

# The Catholic Record.

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

VOLUME XVII.

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NO. 867.

## LEAGUE OF THE SACRED HEART.

General Intention For June.

### EUCARISTIC WORKS.

Messenger of the Sacred Heart. The "fire" which our loving Redeemer brought with Him into the world, and which He so ardently longed to see enkindled everywhere on earth, He already, by dint of kindness and tokens of love, spread around Him during the years of His passage among the children of men. When about to return again to His Father He wished to make it clearly manifest that while He had already loved us to excess, His Heart could go further still and love us to the end. *In finem dilexit.*

Hence the institution of the adorable Sacrament of the Eucharist, the summary of all the efforts of His love, the memorial of all the gifts of the Heart of Jesus.

From that moment Faith has ever held up to our gaze Jesus Christ, our Lord, present without intermission on earth: extending and multiplying, His Real Presence at all times and in all places; exerting His personal and vivifying action on the Church and mankind. Wherever a sanctuary was reared to God's glory, there did He choose a home and take up His fixed abode; and it will be to the foot of that throne of mercy that we shall see flocking until the end of time the countless generations of faithful and believing souls.

There are three things which in this devotion constitute the one centre towards which converge, in various ways, all the acts of adoration and homage of our grateful hearts.

There is the Altar where Jesus Christ immolates Himself, the Tabernacle where He has shut Himself in, and the Holy Table where He gives Himself to us. These form the centre from which radiate through the world these pious works which, in keeping with this mystery of love, we term "Eucharistic Works."

Some of these pious associations, with the Altar ever present in view, aim at multiplying the number of "Masses of atonement" impressed as they are with the urgent needs and perils of society, which they would redeem from its iniquities, or with the intention of offering some compensation for the offence perpetrated against God by the absence of so many lukewarm or guilty Catholics who deprive themselves of the happiness of assisting at the Holy Sacrifice.

Others, gathered around the Tabernacle, supply day and night from their ranks a chosen band of worshippers, in all truth, a "Guard of Honor," relieving each other in turn within the very sanctuary or its precincts as an unbroken and loving watch. At other times they assure a royal attendance on their King at the solemn Expositions of the Blessed Sacrament, or again they encourage the discreet silence of inner supplication or that other fruitful exercise of the Holy Hour.

Others, finally, there are who, eager to find place among the bidden and frequent guests at the Holy Table, through each day around the heavenly banquet board, to comfort by their "Communion of Atonement" the Sacred Heart grieved by the desertion and ungratefulness of mankind, while at the same time they endeavor to appease God's wrath by satisfactory offerings to His justice.

As the devotedness of the Sacred Heart for man reached the last limits of love for us, in the institution of the Holy Eucharist, were it for that only, there can be no excess in the measure of our return of love for Jesus Christ. Excess is not to be feared in the intensity of that requital, but in the various modes of manifestation or expression.

Certain forms of speech, which make their appearance from time to time, have been looked upon with distrust, among others, for instance: "The Eucharistic Heart of Jesus."

The Congregation of the Holy Office instituted to watch over all that relates to the purity of our faith, condemned this novel devotional form. We subjoin the text of the decree as a guidance for our Associates:

"The novel emblematic representations of the Sacred Heart of Jesus in the Eucharist do not meet with the approval of the Holy See. The representations of the Sacred Heart already in use, and approved of by the Church are quite sufficient to foster the piety of the faithful, seeing that the cult of the Sacred Heart in the Eucharist is neither more perfect than the cult of the Eucharist itself, nor different from the cult of the Sacred Heart of Jesus."

Moreover, the same Cardinals, Fathers of the Congregation, have decided that the mind of this same Sacred Congregation, already made clear by the ordinance of Pope Pius IX. of holy memory, dated Wednesday, Jan. 13, 1875, should be made known, to wit: "That a certain class of authors, who are wont to sharpen their wits while treating of these and kindred matters—savoring of novelty, and who, under the guise of piety, strive, even through the columns of the public press, to bring into repute unfamiliar devotional titles, should be warned, that they may desist from any such endeavors, and seriously consider how fraught with danger it is to lead the faithful into error where there is question of

the very tenets of our faith, and let them cease to give occasion to the enemies of religion calumniously to carp at pure Catholic doctrine and true piety." R. CARD. MONACO.

It is not likely that any of our Associates will be tempted to abandon the sure and beaten track to strike out into unknown and unauthorized paths in quest of nutriment for their piety. Devotions, however attractive in appearance, which are discontinued by the Holy See, may tickle the fancy, but cannot be profitable to the soul. Our Associates, moreover, fully understand that, though love for the Blessed Eucharist and love for the Sacred Heart go hand in hand, the two devotions are quite distinct—the one begets the other; so that it would be impossible to find an ardent lover of the Sacred Heart who was not at the same time a frequenter of the Holy Table, or one truly devout to our Lord offering Himself on our altars, present in the Tabernacle or giving Himself as the food of our souls, who was not eager to become, where he met so already, a member of the Apostleship.

All these "Eucharistic Works" and others closely allied to them make a strong appeal to the Catholic heart. But our Associates must remember that if they wish to act up fully to the spirit of the Apostleship, they must make it a point of honor to be foremost in the various practices peculiar to the cult of the Most Blessed Sacrament, which is supremely a cult of piety, of atonement and of love.

PRAYER.  
O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer; in particular that all "Eucharistic Works" may be blessed by Thee and serve to turn aside Thy Father's wrath, be a comfort to Thy sorrowing Heart and an earnest of eternal life to all who practise them. Amen.

For similar reasons the title of "Friend of the Sacred Heart" given to St. Joseph, has been found fault with by the Holy Congregation (see *Ep. circularis Belgicæ*, Oct. 1892, and that of "Mistress of the Sacred Heart," applied to the Blessed Virgin.

## ARCHBISHOP CLEARY HONORED IN NEW YORK.

The Irish National Federation of America Present His Grace With an Address.

New York, May 20.—Many prominent people connected with the Irish Home Rule cause attended the presentation of an address to the Most Rev. James V. Cleary, Archbishop of Kingston, this afternoon by the officers and trustees of the Irish National Confederation of America. This presentation was made at the rectory of the Church of the Holy Innocents, where the Archbishop is on a visit. This compliment was paid him because of his untiring labor for the Irish Home Rule cause in Canada, and for the practical support which the priests and people of his Archdiocese have given the Irish Parliamentary party at his instance. Mr. Thomas Addis Emmet, President of the Irish National Federation of America, welcomed the Archbishop to New York, and Secretary Joseph P. Ryan read the address. The Archbishop responded in appropriate terms. He said that his people were firmly devoted to the Irish Home Rule cause, and were determined to stand by it until it was achieved. Among those present were Judge Morgan J. O'Brien, Dr. William B. Wallace, Major John Byrne, ex-Commissioner Sheehan, John J. Rooney, Rev. M. C. O'Farrell, Rev. P. J. Pendergast, Very Rev. Denis P. O'Flynn, Rev. J. Kelly and Rev. M. J. White.

Dr. Thomas Addis Emmet welcomed the Archbishop to the city, and called on Secretary Jos. P. Ryan to read the address, which was as follows:

"Most Rev. Archbishop,—We called as representatives of the Irish National Federation of America to thank you for the magnificent services you have rendered the Irish cause in Canada. We thank you not alone for the financial support rendered, but even more for that stalwart patriotism that refuses to believe that the best way to help the national cause is to desert it in the hour of sorest trial; that the best way to support the right is to abandon it at the moment error presents itself, or that the best way to encourage the Irish people to suppress discord is to desert them on the eve of possible victory. Not unmindful of the weakness of human agencies in all things, you have pointed out to us that the difficulties that beset Ireland in her struggle for self-government are not uncommon, but are those which afflict all people in their struggle for national freedom. In your archdiocese you have set the standard of financial support at a generous figure in proportion of the wealth of your people, and the wisdom of your counsel and the lines of present duty which have announced, and in which you have so gallantly led your priests and people, have appealed to the heart of every Irish Nationalist. Again, Most Rev. Archbishop, permit me in the name of the Irish National Federation of America, to thank you for the

opportunity afforded us to make this acknowledgment personally and officially. (Signed) THOMAS ADDIS EMMET, President.

Archbishop Cleary replied to the following effect:—"Gentlemen—I have had no opportunity to prepare a formal reply to your address, but I will say that it is very agreeable to me to receive such worthy gentlemen, representing the Irish National Federation of America. I do not deserve all the kind things you say in regard to my services to the Irish Home Rule cause. The people of Irish birth or descent in my archdiocese are comparatively poor; but they cherish the patriotic spirit of their race, and are always ready from their scanty means to contribute to the aid of the Irish national cause. They give generously for that purpose. Our French fellow-citizens also contribute freely, for, observing how Canada has prospered under home government, they are desirous that Ireland should enjoy a like opportunity for her advancement. Although some reforms have been granted her, much remains to be done. Despite Mr. Gladstone's efforts to redress Ireland's grievances, the country is still suffering under burdens which Home Rule would remove. As regards practical aid to the Home Rule movement, I would observe that Toronto gave \$4,500 at the first meeting, when Mr. Blake and myself visited that city. Every priest in my diocese has subscribed to the Home Rule fund, although we have among us clergymen of various nationalities. We are united in supporting the Irish people in the attainment of their rights. We hope that all obstacles in the way of union will disappear. Succeed depends on it. Any man who does not see and acknowledge that fact should not be elected to Parliament. (Applause.) It is charged that the Irish people are naturally prone to discussion. But when a movement is threatened with ruin from internal strife, that is the time for good men to rally to its support and overcome all obstacles to its triumphant success. In the face of powerful interests hostile to Home Rule, it is the bounden duty of all men of the Irish race at home and abroad to combine for its support and present a solid front to their antagonists. (Applause.) When the principle is adopted that the majority must rule in order to maintain unity of action, then every member of the Irish Parliamentary party should act accordingly or resign. (Applause.) It is charged that the Irish people, through instability of character, are unfit for self-government. Tell me of any people that were oppressed as they have been that were not plagued with internal strife. Whenever a people are denied self-government you will find them a prey to dissension, because such quarrels are fostered by the conditions under which the people are ruled. Other countries cannot justly accuse the Irish people with unfitness for self-government because of internal dissensions. In France there have been scenes of bitter strife. England herself has had her civil wars. She can not honestly look Ireland in the face and accuse her of inability to manage her own affairs because of differences among her people. All the great reforms won in England during the present century have been attended by party warfare of the bitterest kind. In conclusion, I thank you for the compliment you have paid me and my people. We could not do other than we have done, for we cherish the motives of our childhood. The name of Ireland is interwoven with our joys and our sorrows. In this critical hour we hold that the entire Irish race should rally unitedly to secure for Ireland the inestimable blessing of home government. (Applause.)

The visitors were presented to the Archbishop, who spoke with much pleasure of his visit to the city, where he is so well known.

Archbishop Cleary has had a distinguished career. He was born in the county of Waterford, Ireland. He studied at Rome and Salamanca, Spain. He was professor of philosophy and theology at St. John's College, Waterford, Ireland, for twenty-two years. He was subsequently pastor at Dunbarren and, Vicar-General of that diocese. In 1883 he was appointed Bishop of Kingston, and in 1889 was made Archbishop. He will sojourn here a few weeks for the benefit of his health.

## 25,000 Parishioners.

One of the largest parishes of Catholics in the country is the Holy Family of Chicago in charge of the Jesuits. Within its limits resides a Catholic population that must count up fully 25,000 souls. This means 6,000 families, and the responsibilities of the good priests can well be imagined. The church has 23 priests attending these 25,000 people, and 10 of them are exclusively engaged in active work among the people. Some idea of the work that devolves upon the priests of this church may be estimated from the fact that during the past year nearly 1,200 baptisms took place in the parish, while the marriages numbered 325, and the confessions that were heard counted up nearly 280,000.

## MANITOBA SCHOOLS.

Archbishop Langevin Writes an Important Letter.

Montreal, May 26.—(Special.)—Archbishop Langevin, of St. Boniface, has addressed an important letter on the school question to the *Verbe*, the Catholic organ of Quebec. Archbishop Langevin, in the course of his letter, says:—"The hour is a solemn one, and I feel that the eyes of the whole country are turned towards Manitoba. The school question is not a racial or religious question, or one of personal convictions; it is a question of justice and equity; it is a social question of the highest importance. It is no longer a political question, but a vital question for the Canadian Confederation. The rights of a minority are solemnly recognized by the highest tribunal of the British Empire and even protected by the Royal seal, by our gracious Sovereign the Queen-in-Council. Even they who do not share the belief of this minority admit that our grievances are legitimate. The public declarations of enlightened Protestants, members of the bar or clergy, the pamphlets of the learned lawyer Ewart, of Winnipeg, and the writings of Mr. Louis Kribs, of Toronto, have called public attention to the fact that there is a strong feeling in Winnipeg and in Ontario on behalf of this oppressed minority. I am of the firm conviction that the majority of our separated brethren are sympathetic to us.

"Is justice going to be given—yes or no—to the Manitoba minority? Is the Federal compact going to be maintained? This is what we want to know. My duty as representing the Catholics of Manitoba is to simply demand our school rights. I cannot sacrifice them. *Deposuitum custodi.* Cortes, we are quite willing to come to an understanding with our rulers, but never at the cost of our scholastic liberties. This is what has been declared by numerous representatives of the Catholics of St. Boniface and Winnipeg, and especially last winter by Senator Bernier and Rev. Abbe Chertier, who were sent to Ottawa to second the effort of our admirable lawyer, Mr. Ewart, charged with upholding our rights before the Federal Cabinet. We have suffered for more than four years. For more than four years the tide of immigration has been stopped because people write to us from Europe and Canada, saying, 'What is the use of going to Manitoba? You have no free schools.'

## INDEBTED AND CRUSHED.

"For four years our good Catholics of Winnipeg, without distinction of nationality, have been called upon to pay \$3,500 per annum, besides the taxes paid for the schools which are satisfactory to the Protestant majority, and which no person wants to take away from them. We are indebted and crushed. Several of our young parishes in the country districts have been putting forth the same generous efforts for a year past as the Catholics of Winnipeg have done to maintain their schools. It is time, it seems to me, that our cause be taken vigorously in hand. The order-in-Council of the Ottawa Government is the echo of the Royal word, and the loyal subjects of Her Majesty cannot remain indifferent to it. No matter what interpretation is given to it, it is evidently the consecration of our rights, and it stipulates what we ask. We hope that those who have power in hand at Winnipeg will like to make up for the past. If they should refuse we would invoke what the honorable Privy Council of England styles 'the Parliamentary compact,' that is to say, the constitution. It is then that we would benefit in relying upon the prompt and telling action of the Federal power, assisted by all the friends of the constitution, justice and British fair play. We do not forget the energetic declarations of the leader of the Ottawa Government, and we shall appeal to them in opportune time.

## APPEAL TO THE QUEEN.

"If miserable party interests cause our claims to be overlooked we will remember that above the local and Federal powers dependent upon popular favor is the Royal power, and we will, if need be, go to the foot of the throne. We will invoke the legend '*Dieu et mon Droit*,' and we will respectfully await the word which will consecrate all compacts and all treaties. In the meantime God knows what we will suffer. I am asking myself where we are to find means of maintaining our schools. It is possible, dear sir, that my declarations may appear too strong for some people; but I would ask them to suppose for an instant that it was the Protestant minority of Quebec which was so oppressed. Would there be a single man in the Dominion—be he Archbishop, Bishop, priest, statesman, or an ordinary citizen—who would hesitate to uphold it, and who would find its claims too strong? I am a Bishop; I am not a partisan. I say to all: *pax vobis* (peace be with you); but Justice and Peace must give to each other an amicable greeting. In any case I place my confidence and my hopes in God, *ad iudicium nostrum in nomine domini.*"

## ARCHBISHOP KAIN.

His Grace Expresses Himself on Bad Books and Bad Plays.

Most Rev. Archbishop John J. Kain was not inclined to talk at any great length on the subject of immoral plays and feeble literature, pleading the lack of time on account of his manifold duties in relation to the Easter services. He said, however, that he had no hesitation in condemning a large share of the literature that is published in the form of cheap novels these days.

"One of the crying evils of the day," said His Grace, "is the bad book, that poisons the minds of the young. The presses to-day are teeming with literature that keeps within the bounds of decency as prescribed by law, but the circulation of books of this character is nothing less than a crime. As the law now stands, their circulation cannot be prevented. While this is a land of freedom, yet license prevails to a large extent, and still, when one talks of establishing a censorship over the press he is treated on treacherous ground. But it appears to me that regulations more strict than those now in vogue could be established by law whereby the civil authorities could be given the power to prevent the sale of a large number of books which all right-minded persons class as dangerous and debasing. Some means should be evoked to stop the spread of immoral literature.

"In this respect, I can say that I think the Catholic idea of educating the young is the best. I mean by the Catholic idea that the youth in our Church have the benefits of daily religious education along with the secular. They know that they are not to worship God only one day in the week, but every day. The tendency toward secularism seems to be growing stronger in regard to public education in this country, and, if not checked, the ultimate results will be fearful to contemplate. The Catholic Church is fighting bravely against this growing tendency to secularism, because there is only a small stepping-stone from secularism to skepticism. If the minds of the young are to be kept pure and holy, they must not only be given wholesome literature, to read during leisure hours, but they must have religious training daily along with their secular education.

"While the clergy is not in close touch with the theater, yet I can say that there is no doubt that a vast number of the plays of the day are not of a high moral standard. Any tendency towards treating the sacredness of the marriage relation in a light and flippant manner cannot be too severely condemned, for that relation is the basis of all good government. Then the cynical philosophy and the vein of modern paganism that are found in many books and plays of the time serve to destroy the social health and obliterate the old established distinctions between right and wrong.

"As conditions exist at present, I see no way of placing a check upon the evil tendency of bad books and bad plays unless Christian people organize a society with the view of obtaining information on these matters and then notifying the public. Let self-respecting persons boycott the immoral plays and use their best endeavors to prevent the spread of debasing literature."—St. Louis Republic's Interview.

## BITTERNESS OF TONGUE AND PEN AN IMPEDIMENT TO THE ADVANCE OF CATHOLIC TRUTH.

Just now anti-Catholic cliques in the West are making use of certain bitter and ill-founded criticisms of Protestant endeavor to argument the influence of the A. P. A. conspiracy. It is a fact that most of us Americans, whether Catholics, or Protestants, were born to an inheritance of prejudice and misgiving between Catholics and Protestants. Nearly all the early immigrants to this land had suffered persecution or annoyance, or deprivation in the land of their birth, on account of their religion. They came here, consequently, burning with indignation and resentment against the religion of those from whom they had suffered. And in this new home that they had chosen they transmitted to their children and their children's children, the memory of the wrongs, real or fancied, provoked, or unprovoked, which they believed they had undergone.

Let us look at this heritage of religious resentment. It is not a pleasant subject for study, but it is important, even necessary, in order to understand the need of a new course of conduct. The Puritans came here with a grievance against the Episcopalians; the Presbyterians from Ireland and Scotland with a similar grievance, as came the Welsh also. And to all these Episcopalians was identified in their minds, to some extent, with what they called "Popery," so that the hatred of all these for Episcopalians resolved itself finally into an animosity against the Catholic religion, with which most of these had no real acquaintance whatever. Then there were the Protestants driven out of France by the

Government of the time, for reasons probably more political than religious, though that does not alter the fact that it was their Protestantism that led to their exile. We can easily imagine how hateful to them was all that "saved" of Catholicity, and what pains they took to instill this hatred into the minds and hearts of their descendants. Then there were our own Catholics, not the later day arrivals so much as the earlier ones, not, of course, those from the parts of Europe where the Catholic religion had more or less the sanction of the law, but those especially from Ireland. It is not necessary to dwell on the sufferings borne by the Catholics of Ireland on account of their religion. That is a notorious fact of history. What concerns the matter in hand is that they did suffer and that the Catholic immigrants from Ireland, because they were human, brought with them also a share of resentment to bequeath to their descendants.

And so it has come about that here in the United States, where the constitution and laws guarantee complete liberty of conscience, we are constantly troubled by outbreaks of spite and ill-will that have really no positive relation to the circumstances of our American life, but are an inheritance, or an importation, from other times and other lands.

If Protestants choose to continue this course of bigotry, and of misrepresentation of our motives and intentions, we cannot very well prevent them by any direct means from doing so. The duty of Catholics is very plain: it is that of peace. At the moment in the Mass when the invocation is made to the Lamb of God who was sacrificed for the sins of all men, Catholics, Protestants, Jews, Infidels or heathen, the kiss of peace is given to symbolize that by the death of our Savior on the cross all mankind have the duty of dwelling together in peace. No fanciful interpretation of this is admissible. Peace means peace; it does not mean war. It does not mean an aggressive attitude that is morally certain to arouse a spirit of opposition and to stir up our neighbors to a chronic condition of suspicion or ill-will.

The language and the attitude of mind of the Holy Father ought to be an example for all who feel themselves called upon to assume the task of presenting Catholic truth. Nowhere in any of the published utterances of Leo XIII. is there a suggestion that those outside the fold of Catholic unity are not in good faith, in the common meaning of that term, in their schism. It is the sheerest presumption for anyone to presume himself to be more Catholic than the Pope. It is most certainly in opposition to the spirit of Christ to impugn the motives of others who profess to be aiming to do good, unless there is most indisputable evidence to the contrary. The Catholic religion is the truth of God as specialized in the duties of men to themselves, to their neighbors, and to God, and its propaganda calls for nothing that is in conflict with sincerity of thought and speech, for with the most heartfelt love for God and for all men. Vituperation has no place in it.—Catholic Review.

## La Rabida Remains.

Time has not dealt gently with the ruins of Jackson Park. The April sun is white and glaring; not mellow and tender, like the sun of autumn, which softened the nakedness of the ruin and made it almost beautiful. A few workmen are listlessly engaged in completing the destruction. They call it restoration. The onlookers, who see them at work with sledges and cold chisels, call it chaos. The men work slowly, and seem to produce no results. Twisted masses of iron are heaped where shining palaces once stood.

The monastery of La Rabida has been spared for what, in the swift destruction of all things around it, may be regarded as a green old age. It stands silent and deserted on its lonely promontory, buffeted by the waves that sweep over the sea wall. It has made a brave stand against the snows and frosts of two winters. The tiles are crumbling from the roof, some of the windows are broken in, some of the doors are hanging outward, and the dead weeds stand tall and quaint in the outer courtyard. But from the towers the iron crosses still point heavenward. Time has spared them and the statue of the republic near by, no longer shining in a raiment of gold, but in a new and fairer garb of purest white. All the rest is ruin, brooding heavily on the place that used to intoxicate with its fanfares, its peals of bells, its pageants, its people.—Chicago Times.

## Where Silence is a Virtue.

The *Christian Advocate* justly inveighs against the practice of certain preachers who, when called to speak at the funeral of a man who had lived a depraved life, glorify his memory. It tells of a minister who, in preaching at the grave of a man of most disreputable character, exhorted his hearers to prepare to meet the deceased in another world: "something," says the *Christian Advocate*, "that every one, including the family of the deceased, would hope to avoid."





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Articles must be paid in full before the paper can be stopped.

London Saturday, June 1, 1895.

THE SCHOOL QUESTION OF MANITOBA.

Premier Greenway and Attorney-General Sifton of Manitoba have been at Ottawa since the 21st of May, holding a conference with Lord Aberdeen and the Dominion Government in reference to the manner in which the Manitoba school question may be settled to the satisfaction of all parties concerned.

The Manitoba Ministers came to Ottawa on the invitation of Lord Aberdeen, a fact from which we may infer that it is the desire of the Canadian Government to settle amicably the difficult question which has arisen out of the arbitrary school laws of the Western Province.

The progress of the negotiations on the subject has been kept very secret, and if we were to venture an opinion as to what the result will be, it would evidently be founded upon imagination; still we have no doubt that a satisfactory conclusion will be reached.

A compromise has been spoken of as possible, though so far there is no outward appearance of any compromise being accepted, either by the Manitoba Government or the Catholic minority. As to the great principle of the rights of parents to control the character of the education of their children, there is no compromise possible. Catholic parents in Manitoba insist upon being allowed to exercise this right. It is a right which Protestant parents enjoy, and there can be no compromise by which Catholic parents shall be deprived of it.

Catholics cannot consent to any arrangement whereby the guarantees—such as they are—given to them under the Confederation and Manitoba Acts, shall be frittered away, while those given to Protestants in Quebec shall be religiously guarded. If we were a weak and insignificant body in the Dominion we might whine and whine while being stripped of these rights one by one; but such does not happen to be our position, and we are not disposed to maintain our rights by whining, but by boldly asserting and maintaining them.

Notwithstanding that the Globe tells us that the invitation given by Lord Aberdeen to the Manitoba Ministers to meet him in conference, that a settlement may be effected, is purely a consequence of advice tendered him by the Dominion Government, we are convinced that he is acting upon instructions from the Imperial Government, and that a satisfactory conclusion will be reached.

The Imperial Government, equally with that of the Dominion, is morally bound to see to it that the engagements entered into by the Dominion, when Manitoba became part of the Canadian Confederation, shall be carried out, and it is to the interest of all parties concerned that they shall be carried out amicably. For our part, we shall be glad to find that an amicable settlement has arrived at; and we are convinced that such a settlement can be reached.

We shall continue to insist upon it that Catholics shall be exempt from the payment of taxes toward the maintenance of schools which they do not use, and that restitution be made for the material injustices which have been inflicted upon Catholics since the Provincial legislation of 1890, but the language of some of our Ontario journals to the effect that while thus insisting upon Catholic rights we desire that an inefficient or imperfect system of education be maintained we utterly repudiate. We have no such desire; and we are quite willing that, Catholic rights being intact, any requisite fair standard of education, and Government inspection of methods and results, be maintained. We fully believe, too, that an arrangement on this basis will be quite acceptable to the Catholics of Manitoba. We deem it our duty, while writing on this subject, to add that we are aware that the pretences of Messrs. Sifton and Dalton McCarthy,

to the effect that the Catholic schools of the Province have been inefficient and badly managed, are gross exaggerations. We shall deal with this matter at a future time; but all we need to say upon it at present is that we are not only willing, but are desirous, to see measures adopted which will make them indubitably efficient. Our objection to the methods of the Manitoba Government arises from the fact that it attempted to abolish, where it should only have endeavored to improve.

INGRATITUDE AND CALUMNY COMBINED.

We already expressed in our columns our condemnation of a sweeping attack recently made upon the Christian Endeavorers and Epworth Leaguers when wholesale charges of gross immorality were brought by the rev. editor of the Western Watchman. We are not ready to support such general denunciations by whomsoever they may be brought, and we are pleased to be able to say that the Catholic hierarchy and press have been unanimous in condemnation of them.

The fault was that of an individual, and it is by no means to be attributed to the Catholic body, which has so universally repudiated it. But it was not committed without considerable provocation. It is well known that the associations named have always been extremely ready to utter the blackest calumnies against the Catholic Church and the Catholic religious orders, the purity of whose lives, and whose disinterestedness and spirit of self-sacrifice have frequently forced from eventhenemies of the Catholic religion the most unqualified expressions of admiration.

We have had within the last few days an example of the hatred entertained by Christian Endeavorers for everything Catholic. This association held recently a State convention at Sedalia, Mo., and passed thereat the following resolution:

"Whereas, in various places in Missouri, for many years, the Constitution of the United States has been violated, and civil liberty outraged, in that helpless girls and women have been illegally and cruelly held in a condition of slavery, in prison houses not recognized by the law of the land, viz., nunneries, reformatories, and convents, now, therefore, we, representatives of the Christian Endeavor societies of Missouri, one hundred and forty thousand strong, do most earnestly request the Governor of Missouri to recommend legislation which shall prevent the unwarranted arrest of any person whatever in this State. We further request the General Assembly of Missouri to pass said laws to the end that the grievous wrongs be summarily stopped."

There are many respects in which this resolutions differ widely from the statements made by Father Phelan in the Western Watchman. His statements were those of an individual, while this resolution claims to be the expression of opinion of one hundred and forty thousand Endeavorers. Father Phelan had certain facts on which he based his opinion that the mixed and indiscriminate gatherings of young men and women brought about by the societies named, are an evil. We do not think that his facts justified his wholesale denunciations, yet they would justify that the evils should be pointed out, and that those who hold responsible positions in the societies indicated should apply a remedy; but the Christian Endeavorers have not a single fact to adduce to sustain their wholesale calumny.

Father Phelan's statements were probably published thoughtlessly, but those of the Christian Endeavorers are deliberate falsehoods, made public after being duly weighed and discussed by a numerous assemblage; and, lastly, the Western Watchman has received no sympathy from the Catholic body in the general attack it made upon the Protestant associations singled out, but, on the contrary, it has been universally condemned for its injustice, whereas the Protestant religious press has generally published the Christian Endeavor resolutions without adverse comment, and with evident sympathy for the calumniators. Do not the circumstances call for a repudiation of such sentiments, more strongly than did the remarks of the St. Louis paper?

What adds to the malignity of the Christian Endeavorers in the premises, is the fact that the religious ladies whom they class as prisoners and jailers, and against whom they wish to excite persecution, are they that did the part of angels of mercy, in favor alike of Southern and Northerner on the battlefields and in the hospitals during the civil war which for several years desolated a large tract of the United States, and particularly that very State in which are now found

one hundred and forty thousand ingrates who have forgotten all these benefits conferred on their country by the maligned Sisters of Charity.

It required no small amount of assurance on the part of one of the State conventions of Christian Endeavorers to petition Mgr. Satolli, the Pope's delegate, to unfrock Father Phelan on account of his attack upon the society, at the very moment while the resolution was being passed by the Endeavorers of Missouri. Mgr. Satolli, however, answered the request politely, expressing his regret at the occurrence, while informing the petitioners that the subject of complaint is for the consideration of the offending priest's Ordinary, the Archbishop of St. Louis, and not for his cognizance. If the petitioners desire to have an examination of the matter, it should be brought before the proper tribunal for adjudication. We wonder if the crowd of ministers who joined in the passing of the infamous resolution of the Missouri convention are to be unfrocked by their parishioners or superintendents, or conferences, whichever of these may have the authority to do such work.

A WOMAN'S RIGHTS BIBLE.

The latest fad arising out of the propensity of the day for every one to make his or her own religion, is that of Mrs. Elizabeth Cady-Stanton, who has announced that she and other leaders of the woman's rights movement intend shortly to issue a bible of their own.

Mrs. Stanton, it is understood, has no religion in particular, but she is considered quite a competent authority to make a religion for other people, and above all things to make a bible, which, we have no doubt, will be quite equal to the work of Joe Smith, the Mormon prophet, who published a so-called bible also, on the basis of the stolen manuscript of a dull romance, the issuance of which no publisher would undertake.

The avowed object of this revision of the Bible is to change the text wherever there is to be found a word which may seem to disparage woman. We understand that the history of the fall of our first parents is to be changed so as to excuse Eve and throw upon Adam the whole blame of that event. We, certainly, have no desire to see Adam exonerated from his share of the blame, but we cannot approve of the tampering with the sacred text which would change the whole history, and set at naught the design of Almighty God in placing the truth of the matter before us.

Passages which throw discredit upon men—and they are certainly numerous enough—are to remain unaltered.

Mrs. Stanton, in fact, declares that man is woman's inveterate enemy, and that the Bible, as it exists now, has been issued so as unjustly to elevate man above woman.

This principle, which she is endeavoring to impress upon the minds of all women, is, of course, calculated to bring on a war between the men and women of every household. But if such a war is to be declared, we may well ask if the existence of humanity itself will not be endangered.

Mrs. Stanton's bible will, no doubt, be printed, if any one having plenty of money to throw away will foot the bill of publication.

This new work is to readjust all passages of Scripture which speak of women, and it will be known as "The Women's Bible." No man is to have any hand in the translation, if translation it is to be; but the world is being explored to find women scholars who will examine Hebrew, Greek, Syriac, Latin, Gothic, and other ancient manuscript texts in order to find readings suited to the Elizabeth Cady-Stanton view of what a bible should say.

It is said that the new version is now actually in course of preparation, and that Mrs. Stanton herself is to make the translation of the Song of Solomon! She would have preferred to have rejected the bible in toto, but her co-laborers in the women's rights field would not accept this view of the case, so she compromised on the understanding that the Song of Solomon should be specially her field.

It will be a puzzle for the learned to discover why there should be so much trouble taken in collating old manuscripts, when the whole thing might have been done simply by Mrs. Stanton herself telling the translators what she wishes the new bible to contain.

The New Women's Bible will be about on a par for scholarship and research with the Baptist Bible, which

was issued by the American Baptists owing to their dissatisfaction with the King James' version. It appears to be a difficult thing even to get at a copy of this work now; and when it is got, it is of no value except as waste paper.

STUDY THE QUESTIONS OF THE DAY.

A fact too evident to be denied is that our young men know very little about the questions that engage the attention of our politicians. They have their leaders, who do their thinking for them; and too often it is thinking of the crudest and elementary paper.

They forget that it is the duty of every elector to qualify himself to express an intelligent opinion independently and fearlessly. Too often political questions are decided by those who have the ability of talking long and loudly. The Government is for the interests of all Canadians, and they have the right to demand that all legislation shall be enacted solely for that purpose. We have consequently the right to denounce all jobbery and maladministration. Not in carping or censorious spirit, but actuated by the desire of stability and national prosperity, shall we perform our duty. And if our Parliament should ever be profaned by the tread of selfish politicians who aim at self aggrandizement, then will it be our duty to give over to some worthy man the whip of power and bid him scourge them from it. The intelligent elector should be guided by the personal influence of no man. He should form his own opinions. One question now before the country—and, perhaps the most important constitutional question that the electors have ever had to deal with—is that concerning the schools of Manitoba. Who will deny, after reading the editorials of many secular journals, and the declamatory utterances of some public men, that there have been attempts at misleading the electors of Canada? But it rests with our men if they shall be driven to the polls like sheep or if they shall go there as citizens and deposit their ballots conscientiously and intelligently. We care not what the ballot may be, provided they act as reasonable beings, and not as puppets pulled by the strings of politicians.

We were about to use the adjective "designing," but we refrain, deeming that custom has shorn it of its original meaning.

Politics is a big game, but the electors hold always the trick cards.

WORKED THE WRONG WAY.

Though losses and crosses Be lessons right severe, There's wit there, ye'll get there, Ye'll find no other where.

—BURNS TO DAVID.

The advocates of woman's suffrage are experiencing a sudden revulsion of sentiment in Connecticut since the recent school election which took place in Bridgeport in that State. It has long been the law in Connecticut, as in many other States, that women may vote at school elections on the same conditions as are required of men, and there has been an agitation in favor of extending woman's suffrage to municipal and presidential elections.

A Bill to this effect was introduced into the Legislature during its last session, and a number of zealous woman's rights, both men and women, appeared before the Legislative Committee to speak in its favor.

A Bill to the contrary effect was introduced at about the same time by Representative Warren L. Hall of Waterbury, proposing to repeal the law granting suffrage to women at school elections. The result was that neither of the bills passed.

Mr. Hall maintained that suffrage is to be regarded as a duty imposed, and not as a privilege to be enjoyed, and that the conferring of the suffrage upon women forced the great majority of the sex to go to the polls, for the sake of meeting the views of a few women, though most of them do not regard the right of voting either as a privilege or a duty.

The Bridgeport election for members of the Board of Education has given point to Mr. Hall's remarks. On the Saturday and Monday before the election the women of the city had their last opportunity to register, and in earnest they went to the town clerk's office to secure their right to vote.

What gave rise to this general enthusiasm was the fact that the ministers and A. P. A. of the city had planned to get rid of the President of the Board of Education, Mr. P. W. Wren, who is a Catholic.

Mr. Wren is a popular gentleman, who has been for some years President

of the Board, fulfilling the duties of his office to the great satisfaction of the public generally, but to the A. P. A. his occupancy of the position of President of the Board was an unpardonable offence, merely on account of his religion; and, as is usual with the A. P. A., a scandalously false report was circulated by his opponents that he was endeavoring to dismiss the Protestant teachers, and to have Catholics appointed in their stead.

The Apalists secured the services of most of the ministers of the city, and by anti-Catholic sermons, and house-to-house canvassing, Rev. Dr. Pullman and Rev. W. J. White of the Methodist Church, together with the Baptist and other ministers, devoted themselves specially to rousing the women to register as voters to defeat Mr. Wren.

But this was a game more than one could play at, and the school-teachers, Protestant and Catholic, who alike respect Mr. Wren, and also the Catholic clergy, advised the Catholic women to register also, to counteract the influences which were being thus brought into operation.

The result was that one thousand four hundred women registered on Saturday, and as many more on Monday. It was not an edifying sight to behold women of the opposing sides scowling at each other and poking umbrellas into each other ribs, or making the rain drip upon each others' bonnets; but the Catholics were acting in self-defence, and bravely they held their places in a commendable spirit of self-sacrifice.

The result was that the A. P. A. were thoroughly beaten at their own game, and Mr. Wren was elected by a much handsomer majority than he ever received when A. P. Aism was an unknown factor in politics.

The quondam Woman's Righters of Bridgeport are now clamoring for a repeal of the law conferring the franchise on women, and it is said they will petition Mr. Hall to reintroduce into the Legislature his repeal bill. This will probably be the next step, unless the fanatics can excogitate some machinery by means of which only women who have been publicly dipped in the Hoosatic River, or who are accustomed to cling to posts while receiving the spirit, and "declaring themselves justified" in the orthodox Wesleyan style, or who have taken oath to deal out equal justice to all citizens in accordance with A. P. A. views, shall exercise the franchise in future.

CATHOLIC FRANCE.

It would seem that Catholicity had taken a last farewell of France. But we read but the un-Christian utterances of those in power and forget there are millions who are as loyal to the faith as in the old days when France counted as her proudest title that of Eldest Daughter of the Church.

At a meeting of the Catholic Union, Abbe Garnier exhorted his brethren to stand firm, not as individuals, but as an united body.

There are but twenty-three thousand Freemasons in France, and the reason of their power is their well nigh perfect discipline. Catholics should profit by the lesson. At the same meeting Pere Lennius, a distinguished Oblate, made an eloquent address. In 1669 Louis XVI., said the speaker, was asked to dedicate a national temple to the Heart of Jesus. God treated with the monarchy, but the monarchy heard Him not. God waited a hundred years for the deluge. Then the monarchy felt the ground give away beneath it. Charles X. and Napoleon III. received the same miraculous message, and paid no heed to it. Where was the monarchy? Where was the Empire? It was the Third Republic that allowed France to raise a basilica dedicated to the Sacred Heart, on the Martyr's Hill. The demonstration at the status of Joan of Arc was enthusiastic: thousands gathered there to proclaim to the world that they know no sweeter name than that of Jesus and that they have no greater treasure than the priceless heritage of their Catholic faith. From countless hearts ascends heavenwards the prayer that France may be cleansed of the foul stain of an iniquitous and un-Christian legislation. God writes history. His plan is based on eternal justice. Our human eyes may not see plainly the trend of events, but there comes a flash of light and what we regarded as mysteries are plain in their startling simplicity.

God sometimes gives a nation over to Infidels even as he placed Job in the power of the demon. He was stricken in his home and property, but he was resigned, covered with ulcers

and an object of repugnance. To his friends he gave thanks to God. One thing the demon could not do: he could not touch his life. And though the legislators of France endeavor to soil her with the plague spot of apostasy yet they cannot rob her of her faith. If in their impiety they should ever attempt it, we shall commence a new page of history.

BLUFF.

What card-players call the game of bluff is in great vogue in Canadian politics, but skilful players are not to be caught thereby. There is an attempt to play this game, made by some person professing to act on behalf of Mr. Dalton McCarthy, in reference to the Haldimand election.

A telegram has been sent from Toronto to outside papers informing them that the McCarthyites have ample proof that a prominent Toronto man, who has contributed greatly toward securing many Conservative victories, is to be arrested on the charge of bribing the Haldimand electors with \$10,000, to defeat the McCarthyite candidate.

The claim is that the evidence will suffice to put the Toronto worker "behind prison bars." Such assertions are frequently made by the defeated parties in Canadian contests, but they are seldom justified by results, and we strongly suspect that this is one of the "bluffing" schemes. We shall believe it when we see the thing done. It is not our task to defend all the methods resorted by either political party to gain its ends, and we do not consider it our duty to commit ourselves to the vindication of the methods to which either party resorted at the Haldimand election, but we think we may safely venture to predict that the McCarthyite menaces are a mere bluff to cover the ignominious defeat of the no-Popery party in the constituency.

Even the despatch itself shows this to be the case, for it states that "the trial will not be followed up by an election protest because a general election is close at hand, and because of Dr. Montague's enormous majority."

The concocter of the despatch acknowledges, therefore, that his friends have a hopeless task before them.

If, as the McCarthy party would have us believe, the thoroughly Protestant and intelligent constituency of Haldimand is so easily bought up as to give "an enormous majority" in favor of handing themselves over "to be dominated by the Quebec hierarchy," what hope is there that honest McCarthyism will ever gain ascendancy in our Province? Mr. McCarthy may as well give up the task he has laid down for himself to achieve. It is more difficult of accomplishment than were the labors of Hercules of old.

STENOGRAPHY AND STENOGRAPHY.

We have received from the author, Rev. D. A. Quinn of St. Maria Home, Providence, R. I., a copy of his new book entitled "Stenotypy," which gives full directions for the employment of shorthand on the ordinary typewriter, by a system of which he is the inventor.

The invention is certainly ingenious and practicable, though we are somewhat doubtful that the proposed stenotypy will take the place of manual shorthand.

The shorthand writer often finds it necessary to take notes of speeches under circumstances when a typewriter is not available, and perhaps, also, when the clicking of the typewriter would not be tolerated. Under these conditions, the manual shorthand appears to us to be a necessity, and thus unless the amanuensis know manual stenography, he cannot do his whole duty. Nevertheless, we believe that for those who have the time to learn both methods, or for those who would never need the manual system, stenotypy is well worth learning. It is well known that a typewriter can do more work than one who uses a pen or pencil; and so it may be presumed that the stenotypy writer will be able to acquire greater speed than the ordinary shorthand writer.

The stenotypy is, of course, more legible than shorthand writing in general, for the reason that a machine always writes legibly in the hands of one who knows how to use it, whereas the writer by hand is apt to form his letters badly sometimes, and we may say frequently.

Father Quinn's method is certainly very short, and easily learned—much more easily learned than any system of shorthand which is worth learning;

and a great advantage in it is the fact that the ordinary typewriter may be used for it. This advantage is gained by giving special meanings to capital letters, numerals, and other characters used in typewriting.

The Right Reverend Bishop Matz, of Denver, strongly recommends Father Quinn's system, and says: "I am satisfied that it meets a long-felt want." He has put it to practical use, and has become an expert in stenotypy. His opinion is, therefore, worth much, as it is that of one who knows by experience the value of the method.

We feel bound to add that in his book, Father Quinn, as we think, unnecessarily depreciates the brevity and legibility of shorthand. Shorthand has been brought to much greater perfection than he appears to be aware of; but this fact does not prevent his invention from being a valuable one.

EDITORIAL NOTES.

This Rock, a Church of England newspaper, published in London, England, gives statistics showing the great progress of Ritualistic practices within the last few years, in spite of bitter opposition. From 1892 to 1894 the number of churches which used these practices increased from 2,351 to 5,043. Vestments are worn in 1,029 as against 336 in 1892. Incense, which was then used in 9 is now employed in 177, and altar lights in 2,048 as against 551 in the former year. The Rock says also that in 1893 there were 7,000 clergymen who favor the Roman movement. Though the London Times and the Archbishop of Canterbury declare so positively that there can be no approach to Rome on the part of the Church of England, these figures show conclusively that the Holy Father is not without substantial reason for entertaining the hope that at least a large section of the Church may return to the one fold if a kindly disposition be manifested toward them.

FROM A list of the various general assemblies of the Presbyterian Churches given in a recent issue of the New York Observer, we find that there are at least eight distinct bodies in the United States which claim to be the Presbyterian Church. Their General Assemblies will meet at different cities and on different dates, except that the Presbyterian Church of the United States, and the United Presbyterian Church of North America will meet at Pittsburgh, Pa., on different dates. The other Churches are the Presbyterian Church in the United States, Cumberland Presbyterians, Colored Cumberland Presbyterians, Reformed Presbyterians, the Reformed Church of the United States of America, and the Reformed Church in America. There appears to be quite a lack of originality in the selection of names for these different bodies—so much so that there must sometimes be a difficulty about knowing which is which. The Chicago Interior, a Presbyterian journal of prominence, compares the various denominations to John O'Groat's various quarrelsome sons, for each of whom the canny Scotchman had to provide a special door in his house to keep them at peace. The Interior says that two doors suffice for the Presbyterians; but from the list given by the Observer, it appears that there are just as many doors needed as John O'Groat built in his dwelling.

THE A. P. A. Convention which met recently at Milwaukee has decided to make the association international, and as a beginning for its international character it announced that it is allied with the Canadian P. P. A., which has the same purpose with itself. It is the intention to endeavor to stir up other nations against their great bug-bear, the Pope. It is not very likely that the obscure and unlettered rabble composing the association will have much weight among the nations of the earth, whereas they have so utterly failed in making any impression in their own habitats. It is a foreign association, both in the United States and Canada, and its spirit is alien both to the American and British love of fair play and liberty. It is foreign under the British flag, for it was born in the United States and thence imported into Canada; and it is foreign in the United States, because it was inaugurated by Canadians inculcated with the views of hatred and intolerance.

WE HAVE received from the author, Mr. Jas. M. O'Leary, a pamphlet entitled "History of the Irish Catholics of Quebec," in which are given many details concerning the formation and progress of the Irish congregation of that city, and of their trials while en-

deavoring to establish themselves as a distinct congregation, until the present beautiful church of St. Patrick, and the presbytery in connection therewith were erected: "a monument of Irish perseverance," and of the liberality of Protestants and Catholics who alike contributed toward its exertion. This historical sketch closes with an account of the death and obsequies of the Reverend Patrick McMahon, who was pastor of the congregation for twenty-five years, until his death, in 1851. The Irish of Canada, especially, will find the pamphlet interesting reading. See advertisement in another column.

A VERY successful mission, preached by Rev. Fathers Doherty and O'Bryan, members of the Society of Jesus, was brought to a close, on the 19th ultimo, in the parish of Mount Carmel, in this diocese.

AMONGST the honors given to Canadians on the Queen's birthday, we notice that Dr. Hingston, of Montreal, will hereafter be known as Sir Wm. Hingston. Considered as a mark of distinction we do not know any Canadian more deserving of consideration. Not long since the title of Hon. Edward Murphy, of Montreal, was changed to Sir Edward Murphy. He and his companion-in-honors, Sir Wm. Hingston, may, with justice, be considered two of the most prominent Irish Catholics in Canada, and not only prominent, but brimful of genuine worth. Long years ago, in the time of Thos. D'Arcy McGee, we well remember Dr. Hingston as an earnest worker in every movement to better the condition—morally, socially and intellectually—of the Irish Catholics of Montreal; and from that day to this he has continued to do his part nobly and well. Long may he live to enjoy the new honor conferred upon him!

ARCHBISHOP IRELAND'S address on Patriotism has been sent the world over, and the eloquent utterances of St. Paul's prelate have not only fanned to white heat the love of native land in American hearts, but have also caused many pessimists who are groaning over the unhappy condition of their country to say one bright and hopeful word. They of the sluggish temperament may cavil at the spread-eagles of our neighbors. But we admire it, for it indicates an enthusiastic love and trusting faith in their country. Would that it were amongst us! and our Canadian rare land would not mourn the loss of some of its best and brightest swelling the tide of emigration.

THE Presbyterian General Assembly, now in session at Pittsburgh, Pa., is in commotion over the question of control of the theological seminaries. The question arose out of the heresy of Dr. Briggs, who has been hitherto sustained by the Union Theological Seminary of New York, in which he still retains his Professorship of Biblical exegesis, notwithstanding that he persists in teaching the doubtful character of biblical inspiration. The Assembly was led by this fact, and by similar teachings in Lane Seminary, Ohio, to demand that these institutions should be under control of the Assembly, so that none but orthodox professors might be appointed to the theological professorships. The seminaries resist this demand, with the exception of Princeton, which is said to be already under Assembly control. Last year three-fourths of the Assembly's delegates were for Assembly control, but it is said that the present Assembly will be nearly equally divided on the subject, and that the conservative element may even meet with defeat. The question of Dr. Briggs' deposition is still to be brought before the Assembly, but that of seminary control overshadows it at present, and if the action of the Assembly be reversed on this matter, it is very probable that the present Assembly may even sustain Dr. Briggs. Some even expect that a schism may result, whatever decision may be reached.

Love of the Sacred Heart.

The world has never witnessed such love as the love of the Sacred Heart for fallen man. The tenderest, fondest earthly love fades away and becomes as nothing in comparison with the love of Jesus. It combines in itself the love of the most devoted friend, of the most affectionate brother, of the lover for his beloved, of the mother for her darling son. Every form of love is united in the yearning love of the Sacred Heart of Jesus. There never was a love so patient, so much enduring, as the love of the Sacred Heart of Jesus. It puts up with neglect, coldness, nay, even outrage and insult. Any earthly friend or lover, nay, even the fond mother, would long ago have been repelled by

such treatment as He receives from ungrateful man. But not so Jesus. Can a woman forget her infant. He asks, so as not to have pity on the son of her womb? Even if she should forget, yet will I not forget thee.

The love of Jesus is a love which shows itself in deeds. He delights to pour out the treasures of His mercy on men, even on the ungrateful and on His enemies, and how much more on those who return Him love for love. For them there is no end to His gifts of love. Every day, every hour, some fresh favor and benefit, and all these only preliminary to the eternal reward He has prepared for them in heaven. How generous He has been to me, and what have I been in return!

"OUR QUEEN, OUR COUNTRY, OUR CONSTITUTION."

A church picnic was held in Lakefield on the 24th, which proved to be a very successful affair, some of the most prominent public men of the country having been present. The chief event of the day, we learn from the Toronto Mail and Empire, was a meeting in the skating rink, at which a patriotic address was delivered by Hon. J. J. Curran, Solicitor-General for Canada. The chair was occupied by Mr. W. H. Casement, reeve of Lakefield, and those on the platform, in addition to the guest of the day, were Messrs. Jas. Stevenson, M. P., for West Peterborough; John Burnham, M. P. for East Peterborough; the Rev. Archdeacon Casey, of the Peterborough cathedral; the Rev. Chancellor Scollard, rector of St. Paul's church; the Rev. Dr. O'Connell, the Rev. W. J. McCall, the Rev. T. Collins, J. W. Fitzgerald, Dr. Fraser, Strickland, J. H. Burnham, Thos. Cahill, of Peterborough; John Crowe, and other leading men of the district.

THE SOLICITOR-GENERAL.

Mr. J. J. Curran was received with continued cheers and applause. This is not his first visit to the county, and he has on previous occasions done much to secure the esteem and admiration of the electors. His return had therefore been looked forward to with pleasurable anticipation, and the announcement that he would speak at the picnic had without doubt been a principal reason for the large attendance. Nor did he disappoint his audience, for he delivered a most eloquent and forcible address, admirably fitted to the occasion, replete in interesting facts concerning the changes that have taken place during the Victorian reign, and above all, characterized by a deep spirit of pride in the Dominion and intense loyalty to its institutions. In opening, he paid a graceful tribute to the ability shown by the previous speakers, and a neat compliment to the ladies present, which at once put him on good terms with his hearers. Continuing, he expressed pleasure that they were not there to introduce political subjects, and so, perchance, disturb the harmony of the meeting by a discussion of matters upon which people would undoubtedly continue to disagree until the end of time. But they were there to celebrate a most auspicious occasion, and to join in assisting a work of charity. He had ever found Canadians of all races and creeds ready to join in laboring for the advancement of religion and Christianity, and this spirit was aptly illustrated by figures—if one were but to consider the number of places of worship in the Dominion, of which there were 11,000 in all, or one to every 400 of the population, while one-fifth of the inhabitants were in attendance at educational institutions of one kind or another. It is well at such a time as this to look back and consider the progress that had taken place in this and other countries during the reign of our queen. On every side changes had occurred. France has had chaos repeated again and again, and had vacillated between empire and republic. Germany, under the great Chancellor and the great Emperor, had been consolidated and strengthened. From her throne Victoria had seen in the republic to the south of us the greatest civil war of the age, when amid fire and bloodshed, at an immense cost of life and property, the Union had fought for its existence and been preserved; while here in this yet greater portion of the continent she had seen the firm establishment of those monarchical institutions under which we had prospered and been free, the establishment of a people happy in the present and confident of the future beneath that flag, under which, with God's help, Canada would long remain. (Applause.)

MATERIAL PROGRESS.

Turning, then, to the material progress that had been made since 1837, Mr. Curran instanced the railway building as perhaps the most important. When the queen was first seated on her throne this business was in its early infancy, and now there were in existence 410,000 miles, with an invested capital of \$30,000,000. In 1850 there were seventy miles of railway in Canada; now there were 16,000 miles, the annual receipts of which exceeded the entire public revenue by \$15,000,000. In 1870 the public revenue was \$600,000 more than the railway receipts. He instanced also the railways of the United States, which earned in 1891 \$1,205,611,498, almost equal to three times the public revenue. Honor should be given to the men who had foreseen this wonderful development, and in this connection Mr. Curran quoted from an article written in 1832 in the United Service Journal, by Mr. Hy. Fairbairn, in which attention was strongly called to the necessity for promoting a railway system for British North America, and urging it as imperative in view of the

rapid development on the same lines that was being begun in the United States. Taking up next the clearing-house returns as an indication which was among the most reliable as a test of the condition of business, Mr. Curran quoted those of the past few years, and compared their rise and fall with that in different American cities. He pointed out that these years had been years of great depression, that things had now taken a turn for the better; but in 1892 the highest point was reached in the bank clearings on both sides of the line, those in Montreal, for instance, being then \$590,043,000. In 1893 there was a drop in Montreal of 3.6 per cent., and in 1894 a further drop of 3.9 per cent. How did this compare with American cities? In 1893 the New York clearings decreased by a sum 250 times greater than those in Montreal, or equal to 14.7 per cent., as compared with 1892. Boston decreased 10.3 per cent., Philadelphia 10.6 per cent., and the same tale might be told of the other great trade centres on the other side of the line. In 1894 New York clearings experienced a drop of 22.1 per cent., as against 14.7 in 1893, while Montreal clearings dropped only at practically the same rate as in 1893. These were facts which spoke volumes for the solidity of Canadian finances, and of which every Canadian citizen should feel proud.

Turning, then, to the political position of the country, Mr. Curran recalled the fact that at the time of Victoria's ascent to the throne Canada was in the throes of a rebellion. They sent out a statesman who had seized the position at a glance, and found the remedy. It had been said that Lord Durham had made a nation and lost a reputation. Yes, he did lose it for a little time. He went back under a cloud, but his name shone bright to-day. (Applause.) The system he had instituted might be yet further extended, bringing closer together the mighty colonies of this mighty Empire, and they might hope that the time would not be long before that whole Empire would form one grand confederation to which we would be proud to belong. (Continued applause.) But if there was hope for the future, might they not also look back on the past, and on the great men who had appeared upon the scene and been foremost in bringing about the changes of which he had spoken.

HELD IN REVERENCE.

Four men especially had passed across the stage whom Canada must forever hold in reverent admiration and faithful memory—four Premiers, who had brought glory to the Dominion and to the Empire at large. He spoke first of Sir John A. Macdonald, that wonderful man whom they delighted to honor, and to whom monuments had been erected, both as a Canadian and an Imperial statesman, which would not endure longer than his fame. Then they had had that grand old Alexander Mackenzie, than whose name there was none more honored in Canada. Sir John Abbott, in his old age, had answered the call of duty, and had literally laid down his life as a sacrifice to his country; and last, but not least, was there a name of the man who was honored both by the people and by his sovereign, who had carried the standard of Canada to victory so often at Paris, London, or Washington, and who had throne at the very foot of the throne, serving his country to the last? He referred to the late Sir John Thompson. (Loud applause.) These men belonged to no political party now. They were the universal heritage of the Canadian people, and their names would live forever in the history of the nation. (Cheers.)

PATRIOTIC BERORATION.

In conclusion, there was this to be said, which he hoped would be engraven on the hearts of every man and woman within the sound of his voice. If they were to go ahead as they should, and occupy in the future a high and honorable position in the eyes of men, they must remain true to those great cardinal principles upon which their system of government was based, and must maintain that system in its highest form. Their motto must be, "Stand fast by our Queen, our country and our constitution"—their queen, whose name they held in honor, and whose high character they revered; their country, which they would by his own make of it, which they would from ocean to ocean, which belonged to them, and which they intended always to hold; and their constitution, which was the guarantee of their liberties, and on which they would stand through thick and thin as being the protection of the weak equally with the strong. Thus would they foster and encourage that sentiment which would always characterize the Canadian people, and which would insist that no right of the citizen may be transgressed and no privilege trampled upon. (Loud applause.) He closed by a few words of courteous thanks to his hearers for the kind reception they had given him.

A vote of thanks to Mr. Curran for his address was moved by Mr. R. C. Strickland, and seconded by Dr. Fraser, to which Mr. Curran briefly replied. Short addresses were delivered by Mr. John Crowe, Rev. Father Casey, Mr. Thos. Cahill, Mr. J. H. Burnham, and Rev. Father Scollard, after which the meeting dispersed with cheers for the queen.

The Peterborough visitors returned home by a special train during the evening.

ARCHDIOCESE OF TORONTO.

Corner-Stone of the New Wing of the House of Providence Laid by the Archbishop.

Toronto Mail, May 25.

The spacious grounds of the House of Providence were thronged yesterday with a gaily-dressed and happy-looking crowd of pleasure-seekers, who had come from all parts of the city, not only for the purpose of spending a happy day and enjoying the many attractions provided, but to contribute towards the maintenance of one of the most praiseworthy institutions of the city, which is quietly and unostentatiously doing the work of true Christian charity among the infirm, aged and homeless. In past years the annual picnics of the House of Providence have always been well patronized, and sums of money amounting to several thousands of dollars have been realized from the entrance fees and the bazaar stalls, which do a thriving business on such occasions.

In the warm flood of sunshine the grounds looked at their best yesterday. On the north and east sides tents of white and striped canvas were erected, and were gaily ornamented with flags of various colors. Above the entrance to each tent was suspended a scroll bearing the name of the church or public institution which provided and supervised it. Inside these tents tables were spread with inviting-looking cakes, fruits, candies and other luxuries which are so irresistible to the holiday-maker. There were flowers also for sale in profusion, and the succions of the young ladies in charge in disposing of their wares was testified to by the number of bouquets which decorated the coats of the gentlemen. Another source of attraction was the fishpond, an arrangement by which, on the payment of a small sum, the visitor was permitted to drop a large hook over the canvas walls and fish out a parcel. The area to the north of the building was devoted to sports in the shape of swings, and a miniature Ferris wheel, all of which were extensively patronized. A performance on the high wire was very good, and much appreciated by the crowd. There were also a number of rattles, for which a number of young ladies canvassed with results very creditable to their powers of persuasion.

The principal feature of the afternoon was the laying by His Grace Archbishop Walsh of the corner stone of the new wing to the south of the present building. The old men, of whom there are a large number in the institution, have hitherto been domiciled in a rough cast building, entirely separate from the main building, and considerable inconvenience has resulted, particularly in the extra trouble and expense of heating. It was therefore thought desirable by the authorities to erect an addition to the present structure for the accommodation of the old men. It will be a handsome addition, and is estimated to cost \$30,000.

Shortly after 4 o'clock the Archbishop arrived and repaired to a chamber in the institution, where he was met by many of the clergy of the diocese and by several from outside places. The following were among those forming the procession: Vicar-General McCann, Rev. Fathers Teely, Morris, Newmarket; Lynch, Niagara; Murphy, Halifax; Lamarche, Murray; Rohleder, Frachon, Minehan, Martin, Walsh, Tracey, Cruise, Carberry, Hand, McRae, Wynn, Jeffcott, Gallagher, Ryan, Redden, Wilson and Lafontaine.

At half-past 4 his Grace, accompanied by Vicar-General McCann and Father Teely, and preceded by the other clergy, proceeded to the platform which had been erected beside the stone, and was covered with a canopy. During the progress the "Miserere" was chanted. Before performing the ceremony of sprinkling and blessing the stone, his Grace delivered a brief address remarkable for its force and simplicity. Referring to the building of the new addition, he said that its purpose was two-fold. In the first place, to transfer the aged men to warm and comfortable quarters, from those crowded ones which they now occupied and to make their lot as happy as possible; and in the second place, to afford more accommodation to other deserving poor. As the city grew, so the need of more accommodation for the unfortunate grew also; and it was the usage of the Catholic Church to make provision to keep pace with such wants. In so doing the Church was following in the footsteps of Christ, who said: "This commandment I give unto you, that ye love one another, even as I have loved you." The love of Christ for mankind was a practical love, and was manifested in His acts of charity and healing and His desire for their greater happiness. When asked if He was the Messiah, He did not appeal to His greater miracles, but bade the questioners go and tell what they had seen; how the lepers were cleansed, and the sick healed. The charity of Christ was pre-eminently a tender charity, of which so many instances are given in the Scriptures. So with the Church—she tended the poor and needy as her Master would wish them tended. "In this house," said His Grace, "the Sisters are working quietly, devoting themselves to the care and attendance of the poor and the afflicted." The charity of the Church is constant, not confined to a few spasmodic efforts. It is always working with but little outward show, and the results endure. Those who erected this institution are all dead, but the evidence of their work will last forever. Concluding, His Grace said that the institution had

deserved well of the citizens, and he was proud to say that their representatives in the city council had dealt generously by it. In this he felt convinced that they reflected the feelings of their constituents, who might at times be warped from their better judgment by party politics, but were nevertheless ready to do justice by their fellow-citizens, no matter what their creed.

In conclusion, His Grace gave a brief summary of the work done by the institution since its foundation in 1856 by Bishop Charbonel. At the present time there were in the institution no less than 752 aged poor, of whom 156 were Protestants, 200 incurables, and 121 homeless children. Between the years 1856 and 1895 the average number of inmates was 734, of whom one quarter were Protestants, making a total of 28,474 sheltered in the institution during the years of its existence, to say nothing of the many vagrants whose necessities had been relieved.

At the conclusion of the address the ceremony of sprinkling and laying the stone was performed, and the procession passed round the building, the priests chanting the Benedictus. The ceremony was a very impressive one, and was viewed by a large and reverential crowd.

The next feature of the programme was the contest in putting the shot, throwing the hammer, tossing the caber, and 100 yards' race, all of which events were well contested. There was a still larger crowd in the evening when a number of interesting attractions took place, comprising some very good dancing in costumes by Miss Mable Gloins, selections by the L. C. B. A. band, and drill exercise, singing and dumbbell exercises by the children of St. Paul's school. The whole affair passed off very successfully and happily, and it was a very well satisfied crowd that wended its way home at the close of the proceedings.

Toronto, May 27, 1895. ST. JOSEPH'S SOCIALTY LEAGUE OF THE HOLY CROSS.

At a meeting held recently it was decided to hold a Grand Musical Vespers and Lecture in St. Joseph's church, Leslie street, on Sunday, June 2, at 7 p. m., for the purpose of increasing the membership of this society. A large amount of good has been accomplished since its organization, sixteen months ago, but the Rev. Chaplain, Father McEntee, together with the officers, not content with this, will continue to use every means to induce others to share the benefits and unite in the good work. Father McBrady has kindly consented to lecture; and this fact in itself will, without doubt, be the means of filling the church to its utmost capacity. A number of first-class singers from the up-town churches have promised to assist. The Vespers will be under the leadership of Miss Murphy, and the proceeds will be applied towards paying off the debt on the church. J. J. H.

Catholic "Knights of Pythias."

Rome always speaks with deliberation. The papacy is the least changeable power in the world, changing not at all in dogma, and rarely even in temporal policy. Hence those Catholic "Knights of Pythias" in Indiana who imagine that they can induce the Vatican to annul the decree prohibiting Catholic membership in the order must be unfamiliar with the method of procedure there. In truth, the Knights of Pythias were condemned last year by the Catholic Church, under the supreme authority of the Pope, as were two other secret societies, for reasons satisfactory to the See of Peter, which is the world. That condemnation will not be withdrawn under pressure upon the Vatican, or on account of any fuss raised by Indiana or other members of the condemned order. Catholicity is definite and constant in law and morals, as in dogma.

It appears that the disobedient nominal Catholic members of the condemned society in Indiana seek for defence in the allegation that the priests "do not heartily enforce the decree." We do not believe it. The priests of the Catholic Church, and all the prelates of it, are bound to enforce the decree, bound to inflict the prescribed penalty upon every man calling himself a Catholic and receiving the sacraments of the Church, who disobeys it. The priest who fails of his duty in this matter will surely be brought under discipline. We doubt whether any priest in the United States will require to be disciplined on this account.

When Rome speaks, all faithful Catholics obey. He who disobeys is not of Rome.—New York Sun.

Advice to a Sandbagger.

Sir Matthew Begbie, Chief Justice of British Columbia, recently deceased, once had before him a man charged with having killed another man with a sandbag. The evidence was conclusive, and the judge charged the jury accordingly, but a verdict of "not guilty" was promptly brought in. "The judge was astonished," "Gentlemen of the jury," he said, "this is your verdict, not mine. On your consciences the disgrace will rest. Many repetitions of such conduct as yours will make trial by jury a horrible farce and the city of Victoria a nest of crime. Go! I have nothing more to say to you." And then, turning to the prisoner, "You are discharged. Go and sandbag some of those jurymen; they deserve it."

These two things, contradictory as they may seem, must go together—namely, dependence and mainly self-reliance.—Wordsworth.



FIVE-MINUTE SERMONS.

Pentecost or Whitsunday.

THE HOLY SPIRIT.

"I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever." (St. John xiv. 26.)

Ten days ago the Church celebrated the Ascension of our Lord. For forty days after His resurrection from the dead, He had been with His Blessed Mother and the Apostles, and had instructed them in the things of the kingdom of God. At the end of that time, He went up into heaven to the throne of God where, as St. Paul says: He ever liveth to make intercession for those whom He has left behind. Before He left this world He told His disciples that they were soon to be separated from Him, that the time was coming when they should see Him no more. Strange to say, His departure was to be no loss to them—was, on the contrary, to be an advantage. "I tell you the truth: it is expedient, it is profitable, to you that I go." Painful though the separation might be, their spiritual good, and that of the world, required it. Why? Our Lord Himself gives the answer: "If I go not, the Paraclete will not come to you; but if I go, I will send Him unto you."

Therefore, according to our Lord's own words, it is better for us Christians to be deprived of His own visible presence, no longer to see Him, no longer to hear Him, because His visible presence stands in the way of a yet greater gift. This greater gift is the Holy Ghost, the descent of whom upon the Apostles, in the form of tongues of fire, we celebrate to-day.

How true our Lord's words were appears clearly from what happened to the Apostles themselves. Before the descent of the Holy Ghost they were, while our Lord was with them, very blind to spiritual and religious truths, and very cowardly—running away in the time of danger, going to sleep when they should have watched and prayed, seeking for the most part their own advancement, very jealous of each other, and often unkind to poor people. After the descent of the Holy Ghost what do we find? No sooner did He come down upon them than all their darkness of mind disappeared, and they began speaking with such power and effect that, on this very day of Pentecost, three thousand souls were added to the Church. So great was the fervor of their converts that it overcame even the love of worldly goods, which is still supreme in the hearts of most men.

They sold their possessions and goods, and divided them to all according as they had need. The Apostles themselves, formerly so timid, now rejoice that they were accounted worthy to suffer reproach for the name of Jesus. We hear no more of jealousies and enmities; no longer did they seek for honor and esteem, no longer did they treat the poor with coldness and unkindness, their delight now was to give up their lives to the service of others, to spend and be spent in ministering to the wants of slaves and barbarians and the outcasts of this world, making themselves all things to all men that they might gain all. Instead of seeking each one his own, in honor they preferred one another. All this, and much more, resulted from the coming down of the Holy Ghost into their hearts and minds. This great change was effected by Him. In this way our Lord's words were shown to be true—"It is expedient for you that I go."

And now, dear friends, for ourselves can it be said with truth that we have profited by the departure of our Lord? that it has been better for us that He went away? I am afraid that to many it may be said that our Lord has gone, and that the Holy Ghost has not yet come to dwell in their souls and bodies. I am sure that of all of us it must be said that we have attached too little value to this great gift, that we have not opened our hearts wide to receive Him. And yet if He does visit us, if He does not come down into our hearts and change them, everything else is in vain. The words of the most eloquent preachers will not move us, the examples and the prayers of our dearest friends will have no effect. We shall go on in our sinful ways, in our darkness and blindness till the end. But if He comes, and in the degree and measure in which we admit Him, all will be well: for He will show us our sins and give us true sorrow and repentance. He will bring light, for He is the Spirit of Truth, and will teach us all truth. He will comfort and console us in our trials; for He is, as our Lord says, the comforter. He will even bring joy; for where there is love there is joy, and the "charity of God is poured forth in our hearts by the Holy Ghost who is given to us." Pray, therefore, during this week especially, in the words of the Church, for the gift of the Holy Spirit. Say with all your hearts: "Come, Holy Ghost, our souls inspire and lighten with celestial fire."

For The Proud.

We cannot too soon convince ourselves how easily we may be dispensed with in the world. We think that we alone are the life of the circle in which we move; in our absence we may fancy that life, existence and breath will come to a general pause. But, alas! the gap which we leave is scarcely perceptible, so quickly is it filled again; nay, it is often but the place, if not for something better, at least for something more agreeable.—Cardinal Manning.

Get The Best.

The public are too intelligent to purchase a worthless article a second time, on the contrary they want the best! Physicians are virtually unanimous in saying Scott's Emulsion is the best form of Cod Liver Oil.

OUR BOYS AND GIRLS.

Our Lady's Birthday in 1855.

It was toward the close of the great struggle in the Crimea. In a last council of war Commander-in-Chief Pelissier had decided that a supreme assault should be made on Sebastopol on the approaching 8th of September. After the council one of the French generals, more valiant before the Russians than against human respect, sought out the future Duke of Malakoff, and urged some discreet but pressing observations as to the date chosen for the assault. Perhaps the English, fanatical adversaries of Poperly, might see in the selection of September 8th, Feast of the Nativity of the Mother of God, a premeditated coincidence smacking of devotion.

"Nonsense!" rejoined General Pelissier, with his usual vivacity. "If the English don't love the Blessed Virgin they are simpletons; that's all! A king of France consecrated the monarchy to Mary, and I desire to place the French army which I command under the special protection of that same benign Madonna. My devotional assault on Sebastopol will take place on the Festival of Our Lady's Nativity."

And Sebastopol was taken on September 8th. This incident was related by Pelissier, then Duke of Malakoff, while he was governor general of Algeria, to Bishop Pavy, a predecessor of the late Cardinal Lavergne in the African diocese.—Ave Maria.

Obey Orders.

Many years ago an ambitious young cadet at West Point asked Corporal Wooster: "What must I do to become a first class soldier?" "Obey orders," was the prompt response. It was a brief direction, but it comprehended much.

We all admire the fine, erect bearing of "our boys in blue," the precision and exactness of all their movements, their deference to superiors, and their scorn of any conduct "unbecoming a soldier and a gentleman." We watch with kindly enthusiasm a grand military display, and it is not so much the fine trappings of war that we admire as it is the "drill" of the men. This accuracy of movement was never acquired by a hap-hazard, go-as-you-please process. It took stern, steady, unrelaxing obedience to orders to bring it about. But it was all needful. It is just as important in civil as in military life to have this good soldierly quality of obedience well ingrained. No one is fit to command who has not first learned to obey. Indeed, it is rarely the case that those who did not learn in youth attain to the position of "commanders" in any sphere of life: they are not the stuff of which the world makes its leaders. The boy who slyly watches his chance for disobeying orders without detection, who sets himself up as a censor of those much older and wiser than he, is not the one to grow in favor, or to be wanted when promotions are in order.

More serious still is the fact that it is a rare thing for a will to learn to bow to God's authority when it never has been trained to obedience to those placed over it. "A child left to himself" is, rarely one who comes back to his Heavenly Father's house.

By confirmation we become soldiers of Jesus Christ, and under all circumstances must be obedient to the commands of God, and laws of our holy Church which makes good and faithful soldiers of the cross.

How he began.

A good many of the boys who read these pages will soon be "earning their way" in the world, if they are not already doing so. Here is a word to encourage them:—

Just above the wharves of Glasgow, on the banks of the Clyde, there once lived a factory boy whom I will call Davie. At the age of ten he entered a cotton factory as a "piecer."

He was employed from 6 in the morning until 8 at night. His parents were very poor, and he well knew that his must be a boyhood of very hard labor.

But then and there in that buzzing factory, he resolved that he would obtain an education and become an intelligent and useful man. With his very first week's wages he purchased Rudinam's "Rudiments of Latin."

He then entered an evening school, which met between the hours of 8 and 10. He paid the expenses of his instruction out of his own hard earnings.

At the age of sixteen he could read Virgil and Horace as readily as the pupils of the English grammar schools. He next began a course of self-instruction. He had been advanced in the factory from piecer to a spinning-jenny.

He brought his books to the factory, and, placing one of them in the "jenny," with the lesson before him, he divided his attention between the running of the spindles and the rudiments of knowledge.

He entered Glasgow University. He knew that he must work his way, but he also knew the power of resolution, and he was willing to make almost any sacrifice to gain the end.

He worked at cotton spinning in summer, lived frugally, and applied his savings to his college studies in the winter.

He completed the allotted course, and at the close was able to say, with praiseworthy pride:—

"I never had a farthing that I did not earn."

That boy was Dr. David Livingstone.

Stories of Courage.

Joe Dougherty is a fireman on a shifting engine in a West Virginia town. One day, not long ago, as the engine on which he was employed was approaching a bridge, across a narrow but deep creek, Joe saw a little girl on the ties ahead. The engine saw her also, and slackened speed, so that there was no danger of running her down; but she did not know that, and, missing her footing, in the fright she fell into the water. The fireman did not hesitate a moment, and sprang in after her. The current was very treacherous at this point and the fireman was not an expert swimmer, but he caught the little girl and succeeded in landing her on shore. She happened to be a poor girl, so Joe was not rewarded, except by thanks, but he was a hero all the same.

"You cannot always judge a book by the cover," is an old and true saying. An old lady and a little girl were walking down Madison street, in Chicago, and just behind sauntered a young man, dressed in most exquisite style and carrying a thick cane—in fact, a pronounced dude. Suddenly there came in view a savage dog, half-mad with heat, and, to the horror of the spectators, ran at the little girl. The old lady interposed, and the dog instantly caught her dress and dragged her down. Men and women fled in every direction—everybody except the dude. With the uttermost fearlessness he seized the dog by the collar and began to pound him with the thick cane. The dog howled and struggled, but the young man had a grip like iron and held the dog securely until a policeman came and relieved him. Then the dute picked up his hat, dusted his clothes and adjusted his collar as he sauntered off with his former harmless mien.

Lieutenant Mansfield, of the British Navy, went up in a balloon at Bombay not long ago, sitting upon a trapeze, to which was attached a parachute of a new fashion. The ascent was not for money or display, but in the interest of naval ballooning. At a height of two miles the daring voyager dropped. He says: "Finding my apparatus all clear, I took the balloon-ring in my right hand, drew myself clear of the trapeze and dropped down into space. After ascending with terrible velocity for some distance the parachute began to open. At 10,200 feet I was falling at a great speed, but was fully able to control my apparatus. At 10,000 feet I was sailing down calmly in space. Then I drifted to and fro in various counter currents, and at 1000 feet exactly felt the heat from a long red iron chimney." Now comes the more remarkable part of this narrative. "Steering my parachute," he continues, "to the eastward, I dropped her rapidly to clear the buildings ahead, and, seeing nothing but houses to descend on, I selected the flattest I could find, and dropped gently down on it." A spectator who watched the voyage from the garden gives a vivid account of straining the eyes till he was just able to discern a tiny white speck on the blue sky. After what seemed a terrible length of time Lieutenant Mansfield became visible, swinging under the parachute, and working the valve-lines so as to insure a safe landing when he chose to make it.

WITCH-BURNING CASE.

Prejudice Aside, What Does the Incident Mean?

The details brought to light in connection with the terrible death of the woman, Mrs. Cleary, at Ballyvaedea, near Thurles, has led some journalists—chiefly those of the Orange type—to write of the Irish people as if they were steeped in ignorance and superstition. But, prejudice aside, what does the case mean? Simply that a belief in witchcraft, which for century after century was illustrated by legal prosecutions and the most frightful punishments, which is responsible for innumerable victims, and which still alive in some measure throughout every country in the world, vigorously survives in a little hamlet, on a lone Tipperary mountain, the outcome being a most deplorable episode.

Revolting as the incidents associated with that episode are, they afford no novel revelation of cruelty, for the history of such cases shows more strikingly than anything else has ever done what savagery human nature is capable of under the influence of a fanatical delusion. Instances of this are only too frequently met with in the judicial records of England. Not longer ago than 1863 a reputed wizard was drowned in a pond at the village of Hedingham, in Essex, and as many as sixty or seventy persons were concerned in the outrage. Everyone who is familiar with the manners and customs of the people throughout Europe is aware that there is scarcely a single country in which persons are not continually duped by so-called "wise men" and "wise women," who profess to be skilled in witchcraft and magic.

The people of Tipperary, by their attitude towards the prisoners in the Ballyvaedea case, have shown how great is their horror at the dreadful deed that has been perpetrated, and it surely savors both of ignorance and injustice to attribute to them any share in the superstition which they so strongly condemn and repudiate.—Liverpool Catholic Times.

A Dinner Pill.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmentier's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with indigestion or Dyspepsia.

ONCE A SLAVE NOW A NUN.

The Aged Colored Religious of a Baltimore Convent.

In the convent of the Oblate Sisters of Providence, in Baltimore, is an aged colored religious who for nearly sixty years has lived a consecrated life, laboring for her own sanctification by working for the salvation of others. With faculties almost unimpaired and still faithful to the rules of her order, so far as her great age will permit, Sister Ellen is an object of veneration for the novices, the pupils, and the orphans of St. Francis' Institution, writes L. W. Reilly in Donahoe's Magazine for March.

In bondage, in the hut of her slave parents, on a plantation near Marlborough, in Prince George county, Maryland, Ellen West was born in April, 1800, the youngest of six sisters, in a family of twelve children. As soon as she grew old enough to work, she was set at such tasks as a child could do, and from her earliest years she was made to feel the meaning of servitude. While she was still a young girl, her master moved to Washington with his family and dependents, and there she saw President Madison, Secretary of State Monroe, Secretary of War Armstrong, and other distinguished citizens of the time. She has vivid recollections of the appearance of the city then, which was more like an ill-regulated hamlet than a town of order and beauty. She remembers well the scenes of ruin left by General Ross and Admiral Cockburn, when they made their assault on the city and burned the Capitol, the President's house, the Treasury, and other Government buildings.

At the age of twenty-seven Ellen West became a Catholic, attracted by the Church's defence of the manhood and marriage of the slaves, and the recognition of their religious rights. She sought instruction from the pastor of St. Patrick's Church, by whom later she was baptized. Shortly after she received her first Communion, she was manumitted, and, going to Baltimore, she became a domestic for the Misses Cottringer, keepers of a fashionable school on Franklin street. With them she remained for about ten years, a trustworthy, industrious, truthful and economical servant. But experiencing a desire to leave the world for a more perfect religious life, she on May 6, 1838, entered the Convent of St. Francis in Baltimore as a postulant. At present she is the sole survivor of the members received into the order by its founder, the Rev. J. Joubert, whose last illness she soothed with daughterly devotedness, and was present at his peaceful death in 1843.

In the convent Sister Ellen soon showed that she had found her true place. The Jesuit Fathers, in charge of St. Joseph's parish in Baltimore, in 1857 thought of opening a school for colored children; and Sister Ellen, with two other Oblates, was sent to take charge of it. The first night of their presence there, a mob, incensed at the idea of educating negroes, attacked the Sisters' dwelling, burst in the door, and compelled them to fly for refuge to the home of some white Catholics near by. The school was re-established later on, and did excellent work for years among the colored children of South Baltimore.

By direction of her superiors, Sister Ellen returned to St. Francis' academy, and there she has remained ever since, faithful to her religious duties and devoted to the Christian education of young girls of her race. In 1888 she celebrated her golden jubilee. The chapel of the institution was tastefully decorated for the occasion. It was crowded with white and colored friends of the happy Sister. Fifteen clergy-men were present, including the Cardinal Archbishop of Baltimore, and the present Bishop of Detroit. Representatives of some of the most prominent Catholic families in Maryland like the Carrolls, the Jenkines, the Charlises, the Dugans, the Shivers, and others, assisted at the *fete*. A solemn High Mass was celebrated and an appropriate sermon was preached. During the sacred function, Sister Ellen renewed her vows and Cardinal Gibbons crowned her with a wreath of gold. The children of the school later on gave an entertainment in her honor. Gifts and congratulations came in from many distant places. Altogether the celebration made a red-letter day for the convent and its friends.

The present Mother Superior said recently: "Sister Ellen is so full of piety and charity that we all hold her in deepest veneration. Her one thought is how to benefit the poor and needy. I was only five years of age when I entered the orphan asylum, and Sister Ellen was then a grown woman. I have been in the institution about fifty-five years, during forty-three of which I have been a Sister, and during all those years she has been a mother to us all."

Although her growing infirmities make Ellen feeble, she persists in attending the community Mass at half-past 6 o'clock every morning. Then returning to her room, she gives herself up to prayer, the only way open to her labor for the good of the convent, and many a blessing is no doubt the fruit of her continued entreaties. Her ninety-five years bear lightly upon her. Her mind is clear, and her senses have not failed her. She is able to take short walks, and is full of interest for the success of the institution. She is calmly waiting for the summons that will doubtless bring to her the greeting, "Well done, thou good and faithful servant."

POOR DIGESTION leads to nervousness, chronic dyspepsia and great misery. The best remedy is Hood's Sarsaparilla.

House Full of Steam!

A big fire, heavy lifting, hard work is the usual way of doing the wash.

There is an easier and cleaner way.

A TEA KETTLE

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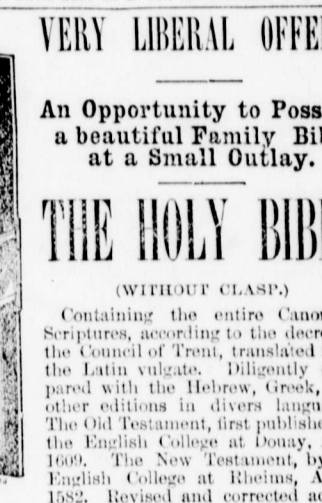
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ANGLICANS AGAINST DIVORCE.

"Father" Black Creates a Scene in a London Church.

A sensation was created at a prominent wedding in St. Mark's Church, London, on Monday. The groom was a divorced man, a son of Lord Brinkman and the bride was a step-daughter of Lord Aylesford. When the clergyman came to that part of the service reading, "If any man can show just cause," "Father" Black, an Anglican clergyman, who was in the gallery, arose, and amid great excitement began reading an objection to the marriage. The clergyman proceeded with the service and "Father" Black continued in a loud voice to read his protest, which was based on the fact that Mr. Brinkman was a divorced man. The protest was unheeded, and "Father" Black left the church.

For some time past there has been a warm discussion in the Anglican Church against the marrying of divorced people and the Anglican Church Union, of which "Father" Black is a member, has bitterly opposed it.

Peters on Purgatory.

Rev. Henry A. Brann, D. D., the scholarly rector of St. Agnes' Church, New York, writes the following to the New York Sun: Rev. Madison C. Peters is reported as saying in his last Sunday's sermon: "The doctrine of the Papists in regard to purgatory was not known until more than 1000 years after Christ came on earth. Such doctrine was first introduced by Pope Hildebrand in 1073."

Every student of the history of theology knows that this statement of Mr. Peters is absolutely false. Even John Calvin in his "Institutes," book third, chapters 5 and 10, admits that the doctrine of purgatory was believed in the third century; and St. Augustine in his work on "Heretics," written in the early part of the fifth century, tells us that in the fourth century "there was a heretic named Erius who denied the utility of prayers or Masses for the dead." Therefore the doctrine of purgatory must have been accepted by the Church at that time. These two authorities are enough against so light a weight as Madison Peters.

Although Father Young, the Paulist, in a clever book, has refuted his calumnies against Catholic countries, and although Monsignor Farley, in the Forum, has exposed his falsehoods about the tenure of Catholic Church property in New York, Mr. Peters has not apologized or retracted. He is a

conspicuous instance of shameless and

egregious ignorance and malicious mendacity; and if he does not change his habits of preaching he will go further than purgatory and fare worse.—Boston Republic.

Grandest Figure of the Century.

A non-Catholic correspondent of one of the metropolitan papers speaks thus of the present occupant of St. Peter's chair:

"I may perhaps repeat it is sad, passing sad—the spectacle of the frail old man, while war lords and kaisers are spending millions on ships and guns for the purpose of murder, working as best he can in the end of his long life to put war away from the hands of men, to promote peace and good will, and to do away with blood and iron in the government."

"What matters it what the theological opinions of this man are? The well-rounded character of his life, the nobleness of his ideals, the fidelity with which even in these his last days he is endeavoring to save his fellow man, this transcends theology and glorifies humanity."

"The world is the better for Leo XIII. having lived in it. It will be the poorer by at least one great man when he passes away from it, as he soon must. His successor will find a broad pathway made for him. Yet he will find it hard to walk in it in the manner Leo has."

Father Damien, S. J.

One of the most instructive and useful pamphlets extant is the lectures of Father Damien. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey Catholic Record Office, London.

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