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The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Redditis que sunt Casaris, Casari; et qui sunt Dei, Deo.—Matt 22: 21.

Vol V Toronto, Saturday, Sept. 5, 1891. No 30

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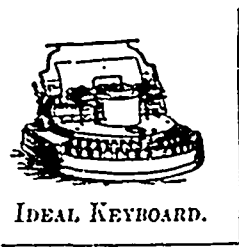
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O. and Q. Railway	7.30 8.15	8.00 9.20
G. T. R. West	7.00 8.20	12.40 7.40
N. and N. W.	7.00 4.10	10.00 8.10
T. G. and B.	6.30 4.30	11.10 9.00
Midland	6.30 3.35	12.30 9.30
C. V. R.	6.00 3.40	11.55 10.15
G. W. R.	a.m. p.m. 6.00 2.00 12.10 10.30	a.m. p.m. 9.00 2.00 10.30 7.30
U. S. N. Y.	6.00 12.10	9.00 5.45
U. S. West States	6.00 9.30	9.00 7.20

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 24, 27, 31.
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Vol V

Toronto, Saturday, Sept. 5. 1891.

No 30

DOMINION CENSUS.

OTTAWA, Aug. 27.—Hon. Mr. Haggart to-night presented to Parliament the first census bulletin. It is as follows:

The work of taking the census of Canada has difficulties peculiar to the country which, apart from the system adopted, cause delay in obtaining the returns from enumerators. In densely populated countries, under the de facto system, the distribution and collecting of schedules are accomplished in a few days. In England 40,000 enumerators obtained the householders' schedules in a day or two, each having to collect an average of 700 schedules. The vast population of British India, 284½ millions of people, was taken by nearly one million enumerators in 25 days. In Canada the staff of enumerators numbered 4,300 persons. These had to traverse the immense area of Canada by every imaginable method of locomotion. A steamer, with enumerators on board, traversed the deep indents of the Pacific coast line as far as Alaska, thence to Queen Charlotte's islands, to enumerate the people. Pack horses were required in the mountain regions of the same province to carry the enumerators and their portfolios through the valleys which run among the hills of the Rockies. Dog trains were a necessity in Saskatchewan. To obtain the population on the northern slope of the height of land in Ontario and Quebec a canoe expedition started from the head waters of the Lievre river to go by lake and river and portages to Albany river at James Bay. Camping outfit and canoes were needed to enable the enumerators to take the population in the Nipissing district just beyond the "height of land." The enumerators in Manitoba had now to foot it, now to go by buckboard, and now by boat, and in one instance the man losing himself had to save his own life by slaying and eating his horse. Many townships in Algoma had to be taken by slow and toilsome pedestrianism. For the north shore of the Gulf of St. Lawrence a schooner had to be chartered, the enumerators put on board, and dropped at different points till the Straits of Belle Isle were reached, from which point the schooner was directed to the Isle of Anticosti, the census of which having been taken the schooner returned to the straits, and sailed along the coast, picking up the enumerators and returning to the mouth of the Saguenay river. Delay is therefore inevitable, and no time limit can be given the enumerators.

In the census of 1881 the public demand for early information was met by an estimate of the population published at the end of July. In this estimate British Columbia and the North-West altogether and many districts in Ontario and Quebec were guessed.

This year the work was so nearly completed by the 1st of August that it seemed advisable to delay publication for a few weeks, and thus reduce the unsatisfactory task of estimating population to its narrowest dimensions. While waiting for the enumerators' returns yet to come in we have prepared for publi-

cation the population returns of the cities, towns and villages of Canada. The tables are given below.

The following preliminary observations are necessary:

1. In order to prevent confusion in making comparisons I have to state that in many cases additions to populations have been caused by the annexation of adjacent territory since 1881, notably in the cases of Montreal, Toronto, Ottawa, London and St. John. In such instance the population of the annexed region, as it was in 1881, has been added in the tables to the population of that year as given in the census volumes of 1881, in order that the comparison of growth may be exact.

2. The urban population of Canada has been divided in these tables into three groups; (a) cities and towns of population of 5,000 and upwards, (b) of 3,000 or 5,000, (c) of 1,500 to 3,000. The object of this division is to show the growth of our cities and towns and villages separately, or, that those interested may at once ascertain the development of urban life in each of the three grades.

3. In limiting the urban population to aggregation of not less than 1,500 souls, we have followed as near as possible the English idea of the line of demarcation between urban and rural population based upon sanitary districts.

The result of the census and a comparison with those of 1881 are these:

1. The urban population of Canada shows an increase of 377,917 souls, equal to an increase of 38.2 per cent.

2. The several groups show the following increases:—Cities and towns over 5,000 inhabitants, 40.8 per cent.; towns over 3,000 inhabitants, 40.9 per cent.; villages over 1,500 inhabitants, 22.3 per cent.

3. In 1891 there were 47 cities with a population of over 5,000 as against 35 in 1881, an increase of 12 in number.

4. In 1891 there were 43 towns with a population of from 3,000 to 5,000, an increase of five over 1881.

5. In 1891 there were 83 villages with a population from 1,500 to 3,000, and in 1881 these numbered 55, an increase of 28.

In comparison with the growth of city population in other countries Canada's urban development shows favourably. The 28 large cities of England increased their population during the decennium by 942,497 souls, equal to 11.3 per cent. London increased 10.4 per cent.; Birmingham, 71 per cent.; Newcastle, 28.2 per cent.; Cardiff, 55.7 per cent. The increase in the 1,006 urban districts of England amounted to 15.3 per cent. in the ten years. The larger growths in India were: Calcutta, 13.29 per cent.; Madras, 10.87 per cent.; with highest recorded increase that of Mirzapur, 46.6 per cent. In the United States the limit of urban population is placed at 8,000 souls. The highest percentage of increase, excluding two or three cities which had no existence in 1880, are Chicago, 11.86 per cent., Minneapolis, 25.14 per cent.; St. Paul, 22.11 per cent., Kansas City 13.79 per cent. It will be seen that Winnipeg shows an increase of 22.11 per cent., New Westminster 34.29, and Toronto 8.94 per cent. If the annexations of territory were disregarded in the case of Toronto, as has been done in the case of Chicago, Toronto's increase would be, for purposes of comparison with that of Chicago, 10.86 per cent. If all the population in what popularly constitutes Montreal were municipally united that city would show an increase of 46 per cent. However, Montreal with her increase of 39.5 per cent. as given below compares with Boston and its 23.60 per cent. of an increase. The city of Vancouver has grown from nothing in 1881 to 13,685. There is but one instance of a similar growth in the United States, the city of Roanoke, Virginia.

THE IRISH COLLEGE, PARIS.

The Irish College is situated in the very heart of the old Latin quarter of Paris, where the streets, for the most part, are still as narrow and as quaintly irregular as they were in the days of Henry of Navarre. A few blocks away stands the Sorbonne, a modernized edition of its former self. Within some yards of the college, the Pantheon, now no longer a temple of public worship, looks down in the direction of the Luxembourg gardens, where the staid and starched Senate dawdles through its drowsy debates; while in close proximity to the Pantheon one can see the Church of St. Genevieve, the patron saint of Paris.

The Rue des Irlandais, in which the Irish College is located, is a winding, narrow and somewhat dingy street, remarkable alike for its provincial silence and its massive paving stones. The college, which forms its principal building, is a large but not externally a very prepossessing edifice. It has more pretensions to rugged strength and solidity than to any architectural beauty or gracefulness. Over the broad arch of the doorway is a harp, surmounted with oak branches and palm leaves, all carved in stone, and artistically setting off the inscription, "College des Irlandais." Entering the outer door, one sees in the vestibule, that is bounded by the courtyard, a marble slab bearing the names of such illustrious benefactors of the institution as Louis XIV. of France, Bishop O'Mahoney of Limerick, and the Rev. Malachi Kelly. Over this list are the words: "France—Ireland: Armagh, Dublin, Tuam, Cashel." In the ante-room to the right of the vestibule—a chilly, ascetic apartment, by the way—there is a list in framework on the wall of the Irish bishops who were once students in the establishment. Among them I noticed that of His Grace, the present Archbishop of Cashel. The college at present accommodates some ninety or one hundred ecclesiastical students, all of whom are of Irish nationality, and are destined for the Irish mission. The professors, with, I believe, the sole exception of Dr. McHale, are Vincentian Fathers, who are known to be master hands in the moral and intellectual training of the Catholic youth. These reverend gentlemen are nominated by the Minister of Public Instruction, on the recommendation of the Archbishop of Paris, who in his choice is guided by the Superior-General of the Vincentians and the Catholic hierarchy of Ireland. The property of the college consists of some real estate in Bordeaux, and funds left it from the old college of the Lombards. The entry house of the establishment is situated in a charming retreat in Arceuil, one of the suburbs of Paris.

The Irish College, Paris, was one of several which were started on the Continent for the education of Irish ecclesiastics aspiring to the priesthood, at a time when the Catholic religion and Catholic education were alike proscribed by ruthless legislation in Ireland. These institutions were founded in Louvain, Rome, Salamanca, Paris, Lisbon, Lille, Toulouse, Ivry, and Douai. Three of these only survive to-day, the Irish colleges of Rome, Paris, and Salamanca. The French Capital was, from an early Christian period, the home of eminent Irish ecclesiastics. St. Fiacre, who assisted in the conversion of the Gauls, and who has been for centuries the patron saint of the cabbies of Paris, was a native Hibernian. Duns Scotus, whose Irish nationality, however, is questioned by some, immortalized himself by his plea for the Immaculate Conception of the Blessed Virgin before the learned doctors of the Sorbonne. It was only towards the close of the sixteenth century that Paris was asked to open its arms to young Irishmen destined for the priesthood at home. Sixteen of these youths, who were poor in everything save in their love of God and fatherland, were admitted as guests to the college de Montaigne, an establishment which was attached to the Sorbonne. Here the exiles had literally to cultivate theology on a minimum of oat-meal. The fare was almost as meagre as that of a Trappist monastery—haricots and herrings being the sole edibles at the two daily repasts. This penitential period came to a close in 1605, when the Irish were transferred to the college of Navarre, and subsequently to that of the Lombards, which was the first exclusively Irish seminary established in the French capital. Louis XIV., a monarch who took a very deep interest in the preservation and sustenance of the Catholic faith in Ireland, was practically the founder of the college des Lombards, and endowed it from his own private purse. It had been previously the home of such illustrious Knight Errants of Catholicity as SS. Francis Xavier and Ignatius Loyola. Louis XV. continued the royal patronage, and, moreover, ordered 1,800 francs to be paid yearly to enable the students who became priests to return to their native land, where a martyr's doom awaited many of them in the heroic discharge of their missionary duties. Several Irish Bishops, writing from 1735 to 1740, recorded their conviction that the Catholic faith would have become extinct in their respective dioceses, were it not for the young men who dared the perils of the deep, as well as the persecution of the Anglo-Saxons, to keep the lamp of religion burning in various districts in the old land. It may also be of interest to state that the Abbe MacGeoghegan, the chaplain of the Irish Brigade, retired on several occasions to a cell in this college, where he penned many pages of his "History of Ireland," of which John Mitchell's was a complement.

In 1770 the Lombard college, not having accommodation enough for the alumni who were flocking to its gates, a large house and gar-

den were purchased in the Rue de Cheva Vert, now Rue des Irlandais, on the site of the present edifice. Here all the Irish students in Paris subsequently resided. Things went on well with the institution until the stormy period of the Revolution, when society was, so to speak, torn up by the roots, and chaos prevailed throughout the length and breadth of Paris. One day, during the Reign of Terror, an angry mob surged up the Boulevard St. Michael, past the Pantheon, and, dashing into the Rue des Irlandais, commenced to storm the seminary with sticks, stones and other missiles. Fortunately for the safety of the college, the crowd was met at the door by a tall, well-built, muscular young Irishman, student Patrick McCann, who, with pistol in hand, threatened to shoot down like a dog the first man who would dare to force an entrance into the grounds. The superb audacity of the youth was too much for the mob. They retreated a few paces, and gazed at him with open-mouthed astonishment, while, in a torrent of fluent French, he reminded them that the house they were going to storm belonged to a race hundreds of thousands of whom died fighting on the battlefields of Europe for the glory and integrity of France. This enthusiastic harangue had a magical effect on the multitude. Several of the ringleaders apologized to McCann, pleading as an excuse that they thought the college was an English institution, and adding that if they had known it was Irish, they would not have touched a stone in the structure. The crowd immediately scampered off to other fields and pastures new. It may be of interest to note a few particulars regarding McCann's subsequent career. He afterwards joined the French Marine, and was one of the Franco-Irish officers under Humbert's command in the expedition to Killala. On the failure of that attempt, he succeeded in escaping from Ireland, and rejoined the French Navy. Some fifteen years afterward, he retired on a pension, and settled down in Boulogne-sur-mer, where his martial figure and his sympathetic Irish face, bronzed with smoke of many a campaign, made him a great favorite of the fair sex, one of whom, the wealthy young widow of a gun manufacturer, succumbed to the Irishman's charms, and became his wife. McCann did not disdain to carry on the business that was left in such a flourishing condition by his predecessor, became a millionaire on a very large scale, and eventually died full of years and honors.

McCann's heroic defence of the Irish College only preceded its suppression by a few months; for a law having been enacted by the National Convention, confiscating all the various nations then at war with France, the Irish colleges at Paris, Douai, Toulouse, and Ivry were closed, and their revenues transferred into the hands of the Government. The president of the Irish College in that crisis, was the Abbe Kearney, one of the most beloved clergymen of Paris, a gentleman of splendid nobility of character and goodness of heart. The gentle priest's popularity, however, did not save him from the insane hostility of that day, which rose up in arms at the very sight of a clerical cassock. The Abbe was arrested, flung into prison, and would have been guillotined, were it not for the intervention of several Irish Republicans in Paris, who were then members of Jacobin clubs. I cannot refrain here from quoting the testimony in his regard of Col. Miles Byrne, the Wicklow chief, who knew the priest well, and who afterwards took a prominent part in the '98 insurrection in Ireland, and in the campaigns of the Irish Legion throughout Europe: "The Abbe Kearney cared little about what he had to eat or drink himself, though generous and hospitable to his guests whom he used to entertain whilst at table with many amusing anecdotes, as well as with good cheer. He was always gay and good-humoured, never speaking harshly of any one. He was low in stature, well-built, with a very agreeable and benevolent countenance. He had very little to live on before he became Superior of the Irish College, and still, with that little, he was ever endeavoring to be useful to his friends and fellow-countrymen. I met him one day with a rather large parcel under his arm. He told me it was a pair of his pantaloons he was taking to a poor exile of Erin. He hoped it would fit him, for he was to present him at ten o'clock to a French family, where he expected to have him placed as a tutor or preceptor." This simple anecdote is enough to show the bent of the good man's character. He died at a ripe old age in 1825, and his remains were interred in a vault of the Irish College. I may add that in 1793 he and another Irishman, the Abbe Edgeworth, chaplain of Louis XVI., were the only priests who witnessed, in the Place de la Concorde, the execution of that ill-fated monarch.

When the Reign of Terror had spent itself out, and the star of Bonaparte was in the ascendant, Dr. Walsh, an eminent Irish ecclesiastic in Paris, was successful in inducing the Corsican to use his influence in re-opening the Irish College. Shortly afterward, the decree ordering its suppression was annulled, its property was restored, and it then became a lay institution for the education of the sons of the French and Franco-Irish nobility. The sons of various ex-officers of the Irish Brigade, O's and Macs for the most part, studied at that time within its walls. O'Sullivan, Dillon and Blake, who subsequently distinguished themselves in the Grand Army of Napoleon, were also among its alumni, the best-known of whom was no less a personage than the first Consul's own brother, who was afterward King of Westphalia, father of Prince Jerome (Plon-Plon), and grandfather of the late Prince Victor, the present Bonapartist pretender to the

"Crown" of France. On that account chiefly, as well as for other reasons, Napoleon took a lively interest in the Irish College, although he refused to invest it with its original functions as a purely ecclesiastical seminary.

It was not until the Bourbons were definitely restored to the throne in 1815, that the Irish College became once more the nursery of the Irish priesthood. At that time the French Government thought fit to make compensation to the Cabinet of St. James for the raid made by the Revolutionists on British property in France, including that of the various Irish Colleges in the provinces. Of the lump sum, amounting to \$500,000 handed over for this purpose to the English, the Irish Catholic prelates demanded \$150,000 as their lawful portion of the grant; but the demand of the episcopate was rudely refused by John Bull, who characteristically pocketed every centime of the French coin, and distributed the cash only among Englishmen whose houses or lands in France had been appropriated by the Jacobins. The Irish College in Paris, however, thanks to Dr. Walsh and to the money left it by various benefactors for generations, was enabled to re-commence life under very favourable auspices. Not having succeeded in their efforts to make the Anglo-Saxon disgorge, the Irish episcopate petitioned the French Government to transfer the funds and revenue of the Irish College to Dublin, where it was assumed young men could be educated for the Irish priesthood less expensively and more conveniently than in Paris. The descendants of the Irish Brigade in the French Capital protested against this step, on the ground that it would be a violation of the last wishes of the benefactors, and the petition of the Irish bishops was not accordingly acceded to.

Since then the career of the Irish College has been less stormy than at any previous epoch, the only exciting event that marked its history having been a second attempt on the part of the French Revolutionists to take it by storm. This was in the March days of 1848. A barricade was raised by the students at one of the entrances to the Rue des Irlandais, and taking his stand on the pyramid of paving stones the Abbe O'Loughlin made an impressive speech, in which he dissuaded the Republicans from tampering with Irish property. Some months afterwards the Irish College opened its gates, and tendered an enthusiastic reception to Smith O'Brien and Thomas Francis Meagher, both of whom had been deputed to go to Paris to present the congratulations of the Irish people to President Lamartine on the triumph of Republicanism in France. Next year after having led the wild career of outlaws and borne their load of ill, Stephens, Doherty, and O'Mahony were welcomed and entertained within these same walls by Dr. Croke, now of Cashel, who himself had been a '48 man, and who after his departure from Ireland was appointed to the chair of professor in the seminary.

The Irish College is, on the whole, an excellent training school for aspirants to the priesthood. Those of them, however, who wish to furthermore utilize their stay in Paris by acquiring a knowledge of the French tongue will find very few facilities at their disposal for that object. While the Irish students at St. Sulpice are in the hands of French professors who lecture in French and Latin, the students of the Irish College are instructed by teachers who employ either the English or Latin, but never the French language. Hence a young Irishman might almost as well spend his time in Maynooth or Thurles as in Paris, so far as practical progress in French is concerned. He may be able to jerk out a "*Comment vous portez vous?*" or a "*Bon jour*" to the Parisian tailor or shoemaker who visits the college for an hour every week, or he may assimilate a few hundred words or so during his vacation in the country, but still he will not be able to understand the language when it is spoken, or speak it intelligibly himself, even though he may translate "*Massilon*" and know "*Telemaque*" in the original at his fingers' ends. This is no radical defect, however, in the curriculum of the Irish College; for in Ireland, of course, as well as in most other countries, the knowledge of French, though a decided accomplishment, is by no manner of means a necessity.—*Eugene Davis in Boston Pilot.*

INSPIRATION.

An organ thrilling in cathedral glooms,
A song chance-heard, a robin's roundelay,
A kiss, a clasp of hands, a sprig of spray,
A sudden waft of meadow-land perfumes,
An old name graven in a place of tombs,
In winter-land a flower of spring astray,
A face remembered after many a day,
A bridal bell, a funeral with plumes:

Trifles, you say? But in the poet's heart
They set strange rhymes a-ringing, till, behold!
Well-hewn beneath the master's cunning hand,
Touch unto touch and perfect part to part,
Finer than Phidian stone or statued gold,
His gradual-shapen dreams of beauty stand!

P. J. Coleman in Catholic World

OBJECTIONS TO CATHOLIC DOCTRINE CONSIDERED AND ANSWERED.

By Rev. J. Spencer Northcote, D.D., in "*Fourfold Difficulties of Anglicanism.*"

XII.

Whenever you recite the Nicene Creed, you declare your belief in One Church (not two), which Church you further define as being Holy, Catholic and Apostolic; and therefore what I have endeavoured to set before you is,—not that these four qualities, being in themselves beautiful, the Body in which they exist must be more beautiful than that to which they are lacking, but that as, according to your own confession, they are the appointed notes of the True Church, you are bound to acknowledge the Body in which they are found to be the True Church; and as Unity is one of those notes, you are bound to denounce every other Body, whatever its pretensions may be, as no Church at all. The question then is, not which is the best Church, but which is the true Church, all our enquiries must concentrate themselves on this one point of authority.

To talk of the Church of your baptism is simply to beg the question: for what is the Church of your Baptism? According to the teaching of the Universal Church ever since the days of St. Cyprian, every person receiving Baptism rightly, whether at the hand of priest or layman, man or woman, Catholic or heretic, is baptised into the Catholic Church; so that when any, who from ignorance or perverseness have strayed from her pastures either by schism or by any other sin, are by God's grace reclaimed; she receives them, not as strangers come to her for the first time from the land of the enemy, but as lost sheep returning to their own fold, as the son in the Gospel, "who was dead and is alive again, who was lost and is found." Surely, you do not yourself look on your Baptism as something purely local and national; you do not consider that one baptized by a Presbyterian or a Wesleyan, would forsake "the Church of his Baptism" by becoming an Anglican; the true Church, wherever that be, and no other, must needs be to every Christian the Church of his Baptism; she is his real mother, to whom all his affections are due, though it may be that a stranger stole him from her even in his cradle, and has brought him up in ignorance of his royal descent and rightful heritage. Labour then to discover the true Church, and in her you will have discovered the Church of your Baptism.

When you say further, that you dare not leave your present position because you are placed in it by Providence, you are using an argument, which, I doubt not, keeps back numbers from joining the Roman Church; numbers too, I fear, who are not all like yourself still in serious doubt, but of whom many are almost, if not altogether, convinced of the validity of her claims: it is an argument too which easily insinuates itself into the mind, because the feeling in which it originates bears the semblance of humility, resignation, and obedient waiting upon God: but when we come to examine it, as an argument, we see at once that it is worth nothing. In the first place, it proves too much; if you would be wrong in joining the Roman Church because you find yourself at present out of it, a convert from any religious system to any other must be wrong also: for there are none who may not consider themselves to have been placed where they happen to be by Providence. All the early converts to Christianity itself belonged to some system or other—the Jewish converts to one which they knew to be Divine. And in the second place, it begs the question; for if the Church of Rome be the true Church (which is the very point in dispute), it is absolutely impossible that it should be the will of God that any should continue, knowingly, in disobedience to her; just as though all men are not made Christians in their infancy, yet you cannot doubt that it is the will of God they should become so if they have the opportunity. It is, of course, no argument against the truth of the Church of Rome, that we were not educated within her pale; neither is it any excuse for our refusing to acknowledge that truth, if it is by any means brought home to our minds: and if we do acknowledge it, and yet say that we will remain external to her, and do our duty where we are, surely we are entangled in a subtle form of self-righteousness, going about to "establish our own righteousness," instead of submitting to the "righteousness which is of God by faith." Thus we are still brought back to the single question, into which everything in this matter resolves itself: Which is the true Church?

The fact is, you wish to escape from the responsibility of making a choice, but that cannot be; you can no more put from you this responsibility, than you can cast off your own identity; the choice you must make, and whatever it be, you must make it at your peril. You are keenly alive to the risk on the side of submitting to the Church of Rome, but is there not an equal risk in rejecting her? Nay, considering the magnitude of her claim as compared with that of the Church of England, is not this risk incalculably the greater? For it is foolish to imagine that you do not yourself personally reject her, by passively acquiescing in her rejection by your forefathers. Now that the question has been by God's providence brought before your mind, if you refuse to submit to her, you do reject her as distinctly, deliberately, and wilfully, as if you had led the revolt against her three hundred

years ago. Any how, whether you submit or refuse submission, it is equally the act of your own will, the result of your own private judgment. Before you stand two rival claimants, each announcing herself to be the Herald of the Most High; and it is binding upon you, as you would save your soul, fairly to examine their respective claims and to decide between them; and that, without any regard to the accidents of your birth and education, or indeed to anything whatever but simply the merits of the question itself; and when you have so decided, you are bound to act on your decision without reserve or delay.

And now, my dear friend, I must conclude. Show me any other more trustworthy tokens than those we have been examining, whereby the true Church of God may be known, and which belong to England rather than to Rome; or else, consider these well, and follow them faithfully wherever they may lead you. Shrink not back because of any evil report which you may have heard, and which the enemy of your soul will not be slow in suggesting to you; say not with Nathanael, "Can there any good thing come out of Nazareth?" unless like him, you are ready also to "come and see." If you do this, then, like him, will you be rewarded—O how abundantly! He came, and instantly recognized "the Son of God, the King of Israel;" and in like manner, she, who now seems to you as that despised Nazareth, will, it may be, when you have once entered within her walls, shine forth as the city of the Apocalypse, of which it is spoken, that "the glory of God doth lighten it, and the Lamb is the light thereof."

You will not, I know, receive our testimony; I do not ask that you should, excepting only as a corroboration of the outward testimony of facts; I only desire to balance our experience—an experience in my own case of nearly half a century—against your suspicions. Yours are impressions arising from vague hearsay; you know, concerning the Church to which we have submitted ourselves, that in this country "it is every where spoken against;" we know that we have found in her the hidden treasure, the pearl of great price; that she hath given us the bread of life and the oil of gladness; that she hath poured into our souls that peace which passeth all understanding; in a word, that we have found in her a home, such as we have never found elsewhere, a counsellor, a friend, a guide, a mother; and it is because we so value these blessings, that we are loud and earnest in our entreaties that you may be made a partaker in them. "Forbid us not," says St. Augustine, "forbid us not to seek thee; this prohibition is agreeable to that perverseness whereby we were separated, not to that charity wherem we are still brethren; we seek our brother and make intercession to God for him, not saying, 'Master, speak to my brother that he divide his inheritance with me,' but 'speak to him that he may share mine.'"

BERENGAIRE D'ELVAZ.

From the Italian by Sister Mary Gampion.

CHAPTER I.

THE CRUSADER'S RETURN.

It was sunset. The mist of the evening was already rising from and concealing the surrounding valley, when a young knight on horseback, who had been riding slowly along the sandy shores of the Mediterranean, at length turned into a road flanked on either side by tall, majestic pines. Both horse and rider bore signs of a long and weary journey, but in spite of the well worn cloak, battered helmet, and sword and lance rusty with exposure to heavy rain, the young warrior's face was radiant with happiness. His heart throbbed with joy as he spurred on his steed and cast looks of tender interest on all he saw, as at every turn of the road he recognized some familiar object; while the words which from time to time he uttered, the smile on his lips and the tears in his eyes betrayed the strong emotion within. At length he paused before an image of Our Lady, standing in a half-ruined niche by the wayside, and with clasped hands he cried: "O Mother of Mercy! thanks to your loving care, I once more behold my beloved Provence. Here, when I started for the Holy War, I made a vow, and here on my safe return I promise to fulfill it. On this spot I will build a chapel and a monastery to give shelter to pilgrims; here I will each year revisit your shrine, and with tender devotion succor thirty-three poor men in honour of the life of your divine Son on earth. My loving Mother, be merciful to me, your poor son and servant!"

And good reason had Berengaire d'Elvaz to thank the God whose powerful hand had delivered him from so many perils. He had gone to the Crusades as a faithful vassal of the saintly Louis IX, King of France, and having been wounded and taken prisoner at Mansoura, had languished in captivity until the King had paid many millions and ceded Damietta as the price of his own and his followers' liberty. Thus set free by the Emir, whose captive he had been, the young crusader joyously set out on his homeward journey, and having crossed the sea, we find him once more in his own dear Provence, and approaching to his ancestral castle. True, he was returning penniless and possessed nothing out his good sword, he was weary and hungry; but what did that matter to him now? What loving caresses and attentions

would be showered upon him by his mother and sister! How rejoiced his father would be to fight over again his own early battles as they sat together at Christmas by the piled-up logs burning brightly; for even in sunny Provence the winter evenings were chilly, and Berengaire had tales of adventure enough to last for many a month to come. How proud the old count would be of his son's valor and endurance in his dreary imprisonment, while his mother and sister would shed tears of sympathy at the recital of his sufferings. He pictured the joy of the old retainers who had known and loved him from his boyhood, and even recalled the good memory of his faithful dog, saying half aloud, "Bernard will surely recognize his master's voice! On, on, Victor!" he cried to his horse; "a few more strides and we shall be at home, and you will find a good stable and as much corn as you please. Oh, then, my brave steed!"

Obedient to his master's words, the noble animal set off at a gallop, and, in spite of the fast increasing darkness, the young traveller soon saw the outlines of the castle of Elvaz. His heart bounded with delight, but he was surprised to see no lights in any of the windows and hear no sound from the ramparts.

"They must all be in the hall on the other side of the quadrangle," he said, with an effort to reassure himself; "my father is playing chess with the chaplain, while my mother and sister are at their embroidery frames, and the servants are busy elsewhere; but I can easily make myself heard."

So saying, he raised the bugle that hung from his belt, to his mouth and gave the well-known call with which he used to announce his return from the chase. Still no reply! Urged by his impatience he spurred on. The drawbridge was down, in spite of the lateness of the hour; Berengaire crossed it, but under the dark archway he found no servants loitering about as usual, no man-at-arms passing hither and thither! He called out, but his only answer came from the echoing walls of the castle keep. He advanced into the courtyard, but all around was silence, obscurity, solitude!

"Good God!" he exclaimed, "what can have happened!"

At that moment the moon, appearing through the gathering mists, shed a faint light over the castle. Berengaire looked round, seized with a secret and indescribable terror. His blood seemed to freeze in his veins as he beheld the scene of desolation. The castle was in ruins, the roof destroyed, the arched windows shattered and dismantled of their hangings; in the paved courtyard lay the wreck of costly furniture, splendid tapestry, rich armour; fire and pillage had spared nothing but the thick walls, and even these bore traces of the flames.

Berengaire sprang from his horse, and, beside himself with grief, clambered through a window, the solid ironwork of which had already been forced by an enemy's hand, and so entered the armory, where he had spent many a happy hour learning from his father the knightly exercises of chivalry and war.

"Father!" he cried, "my father! where are you? Mother! Alice, my sister, answer me!"

"Who is there?" answered a voice from the farther end of the hall.

Berengaire rushed towards the sound with extended arms and seized the arm of a man clothed in rough goatskin.

"Who are you?" cried the poor young knight, dragging the unknown to the window, where they stood together in the moonlight. They look at each other.

"Is it you? Is it really yourself, my young lord?" exclaimed the man, falling on his knees at the feet of Berengaire. "And are you still living? Do you not remember me? I am Jacques Lerouge, the goatherd, who used to accompany you to the chase."

"Yes, yes! I remember you well, my poor Jacques! But tell me what has happened! My father, mother, sister, in the name of God, where are they?"

The man stepped back, and then, with a look of horror and pity, laid his hand on Berengaire's arm and said in a low, broken voice: "The count, your father, your lady mother, the Lady Alice, your sister, are all dead, killed by Jean de Montfort, the old enemy of your house! They lie buried there in the chapel."

Berengaire's frame shook with emotion; he leant against the wall to support himself, and fixed his dim eyes on Jacques, who went on: "It was thought you had perished at Mansoura, and De Montfort, no longer fearing your return, attacked us and massacred all the retainers and servants. My lord, your father, was killed while defending the Lady Alice; she was immediately after struck down and mortally wounded by an arrow, and your mother died of grief by her side. The miserable assassins sacked the castle and departed leaving the dead bodies of their victims unburied, but the Benedictine monks sought them out and laid them to rest in consecrated ground, with the rites of holy Church. I was left for dead in the corner of the courtyard, but the good Father took care of me, and when my wounds were cured, I returned to my old home and tended my goats as usual. I never believed that you were dead, but have waited for your return, with but one word of comfort to offer you."

"What is it?" asked his young lord, breathlessly.

"Jean de Montfort has a castle, a wife and a daughter!" was the reply, "and revenge is sweet!"

CHAPTER II.

PETER NOLASCO.

The sun had already risen next morning when a monk, wearing the white habit and scapular of Our Lady of Ransom, with the red cross embroidered on a gold shield, might have been seen approaching the road that led to Elvaz. He walked with a firm, elastic step, and seemed to be contemplating with pleasure the lovely pine woods surrounding him and the little rivulet flowing gently at his feet, from time to time repeating half-aloud some verse of a Psalm as though he faint would use the voice of the Prophet King to praise the works of the Creator in His creation. Pausing beneath the walls of the old castle, he glanced at its ruined turrets, and said to himself, "I will go in to say a *De Profundis* by those forsaken graves."

He passed over the drawbridge, no longer guarded by faithful warriors, and on entering the churchyard was surprised to see a young man leaning against the walls, gazing with sad eyes on the wreck surrounding him. The monk drew near to him, and moved by compassion, said gently: "My son, what brings you to this lonely place? The lords of the castle are no longer here—but you are pale and exhausted, I see; tell me, are you ill or what is amiss? If you are faint with hunger, I have here bread and figs, and if you are ill, I know something of the healing art."

Whilst the good religious spoke thus in persuasive accents, Berengaire raised his head, and, looking at him coldly, said, in a hollow voice, more terrible than the cry of despair:

"I am Berengaire d'Elvaz."

"What! my dearest son!" exclaimed the monk. "You still alive? Alas! it is God's holy will that sends you this heavy trouble, and doubtless He has given you strength and faith to meet it with. But why stay here? You still have many relations and friends who will rejoice to welcome you. Leave this melancholy castle, I entreat you, my son, for here all reminds you of your sorrow."

"I will not leave this place till——" and Berengaire stopped abruptly.

The monk, though still young, was gifted with an intimate knowledge of the human heart. He well knew that an open face and a calm voice may yet conceal the bitterest and most excited feelings, and that under a tranquil exterior raging passions may lurk, as the volcano may for a time lie hidden beneath a carpet of snow.

Taking the youth's hand affectionately in his own, and gazing steadily on him with sweet but piercing eyes, he said:

"My son, you are unwilling to leave these ruins because you are nourishing, not sorrow, but revenge, and your mind is not dwelling on your father's memory, but on Jean de Montfort."

"And can you wonder if I do study how I can best repay him all the evil he has wrought for me and mine?" was the calm answer. "Would it not be but common justice?"

"Vengeance is mine; I will repay," saith the Lord.

"No, my son, it is not just to usurp God's rights, and by a sudden and violent death rob the sinner of the day of penitance which perhaps God has in store for him. I tell you in the name of that God who will one day be your judge, vengeance does not belong to you, and in the name of your Redeemer, I say, 'in patience ye shall possess your soul in peace.' When you have burnt down your neighbour's castle and murdered his wife and daughter, will that restore your own ruins or bring back to life your beloved ones? When you have burdened your own conscience with the load of sin that now oppresses his, will you find your bitter grief relieved?"

"Father," interrupted Berengaire, "you are a man of peace, you cannot understand me!"

"Son," replied the religious, "before I became a monk I was a warrior like yourself; before I put on the monk's cowl I carried the knight's sword and shield. I also have felt the tumult of human passions. I can speak to you as one who has known earthly glory, and I tell you that though an insatiable thirst for revenge appears a grand thing to our blinded eyes, far greater and more noble is the generous pardon which, instead of trampling on an enemy prostrate at our feet, treads down and subdues the fiery passions of our heart."

"Father, leave me alone, you cannot understand me," was the impetuous reply of the young knight.

"My son and my brother," answered the monk, "I will not leave you, for the hour of despair is not the hour of good resolves. God has sent me here. May His divine Providence be blessed who does naught in vain!"

"But, perhaps," said Berengaire impatiently, "you do not know the full extent of the injury he, whom you wish me to pardon, like a coward, has done? After two long years of cruel imprisonment I return home, my heart bounding with joy, longing for love, overflowing with tenderest affection for my old parents and my lovely sister, and, thanks to this same Montfort, instead of my ancestors' castle, I find three graves! Last night as I paced up and down beside these graves, where all I love lie buried, I seemed to hear their dear voices cry to me, 'Strike home and avenge our blood!' and I will surely obey them."

"No, my son, your grief deceives you; I knew those for whom you mourn. Your father was a just man, your mother a noble and pious

lady, your young sister an angel in her innocence; now they rejoice in the rest of the saints of God and ask forgiveness for their murderers. They are not seeking to heap on his head the fiery coals of revenge, but of an ineffable charity. Oh, no!" the holy man continued with hands and eyes raised to heaven as though addressing the departed ones, "blessed souls, it is not vengeance that you ask from the Lord, but rather that your enemy may find pardon at His hands and a crown of glory to all eternity! Meanwhile, your son and brother, still enslaved by the fleshly passions of earth, hears you not!"

"Your words disturb me," said Berengaire more gently, "but your voice is as the voice of a friend."

"Ah! my brother do not doubt it, for that sorrow of which I have been a witness will always bind us together. In the name of that friendship which I feel for you, grant me one favour. Our monastery is not far; there you will find Fathers and Brothers ready to receive you, and there your future plans may mature with silence and reflection. Leave this sad place and come to the home God offers you!"

"Who are you? What is your name?" asked the young warrior.

"I am a Knight of Our Lady of Ransom, and my name is Peter Nolasco."

To be Continued.

THE DOUAY BIBLE'S ORIGIN.

Not many of our readers probably know why our English Catholic Bibles are called "Douay Bibles." The reason is that the first Catholic Bible printed in England and circulated in England, Ireland, and Scotland, after the Reformation, was translated by a great Oxford scholar, Rev. Gregory Martin, at the English college established at Douay, in Flanders.

After the accession of Queen Elizabeth, she adopted measures which led many Catholic bishops and clergy to seek refuge in foreign parts. Among them was one William Allen, a member of an old Lancashire family, canon of York, and doctor in theology at Oxford; subsequently, a Cardinal and Archbishop of Mechlin. Allen passed over to Louvain, where he formed a friendship with one Vendeville, a professor in the University. These two friends accompanied by Morgan Philips, formerly Provost of Oriel, made a journey to Rome. While on the road the idea struck Allen of erecting a college in foreign parts for English ecclesiastics; a project which his two friends entered into with the utmost enthusiasm. Soon afterwards, in 1562, Vendeville was summoned to Douay as Professor of Canon and Civil Law in the newly-created university. He was hardly installed in his new office when it struck him that Douay was the very place for an English college, and at his earnest invitation Allen took up his residence there as Professor of Theology. A small house, purchased by Morgan Philips, was the origin of the English College; and ere long, old students of Oxford and Cambridge, through France and the Low Countries flocked to Douay. Philip II., King of Spain, and Pope Gregory XIII. extended their protection. Soon the College at Douay sent over scores of ecclesiastics to England, where, as seminary priests the laws punished them with death, and in fact many of them were called to lay down their lives for their religion. This house, subsequently enlarged, remained in possession of the English till the period of the French revolution. It is now an artillery barrack. On its walls are still visible the mutilated remains of the armorial bearings of several old English families who had contributed to its erection. Here it was that O'Connell studied as a boy, and Alban Butler wrote his "Lives of the Saints" by which his name will be forever known.

Here Rev. Gregory Martin completed his translation, to which notes were added by Cardinal Allen and others. It is the work of a great scholar, a very faithful translation, in pure rigorous English. Unfortunately, it is no longer in print and is not easily obtained. Just as the New Testament was ready to print, the Spanish Government in order to conciliate England, compelled the professors and students to leave Douay. They found a temporary home at Rheims, France, and there the New Testament was printed by John Fagny in 1583. In a few years they returned to Douay and here the Old Testament was printed in 1609-10 in two volumes. The whole Bible thus makes three volumes very accurately and carefully printed. King James' translation waited till it appeared and adopted several renderings from it.

This Bible was proscribed by the English laws. All copies sent over were seized and destroyed when discovered. It was smuggled in, volume by volume. Booksellers and others found having it for sale were hanged. Cardinal Wiseman said that no English Catholic could enter Douay without tears. The desecrated college and chapel recall the hundreds of martyrs who perished in England. No Catholic can look on the original Douay Bible with its New Testament without respect and awe. Every copy is linked with sufferings, perhaps with death under the terrible penal laws of England, Ireland and Scotland. As the persecution spread over them all, it is scarcely possible that there is a copy which was not handled by some martyr or confessor, who laid down his life or spent years in a dungeon for the faith. If our ancestors clung to their faith at so much risk and so much danger, how can we meet them at the day of judgment, if we do not practice the faith for which they sacrificed every thing?—*Catholic News*.

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA.

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Dowling Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

The Late Rt. Rev. Bishop Carberry, of Hamilton.

The Rev. Father Doud of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, SEPT. 5, 1891.

AGAIN and again has the charge been made by those who, presumably, take a greater interest in the cause of Catholic education than do the Catholic people themselves, that the Separate Schools are deficient, the Rev. Christian Brothers and St. Joseph Sisters incompetent as instructors and that graduates from our schools can in no way hope to successfully compete with those having had the superior instruction as given in the public schools. Each and every time a test has been applied the flimsy groundwork upon which these assertions are based, have been demonstrated.

At the recent High School examinations it was a lady graduate from our Catholic schools who won the highest distinction, the Prince of Wales Medal. Five other Catholic school girls wrote for certificates, three for Third Class and two for Second Class, in each case being successful, and easily passing the Examinations. Thus giving the pupils of Catholic schools who wrote at these examinations a percentage of one hundred, a percentage that it would be difficult for the much-vaunted public schools to equal.

It very seldom happens, says the *Universe*, that we meet with an example of a Catholic priest suing the proprietor of an Australian newspaper for libel. Yet this has actually occurred. The Melbourne *Argus* just received informs us that an action for libel brought by a Catholic priest officiating at Dunmanway, Ireland, against the proprietor of the *Daily Telegraph*, Launceston, was heard in the Supreme Court at Hobart.

"Damages to the amount of £5000 were claimed for an alleged libel contained in the letters of an anonymous correspondent which were published in the *Telegraph* some time in April, 1890. These were quoted from the *Bulwark*, a Glasgow paper, the purport of the extract being that Father Convery had prayed that 'Almighty God might strengthen the hand of the man that committed the deed,' referring to the murder of Inspector Martin, who was killed, as will be remembered, whilst arresting a Catholic priest at Kerrybeg Chapel."

The writ was issued on August 28th, 1890, when the defendant publicly apologized in the *Telegraph*. Evidence was tendered for the plaintiff's case by Father O'Mahoney, a Catholic priest resident at Launceston, who forwarded the libel to Father Convery, Archdeacon Mason, and the Rev. George Clarke, who considered that the apology was not adequate. A verdict was given for damages to the amount of £150. In future we trust that the editor of the *Telegraph* will be rather slow to admit such a gross libel upon a Catholic priest into the columns of his paper.

THE UNION OF ENGLAND AND SCOTLAND.

THE apparent contentment of Scotland in its relations to the British Parliament has oftentimes been used as an argument by those who are unfavourable to the Irish cause and people. Evidently those speaking in this strain have but taken a superficial glance at the situation, and fail to appreciate, or are unaware of, the different conditions under which the unions of these countries were effected. Mr. Shaw Lefebvre, in an article published some time since, thus speaks of the conditions surrounding the Scottish union:

"The main agencies by which communities or States formerly independent, have been welded together in a common empire or confederation, are conquests by arms, alliances by marriages, and affinities of race. In the United Kingdom we have an illustration of the two former methods. Scotland became united to England by a family alliance. Ireland by conquest. The marriage of Margaret, the eldest daughter of Henry VII. with James, King of Scotland, was the subject of long negotiation between the two Courts extending over 5 years, and frequently interrupted by disputes. It was eminently a diplomatic arrangement. Henry hoped by the marriage to remove all sources of discord with Scotland, from whose animosity his country had suffered so much. It is said by Hume that when the marriage was deliberated on in the English Councils, some objected that England might, by means of the alliance, fall under the dominion of Scotland. "No," replied Henry. "Scotland in that event will only become an accession to England." The marriage took place in the year 1503. It was exactly a hundred years later that, on the death of his granddaughter, Queen Elizabeth, the Tudor line came to an end, and England found the successor to its throne in James VI. of Scotland, the great-grandson of Margaret Tudor. Even then the chances had nearly determined against the Union with Scotland, for Henry VIII., when in the plenitude of his power, had obtained from an obsequious Parliament the right to bequeath his kingdom as he pleased, and by his will he preferred the issue of his younger sister, Mary, to his Scotch relatives, and if his will had been recognized some member of the Seymour family might now be on the throne of England. Public opinion in England never recognized this arrangement. Elizabeth on her deathbed designated James of Scotland as her heir; by common consent, without the slightest opposition from any quarter, he assumed power; and the first Act of the new Parliament, assembled on the occasion, was to recognize his full title to the throne.

In the early years of James I. it was a main object of his policy to make the union of the two kingdoms a real and effective one. He assumed for a time the title of King of Great Britain, and made very able speeches to Parliament advocating the union. He was aided in this object by Bacon, who used his utmost abilities in Parliament to secure a legislative union with Scotland. In Scotland the proposal met with general approval, but in the English House of Commons there was grave opposition to it. Sir E. Coke, who had great influence there, felt much difficulty about it."

It seems probable that one cause for the jealousy of the English House of Commons was the fear that the king might make the Union the occasion for abridging their privileges, as the Scotch Parliament was very different from that of England. The Scotch peers, spiritual and temporal, sat and voted in the same House with the representatives of the people. (To this cause, as will be shown later, the Union was mainly due). By the practice of their Parliament no motion or measure could be brought before it without the previous assent of the Lords of Articles, a Committee of Lords and Commons practically under the control of the crown. In the able paper written by Bacon on "Certain Articles touching the union of the Kingdoms of England and Scotland," he touches the expediency of assimilating the practice of the English Parliament to that of Scotland. He says: "Among the questions to be considered will be the manner of proposition or possession of Parliament, of causes there to be heard, which in England is used to be done immediately by any member of Parliament, and in Scotland is used to be done immediately by the Lords of Articles! whereof the one form seemeth to have more liberty and the other more gravity and maturity; and therefore the question will be whether of these shall yield to the other, or whether there shall not be a mixture of both by some commission precedent to every Parliament in

the nature of the Lords of the Articles, and yet not excluding the liberty of propounding in full Parliament afterwards."

It is easy to see what enormous influence any such proposal would have given to the King over the proceedings of the English Parliament, and how much it would have abridged the liberties of speech and motion, which were then beginning to find full expression, and were becoming so inconvenient to the King and his Ministers. The scheme of the King met with no favor, and after two sessions of barren discussion, the matter had to be dropped. In default of a more complete union, England and Scotland remained legally two distinct countries. Their Parliaments, their executive, their laws, their finance were entirely separate and distinct. The only bond of union was their sovereign. Each country legislated for itself, often in a hostile spirit to the other. There was no freedom of trade between them, and Scotland contributed nothing to the wars in which England was engaged. The colonies acquired by England were considered as exclusively her property, and the Scots had no interest in them, nor right to trade there, beyond what foreigners might have, as to all intents and purposes they were such. Scotland was in fact a country whose King happened to also be King of England, there always being the possibility that the succession to the throne might be differently regarded by the Parliaments of the two countries. In many respects its legal position differed much from that of Ireland. In the time of William III. the Scotch demanded the same privilege in matters of trade as Ireland, and commissioners were appointed by their separate governments to discuss the question. The demand of the Scotch was met by the English commissioners in this way: as Bruce puts it in his "Report on Union." "Ireland, said they, is not only under one King with us, as Scotland, but belongs to us, and is an appendage of the crown of England, and laws made by the Parliament of England do bind them; and no law can be enacted by the Parliament of Ireland but what passeth the Privy Council of England, and orders of the council of England do take place in Ireland; by all which it is absolutely in our power, when we grant privileges to them, to compel and keep them to the restrictions or limitations of them; all of which is quite otherwise in relation to Scotland."

And again we find Mr. Lefebvre saying:

"The enactments of the Parliament of England was of no force or authority in Scotland. On the other hand Scotland appears to have been shut out by its position from any voice in foreign or colonial policy. It ceased, indeed, on the union of its Crown with that of England, to have a foreign policy. That of England was conducted by English statesmen under the direction of the sovereign, and was very seldom subject to discussion in Parliament. Cromwell, during the period of the Commonwealth, did indeed effect a complete legislative union of the three countries. The Parliaments of Scotland and Ireland being abolished, and a common Parliament held in London in the year 1654, in which Ireland was represented by 30 members and Scotland by 20. On the Restoration this arrangement, however, came to an end, and the former constitutions were re-established. In the year 1706 the question of a closer union was again seriously broached. The difficulty of the succession to the throne in the event of the death of Queen Anne, the then ruler, was the principal motive of England. The English Parliament had recognized the succession of the Hanoverian line, whilst the Scotch Parliament had refused to make a similar provision, thus leaving fears that they might recognize the despoiled Stuart succession, and as the Jacobite party were very strong there, such action would be of the very gravest danger to England."

The desire to share in the commercial and colonial privileges of England was the main motive for the union on the part of Scotland. Cromwell, during some years of the Commonwealth, had swept away all trade restrictions against Scotland, and had permitted her to an equal position as regards the home and colonial trade of England. The navigation laws, also enacted during Cromwell's time, in 1651, had been favourable to Scotland. These laws were so popular in England that at the Restoration they were speedily re-enacted, but Scotland was excluded from their benefit, and she reverted to her former position of a foreign country. The difficulties and commercial restraints caused by this change of English policy, and the financial embarrassments into which so many of the Scottish middle classes

had been plunged by disastrous speculations, notably in the Darien and South African expeditions, and the feeling that their enterprise was checked and hampered by the want of capital, which English capital alone could give them were among the motives that impelled Scotland to the union. The fear of foreign plots fostered by Jacobite intrigue was an all powerful motive on the English side, to press on the Union.

The Union took the form of a formal treaty between the two countries, acts were passed in their respective Parliaments appointing 32 Commissioners on each side to treat for Articles of Union. On the part of England Lord Somers was the leading spirit, on the part of Scotland, Lord Stair. Every consideration was shown to the Scotch in the discussions. Twenty-five Articles of Union were ultimately agreed upon, of which the historian Burnet says that "the advantages offered to Scotland in the whole frame of them were so great and so visible that nothing but the consideration of safety that was to be procured by it to England, could have brought England to a project that in every branch of it was much more favourable to the Scotch nation than to herself." Absolute free trade was secured to the people of the two countries, and equal rights in respect to the colonies; the Scotch were to bear the 40th part of the public tax. The same customs and excise duties were to be levied in the two countries, and as Scotland was to bear a share of the debt which England had contracted, £398,000 was to be raised in England and paid to Scotland for the purpose of paying any debts of Scotland, of bringing Scotch coin to the English standard. There was to be one Parliament in the future, and the Hanoverian succession was confirmed for the United Kingdom. The Articles thus agreed to were submitted to the Scotch Parliament in the first instance, and were incorporated in a Bill. Prolonged and bitter discussions took place upon them, and much opposition was exhibited. The concurrence of the Assembly of the Church of Scotland was obtained by the promise that a maintenance of the Church should be a condition of the Union and a fundamental law of the country. It has been frequently alleged that the passing of the measure was secured by the free use of English money among the Scotch members. The investigation of Mr. Burton disproves this. Though Burnet gives some credit to the charge, he also says that the main success was due to a number of independent peers and members who were not supporters of the government but who finally threw their weight heartily in favour of the proposal. The representatives of the people were nearly equally divided, it was the peers who turned the scale. In the most important division the members were 116 to 83, of whom 70 Commons were for the measure and 62 against it. The measure finally passed on January 18th, 1707, after a three months debate. Lord Stair, who had been the ruling spirit on the Scottish side in favour of the union, died the same night after taking part in the final debate. Being worn completely out, as Burnet says, by prolonged and vehement debates.

In the English Parliament a device had been invented by Sir S. Harcourt to avoid a discussion on every point of detail. The Articles of Union were set out at length in the preamble of the Bill as having been agreed to by the Scottish Parliament, and the enacting part of the Bill was confined mainly to a clause ratifying these Articles. The matter was carried on with great zeal through both the Lords and the Commons, and the Bill was carried by sufficient majorities, before those who had intended opposing it had recovered themselves out of the surprise under which the form in which it was drawn had put them, and on March 6th, 1707, the great measure uniting the two countries in one executive and legislative union received Queen assent.

The measure as a whole was not popular amongst the great masses of the people of Scotland, and if it had been put to the polls it is probable that a large majority would have been against it, but the manner in which it was carried left no recollections displeasing to the national sentiment. The consideration shown them in every detail, and the concessions made to opposing interests did much to conciliate public opinion. The union with Scotland has been maintained in the spirit in which it was entered upon. Full consideration has always been given in the English Parliament to the views of Scotch members affecting their own country. It has been the habit to call the Scotch members together and to take their opinion on Scotch questions. The administration of Scotland has been in Scotch hands.

Nominally the Home Secretary has control over the administration of Scotland, but practically it has been, until a few years ago, in the hands of the Lord Advocate. It has been rarely the case that Scotland has not been represented in the Cabinet, and the creation of the

post of Secretary for Scotland will insure this in the future. Lastly, Scotland has been favoured by royalty. The Queen has identified herself with her Highland subjects, and has done their utmost to cultivate their loyalty and love.

OBITUARY.

Died, On Saturday evening, Aug. 29th, at her father's residence, 63 Bellevue Place, Missie, eldest daughter of John Walsh, funeral on Monday at 9 a.m.

Such was the brief announcement chronicling the death of one of the most amiable and estimable young ladies of St. Mary's Sodality. Reared within the precincts of St. Mary's parish, she was ever noted for the zeal and diligence with which she entered into any work of the church. A most beautiful trait in her character was the love and attention she lavished upon her mother, putting self aside at all times to consult the wishes of her parents. In this respect, as the Very Rev. Vicar-General Rooney said on Sunday, when alluding, at length, to her demise, she was a model for other young ladies to copy from. If all the young girls of the parish gave to their parents the same filial respect and love that Miss Walsh rendered to hers, many a happy mother would be the result. Young, beloved, possessing all that goes to make life dear, she meekly yielded up her spirit to her Maker, being fortified by the Sacraments of Holy Church.

Her popularity was attested by the many floral offerings sent by loving and sorrowful friends, chief amongst which were, a heart of white roses, with the society's motto, from her late fellow-members of St. Mary's Sodality, a pillow of roses from Mr. and Mrs. Vokes, a heart of roses from Mr. and Mrs. McAdam, a pillow of roses with the words "Rest in Peace," from the firm of Keenan and McAdam, a cross of white roses and carnations from Messrs. T. Burns and Gormally, a crown of flowers from young friends, a floral offering from St. Vincent de Paul Society, and numerous others.

Six of the members of the Sodality officiated as pall-bearers at the church, the whole of the Sodality dressed in black, with white veils, being present at the obsequies. The funeral was largely attended, and, but for the short notice given, would have been doubly so, many not being aware of her death until Monday morning. Mr. and Mrs. Walsh and their family have the sympathies of all in this the hour of their bereavement, a bereavement which is rendered lighter by the knowledge that her record of good works will precede her to the better world beyond.—R.I.P.

Catholic News.

The annual retreat of the priests of the archdiocese of Toronto took place last week, at St. Michael's College. The preacher was Rev. Fr. Halpin, S.J., and the order of exercises were as follows:

- 5.30 a.m. Arise. Meditation till 6.15
- 6.15 " Mass.
- 7.30 " Breakfast.
- 8.30 " Office.
- 10 " Meditation.
- 11.15 a.m. Examination of Conscience.
- 12 noon. Dinner.
- 2 p.m. Vespers and Beads.
- 3 " Conference.
- 4 " Matins and Beads.
- 5 " Meditations.
- 5.45 p.m. Benediction.
- 6 p.m. Supper.
- 8.30 p.m. Night Prayer and Meditation.

His Grace the Archbishop was present throughout the Retreat, taking part in all the exercises, showing himself as humble as the youngest priest.

Father Chalandard has always been extremely popular with both clergy and laity of the archdiocese of Toronto, and he has been the recipient of many presentations and addresses during the past week. Appended is the address presented to him by the priests of the archdiocese. It was accompanied by a very handsome gold watch, suitably engraved:

To the Rev. P. Chalandard, C.S.B., from the Priests of the Archdiocese of Toronto.

REV. AND DEAR FATHER.—The priests of the archdiocese have heard with deep regret of your approaching departure from St. Michael's College. In obedience to the will of your superior, you are about to devote yourself to a new field of labor, leaving behind you the hosts of friends, whom you have endeared to you during your long stay in Toronto. To you, brave soldier of Christ, the occasion is not a new one. Long ago you tore yourself from home and friends in obedience to that higher call which impelled you to consecrate yourself to God in the congregation of St. Basil. But a still further sacrifice was demanded, and for you to hear was to obey. You bade adieu to that dear land of France, your native land, to come, like others of her noble sons, to Toronto for the advancement of Catholic education and the salvation of souls. Such sacrifices are never without fruit, and we know that you have had many consolations. Knowing well your zeal and energy, relying on your prudence and good judgment, your superior is placing you in charge of one of the houses of the community. We are convinced of the wisdom of the choice, but our hearts do not readily yield assent and we would fain bid you stay. To us you have been an integral part of St. Michael's College. "Though lost to sight, to memory dear," you will ever be one of those old friends, with whose names are entwined our most cherished recollections of this house. Wherever you assist at the divine offices your musical abilities will inspire devotion. Your noble nature, your genial manners, your manifold talents will win your friends wherever you go, but none more true than those who now bid you farewell.

Accept, dear father, this slight token of our regard. Marking the flight of time, may it recall the scenes of the past and among them happy memories of the priests of the archdiocese of Toronto. (Signed) F. P. Rooney, V.C.; J. J. McCann, V.C.; K. Campbell, archdeacon; W. R. Harris, dean; Edward Cassidy, dean; William Bergin, dean, and

A. H. Allain, P. Beaudoin, J. Coyle, M. J. Cruise, T. W. Duffy, J. J. Egan, M. Fell, E. J. Gallagher, M. J. Gearin, Wm. Gansephol, J. Gibbons, H. J. Gibney, L. Gibrat, J. L. Hand, P. J. Harold, J. Hogan, M. Jeffcott, P. Keane, E. Kiernan, P. Kiernan, J. Kilcullen, T. F. Laboureau, P. Lamarche, J. J. Lynch, J. F. Lynett, J. F. McBride, P. J. McColl, J. J. McEntee, P. McMahon, H. J. McPhillips, K. McRae, J. McSpirrit, L. Minahan, D. Morris, M. Moyna, M. McC. O'Reilly, F. F. Rohleder, F. Smyth, T. J. Sullivan, Jas. Trayling, P. Whitney.

Replying, Father Chalandard said that he was quite taken by surprise. He had not expected, and he felt sure he did not deserve, the kind compliments paid him by his brother Priests. Still he accepted their generous expressions, and would remember them with gra-

atitude to the latest hour. It was to him a great consolation to know that he occupied even a humble place in the affections of the clergy of the Archdiocese; and that on his departure for his new home he was deemed worthy of so many tokens of their respect and friendship. To be thus remembered was an honor indeed; and in bidding his friends adieu, he begged to assure them that he would always endeavor to prove himself worthy of their confidence.

A committee from the parishioners, on Friday night through Mr. D. A. O'Sullivan, also presented the following address, accompanied by a well filled purse.

To the Rev. P. Chalandard, conductor of St. Basil's choir.

ESTEEMED REV. FATHER.—On behalf of a number of your friends, we desire to express to you our deep regret at the news of your approaching departure from our city.

During the many years that you have been with us we have learned to appreciate the high qualities of which you are possessed. Your genial disposition, your sympathetic nature, and your comforting counsel have made you an universal favorite, and have left upon our hearts an impression which can never be effaced.

In you, our parish loses one of its most faithful advisors, our choir, which under your able conductorship, has for so many years enjoyed the proud distinction of being the foremost in the city, sustains an irreparable loss, and we all lose a very dear friend, whose timely counsels have aided us in the past.

Our sincerest and most heartfelt wishes for your welfare and happiness accompany you to the new field of your labours, and we pray that Almighty God may bless and prosper your undertakings.

In conclusion we ask you to accept the accompanying purse as a slight token of our esteem and affection and in recognition of your many valuable services; and we pray that we may sometimes be remembered in the adorable Sacrifice when far distant from one to whom we now sadly say "Farewell."

Father Chalandard said that at that moment he knew not how fitly to make an acknowledgement of the many kind things said of him in the all too flattering address which had just been presented. One thing he knew, however, and that was that his kind friends had overrated his merits and gave him credit far beyond his due. But the failings of the man were overlooked in the garb of the priest; and it was because of their reverence for the one that they closed their eyes to the shortcomings of the other. He need not tell them that he felt a pang at parting with friends he had known so long and valued so much; but they would not be forgotten in his memento at the altar. He would cherish for them a tender recollection, and hoped that some day he would have the happiness of again greeting those with whom he now parted with a sorrowful good-bye.

After Father Chalandard—who was visibly affected—had sat down, Dr. O'Sullivan, Mr. Duggan, Father Walsh, and Father O'Donohue spoke briefly. Their remarks were most complimentary to the ability and worth of Father Chalandard, who, the speakers said, had by his zeal and efficiency, earned the love and gratitude of the people of St. Basil's parish—and not only these, but of the people of other parishes who had sought his service and experienced his kindness. The meeting closed with affection-

ate leave-taking, and fervent wishes for Father Chalandard's future happiness and success.

...Rev. Fr. McMahon, the esteemed parish priest of Brechin, is taking a vacation for the benefit of his health. During his absence his parish will be under the care of Rev. Fr. Hogan.

...Rev. Prior Kreidt, of Falls View Monastery, arrived home Friday, looking much improved after his much earned, but brief vacation.

...Rt. Rev. A. G. Glorieux, D.D., Bishop of Idaho, has paid a short visit to the Carmelite Fathers at Falls View, last week. His Lordship is returning from a trip to Rome.

...Rev. Anastasius Smith, O.C.C., was over at the Falls lately, renewing old acquaintances. The reverend gentleman has been giving retreats to some of the Ontario sisterhoods.

GENERAL NEWS.

...Sister Mary Louise O'Donoghue, who died recently in the Frederick City (Md.) Convent of the Visitation, aged 60 years and 11 months, was formerly a resident of Georgetown, D. C., and was a sister-in-law of the late John Murphy, the well known publisher of Baltimore. She entered the Frederick convent in 1850, and was the directress sixteen years and mother superior three years. She was one of the best known educators in the country. She died of consumption.

...On Friday, Aug. 28, the little community of Carmelite nuns located at the corner of Centre and Cedar streets, Roxbury, celebrated the first anniversary of their advent to Boston. The blessed sacrament was exposed all day in the monastery chapel. Mass, with music, was celebrated at 8 A.M., and benediction of the blessed sacrament was given at five P.M. At the mass a sermon was delivered by the Rev. E. A. McGurk, S. J.

.. Considerable excitement was created in Ireland on Sunday, Aug. 16, by the sudden death of Canon Carleton, while preaching in Kilkenny cathedral. The reverend gentlemen had progressed to some considerable extent with his sermon when he was suddenly seen to reel and fall. Several persons rushed to his assistance, but he passed away almost instantly.

...The Salesian Sisters of the Sacred Heart, an order founded in Italy several years ago by Mother Francis Xavier Cabrini, have assumed the management of the Christoforo Colombo Hospital for Italians, 920 East Ninth street, New York, which was recently closed for want of support. Five sisters have arrived, and besides attending the sick will take charge of the poor.

...The Franciscan Brothers of Brooklyn have been holding their annual retreat of eight days at St. Francis' College, in Baltic street, Brooklyn. The community consists of 120 members, eighty-five of whom are religious, the remainder are novices and postulants. Sixteen postulants received the habit on Aug. 2, and five made the vows of the order, which are perpetual.

...Right Rev. Eugene O'Connell, formerly bishop of Grass Valley, Cal., is still at Los Angeles, evangelizing the Spaniards and the poor in general of that city. The bishop, who was born on the day of the battle of Waterloo, is in his 76th year, and works as hard as most men of half that age. In a letter recently received, the venerable prelate sends his regards to his friends in New Orleans, especially the newsboys, whom he euphemistically styles: "The junior members of the press." The bishop is a perfect Spanish scholar.

...ROME, August 25. The newspaper *Popolo Romano* published yesterday a telegram from Palermo, describing the sensational and tragic death of a priest in that city yesterday.

The priest was named Guiseppe La Rosa, and he was the private chaplain to the Countess Di Mazzarino.

At the accustomed hour yesterday the priest began his Mass in the private chapel of the Mazzarino villa in his usual health and in the presence of the family of the countess.

The solemn moments following the elevation of the Host were particularly quiet when in a voice that appeared faltering and feeble the priest began to recite the balance of the Mass, but suddenly stopped abruptly, cast his eyes upward, and as his entire congregation attracted by the unusual action raised their heads to look at him he fell to the floor groaning and writhing in the most frightful convulsions, and despite the assistance of those present who immediately sprang to his side he died before he could be removed from the chapel.

The evidence of poison was so apparent that an investigation was ordered immediately, and the fact was revealed that corrosive sublimate had been put into the wine used by the priest for the Sacrament, and the conclusion come to is that the priest was actually murdered at the altar.

The matter has been put in the hands of the police, and there is no trace of the murderer.

...NEW HAVEN, Aug. 26. The annual meeting of the Connecticut branch of the C. T. A. N. was held in Danbury yesterday and was attended by about 200 delegates from all over the State. The exercises began with a solemn high Mass, which was celebrated in St. Peter's church, and was attended by all the delegates. President Thomas H. Kehoe, of New Britain, presided, and after a little routine business had been transacted, officers were elected as follows: President, James F. Brennan, New Haven; first vice-president, Walter Fitzmaurice, New London; second vice-president, Miss Mamie O'Connell, Stamford; secretary, William Gaffney, Ansonia; treasurer, Thomas Fitzgerald, Middletown. David O'Donnell, of New Haven, was elected a delegate to attend the national convention, which is to be held in Indianapolis, Ind., next year. It was voted to hold the State meeting next year in Meriden. James P. Bree was elected county director for New Haven county. The net gain of membership was reported to be 400, while in New Haven 500 new members had been added during the year. The treasurer's report showed that there were about \$100 in the treasury.

...Cardinal Gibbons conferred the Pallium upon Archbishop Katzer of Milwaukee, Wisconsin, August 20, with the most imposing ceremonies ever held in St. John's Cathedral. When the procession of priests set out from the school-house hall, on Van Buren street, robed in their vestments, there were 315 of them in line, exclusive of the Cardinal, Archbishops, and Bishops and other dignitaries, who joined the procession at the clergy house on the corner of Jackson and Oneida streets.

There was in the procession, besides the Cardinal and Archbishop Katzer, sixteen bishops and two Archbishops. There were also two Abbots, one Archabbott, and Vicar-General Preston, of New York, who appeared as the representative of Archbishop Corrigan.

The celebrant of the Mass was Bishop Bonacum of Lincoln, Nebraska, the assistant priest being Vicar-General Brady of the St. Louis diocese. Before the close of the celebration Cardinal Gibbons stepped forward to the front of the sanctuary, and, addressing the people, said:—

We have only to contemplate the scene before us to-day to be convinced that the Catholic Church of America is a family derived from

many nations. It reminds us of the heterogeneous multitude that were assembled on the day of Pentecost, and who all heard, each one in his own tongue, the wonderful works of God proclaimed by the Apostles. Not so varied was the audience that listened to the Apostles on Pentecost day as are the congregations that arrive at our shores and kneel together at our altar. They come to us from England, Ireland, and Scotland, from Germany and Austria, from France and Italy, from Poland and Bohemia, and commingle together in prayer with the great American Catholic body that holds out to them the right hand of fellowship. Differing in language, in habit, and tastes, they are all united in the bonds of a common religion, having "one Lord, one Faith, one Baptism, one God and Father of all, who is above all and through all and in us all."

But, thanks to God, the great Catholic Church of America is united not only by the bonds of a common faith, but, what is more precious, it is united also by the bonds of Christian brotherhood. I venture to say that in no country in Christendom are the members of the hierarchy more united and more compact. There are none who enjoy more intimate and cordial relations with one another than the hierarchy of the United States. And this fraternal feeling is all the more to be admired, as a large proportion of us bishops of this country are from different nations of Europe.

Woe to him, my brethren, who would destroy or impair this blessed harmony that reigns among us.

Woe to him who would breed dissension among the leaders of Israel by introducing a spirit of nationalism into the camps of the Lord. Brothers we are and brothers we shall remain. Whatever may be our nationality, we will prove to the world that the ties of faith and grace are stronger than the ties of flesh and blood.

God and our country, then, be our watchword; loyalty to God's Church and to our country.

And now, most reverend father in Christ, permit me to congratulate you on this auspicious occasion, or rather to congratulate the archdiocese, over which the Holy Ghost, through the voice of Peter's successor, has been pleased to appoint you. The pallium, with which I have the honor to invest you to-day, is a sacred emblem of your enlarged jurisdiction and of the more intimate relation which will bind you to the Holy See.

I am sure you will prove yourselves eminently worthy of the new honor which has been conferred on you, and that you will exhibit towards the Chair of Peter the same loyalty and reverence and filial affection which have marked your career as a priest, a professor, and a bishop of the Church of God. And I have no doubt that your clergy and people will continue to exercise towards you that loyalty and obedience and generous co-operation which they ever manifested towards your predecessors in the See of Milwaukee.

The Cardinal then turned to Archbishop Katzer and congratulated him on his accession. The Church dignitaries and clergy afterward took carriages for St. Francis' Seminary, where they partook of a banquet.

On the recommendation of my Doctor, I for several years used "Indigenous Bitters," for derangement of the stomach, indigestion, loss of appetite, and general weakness, the natural consequence of such affections.

These bitters, which have the advantage of being very cheap, have done me so much good, that I have thought it my duty to recommend them to my friends, who suffer from the same disease, and all who have used them have to my knowledge received the greatest benefit.

Men and Things.

...Father. P. Haythornthwaite is the favorite companion of the poet Tennyson, who is at Freshwater. Father Peter, as he is familiarly called, is well known over the southern part of the island. He is extremely popular with all classes for his good nature, and is, besides, a scholar of some repute. Rarely a day passes but Father Peter pays a visit to the poet when he is staying at Farringfield House.

...The Onondaga tribe of Indians were ministered to by Catholic missionaries as early as 1656; but they fell back upon their old ways, still retaining, however, a respect for the "black robes." It is learned that Rev. Father Lochmann of Freedom, Wis.—the Onondagas have been removed from their home in New York—has converted the sachem and several others of the tribe. The converts have begun to build a church.

...According to the papers of Berlin, it is not only the Jews that are being driven out of Russia, but also the Catholics, who are daily crowding into Charlottenburg in order to come to America. As they are entirely destitute of means, collections are taken up for them in several European cities. Great sympathy for the persecuted Jews has been expressed by Catholics, who seem not to know of the cruel injustice to which those of the household of the faith have been so long subjected.

...The wisest statesmen have ever been amongst the most ardent supporters of art. Hence we are not surprised to learn that the trustees of the Public Library and National Gallery in Melbourne have offered the following prizes for pictures produced by painters carrying on their profession in the colony of Victoria:

£100 for the best landscape, £100 for the best figure picture, £25 for the best water colour drawing, and £25 to be awarded at the discretion of the judges for any class of picture which may be exhibited.

These paintings are intended to be exhibited at the national exhibition of the students of the National Gallery in Melbourne.

A novel method has been adopted to raise money for the establishment of a Catholic Orphan Asylum in Providence in connection with the St. Vincent de Paul corporation. It consists of organizing ten companies of ten each in each Catholic parish in the four cities of the state and a few other places. Ten captains are first selected, and each captain organizes a company of ten. The duty of each member of each company, not including the captains, is to collect the sum of \$10 from the charitably disposed. In this way each company would collect \$1000. Each member of each company will have the full authority of Right Rev. Bishop Harkins in making the collection. If the scheme is successful ten companies in each of the twenty parishes will raise \$20,000 in the aggregate.

...The Herald des Glaubens give the following figures regarding the number of German Catholics in certain cities. "Cincinnati has 53,620 German Catholics and 57 priests; St. Louis has 41,155, and 51 priests; Chicago has 31,675 and 49 priests; Buffalo has 31,675, and 44 priests; Brooklyn, 28,175, and 23 priests; Pittsburg, 26,965, and 34 priests; Milwaukee, 22,510, with 24 priests; Louisville, 17,470, with 17 priests; Detroit, 15,125, with 18 priests; Cleveland, 14,320, with 27 priests; St. Paul, 11,410, and 10 priests; Covington, Ky, 11,150, with 10 priests; New Orleans, 10,850, with 14 priests; Newark, N.J., 8270, with 18 priests; Quincy, Ill., 7885, with 20 priests; Erie, Pa., 6900, with 8 priests; Albany, N. Y., 6505, with 6 priests; Evansville, Ind., 6250, with 6 priests; Boston, 5000, with 3 priests; Indianapolis, 4625, with 8 priests; Dubuque, Iowa, 4225, with 6 priests; Columbus, O., 4145 with 7 priests."

...Father Joseph Legard, who became Catholic priest after he had officiated as a Episcopalian bishop for twenty years, is now a professor of languages at St. Mary's College, Kentucky. Dr. Legard had been a Protestant bishop in China, and later in Rome. In the latter place he became a convert. Attracted by the learning and deep religious spirit of the Fathers of the Resurrection, who have their central houses in Rome and also a flourishing college in the same city, he asked for admission into the congregation. After his time of probation, Joseph Legard spent some time in the study of Catholic theology and was ordained a priest. Father Joseph Legard met with insults of all kinds from those who opposed his entering the Catholic Church, and finding his life threatened his superiors sent him to America.

...Cardinal Gibbons has received the following letter from Cardinal Rampolla, regarding the Cahensly matter:

Most Eminent and Reverend Lord: The Holy See cannot but see with pleasure associations formed, aiming to afford the very numerous Catholic emigrants who proceed to America the desired assistance for their material interests and especially for their material advantage.

It has become known, however, that one of the associations, for example, the German Society of St. Raphael, among the means it suggested to attain this end, has proposed also that every group of emigrants shall have granted to it, according to its nationality, a special representative of its own, among the members of the American episcopate.

According to information received from America on this subject, it would appear that a powerful movement was excited against any such proposition, to such a point that the episcopate itself was on the point of discussing the question in special meetings.

Now, the Holy See, having naturally considered this design, deems it neither opportune or necessary, and does not regard it right to introduce any change in the system hitherto followed in providing sacred pastors for the numerous American dioceses, but it will continue rather, as is just, to consider the representations of the episcopate.

The Holy Father has accordingly assigned to my care to address your eminence, not only to dissuade you from seconding or favoring this movement produced by ill-founded fears, but also to ask you to endeavor with your brethren in the episcopate, to restore calm, in the certainty that the august Head of the Church is not disposed to receive any proposition which can occasion even the slightest trouble, so long as Catholic emigrants from various countries can be provided for and assisted by means of priests of their own nationality, as it has hitherto been the custom.

In fulfilling the commission confided to me by His Holiness, I have the honor to renew the assurances of profound respect with which I kiss your hand.

Your eminence's very humble and devoted servant,
M. CARDINAL RAMPOLLA.

CERTIFICATE.

On the recommendation of my Doctor, I for several years used "Indigenous Bitters," for derangement of the stomach, indigestion, loss of appetite, and general weakness, the natural consequence of such affections.

These bitters, which have the advantage of being very cheap, have done me so much good, that I have thought it my duty to recommend them to my friends, who suffer from the same disease, and all who have used them have to my knowledge received the greatest benefit.

A. GARIEPY,

Ex-manager of the Savings Bank,
St. Catherine St.

Montreal, Sept. 5, 1882.

...James Russell Lowell was born in Cambridge, Mass., on Washington's birthday, 1819. He was the youngest of the five children of the Rev. Charles Lowell, himself the son of John Lowell, statesman, and descendant of Percival Lowell, merchant; who came from Bristol, Eng., to Newbury, Mass., in 1680.

Lowell entered Harvard in his 16th year, and was graduated in 1838, and his notable class poem was his first published literary production.

In the law school of Harvard, Lowell received the degree of LL.B., and in 1840 was admitted to the bar. The next year his first volume of poems "A Year's Life," was published. These seventy poems were written under the influence of affection for Maria White, a woman of genius and an ardent Abolitionist who, in 1844, became his wife.

No doubt it was the influence of this woman that early turned Lowell's steps toward the rough path of the anti-slavery men, although his own family and ancestors were Abolitionists in principle, if not avowedly in practice. Lowell and his wife were regular contributors to the *Liberty Bell* and his name appeared in 1848 in the *Anti-Slavery Standard* as corresponding editor. In this paper from 1843 to 1846 his poems during that period mostly appeared. Later the *Boston Courier* was the medium through which his writings reached the public, and in its columns the first series of the "Bigelow Papers" was given to the world, beginning with the issue for June, 1846, and ending in 1848.

His interest in the anti-slavery contest did not prevent Lowell from purely literary labors. Passing over some minor efforts we come to that superb allegorical poem, "The Vision of Sir Launfal," published in 1845. We may credit the statement that the poem was composed in a fine frenzy, in about forty-eight hours, during which the poet scarcely ate or slept.

In October, 1853, occurred the death of his wife, who had long been an invalid. Two years before she had accompanied him on a trip through Europe, the chief fruits of which were the essays on Italian art and literature. Two years later, on Longfellow's resignation, Lowell was appointed his successor as professor of modern languages and belles lettres in Harvard, and thereupon he took another tour abroad lasting two years. In 1857 the *Atlantic*, of which Lowell was the first editor, was founded.

In 1863 he became, with Professor Charles Eliot Norton, joint editor of the *North American Review*, a connection which he maintained until 1872.

In 1865 the solemn "Commemoration Ode" was delivered. It was dedicated to the "sweet and shining memory" of Harvard's sons who fell in the war, and two of them were his own nephews.

Just before his recall from the Court of St. James in 1885 his second wife died. She was Miss Francis Dunlap of Portland, Me., whom he married in 1857.

Since his return to private life Lowell's home has been with his only child, the wife of Edward Burnett at Southbow, Mass.

James Russell Lowell was a man of affairs as well as a poet. Aside from the active interest which he took in the anti-slavery movement he was for a time well known in the world of politics. He was a presidential elector in 1876 and voted for Rutherford B. Hayes. He was appointed United States minister to Spain in 1877 and transferred to England in 1880. As minister to the court of St. James he made an especially good record. He remained in England until 1885, when he was recalled by President Cleveland, who appointed Edward J. Phelps to succeed him. Lowell's fame as a poet, added to his tact and ability as a man of the world, made him one of the most popular diplomats who ever represented this country at the English court.

C. M. B. A. News.

To the Members of the Catholic Mutual Beneficial Association in Canada.

MY DEAR BROTHERS, From the resolutions which, acting on the suggestions made by my circular of 5th May, 1891, your branches have passed respecting the question of Separate Beneficiary, I notice that some misunderstanding exists respecting the power of the Executive Board of the Supreme Council to grant a separate beneficiary.

The Supreme Council *ad-interim* or *in recess*—that is the body which governs us during recess—the Supreme President, Supreme Recorder and Supreme Board of Trustees has not the power to grant a separate beneficiary. Consequently the body to which we are to apply for that does not come into existence until the second Tuesday of October of next year, 1892, at Montreal; unless indeed the Supreme President call a special meeting of the full Council as at present constituted—a line of action which I doubt much he could be induced to take. Until that second Tuesday in October next year the only course open to the C. M. B. A. in Canada is total separation. If the Branches in Canada were unanimous as to branches and unanimous as to members in favor of total separation now it would be my duty and that of the Canadian Executive to bow to such unanimous desire and take steps for immediate re-organization. But when I know that a large majority of branches and members are opposed to total separation except as a last alternative; and that a respectable, and possibly steadily, growing minority are opposed to even separate beneficiary, I cannot in justice to all interests, in justice to minorities as well as majorities, recede from the position I laid down in that circular for myself and others—that the final decision will be come to at the meeting of the Canada Grand Council in Hamilton in August or September of next year.

The resolutions now passed, or about to be passed, I look upon as advance instructions to the branch representatives who will be present at that Convention.

And I would earnestly request that those resolutions give a simple expression to the opinion of the branch on the question at issue, without reference to the actions or motives of Councils or their Officers—references which may give offense, and may tend to disturb that fraternal feeling, to confirm and perfect which, is one of the great aims of our noble association. Let brotherly love and forbearance guide us in all these discussions.

Yours fraternally,
JOHN A. MacCABE,
Grand President.

Ottawa, Sept. 1st, 1891.

OTTAWA, Aug. 31 1891.

To the Editor of the CATHOLIC REVIEW:

Sir.—Seeing that some members of the C. M. B. A. (no doubt influenced by the misrepresentation &c. of the two papers under the entire control of the family compact viz. the *Catholic Record* and *C.M.B.A. Journal*) are taking advantage of the non-attendance of members to have resolutions passed at some of the Branch meetings, demanding separation from the Supreme Council, as is evident by the paragraph in the August number of the *C.M.B.A. Journal* wherein it is stated that six of the Montreal branches, have passed such resolutions, and a promise of two others doing the same, as I am led to think will be only at such times as a favourable opportunity presents itself of springing such resolutions at their meetings.

For the information of members of the C.M. B.A. more especially those who have been so

influenced by the writings of the two aforesaid journals I respectfully request an answer to the following questions from brothers Coffey & Co.

1st, Why is it that among all our Catholic papers the *Catholic Record* and the *C.M.B.A. Journal* are the only ones who advocate Separation from the Supreme Council?

2nd, Did not brother Coffey of the *Catholic Record* vote against having a Separate beneficiary granted to the Grand Council of Canada at the Cleveland Convention?

3rd, Was not said brother Coffey an aspirant to the office of Supreme President at said Convention?

4th, Was it not from the time of the imagined indifference shewn said brother Coffey, in not electing him to said office, that the *Catholic Record* commenced its vigorous advocacy of Separation?

5th, Was it not about the same time that another member of the family compact encouraged the starting of the *C.M.B.A. Journal* for the same purpose?

6th, Was it not about that time that the several deputies of Montreal and their friends commenced delivering their eloquent orations in favour of Separation at the installing of officers of old and new branches?

7th, Will the annual saving of the paltry sum of 75 cents or so to each member of the C.M. B.A. in Canada justify in any measure the action of the aforesaid Journals in the course they have been pursuing to cause such division in our ranks, that may prove so disastrous to the grand object for which the association was established?

Furthermore I can positively assert without fear of contradiction that the action of the six Montreal branches at this time of the year passing resolutions in favour of Separation is no proof whatever that the officers elected in the several branches in Montreal last December were not elected because they were opposed to Separation, and well the editor of the *C.M. B.A. Journal* and his friends (advocates of Separation) can testify as one at all acquainted with societies must know however easy it is at some meetings to pass such resolutions.

T. O'Farrell.

CATHOLIC FORESTERS.

A comparison of the books show that on April 30th, 1890, the membership of this Order numbered 10,663, since which time there have been initiated into the Subordinate Courts 4442 members, while the total number of applicants received was 5030. Of this number 382 were rejected for various causes, some by the Medical Examiner, others by the Court. On April 30th of this year there remained 761 candidates awaiting initiation; 189 members received Transfer Cards, while only 138 of this number applied for membership in other Courts. 1155 members were suspended during the year, and only 594 or a little over 50% of the suspended members were reinstated. The loss by expulsion was 193, by resignation 93, by death 111, leaving a membership on April 30th, 1891 of 14,081.

The amount paid for sick benefits by the Subordinate Courts reached the enormous sum of \$31,767.01. The amount paid for the relief of widows and orphans and for funeral expenses amounted to \$8,493.66. Yet after withstanding these drafts the Treasurers of Subordinate Courts held in their possession on April 30th a sum aggregating \$41,231.80, certainly a very good showing.

The Courts of the Order on April 30th, numbered 199, divided as follows: English speaking 103, German speaking Courts 47, French speaking Courts, 44, Polish speaking Courts 4, Italian speaking Courts 1.

During the year 12 assessments were called

to pay death claims, the total amount per member being \$9.30. In addition to this the High Co. in January 1891 paid out of the surplus in the hands of the High Treasurer four death claims, and again in March paid two more, making a total of six death claims, or \$6000 which was paid off without the necessity of calling on the members for an assessment to pay same. This surplus accumulated through the members paying ten cents per death after the organization had become 10,000 members strong. The amount paid by the members in this way was hardly noticeable, being but a fraction over 1 1/2 cents on each death.

Herewith is hand a statement of the financial transactions of the office, which is as follows:

Endowment Fund, Balance on hand May 1st, 1890, \$9720,57.

Dr. T. A. Stocum's

OXGENIZED EMULSION of PURE COD LIVER OIL. If you have Bronchitis—Use it. For Sale by all druggists.

THE PROVINCE OF QUEBEC LOTTERY.

ANOTHER FORTUNE of \$15,000 WON AT THE PROVINCE OF QUEBEC LOTTERY.

Decidedly the series of the Capital Prize's winners is opened. At the drawing of the 5th of August the Capital Prize was drawn by a carpenter of Weedon, Province of Quebec, Mr. Justinien Benoit.

At the drawing of the 19th August it was drawn by a gentleman of the Province of Ontario, Mr. N. D. McCallum, shipper for the firm Wm. Caldwell, Carleton Place, County of Lanark. Mr. McCallum had much pleasure in delivering to the Lottery the following certificate:

Montreal, August 22nd, 1891.

I, the undersigned, do hereby certify that I have drawn two prizes at the Drawing of 19th instant of the Province of Quebec Lottery, one of Fifteen thousand Dollars and the other of fifteen dollars, and that on presentation of my tickets this day at the Head Office of the Lottery I have been paid at once; the numbers of my tickets were 53,269 and 28,397.

LOUIS PERRAULT, L. O. DAVID, N. D. McCALLUM, Carleton Place, Lanark County, Ont.

Mr. McCallum's luck was not limited to a fortune, a double shuffle had to follow and at that same drawing he drew a small Prize of \$15, just about what to pay his travelling expenses.

However, it must be stated that this is not the first time that gentleman is in good luck. At the preceding drawing, on the 5th August, he had already won \$25 which he had the good idea of investing into Lottery Tickets for the drawing of the 19th, when, as first stated, he won two other prizes, one of which amounting to \$15,000.

Mr. McCallum had never invested in lotteries but the Province of Quebec Lottery, and says he is not tempted to invest elsewhere.

Last winter he began purchasing tickets, with the following results:

On the 14th January, he drew	\$25 90
On the 11th March, he drew	5.03
On the 8th April, he drew	10.00
On the 1st July, he drew	15.00
On the 5th August, he drew	25.00
On the 19th August, he drew	15,000.00
On the 19th August again, he drew	15.00

For a lucky man, he is a lucky man!
The Montreal Herald, August 26 1891

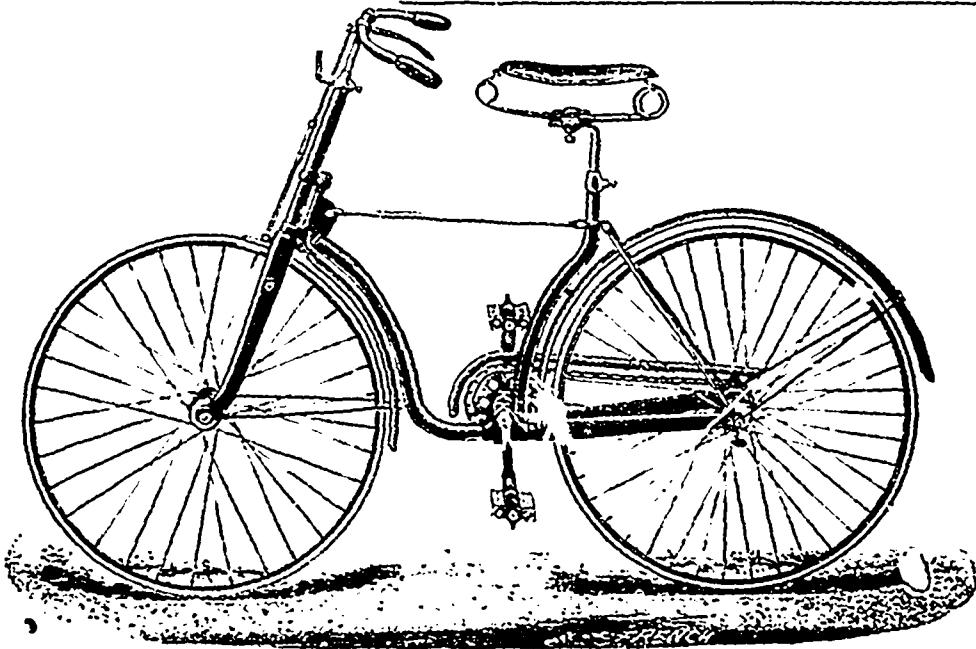
Dr. T. A. Stocum's

OXGENIZED EMULSION of PURE COD LIVER OIL. If you have weak lungs—Use it. For Sale by all druggists.

These Illustrations represent a portion of our Premiums which we offer for the getting up subscription clubs,

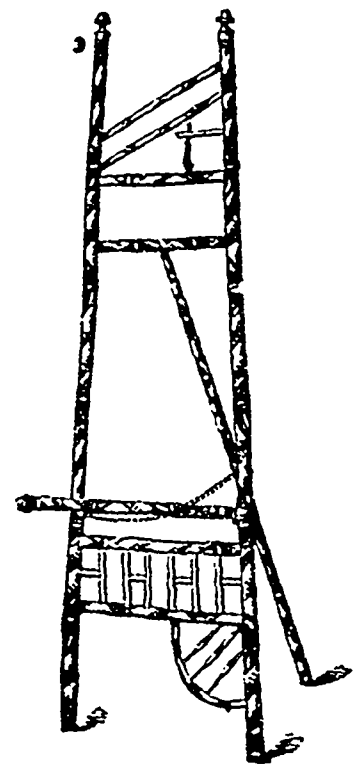
The Review, with its increased size and the new feature about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to donate the following premiums to those sending in to us the number of prepaid subscribers as designated below. All these goods are of the best quality, manufactured by the well known firm of the Gendron Manufacturing Co., 7 and 9 Wellington St., Toronto,

and 1910 Notre Dame St., Montreal, and can be seen at their warerooms at either of these two cities. We ship them prepaid to any destination in Canada or the United States. We have no hesitation in saying that this is an unprecedented offer, and our reputation, we think, is sufficient to warrant the prompt fulfillment of obligations, and a guarantee that goods are as represented. We wish to double our circulation during the next six months, and take this as the most effective way of so doing, at the same time remunerating those who work on our behalf.

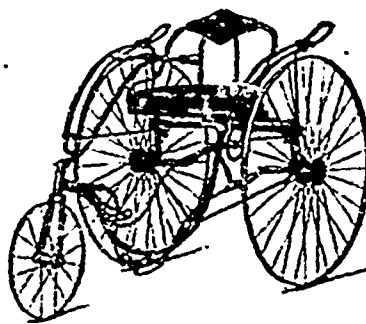


The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concaved; the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedal pins; the front and rear axles are all made of steel dropped forgings—the only absolutely reliable material.

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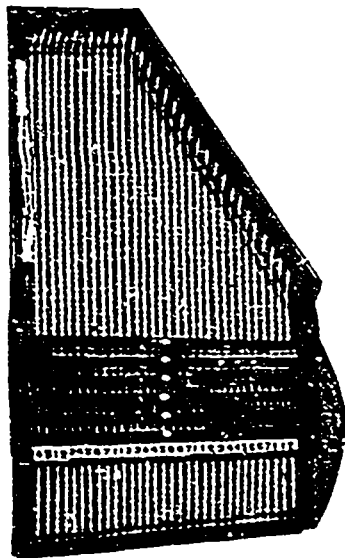
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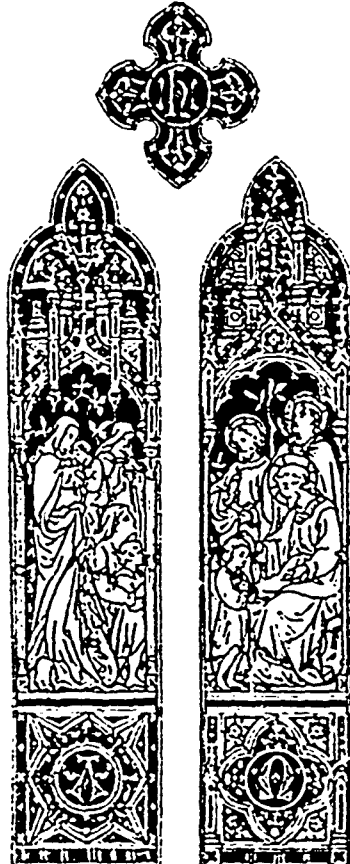
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