# DIFFICULTIES OF ANGLICA WS.

Antigonish Casket.

controversy between Mr. Congreve Jackson and Lady Wimborne in the Nineteenth Century and After shows the wide differences of opinion which are tolerated within the Church of England to day. Mr. Jackson declares that neither the Mass nor the confes-sional was abolished by the Reformers, and that they did not dream of parting from Rome. "Rome and the Reforma from Rome. "Rome and the Reformation." Lady Wimborne tells us. "are incompatible. To Rome we owe no thing—save hatred. Yet do we not owe our Christianity to Rome? Was it not due to the missionary zeal of the great Gregory that this land was rescued from the heathenism into which it had sunk, and in which, but for God's previdence and the Church of Rome, it might have remained for ages. And not only is our Christianity derived from Rome, but those marked and indelible features which characterize the Western Church are stamped upon the Church of England. In union with Rome we proclaim and teach the double procession of the Holy Ghost from the Father and the Son, opposition to the Eastern Church. he date of our festivals, and the in-The date of our festivals, and the institution of many of them, are of Roman origin. The structure, and a great part of the substance, of our Liturgy are derived from Roman or from Gallican sources. Our Ritual is Roman; it is certainly not Eastern. We are, in short, bound to Rome by an intimate and inviolable band, which neither Pone and Protestant can save." neither Pope and Protestant can sever."
Mr. Jackson quotes a number of Anglican divines to prove that they do not differ from Rome as to the fact of the Real Presence but only the mode Dr. Martineau, the Unitarian, says Respecting the Real Presence with the elements there is no dispute between the Romish and the English Church; both unequivocally maintain

witnesses that the practice of confession was not done away with at the Reformation. Lastly, Mr. Jackson calls Lady Wimborne's statement that the Reformats appealed to Scripture calls Lady Wimborne's statement that the Reformers appealed to Scripture as an authority superior to the Church, the wildest assertion of all. "The Bible is the child and offspring of the Church, written by the Church under the guidance of the Holy Spirit. How, then, can the mother and the creator to the thing created? be inferior to the thing created? . . The Church existed before there was a Bible, and the faith had to be taught and handed on by word of mouth; as Timothy was instructed by St. Paul. . . . In process of time—a century at the least, if not two—the In process of time-Church selected certain writings out of a mass of other documents, and formed of them the canon of Holy Scripture, thus setting her seal enticity upon them. Therefore, to speak of the Bible as our final court to speak of the Bible as our final court of appeal, as opposed to and overriding the authority of the Church, is about as reasonable as to quote the opinions of the Reformers themselves in op position to the first four Ecumenical Councils." "In conclusion," says Mr. Jackson. "I make bold to traverse Lady Wimborne's claim that she and the party of the Reformation are, in any degree whatever, the representatives and residuary legatees of the men who compiled our Book of Common Prayer. It is the 'Ritualistic clergy' who are the true descendants of the Catholic Reformers of the sixteenth and seven teenth centuries.'

In another number of the same magazine Lady Wimborne publishes her re-joiner. She declares that the crucial question is the position of the Church with regard to the Bible, and quotes from the Thirty-Nine articles to prove her contention. The Canon of the New Testament, in her opinion, grew up unofficially and came to be accepted through its own convincing power, not on the Church. As to the Mass, if it meiely means the Lord's Supper, it is retained in the Church of England; if it means a sacrifice, it is not. And her quota-tions from Ridley and Cosin ought to satisfy any Church of England man on that point. Voluntary confession remains, but there is a great difference between this, and the prescribed confession of the Church of Rome. To prove and justify the breach with prove and justify the breach with Rome, Lady Wimborne presents the old argument that Rome had advanced new claims since the days when Gregory the Great sent missionaries to England; and that the Church of England was only reclaiming the independence with the Church in every nation had enjoyed at the beginning of the Middle Ages. Catholics know, of course, that no such independence ever existed. But Lady Wimborne certainly makes good her statement that the Reformers intended to break entirely with Rome, and did so.

Between these two contributions to Anglican controversy, there appears in the same periodical an article by Sir George Arthur, a brave soldier, and one of those earnest Christians who are the very salt of the Church of England. He believes that the episco pate has not been loyal to the Prayer-Book in matters of worship, doctrine, and polity. The most of the Bishops have not urged upon the clergy the duty of holding public service daily, nor of keeping the holy days, nor of receiving confession and imparting absolution. At present they are making scarcely any fight against undenominationalism, though the Prayer-Book lends no countenance to that peculiar system of religion. They are disposed to let the Athanasian Creed drop out of the liturgy, and they tolerate doubt-ers of the Virgin Birth and the Resurrection among their clergy. "Arch-bishop Tait publicly lamented the hard fate of three young men in his diocese who but for the Athanasian Creed, would have desired ordination. But when, within a few days of this an nouncement being made, more than three hundred Oxford candidates for ordination informed His Grace that any tampering with the Creed would of many sins, and to final neglect of deter them from seeking Orders, the Archbishop vouchsafed no reply."

Archbishop vouchsafed no reply."

With regard to the inspiration of the termarry with persons outside its fold.

Bible, the Bishops are accused of too

With regard to the commission of the found in his stremuous and manly earnestness.

"Father Hays is not an extremist; he termarry with persons outside its fold. is an uncompromising champion of That others see the disadvantages of those eternal principles that lie at the

much complacency towards the subjective impressions of German and Dutch professors and their English followers. Sir George Arthur quotes

theological student, as saying, after ing wearied to death by lectures on Higher Criticism: "The Bible has the Creed and the Church have nd all we have left is the Royal gone, a. 'on.'' With regard to Church Commiss' stalwart layman thinks the polity, this 'eady to resign to the laity Bishops too.' re in ecclesiastical govaverage layman, he de clares, really wan. 'ward in the name of The claims put for made by men who the laity are often are not genuine members of the Church at all. "The decay or 'mself a memenables any man to call he cepting its ber of the Church without a 'cepting its or 'mself a memerable any man to call he cepting its ber of the Church without a 'cepting its or 'mself a memerable any man to call he cepting its ber of the Church without a 'cepting its or 'mself a memerable any man to call he cepting its or 'mself a memerable any man to call he cepting its or 'mself a memerable any man to call he cepting its or 'mself a memerable any man thinks the polity, and the laity and the ber of the Church without ac creed or sharing in its ordian primitive times, laymen were co usulted · they on points of discipline, but then communicants and amenable

the penalties of the Church. The spirit of Sir George Arthur'. complaint is admirable, yet it must be remembered that another distinguished layman, the late Sir William Harcourt stoutest champion of the righ of his order to govern the clergy. The Church of England is the creature of the conditions under which it began its

### THAT BRIGGS INTERVIEW.

Some time ago a cable dispatch appeared in the principal American news-papers that told of an interview the Rev. Dr. Charles Briggs, well known in connection with the higher criticism, had with Pius X. One reading the cable dispatch in question would be led to believe that the Holy Father is in thorough sympathy with the Rev. doctor's destructive views of the Bible. This was bad enough, but it is not the only startling opinion that the Succes sor of St. Peter is represented as hold-

ing. We have not decreased in the the syllabus of his predecessor in the Chair of Peter, Pius IX. The alleged interview so grossly misrepresented the views of the Head of the Catholic Church that the Catholic press of the United States had no hesitation in denouncing it as resting on no foundation

That our Catholic contemporaries were right is shown by the following note published by the Osservatore Ro-mano, the official organ of the Vatican:

"Some foreign newspapers have re-produced an account of an audience granted by the Holy Father to Pro-fessor Charles Briggs, in which the Holy Father is credited with making certain remarks about the 'policy' of the Index and of the Sacred Congregation of the Inquisition, and even about the value of the Syllabus. We are authorized to state that the Holy Father never expressed himself in the manner he is alleged to have, and that he has never said anything which would in any way modify the decisions the Holy Office, by orders of His Holiness, made last year in regard to the works of a

well-known writer on biblical exegesis.

This official repudiation of the pub lished account of Dr. Briggs' interview with the Pope effectively disposes of the absurd statement that Pius X. has any sympathy with the sort of biblical criti-cism which has come to be known as 'the higher criticism.'

The well known writer on biblical exegesis referred to in the Osservatore Romano's remarks about the Briggs interview is a French priest, the tend ency of whose writings is to empty the Bible of its divine content and reduce it to a common ordinary book, as Dr. Briggs and other advocates of "the

higher criticism " would do. Speaking of Dr. Briggs, it is strange he did not hasten to deny that Pius X ever expressed the sentiments attri-buted to him in the cabled account of the interview which was so widely pubsuppose that the Reverend Docto never saw the cable dispatch that has called forth the Osservatore Romano. We assume that if he had seen it, he, as an honorable and truth loving person, would not have remained silent whilst the views of the Holy Father were grossly misinterpreted through a false and misleading account of what was said in the course of conversation Dr. Briggs had with Pius X.— New York Freeman's Journal.

# MARRY IN THE FAITH.

On the occasion of his first Episco on the decasion to St. John's parish in his metropolitan city last Sunday, Most Rev. Archbishop Moeller took occasion to emphsize the Church's abhorrence of mixed marriages, and in

the course of his remarks said:
"I desire to emphasize that it will be much easier for a Catholic young lady to secure a dispensation to marry a non-Catholic young man than it will be for a Catholic young man to obtain permission to marry a non-Cathol'e young lady. The reason is plain: A Catholic mother can train the children as Catholics, but the non-Catholic mother can scarcely be able to do this. Hence there is more harm in a Cath

olic young man marrying a Protestant than a Catholic young woman Some of our Protestant friends think that the Catholic Church is narrow-minded and arbitrary when it directs its members to marry in the faith. They do not understand its principles or value its motives in the matter. They think that one religion is as good as another, that heresy is not a deadly sin, and that the only thing tha

matters is love.

But the Church knows its own business. It wishes to save souls, to safe-guard the faith of its members, and to look after the spiritual interests of its children in the next generation. It knows by experience, making due allowance for exceptions here and there, that differences in religion tend to discord, to the abandonment of the practice of its commandments, to the commission of many sins, and to final neglect of grace. Therefore, for their own best

mixed marriages is occasionally de-monstrated. For instance, Joseph Louchheim, a rich merchant of Phila-delphia, died a few days ago. In his last testament, after making provision for his family and bequeathing alms to charity, he said: "It is my will and desire that,

charity, he said:
"It is my will and desire that,
should any of my children intermarry
with any person not of the Jewish or
Hebrew faith, then and in such event the child or children so marrying shall not receive any further benefit from my estate other than may have been received by such child or children prior to such marriage."

Married couples should be like one person, so united in heart and soul

person, so united in heart and soul should they be, having the same ideals, the same hopes, and the same aspira-tions. How can they be so like a unit if, on the most vital of all questions that of the true religion—on which depends their eternal welfare, they disagree?-Catholic Columbian.

#### WERE THOSE MONKS LAZY AND IGNORANT?

Tr. Ralph Adams Cram, the noted has an article in the Churcharchi rotestant Episcopalian) of May 6.
man (Fined abbeys of Netley and Beauon the rules of the days when England
lieu—relic land, and mute witnesses
was a Catho was a Catho -ilegious spoliation that to the sac rogress of the so called England—which con-

tains this passage the power of one Some dea of tes may be gained these great monastar. from the traces still centre of trade built up outside their gates. Her of tide-water, in a most of the ways cones may be gained spot, a great stone quay tips from stru ted, to which came s foreign lands. Near by was market place, now as then Cheoreida though commerce market place, now as then Cheapside, though commerce exists there no longer. At the height of monastic glory the religious how some actually the chief centres of industry and civilization, and aroun the grew up the eager villages, many the company of which no company their powers the powers.

impulse and orig. sions of the abbey reached from the walls in every direction, h. cluding many farms even at a great distance, for the abbeys were then the great land-owners, and beneficent land-lords they were as well, even in their last days, for we have many records of the cruelty and hardships that came to the tenants the moment the stellan lands. the tenants the moment the stolen lands

came into the hands of laymen.
"Another evidence of the industry and far-seeing wisdom of the monks may be found in their care for a pure and copious water-supply and adequate drainage. Here at Beaulieu the water was brought by an underground conduit from an unfailing spring a mile away, and this served for drinking, washing and bathing, the supply of the fish ponds, and for a constant flushing of the elaborate system of drainage. In sanitary matters the monks were as In sanitary matters the monks were as far in advance of the rest of society as they were in learning and agriculture. For century after century they were the centres of civilization, from which radiated the influence which has made the English character what it is; to them more than to any other single power in the land, is due the sterling

Another Protestant tribute to the Another Protestant tribute to the monks of the Middle Ages which may be found in Harper's Magazine for April, from the pen of Mr. Ernest C. Richardson, Librarian of Princeton University, is worthy of note. He de-picts for the reader the libraries of the great monasteries of the thirteenth entury, the copying of manuscripts in the writing-room, and the practical interest displayed in books in general. He shows that they were the ancestors of the libraries of to-day by their number, quality and permanence, and by their dominating influence on literary architecture and methods. In conusion he says: "To the monks is due in most part what we know ancient literature. They kept and copied when no one else did. When Vandals and Vikings drove them from their monasteries they left everything else, but loaded themselves down with their books. In later days it was not the monk's neglect, but the vandalism of their persecutors, which destroyed.
At the English Reformation these icon oclasts cut out the illuminations, tore off the bindings for their gold clasps and bosses, and used the books themselves as fuel."—Sacred Heart Review.

# A MODEL ADVOCATE.

THE MANNER AND METHODS OF THE "ENGLISH FATHER MATHEW.

The secret of the wonderful success of Very Rev. Father Hays, the "English Father Mathew," who is now conducting a remarkably fruitful campaign in Australia, where his meetings are presided over by mayors and attended by the clergy and laity of all creeds, may be found in the following pen pic-ture of the priest's manner and methods, given in the columns of the Tasmania

'Father Hays speaks slowly. He cultivates no flowers of rhetoric, nor takes refuge in exaggerated tropes and similes. He never seeks by platform tricks and subterfuges to harrow the feelings of his audience. He never stoops to be cheaply melodramatic. He is a total abstainer, and an ardent advocate of total abstinence as a remedy for many outstanding evils of our civilization, but it is in his speech that he is most conspicuously temperate. He never clowns, and he never rants. He obtrudes no disfiguring prejudices. He has occasional gleams of quiet humor that serve to point and illuminate his discourse, but he essays no merely banal funnyisms, and his anecdotes are a natural result and component of his method. He is a man fitted to win and hold every reasonable

man's respect.
"What may be called Father Hays'

soul of all vital democracy. There is in him, indeed, a very sweet reason ableness. He stands for local option, for instance; but not (apparently) for prohibition. Every man he says, has full right to drink in moderation if he chooses; but he urges that voluntary total abstinence is an effective remedy for admitted and insistent evils, and an excellent rule of conduct for men who love their fellows and who care for

the future of the rice. "This has the gist of the message of Father Hays. He extols the virtues of sacrifice, the fullest extension of the golden rule. His attitude is the attitude of the primitive Christians-the men who, while they hazarded their lives, were not careful of their comfort. To that message, unclouded by cant and prejudice, undisguised by special pleading and extra belief, the heart of the world has always responded, and still responds. It is the very essence of the message of the Man of Nazareth. And amid the din and clash of modern criticism and jangling of sect with est, it is, for the most part, very thor-

ougly forgotten or ignored.

"Father Hays goes to the heart of things, and cannot fail to do good. The cause of total abstinence, often so intemperately urged, needs many such champions—and has so sadly few."

Gain is that which permanently riches the life. By every act of char-ity, or justice, or insight, or right bar-ter, the soul is made more grand. True trade everywhere may be made a new method of inspiration, growth and

There is something analogous to this fact in the case of those who live very much in the habitual thought of the sufferers in Purgatory. It is impossible but that such Christians should gain daily in delicacy of conscience, in courage under suffering, in love of the cross, and in charity for souls.-Father Coleridge, S. J.

### SILVER JUBILEE.

ECOGNITION OF SILVER JUBILER OF REV J. J. FEENEY, OF ACTON, ONT., BY THE CATHOLIC ORDER OF FORE-TERS IN CONVENTION AT PERTH, ONT., JUNE 15, 1905.

AT PERIF. ONT. JUNE 15, 1905.

For several years Father Feeney, of Acton.

Tor several years Father Feeney, of Acton.

Torseveral Years of Father Head of Torseveral Years about to celebrate his sphile. I use 29th. 1995, the other members of the Acton Head of Torseveral Years and I was a proportion to the Control of the Acton Head of Torseveral Years of be a most appropriate time to bere of revention wou.

The state of the

of the C. O. F., is that he may be amongsthem.

Mr. J. G. Foley of Ottawa then presented Rev Father Feeney with a well filled purse of gold. Provincial Vice Chief Ranger Father McDonaid said he too must add his tribute to the worth oi his esteemed friend Father Feeney and congratulated him most heartily. Short speeches of a similar nature were made by Provincial Chief Ranger Boudreault Ottawa, Physincial Court Solicitor John A. Chikholm of Cornwall, Br. B. G. Connelly and several others.

everal others: Father Feeney was completely taken by sur-rise and when he stood to respond his feeling-vercame him and for some moments he was

overcame him and for some moments he was unable to speak.

When he regained composure he thanked the delegates and members of Provincial Court for all their kind words and while he felt that he hardly merited so much praise still transified him very very much to know that his brother Foresters felt so kindly towards him and his most carnest endeavor would be to live up to the high sland and they had marked out for him. For their most generous gift he felt deeply graicful and he hoped God would shower down His choleest blessings on the Catholic Order of Foresters,

M. F. Mogan, Toronto.

# DIOCESE OF HAMILTON

The very impressive service of confirmation was held in the Catholic church in Dundaik on Tuesday last by Bishop Dowling, of the Hamilton diocese. The children and others confirmed numbered about eighty, and very pretty did the boys and girls look in their confirmation suits and dressee. There were nearly forty girls, all in white with long veils and crowns of flowers. B shop Dowling addressed them for upwards of an hour in a very enterlaining way, acquainting them with the doctrine and procedure of their Church, and instilling into them the importance of living a Godly and pure life. The Bishop was sessised by the local priest, Rev. Father Murpby, and Father Waiter, of Markdale and Father Mahoney, of Hamilton. The church was crowded, many driving from long distances—Dundaik Herald, June 15.

# FROM KEARNEY.

June 12th, 1905, Dear Sir As

To Editor Catholic Record:

Dear Sir—As several of our friends and readers of your valuable paper have made enquiries as to the prospects of getting work and settling down with their families in the thriving village of Kearney, we wish to say to them at all concerned, through the Catholic Record that the work is plentiful here and no one need hesitate coming right away and engaging at work that will last the year round. There are three families of us here now lately came from Newfoundland, and we have no hesitation in saying, that we are fully satisfied, and, with the encouraging prospects before us, we are able to earn a better living here, and are fleeter paid for our labor, attended with less hardships in every respect than we could ever expect to do in poor old Newfoundland.

The population at present is about six hundred, but increasing every year, and with the large chair factory being enlarged to double lits present capacity, giving employment to alleast two hundred and fifty men, and in least two hundred and fifty men, and in the vicinity is very good and the ettlers are in good circumstances and there are a few good farms just now that yould be secured atta reasonable cost. The Public school is well conducted by a Catholic and Protestant teacher, bu, the sooner the fifty frish Catholic families are doubled the sooner, so says the rev. pastor—who by the way is a countryman of our own—we shall have a Separate school or academy of our own. We have a new church built of stone which is pronounced by all as a regular gem in its beauty of design and architecture. The priest resides here, and we have Mass every other Sunday, and during the summer we are promised Mass an extra Sunday every month. Young people, both boys and girls, are all engaged at work. The country is very rich in lumber resources and it looks grand to see the pine, hemilock, elm, ash, male, oak and birch, in full folisge.

Kearney is beautifully situated on the banks of the Magnetawan river on the C. A. Rail-way about two hundred miles from

O'HARE—At Midland, on Friday, June 2nd, 1905. Ellen Howard, beloved wife of Michael O'Hare, aged sixty-two years. May the rest in peace!

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Certainty in Religion, by Rev. Henry H. Wyman, Paulist. Published by the Columbus Press. 120 West 63th street. New York City. Price 50 cents.

TEACHERS WANTED.

TEACHER WANTED FOR THE R. C. I Separate School at Woodslee, Old. State qualification of certifica e and salary required, experience and other references. Duties to begin Auz. 21st 1995. Applications will be received unril July 29 h. Address all communications to F. B. Furth. Sec., Woodslee, Ont. 1392 8

TEACHER WANTED, PRINCIPAL FOR WOODSTOCK Separate school. Apply to Rev. John Cocke, St Mary's church, Wordstock, Oat. 1392 l w

TEACHER WANTED FOR R CATHOLIC Separate school Sec. No. 10 West William, Must have second class certifi are. State sal-ary and experience with testimonial. Dutles to commence Aug. 21, Address A A Marrison, Sec., Parkhill Out. 1392 2

WANTED FOR ST. AUGUSTINE SEPAR-ate school, lady teacher, having second class certificate. State salary, experi-nce and references. Duties to commence after sum-mer vacations. Address D. Donovan, Sec. St. Augustine, Oct., Huron Co. 1891-3

WANTED FOR THE OPENING OF school, the first day September next, three Catholic lady teachers, holding second class professional certificates and having sufficient knowledge to teach sad converse in the French language. Salary \$361 per year. Apply to 1. V. Bachand, Sec. Separate School Board, Steelton, Ont. 1391-3 FOR R. C. SEPARATE SCHOOL DOUGLAS.

Ont. SECOND class teacher: capable of teaching a continuation class. Duties to commence as the continuation class. Duties to commence as the continuation class. Duties to commence the continuation of the co FOR THE R. C. SEPARATE SCHOOL Chepstow, Ontwide, one male teacher as Principal, capable of teaching the English and

German larguages, holding first or class certificate of qualification; alteacher as sessivant holding a second tificate of qualification. State salary experience and references, if any commence August 21st, 1965, Applicate received up to the fifth day of J Address M. M. Schutter, Sec. Treas, I Board, Chepstow, Ont.

TWO TEACHERS HOLDING SECOND-lass critificates espable of teaching Eng-lish and French, for the Catholic Separate School, Crysler Ont. Classes re-open Aug tea next. References required. Saire salary ex-pected. Rev. D. R., Macdonald, Crysler, Ox

WANTED FOR DOYLE'S SEPARATE school Section. No. 5 Ralrigh, lady teacher, Must have second class professional certificate. State salary and experience and other references. Duties to commence Aug. 21st. Address Thos. Canning, Sec. North Buxton, P. O. 13893

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The Farmers' Binder Twine Co.,

JOSEPH STRATFORD, General Manager

BRANTFORD, Canada

VOLUME

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Our readers s

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Press during th Not that rememb tempt us to imita our memory the any alloy of bitter lesson, a reminde the mind of a hide zan. We were p resistance on the the school policy That he would oppose what he able features of looked for: but the path of the of the narrow-mi bigot was undre but by many of t We regretted t not a stranger well informed charges against professional lian the anti-Catholi fident was he of place in the cla up and down th cartoon and m he that his a studied insolene dignitaries wou took no heed as be viewed by u sway of Toron which he imit let us know in that Catholic advertisers m space of the

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