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REV. GEORGE R. NORTHGRAVES,
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The Catholic Record.

Lordon, Sat., Nov. 9th, 1889. THE SCHOOL QUESTION IN THE WEST.

The notion of the pretended lovers of Equal Rights is that the greatest care should be taken to meet the views of Protestant ministers of every denomination, be they Anglicans, Presbyterians, Methodists, Baptists, etc., but to allow Catholics no voice, no choice, as to the kind of education which should be imparted to their children. When considering the recent utterances of our enemies, we must keep this fact in view. The question of separate schools in Manitoba and the North west must be settled, according to these meddlers, just as Protestant feeling may decide, or rather just as the most fanatical among Protestants may wish, no matter what ir justice Catholics may thereby endure. Hence great attention has been accorded to the proceedings of the Anglican Synod of the diocese of Rupert's Land, which was in session last week. The question of separate schools came up for discus sion in synod, and while, for the most part, the speakers, as far as we know, expressed the desire to abolish Catholic separate schools, with very few exceptions, all expressed the wish that some kind of "Common Christianity" might be discovered which should be taught in the public schools and which would be inoffensive either to Catholics or Protestants, and the synod resolved to appoint a committee which should see that their views be carried out. We understand

other Protestant denominations, In justice to the Bishop of that diocese, we must say that the cool impudence of the above decision was not urged or advocated by him. Like his clergy and the lay delegates of the synod, he would be glad to see separate schools cease to exist; and yet he desires that religious education should be given in the schools. He suggests that "each religious body should prepare a short compendium of the chief truths of the Caristian faith and practice;" but he thinks that "compendium had better be confined to the Apostle's Creed, the Lord's Prayer, and the ten commandments, which are the common heritage of all Christendom," But His Lordship is of opinion that by no means should the schools be entirely secularized. He says, and in this we perfectly agree with him :

that no tangible plan has been adopted

by the synod, but whatever this com

mittee may decide upon is to become

the law of the land, without reference to

any one else, whether Catholics, or even

"Dear brethren in the Lord : We are a Caristian people, and should be very jeal-ous of our faith. This is a divine assurance, 'Them that bonor Me, I will honor? There can be nothing unreasonable in this that we should require in the education of our young people that which we regard primary importance for their

This is exactly the position which Catholics take. We hold that religious instruction is of primary importance to Catholic children, and, as the Bishop says, there is nothing unreasonable in the demand that our conscientious convictions be respected.

The Bishop expresses the hope that Catholics may come to his views ; but he admits that if his views are not acceptable to Catholics in their entirety, it is better that the separate school system be continued than that the schools should be secularized.

With the live branch thus held out by the most prominent representative of the English Church in that part of the country, we would be ungracious were we not to acknowledge the conciliatory spirit in which His Lordship speaks. We cannot agree with his views throughout; but in our mixed population nothing would conduce more to disaster than to insist that every one should be of the same way of thinking as ourselves. We must, therefore, agree to differ, and we certainly do not object to Protestants taking any such course as regards either religious or Godless schools, as they think proper, for their own children. We regret it when we see them prefering a Godless system of education, because we know that it

right to force our views upon them. We equally deny their right to force their views or their system of education upon us. This is what the pretended Equal Rights Association proposes to do, but if the Catholics of the Dominion be only true to themselves we have not the least doubt of the result. The efforts of the fanatics will come to naught.

It is the duty, and of course the right, of parents to see to the instruction of their children, morally, doctrinally, and secularly; and though we admit the advisability of the State aiding parents in the work of education, we assert the inalienable right of parents to insist upon it that the instruction imparted shall be religious and moral. This is the dictate equally of reason and religion. The State, or the majority of the people, have, therefore, no right to interpose any impediment against parents fulfiling aeir obligation to their children. Any attempt to do this is not law, but s tyranny to be resisted.

The compromise suggested by the Bishop of Rupert's Land cannot be ccepted by Catholics, though we acknowledge and reciprocate the pacific and kindly spirit with which he seems to propose it. If he will direct his eyes towards the United States he will find that though the Catholics of that country are unjustly compelled to pay for the support of schools to which they cannot conscientiously send their children, they are besides sustaining a system of religious schools, in which 1,000,000 Catholic children are being educated, at a cost which cannot be less than \$16 000,-000 annually. Of this sum the State positively robs them, because the infidels the fanatics to enter into a combinati with them to make the State schools God. less. The fanatics, however, are even now beginning to see that their hatred of Catholicity has blinded them into playing lato the hards of the infidel, by rearing an infidel generation. Except in this particular, the Catholics of the United States enjoy, equally with their Protestant fellow citizens, the protection of just laws; but it is not surprising that they should endeavor, as they are doing, to secure justice in this matter also.

The Bishop may see from these facts that Catholics are in earnest in the matter of securing a really religious system of education, and that they cannot adopt his proposal for the teaching of a mutilated religion, almost a pure Dasm, under the name of "our Common Christisnity." Morals are founded upon the dogmas of religion, and cannot be taught as a thing independent; and religious dogmas are

interwoven with each other, and dependent one upon the other, that any attempt to teach the mutilated system of Christianity proposed by the Bishop must end with a failure, which would be ridiculous, if it were not disastrous both to the country and to religion. We hold, therefore, that the Catholic idea of religious teaching is alone practicable, as it is alone truly patriotic. We hope, therefore, that the Bishop of Rupert's Land will be as good as his word, and that he will be found battling on the side of Freedom of Education. That is the true freedom of education which gives to parents the perfect liberty of educating their chilhich they b

One of the chief arguments which we are accustomed to hear advanced against the separate school system is that it applies public funds to sectarian purposes. Public funds are justly public only inasmuch as they are applied to purposes which are for the public benefit. The school fund is a trust fund to which Catholics and Protestants contribute alike, and the State is bound to apportion it so that Catholics and Protestants alike may profit by it, consistently with their religious convictions. If this distributive justice be not observed, it ceases to be public money. It becomes merely plunder unjustly taken from the pockets of the injured to enrich the more powerful majority. It becomes the law of might over right.

We are pleased to notice that the Rev. Dr. Kirg, President of Manitoba Presbyterian College, has also declared himself in favor of religious education. We are told that he spoke in terms almost identical with the Bishop of Rupert's Land. If these gentlemen carry out their principles consistently, as we presume they intend to do, the Greenway Government will find that in attempting the abolition of separate schools, and thus running counter to the Christian sentiment of the country, they have undertaken a task which is more gigantic than they expected. It is in the nature of hings that these two gentlemen represent the opinions of a large body of their coreligionists, but however this may be, it is plainly the duty of Catholics throughout the Dominion to resist the tyrannical agression with which they are threatened

against their most sacred rights. Our opponents do not attempt to con eal the fact that the warfare in the North-west is a piece of retaliation and spite which is attempted in consequence will produce in the next generation a of the Quebec legislation on the Jesuit creed compulsory on five days of the year. crop of unbelievers; but we have no Estates question. The Jesuit Estates | The principal objection which was

Bill respected the rights of Protestants, and even gave Protestants what was more than their right ; but Mr. Greenway's proposition tramples under foot the rights of Catholics, and, if passed, it will be the signal for a similar attempt in Ontario. The fanatics are encouraging each other by declaring that this is the case, and they say that Quebec will not dare to retaliate by depriving the Protestants of that Province of their "Dissentient" schools. We are advocates of justice and truly equal rights, not of retaliation; still we say that in laying this flattering unction to their souls the fanatics will probably find themselves mistaken. The security given to the separate school system by the Act of Confederation cannot be taken away in any Province without giving a rude shock to it in Quebec as well : and if the Protestants of Quebec unite with fanatics of the West on this question, it must result that their position on the question will be as precari ous as that of the Western Catholics. We believe, however, that the alternative will not present itself for consideration.

CHANGES IN EPISCOPALIAN-

The Episcopal Convention which met recently in New York, while revising the prayer book, have changed the passage in the Litany wherein it is eald : "From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death : Good Lord deliver us." Finding that not all forms of sudden death are here specified, they have added to the list fire, flood of the country have succeeded in duping and earthquake," The Globe very pertinently remarks :

tinently remarks:

"This completely spoils the rhythm and beauty of the passage, and, moreover, even the amended enumeration is by no means complete. There is nothing about railway accidents or imperfectly insulated electric wires. If the amenders wanted to be so very precise why didn't they say, 'and all other forms of sudden death not hereinbefore specified.' The framers of the prayer book were wiser. They knew that a complete catalogue of calamities, even if attainable, would be groteeque, and they selected a few of the most striking, and put them into a beautiful and poetic form—which the revisers have and poetic form-which the revisers have

It is clear that the motive from which the Convention acted in this and other changes was simply to show the world more manifestly that the P. E. Church of the United States is no longer the Church of England. It is a wonder that doctrines now common to the two Churches did not suffer as well as liturgy ; but doctrinal changes were made long ago, and the prayer book of the American Episcopallaus is quite different, even doctrinally, from that of the English Church. This was to be expected as the result of senaration, for there can be no "Holy Catholic Church," that is to say a Universal Church. without a head whose authority extends over the whole world.

distant future the differences between the dren in the principles of the religion in Communion. The acknowledged four Convention had taken this course they United States bigots which has been openly

cerning which the eighth article of the Church of England says: "They ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture," have narrowly escaped being tampered with by the present Convention, but who can say how in the Protestant atmosphere now, and we may soon expect that the Nicene and Athanasian Craeds shall be discarded, and then the doctrines contained in them will

There can be no more powerful argument for the necessity of one Supreme Head of Christ's Church than this constant itch for changes which affects those denominations which are separated from

In regard to the Nicene Creed, it is remarkable that the prayer book hitherto in use does not make its reading compulsory. Hence when it was proposed to make it so, one of the speakers against this change, Dr. Huntington, chairman of the Committee on Revision, opposed it, saying that it introduced a doctrinal change. This implies, what indeed is really the case, that many of the Episco pallan clergy do not believe the Nicene Creed, but it is sure that many of them disbelieve other essential doctrines of Christianity as well, and if they must adhere to the formulas of faith with s mental reservation, it is as well they should have plenty of subjects on which they may exercise their skill at such mental gymnastics. At all events, such seems to have been the opinion of the majority, for it was decided to make the reading of the

raised against this step was the doctrine and in the "House of Duputies," consisting that the "Holy Ghost proceedeth from the Father and the Son." The words "and the Son" were deemed objectionable, not because they were supposed to teach false doctrine, but because the the doctrines of the Catholic Church which Greek schismatics do not accept them, and it is well known that both the Anglican and the American Episcopal Churches are anxious to cultivate fellowship with the Russian Church. Notwithstanding all this, and that it was vigorously insisted on by several speakers that the formal adoption of this Creed would be an obstacle to any kind of unity with the Greeks, a large majority voted for the compulsory reading. The Arglican Prayer Book makes it compulsory whenever the Communion service is celebrated, so that while the Americans are departing from the Greek unbelief, they are really coming nearer to their

terlans and other sects regard this as a step backward, inasmuch es it makes the Creed more defiaite. The fewer the doctrines insisted on by any of the contracting parties, the easier will it be to make compromises hereafter. Hence the tendency is, nowadays, to eliminate doctrines which it is thought will be a barrier to the institution of a great Church formed by the corporate union of many discordant denominations. But these considerations did not prevail with the Convention. Orthodoxy has gained a point by the innovation, for, as is well known, the Nicene Creed was, in the

fourth century, the battle ground between

of our Lord as if He were merely a man

Another alternative was seriously pro

posed to the Convention, viz, to adopt

the Nicene Creed as it came from the

hands of the Council of Nice, that is to

say, without the word "filioque," "and the

Son," This course would have evaded

the difficulty that its adoption would

create an obstacle to union with the

ing stock before the whole world, Of

in it original form sets forth divine truth,

but the clause filioque was added after-

wards to express a truth which the Greek

schlamatics denied, the truth which our

Lord expresses when He says : "The Para-

clete whom I will send you from the

Father, the Spirit of Truth who proceed-

eth from the Father, He shall give testi-

mony of Me." (St. John xv., 26) The

same truth is implied when Christ im-

parts the Holy Ghost to His Apoetles,

saying: "Receive ye the Holy Ghost."

(St. John xx, 22.) If the Convention

had adopted the more ancient form of the

creed which omits this doctrine, a form

known now in the Western Caurch only

as a matter of history, they would have

virtually declared that they do not be-

lieve the truth cencerning the Holy

Ghost, a truth which is recognized by the

Anglican Church, and which even the

Greeks acknowleged at the Council of

Florence:

they had already strayed.

Catholics, and the Arisns who denied the divinity of our Blessed Saviour. It was necessary, unless the Epiecopalians intended to merge themselves entirely into Unitarianism or pure Delem, to make strong profession of the divinity of Christ : and we do not see that they could have asserted this in better form than that employed in the Nicene Creed. We take the action of the Convention as an indication that Delam and Unitarianism have not made such inroads upon Episcopalianism as upon other sects which openly allow their clergymen to impugn Christ's divisity from the pulpit, and to speak

of great virtue. The vigorous opposition offered to the compulsory reading of the Nicene Creed, shows that pure Delsm is the actual standing ground of many clergymen even in the Episcopal Church and it is stated on good authority that it was more through fear that the Church would be charged with not believing in the doctrines of the Creed, than through desire to make the teaching of the Church more definite, that the action was taken, Whatever may have been the motive Catholic truth has scored a victory, and we are glad of it, amid the dangers which are threatening us from the spread of unbe-

It needs no argument to show that Christ in establishing a Church for the world must necessarily have established a supreme authority, which does not now exist even in Anglicanism. In the not multifarious branches of Anglicanism will undoubtedly be as great as between the Greeks, who reject this clause. If the most discordant sects existing outside that marks of the Church: Unity. Sanctity. would have rendered themselves a laugh- expressed by the chief Equal Rights organ Catholicity, Apostolicity, exist in the Catholic Church, subject to the successor of St. Peter, but not elsewhere.

The Nicene and Athanasian Creeds, conlong the hands of ecclesiastical vandals will be kept off? A thirst for change is go likewise.

the centre of Catholic unity.

Another question which came before the Convention met a fate which gives us an insight into the progress of opinion within the Episcopal Church. It was proposed to introduce into the liturgy a prayer commending the soul of the deceased to God, that is to say, in plain terms, a prayer for the dead. Such a prayer were exceedingly proper, for Holy Scripture says "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins," and we have the testimony of antiquity that such prayers were offered both under the Old Law, and from the beginning under the New Law. But all this implies that "some souls suffer for a time before they enter into heaven," that is, that there is a purgatory, for otherwise such prayers would be useless. This doctrine is condemned in the present Prayer Book : yet

of two hundred and thirty members, it was lost by only five votes. This is incontrovertible evidence that the Bishops and about half of the Church are returning to have been so persistently rejected in the past. It may be hoped that a complete return to ancient Christianity and to the Catholic Church will be the ultimate re-

Concerning the whole work of the Convention the New York Herald has the following very appropriate remarks :

"The Episcopal General Convention has adjourned after its customary triennial three weeks' deliberations. It has stood by the Nicene Creed, adroitly dodged the colored abrother, postponed re-enacting the Mosaic Marriage law, given a strong the pulse to home and foreign missionary impulse to home and foreign missionary work, passed on the task of Hymnal re vision, and managed to accomplish con-siderable Prayer-book enrichment, while still vigorously waving the American flag in the faces of our Anglican fathers. So, own parent Church, from whose practice like the individual poor sinner, it has done somethings it ought not to have done and left undone some things it ought to have It is needless to say that those who are advocating corporate union with Presby-

> A "NON-SECTARIAN" SCHOOL. BOARD

An exhibition of bigotry has been given by the Board of Elucation of Painesville, Ohlo, which shows how, while pretending to unsectarianism, school boards may be guilty of the grossest bigotry. Six applicants presented themselves as candidates to fill a vacancy in the teaching staff of the public schools, of whom two failed to pass, and two fell shortl of the eighty per cent. which was necessary to secure the position, according to the school regulations. The two candidates who came up to the requirements were Irish American Catholics, Mies Margaret Gill, and Miss Margaret Murray, Miss Gill, the highest on the list, having been a successful teacher for five years, and holding the best possible recommendations as regards character. This young lady was, accordingly presented by the examiners for the vacancy, but three of the members of the Board of Education for Palnesville said :

"They did not care how long she had taught, nor if her percentage had been a hundred and fifty, they would never con-sent to hiring an Irish Catholic as teacher

The other three members of the Board voted for Miss Gill, but, of course, she was not chosen. This is just the kind of justice which might be expected from the fanatics who are now clamoring in Optario for the abolition of Catholic separate schools. It must be remembered that in Ohio Catholics pay school rates equally with Protestants; yet such is the justice shown to them by professedly non-sectarien School Boards. The Cleveland Catholic Universe calls upon its readers to remember the bigots at next election, and

'So vile and unmanly a course could never have been pursued by Americans. Bosworth, Sanford, and Gray must surely be imported bigots; Orangemen likely.

We cannot eay whether the bigots in question are Orangemen or not, but the experience of the past is sufficient to show that Catholics here would just get the same measure of justice in many places if once the pseudo Equal Rights men were to succeed in their efforts. We have evidence enough of this in the sympathy with whenever Catholics of the United States course, it is perfectly true that the Creed have had an appointment to public schools, and whenever Catholics have protested egainst turning the schools into instruments of anti-Catholic propagandism, as in Boston, Haverbill and

ANGLO SAXON OR BRITISH:

WHICH? At the Church Congress which recently assembled in Wales the Rev. Dr. Patterson, of the American Protest. ant Episcopal Church, fell into the very common but very absurd claim that the Church of England, that is to say, the present Church as evolved from the ands of Henry VIII, existed over a thousand years before it was hatched out by that monarch of uxorious memory. It will be seen that he does not pretend that it is the Caurch of St. Augustine, and St. Anselem, as was claimed by the Archbishop of Canterbury when the last Pan. Anglican Council met. St. Augustine maintained against the British Bishops the necessity of yielding to the Pope's authority in regard to the observance of Easter, and the duty, in charity, of converting the Saxons, and it was undeni ably in virtue of the Pope's authority that he became Archbishop of Canterbury. This is a nut with a very hard shell for those who maintain the identity of St. Augustine's title to the See of Canterbury with that of the present claimant. Still it is by succession from St. Augustine that the present incumbent holds his See, if he has a claim on it of any value at all.

Dr. Patterson evidently recognizes the incongruity, so he claims the continuity of Auglicanism, not through the Auglo-Saxon episcopate, but through that of the ancient Britons. He said :

"He had read a great deal, but, so far

anything like an Act which established the Church. He did not know what it meant. He had been rather a careful reader of history, and if he read it aright the Church established the State. It was the Church which made the State possible. The State never established the Church, and the State could not disestablish it if such meetings as those were to be held every year. He, however, did not think they need fear dis-establishment. He was told when he went to Llandaff that a church stood on that spot in the year 180, and he saw the effigy of a bishop which had been there since 530. That was before the State was known. The State before the State was known. The State had never been heard of at that day, and the Church of England did not exist then, but the Church in Wales did. When he looked at the wonderful work that had been done in Cardiff during the last few years and the number of churches that had been built, he could not help thinking that the people were coming back from Dissent to the Church."

NOVEMBER 9, 1889.

The Doctor seems to be in blissful ignorance of the fact that the British ishops equally with the succession of the Saxon line derived all their authority from the Pope. In the life of Oudoceus, who flourished in the sixth century, just about the date last named by the Doctor, it is stated : "And as the Church of Rome has dignity above all the Churches of the Catholic faith, so the Church of Llandaff exceeds all the Churches of Southern Britain in dignity and in privilege and in excellency." This is the record given in the book of Llandaff. A little before, in the same Book, it is stated : "This is the law and privilege of the Caurch of Teilo of Llandaff, which these kings and princes of Wales granted to the Church of Teilo and all its Bishops after him forever, and was confirmed by the Popes of Rome." Such references to the Apostolic See are frequent at this period, and, going back to the year when we have the first evidence of the introduction of Christianity into Britain, we find this record of the year 167 in the Angle-Saxon Chronicle: "To him (Pope Eleutherius) Lucius, king of Britain, sent letters praying that he might be made a Christian; and he fulfilled that he requested. And they afterwards continued in the true faith to the reign of Diocletian," Venerable Bede and the Book of Llandaff relate the same fact, the latter naming Elfan and Medwy as the two ambassidors sent by Eleutherius on receiving the request of Lucius. The Book of Llandaff places the event eleven years earlier than does the Anglo Saxon Chronicle; but there is ne doubt that the date is really about A. D. 180 or 183.

The claim of identity falls as egregiously in one case as in the other, whether it be with the Angle Sexon or with the British Church. It has no foundation except in the accident that owing to lack of communication between Wales and Rome, the British Bishops fell into the error of observing Easter on the wrong day. But on this subject the modern Church of England follows the Roman and not the ancient British custom.

SAM, THE BROTHER OF THE OTHER HUGHES.

The Oblate Fathers have established missions in all parts of the North-west territories and along the north tributaries of the Ottawa river. In winter they visit the lumbering regions and preach on Sundays to the raftsmen employed in felling timber and squaring logs in remote districts where no village exists. The rafismen erect shanties after the manner of Indian wigwams, and have no means of hearing Mass or of spending the Sunday in a Christian manner except by the ministrations of the devoted and indefatigable Fathers of the Order of Mary Immaculate. About ten years ago the Fathers erected a log chapel in Mattawa, a rising village situated in the midst of rocks and hill lands about two hundred and fifty miles north of Ottawa city and on the banks of the river of that name. Raftsmen, Indians and charcoal ourners leave their leafy abcdes in the forest every Sunday and crowd into Mattawa to assist at the Holy Sacrifice and listen to the word of God. It goes with. out saying that ready cash is scarce in those regions, and that if a decent church must needs be erected and supplied, the charitable amongst the Catho. lics of other and more favored districts must be appealed to for a small contribution. Such is exactly the state of things in Mattawa, The Oblate Fathers have in course of construction a beautiful church, and, not being able to procure the necessary funds, they have appealed through the post office to the charitably-disposed in many parts of Ontario. For this praise. worthy conduct on their part Orange Sam Hughes calls them "Jesuits," which is a falsehood on the part of Sam, or proof of his most stolid and stupid ignorance, since he confounds "Jesuits" with "Oblate Fathers." He also styles them a "gang of scoundrels" worse than hay fork rogues and swindlers, because they ask from each one the modest sum of twenty-five cents. Had the Oblate Fathers simply asked for a contribution and promised nothing in return Sam would have no objection to offer, and the proposal passed the House of Bishops, as he know, Parliament had never passed probably it would have been after all the wisest course to pursue. But the Fathers think otherwise, and they promise in re. turn for the modest contribution of twenty-five cents what they can only give, their prayers. This is what stirs up aliSam Hughes's bile. Why should they pray, why should Jesuit priests-who are not Jesuits-dare to offer up the Holy Sacrifice of the Mass in British territory? If Sam had the power he would very soon enforce the Act of Queen E izabeth not yet repealed, and have every Oblate and Jesuit Father in the country sentenced to be "hanged, drawn and quartered," The Fathers, besides their prayers, offer a town lot, donated to them for the purpose, to be reffled for and bestowed on the drawer of the lucky number-or its equivalent, \$100, will be sent instead. This is what Sam Hughes calls swindling and rascality. Let us reason a little on the depth of the crime involved. The Rev. Fathers are building a church in a poor locality. They solicit subscriptions from members of their own belief to the amount of twenty five cents. For this poker donation they have nothing to give in return but their prayers and a memento at the Holy Sacrifice of Mass, which they say every morning. However, a man of property comes to their aid and donates a town lot which cannot be given to all the subscribers, but they will cast lots among themselves to decide who is going to obtain it. Most probably the man who wins will make a present of the property to the Fathers and tell them, as all those who sent in twenty five cents or a Churc larger sum could tell them, "that he had no such mercenary motive in contribut. ing his mite to the new church : that his object was charity and not 'filthy lucre,'

Mr. Sam Hughes is editor of the Victoria Warder, a low, vulgar Orange sheet printed at Lindsay.

In referring to the subscriptions called for by the Oblate Fathers to help them in the building of their new church at Mattawa, the Warder says :

"A few months ago we got an offer from a Jesuit ranche in London, England, which is far ahead of the above. For one dollar they would shove a feller's soul right through Purgatory, and into Heaven; and for fifty cents more would give him a seat in the front ranks near St. Peter. Recently another Jesuit concern in return for selling ten twenty. cern, in return for selling ten twenty-five cent tickets, made almost as good an offer as pardon and absolution for all the sins one ever had committed or ever would commit. In comparison with those truly liberal offers one is con Peter strained to ask, why the Mattawa gang keepi give one only two years' prayers?

heart All this horrible trash is pure invention on the part of Sam Hughes' fertile brain, fired, no doubt, with Orange hate in the and bad whiskey. Let him produce the have documents and prove that he is not a pread vile calumniator of good men, and a sacrilegious trifler with holy things.

In conclusion the Warder claims ten cents per line for the liberal space it devotes to advertising of the Mattawa Catholic bazaar, and asks besides:

"If in addition he chooses to give us absolution, and a free pass in perpetuity, through purgatory, and up to a seat 'among the saints' at 'David's hip,' we will not object. But would he not pre-fer giving us 'a front seat with a short poker' in the nether regions?"

It is not very likely the pious Fathers will be found in the lower regions to accommodate Sam with "a short poker." He will have congenial company enough in his brother James L. and the other St. A vile persecutors of holy men—the Wilds and the Hunters-for whom a hot place is reserved by Him who said: "Lying lips are an abomination" and, further on, "Refrain your tongue from detraction, for the mouth that lieth killeth the

In another column of the same page the Warder tells how Protestant ministers rake in the shekels: Special to the Warder:

A basket social was held at the residence of Rev. Mr. Currie on Friday evening last, and was remarkably well attended. The baskets were sold at

high figures by Mr. Black. Those basket socials, necktie and sugar socials, and other abominable incentives to lasciviousness, are called into requisition every week in the year for the purpose of money making, yet we never read indignation articles or protests from the Warder in condemnation of such questionable means to acquire wealth. It appears the Warder was present and enjoyed some of the good things going round, for we read further

"Rev. Mr. Currie proved himself a splendid director of ceremonies as well as host. The Warder respectfully ac-knowledges his courtesy and kindness and hopes his courtesy and kindness and hopes he may be spared to have many such social evenings with the people who have grown up under his teaching of the gospel."

It is not said there was a church in course of construction in the district, or that twenty five cent subscriptions would suffice. "The baskets were sold at high figures." The Toronto Empire of Thursday last contained a letter which we transcribe and will speak for itself:

CLERICAL FEES.

To the Editor of the Empire: Sir-In my recent letter to the Empire on this topic, to show that the schedule of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I the