holiness, for the Archbishop of Edinburgh, and Glasgow, the bishops and the clergy, as constituting the Church; for the people of the Church, for the nation, and for the Queen. Subsequently a procession of the bishops and priests, the Council having been completed, retired from the church to the monastery. In the procession a banner of the Blessed Virgin was carried by Mr. Stewart, and a banner of St. Joseph by Captain Chisholm. The singing of the Te Deum, as the bishops and clergy proceeded to the monastery, concluded this memorable chapter in the resuscitated Catholic Church in Scotland. Since the opening of the Council at Fort Augustus on Tuesday, the 17th ult., the work of the various congregations has continued without cessation, the bishops spending several days daily in their important deliberations. On Thursday, the 19th, Pontifical High Mass of requiem for the deceased bishops of the country was sung by the Bishop of Galloway. A catafalque, covered with a black velvet pall edged with gold, was erected in the midst of the choir, and on it were placed a mitre, crozier, chalice, etc. All the bishops assisted in black copes and white mitres. The music was plain chant throughout, as was all the music at the various functions, four of the monks acting as chorists. The five absolutions were given by the Bishops of Aberdeen,

Galloway and Argyll, and the Archbishops of St. Andrews and Glasgow. On the 20th High Mass was sung by the Bishop of Argyll, in presence of the Metropolitan, and the second session of the Council was held. On Sunday, the feast of St. Joseph and name-day of the Pope, a congratulatory telegram was despatched to Rome by Archbishop Smith, and in the course of the day a reply was received from his Holiness, warmly thanking the assembled prelates and clergy, and imparting the Apostolic benediction. At vespers, on Sunday evening, which were sung in presence of all the bishops, an eloquent sermon was preached in Gaelic by the Bishop of Argyll and the Isles to a crowded congregation. Every evening during the Council solemn benediction was given by one or other of the bishops.

Well may this Council cause joy to the Catholics of Scotland. By it have been laid the foundations on which the true "Auld Kirk" may be rebuilt as the national church of the country. It recalls to mind the gigantic strides Catholicism has made here within the last half century, only by hundreds, and the churches were, up till 1878 there was no hierarchy, and only vicars apostolic, three in number, administered the affairs of the Church. Scotland then was but a "mission." Now it is recognized by the Holy See as a nation in which the Church is established in full, with a hierarchy consisting of two archbishops and four bishops. More than this—the priests, chaplains, and many have enormously increased of late. Fifty years ago, the clergy did not exceed a score, the Catholic people could be counted only by hundreds, and the churches were but few. But at present, so rapid has been the increase, there are over 300 priests, 510 places of worship, and an estimated Catholic population of 342,500. Undoubtedly this great augmentation of the Church in Scotland is due to the influx of people from Ireland, who carried with them their faith, and who were no sooner landed than by their small, but generously and constantly given contributions, dotted the country with Catholic edifices. Among several Scotch priests another source of increase to the numbers of the Church is anticipated. They consider that once the Presbyterian Church is deprived of its present State aid, to effect which there is a growing agitation amongst Protestants, that system of religion will die for want of necessary pecuniary support. To the Catholic Church, then, given a fair field, many religiously disposed sons of Scotland, now prejudiced against it, will, it is believed, fly for refuge. Living in an unprejudiced atmosphere, they may recognize that the so-called "Reformation" was brought about by the most base and unchristian policy, and that the Catholic Church is still the "Auld Kirk" of their land. For such a change in the minds of the people, the Catholic Church has earned in her full canonical position by the Council at Fort Augustus, is fully prepared.

Scotland is ecclesiastically divided into six dioceses, of which two are Metropolitan Sees, viz., St. Andrews and Edinburgh, and Glasgow. The Archbishop of St. Andrews and Edinburgh is the Most Rev. Wm. Smith. His diocese includes Edinburghshire, Berwickshire, Fifeshire (southern part), Haddingtonshire, Linlithgowshire, Peebleshire, Roxburghshire, Selkirkshire, and Stirlingshire (Northern part). There are in the diocese 41 secular priests and 13 regulars, divided among the Jesuits, Oblates of Mary and the Marists. Among the orders of women are the Ursulines of Jesus, the Sisters of Mercy, and the Little Sisters of the Poor.

The See of St. Andrews was founded before the year A. D. 900, and erected into a Metropolitan See by bull of Pope Sixtus IV. in 1472. The See of Glasgow was founded by St. Mungo about the year A. D. 543 and made a Metropolitan See by Bull of Pope Innocent VIII., 9th June, 1492. Its titular is Most Rev. Charles Eyre, formerly Archbishop of Anzerbas, and Apostolic delegate for Scotland. It is the most populous and important diocese in the country. It includes the counties of Lanark, Ayr, (northern part), Dumbarton, Renfrew, and Stirling (southern part). There are in the diocese 141 priests, of whom 116 are seculars, and twenty-five regulars. The religious communities of men are the Jesuits, Vincentians, Passionists, Franciscans and Marists. Among the religious communities of women are the Sisters of Mercy, Sisters of the Good Shepherd, the Sisters of Charity and the Little Sisters of the Poor. The diocese of Aberdeen comprises the shires of Aberdeen, Banff, Inverness N., Kincardine, Moray, Nairn Ross and Cathness. This See was founded in 1063 at Mordlock, and transferred in 1125 to Aberdeen. It was vacant for 301 years after the reformation. Its bishop is the Right Rev. John Macdonald, formerly Bishop of Nicopolis and Vicar Apostolic of the Northern District. There are in the diocese forty-eight priests, of whom forty are seculars, and the remainder fathers of the Benedictine order. The diocese of Dunkeld, whose titular is the Right Rev. George Riggs, was founded 1115, and vacant for 293 years, since the death of Robert Creighton, at Edinburgh, on February 27th, 1858. There are in the diocese thirty-four priests, of whom eight are Redemptorist Fathers. It includes the three counties of Perth, Clackmannan and Forfar. The diocese of Galloway, embraces the counties of Dumfries, Ayr (southern part), Kildubright, and Wigtown. Its present bishop is the Right Rev. John McLachlan. The see of Wainhorn in Galloway was founded in 897 by St. Ninian, became extinct about 803, and was re-established in 1189, but remained vacant from 1558 to 1878. There are in the diocese twenty-three priests,

besides communities of the Benedictine Nuns of the Perpetual Adoration, Sisters of St. Joseph and Servants of the Sacred Heart. The diocese of Argyll and the Isles, comprising the Counties of Argyll and Inverness (south of a line drawn from the northern extremity of Loch Luline to the junction of the Counties of Inverness, Aberdeen, and Banff); the Islands of Bute and Arran, and the Outer and Inner Hebrides.

The See of Argyll was founded about 1200. Its last Bishop before the restoration of the hierarchy was James Hamilton, appointed July 14th, 1553. The See of the Isles is said to have been founded by St. Patrick, who consecrated Germanus its Bishop. It was united to Man till the end of the 14th century, and was vacant for 325 years after the death of Roderick Maclean in 1553. Its present Bishop is the Right Rev. Angus Macdonald, consecrated May 23, 1878. He is assisted by 20 priests, who from the destitution of the people, and the physical inhospitality of the region to be attended, have almost superhuman difficulties to contend with in the work of the holy ministry.

A DECAYING INSTITUTION.

When the Protestant Church of Ireland was in 1869 disestablished and disendowed, it was at once foreseen that a similar fate must soon await its sister establishments of England and Wales. More than half the population of England consists of either Catholics or non-conformists, but in Wales nine out of every ten of the people disclaim all allegiance to the state church, which they are iniquitously forced to maintain—often out of scanty earnings and profits. Things have, however, come to a head in the matter of tithes payments in the ancient principality, and one of the earliest of the great political struggles of the future will be on the question of the disestablishment of the church in Wales. Our hearty sympathy, as an advocate of Home Rule and just laws, go out to the people of Wales. This fine, generous and intelligent population gave Ireland the benefit of an almost unanimous Parliamentary support in the late election contest, and will for this, if for no other reason, have Irish support in their uprising against ecclesiastical despotism and rapacity. In the Dublin Freeman's Journal, Sept. 4th, appears a very interesting communication from its Welsh correspondent. He gives the following particulars indicative of the state of feeling prevailing throughout the principality on the subject of tithes paying: "On Monday a large and influential meeting of farmers was held in the National Schools, Pentre Clyn, Llanfair, to consider the action they should adopt towards the rectors of the various parishes who have given notice of their intention to distrain for tithes. It was decided to take united action to resist the payment of tithes to the uttermost, and to institute a constitutional agitation for the total repeal of the impost. It was stated that at a previous meeting thirty farmers enrolled their names, and determined to have their goods sold at public auction. The excitement here is intense, but at present active operations between the rectors and the tenant-farmers are confined to four parishes. I had an interview with a tenant-farmer of Flanbaird, who stated that of 300 farmers in the parish, no less than two hundred and fifty refused to pay the tithes at the Audit on the 13th of July, and that there was no reason to believe that any of them had since paid. As illustrating the depression in agriculture the farmer declared that calves which four years ago sold for £10 would not now realise £5. Butter at the same time was worth 4d to 6d per pound more, corn realised a much lower rate now, and there was a corresponding failure in every portion of the farm."

At Llanfair on the rector, the Rev. Mr. Evans, was under police protection on Friday, Saturday, and Sunday, several men being stationed in and about the rectory house. On Sunday as the rev. gentleman walked to the parish church he was guarded by two members of the Denbighshire constabulary. Dealing with the question, the Ottawa Free Press of the 15th declares that the inevitable has come, and one of the next great triumphs of the Liberal party in Wales. The anti-tithe movement has taken the country like wild-fire and assumed formidable proportions. The people of Wales have long given loyal support to the Liberal party, and now ask that party, in terms which will know not refusal, for the disestablishment of a state church in which they have no belief. The Free Press rightly declares the Welsh people exceptionally moral and religious, but almost unanimously hostile to the State Church. They are very intelligent and comparatively well educated. The adherents of the establishment are few, and in many parishes consist of the parson, the squire and their family connections. The country is poor and the farm rentals high, and when to their rentals is to be added the clergy's demand for the equivalent in cash of one-sixth the year's products—the condition of the farmer is quite unenviable. It must at the same time be borne in mind that the farmer has, besides, his own church to support and clergymen to maintain. The Free Press adds: "The pressure has become so intense that in parliament the disestablishment motion in the case of Wales will be pressed to a division. Its support will be large, whatever course Mr. Gladstone may determine to adopt. Should the latter see his way to support it he will force the

Radical Unionists led by Chamberlain to vote for the resolution and defeat the Tory administration or sacrifice another of their cardinal political principles to save the Tory-Unionist cause. That the Radical Unionists of Birmingham will long consent to wreck every Radical Reform as the price of Mr. Chamberlain's alliance with the Tories, is improbable. In this Welsh anti-tithe movement there is a greater political disturbing agency than appears on the surface. It is the cloud no bigger than a man's hand, which may shadow a devastating political storm destructive to the Tory administration."

The success of the agitation in Wales means not alone the doom of the Tory government, but the effacement of the whole Anglican state establishment. This Church or system has certainly long survived its usefulness. If it have any true principle of life, it is time to test it by plunging on a level with the other religious systems in the country. Its claim to be the successor of the old English Catholic church, the church of Edward the Confessor, Becket, Fisher, and More, now only excites derision when mentioned. The creation of spoliation, it is time it made restitution to the people it has despoiled, or at all events cease drawing on them for support to which it is not entitled. For it "the night comes when that knows not morn." And of it soon will be sung: "A heap of dust alone remains of thee, The alt thou art, and all the proud shall be."

ABLY DISPOSED OF.

The Belleville Ontario of Sept. 29th, in a series of piquant paragraphs, disposes of the Kane-Smith "filth and ferocity" demonstration held in that town the evening before. Accustomed to the pleads of ignorant Orange rables, these vulgar representatives of "loyalist" outrage cannot withstand the pungent criticism of Canadian intelligence. Our sprightly contemporary thus brushes away the delegates' claim that they represent the law, order, peace and loyalty of Ireland: "Coming as they did from Belfast men, leading representatives of those Orangemen whose murderous attacks on their Catholic neighbors and whose defiance of law has lately made them so notorious, the assumption that they represent the true Ireland would be amusing only that it is nauseating. If the Land League has erred in not using its influence more powerfully to prevent outrage, how much more should we condemn their traitorous plumes, pluming themselves on their Protestantism and patriotism, preach veiled treason and deny the rights of the majority of their fellow-citizens to the privileges of citizenship. They assert that no Protestant is a Home Ruler, and when confronted with facts take refuge on the ejaculation, 'Oh there are Protestants and Protestants.' Yes, thank God, there are Protestants who do not think the only way to serve God is to curse the Pope, malign their Catholic neighbors and heap upon their innocent heads the revenge for injuries sustained by Protestants in a darker age. There are Protestants who do not go about in the guise of messengers of the Prince of Peace to curse the Pope, malign their Catholic neighbors and heap upon their innocent heads the revenge for injuries sustained by Protestants in a darker age. There are Protestants who believe that examples are better than precepts and who would show their Catholic neighbors a better way to live by peaceably according their dues and maintaining their own instead of hogalily demanding all on pain of a religious crusade."

The people of Canada, lovers of freedom and constitutional government, are not the class that Messrs. Kane and Smith can successfully reach. They cannot, as the Toronto Tribune so justly contends, leave any lasting impression here in favor of the abnormal, anachronistic, and illogical views they propound. The Orange Sentinel and Ottawa Citizen, and like equal and inferior journals, may applaud them, but this is the applause of the imported Ballykilbegian groundling, not of the Canadian freeman.

QUOD MULTUM.

The encyclical Quod Multum, recently addressed by the Sovereign Pontiff to the Bishops of Hungary, has deservedly attracted wide-spread attention. It is the good fortune of the present Pontificate that all its official utterances are so eagerly scanned by the world at large. The Papal letters of Leo XIII. are monuments of lucidity, comprehensiveness and conciliatory power. L'Univers gives a substantial and interesting resume of the letter Quod Multum. The Sovereign Pontiff begins by recalling the deliverance of Buda, of which the bi-centenary was lately celebrated, and stating that this event offers him a happy occasion to confer with the Bishops of Hungary—as he had long desired to do—on matters affecting the honor of the Christian name, and the salvation of the Hungarian people. Speaking of this significant anniversary, the Holy Father; makes an historical review of Buda's deliverance from the Turks, which justly holds so conspicuous a place in history. He shows the leading part taken in that great event by his predecessor Innocent XI., and going back to the foundation of the Hungarian kingdom, he brings into view the fact that religion presided therein in the person of the Pope, who found in King Stephen a prince well disposed to place on their true basis the foundations of royal authority. As a matter of fact, from Callistus III. to Innocent XII. there were many Popes who applied themselves

as well to the development of the strength as to the augmentation of the prosperity of Christian Hungary. Of these Sovereign Pontiffs, Leo XIII. especially instances Pope Clement VIII., who gave such material assistance to the Hungarians against the Turks.

From that time, the reciprocity of regard between the people and the crown of Hungary on the one part, and the Holy See on the other, has never ceased to exist, whereupon the Sovereign Pontiff congratulates the Hungarian nation on its ceaseless fidelity.

The evils of our day have, however, introduced amongst the Hungarians, amongst other peoples, dangers to which the Holy Father wishes to call their attention. On this point the Holy Father enumerates all the evil results for the happiness of society which spring from the application of the principles inspired by rationalism, liberalism, and socialism, and clearly indicates that the Catholic religion alone, is the true strength, and help and happiness of nations.

It is therefore eminently desirable that the Church should enjoy the fullest liberty in the kingdom of Hungary, and that consequently every obstacle to the free exercise of religion should be eliminated from the laws.

The Sovereign Pontiff recalls the principles of Christian marriage, the maintenance of which is so essential as well for the honor and security of families as for the safety of Society. He consequently rejoices that the invalidity of marriages between Christians and Jews has been upheld, and exhorts the Hungarians to keep firm in their determination to respect in this regard the prescriptions of Holy Church, none the less than in respect of civil marriages, which the Pope again anathematizes and forbids to Catholics. In the matter of schools the Holy Father also renews the condemnations pronounced on mixed, neutral, and lay schools, and recommends that by every available means the awful calamity of godless education be spared the Hungarian people. On this point the Holy Father exhorts the Bishops that they warn fathers of families never to send their children to any school in which their faith is in the least danger of contradiction, and that schools be founded, under the guidance of Bishops and priests, wherein their holy faith will be taught, protected and held in honor.

Directing attention to the magnificent institution of Catholic learning founded by Cardinal Pazmany at Buda-Pesth, the Holy Father earnestly expresses the desire that institutions of this kind be ever faithful to the spirit which prompted their foundation, a spirit eminently Catholic according to which institutions of a like character, to meet the wants of the times, should be established and endowed. But if such care must be given the education of youth in general, with what solicitude must not the formation of the clergy be watched? The Sovereign Pontiff, in an admirable exposition of the virtues required by the sacerdotal state points out the duties specially resting on Bishops to see to the strict observance of all the prescriptions of canon law, even as the integrity of doctrine in regard of certain fallacious opinions. Finally, the Holy Father, invoking the protection of the Blessed Virgin, to whom the kingdom of Hungary is consecrated, prays for his happiness and prosperity, of which religion is the true basis, and blesses Bishop, clergy and people, all of whom he unites as one family in his paternal love.

FRENCH FOREIGN POLICY.

L'Univers, discussing French foreign policy, says that the European balance of power has been long since destroyed. It had subsisted, after a fashion, through the rivalry of interests between the powers of the North. The accord now established between them makes their policy dominant. France is isolated, and her isolation is completing itself by her own will, and as a result by her own choice. This deplorable situation has been since 1830 imposed on her statesmen by the Revolution, of which she has not ceased to propagate the maxims and sustain the interests. She has not even been able to combine with England, the ally of revolution on the continent. To day, owing to the development given European armaments, an English alliance were to the French nation almost absolutely worthless. Could it bring us fifty thousand men? England applied these the second empire, and gave it free trade; but she also welcomed with glad acclaim the erection of the German empire. She is no longer, in the true sense, a European power, and consequently interests herself less and less in the solution of the Eastern question.

Many journals seem to attach importance to an alliance between France and Russia. Russia came spontaneously to the assistance of the House of Bourbon during the Revolution. That family restored, the Czar Alexander at once proposed a family alliance to Louis XVIII. The diplomatic correspondence of Talleyrand, recently published, shows how that wily statesman prevented this alliance, by persuading his weak-minded sovereign that the House of Bourbon

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was of a nobility too high in character to permit an alliance with the family of Romanoff. According to his view, the Bourbons needed no monarchical alliance. And yet we know that shortly before 1830 an alliance was cemented between the Bourbons and the House of Romanoff. The plans discussed by the two Crowns were, however, brought to a sudden termination, the revolution of 1830 cutting off all prospects of alliance and of common policy. Since that time the various French governments have been all hostile to Russia. Not that the two countries are hostile—far from it—but that they so differ in policy and maxims of state that an alliance between them has since been looked on as out of the question. After 1830 the French seem to have determined on their own isolation, endeavoring to propagate through Southern Europe the principles of revolution. Of what weight to-day are Spain, Italy and Switzerland? Day aid could or would they render France? At a given moment they would all be found arrayed against her. Just in proportion to the intensity of the early French reaction against the revolution, she assumed in monarchical Europe a higher and higher rank. But in 1830 the talismanic wand of royalty, that helped raise France from her disasters, and assure her a long career of success and of glory was broken, and the nation again became the slave of the detestable principles of 1789. In its most powerful sense this regime is instability itself erected into a principle. At this moment, for instance, France has a four-years system of government. The President is, it is true, elected for seven, but like the senate, he is but an ornamental piece of governmental machinery. How can a government of four years' duration hope to contract alliances with administrations of an enduring character? It must also be added that the French republic has sought to divide itself more and more stringently from the rest of Europe, by breaking with Christianity—the very basis of civilization. It was the French Revolution of 1789 which brought about the general armament of European nations. Before that time standing armies were in point of number insignificant. But the great revolt against authority having forced on a general arming of States, France has in the end been crushed by the coalition of all Europe against her and her dangerous theories. This general armament was not, however, the growth of a day. It took the revolution of 1848 and the second empire to change the face of Europe. Louis Napoleon took up the policy of his uncle, and re-attacked Russia, Austria, and Germany. After the American war Russia emancipated her serfs to prepare herself a soldierly After the war in Italy, Germany at once armed her population, and Austria did not lag far behind. The great powers armed themselves solely for the purpose of resisting that impetuous revolution, Louis Napoleon. They understood that nothing short of an agreement between them could offer him an effective resistance and achieve a triumph. The fall of Napoleon has not prevented the revolution from growing in France, while the reconciliation between the Northern powers has gone on, at all points, to the ruin of French interests and French prestige. It is unfortunately true that the policy of Louis Napoleon is that of the republic. The Emperor, leaving for the seat of war in 1870, raised the standard of 1792. After his defeat he gave orders to the French to defend themselves to the very last. This order acted on, cost the republic two magnificent provinces. Who does not know with what enthusiasm the war with Italy, opening the door to another revolutionary era, was accepted by the whole republican party? Louis Napoleon did not prove stronger against an united Europe than his uncle.

The revolutionary wars have had for effect the consolidation in less than a century of monarchical Europe—of making strong and enduring governments popular, of weakening and discrediting changing and unstable forms. After some momentary and passing struggles, the principle of instability has drawn back, and can no longer maintain the struggle against solid governmental authority. Revolutionary success has combined the powers of the North and developed that military strength on the continent which has reduced England to a second rate power. England by her own senseless policy has brought about this result. She favored continental revolution to build up her commerce, and behold her existence both in Europe and Asia gravely threatened. Discord alone between the Northern nations permits England to exercise any influence on the continent. To-day the English alliance is for France useless, for upon the latter power would rest not only the moral responsibility but the lion's share of the struggle when it came on. We believe, in fact, that the radicals do not look to any alliance, but resign themselves wisely to the purpose of preserving peace. Austria is the only power with which France had been able to re-

establish the European balance of power, and a Christian policy could and should have united these two nations. But Frenchmen had come to this, that they even regretted and made a subject of reproach the victories of Prince Eugene over the Turks, preferring the triumph of Islamism to the aggrandizement of Christianity. The revolution has ever had, like the monarchs of old, the purpose of fighting Austria. The old spirit of Christian chivalry dead, this false policy and senseless purpose have given Russia the preponderance of which Louis XIV. and his marshals little dreamed. A little more of Christianity in French foreign policy, a little more condescension to the counsels of the Sovereign Pontiff had better served the French cause and French interests. A republican journal lately expressed the wish that Hungary should dissociate itself from Austria, and that Austria itself should disappear. Now Austria is the only European power interested in the maintenance of France as a nation and in the limitation of Russian ambition.

The domination of the three emperors is, indeed, less burdensome than that of one alone. The European balance of power is an impossibility so long as France refused to return to a Christian policy, permitting an alliance with Austria, an eminently Conservative power.

These are, in the main, sound views enough, but L'Univers exaggerates, we think, French influence in Europe at the expense of English domination and standing as a great nation. France has so far weakened herself by an unfortunate domestic policy as to have little of the strength that is really Britain's, and which the latter power could by a reconciliation with Ireland easily display. That reconciliation is, we believe, at hand, and with it once attained, England needs no foreign alliance to maintain her predominance in the councils of Europe and of the world. But for England as well as for France there is naught in store but bitter humiliation if they persist in a weak, narrow, revengeful policy at home, setting citizen against citizen, and robbing the nation at large of confidence, security and determination. It is not foreign alliance that either should seek, but domestic peace based on the sound principle of the equality of all in the eyes of the law.

EDITORIAL NOTES.

HIS HOLINESS POPE LEO XIII., has transferred the episcopal see of Arichat from that place to Antigonish. Henceforth, therefore, the title of the bishop of that diocese will be the Bishop of Antigonish.

CANADIANS have every reason to feel proud of their great national highway. A contemporary says: "The Canadian Pacific is, with two exceptions, the longest railroad in the world. Its length is put down at 3,990 miles, the Chicago, Milwaukee and St. Paul having 4,921 miles, and the Union Pacific 4,519 miles. Next to the Canadian line comes the Chicago and Northwestern with 3,948 miles, the Chicago, Burlington and Quincy with 3,702 miles, and the Wabash, St. Louis and Pacific with 3,516 miles.

The people of Toronto were not satisfied till they got a crank for Mayor. They have him now, and their city must bear the consequences. Could any one but a creature of the genus crank deliver himself of the following: According to the Globe report he said at the anti-Home Rule meeting on the 2nd that he had hesitated about taking any part in these meetings, because he supposed that the delegates were opposed to any form of Home Rule for Ireland, but he had found that this impression was incorrect. He believed it would be better to lose Ireland altogether than to allow injustice to be done to the smallest portion of her people. He did not think that the Roman Catholic citizens of this Dominion would approve of anything which might endanger the integrity of the Empire. In Canada they meant to do justice to all, irrespective of religion. All they asked was that the measure to be granted to Ireland should be a measure of justice to the whole people." Who are to speak for the whole people but the majority?

CONVERSION.

On Aug. 19 Rev. Wm. Pardon, S. J., received into the church Miss Pherbina Adams, daughter of the late Dr. John Adams, of Oil Springs. The young lady had been carefully instructed in the faith by the Ladies of the Sacred Heart, London, and made her first communion in their chapel Sept. 6th. The chapel was beautifully decorated with a profusion of lights and natural flowers on the occasion, and the music rendered by the convent choir was most devotional. Those who were privileged to witness the touching ceremony will not soon forget the deep calm joy imprinted on the face of the young convert as she approached the holy table for the first time. She was afterwards confirmed by His Lordship the Bishop of London.

GLADSTONE-PARNELL AND THE GREAT IRISH STRUGGLE.—First edition entirely sold out in six weeks. Second edition now in press. A few energetic men wanted on salary or commission for this book and Catholic Bibles; must have good references. Experienced men preferred. Apply at once to J. S. Robertson & Bro., 110 Dundas St., London.

INCONSISTENCIES OF THE CHURCH.

Central Catholic Advocate.

In these days there seems to be a universal disposition to criticize adversely, to find fault with everything. There is no public utterance or act by any official of church or state, but the general gossip, without even a knowledge or investigation of the subject, and with an absolute disregard of its merits, just as his utterance meets the approval or disapproval of the critics. All the critics, however, agreed upon one point unanimously—the utter inconsistency of the Church upon all leading questions; what one bishop condemns, another tolerates if he does not praise; what one bishop forbids, another allows; organizations excommunicated in one diocese, are recognized in another. How in the world are people to know what to do!

It is of course never occurs to the critics that they are intruding upon the prerogatives of the bishops, interfering with an authority exclusively theirs, and that the action of the bishops is based upon and in accordance with the laws of the Church, of which the public know very little and of which they have no authority whatever to interpret. They rarely read pastorals, or, if they do, are too ignorant of the moral law church judicatory to fully understand them. Of the circumstances or immediate causes which called for censure and admonition, or the habits and condition of the people addressed, the prevailing vices and dangers to morals in these localities they know nothing, yet they unhesitatingly criticize and comment on the bishop's word of censure or praise, as the case may be, and presume to pass judgment on it from their standpoint. It is a piece of impertinent presumption and intrusion into matters wholly without their province, and of which they are neither competent or sufficiently conversant with to judge.

It is true that one bishop condemns an organization which another tolerates, and forbids things which another allows; rather it appears so. But, if the causes for condemnation are observed, the circumstances and surroundings noted, the apparent inconsistency disappears. The Church allows the fullest individual liberty consistent with morals, the peace and well-being of society, in all things not of themselves sinful, and only condemns and forbids them when they are abused and become an occasion of sin or tend to evil. That which is sinful of itself, the Church condemns and forbids everywhere the world over. Organizations which in their objects or in their mode of government or means of procedure, are subversive of law, justice and morals, or deprive their adherents of individual liberty of thought or action, are condemned everywhere; but organizations whose objects, government and proceedings are not illegal, are only condemned when they become subversive of law, order and morals in the individual members or community, or commit some overt act of disobedience or defiance of authority. They may do this in one diocese and be condemned, but not in others, and are not tolerated, but in the same causes exist, where an organization becomes illegal either by changes in its nature or modes, it will be condemned.

There is a general misconception of the causes for condemnation of organizations by the Church, the idea being prevalent that secrecy in any organization renders it objectionable to the Church, and deserving of condemnation and forbidding of Catholics from membership; but this false idea is due solely to the ignorance of those who think and say so. Secrecy in an organization is not forbidden by the Church; and a moment's reflection will convince anyone that all organizations of every kind, every corporation, business firm, or association of individuals, is at least a degree of secrecy as to its transactions. The Church does not unconditionally condemn all secret societies, commonly so-called. Organizations legitimate in their objects, laws and means of procedure which exact nothing of their members contrary to the law of the land, and details of their business proceedings and transactions, are allowed by the Church; but such organizations frequently go beyond the limit and are condemned though not always by name, and upon this point it is always advisable to consult your pastor before affiliating with any so-called secret society.

On the liquor and other questions of individual conduct, the Church only condemns and forbids their indulgence when they become sinful or tend to sin. Some bishops have all but forbidden Catholics to keep saloons or even enter them, especially in certain localities; others prohibit Catholics from attending promiscuous gatherings at balls, parties and excursions; others especially admonish against the reading of certain publications and newspapers, and we suppose that almost every popular custom has at one time or another been forbidden or at least cautioned against by some bishop, because in his particular diocese, owing to circumstances and conditions that may not exist elsewhere, it was a tendency to or occasion of sin, and destructive of peace and order.

Those things are not prohibited in all dioceses because they are not the same in all dioceses, and not the means and cause of immorality and menace to the peace as in dioceses where they are forbidden. And to forbid what is not in itself sinful simply because it has become a source of sin and been prohibited in some other diocese, would be manifestly unjust, and in violation of the spirit of the Church. It would be about on a par with putting the whole country under stringent sanitary regulations because an epidemic prevailed in one section. The Church is misunderstood

but not inconsistent. She universally condemns what is sinful or tends to sin, even though it may not be sinful of itself, yet insists upon the fullest liberty to her children consistent with morals, peace of society and eternal salvation of souls.

HOME RULE FOR IRELAND.

THE IRISH WOMEN'S PETITION PRESENTED TO MR. GLADSTONE.

Hawarden, Oct. 4.—Mr. Gladstone and his wife to day received Mrs. T. D. Sullivan, wife of the Lord Mayor of Dublin, and the deputation of Irish ladies appointed by the women of Ireland to present the ex-Premier with a mammoth petition in favor of Home Rule. The petition bears the signature of half a million Irishwomen. Great crowds have flocked hither all day in view of the event. Accompanying the deputation were deputations representing the Municipal Councils of Cork, Limerick, Waterford and Clonmel. The place was perfectly alive with visitors, who were accorded the freedom of the lawn during the formal ceremonies. Mr. Gladstone, Mrs. Gladstone, Herbert Gladstone, Rev. Stephen Gladstone, Miss Helen Gladstone and Rev. Henry Drew met the deputations as they entered the grounds and conducted them into the library. When Mr. Gladstone, with his family, emerged from the house to receive the deputations he was greeted with hearty and prolonged cheering by the multitude on the grounds.

Arrived in the library Mrs. Sullivan read the address of the Irish women. The Mayor of Cork, the Mayor of Limerick, the Mayor of Waterford and the Mayor of Clonmel then each presented Mr. Gladstone with the freedom of their respective cities and thanked him for his chivalrous and splendid efforts to restore Ireland's Parliament, expressing the hope that he would soon visit Ireland to receive from the Irish people at their homes the thanks they all felt towards him.

When Mr. Gladstone replied his voice was somewhat husky. He said he believed that the deputations and Nationalist members of the House of Commons truly represented the Irish as a people. "At my age, however," Mr. Gladstone said, "the question of visiting Ireland is beset with uncertainties. Whatever may be my condition, whether of bodily presence or absence from among them, the Irish people will always largely share my interest and my affection." Mr. Gladstone added that he must deny the statement that he had renounced his former attitude by supporting the proposal to restore the Irish Parliament. He said also that he was thankful for the share he took in passing such Irish measures as had been made laws during his public career. He continued:—"The whole character of the Irish controversy has altered. We do not now contemplate the dreadful alternatives our fathers faced a century ago; nor the alternative Wellington faced when he said he proposed Catholic emancipation as an alternative to civil war. It was necessary that the late Government's Irish proposals should have been put forward in accord with the desires of the Irish nation, and also to make it clear that the proposals stood within the limits of Imperial honor, safety and welfare. These aims were completely attained, and they have been sustained by the singular mildness and temperance of expression which, so far, characterized the conduct of Irishmen at every stage of the agitation till now. (Cheers). The cause represented by these honorable deputations is the cause of order, of peace, of legality. It is the hope of conducting to the settlement of this great question which has kept me in my present position in political affairs. I am quite prepared to withdraw from public life if I could believe that it were better for Ireland, but I am unable to arrive at this conclusion. England's interest is as much involved as Ireland's. On the lowest grounds of civil and military economy it is England's interest to change in some way the present civil Government in Ireland, which costs the British taxpayer yearly sixteen shillings per head of the population, while civil government in England and Scotland costs yearly but eight shillings per head of the population. (In far higher ground, England ought to concede Ireland's request. England's character is concerned. There is a stain upon England in respect of her relations toward Ireland. I deny that the term 'separation,' which our opponents unscrupulously use to describe the meaning of the late Government's proposals is correctly applied in the case. The promoters of the Bill never thought of separation. We courted a careful comparison of the Grattan Parliament with the Parliament the Bill proposed. The sphere within which Ireland desires free action, which is especially the sphere of local government, would have been attained under our Bill better by far than it was possessed under the Grattan Parliament. The present Government encourages Irish landlords to believe that the judicial rents will be reduced. That is embodied in the appointment of the present Land Commission; also by the Marquis of Salisbury's speech at the commencement of the Parliamentary session in what he said concerning judicial rents. I do not accept his statement to any great extent regarding the legislation which he said his Government proposes for the next session. I reserve judgment also on the wonderful encyclopaedia delivered on Saturday by Lord Randolph Churchill, whose performances are less known than his promises. I am unable to gather from these statements a declaration of fresh concessions. I do not wish to close the possibility for a future *modus vivendi*, but I am unable to gather that anything remains to be done in that direction. It would still be wise to reconsider the pecuniary terms the late Government's bills proposed. Full utility to Ireland requires careful investigation of her financial history before we reach a conclusion as to what should be accorded her. I hope that Ireland's triumph will come with promptitude, with cheerfulness and with joy, and I hope that there will be no intervening period of gloom."

FROM PORT ARTHUR.

BAZAAR IN AID OF THE NEW MISSION HOUSE AT THE MISSION.

From the Sentinel, Sept. 30.

A bazaar in aid of the fund for building a new Mission House at the Indian Mission on the Kaminitiquia, is being held in the town hall here. It opened last night and was well attended. A considerable sum has already been raised by the sale of the various articles donated by the ladies and friends having the interests of the Mission at heart. It would be impossible for the masculine mind to attempt to describe the many beautiful things on the tables, or even to arrive at any correct conclusion as to their use; suffice it to say that in every case the articles are very handsome indeed and got up in a most tasteful style. The bazaar is accustomed to think that bazaars are got up for the purpose of drawing money only, and for no adequate return. In this case it is different; the prices put on the articles seem to be most reasonable, and then one has to take into account the exquisite pleasure of purchasing an article made by the identical fair hands of the improvised storekeeper by whom you have the pleasure of being served. Everyone who pays the bazaar a visit cannot fail to appreciate this pleasing fact.

As you enter the hall, on the right hand is a postoffice, where for the insignificant sum of five cents you will receive a letter from anyone you choose. Along the right hand side, extending nearly to the stage, is ranged a set of tables, presided over by the Misses Dannelly, Day, McGillis, Falouza and Jilbert. In addition to the beautiful ladies' work may be seen some screens in water colors painted by the Sisters of St. Joseph's convent here, and an oil painting representing a sylvan and water scene, by Miss Ryan, daughter of Mr. Hugh Ryan. Mrs. Clavet has also presented an exceedingly handsome tea service, which will be raffled for at twenty-five cents a ticket.

In front of the stage is an oriental structure with the legend "Fish Pond" inscribed thereon. This is under the superintendence of Misses LeMay and Lottie McLellan. For the sum of ten cents you are handed a fishing rod and line with a bait attached (the bait has already been handed to one of the fair proprietresses), and you commence to fish in the pond. A bite is guaranteed every time the bait alluded to is advanced. The species of fish caught are various, but in every case are worth the price of the bait. On the stage is a long refreshment table where a sumptuous repast may be had for thirty cents. This department is managed by Mrs. McTeigue, Mrs. Dwyer, Mrs. M. Conolly and Miss McIntosh.

From the Sentinel, Oct. 1.

Last night the bazaar in aid of the Mission House at Fort William was brought to a close. The attendance was large during the evening. The handsome table presided over by the Misses McLellan, Misses Russell and Miss Ferras sold a very large number of articles. All of the more important things were sold, and the balance were raffled for and auctioned. Mr. S. W. Ray acted as auctioneer for the cakes and pies, and also the articles remaining unsold. The following is a list of some of the principal prizes with the names of the winners: Sofa cushion, Mrs. Brook; 5 o'clock tea table, Mr. Driscoll, Winnipeg; Handsome cushion, Mrs. O'Hagan; 5 o'clock tea set, Mrs. Ross; China tea set, the gift of Mrs. Clavet, Mr. Tyrrell; Hand embroidered cushion, Thomas Ryan; Vases, Mrs. Jilbert; Silver watch, Miss Lillie McLellan; Sofa cushion, Mr. Campbell. The drawing took place under the supervision of Mr. Thomas Ryan and gave general satisfaction.

Catholics of Means and Parish Work.

Catholics of means have three advantages which will fit them for parish work: (1) Leisure (2) Money and (3) Higher culture.

Catholics poor in purse are just as good as Catholics in comfortable circumstances; but they are willing to see the leadership in parish good works taken by those who can bear it in money and time, and who can bring the best intelligence to the task.

We do not find our Catholics of means discharging their proper duty herein except, perhaps in the single matter of contributing money and renting prominent pews.

They do not enter the societies connected with the Church. They are not found actively pushing movements within the Church tending to the moral and material elevation of Catholics.

They do nothing for Catholic libraries or Catholic literature. They do not promote intellectual culture among the people by organizing lectures, special training classes or any of the diverse methods of congregational work which ought to suggest themselves.

Socially, they are more snobbish than the wealthy people of any other creed.

The church directories of many Protestant congregations tell the reader that the millionaires and quarter millionaires connected with such do not decline to serve as high privates in every parish society. They teach the Sunday schools and take up the tickets at church entertainments. It may be true that in this proceeding they are not obliged to associate with badly dressed people (inasmuch as the poor are frozen out). But the spirit of the Catholic Church, which is broader and more humane, should make the wealthy Catholic correspondingly democratic and generous.

He must be liberal with his time and his work as well as with his money. He should make it a point forthwith to join one of the parish societies and make himself useful on committees. He should not merely support the orphan asylum but join in with movements calculated to avert the tragedy of orphanage.

Just so long as the wealthy Catholic neglects to assume his proper functions in the congregation will he appear to be an imbecile in the Catholic thought and life of the country.—Missouri Catholic Citizen.

