The Catholic Mecord Fublished Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS : MEV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY. isher and Proprietor, Thomas Coffey. Massrs. Luke King, John Nigh, P. J. Never and Joseph S. King, are fully subborized to re-ceive amboriptions and transact all other busi-pees for the Carmonic Record.

Rates of Advertising-Ten cents per line each ascriton, agate measurement. mmended by the Arch-logston, Ottawa, and St. ps of Hamilton, Peter-arg, N. Y., and the clergy anded for publication, at

London, Saturday, April 28, 1900

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.
The Editor of THE CTHOLIC RECORD,

London, Oot.:

Dear Sir : For some time past I have read

Dear Sir : For some time past I have read Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RE CORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain.

Yours faithfully in Jesus Christ, +D. FALCONIO, Arch. of Larissa, Apost. Deleg.

A GOOD MOVEMENT.

The Irish Nationalist members of Parliament met recently in cancus in London for the purpose of making permanent the union which has been effected between the sections of the Irish for their action, it was determined to New York city. call a general convention of the people's representatives to meet in part in the proceedings.

DEWEY AND THE PRESI-DENCY.

The Buffalo Commercial practically admits that the secret cause of the sudden opposition which cropped up against Admiral Dawey was his marriage to a Catholic lady. A recent number of that journal says:

"There are reasons why even the Demo cratic party would be airaid to turn him out as a candidate (for the Presidency) in view of certain political and religious complications that his marriage has forced upon him."

The Commercial is the leading Republican paper of Western New York, and it is scarcely authorized to speak for the Democratic party, but so far as it implies that the Republicans especially would oppose the Admiral's candidacy, it is undoubtedly correct : and we believe it is correct also in regard to the Democrats. There is too much of the A. P. A. spirit affoat to permit the election of a Catholic, or any one with Catholic associations,

But it now appears to be certan that Mrs. Dawey has returned to Episcopalianism from which she came. We would be loth to hint that she has made this change of religion for the sake of political considerations; but whether this be the case or not, her change at this critical moment will certainly not increase the Admiral's chances of elec-

THE POPE AND THE PEACE CONFERENCE.

"Innominato," the well informed correspondent of the New York Sun, virtually declares that the reason which operated upon the principle powers which took part in the Peace Confer ence of the Hague, leading them to exbring forward before the assembly for on the islands. adoption were too practical to suit some

quite possible for them to do.

IMPARTIAL ADMINISTRATION people" during the few days of his OF THE LAW.

The United States Government is showing of late a laudable desire to cause its army and naval officers to respect the rights of Catholics, whether in the United States themselves or in the newly acquired territories.

An investigation has been ordered by the Secretary of War into the charge that Major John D. Knight, who commands the Engineers' school at Willet's Point, N. Y., interfered with the Rev. Father Tierney in the fulfilment of his pastoral duties at the army post in that locality. It appears that the sentry placed at the entrance of the post stopped the priest at the point of the bayonet when the latter was called to attend a sick soldier, and that the sentry's conduct was approved by the Major in command as being in accordance with orders given him.

Representative Fazgerald of Massachusetts introduced into Congress a facilities should be given to clergymen to attend to their spiritual duties at their flocks, whatever might be their religion, and called attention especially to the case in point where a Catholic with by an army officer.

On assurances being given by the Secretary of War that the rights of the clergy would be carefully guarded by the War Department, and that the present instance would be investigated, and the officer removed if it was found that he exceeded his duty, party. As it was agreed that they the resolution was not pressed. The must have the sanction of the people investigation is ordered to be held in

Another instance of the determination of the Government to grant Dublin sometime about Whitsuntide. equal rights to Catholics, is the action Representatives of the clergy, and of taken in regard to Captain O'Leary, all public bodies, National organiza- who has been making himself pecutions, etc., are to be invited to take liarly obnoxious in Guam, which is one of the Ladrone islands, and was captured from Spain by the first American expedition which went to the Philippines to make permanent the conquest of Manila by Admirable Dewey.

Captain O'Leary was made Governor of the territory thus acquired, and one of the first acts of his administration was to banish all the priests on the island except one, under pretence that they were interfering with his government of the island. This pretence was evidently preposterous, and the American Government must have so regarded it, though no immediate action was taken against O'Leary on account of his despotic conduct. In other matters also, Captain O'Leary showed himself to be ridiculously overbearing, and ruled as if he were the autocrat of Russia, instead of a subordinate to a popular government which respects the rights of the people to the fullest extent.

But though the Government de ferred action in Governor Captain O Leary's case, justice has overtaken been appointed.

BISHOP POTTER ON THE PHIL IPPINE ISLANDS.

copal Church in New York city made | bellion against Spain. Father Alque | recently a trip to the Philippine islands has satisfactorily shown that Bishop religious condition of the natives, and of affairs. The only excuse which can of preparing the way for the sending | be made for the Bishop is that he was of missionaries of his Church to the not in the Pailippines long enough to islands to convert the natives to Episco | find out the truth, but in that case he palianism.

a report on the increased responsibili - matter. ties of the Protestant Episcopal Church in consequence of the acquisition of the territory by the United States, and in clude the Pope's representative from his report he takes occasion to make

hoped that the Catholic nations may be members of the clergy of that city, as these exhibitions, as the Catholic | 27) wise enough to frustrate it, which it is serts that scarcely any attention was Church regards them as a gross superpaid to Bishop Potter by "serious stition.

stav there. Bishop Potter asserts boldly that the

religious orders have oppressed the people of the Philippines by excessive charges for their priestly ministrations. With a "perhaps," he partly exempts the Jesuits from these charges, as the following extract from his report shows :

"Her religious orders, except, perhaps, the Jeenits, have robbed the people, wrung from them their lands, and taxed the admiristration of sacraments and ordinances of religion with a scale of exactions and impositions at once scandalous and outrageous."

He attempts to prove this assertion by making the following statements: oy making the following statements:

"No marriage, e.g., can be celebrated by
a priest of the Roman obedience without (a)
a certificate from both parties of baptism;
(b) of confirmation; (c) of confession to a
priest immediately preceding the marriage,
all of which must be severally and separately
paid for, and for which the charge is in each
case from \$5 to \$8."

Any one might know merely on Potter had the hardihood to make so priest had been unduly intertered is (as we understand) in Mexican half the same sum in American money. Among white people the amount is about \$4 (Mexican), and half breeds

charged at all. It is desirable, of course, that religion shall not be too burdensome on the people, but, on the other hand, it is necessary for the sincerity of religion that those who are able should make some sacrifices in proportion to their means, for God's sake, and this should be done by contributing a reasonable amount for the support of the clergy and the decorum of divine worship. Thus, beside the sustenance of the clergy it might sometimes be needful to supplement the Government grant for the building and furnishing of churches. We know, too, that even Bishop Potter would not be satisfied to live on so meagre a diet as wind and water, which may be got plentifully for nothing.

The Bishop draws the following in inferences from his statements:

"An ecclesiastical discipline which per eclesiastical disciplination of wrongs, not unnaturally permits a wrongs, not unnaturally permits and "it is others of even larger proportions" and "its no wonder that at last an outraged people revolted, and that, having appealed in vain or redress, they should have risen against their convergence." their oppressors

Father Alque remarks on these in ferences:

If the premises are wrong, I think no "If the premises are wrong, I think nobody can honestly deduce any conclusions
from them; and that this is the case with
Bishop Potter every one may easily understand from the above remarks. . . .
The causes of the rebellion of the natives
against Spain are complicated, just as the
causes of their rebellion against the American people are complicated, and Bishop Potter has no right to say that the cause of the
outbreak of the natives against Spain was
the taxation imposed by the religious orders
or friars in the administration of the sacraments."

He then explains that in many parno one complains that the fees are exorbitant. It is, therefore, evident that Bishop Potter of the Protestant Epis- not the cause of the outbreak of the re-. | ought not to make the pretence before Having returned home he has made | the public that he knows all about the

> THE CHURCH AND SPIRITUAL. ISTIC SEANCES.

The Spiritualistic fraud is reported to the Conference, was that the proposals | many charges against the Friars who | be making great progress in Germany. which the Holy Father intended to have had care of most of the parishes In Berlin and most of the large cities there are seances every night, and the Some people may suppose that the questions of the lawfulness or unlaw. of the powers concerned, which had pseudo Bishop had ample opportunity | fulness of attending them is vigorously not so much the desire to take means to during his visit to Manila to see for discussed in the papers, and also of the secure the peace of the world, as to himself all that of which he speaks, reliability of the pretended spiritualleave the way open for their own ag- and so may argue that he is a compet- istic revelations made. Fradulent apgrandizement. Russia did not enter ent witness on the subject; but the paritions of spirits have been frequent into these views, but was compelled to fact is that he stayed but three or four ly unmasked, but not to the same exeign Pontiff might thwart certain coveran troops. He therefore had no held in the large centres of population,

A MUTABLE CHURCH.

The heresy trial of which we spoke in last week's issue of this journal, as being a likelihood of the near future, has probably been averted by the de cisive action of the Chicago Presby-

We stated that the Rev. D. Newell Dwight Hillis of Brooklyn had come out very plainly in condemnation of the Presbyterian doctrine of reprobation and preterition, or the predestina. tion of the wicked angels and men to eternal terments. Dr. Hillis had also impugned the truth of Holy Scripture, and especially of those portions of it in which the eternity of hell's torments is taught.

We had not learned that Dr. Hillis had tendered his resignation as a mem. ber of the Chicago Presbytery, though we mentioned that he had stated his reading the above that it is a falsehood | readiness to do so if it were desired by pure and simple. But Father Alque the Presbytery. It would appear, how-(mentioned above) has given out a ever, that he had really offered his reresolution to the effect that proper statement of the truth of the matter, signation, as the Presbytery, of which which makes us wonder that Bishop the doctor has been a member, at its regular meeting held on the 16 h inst., army posts, in regard to members of gross a fabrication. Father Alque in- with only one dissenting voice, erased forms us that throughout the islands his name from its membership roll, the total amount collected as a marriage stating that they took this action at the fee between natives is \$1.75, and this Rev. Dr. Hillis' own request, and it is stated at the same time that the accept money, which makes it only about one | ance of the resignation has no connection with the repudiation of Presbyterian doctrine as expressed by Dr. Hillis in constrained to reckon with, and that his recent sermon. The truth seems pay \$3 25 Poor people are not to be that the Presbytery was delighted Church " to have this simple way out of a trouble which might have proved as serious as that which occurred in the dealing with the case of Rav. Professor Briggs of New York Union Theological Semin-

ary a few years ago. In fact, in the main, the Presbytery appears to be quite of one mind with Dr. Hillis, at least in regard to the doctrine of reprobation, for it did not rest content with accepting the resignation simply. It took the opportunity to declare in language as unmistakable as that of Dr. Hillis himself, that it strongly dissents from certain doctrines of the Westminster Confession, which it did not specify. It is well understood that these doctrines are the very same with those which Dr. Hillis repudiated so decisively.

The resolution adopted was as fol

"In view of the widespread misunder-standing of what the things are that are most surely believed by our beloved Presby-terian Church: and in view of the archaic forms in which some of the doctrines of our Church have expression in the historic Con-fession of Faith, and in view of the gross misrepresentations of our faith that claim to find their justification in these existing forms, we, the Presbytery of Chicago, do overture the General Assembly to appoint a committee to take into consideration this nittee to take into consideration thi whole matter of a restatement of our doc trinal standard and to report to the next Assembly following what in their judgment should be the action of our Church on this subject.

There is, indeed, in this resolution a well devised attempt to conceal its real purport by means of such terms as " widespread misunderstanding, archaic forms and misrepresentations,' but the purpose is manifest notwithstanding these euphemistic expressions him and he has recently been quietly and there the same regulations exist which are intended to convey the idea superseded, and his successor has as in the parishes where there are that the Westminster teachings are Spanish secular priests or friars, and absolutely correct, though expressed somewhat obscurely and archaically. But we all know that in common with the ordinary fees given to ciergy were thousands of Presbyterians, the Chicago divines are heartily tired of the very doctrines which the Rev., Mr. Hillis denounced as destroying the atfor the purpose of taking notes on the Potter grossly misrepresents the state tributes of justice and mercy in God, and they wish these doctrines to be el iminated from the Confession of Faith. We have no doubt that if once a revision of the Confession be seriously undertaken, other teachings which shock the common sense of mankind will also be eliminated, such as that of which the late learned and celebrated Dr. Schaff propounced to be founded upon a misconception of the sense of Holy Scripture, namely, that the Pope is the Antichrist or the Man of Sin pictured by the Apostle St. John in 1 Jpo. ii. 22 and by St. Paul in 2 Thess. il, 3

Learned and pious Presbyterians are heartily sick of these doctrines, and we are not surprised that they should of the Apostolic Church three hunmake the determined efforts to get rid

of them which have hitherto failed. No doubt by such changes as we agree to them because Italy laid down days in Manila, and did not even visit tent as in the United States, where the have indicated the Westminster Conthe dilemma, "Either Italy must be the rest of the island of Luzon. He modes of operation of the mediums are fession would be made less repulsive; there alone or else not at all ;" and in could hardly have done so had he better known, as the fraud has been but when we reflect that Christ Himthis position Italy was backed by Great wished it, as he would not wish to risk kept up in the latter country for a self was the founder of His own Church, Britain and Germany, who feared that his precious life beyond the limits of much longer period. In the Catholic and that He commanded all believers the amphictyonic action of the Sover- the territory occupied by the Ameri- German States there are also seances in Him to hear it unreservedly, we cannot conceive that a Church which ert designs of these powers. In fact opportunity to enquire seriously into but the Bishops have been on the alert needs to change its teachings can be "Innominato" asserts that there is a the religious condition of the Filipinos. to warn their ficks against them, and the one which He has established and Holy, Catholic, and Apostolic Church secret design of these three nations, Farther: the Rev. Joseph M. Algue, but few Catholies attend them. The preserved to the present day, "a glorwhich amounts to a real conspiracy the Jesuit Father who has charge of Bishop of Augsburg has stated in a lous Church not having spot or the centuries which have lapsed since demns the practice of spiritism. She against the Catholic nations of Europe. the observatory at Manila, and is Pastoral letter that Catholics are strict. wrinkle, nor any such thing, but. . . the days of the Apostles. If there is any such design, it is to be one of the most learned and respected by forbidden to encourage or assist at holy and without blemish." (Eph. v,

from time to time to have its "archaic" Christ.

doctrines revised, be that Courch which is described by the inspired Apostle of Christ to be "the Church of the living God, the pillar and ground of truth ?"

A Church which thus needs to have its doctrines changed cannot be the teacher of truth of which Christ spoke

when He declared that He built it upon a rock against which, and against the Church itself the gates of hell shall never prevails. It must have hitherto taught error, if errors are now to be eliminated from its creed, and it cannot be the true Christian Church.

THE ONE TRUE FAITH.

It is a strange phenomenon that Anglican divines persist in maintaining that the Church of England of the present day is one with the Catholic Church of the world in communion with and subject to the Pope, notwithstanding that it has been for three centuries and a half entirely separated from the Catholic or universal Church both in doctrine and obedience to one supreme authority.

The (Auglican) Bishop of Ottawa, in one of his Lenten sermons, a short synopsis of which appeared in an O.tawa paper, preaching from the text, "There is one body and one spirit one Lord, one faith, one baptism," (Eph. iv. 4, 5,) admitted that there is "one visible body of our Lord in the world which all men are is the Holy Catholic and Apostolic

To show what he meant by this Church, he continued:

"Nineteenth-twentieths of professing Chris tians are members of that Church in its several branches, of which the Church of England is one. If there are numerous bodies of Christ all equally true, then there must be more than one spirit. The societies of professing Christians which wilduly separated by the characteristic and the contract of the characteristics. arated themselves from the faith and prac-tice of the Apostolic Church three hundred years ago could not be members of the one true body in their visible organizations, be cause they have lost their continuity with the original Church. There must be no sep-aration if they are to be living branches of the true vine."

In conclusion the Bishop says: "The great question that Christians learn from the Bible is not 'Am I a member of the true Church?' but 'Am I a true member of the Church?'

With due respect to the sincerity of the Bishop, and to his well known estimable personal qualities, we are compelled to point out the incongruity of his teachings as above expressed.

While we do not doubt that he believed he was setting forth the true theory of the Christian faith, we are obliged to say that his theory is quite irreconcilable either with itself or with the teachings of the Bible or of the

Christian Church itself. Let us begin with the last para graph. A moment's reflection will show that it is but a play upon words merely to tickle the ear. We must. indeed, be true members of the Church in order to be saved. As the Bishop asserts, quoting St. Matt. xiii, 30: "the wheat and the tares grow together until the harvest." But it is based not on uncertain rumors but on also true that we must be members of the true Church, to which "the Lord added daily such as should be saved : (Acts ii, 47:) and in which alone the Even in our own days, so filled with true faith is to be found without which tendencies toward materialism, men "it is impossible to please God."

Heb. xi, 6. But the Bishop says "nineteen striking evidence of this may be twentieths of professing Christians are gathered from the establishment of members of the Church in its several branches, of which the Church of

England is one." It is clear that he here means to admitted the possibility of communicational Catholics, Greek Schismatics tions from the dead and have conand Anglicans within this one fold, otherwise we cannot have a Church they are far from encouraging too agreeing with his figures even re- great a credulity, in such manifestamotely. But the Church of England tions. On the contrary, they take rejected the headship of the Pope, which is essential to the unity of the universal Church, and substituted a national or local monarchical headship, which is of a character to destroy the unity of the Church which he admits to be one of its essential characteristics.

A society which does this comes under the Bishop's own category of "societies which wilfully separated themselves from the faith and practice dred years ago," and which, therefore, cannot be members of the one true body . . . because they have lost their continuity with the original Church."

This is evidently aimed against Presbyterians, Methodists, and similar sects, but it strikes Anglicans with equal force, inasmuch as Anglicans have equally with these sects departed from the continous faith of the One, which came down to us through out

Here is the evidence of the true faith and the true Church as it has How can a Church which required always been held in the Church of Catholic view of the question.

Early in the fourth century, when the Church was just emerging from the days of Pagan persecution, St. Optatus of Milevis said :

Optatus of Milevis said:

"Thou canst not then deny but thou knowest that in the city of Rome on Peter as the
first was the episcopal chair conferred,
wherein might sit Peter the head of all the
Apostles; whence he was called the rock;

Apostles; whence he was called the rock; Apostles; whence he was called the Cepbas;) that in that one chair unity be preserved by all . Pet therefore first filled that very chair . Pet therefore first filled that very chair . To him succeeded Linus, to Linus Clemer . to Damasus Siricius our c lagge now, with whom the whole world concordant with us in one fellowship of comminon. (On Donatistic schism.")

If Optatus were now living he would have named Leo XIII. as the last instead of Siricius, but where is the fellowship of communion between the Anglican Bishop of Ottawa and the universal Church?

DO THE DEAD COME BACK?

Dr. Conaty's Views on the "Open Door of Immortality.

The New York World on Easter Sunday published a symposium on "The Open Door of Immortality," which was contributed to by theologians of various denominations. Rev. Thomas J. Conaty, D. D., rector of the Catholic University, was the Catholic representative. He wrote as

There is much current discussion of the question, "Do the Living Ever Hear from the Dead?" and I have been asked by the World to state the views commonly admitted among Catholics with regard to it. It may be well to preface what I have to say by calling attention to some general facts that will enable us to reach a better understanding of the question.

I suppose that all are agreed in acknowledging that the human race has always inclined to the belief that communications either in the nature of apparitions or warnings are not only possible between the dead and living, but that such communications have actually taken place. If we consult the wellknown works of Mafpero, Lenormant and Dollinger we will see that this was the thought of the pagans, notably the Egyptians, the Chaldeans, the Greeks and the Romans. This was also the belief of the Jews under the Od Law, as we may conclude from many texts of the Mosaic legislation, as also from many passages in their historical and prophetic books.

Everyone knows the narrative of the apparition of Samuel to Saul, which en the occasion of so many commentaries. There is also the apparition of Onias and Jeremias to Judas Machabeus in a dream which is said by the writer to be worthy of belief. If we turn to the gospels we will see in Matthew viii , 3, that at the death of our Saviour many bodies of the saints that had slept arose, and coming out of the tembs came into the city and appeared to many. I simply mention he fact without stopping to examine whether it be an apparition properly so called or permanent resurrection into immortal life. If we consult the works of the Fathers of the Church, as well as the ancient ecclesiastical writers, we will find the same general opinion. St. Jerome speaks of it in his writings against Vigilantis, and St. Augustine, in his book on the "Care of the Dead," relates that the martyr St. Felix appeared to the inhabitants while the city was suffering from the attack of barbarians. St. Augustine himself says that the apparition is testimony which he considered worthy aventure, in the Middle Ages, gave expression also to the same seem quite generally to incline to accept such manifestations as within the realms of probability. A very societies in England and other countries with the object of critically study-

ing psychical phenomena.
Atthough Catholic theologians have ceded that some such communications have really taken place, nevertheless particular pains in giving the characteristics which distinguish true apparitions from imaginary ones, explaining fully the nature of hallucinations which deceive over-credulous minds, and they are also careful to discern between good spirits and evil ones in communications which are possible.

Theologians, however, have no ac cepted system as to the manner in which communications from beyond the grave, and especially corporeal apparitions, take place. There is nothing but conjecture among them on this subject, as we may see from the discussions that are raised as to whether the dead appear with their real bodies or with borrowed ones, or by what power such apparitions take place. Although it may be easy to understand the general reason for which Divine Providence, within limits known and determined by itself though unknown to us, permits communications from the dead to the living, it is well understood that the church has always condemned the call ing up of the dead for purposes of curiosity as to knowledge of the past or future. She has always condemned necromancy, as in our days she conhas nothing in common either as to doctrine or morals with the superstitions and wicked curiosity of divination. Such, as I understand it, is a the Living ever hear from the Dead?"



HI EXCELLENCY MGR. FA CONIO VISITS LONDON Before this issue of the CATHO

RECORD shall have reached the ma

ity of its readers. His Excellency M

Diomede Falconio, Bishop of Lar and Apostolic Dilegate to Cana will have arrived in the Epu pal city of London, which pictous event will, it is expectake place on Thursday, the 26 h stant. His Lordship Bishop McE as soon as he was apprised of cise date of the visit of the Doleg issued invitations to all the pries the diocese to assist at his recep into the Cathedral and to be present the banquet to be tendered his "Mount Hope." Reference to event, the importance of which ma gauged from the fact that it is nearly twenty five years since a H representative (Bishop Conroy) vi our city, was made in the Cath pulpit by the Rector, Rev. J. T. ward, at all the Masses on last Sur and invitations extended to Car and non-Catholics alike to partic in the cordial reception to be ten His Excellency on Thursday next also to witness the ceremony of blessing, on Sunday, the of the property lately according to the Sisters of St. J. formerly known as "Hel formerly known as College," but which name will a dedication be changed to the bes and appropriate title of "Mour His Excellency has Joseph ously consented to remain over day and assist in the bles ing new Institution. The impressive

mony will commence at 8 p. m.

The St. Viccent de Paul S
the C. M. B. A., and St.
Court of the Catholic Order of Fo will take part in the procession, it is arranged, will leave the B Palace at 2:30 The disting guest, accompanied by our i Bishop and clergy, will like escorted by representative citi London, as well as a large nu laity, on horseback, in carriag

The Institution to be for inaugurated under such favora pices will be open all day and visitors are invited to ins building, which has been const renovated and remodeled since come into possession of the S

St. Joseph It is to be hoped that a gener tribution will be given on this of as, apart from the cost of the p of the property, a large ou necessarily been expended in render the building suitable purpose to which it will hence

devoted. Mgr. Falconio is still in t of manhood, having been bor 20 h September, 1842, at Pesco a parish of the diocese of Mont Italy. At the age of eighte he entered the Order of S: completing his studies under tion of the learned religio Roman Province of that Ord the United States, being ord the priesthood on the 4th 1866, by Mgr. Timon, Bish falo. He was for a time Pr Pailosophy and Vice Preside Franciscan College at Alleg York. The following year, became Professor of Theo Secretary of the Franciscan of the Immaculate Concer 1868 he was elected Presid College and S minary of St and the same year M nini, B shop of Harbor Grace him with a delicate missio foundland which he man such admirable tact and a tive ability that in 1869 pointed Secretary to Mgr. and Administrator of the parish of Harbor Grace.