

The Catholic Record.

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

VOLUME 11.

LONDON, ONTARIO, SATURDAY, AUGUST 3, 1889.

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Catholic Record.

London, Sat., August 3rd, 1889.

EDITORIAL NOTES.

The Catholic ladies of London will be pleased to know that the usual spiritual retreat will this year be held in the Convent of the Sacred Heart, Dundas street. It will begin on Monday evening, Sept. 2nd, and close on Saturday, Sept. 7th. Those desiring cards of invitation will please address the Lady Superior.

The Mail's Montreal correspondent announces that the "Equal Rights' Committee" of that city are not likely to send a deputation to present their petition against the Jesuit Estates Act in person. Considering that they have received a broad hint from His Excellency that he does not want to see any deputations of the association on the subject they wish to speak of to him, they have come to a very discreet conclusion.

"Two hundred and fifty ministers have applied for an army chaplainship in the United States which becomes vacant soon."—Exchange.

It appears that there are plenty of the tribe who can be spared from parochial work in the United States. Canada could also afford to spare a fair number of those who engineered the "Equal Rights' Convention for the vacant office, and she would not lose much by the transfer either.

JOHN GILMARTY SHEA, the able editor of the New York Catholic News, thus writes of the Jews now in Palestine:

"A few years ago the Jews in Jerusalem might be counted by hundreds. But since then a tide of immigration has set in—which has flown on surely and steadily till they now number some thirty thousand, or three fourths of the whole population of the city. Hunted like wild beasts from European countries, despoiled in many instances most cruelly of their means of existence, it is true that they came to Jerusalem in poverty and rags, but once there means are found to clothe the needy ones, for they, too, have rich and powerful friends in Europe, who believe in the resurrection of Israel.

MR JOHN CHARLTON, M. P., one of the "Devil's Thirteen," is making himself conspicuous by perambulating the whole country making speeches against the Jesuits. His last appearance was at Patroles, on the 24th ult. Before that he spoke in London, Essex Centre, and other places. In London he said that the Catholics of Ontario have no sympathy with the Jesuits. We presume that he has found new light on this subject, for we do not remark that he has lately contented himself with stating that the Jesuits in far away climes, and long ago have been dreadful criminals. Some of them must have done him some personal injury—perhaps his great-grand-mother was poisoned by a Jesuit.

CARDINAL LAVIGERIE'S International anti-Slavery Congress, which is to meet at Lucerne, has been postponed until after the French elections, so that prominent Frenchmen interested in the movement could attend. The colored Catholics of America have been invited to send a representative to the Congress, whose expenses will be paid. Father Fulton has been spoken of as the representative who will probably be sent. It is believed that the presence of a highly educated member of the race will tend much to the increase of interest in Cardinal Lavigerie's movement, as it will demonstrate the high state of culture of which the race is capable provided educational opportunities be afforded them.

It appears that the Italian Government cannot abstain on any occasion from manifesting their contempt for religion and their desire to suppress it. The military were not allowed to present arms as the procession of the Most Blessed Sacrament passed by on Corpus Christi. The reporter remarks that this honor is paid by the Ottoman Government. There is, in fact, great respect paid to the Catholic religion by the Ottoman Government, which recognizes the necessity of co-operation of Church and State, that the people may be good citizen. In Turin, however, the unbelieving people were encouraged even to scoff at the procession. The insult was intended for the Pope and the clergy, but it was offered directly to Almighty God Himself. Of course it was not the people of Turin who did this, but the Government officials, whose best recommendation for official promotion is unbelief.

It is announced that Miss Gwendoline Caldwell, who gave \$300 to the Catholic University of Washington has been engaged to Prince Murat, a descendant of Joachim Murat, King of Naples, Napoleon's famous General. Prince Murat is

now fifty-five years of age, having been born in America in 1834, his mother, Caroline Fraser, being a native of New Jersey. In 1854 he married Princess Malce de Wagram, by whom he had a son and two daughters, all of whom are married. During the war of 1870-71 Prince Murat distinguished himself by brilliantly conducting the famous Rezonville cavalry charge. Miss Caldwell is twenty-six years of age and is highly accomplished and of attractive personal appearance. She is a native of Kentucky, and was educated at the Manhattanville Sacred Heart Academy.

The Mail is busy publishing letters by the dozen from anonymous subscribers who approve of its course in raising the no-Popery banner. Many of them contain the quiet suggestion that should that journal be heavily fined for slandering the Jesuits, its admirers should subscribe to pay the fine. It appears that the Mail's admirers have a peculiar sympathy with slander. One of these special sanctity says: "With the king of kings as your captain, one who was never shipwrecked, victory will be yours." The Mail calls these "words of cheer." It is very easy to cheer that journal when it raises on the approbation of people whose names it is ashamed to publish, probably because the authors, in most cases, occupy chairs in the editors' sanctum, and nowhere else.

An anonymous writer in the Mail assures that journal that the French Canadians are really in full sympathy with it, instead of its being in bad odor in Quebec. He is convinced of this from his having been so assured by two French-Canadians in Toronto. If this be the case, the Mail might reasonably give the public some respite from hectoring upon them; many editorials proving the French people of Quebec to be an ignorant priest-ridden people whom the Ontarian ought to crush. But when the twenty thousand Ontario plunkers go to Quebec under the Mail's generalship to meet the Quebecers in a friendly way, they may possibly have a different story to tell. It is remarkable, however, that in the same issue we are gravely informed in an editorial that the French-Canadians intend to give a solid vote at next elections against the Mail's policy. What next?

MR. JAMES L. HUGHES was nominated by the Conservatives of West Middlesex to contest that seat against the Hon. G. W. Ross at the next election for the local legislature. Mr. Hughes is the Toronto school inspector who has made himself particularly conspicuous by abusing the Catholic separate schools, and by advocating that they should be hampered with conditions which will render them inefficient. He is also peculiarly anxious that the few French schools in the Province should be deprived of teachers who can teach the children in their own tongue, and in so these grounds that he has been chosen to oppose the Minister of Education. We confess we had some hope that we would have the opportunity of seeing what the people of West Middlesex would have to say to a full-fledged anti-Jesuit candidate, a "no-party" man nominated in the interests of a party. But Mr. Hughes, after thoroughly considering the situation, has declared that he will not allow himself to be nominated. He does, however, let us know that he was strongly tempted to accept the candidature, for "don't you know," the Conservatives were quite ready to take him up even as the no party candidate. It was, in fact the case of the amiable woe who, when confronted by the two maidens to whom he had made love separately declared:

"How happy I could be with either. Were I ever dearer to either away? But as both are now here together, To neither a word will I say."

MR. JULES FERRY recently made a much higher bid for the support of the Church than he did a short time previously. He declared before that he wishes to live at peace with the Church, if the Church will only consent to make peace with the Republic. Now he says substantially:

"We do not want the Concordat repealed. If the Church is a gainer by it so are we, and to a greater degree. With the tie between Church and State severed, the Republic has no guarantee for continued existence, even for a six months' existence. We do not want to prostrate the Catholic Church, if she cannot agree to live with the Republic, but we want the Church to feel that her interests are just as safe under the Republic as under the Monarchy. As a matter of course, there must be only one material power in the country, and that is the State; but we do not at all wish to destroy the moral power of the Church. We feel that the good of the country requires that the moral power of the Church should be strengthened."

If Mr. Ferry had been animated by such sentiments a few years ago the unfortunate differences which have arisen in France between the State and the Church would not have arisen at all. If the Republican leaders are now prepared to let the Church exist without being persecuted, there will be no difficulty in finding a *modus vivendi* between the Republic and the Church.

IRELAND'S STRUGGLE.

THE PROGRESS OF THE CAUSE.

The Unionists are much discomfited at the result of the contest at Marylebone, which gave them a majority of four hundred and ninety-three instead of the sweeping majority of one thousand four hundred and eighty-five which they had at the previous election. They try to account for it, as is usual on such occasions, by saying that they did not exert themselves as fully as they might, as they knew the seat was secure. They acknowledge, however, that the result was a surprise. They also say that the social position and socialistic opinions of Mr. Leveson Gower gave him many votes. They are unwilling to draw the inference that the day of their doom is at hand, and that the cause of Home Rule is steadily progressing. It was thought that late revelations before the Special Commission would have the effect of diminishing the sympathy of the general public with the Liberal party, more especially as it was discovered that some of the Irish members who are very prominent in their party are at heart in favor of revolutionary methods to gain their cause, in case constitutional methods fail. Some of them have even been connected more or less closely with the Fenians, and some refused to declare that they disapprove of Fenianism. The public appear to appreciate the fact that in a movement of such magnitude as the great struggle for liberty, there must be persons of many degrees of advancement in their political opinions, and they are quite ready not only to acquit the party generally of blame for the opinions of individuals, but even to condone in the individual's case some extreme sentiments which they do not approve. If the cause of Ireland and other good causes were to be condemned simply because some extremists favor them, very few reforms would ever be effected. It is, therefore, a good and encouraging sign of the steady progress of the Irish cause that there is no evidence of any reaction in public opinion on account of the recent developments before the Commission. The Home Rule tide is, on the contrary, growing irresistibly stronger.

Mr. Parnell's reception at Edinburgh is another evidence which cannot be gainsaid of the same fact. A considerable minority of the bourgeoisie protested against the conferring of the freedom of the city upon him, but they were only a minority, whereas his reception when he reached Edinburgh to accept the honor conferred on him was a spontaneous ovation on the part of the electorate, and, under the present extended franchise, this is the test of the popularity which counts. While England is being gradually converted to Home Rule, Scotland and Wales, with the characteristic tenacity of their populations, are determined now to grant to their Irish brethren that justice which the latter have so long demanded in vain.

Mr. Parnell, on the 22nd ult., again appeared before the Special Commission appointed to examine into the Times' charges against Parnell's members of the House of Commons. He denied that any letters had passed between himself and Mr. Harris had been withheld from the court. The letters had all been sent to Mr. S. James, solicitor for the Times, and it was his intention to call every witness necessary to trace the missing books of the Land League.

Continuing Mr. Parnell said he had instructed Mr. Lewis, of counsel for the Parnellites, to subpoena Mrs. Maloney, treasurer of the Ladies' League, to produce the books of the Land League in her possession. He could not say what amount of League money Mr. Egan and the other trustees had invested in his name in France. It might have been £100,000, £50,000 or £10,000.

Attorney General Webster—But you, a man of business, surely know.

Mr. Parnell—I am not a man of business. I never was. In October, 1882, Mr. Egan sent me accounts of the relief fund showing expenditures of £50,000, and a balance of £31,900.

Mr. Parnell stated he had not taken any steps to discover documents relating to the Ladies' League, or would he. Mr. Egan sent from America through Mr. Labouchere, valuable clues in connection with the Pigott forgery.

Presiding Justice Hannen—Would you instruct Munroe & Co., the Paris bankers, to produce an account of the trust fund?

Mr. Parnell—I decline to give any information concerning the fund to friend or foe.

Mr. Balfour intends to make a stumping tour through Ireland to counteract the effect of Mr. Parnell's triumphant reception in Edinburgh.

In connection with the 555th anniversary of the battle of Bannockburn an interesting ceremony took place on a recent Saturday on the battlefield, when the Scottish standard and the British ensign were unfurled from the Borestone flagstaff, in the presence of nearly 10,000 persons. Professor Blackie, who performed the ceremony, said he wished a real union between England and Scotland, not a usurpation. There was a great danger of a small nation like Scotland losing its nationality when united with a large nation like England. He wished some change made in the constitution of things, and a Scottish Parliament should meet in Edinburgh and do business in a national way. Rev. David Macrae, of Dundee, also spoke. He said England had been slow to learn the value of nationality, and she had always been anxious to extinguish the smaller nationalities around her. She had failed to extinguish the nationality of Scotland,

and she was trying the same game in Ireland to day as she did six hundred years ago in Scotland, when the latter's answer was "Wallace and Bruce." Scotland demanded home rule and the management of Scottish affairs, not only in the interests of Scotland, but in the interests of the empire.

The old veteran of liberty, George Jacob Holyoaks, writes to the London Daily News:

Sir—Mr. Bright related in one of his speeches that, wishing to obtain Daniel O'Connell's autograph for a friend, he took an album to him in which O'Connell wrote these lines:

Within that land was many a malcontent, Who cursed the tyranny which ruled the seat; That land full many a wronging despot saw, Who worked his tyranny—in form of law.

These lines so exactly describe what is being done in Ireland now that they are worthy of public notice.

The jury in the case of William O'Brien against Lord Salisbury for damages for slander, returned a verdict in favor of Lord Salisbury.

On June 22, before Messrs. Byrly and Harper, R. M.'s, Messrs. Peter Flood, chairman Town Commissioners, J. P. O'Connell, J. P., Joseph Wilson, chairman Longford Board of Guardians, all of Longford, and Thomas Faulon, of Edgeworthstown were charged with conspiracy to compel and induce one William Jones to give up a farm he took in October last from which the former tenants were evicted in the previous June. The alleged conspiracy arose out of speeches delivered, May 5, at a meeting held near Longford. Counsel for the defendants fully explained that no conspiracy had been proven. After much delay, however, the magistrates convicted the accused and sentenced Mr. J. P. Farrell to two months' imprisonment, and the other defendants to six weeks each. Notice of appeal was lodged, and the defendants were liberated on bail. Their appearance in the streets was received with loud cheers, but the police prevented any gathering, and, after a time, the crowds left for home, and everything passed off quietly. The Kilashee file and drum band and the Longford band paraded the streets in the evening.

The farcical administration of law in Ireland is illustrated by the decision of Removables Evanson and Bruer in the case of James Talbot of Clonmel, who appealed on June 23rd against the sentence of four months' imprisonment imposed on him by Removables Evanson and Bruer for alleged unlawful "conspiracy" to buy cattle belonging to Edward Tobin at the fair in Clonmel recently, was heard in that town. Mr. P. O'Connell, T. C., was also charged with taking part in the conspiracy, but the Removables did not consider the evidence strong enough and dismissed the case against him. The evidence went to prove that the two defendants were seen near Tobin's sheep, and that they spoke to buyers after they left the sheep. Judge Anderson, Q. C., in delivering judgment, said in charges of conspiracy it must be proved that two or more persons took part in it, and two persons charged with conspiring together, shall both either be acquitted or convicted. Had the appeal been charged with having conspired with others besides Mr. O'Connell, who had been discharged in the court below, the evidence would have applied to him, but as that was not the charge he should allow the appeal, and reverse the decision of the magistrates.

Early on the morning of June 24th, evictions were begun on the Clonmel estate at Fermore, one mile from Eyre Court. Jones and Peter Lynam, brothers, were the victims. Both were caretakers under the eviction made easy clause of the Land Act. Peter Lynam, held over two hundred acres. He and the other tenants joined the Plan of Campaign, and on principle he allowed himself to be evicted. James Lynam has a large family. He farmed about one hundred and twenty acres. He is president of the local I. N. L. in the parish, and he also joined the Plan. Recently he spent two months in Galway jail for a speech he made at Kiltinney. He spent about twelve months in Galway and Naas jails under Foster's Coercion Act. He was expecting the eviction, and his house was strongly barricaded. Trees were felled and placed across the road leading to his house, the windows were removed and built up, and it was said that all the men in the district would be inside to defend the place. The evicting party was evicted. James Lynam has a large family. He farmed about one hundred and twenty acres. He is president of the local I. N. L. in the parish, and he also joined the Plan. Recently he spent two months in Galway jail for a speech he made at Kiltinney. He spent about twelve months in Galway and Naas jails under Foster's Coercion Act. He was expecting the eviction, and his house was strongly barricaded. Trees were felled and placed across the road leading to his house, the windows were removed and built up, and it was said that all the men in the district would be inside to defend the place. The evicting party was evicted. James Lynam has a large family. He farmed about one hundred and twenty acres. He is president of the local I. N. L. in the parish, and he also joined the Plan. Recently he spent two months in Galway jail for a speech he made at Kiltinney. He spent about twelve months in Galway and Naas jails under Foster's Coercion Act. 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Written for the Catholic Record.

THE DUCHESS.

The brilliant light is fading... A thousand waxes taper... The Duchess is a woman of noble bearing...

CARROLL O'DONOGHUE.

CHAPTER XXXIX.

INCIDENTS.

Captain Denner received Morty Carter with the same cold and dignified manner... "I have come to tell you," answered Rick hurriedly...

use for your own infamous interests any little knowledge that you may have gained... "I must set a watch upon him," muttered Carter...

shoulder: "You would make beggars of both Nora and me." He strode toward the door, opened it, and going out, slammed it violently behind him... "I must set a watch upon him," muttered Carter...

thought of the noble, self-sacrificing being from whom he had just parted, the vivid remembrance of her look, her voice, as she had besought him that morning to refrain from liquor for the day, held him back... "I must set a watch upon him," muttered Carter...

THE WORK OF MEN.

Glasgow Observer, June 29.

The great Anglican Communion is in a bad way. It is a house divided against itself, and eventually its fate must verify the Scriptural dictum that such an erection cannot stand... "I must set a watch upon him," muttered Carter...

THE SILENT HAIR.

What spell is on this sparkling hair? What magic chain its curls bind?

What spell is on this sparkling hair? What magic chain its curls bind? Round carven wood and glitter... "I must set a watch upon him," muttered Carter...

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THE CATHOLIC RECORD

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Catholic Record.

London, Sat., August 3rd, 1889.

ARCHBISHOP WALSH.

Our deeply-venerated and much-beloved Bishop had just concluded a very laborious tour of visitation in his diocese and was seeking rest and relaxation in the companionship of attached and much valued friends in the Province of Quebec when the news must have reached him, as it startled us, that he is no longer ours, but that Peter has spoken, and Toronto may claim His Grace as her new Archbishop. Sad, indeed, and painful to many is the reflection that one who so long and so intimately associated with every priest and every work and every move in this diocese should suddenly sever all connection with us forever. And sad and disappointing must be to His Grace the thought that, besides the forty-five large number of priests of his own creation and ordination whom he must leave, all the great works of his administration, that would be the crown and the solace of his declining years, must be abandoned, that others may enjoy them. We do not for a moment fancy the great and generous soul of Archbishop Walsh capable of harboring a selfish or envious thought. But, humbly speaking, His Grace suffers great and actual loss by the severance from and deprivation of the rich and superabundant fruits of a singularly successful and glorious administration of twenty-two years' episcopate. No doubt Toronto is a great and growing city; its priesthood is learned, zealous and numerous; its institutions are noble and superior to those of any other diocese in the Province. But then they are not of Archbishop Walsh's creation, nor are they fashioned and disciplined according to his peculiar way and mode, and there must be in his mind more or less anticipation of difficulties that must necessarily arise under a new administration. Without having seen His Grace or consulted with him, we venture, in his absence, without fear of hazarding a wrong interpretation of His Grace's mind, to state that Bishop Walsh feels keenly the sacrifice he is about to make of his own feelings and affections and personal comforts. Bishop Walsh is now verging on that age, the sixtieth year, when men usually retire from business and enjoy in peace and tranquillity the well-earned fruits of a laborious life. But far from seeking rest it must be acknowledged by all that the new Archbishop has much arduous work and many sore trials in perspective. The official documents, coming on Bishop Walsh to surrender his beloved diocese and encounter new labors in another field of the Master's vineyard, have not yet reached the place in London; but when they have arrived, and Bishop Walsh has once given his consent, we have no doubt whatever but that His Grace will resolutely and courageously break from all the ties that bind him to home and friends, and that he will set out with a resigned and joyous heart to accomplish the work and obey the voice of Him who delighted in doing the will of His Father in Heaven. Bishop Walsh's name never can be obliterated from the hearts of those who will mourn his departure, and they are not confined to the parish or city of London. There is not a parish or hamlet or remote township in this western peninsula where the name of Bishop Walsh is not blessed and revered, and where the permanent and solid work of his administration is not seen and felt in the elegant church, the parochial school and the zealous pastor educated and trained for the peculiar missionary work of this growing country. The name of Bishop Walsh is indelibly engraved on every monument of religion or charity in this diocese, nor can it be ever dissociated from the history of any church or religious or educational establishment whose foundation stone he blessed and whose completion he heard in eloquence rarely surpassed. Toronto's immense gain will be London's serious loss. But the official documents have not yet been received, and Bishop Walsh must give his consent and say "placet" before his transferment to Toronto can be acknowledged "as an accomplished fact."

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The press of the country, without distinction of party, has been unanimous in its praise of the wise and judicious selection of Bishop Walsh to fill the Arch-episcopal See of Ontario's capital. The Empire of last Friday had the following: "The new Archbishop has had such a lengthy career, both as priest and Bishop, in Ontario, that he is well known throughout the Province, and his elevation to the Arch-episcopate will be generally looked upon as the most appropriate that could have been made. Although of special importance to his own people, the filling of a position of such power and influence as that of the chief dignitary of the Catholic Church in Ontario possesses also an interest for the whole community; and while the new Archbishop will be recognized with acclamation by those of his own denomination, other citizens will also welcome him on taking up his residence amongst us, and assure him of that generous consideration which was accorded to his predecessor in their dealings with him."

The Toronto Globe has the following complimentary tribute to the worth and greatness of Archbishop Walsh as a most distinguished prelate and truly patriotic citizen:

"The announcement that Bishop Walsh, of London, has been appointed to the Arch-episcopate of Toronto will be very well received by all denominations in the Metropolitan See. By reason of his long residence in Ontario and his thorough acquaintance with the affairs of this country; by reason of his prudence, tact, eloquence and great administrative skill, Archbishop Walsh is peculiarly fitted for the heavy and difficult duties he must now undertake. He is no stranger in this city, for here he long served as parish priest and rector of St. Michael's Cathedral. This experience cannot but be of value to His Grace in dealing with the complicated affairs that will now come under his control. It is scarcely conceivable that the important position could be filled by a stranger to the city, much less by a foreigner, with that general acceptance which will, we believe, be given to the labors of the new Archbishop. The reasons why his place is one of more than ordinary care need not be here specified, because they are sufficiently known to all. Enough to say that as almost every action of the late Archbishop was scrutinized closely by many seeking occasion to bring charges against his Church and his administration, so Archbishop Walsh will come under a white light scarcely less intense than beats upon a throne. There is ample reason to presume he will endure the test well. His public utterances have in the past been such as to secure to him the respect of a whole community of mixed creeds. No one has set forth with more felicity the sentiments that ought to guide one in his exalted and powerful position. Speaking of Canada some years ago he said: 'We here enjoy a common and rich heritage in free institutions, just laws and the possession of equal rights. We live under a form of government which is the best balanced in the world, which combines liberty without license and authority without despotism, which gives to all the largest measure of rational and well regulated freedom, while it affords ample protection and security to life and property. We are therefore a happy people and it is our duty, as it is our highest interest, to live in peace and unity, fulfilling the duties of good citizens, living in the religion, which is the guarantee of individual happiness, the secure basis of society and the solid foundation of kingdoms. In this way we should help to build up here in Canada a great and noble and prosperous commonwealth, which will be the refuge of the oppressed of other countries and the happy home of millions of free and prosperous citizens.' 'There is the right Canadian ring in these words, and we may congratulate His Grace on his elevation with all the more heartiness because he has spoken so well on the matter and marked out so plainly the purposes that he, in dealing with the public at large, will probably be often called upon to serve."

The Ottawa Daily Citizen says: "Firm as are the foundations of his native mountains where right or justice or the interests of religion are concerned, His Grace is, withal, gentle and amiable, and hence his intercourse with, and government of his clergy and people, as well as his relations with those not of his flock, have, through life, been of the most cordial character. A deep thinker and a profound scholar, Dr. Walsh has established a reputation as one of the first, if not actually the first, Catholic pulpit orator in the Dominion; while his pastoral letters and other documents addressed to his clergy and people have always been gems of sound, practical instruction and advice. An Irishman heart and soul, and yet in his native land, he is second to none in his love for his adopted country; he is a Canadian of Canadians. Proud of his ancestry (noblesse oblige), perhaps one of His Grace's most treasured possessions is a genealogical chart of the various branches of the Walsh family, which holds an honored position in his draw-room, and which he feels a peculiar pride in showing to those who he thinks may feel interested in it. This chart was originally the property of the family of Viscount Walsh of France, who presented it to the late Archbishop Walsh, of Halifax, during one of his visits to Rome, and on the death of the prelate it was sent to the Bishop of London as the only one of the name in the Episcopate on this continent. "Succeeding to the vacancy created by the demise of the late illustrious Archbishop Lynch, there can be no doubt but that His Grace keenly feels the onerousness of the burden placed upon his shoulders. But by those who have followed his wise administration of the diocese of London during the twenty-

two years of his Episcopal career, no shadow of doubt is entertained that London's loss will be the gain not alone of Toronto but also of the Province of Ontario, in particular, and of the Dominion at large. If proof were needed of the wisdom to which a passing allusion has been made, it would suffice to point to the improved condition, temporarily as well as spiritually, of the people under his charge, and to the number of lasting evidences which exist in the vast array of churches, schools, convents, charitable institutions and others of a cognate character which have sprung up around him as it were by magic; while, of itself, that architectural gem—St. Peter's Cathedral—begun and almost completed within a decade of years, will be a memorial of him to the age. It only remains to the present writer to add, on behalf of the citizen, to the chorus of good wishes which the wires tell us have already reached His Grace and to say: ad multos annos."

The London Free Press and Advertiser has issued biographical sketches of the new Archbishop, and tells us that, while the Catholics of London and citizens generally will regret his removal to another sphere, all will rejoice to learn that his eminent abilities have been appreciated at Rome.

MUCH ADO ABOUT NOTHING.

The Mail has another of its long and labored articles the aim of which is merely to annoy Catholic separate school supporters and trustees, by having the school laws so altered as to give them additional trouble and impose upon them unnecessary expense. In its issue of the 22nd of July it raises once more the cry that the school law should be so changed that Catholics should be held as public school supporters, unless they have given a positive notification that it is their desire to be separate school supporters. The Globe maintains that the interpretation of the law as it exists now is precisely that which the Mail desires it to be, so that it is not necessary that such a change be made. In the final result, it will make not a very great difference to the public schools which way the law may stand, for, in either case, for the most part, those Catholics who desire to support the separate schools will do so, and those who wish to support the public schools will do so also. But if the interpretation of the Globe be adopted, or, which amounts to the same thing, if the change insisted on by the Mail be made, there will occur cases when Catholics whose desire is to support the separate schools will be assessed as public school supporters, owing to their oversight or negligence in not having given the required notice. The only effect of the change in the law desired by the Mail, if the Mail's interpretation be correct, and the Globe's wrong, will be to entrap a few, a very few, Catholics into supporting the public schools against their will, and for the purpose of effecting this the Mail is moving heaven and earth. The Mail says: "THE CATHOLIC RECORD of London and the Catholic Freeman of Kingston, which must know, declare that the amendments were intended to alter the status of the Roman Catholic ratepayer—that whereas he was formerly deemed to be a supporter of the public schools until he chose to send his taxes and his children to the separate schools, he is now classed prima facie as a separate school supporter and treated as such until he notifies the clerk of the municipality in writing that he intends to support the public schools."

The article in question continues: "This is the meaning which the hierarchy, the priesthood, and the Roman Catholic laity attach to the amendments. No other gloss is compatible with the remarkable provision whereby a parent is exposed to discovery by a third party, the parish priest for instance, who may inform the assessor that he is a Catholic."

We are certainly of the opinion that the object of the amendment was to save some of the trouble to which Catholic trustees were formerly put in finding out the changes which occur in all school sections from year to year, and, further, to secure that in case of oversight on the part of Catholics to have their names placed on the Catholic roll, the taxes might go if they desired them to go. It would be very easy for any Catholic who desired to have his name placed upon the public school roll to take the necessary steps to do so, but the case is of much less frequent occurrence, and the law should stand so as to inconvenience the least possible number of ratepayers. This is all that the amendment would effect if our interpretation of it be taken, and, if such be not its meaning, the change necessary would be to make it so, and not to change it in the direction that the Mail desires, unless it be an object to give the separate school trustees as much trouble as possible. We are quite aware that nothing would better please that journal and its followers than this; but if they imagine that they would thereby inflict any considerable amount of loss on the separate schools, to the benefit of the public schools, they are much mistaken. If the law were to-morrow restored to its original state, which the Ontario Legislature has no power to destroy, the separate school trustees would at once begin to do again what they did before the

amendments were passed. They took care to ascertain what changes occurred in the ownership or tenancy of property and when Catholics came into the section their attention was called to the separate school roll, and, except in very rare cases, they became at once separate school supporters by signing the required notification to the municipal clerk. The Mail and its followers are evidently under the impression that there are hundreds of Catholics in every municipality anxious to escape the thralldom of being separate school supporters, and that in every section hundreds of dollars will be transferred to every public school, if only the required notification be insisted on. Herein lies their mistake. We have personally attended to the active duties of school trustees for nearly a third of a century, that is under the present law, under the law of 1863, and under that of 1855, and we can assert that there is scarcely a County in the Province wherein the public school trustees, all told, will gain \$10 annually by the success of the anti-separate school agitation which is being now inaugurated by the Mail, if the Catholic trustees attend to their duty properly. It is for this paltry result that the Mail has been stirring up the latent anti-Catholic spirit which, in so many Ontario Protestants, ready at a moment's notice to be called into activity. And, indeed, if the Globe's interpretation be true, the Mail has already all that it demands.

Why then do we oppose the Mail's demands? 1st. Because they will entail a large amount of extra and unnecessary labor on Catholic school trustees. Under the present arrangement the assessor, with very little trouble, does part of the work which the trustees can only perform with much labor. Smaller work the public school trustees are not called on to perform, as the assessor is obliged to do it for them. In all fairness it should be done by the assessor for Catholic trustees as well, for equal justice requires that the Catholic trustees should have all the rights of those of public schools, inasmuch as Catholics pay taxes equally with Protestants. 2d. We fully believe that if even the Ontario Legislature were to attempt to repeal the just amendments which have been added to the Separate School Act, it would stultify itself. The amendments did no more than adjust the working of the Separate School Act in accordance with the evident intention of the Act of 1863, which is guaranteed by the British North America Act as a protection equally to the Catholic minority in Ontario, and the Protestant minority in Quebec. The Act of 1863 recognizes the right of separate schools to a proper proportionate share in all allotments for public school purposes made by municipal and other authorities, and the amendments do no more than make clear a right which is inherent in separate schools according to that Act, over which the Ontario Legislature has no control. If, therefore, the Ontario Legislature were to repeal that right, it would clearly go beyond its powers, and it would lie without the right of any Catholic school board to appeal to the Governor in Council against it. It would not merely be a case for disallowance, but it would be a judicial act which the Governor in Council could at any time be called upon to perform to pronounce such a law null and void.

Our reasons for this statement will be found in the following School Act clauses: "Every separate school shall be entitled to a share in all other public grants, investments and allotments for public school purposes now made or hereafter to be made by the Province or the municipal authorities, according to the average number of pupils attending the school during the twelve next preceding months or during the number of months which may have elapsed from the establishment of a new separate school as compared with the whole average number of pupils attending school in the same city, town, village, or township." (School Act of 1863, or v 49 c. 46.)

It is beyond the power of the Ontario Legislature to pay assessors to do work for public schools, without thereby entailing Catholic schools to the same privilege. To attempt this would be to inflict injustice on Catholics by an open evasion of a law which the Legislature cannot change.

But if the Ontario Legislature should try to repeal the amendments, we have still the recourse provided for in the Confederation Act. This would be our course: "Where in any Province a system of separate or dissenting schools exists by law at the Union or is thereafter established by the Legislature of the Province, an appeal shall lie to the Governor-General in Council from any Act or decision of any Provincial authority affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education." (Section 93.) When on one occasion a soldier did not answer to his name at roll call, the captain demanded why he was absent; a comrade answered: "there are fifty reasons." "Tell me some of them," said the captain. His comrade began: "First, he is dead. Secondly, he is buried. Thirdly—" "Stop," said the captain, "these reasons are sufficient. I do not wish to hear any more." We might give other satisfac-

tory reasons why the views of the fanatics on separate schools should not prevail, but we have said enough to show that they are making "much ado about nothing."

The Mail has, however, a serious complaint against Mr. Mowat's Government because he "refuses to grant Catholics the ballot in their school elections." It will be quite time enough for Mr. Mowat to concede or refuse when he will be asked to grant it. It is true, the Mail asked it, but the Mail is not the party most interested in the matter. It has not been asked, nor is it wanted by Catholics; so if the Mail has no more grievous sin than this with which to charge the Mowat Government, it must be a model Government indeed.

Further, the Mail professes to have a supreme horror lest the Catholic parents who support the public schools should become known to their parish priests. It objects, in the extract given above, that "a parent is exposed to discovery by a third party, the parish priest for instance, who may inform the assessor that he is a Catholic."

We do not well see that even if the views of that journal be adopted the parish priest will be kept in ignorance of what his parishioners do when their acts are from their nature public. We presume that the Mail and the Equal Rights men have in view some legislative provision by which parish priests will not be allowed to know any event which may occur in their respective neighborhoods. But since they are so fond of proclaiming that what they want is "equal rights for all denominations," would it not savor somewhat of consistency if they would also inflict penalties on Protestant ministers who presume to know anything about what is going on in the Province? If such a law had been in force during the last few months the country would have been saved from the infliction upon it of all the appeals to bigotry which have raised so much discord and dissension. The law would have been a public benefit.

The only thing which the Ontario Legislature could effect, even by bringing the school laws back again to their original condition, would be, at most, to get a few dollars from unwary Catholics, for the public schools, which would otherwise go to the separate schools. Perhaps they would deserve to incur some penalties for their negligence, but to inflict it in this way would be contrary to the spirit of all our legislation, and in all justice such a penalty ought not to be inflicted, unless a similar penalty were inflicted on public school supporters, to work the contrary way.

ANTI-JESUIT LITERATURE.

A writer in the Mail of 21st July imagines that he has made a brilliant hit at the Jesuits by quoting from Eugene Sue's great novel, the "Wandering Jew," the following words, addressed by "the old Jesuit, M. Radin, to Rome": "I shall raise the question of the liberty of instruction. The raw Liberals will support us. Like fools, they admit us to equal rights; when our privileges, our influence of the confessional, our obedience to Rome, all place us beyond the circle of equal rights by the advantages we enjoy. Double fools! they think us dears, because they have disarmed themselves towards us." The writer draws the following conclusion: "At the present day, with equal rights granted them, the Jesuits have a large balance of power in their favor, due to their discipline, their craft and their indifference to the means if they can gain their ends. Let the Equal Rights' Association ponder on this passage."

Surely, if Eugene's Sue's Wandering Jew were a truthful history, the character of the Jesuits would be black indeed, and it is on reading and believing such works as this that many of the Ontario Protestants have, like the Mail's correspondent, founded their notion of Jesuitism. The Jesuits, however, have been to such an extent the bulwark of the Christian religion that infidels of Eugene Sue's stamp are extremely anxious to blast their reputation, and it is with this object that the "Wandering Jew" was avowedly written. But the author of the book, bad as he is, is more honest than his disciple, who writes for the Mail. Eugene Sue acknowledges that his picture of Jesuitism is purely a work of fiction, without any foundation whatsoever upon facts. He states that it is entirely the work of his imagination, though he maintains that it would be the natural result of carrying out the principles of the Jesuit Order to their consequences. The principle which he pretends would produce a being like old Mr. Radin is that of obedience to superiors. He entirely shuts his eyes to the fact that Jesuit obedience to superiors is expressly confined to matters which are not sinful. However, even if this condition had not been expressed in the Jesuit vow, it is clear from the nature of the Order, whose motto is on all occasions, "Ad maiorem Dei gloriam"—to the greater glory of G. D., that the condition would be implied. The obedience of Jesuits is not so blind nor so complete as that of soldiers

to their superior officers. Soldiers are often forced to obey even when what is sinful is commanded; yet it is no uncommon thing to hear Protestant ministers and bishops passing the highest eulogiums on soldiers for practicing the virtue of obedience. We had an example of this only a few weeks ago in our own city of London.

The Jesuits are associated in a society for a special purpose. Their object is to propagate religion, and this object they carry out by means which religion approves. They take their vow of obedience that, like soldiers, they may more effectually attain their end. It is scarcely necessary to add that the Mail correspondent's assertion of "Jesuit indifference to the means, if they can gain their end," is nothing more nor less than a stupid as well as malignant falsehood. It is a mere rehash of the calumny that the Jesuit teaching is that "the end justifies the means." This doctrine has been practically taught by Protestant churches, but never either by Jesuits or by the Catholic Church. It is time that such senseless calumnies should cease.

It is, of course, quite in keeping with the Mail's programme of heaping falsehood upon falsehood to publish letters like the one we are referring to. Such letters appear in its columns day after day. But no journalist having any respect for decency would permit anonymous scabbles to use his columns for the purpose of slandering without stint one of the most virtuous, learned and unassuming associations of clergymen which have ever existed. Only a few days ago the Mail and Empire in unison expressed their horror at some deprecating remarks which appeared in the Globe in reference to a Protestant clergyman of respectability who happened to disagree with it. But the Globe's offence was not anything more grievous than that it styled the gentleman "a featherhead," and implied that he told "lies." If the press guards so carefully the Protestant clergy that journalists are not to be permitted to make upon them such attacks as the Globe made in self-defence, why should they be allowed to call the Jesuits by the most outrageous names and to slander them with impunity? For the Jesuits, the Mail and its correspondents have had no good word to say, except to characterize them as plotters and intriguers for every dark purpose, nay, even as regicides, murderers and perjurers.

We had occasion a short time ago to show that the criminal records against the Jesuits of America for two hundred and fifty years would not come near the criminal record of Protestant clergymen for half that number of days. Surely, then, if an attack upon a Protestant minister excites so much indignation, fair-minded people should not tolerate the gross attacks which have been made upon a body of men whose heroic virtues are not surpassed, if they are nearly equalled, by any association of men in existence.

We have no need of heaping together proofs to vindicate Jesuits from the slanders which have been uttered against them. Their vindication is in their glorious history, and the only thing which can be said in favor of their accusers is what was said of Parolles: "They are most notable cowards, infinite and endless liars, hourly promise-breakers." (All's well that ends well.)

The Equal Rights' Association will certainly do well to ponder on Eugene Sue's words, as advised by the Mail's correspondent, for, in their hatred of the Jesuits, they show themselves animated by the same false spirit as the author of the Wandering Jew.

A COLLAPSE.

The Globe of the 25th ult. has rather a wibegone article under the title "Those Petitions." It complains that very little has been done towards procuring signatures to the petitions for disallowance of the Jesuits' Estates Act, in comparison, at least, with what might, could, would, or should have, been done. It tells us that in a few days the Act will be "part of the law of the land," and will "stay so long as Confederation continues" unless within these few days it is disallowed. Yet, it says, the consciousness that this is the case "has, we are glad to observe, apparently stimulated the successors of the Citizens' Committee to activity."

What has been the result? We will let the Globe answer: "Yesterday a few men were going round town seeking signatures that ought to have been obtained several months ago. It is a pity the work was then neglected for the pleasure of roaring pernicious." It appears, then, that all the clamor, all the violent denunciations of Jesuitism which have been uttered from half the pulpits and nearly all the Orange lodges of Ontario have not succeeded in stirring up even the people of Ontario—nor even those of Toronto—in a frenzy of fury against the very just measure whereby the people of Quebec desire to recompense the Jesuit Order for the act of spoliation which was committed against them. We confess we are gratified at this evidence of the impotence of bigotry and fanaticism. We are glad to find by this experience that Ontario has, after all the clamor, too

much good sense and love of fair play to be led by the nose by a lot of fanatical parsons.

Moreover, the Globe tells us that "the strength, determination, and number of those who were then hostile to the Act have been diminished." It appears, then, by this admission, that not only was the agitation weak from the beginning, but that it is already rapidly subsiding according to those who most contributed towards exciting it. The Globe is not alone in making this admission. Only a short time since the Mail had an article which was expressly stated to be intended for the purpose of stirring up "waverers." If "waverers" were not numerous, that article needed not to have been written. But besides all this the Mail has been very persistent in holding out the olive branch to the Liberal party, urging them to adopt the no-Popery cry as their Shibboleth, both on the separate school and Jesuit Estate questions, it being understood that in such an event the Liberal party would be supported by that journal and its Orange followers. But its appeals fell upon ears that would not listen.

The truth is now evident that the powerless though noisy faction that endeavored to stir up the Dominion has utterly failed in its purpose, even in the province in which it is strongest; and, to add to its discomfiture, the Montreal Citizens' Committee, which was to voice the sentiments of the Protestant population of the Province of Quebec, has just sent in its petitions for disallowance of the Act, which are claimed to have been signed by four thousand persons from all parts of that Province out of a Protestant population of two hundred thousand. The failure to excite Quebec is even more complete than that in Ontario. Even if it were possible that a petition signed by the whole population of Ontario were to be presented to the Government, asking the disallowance of the Act, it would be most absurd and tyrannical to accede to its prayer, for this would be to say that Confederation is a farce, and that one of the Provinces has the right of preventing legislation in the rest, even in matters which are admittedly within their own sphere.

The Globe very candidly admits that though there are many reasons on account of which the Act is objectionable, there is only one good reason why it ought to be disallowed. The others are, therefore, acknowledged to be inadequate. It says:

"It is objectionable for several reasons, but only one of these is of a nature to warrant a demand for disallowance. That reason is that the Act introduces a foreign authority to the detriment of the supremacy of the civil power in Quebec and all Canada."

We have several times shown that this is erroneous. There is no civil authority detrimental to the authority of the Crown attributed by the Act to the Pope. The Pope is merely recognized as the only person who can settle a long vexed question, and in this capacity he is dealt with. Protestants, we know, do not like to see any authority vested in the Pope; but they must accept the fact that Catholics recognize him as supreme in the Church. This involves no infringement of the authority of the Crown, which regards only civil jurisdiction; but with the administration of the internal affairs of the Church the Crown has nothing to do. This pertains supremely to the Pope, and to none other. Hence the claims of the Jesuits and of the Bishops, who performed the work for which the property was given to the Jesuits, after the order ceased to exist, could only be settled by the Holy Father, in such a way as to make the settlement final. It was therefore, a matter of prudence for the Quebec Government to make the agreement with the only authority who could do this. Thus it appears that the reason which the Globe recognizes as valid for disallowance is a very poor one.

While the settlement was being made the only Protestants who had any right to have their say in the matter acknowledged that they were satisfied; these were the Protestant members of the Quebec Legislature, who voted unanimously for the measure. It was an outrage for a faction in Ontario to raise objection after the matter was settled, and it would be as great an outrage for the Government of the Dominion to interfere on their representation. It is evident to every one that the Ontario agitation has been engineered for no other reason than to subject the Legislature of Quebec to Ontario domination, simply because the bigots of this Province hate to see Catholic Province enjoy autonomy. The anti-Jesuit agitation may now be considered to have collapsed, and utter collapse is the very best thing that could have happened to ensure peace and prosperity to the country. If the result had been otherwise, the Confederation could not stand the strain; then the principle would have been established that the union, instead of consisting of Provinces which manage their own purely local matters, would have existed for the purpose of enabling one Province to domineer over the others whenever a few demagogues might th-

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proper to excite sectional or religious rancor. That we are right in saying that the whole commotion was caused by religious rancor is evident from the character of those who caused it, parsons and Orangemen and other well-known bigots.

Besides the reason given by the Globe, however, the Mail, seconded by Rev. D. J. Macdonnell, of Toronto, gave another reason, which the Globe acknowledges to be an insufficient one. The Mail calls this "the public policy of the Dominion," and Rev. Mr. Macdonnell explains this to mean that the bad character which the Jesuits have borne in other countries in ages past should teach Canadians not to encourage the Order. This bad character of the Jesuits is now virtually acknowledged to be a mere fiction and a calumny; inasmuch as in the latest discussions on the subject the enemies of the Jesuits, for the most part, have ceased to argue the matter on this basis. But if it were true, it would not be a sufficient reason why the legislation of Quebec should be interfered with. The people of Quebec are after all the best judges whether or not the character of the people to whom they consider themselves indebted is so bad that they do not deserve to be recompensed for what they have been wrongfully robbed of. The advancement of such a plea is a piece of impertinence, and the people of Quebec would give the best evidence that they deserve to be treated as serfs, and not as free British subjects, if they submitted to it.

A statement which has been several times made concerning Sir John Thompson's speech in the House of Commons, is repeated in the article of the Globe on which we have commented above. It appears thus in that journal: "If the Act be allowed at Ottawa, the Thompsonian doctrine that the Pope may rightly derive a measure of civil power throughout the Dominion from his spiritual relation to a section of the people will have been conceded."

This statement has been made also in the Mail, over and over again. It is but right, while we are on this subject to call attention to the fact that Sir John Thompson has been grossly misrepresented. He said nothing which can bear such a meaning. On the contrary, we read the following in the speech referred to:

"The claimant (the Pope), representing this moral claim, says: 'I agree that you shall sell that lot in the city of Quebec, but if you sell, place the fund to my credit in order that we may know where it is when we arrive at a satisfactory conclusion as to what shall be done with it.' . . . Thus what is declared to be an assumption of authority on the part of the Pope, actually in contravention of the Supremacy Act, and what are told to be the Queen's honor in the land, is that the Pope consents to the (Quebec) Government retaining the proceeds of the sale of the Jesuits' Estates subject to a future settlement of the dispute. . . . In agreeing to the Government retaining the proceeds of the sale of the Jesuits' Estates he acted simply as the arbitrator between the two contending claimants. He allows this simply as the person who, as the head of the Church to which the claimants belong, has, by their own choice, a right to give this consent; and yet when he consents to that, it is actually declared that he is asserting the prerogative of a foreign potentate in derogation of the prerogative of the Queen."

Sir John Thompson continues in a similar strain. He maintains exactly what we have constantly held, that the Pope acts simply as a claimant to ownership, or as representing the claimants to ownership, in the property, and therefore as one having full authority to decide as arbitrator between those whose claims were subordinate to his by their own acknowledgment and consent. There is surely a great difference between a claimant to ownership and the sovereign of the country. It is a poor cause which requires such misrepresentations as have been made by the Globe and Mail to support it.

SIR ADOLPHE'S SPEECH.

Sir Adolphe Caron's speech at the Lundy's Lane celebration yesterday was in the main a plea for national unity. But how can that consummation be brought about with French Canada nursing what Mr. Dalton McCarthy calls a "bastard" nationalism of her own?—Toronto Mail, July 26th.

The vicious anxiety of the Mail to create discord in the country could not be more fully manifested than by the above mean and spiteful remark of that journal in its inability to answer Sir Adolphe's able speech which will be found in another column. The French Canadians, who have fought equally with those of British origin for the maintenance of British rule in Canada, are more truly loyal than either the writer of the above dastardly trash or Mr. Dalton McCarthy, both of whom, though now trying to create civil war, carefully remained at home when their services might have been useful to stop bullets when the country was in danger. The Nationalism which the French-Canadians are determined to preserve is similar to that which we admire in Scotchmen, and it includes natural affection for their race and language and a determination to preserve their religion, which the fanatics would be glad to destroy. This, however, they will not be permitted to do.

MARRIAGE AND DIVORCE.

It is becoming more and more easy to obtain divorces in Illinois. Hitherto applicants should be residents of the state and should appear in person, but both of these requirements were dispensed with in the case of Mary Gottschalk, a resident of Philadelphia, who was granted a divorce in Chicago on the 24th ult. She was never in Chicago, and on her affidavit she stated that her husband had deserted her for two years, during which time he had lived in Chicago. Her attorney secured this result by fishing up a former forgotten decision by the State Superior Court, rendered twenty years ago, in which the Court held that "in the contemplation of the law the residence of the wife follows that of the husband," and "deassertion for the period of two years by the husband residing in this State, although commenced in a foreign jurisdiction will enable a wife to obtain a divorce." The occurrence proves that with out the religious sanction of the Church which makes matrimony indissoluble, morality will sink lower every day. The people of the United States are themselves beginning to realize that the ease with which divorces are there obtained is a scandal to civilization which threatens to bring the country to a level with the Ottoman Empire. The recent marriage of our Minister of Finance has also excited considerable attention among them, and it has contributed to a very general complaint against the laxity of the marriage laws.

On this subject the Globe of the 25th inst. has the following sensible remarks, though we fear that the country is not yet prepared for laws founded upon the Christian view of this subject:

"The possibility that our neighbors' discussion of the Chisholm divorce case may tend to give the States a national marriage and divorce law, and rescue them from the virtual free love system prevailing in parts of that country, is the only hopeful future in the marriage of our Minister of Finance."

LUNDY'S LANE.

The seventy-fifth anniversary of the battle of Lundy's Lane was celebrated on the historic spot, close by Niagara Falls, on the 25th ult., and a large concourse of people assisted in the celebration with great enthusiasm.

The battle was one of those fought during the war with the United States, which began in 1812 and ended in 1814, and it decided the future of Canada. The American forces numbered 5000 men, under General Brown, while the British forces were commanded by Gen. Drummond. The latter numbered 1000 men. Both sides fought gallantly. The British lost amounted to 870 men, and the Americans had 930 killed, besides 900 taken prisoners, but the victory lay with the British, and it virtually closed the war.

It is estimated that fifteen hundred persons were present at the celebration. Sir Adolphe Caron, Minister of Militia, was the first speaker, and his sentiments were loudly applauded throughout. A considerable portion of his able address was taken up with showing that British and French-Canadians should work together side by side for the welfare of our common country, as both are loyal to the one flag and both had fought with valor and success for the maintenance of British rule on this continent. His speech was specially valuable as a lesson which ought to be taken to heart by those who are endeavoring at the present time to set the two races at variance. Sir Adolphe spoke as follows:

"The Minister of Militia spoke first of the difficulty he felt in expressing the feelings of pleasure he had in being present on such an occasion as the commemoration of the brilliant victory won by British soldiers at Lundy's Lane. He was proud to say that he came from the old historic county of Chesham, where the fate and destiny of a whole continent were decided. If he spoke to them in broken English, he was a Canadian with patriotic feelings toward the British flag, and he was proud to say that these feelings were those of the people of Quebec. (Cheers) He would not say that he was a French-Canadian—but a Canadian, though loyal to his Queen and the Constitution of the country. Canadians are united in one nationality, and all are welcome to their country who wish to live under the Constitution which gives to the people full and free scope to develop their literature, their institutions and resources. Speaking of the day and its significance, Sir Adolphe said: 'Seventy-five years ago to day two nations fought with desperate results on this ground, but I am happy to say that now hard feelings are not cherished on either side of the international line. We love our own Constitution, we love our own flag; but we have nothing but friendship towards our neighbors across the line.'"

The Minister then went on to speak of the revolutionary war of the United States, and to the tempting offers made to the French-Canadians to withdraw their allegiance from the British throne. He attributed to Providence the culmination of the events which led to the existence of two constitutional Governments on this Continent. Each can do much for the other in developing the resources at its disposal. Canadians should instill their children with patriotism and teach them the glorious history of their country without desiring the renewal of any past troubles. The Americans in 1785 desired to destroy the

allegiance of French Canadians, but the latter proved how much attached they were to the old British flag. (Cheers). Canadians succeeded in preserving the integrity of their country in 1814, because they were a united people. French Canadians fought side by side with Englishmen, Scotchmen and Irishmen. On the pages of history are to be found the names of those gallant soldiers who fought and died for Canadian nationality, Col. De Rottenburg, Col. Pringle, Toussaint Rotier, Frederic Rollet, Joseph Bouchette, De Salsbery, General Brock, Colonel Maerdonnell and Sir Gordon Drummond. He (Sir Adolphe) would not judge a people by their Church or language, but by the ties of unity which bound them together. Canadians have already astonished great European nations by their progress and enterprise, and if they only remain united the past will be as nothing compared with the future.

The speaker, then alluded to the Canadian Pacific Railroad, stating that European engineers declared its construction to be the greatest feat of the nineteenth century. This great enterprise was carried out because the people were united. No public man in this country should seek to divide its people. It is the duty of all to give and take, and to bear with one another's frailties and views. He would assure his hearers that if the flag of Canada were attacked, the French-Canadians would be the first to defend it. (Cheers) Public men ought to be like soldiers. They must be fearless in the presence of a grave crisis. They may be grieved and burned deeply, but duty ought to prompt them to stand true to the Constitution. Candidates of every creed and nationality should walk hand in hand, never dividing because some viewed questions from a different standpoint. Sir Adolphe concluded by exhorting the citizen soldiers of Canada. So long as they continued to show such loyalty and devotion to their country as they did recently in a crisis, Canada had no need of a standing army. Let village politics not divide us and we will be a great people. (Cheers)

The Globe has an article on the third commandment, and how it should be observed. In the Protestant catechism it is called the fourth, and says: "Remember thou keep holy the Sabbath day." The Globe says:

"A number of lawyers, doctors, contractors, railway officials, bartenders, insurance agents, store keepers, brokers, manufacturers, accountants and other well to do business men, not having the fear of the fourth commandment before them, have expressed favor for the proposal that street cars should run on Sunday in this city."

Further on the Globe says:

"That they cut a queer figure in coolly ignoring the command of God while professing painful anxiety to promote His worship by workmen is, of course, obvious. . . . A very public example of one commandment broken in the name of convenience would surely have some tendency to weaken the sense that obedience to the whole ten is due for reasons higher than legal reasons."

May we not be permitted to say also that the Globe, Empire, Free Press and other journals, not having the fear of the seventh (in our catechism sixth) commandment before them have expressed themselves in favor of a divorce court being established in Canada? All those papers, the religious Globe especially, cut very queer figures in "coolly ignoring the command of God, while professing painful anxiety to promote His worship." The Globe adds:

"A very public example of one commandment broken by men in high places—by men holding the position of Minister of Finance—ought surely have some tendency to weaken the sense that obedience is due to the whole ten, for reasons higher than legal reasons."

THE ANGELUS.

The leading episode of the recent sale of paintings belonging to the Secrean Collection was the struggle between France and America to secure Millet's "Angelus." Anton Proust, the French Minister of Fine Arts, finally secured the picture at \$111,000, amid a scene of tumultuous French ovation. There is something noteworthy in the struggle of the "two republics" for so eminently Catholic a production as the "Angelus." Can it be altogether in the value of the painting, which Millet sold for \$800 in 1859, when he painted it? It represents two peasants, a man and woman, standing in a potato field, with heads bowed, while the bell of the Angelus sounds. They have been digging potatoes, and, besides the figures, a small basket, and a wheelbarrow with two bags of potatoes on it, occupy the foreground. In the distance can be seen the spire of a church. The light on the picture is tender and the whole scene is steeped in rural quiet.

Thousands of Frenchmen have gazed on this picture with a strong realization of their own faith. They wanted to keep it in France because it is a national portrait of the people in their younger days—"years and years ago"—a unique subject of which there are but few portraits extant. It is a little irregular that in this so-called age of rationalism, two distinctively religious paintings, Manthey's "Christ Before Pilate" (for which Wanssaker paid \$100,000) and the "Angelus" have brought the highest figures ever obtained for works of art. And both, too, are productions of the day.—Catholic Citizen.

CATHOLIC PRESS.

London Register.

"Mr. Swinburne sowed his political wild oats in his youth at the expense of other countries, whose revolutions he fostered, principally, we cannot but think, because he had the vocabulary at his hand ready made; and he is one of many poets and other men who do not so much find words for their emotions as emotions for their words. By this time he must be convinced that the Mazzini-Victor Hugo vocabulary has had it vitally somewhat written out of it. In no other way could we explain the fact that Mr. Swinburne had crowned himself an officious, if not official, laureate of the Unionist cause; in no other way, unless we are to take his frantic hatred of the Catholic religion—which explains much in politics—as the motive of his passions in Italian affairs, and of his very different passions in affairs Anglo-Irish. This explanation, if not so literary as the first, would seem to hold good in face of the outburst of blasphemy with which the poet celebrates the feast of Gordinano Bruno. In two sonnets published in the Athenaeum he screams at the Catholic Church as 'child of hell' and 'grey spouse of Satan,' with other parts of the most equally shrill. Unionism is not to be evaded in its poet."

Ave Maria.

There are many right "reverend" and wrong "reverend" Protestant preachers and lecturers, who are never tired of having a fling at what they consider Catholic misrepresentations of history. "Rev." Joseph Cook, of Boston, has, it seems, been tickling the ears of the Toronto public by discoursing at length on the evils of the "Jesuit aggression." He remarked that many lies were taught to children in Roman Catholic schools, and among these, "a geography in use in the parochial schools of Boston, the children were taught that the Jesuits were the first settlers in New England." Another he called "thoughtful" and "how unblushingly these Catholics pervert the plainest truths of history! And the laughter that followed the exposure was loud and long. Now, we think it would be somewhat of a surprise to both lecturer and audience to be informed that one of the most famous authorities on the early history of this country, and one who can scarcely be suspected of a bias in favor of Catholics—Mr. Francis Parkman, in his "Pioneers of France in the New World,"—points out, as a writer in the Boston Pilot notices, that the "Jesuit colony" was established in New England more than seven years before Plymouth Rock was heard of. "From which," remarks the Pilot, "it follows that it is always well to know what one is laughing at."

New York Catholic News.

A physician who is not a Catholic or with any apparent disposition to become one, said in a meeting of a Medical Society: "When I have a serious case, and my patient is a Catholic, I make him send for the priest and set his spiritual affairs in order." This excited no little astonishment, but Dr. G. maintained his ground. "Try it," he said, "and you will find, as I have done in scores of cases, that your patient with mind calmed and tranquilized, will respond twice as much benefit from your treatment, as he would unvisited by the priest."

How many Catholics in or near New York have seen the first book ever printed in the world? It may seem a copy can be seen in New York any day. The first book that was ever set up in type, and that issued from the press was a Latin Bible, printed in Catholic times by the Catholic inventor of printing, John Gattenberg. A fine copy is preserved in the Lenox Library, clear and beautiful in its sharp type, its black ink, its solid paper, and it is something that every Catholic should be proud to possess. The Bible in Catholic days was not unknown or unappreciated, or Gattenberg would not have put so large a book on the market.

England, Protestant England, has had rule in Canada for a century and a quarter. She has done understand all she could to build up Protestantism. What has been the result? In Montreal, which capitulated to Amherst, on condition that the religious rights of clergy and people should be respected, the French Catholics number 150,000; Irish Catholics, 45,000; Protestants or non-Catholics of all creeds and names, 55,000. The city founded by the holy priest, Father Olier, is still overwhelmingly Catholic. What wonder when we remember that it is the city of brave Dollard, stout Lambert, Cloose, and the "Militia of the Blessed Virgin" who saved Canada from the savage Indians when English colonies were bounding on.

REFORM OPINIONS ON CHURCH INFALLIBILITY.

BY PHILIP O'NEILL.

The reformers started out with a professed denial of infallibility in the Church, and this profession is aptly illustrated in the declaration of Dr. Marsh: "Though we believe that we are right, we admit that we are possibly wrong." This was the public profession of all the reformers, but here is how they reduced it to practice:

The confession of Augsburg, in its article on "Unity of Essence," condemns all heretics opposed to its views. The "Original Sin" it condemns the Pelagians! On the "Ministry and Baptism" it bestows perdition on the Anabaptists! In Queen Elizabeth's institution, known by the very peculiar and proper name as "The Church by Law Established," the eighteenth of the thirty-nine articles pronounces a curse upon all persons presuming to say: "That every man shall be saved by the law or sect he professeth." The twentieth article declares the Church hath authority in matters of faith. The thirty-third article attributes to the Church the power of excommunication, and declares that the person excommunicated ought to be considered by the whole body as a heathen and publican." All this time the said Church considered itself fallible. The Establishment of Scotland in its Confession of Faith enjoins its subscribers "to shun and detest all religion and doctrine contrary thereto, even as they are damned and confuted by the Word of God and the Kirk of Scotland." That

is, the votary may interpret as he pleases, but if he disagrees with the Kirk he becomes an object to be abhorred. The same confession declares that "it belongs to synods and councils ministerially to determine controversies of faith." What becomes of the Gospel liberty? The National Assembly of the Reformed Church of France obliged its members to subscribe thus: "We promise before God to submit to all that shall be resolved in your holy assembly, convinced as we are that God will preside over it, and guide you by His holy spirit into all truth."

From these authorities we learn that there is an assumption of infallible authority to teach, to sit in judgment on matters of doctrine, and to pass sentence of excommunication upon dissenters. This clearly proves that, although it is convenient to publish as a theory the Bible, and the Bible alone, in practice such a principle is totally abandoned, thus exhibiting the system as an absurdity, a mockery, and a delusion. The reformers of the different sects, while pointing to the Bible, simply dragged the mantle of infallibility from the Pope's shoulders and transferred it to their own. The experience of a few years proved to them the folly of replacing legitimate authority by a system of anarchy; for soon after defining the jurisdiction of the Church they soon discovered that their own usurpation over the conscience of men was despised, and in the bitterness of disappointed ambition they acknowledged their inability to appease the spirit they had evoked. Thus Luther moans: "Verily, I must acknowledge much trouble cometh of my teaching. Yea, I cannot deny that this matter makes me sorrowful when my conscience chideth me, in that I have torn asunder the former state of the Church, which was tranquil and peaceful under the Pope, and excited much trouble, discord, and faction by my teaching. If the world endureth much longer we shall be forced, by reason of the contrary interpretations of the Bible which now prevail, to adopt again and take refuge in the decrees of councils." Calvin writes to Melancthon: "It is of no little moment that the dissensions which have arisen among us should remain unsuspected by posterity. For it is truly ridiculous that, after exposing ourselves to the entire world, we should at the very commencement differ among ourselves." Melancthon proclaims: "The whole Elbe could not supply water enough to bewail the dissensions of the Reformation."

Italian, alluding to the return of Protestants to the Catholic Church, at the conclusion of the Council of Trent, says: "We ought to reckon among the principal causes of this change those perpetual disputes, those irreconcilable animosities, that bigotry above all, and persecuting spirit which were exhibited in the Lutheran and Calvinistic churches. Each began with a common principle, the necessity of an orthodox faith. But this orthodoxy meant evidently nothing more than their own belief as opposed to that of their adversaries—a belief acknowledged to be fallible (or liable to error), yet maintained as certain, rejecting authority in one breath and appealing to it in the next, and claiming to rest on sure proofs of reason and Scripture, which their opponents were ready, with just as much confidence, to invalidate. (Literat. of Europe)—Baltimore Mirror.

ABOUT THE LEPER PRIEST.

Mr. Edward Clifford sends some more reminiscences of Father Damien to the Nineteenth Century.

The last words the leper priest wrote to him were, "My love and good wishes to good friend Edward. I try to make slowly my way of the cross, and hope soon to be on top of my Galgatha." The sight of a priest saying his office, snatching moments for prayer out of a busy day was unfamiliar enough to Mr. Clifford. He was much struck by the way in which Father Damien could "retire" to his hidden life if the occasion rose. He was much impressed during his first walk when he stopped to bathe, to see the priest sit down quietly and pray till he was ready to resume the walk.

One day he asked Father Damien if he would like to send a message to Cardinal Manning. Father Damien replied that it was not for such as he to send a message to so great a dignitary, and then added, after a moment's hesitation, "I send my humble respects and thanks."

Mr. Clifford draws a pleasing picture of the strange scenes of peace, and even happiness, which the sacrifice of Father Damien has made possible in Molokai. "Some of my happiest times at Molokai were spent in the little balcony of his house, shaded by a honeysuckle in bloom, sketching him and listening to what he said. Sometimes I sang hymns to him—among others, 'Brief Life is Here Our Portion,' and 'Safe In Port.' The lepers sometimes came up to watch my progress, and it was pleasant to see how happy and at home they were. Their poor faces were often swollen, and drawn and distorted, with bloodshot goggle eyes; but I felt no horror than I expected at their strange aspect. There was generally a number of them playing in the garden below us."

A Washington despatch to the Herald says it would not be surprising if the treaty agreed on at Berlin regarding the islands of Samoa should be rejected when it is considered by the Senate. Mr. Blaine himself, the despatch asserts, was not satisfied with the terms made by our commissioners at Berlin, but he finally yielded in part rather than have the conference a failure. As the Government of the islands is left in the hands of a triumvirate, advisory board, representing England, Germany, and the United States, the decisive majority will always lie in the hands of the two European powers voting together. That they will so vote upon critical questions is a reasonable inference from the similarity of their interests and their natural jealousy of the great Republic. The substance of the treaty is that by the tripartite agreement Germany is confirmed in her dominant control in Samoa. Without the treaty she depended solely upon her own assumption of authority. If this treaty should be ratified then the United States becomes a partner by reason of things in support of Germany's claims,

THE FATAL SHIP FEVER.

AN ADDRESS BY MARTIN BATTLE BEFORE THE CATHOLIC LITERARY SOCIETY, OTTAWA.

When requested to give a paper on "Grosse Isle," I felt my inability to depict the horrid and frightful sufferings experienced by our fellow-countrymen and women in the dark, dismal days of '47 and '48, when they were driven by famine and cruel oppression from the "dear old land" to seek a home on the free soil of the West, however, I turn over the pages of my memory until I have gone forty-two years back, this brings to my recollection my visit to "Grosse Isle" when I was an eye witness to the horrors which swept hundreds of the "bone and sinew of the Irish race" unknown into one common grave.

Before entering into a fuller description of "Grosse Isle" allow me to ask you to follow me while I call your attention to the cause of this unprecedented flood of emigration during the time of this frightful scourge. The older members whom I have the honor of addressing will remember that in 1847 the complete blight and failure of the potato crop in Ireland occurred—a year which left many a health desolate, and many a heart seared and crushed with sorrow. It is better to recall the events of '47 and '48—dreadful years—of which no Irishman can think without tears, and the miseries of which it would be hard for any man born elsewhere to realize without pain and humiliation.

The settlement to be drawn up against the Irish landlords is a frightful one. Instead of showing their sympathy with the poor, struggling tenants during this trying period when famine and death were stalking through the land, they used their great power—not to relieve distress—but in assisting to forge new fetters by which the poor tenant might be further crushed under the burden of his already crushing debt. The British Government during these years voted large sums of money for improvement, but not one-tenth of the sum granted was ever applied to the purpose intended. The Irish landlords, instead of spending the money on Irish soil, were to be found flying squandering it in the gambling halls of Baden-Baden or in the aristocratic quarters of Paris and London. In the meantime the two hundred and fourteen poor or untenanted workhouses of Ireland were overcrowded with a starving population until these buildings were finally found to be inadequate to supply the demand for admission, and other large buildings had to be fitted up for the reception of a broken-hearted people. Daniel O'Connell estimated the pauper population of 1846-47 at four million souls. It has been alleged in defence of the Government of that day that it did not come the blight of the potato crop. True, but the Government was responsible for its loss, which prevented the starving peasantry of Ireland touching any other of the products that their own hands had reared. Those laws permitted "immediate distress" by a bill, on the production of a "Notice of Distress" signed by the "landlord or Agent" of all stock, crop and every species of produce.

It was a common practice when the crop was ripe to put on the farm a keeper or bailiff, who was kept at the farmer's expense (as the act reads) "till the crop was reaped, threshed, and converted into money," which money passed directly into the pocket of the landlord, who frequently gave only a receipt on account. Thus, the people were starving, while there was plenty of food in the country. During this period of dreadful agony, while famine was filling the radiance with the scourge of "Evictions" and the hovels with plaintive victims, and while fever was following on famine's heels, there was no break in the exportation to England of oats, flour, beef, pork and mutton. Some of my young friends here to-night, who fully enjoy the "Songs of the holy bond of liberty" in this Canada of ours will naturally say, "Why did the starving peasants seize on these things—the products of their own hands?" Because they were guarded in safety from the Irish shores by British troops. The chief duty of the troops in the towns was to guard the flour from the mills to the port. It was against this monstrous state of things that the men of '48, led by South O'Brien, uttered their wild despairing cry: "Why did the starving peasants seize on these things—the products of their own hands?" Because they were guarded in safety from the Irish shores by British troops. The chief duty of the troops in the towns was to guard the flour from the mills to the port.

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cases they dug and ploughed and drained to make two ends meet. Thus these small holdings were reclaimed from almost hopeless barrenness, but were better adapted as the home of the scribe than of man made to the image of God. A little oats and potatoes were the only crops the soil was capable of producing. It was in this locality of the "Gauche Mountains" that the famines of 1847 made sad havoc, and while starvation and death were laying their ruthless hands upon their victims, the bell hounds of eviction were let loose to complete the ruin and desolation, because these poor people refused to pay an increase of rent from fifty to five hundred per cent for improvements which they made by their own untiring industry; when the struggling people were expecting a reduction the rents were doubled and trebled.

An old paper (The Cork Examiner) of Sept. 1847, gives a very interesting account of the high-handed proceedings resorted to in dealing with this miserable property. I take the following utterance from its columns, which represent the answers made by some of the tenants upon being asked to pay increased rent:

Patrick Kearney told his tyrant master: "I cannot pay the advance of the rent and support my little family; and only the poor house, which I would rather die than enter, stares me in the face."

"I could not pay the rent demanded," said Thomas Kelly, "and I will be thrown out with nowhere to face but the colobates or the poor house; and God help me what will become of the little ones."

Michael O'Brien describes how he was obliged to carry the manure for the land improvements on his back, and considered it a great injustice after his father's labor and his own labor to have his rent increased. He said that his "food was but of the coarsest Indian meal and bad potatoes, and my children badly clothed, and I could not afford to buy them a pair of boots."

Marjorie Fitzgerald, when told his rent was to be raised, said, "It was not worth while to have the care of his wife and children on the landlord's head." But the brutal reply was "No one cares for their curses. The rent must be paid, or you are prepared to quit the land."

Similar cases of hardship might be given to show the sad condition of the poor, struggling tenants in their battling against famine, rack rents and cruel oppression. In the whole history of Ireland, perhaps no more fitting time presented itself than the days of 1847-48 for the British Government and the Irish landlord to show sympathy and kindness toward suffering humanity in administering to their wants and relieving their distress; but to their everlasting shame be it told the only answer to their oft-repeated wall of distress, was "Eviction," "Emigration," or the "pauper workhouse." Thus many of the "country's pride" were driven to seek a refuge abroad that chancel house, the deck of an immigrant ship; thence to seek a home in the free land of the West, and there to convert—what many of their race had done before them—the swamp and the bush into fat and fertile fields. Despair oftentimes drove the honest, industrious hand to wield a foreign sword, which had it been rightfully dealt with, would have remained contentedly and peacefully guiding the plough share at home; but "Man's inhumanity to man makes countless thousands mourn."

Over the sea we flew that sunny morn, Not without natural tears and human sighs, For who can leave the land where he was born, And where perchance a buried mother lies, Where all the friends of riper manhood dwell, And where the playmates of his childhood sleep; Who can depart, and breathe a cold farewell, Nor let his eyes their honest tribute weep.

On one occasion he sent his messenger to the Mayor of Montreal asking for more straw to make beds for the dying emigrants, and received the gracious response, "Certainly, I wish it were gold for your sake." Very shortly after both Protestant mayor and Catholic priest had passed away to where straw and gold were of equal value, dying active in God's service.

Following on to the city of Kingston, and taking a survey of the grounds in connection with the general hospital, we are struck by the appearance of a mound rising to a moderate elevation by a gentle slope, and upon which the grass is always green. This forms the resting-place of one thousand three hundred of those Irish emigrants, quietly sleeping beneath the green sod. Here also they have sleeping with them their martyred Father Doida. Among Irish Protestants, the names of Mr. Kirkpatrick, then Mayor, Alderman R. L. Anglin, and Mr. William Ford, afterwards Mayor, will long be revered for their devotion to the dying emigrants at Kingston.

The same sad scenes of suffering and death may be traced further westward, and in the Queen City of the West the Catholic church lost one of its brightest ornaments in the person of that esteemed Irish prelate, Right Rev. Dr. Power. Never were there greater manifestations of public sorrow than at this sad event. The Protestant community vied with their brother Catholics in showing honor to the memory of the deceased.

Not in our own city without its remnants of the sad period. There are a few still living, who can remember how in Bytown early and late were pitched at the canal locks to house the dying. Truly they had their melancholy fate pictured in that beautiful song "The Exile of Erin," where it says: "The wild deer and wolf to a covert can flee, But a poor heart-broken stranger, a home and a country remains not to see."

Yet did they find friends in the good Sisters of the Sacred Heart, who among whom was the sainted Sister Thibodeau. They had also the aid of the venerable Father Molloy, and our worthy fellow-citizen John Healey, both of whom were able to relate some of the sad scenes witnessed, and the service rendered by them to the sufferers. All that was mortal of those who succumbed to the disease in Bytown was laid in the spot where the Grand Union now stands.

I trust I may be pardoned for the times I have taken in trying to depict to you in a very imperfect way the sufferings endured by the poor Irish emigrants who were literally compelled to die by the wayside in those memorable years of 1847-8. There is a regret dwelling in my mind, and that is the fact that no tablet of any description marks the spot where twelve thousand of our countrymen and women are now sleeping in the silent spot so beautifully situated on the noble River St. Lawrence, where the coming emigrants for all time could point to the spot, and utter a quiet prayer to their memory, and as the sainted Father Richards said:

"Oh, my brethren! grieve not for them. They have passed from the glory of earth to heaven. True, they were cast in heaps into the earth. Their place of sepulchre, marked by no name or epitaph. But, I tell you, my dearly beloved brethren, from their souls the faith will spring up along the St. Lawrence. For they died confessors to the faith of their fathers."

In conclusion permit me to ask: "What is the world? The great tomb of all mankind. On nation, on nation, is hurrying fast. Where all races, all ranks, and all ages lie. Where the king and the beggar are equal at last."

ENGLAND'S FIRST PRINTER A MODEL CATHOLIC.

"The art preservative of all arts" was Catholic in its origin, and everywhere encouraged in its infancy by the Church. In Germany, the Catholic, Gutenberg, printed the first Bible; in England, Caxton, a model for every Catholic, introduced printing, under the fostering care of the Abbot of Westminster. The first book printed in America was issued in a convent at Mexico; and even in the north the first book printed west of the Alleghenies was the Epistles and Gospels in French and English, issued at Detroit from the press set up by a Catholic priest, Father Richard, Caxton, born in Kent about 1412, had been a successful merchant, but, wishing to give England the new art of printing, went over to the Low Countries, made himself familiar with it, and returned home with the necessary type and press. A man of education and piety, he translated many works, which he then printed. Many of these are now lost, as at the "Reformation" a wholesale destruction took place of all Catholic books, yet some have come down to us, and we know the titles of others. It shows his true Christian spirit that among his first issues was "A Cordial; or, Treatise on the Four Last Things;" and among his last, two on "The Art and Craft to Know Well How to Die." He died piously himself in 1492.

A PROTESTANT LADY'S FIRST COMMUNION. (Translated from The Catholic Review from The Semaine Catholique de St. France.) We have received the following edifying communication from a priest of the diocese:

Some months ago I asked a convert to tell me what had led her to change her religion. "Oh, Rev. Father, it was to be able to receive Holy Communion that I wished to become a Catholic." She then related the following circumstances:

"I came to France and was visiting at a friend's house. One morning, while making an excursion among your beautiful mountains I happened to enter a poor little village church. The priest was saying Mass. I saw a young girl rise from her place and advance towards the altar-railing and kneel there; the priest turned towards her, holding the pure white host between his fingers. He then came down and gave it to her. Moved by an unaccountable emotion I waited anxiously to see her rise—she returned with her hands joined, her eyes cast down, her face radiant with happiness."

"I had very frequently taken part in the Protestant celebration of the Lord's Supper. I recalled the painful efforts which I had made to excite any faith in the Sacrament of which I had partaken, performing it as a duty which I had to fulfil. And here, in this little village church, I saw a communicant radiant and happy."

"I rejoined my companions who were waiting for me in the adjoining cemetery, wondering at my long stay in the chapel. I had no idea how long I had remained, but I will never forget my first visit to a Catholic church."

"The next day I returned alone. The young girl was at the same place; I united my prayers to hers, and, when she arose, I know not what impulse caused me to rise and follow her. The priest, who did not know me, also gave me Holy Communion. I cannot tell exactly what happened around me at that moment, but within me I seemed to see a glory, and rays of light, darting from the Host, illumined my soul. When I rose the church was empty. All at once a fear seized me. I hastened to the priest's house and said to him:

"Reverend sir, I am a Protestant and I have received Communion. Have I done wrong? But I have been so happy, and my heart is still aglow."

"The good priest asked me many questions and then said: 'My child, only Catholics can communicate worthily, and if you had consulted me sooner I would have told you that you could not do so, but your good intention is so meritorious that I cannot refuse you an extraordinary grace. I would not dare to say that you have profaned the Adorable Sacrament.'

"I was at a loss to feel rather sorry that I had acted so hastily, but my sorrow was only exterior for in my heart I felt deep joy and ineffable sweetness. Henceforth I had but one thought, I must become a Catholic so as to be able to receive Communion. I obtained my husband's consent with some difficulty and two months later I made what others called my First Communion, but which was in reality my second one."

On the occasion of Mr. Gladstone's political campaign in Birmingham—upon the very afternoon of the Bingley Hall, where after Cardinal Newman's health, he was unable to see the Cardinal, but was received by the father who habitually attends him. According to a London correspondent it transpired in the course of conversation that the venerable patient was fond of reading in bed, but that the Fathers had some difficulty in finding him a safe and suitable light. Mr. Gladstone instantly replied, "I have been thinking of you," and returning to Sir Walter Forster's house, brought there from a candlestick with a reflector attached which he left as a present to the Cardinal. We have no doubt that it is prized by the Fathers as a token of respect and admiration felt by one "Grand Old Man" towards another.—Catholic Times.

Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

Dr. Pierce's Pellets, one a dose. Cure headache, constipation and indigestion.

Dr. Woodruffe, No. 153 Queen's Avenue. Defective vision, impaired hearing, nasal catarrh, neuralgic rheumatic throats, eyes tested, glasses adjusted. Hours—12 to 4.

Dr. Hanavan, Surgeon to "D" Hospital, Royal School of Infancy, office and residence, 35, Borell Street, second door from Dundas.

Macdonald & Dignan, Barristers, Private Office, 41, Talbot St., London. A. J. B. Macdonald. R. H. Dignan.

Miss Jennie Golden, Music Teacher, 35 William Street, London.

John O'Meara, Barrister, Solicitor and Notary, P. O. Box 35, Peterborough. Collections promptly attended to.

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CUTICURA SOAP. The most valuable skin medicine ever prepared. It cures itching, itching, itching, and itchy diseases of the skin, scalp and head, with loss of hair. CUTICURA, the most valuable skin medicine ever prepared, is an exquisite skin beautifier, prepared from the most purest and most valuable ingredients, and is a positive cure for every form of skin and blood disease, from pimples to eczema. Sold everywhere. Price, 25 cents. The Best, Best, Best. Send for "How to cure Skin Diseases."

Minard's Liniment for Rheumatism. C. C. Richards & Co. I have used your MINARD'S LINIMENT in my family for some years and believe it the best medicine in the market, as it does all that it is recommended to do. DANIEL KEENEHEAD, Canadian Forks, N. B.

John Mader, Mahone Bay, informs us that he was cured of a severe attack of rheumatism by using MINARD'S LINIMENT.

OBJECTS OF THE NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply the regular and irregular priests of the United States with the necessary articles of their office, imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has adopted special arrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence— 2nd. No extra commissions are charged the priest as on purchases made for them, and giving them besides, the benefit of my experience and facilities in the actual prices charged. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one expense of freight charge. 4th. Persons outside of New York, who may not know the address of Houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Clergy and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying or manufacturing of this Agency, are strictly and conscientiously attended to by our agent. Whenever you want to buy anything, send your orders to THOMAS D. EGAN, Catholic Agency, 42 Barclay St., New York, N. Y.

MANUFACTURING UNDERTAKERS Wholesale and retail. Outside the combine. Always open. R. DRISCOLL & CO. 424 Richmond St., London, Ont.

Electricity, Molten Baths & Sulphur Saline Baths. CURE OF ALL NERVOUS DISEASES, J. G. WILSON, L.A. OROTHIUM, 522 Dundas Street.

Academy of the Sacred Heart. Conducted by the Ladies of the Sacred Heart, London, Ont. Locality unrivalled for the study of French, English, Latin, and Italian. Pupils receive special advantages in the study of French, English, Latin, and Italian. Extensive grounds affording every facility for the enjoyment of favoring exercise, system of education thorough and practical. Educational advantages unsurpassed. French is taught, free of charge, not only in class, but practically by conversation. The library contains the latest and standard works. Literary requirements met monthly. Vocal and instrumental music form a prominent feature. Musical instruction given weekly, elevating taste, testing improvement, and insuring self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manner. Terms can be obtained on application to the Lady Superior.

Convent of Our Lady of Lake Huron, Sarnia, Ont.—This institution offers every advantage to young ladies who wish to receive a solid and useful education. Particular attention is paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. 1st. Board and tuition per annum, \$16. For further particulars apply to Mother Superior, Box 305.

St. Mary's Academy, Windsor, Ontario.—This institution is pleasant, located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the rudiments as well as the higher English branches. Terms (payable per session in advance) in Canadian currency: Board and tuition, French and English, per annum, \$100; German free of charge; Music and use of Piano, \$40; Drawing and painting, \$15; Bed and bedding \$10; Washing \$20; Private rooms \$20. For further particulars address—Mother Superior, Box 305.

Assumption College, Sandwich, Ont.—The Studies embrace the Classical, French and English Courses. Terms (including all ordinary expenses), Canada money, \$150 per annum. For full particulars apply to Rev. Denis O'Connell, President. 46-ly

C. M. B. A.

We would call the attention of our C. M. B. A. Branches and members to the fact that we make a very pretty silk C. M. B. A. badge...

Branch No. 4, London. Meets on the 4th Thursday of every month at 8 o'clock, at their hall, Albion Block, Richmond Street, Montreal.

C. M. B. A.

Election of Officers.

The following are the officers of Branch No. 104, Waterloo, Ont., organized by Deputy Adolph Kern on the 9th inst: Spiritual Adviser—Rev. Father Speizer...

C. M. B. A.

Mr. S. R. Brown, Deputy and Grand Recorder of the C. M. B. A. in Canada...

At the regular meeting of Branch 26, C. M. B. A., Montreal, held in their hall on Monday evening, July 23, there was a large attendance of members...

Annual Requiem Mass.

On July 14th, Branch No. 73, Oustie, had the second annual High Requiem Mass offered by their esteemed Spiritual Adviser, Father Plante, S. J., for the happy repose of the deceased members in general of the C. M. B. A. Branch and congregation...

Honoring a President.

We are sorry to learn that Mr. Spearman of the Inland Revenue Department, is about to leave town. He goes to Halifax, N. S., having secured an exchange, owing to the ill health of his wife. He has been here three years, and by his courtesy and many other good merits made very many friends, who regret not only his departure but especially that the cause which led to it.

headed case. It is not every one who gets such a pleasant ending previous to leaving. He has been President of the C. M. B. A. for a year, and all along was one of the active workers of the same. We trust we shall again see him and his family in our midst, and are pleased to learn that he likes this locality so well that he is anxious after a year's absence to again make this town his home.—Berlin Daily News, July 25th.

The following is from the July No. of the C. M. B. A. Monthly:

"No 8 Pa. says he is one of the eleven year members, and never got a Beneficiary Certificate. He wants to know if he can get one now?"

"Answer. Most decidedly. Ask your Rec. Sec. to send for some blanks for Application for Beneficiary, if he has none on hand, and have him fill one out and send it to your Grand Secretary. In due time your Beneficiary Certificate will reach you. There are quite a number of the earlier members who did not know the importance of designating their beneficiaries. By so doing it saves the heirs all the trouble and expense of taking out letters of administration to receive the money from the association."

E. B. A.

A juvenile branch of the Emerald Beneficial Association has been organized at Merriton with a membership of forty, and promises to be a great success. The following officers were duly elected and installed: President, M. G. Giblin; Vice-President, C. D. Doyle; Recording Secretary, S. I. Bradley; Financial Secretary, T. H. Sullivan; Treasurer, M. J. Haley; Marshal, W. O'Donnell; Assistant Marshal, G. Nixon; Messenger, Jas. Riggle; Stewart, J. Klaunder; the Rev. Father Allain, P. P., being their chaplain.

A youth is eligible for membership soon as he has made his first communion, and at the age of eighteen he is transferred to the parent branch. The Rev. chaplain takes a great interest in Emeraldism and gives it every encouragement in his parish; as a proof he very kindly presented the juveniles' work at the parade on the 6th. The Rev. Father, assisted by the members of Branch 15 and the ladies of his parish, are making very complete and satisfactory arrangements for the accommodation of the visitors. It is expected that at least two thousand will attend from Toronto and Hamilton, and that there is every reason to believe that it will be a great success, and greatly assist the Rev. Father Allain with funds for church purposes.

W. LANE, Grand Secretary, 2 Bartlett Ave., Toronto.

OBITUARY.

Mrs. Margaret Phillips, Woodstock.

Died on Monday, the 21st inst, Margaret, beloved wife of Mr. John Phillips, Woodstock, after a very painful illness of several weeks, which she bore with amazing Christian patience. Mrs. Phillips was married scarcely three months when she was seized with rheumatism of the heart-muscles, which, with a sudden complication of other ailments, soon closed her young career. She was daughter of Mr. Maurice Egan, of Woodstock, and had but reached the forty-third year of her age. Her brothers, Dr. Egan, of New York, and Messrs. Jas. and P. L. M. Egan, merchants, at St. Thomas, her sister, Mrs. J. H. Pries, and her uncle, James Egan of this city, attended the funeral, which took place on Thursday morning from the Catholic church, Woodstock. High Mass de Requiem was celebrated by Rev. Fr. Joseph Sarnis. The sermon was preached by Rev. W. Flannery, St. Thomas. The pastor, Rev. Michael Brady, also took part in the ceremonies, which were of a most impressive character. The church was crowded with sympathizing friends. Many tears were shed, and many a heartfelt prayer went up to the Throne of Mercy for the soul of the deceased young bride who "was taken away lest wickedness should alter her understanding or deceit beguile her soul." (Wis. iv. 11.) May she rest in peace.

Hugh Daly, St. Thomas

Information was received here Monday, the 29th inst., of the death at El Paso, Texas, of Mr. Hugh Daly, the well known and popular Michigan Central train despatcher, who left St. Thomas a short time ago on a trip for the benefit of his health. Mr. Daly was known to probably every railroad man who has been any time in the service in the country, and was with everyone very popular. He had for years been a sufferer from consumption, and it was wonderful how cheerful and genial he always was. As a despatcher he was looked upon as one of the best men in the business. Hugh was not known to have an enemy, and wherever he was known the news of his death will be read with regret. Mr. Geo. Stewart, formerly of St. Thomas, was with him at the end. Deceased was a son of Mr. D. Daly, coal and wood merchant of this city, and was well known here. The sad news of Mr. Daly's death in a foreign land, where he resided but for a short time, in the hope of recruiting his failing health, will be a source of grief to many. There was no bigger heart or more independent soul than our friend Hugh possessed; none more devoted to Holy Church, or more intensely interested in the fortunes of the land of his sires. He was a constant reader and warm advocate of the CATHOLIC RECORD, and it is but doing his memory slight justice and voicing our gratitude to say that he very sincerely deplores his loss. While offering this tribute of our sympathy to his afflicted parents, we earnestly request all good and faithful subscribers to offer a prayer for the eternal repose of Hugh Daly's soul. R. I. P.

Matthew Coveny, Dover.

On Friday evening, July 26th, Matthew Coveny, a well-known and highly respected farmer of Dover, was drowned in Little Bear Creek. He crossed the creek on the floating logs, and while returning fell in and was drowned. Some three or four hours elapsed before he was missed, when search was made and his body found; life was extinct.

Mr. Coveny came from St. Thomas twenty-four years ago a poor man. Through energy, prudence and foresight he amassed a respectable fortune, which now passes to his family. The funeral took place at Clonham on Sunday.

SUCCESSFUL PUPILS.—We have much pleasure in publishing the names of the three successful pupils at the recent examination held in the Catholic separate school in Port Lambton. The names are in order of merit: Maggie O'Leary, Mary Carr, Minnie Hennegan. The above are the only three who were sent up for promotion, and all three were successful. This is the best record of the Port Lambton separate school since it has been opened.

The Catholic picnic at St. Thomas has been fixed for Tuesday, the 13th August. Several distinguished orators have promised to make speeches on the occasion, and a gold-headed cane will be contested for in an election between Mr. Alexander Smith, conductor, M. C. R., and Mr. Andrew Darragh, engineer, M. C. R.

LATEST CATHOLIC NEWS.

The London Morning Chronicle states that Prince Bismarck, the German representative at the Vatican, has dissuaded the Pope from leaving Rome. It is further stated in a New York Herald despatch that the Holy Father received communications from France urging him to leave Rome, and putting at his disposal a residence in any city he chose in that country, besides promising him the re-creation of the temporal power in Rome. The Holy Father told the Cardinals assembled in consistory that he refused the offer from France because he will not leave Rome except at the last moment in case of war in which Italy is complicated, and which consequently will never leave it in his hands; but he means of France declaring war for his cause against Italy, for whom, from the bottom of his heart, he wishes every good. "I desire, above all things," he said, "that peace be maintained."

It is stated Rev. Father Ouellette, formerly of St. Michael's Cathedral, Toronto, has been appointed by the Bishops to the Vice Rectorship of Laval University.

His Grace Archbishop Fabre, visited officially thirty-six parishes this year, out of two hundred which are in the Archdiocese of Montreal.

Mrs. Eugene Blanchet, a French-Canadian lady, gives in the journal de Trois Rivieres the following account of a miraculous cure effected in her case at the shrine of Our Lady of the Holy Rosary at Cape Magdalen: "For several months I suffered from an ailment in the foot which was never employed with no effect. Then, seeing the impotence of human means, I addressed myself to Our Lady of the Holy Rosary, no longer expecting help but from her, and I promised nine daily visits to her venerated sanctuary at Cape Magdalen with a promise that if I seemed incurable, I would publish my cure in the various papers of the city, and certify out my plan and made my neuvaine. The Virgin of the Rosary deigned to hear me, and I was healed. That was several months ago, and the ailment which disappeared has not returned in any other form. I therefore come to fulfill the last part of my promise, and support the power of our Lady of the Most Holy Rosary."

St. Patrick's Conference of St. Vincent de Paul, Ottawa, received Holy Communion in a body on Sunday, 21st ult.

The following description of this beautiful work of art is from the Baltimore Sun: "The magnificent ostensorium presented by Pope Leo XIII. to Cardinal Gibbons was uncovered yesterday and shown upon a table in the cathedral. Many tears were shed, and a fine work of art in embossed gold, beaten in silver, and precious stones. The figure of an angel in silver standing on a pedestal and pointing with one hand upward to a Sacred Heart of gold with a large precious stone in the centre, supports the main part of the vessel. In the centre of the circular casing is an inclosure of the finest glass, where the host is placed and is clearly visible when the ostensorium is used in the church service. Around this circular glass inclosure are set in gold, with the art and taste of a skilled lapidary, fifteen large precious stones, various colors, including rubies, emeralds, sapphires, emeralds and others. The face of the ostensorium is beautiful with beaten and embossed silver and gold figures of angels, cherubim, sheaves, a lamb, and a shepherd's staff, an all seeing eye, scrolls, spears, golden rays, and at the apex a cross set with precious stones and upheld by cherubic forms in silver. An hour can be spent in the study of the innumerable figures worked in the precious metals of which the vessel is composed. There is nothing to compare with it in any other Catholic church in this country. Cardinal Gibbons was very sensibly affected at so great a mark of friendship from the Pope, and said he valued it especially on that account.

Some of the church property at Nimes was seized by the French Government and offered for sale, but to the credit of the capitalists it must be recorded that none would buy it. Consequently it remains in the hands of the Government. It will, of course, be restored to the Church at some future time not far distant.

St. Boniface was on file on the 23rd ult. The principal stores and private residences, as well as the Bishop's Palace, Convent College, and the surrounding grounds were brightly illuminated. The festive occasion was a token of rejoicing over the sixty-seventh anniversary of His Grace Archbishop Tache's birthday, as well as a mark of honor to the ecclesiastics who have been attending the Council, which has been in session since last week.

Periodically, about the recurrence of St. Patrick's day, several of the Protestant sects persistently try to kidnap the national patron saint of Ireland. It is to be hoped the preacher phrases won't attempt similar coarse tactics when in 1892 America—and the world—will hurray for glory to the memory of the great Catholic hero and saint, Christopher Columbus.—Buffalo Union and Times.

Cardinal Newman has returned from Malver to Birmingham in improved health—being, in fact, as active at eighty-nine as he was when he and the century were a decade younger. Though his mind is clear as ever, his hands have forgotten their cunning. He writes only with great effort, and now the difficulty is increased by a slight failure of eyesight. But the Cardinal still sees well enough to read his daily paper and to scan the obituary column, in which the record of the deaths of persons who are almost centenarians makes him feel that he is not so very old after all.

Bishop McQuade, of Rochester, says: The talk about an American Pope as the successor of Pope Leo was treated as a mere joke among the Cardinals at Rome and in P. J. O'Rourke's.

A new seminary is to be erected in Brooklyn near St. John's College on Lewis Avenue. It will be opened in October, 1890, on the occasion of the golden jubilee of Bishop Loughlin's ordination. The seminary is to be called St. John's.

Cardinal Newman, in a letter to Mr. Craven, author of "Life of Lady Georgiana Fullerton," thus refers to the subject of the present article: "I have since the Holy Sepulchre I have never ceased to regard with respect and admiration her devoted life. Her character and spirit alike point her out as a worthy representative of those ladies of high rank who in such large numbers have joined the Catholic faith in England during the last half century. It is, in fact, a half century, has given to themselves and their lives to the Saviour."

THE HOME OF JESUS.

A contributor to the Notre Dame Scholastic furnishes this article: Embosomed amid magnificent sylvan beauties in the sunny bowers of Italy and in the loveliest portion of man's inheritance, about twenty miles from Ancona and ten from the Adriatic on the east coast of Italy, lies the renowned little village of Loreto, in a fair and favored region, where the climate is so mild that the orange trees blossom in the depth of winter, and where the flowers of summer bloom in December. I have often thought that the scenery around it presents pictures of beauty which angels might enjoy, and that it is the most fitting resting-place on earth for the little Holy House of Nazareth, brought there miraculously, and which, like the Holy Sepulchre at Jerusalem, is covered with a large and spacious church where crowds of pious pilgrims flock from all countries in the world daily, particularly clergymen anxious to have the privilege of celebrating Mass in so holy a place.

The house is about thirty by twenty feet, and is covered by a modern stately spangled roof or ceiling, resting on the ancient walls of brick, about four feet thick, exactly like the ancient bricks found about Nazareth, but quite unlike those found in any part of Italy at any time. As you enter the little Holy House, which contains only one room, you are struck with the appearance of the fourth place, in which it is supposed the angel stood when he appeared to Our Lady at the Annunciation while she was engaged in prayer. It is as if an old-fashioned hearth-piece of the old country as possible; and at the right hand of it is an opening in the ancient wall, in the form of the letter V, supposed to have communicated with a cave adjoining, where the Holy Family are said to have had apartments, and where St. Joseph had his workshop.

How often have I beheld in still mornings, scenes the very essence of beauty, and all bathed in a quiet air of delicious warmth! Yet the occasional soft coolness imparted a pleasing sensation of coolness as of a fan. Green grassy meadows, the cattle feeding, the goats browsing, the kids skipping, the women wending their way to the river with watering pots poised jauntily on their heads, the birds singing among the branches before the heat of the day became unpleasant; the men, women and children listening to the morning gossip, or basking in the innocent sunshine of a delightful and luxurious climate, formed pictures which can never be forgotten.

Around our daily path were strewn the memorials and blessings of Jesus. There was the morning Mass and the evening Benediction. Three times a day the Angels brought forth the sweet tidings of the Incarnation, and all this flooded with a bright Italian sunshine, while that long series of divine titles and graceful appellations (titles of the Italian woman), broken only by the simple and most touching words, "Pray for us!" went floating on the wind to awake the slumbering echoes of the valleys, or stray on the distant waves of the Adriatic in many a plaintive cadence.

"PRAYING FOR DISPENSATIONS."

This is a matter generally misunderstood by Protestants, and about which many Catholics are not sufficiently well instructed to meet the sneering suggestions to the disparagement of the Church sometimes heard on this topic. Some words from the letter of a Catholic priest published in an English provincial paper puts the matter in a popular and at the same time a very satisfactory way and here we quote them:

"Dispensations from ecclesiastical laws (from divine laws there are no dispensations) are granted as often as sufficient grounds can be satisfactorily proved to justify exemption from the existing law. Without such grounds for a dispensation, we are justified in thinking that a millionaire might place his fortune at the disposal of the Church without the slightest chance of obtaining it. On the other hand, we know by actual and constant experience that the poorest laborer has only to prove his case and add that he is not rich, and the required dispensation is granted to him absolutely without charge of any kind. The law of the Roman Canonry is that all dispensations shall be gratuitous to the poor, and it father defines what it means by the poor as 'all live by labour or industry' (where for-fee does not exceed £200) (Gary Bellou, d. 866) It would be easy to cite hundreds of such gratuitous dispensations in this or any other country.

"It is undoubtly true that, in dealing with the wealthier class, a Chancellor accompanies the grant of a dispensation with a fine or tax commensurate with the means and position of the petitioner. It is not my purpose to inquire whether it does so by way of 'costs of inquiry' or as a salutary deterrent, or on the principle that a rich man who, even for good reasons, seeks exemption from a law intended for the common good ought, if he gets it, to compensate the community by some gift or charitable work by way of indemnity. But it should be borne in mind that it is precisely such 'costs' and donations taken from the rich go to support the tribunal and thus enable it to give gratuitously time, labour and justice to the cases of the poor. Such methods of procedure will not seem strange or inequitable to those who are most familiar with the history of jurisprudence in Europe."

Yes, it is true; the Catholic Church sometimes has one rule for the rich and another for the poor, but remarking that unlike the world, she makes the poor her favorite, we can be excused of darkness against her on that score.

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RELICS OF THE BLESSED THOS. MORE.

The sword and some portion of the insignia of the Order of the Garter belonging to the Blessed Thomas More are in the possession of Mr. George Foreman, Benton Grange Newcastle-on-Tyne, England. This gentleman married as his second wife Jane, widow and cousin to Charles More Ullathorne, brother to the late Archbishop Ullathorne and came into possession of the relics through his wife. Archbishop Ullathorne has more than once been heard to say that in his boyhood they were still in his grandfather's possession. The Archbishop's great-grandfather married Miss Bink, whose mother was linearly descended from the Blessed Martyr. Her sister became Mrs. Waterton, who was grandmother to the late Mr. Charles Waterton, and is mentioned by him in his autobiography.

RIDICULOUS AFFLICTIONS.

To ridicule the oddities of our neighbors is wit of the cheapest and easiest kind; and we can all be satirical if we give the reins to our ill nature. The jest so amusing to ourselves may, however, inflict a deep wound upon some sensitive nature, while it seldom fails to bring a heavy retribution upon the author.

A sensational Presbyterian preacher of Chicago took for the text of his preaching sermon St. Paul's words, "No fight is not as one that beareth the st." Sullivan wasn't in the congregation.

To THE DEAF.—A person cured of Deafness and noise in the head of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 30 St. John Street, Montreal.

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