A BOOMERANG.

The apostate priest, C. F. Chiniqui has been delivering anti-Catholic lectures in Lindsay, Fenelon Falls, and other places in the county of Victoria. The Victoria Warder, a rabid Orange sheet, published in Lindsay by Sam Hughes, is very indignant with the respectable Protestants of the county who refused to countenance the mendacious lecturer by attending his redemontades. Sam says that Chiniqui "has been cursed from the pulpits of the Church of Rome, and that Roman Catholics were forbidden to attend the lectures." The fact is that there was no mention of the lying apostate made in the Catholic churches of Lindsay and vicinity, as far as we have ascertained; but Catholics generally know their duty too well to degrade themselves and their religion by going to hear the lies of such teachers as Chiniqui and Fulton. Sam states that Chiniqui's lectures were well attended, but the fact that he finds it necessary to abuse and recommend the boycotting of the most respectable Protestant merchants of Lindsay, for not countenancing the impostor, lets the cat out of the bag and proves that the audiences were slim enough, and we have information from other sources that this was the case.

Sam Hughes is brother to James L. Hughes of Toronto, who, like the proprietor of the Warder, takes every opportunity to encourage the filthy lecturers who delight in stirring up animosity by preaching lies against Catholics. Sam, however, is well known to be himself an unbeliever in Christianity, so that his zeal for Protestantism is merely a sham assumed, perhaps, partly because Infidels direct most of their spleen against the Catholic Church, which is the only real bulwark against Infidelity, but more because by pandering to the prejudices of the Orangemen of his locality he can gain a temporary popularity. But he is very likely to find the weapon he uses to be a boomerang which will inflict more injury upon himself than on those at whom he aims his blows.

Here is the style in which Mr. Sam Hughes recommends the boycotting of the Protestant's merchants:

"Protestants are beginning to remark that certain so-called Protestant merchants are ever ready to give liberally to every Romish horse-race, bazaar, raffle, lottery, concert, or fandango of any and every description; and that these same worthies are unable to buy a ticket or attend anything under special Protestant auspices. They are being noted and henceforward will be watched; and, if it is a simple question of trade, why Protestants feel they would rather deal with staunch Protestants or Roman Catholics than with these half-and-half fellows."

This boycotting is a dangerous expedient in a town like Lindsay and a county like Victoria. We would not be surprised if it were found most dangerous to those who attempt to employ it.

A LAMENTATION.

The Mail of last Saturday contains a three column jeremiad on the ungrateful conduct of the Conservative party towards it. It states that for ten years under its present management it supported the Conservative party, contributing to the great Conservative victories of 1878 and 1882 After this, beginning with the execution of Louis Riel, there came a divergence between the management of the party and of that journal. At first the leaders of the party, and notably Mr. Dalton McCarthy, agreed with the Mail in denouncing the dominancy of the French race. Soon after this the Mail found occasion to attack the Catholic school system, though, as it puts the case, it only meant to attack the "coercive amendments recently introduced by Mr. Mowat" into the separate school law. It claims that Mr. Meredith as leader of the Conservative party adopted its views. The extracts which it adduces from the speeches of Mr. Meredith do not seem to us to be sufficiently definite to bear out the Mail in this statement, nevertheless as most of the Conservative candidates did adopt the line of policy marked out by the Mail during the canvass of 1886 for the local house, the Conservatives had the satisfaction of discovering that nearly every Conservative Catholic in Ontario was alienated from the party and the result was the total defeat of the party and the triumphant return to power of Mr. Mowat and his Cabinet.

The Mail claims that Mr. Meredith "hauled down the flag of religious equality," which he had raised. This, it states, was owing to the interference of "the same power which had tried to muzzle the Mail." We have no hesitation in saying that the Mail here means the Catholic hierarchy: but we are certain that the hierarchy had too much self-respect to bother themselves about what course the Mail might think proper to pursue. We have no doubt that some individual Catholics, interested in the success of the Conservative party, warned the Conservative leaders, and perhaps the proprietors of the Mail also, that the course of that journal would result in the complete overthrow of the party unless either the Mail were repudiated officially as the organ of the party, or that that journal should change its course. If individual Catholics did this, they foretold the truth.

The Mail complains that Sir John Macdonald in a speech at London formally repudiated all responsibility for the Mail's utterances in regard to the ecclesiastical system of Quebec

In Saturday's jeremiad that journal endeavors to convince the Conservatives that the charge made against the Mail that it was guilty of treachery in turning against the party that created it, is a false charge. It claims that its principles are the same that they ever were.

Every one who takes the trouble to compare the columns of the Mail of to-day with the Mail of three or four years ago will see that its claim of consistency is a farce, and there are very few who will believe that its change of opinion is the result of honest conviction, but an able rival has supplanted the Mail, namely, the Empire, and in the dwindling down of its circulation it has found that the way of the transgressor is hard. *Hinc illæ lacrymæ.*

By the way, we notice that in Monday's Mail the usual anti Jesuit matter with which that journal has been daily feeding its innocent readers is not forth coming. Indeed, the only notice given to the Jesuits is a letter from a correspondent exposing the forgery of an oath which that journal pretended the other day was taken by Jesuits. Is this a bid to be restored to the good graces of the Conservatives? We do not like great sinners, but when there are such we are glad to see them penitent.

MORE DEMAGOGISM.

Mr. James L Hughes, public school inspector of Toronto, has issued another manifesto in furtherance of his plan for the eradication of the Catholic religion from the Dominion. The subject on which he writes is again the theme of Jesuit endowment, and he makes a frantic appeal to the Orangemen to rally around the standard he has erected for the purpose of "removing the curse of Jesuitism from our country."

His appeal is especially to Orangemen, but he tells all Protestants that they should join the ranks of Orangeism with this purpose in view. He admits, however, that he is engaged in an almost hopeless cause. He says: "Unfortunately there are thousands of Protestants, earnest and true men, who are so prejudiced against Orangemen that our advocacy of any cause makes them antagonistic to it."

This leads him to give covertly the advice to Orangemen to be wary in their conduct so that they may trick the Protestants into following the Orange standard, without knowing it. He continues thus:

"If the Orangemen constituted themselves the leaders in a political movement they would place a weapon in the hands of demagogues opposed to the movement."

He then informs us that the French Canadians, and the Roman Catholics generally, would vote against any measure to which the *Orangeistes* are favorable. Therefore:

"It is clearly their, (the Orangemen's) duty to avoid any course that will in any way tend to disunite Protestantism. We knew it would be perfectly proper for us to lead the opposition, but we know also that at present a great many would not follow our leading."

It is well for Canada that such is the case. Orangeism was once a huge political power, and it used its power for purposes of persecution. When Orangeism was rampant in Canada it knew no other means to exercise its power than by fire and faggot. Many a time the streets of Toronto, and of other towns, were drenched with the blood of the victims of Orangeism, and yet no punishment was inflicted upon the perpetrators of these enormities. It is to be hoped, indeed, that the bulk of the Protestants of Ontario have no sympathy with such an association. Orangeism has never done anything for Canada except create dissension, and though Mr. Hughes informs us that Catholics need only to know that Orangemen are in favor of a measure to induce them to oppose it, it is well known that Orangemen have only to know that a measure will annoy or harrass Catholics to induce them to favor it.

We can very safely defy Mr. Hughes and the other small fry of Orangeism to name a single measure which was for the good of the country which Catholics ever opposed for the sake of being on the side opposite to Orangeism. But the measure which the Orange lodges are now advocating, that is to say, the interference of Ontario with the concerns of Quebec, is one which must end in the breaking up of Confederation unless the Protestants of Ontario have good sense and patriotism enough not to suffer themselves to be dragged after the Orange flag.

We are glad to see that Professor Grant, a staunch Presbyterian, has positively refused to lend the sanction of his name to the efforts of the disunionists to create sectional and creed animosities. Dr. Sutherland, however, has joined the ranks of these agitators. We presume that the celebrated third party which the Dr. originated has proved an abortion. It augurs well for the country that the new movement can only find for its supporters men in whose hands every project fails.

ST. MARY'S CHURCH, TORONTO

DEDICATION OF THE EDIFICE ON SUNDAY—ELOQUENT SERMON BY BISHOP WALSH OF LONDON.

Toronto Empire, Feb. 18.

The new St. Mary's church, on Bathurst street, was dedicated yesterday morning. High Mass was sung at 10.30. Tickets had to be issued in order to provide against the over crowding of the building, while every inch of space was utilized to admit as many as possible. The ceremony was imposing in its character. Bishops and priests from various parts of the province were present, while the music was supplied by a fine orchestra and a choir of fifty voices. Citizens of different denominations were present.

THE COMMITTEE.

The following gentlemen formed the committee of arrangements: W A Lee, chairman; W J Looney, secretary; John Clarke, Martin Burns, Robert Thompson, Wm Clarke, George Clarke, Louis P Walsh, John Scully, Fred L Lee, Walter McKeown, T Baiff, Joseph Power, Frank P Lee, J Barry, T K Rogers, J Johnston, J Burns, J Byron, D Carey, J Carolan, P Herbert, Thos Mulvey, L J Cosgrave and J Conlan.

THE CHURCH.

The church is a beautiful structure, and a brief description of it will be appropriate here. The dimensions are 160 feet by 100 across the transept, and about 56 feet ordinary width. With the spire the height will be 180 feet. From the interior the church is composed of the nave, aisle transept and absidal chancel with adjoining chapels. The morning chapel, to the right, is fitted in the same style as the principal one, having recesses in the walls for confessionals. The nave is supported by polished granite pillars with caps of Ohio sandstone and bases of Queenston lime stone. The roof is dressed with polished pine, affording splendid acoustic properties. The design is in the gothic architecture of the Middle Ages. The church can seat 1,500 people, and is perfectly lighted, ventilated and heated. An illuminated rood screen over the altar surmounted with a large gothic cross supporting a representation of the sacred Hearts of Jesus and Mary, each surrounded with a nimbus, embraces the inscription: *Ego sum via veritas et vita* ("I am the way, the truth and the life"). The parish owes the successful completion of the church to the venerable and zealous pastor, Vicar General Rooney. The architect was Mr. Joseph Connolly.

PROMINENT PEOPLE PRESENT.

Prominent among the congregation that witnessed the dedication yesterday were Hon Frank Smith, Hon John Beverly Robinson, James Cooper, H H Cook, George W Kiely, Colonel G T Denison, Eugene O Keefe, Major James Mason, Charles Smith, Launcelot Bolster, Hon T W Anglin, R B Caldwell, J P Murray, T McConnell, Hugh McIntosh, James Conmee, M P P, ex-Ald Pells, Ald J E Verral and Ald George Verral, Ald John Ritchie, Ald Carlyle (St Andrew's), Ald Macdonald, Dr Cassidy, P Boyle, Ald Frankland, Dr McConnell (Brockton), C Cushman, R J Dowdall (Almonte), ex-Ald John Woods, A Watkins John Mallon, Edward Stack (Mimico), Wm Walsh, John Canavan, Wm Mitchell, John Kennedy, D Kennedy, R Dissette, James Boomer, C E. Maddison, Chevalier Gianelli, Ald King Dodds, Peter Clarke, Wm Reading, Hugh Ryan, Dr O'Sullivan, B B Hughes, W J Woods, C L Mahoney, T P Wier, C P Doherty, Joseph Golding, Chas Rogers, W T Kelly, Joseph Connolly, H W P McKeown, J M Quinn.

THE CEREMONY.

The ceremony of dedication was performed by Bishop Dowling, of Hamilton. The mass chosen for the occasion was Gounod's solemn mass. The choir was composed of St. Mary's and St. Basil's, and comprised some of the most talented soloists known in the churches of the city. The director was Father Chalandard, of St. Michael's College, and the organist Miss Nellie Clark. Mrs. Caldwell sang the solo *Gloria in Excelsis*, accompanied by a closed lip chorus. Miss Clark sang the solo in the trio of the *Kyrie Eleison* and the solo of the *Agnus Dei*. Miss Walsh sang the second solo of the *Benedictus* Mr. J D Ward sang the solos of the *Sanctus* and the first solo of the *Agnus Dei*. Mrs J Smith, Mr Robert Thompson, Mr J D Kirk and Mr J G Kelly also took solo parts. The principals in the choruses were: Messrs Louis P Walsh, Chas Caron, John L Lee, M J MacNamara, Frank Ward, Brother Odo, A Cottam and P Lynch The orchestra was led by Mr Boucher, with Messrs Bayley and Carl Martens as first violins. Father Guinane played the cornet solo in the overture "Bridal Rose."

THE CLERGY.

The following were the clergymen who officiated in the mass; Bishop Cleary, Kingston, celebrant; Very Rev. Father Laurent, assistant priest; Father Campbell, Orillia, deacon of the mass; Father Davis, Dixie, sub-deacon of the mass; Father Vincent, Provincial of the Basilians, deacon of honor; Father Gibbins, St. Mary's, sub deacon of honor; Father Finan, first master of ceremonies and Mr. Carberry second master of ceremonies.

The following clergy assisted: Bishop Walsh, of London; Bishop Dowling, Peterboro'; Father O'Connor, Bishop-elect of Peterboro'; Father Kiernan, St. Mary's, Father Henan, Vicar-General of Hamilton diocese; Very Rev. Father Rooney, administrator of the Toronto diocese; Father Doherty, P. I, Guelph; Father Flannery, rector of the cathedral, St. Thomas; Father Vincent, St. Michael's College; Father Cushing, superior St. Michael's College; Father McEvay, Peterboro'; Father McGinley, Uptergrove; Father McCann, St. Helen's, Brockton; Father Hand, St. Michael's cathedral; Father Carduke, St. Patrick's; Father O'Reilly, Leslieville; Father Cruise St. Mary's; Father Murray, Father Chalandard, St. Basil's, and others.

THE SERMON.

The sermon was preached by His Lordship Bishop Walsh, of London, who spoke as follows:

In the name of the Father and of the Son and of the Holy Ghost, amen.

"Upon this rock I will build my church, and the gates of hell shall not prevail against it." Words of Christ recorded in the 16 chapter of the Gospel according to St Matthew. "All power is given to me in Heaven and on earth; go you, therefore, and teach all nations: Behold I am with you in all days, even to the consummation of the world." Words of Christ to the Apostles recorded in the 28th chapter of the Gospel according to St. Matthew.

The Lord love you, brethren. The occasion that calls us together to-day is not an ordinary occasion. It must have a deep and absorbing interest for the people of this parish. We have assembled to witness the dedication of your beautiful new church to the service of God and for the purposes of religion. This spacious and beautiful temple reflects the greatest honor on all concerned in its construction; it reflects immortal honor on your great, zealous and devoted rector, whose long priestly life has been crowned with good work, of which this is the latest and the greatest; it reflects honor on the accomplished architect, whose noble conception inspired by religion we see embodied in this structure; it is a noble erection, a monument to the faith, the piety and the devotion of the faithful of this parish, who have given of their means so abundantly to raise this magnificent temple to God from the foundation stone to the roof top. God will here be adored in spirit and in truth; the holy sacrifice of the new law will be offered up for the living and the dead; the sacrament of Christ, the fountain of our Saviour, will be manifested for the salvation of the people; the precious blood of Christ will plead here before the divine mercy; will intercede for the remission of human guilt and the alleviation of human sorrow; the prayer of faith will ascend like a sweet incense before the throne of God, and the immortal soul, made to the image of God through the precious body and blood of Christ, will be rescued from the slavery of Satan and restored in the liberty of the Son of God. Therefore I say you have done a great and virtuous work, because you have built a house, not for man but for God; not for the comfort of the perishable body, but for the greater comfort of the imperishable soul. As this temple in its solidity, in its costliness and beauty, in its deep foundations and in its height is but a manifestation and image of the living Church which the Son of God instituted on earth for the salvation of His people, it will not be out of place with the occasion that calls us together if we pass from this consideration of the temple and its use to that of the great living Church of God, which Christ built upon the foundation of the prophets and apostles, and of which He Himself is the corner-stone. But as it will be impossible within the limits of this discourse to treat the entire subject, we will dwell for some time on one aspect of it, namely, the perpetuity and the indestructibility of the Church of Christ, We live, dearest brethren, in a world of change and decay. All human monuments are perishable; the greatest structures and the greatest institutions ever conceived by human genius and constructed by human power will one day crumble into ruin. In this world of change and decay, the image of which, says the apostle, is passing away even as the cloud's shadow passes over summer fields; in such a world there is but one institution that is unchangeable, but one institution that is indestructible, and that is the holy Catholic Roman Church, and the fact of its indestructibility proves that it is a divine institution. At this time, dearest brethren, when the most sacred truths are questioned and assailed; when a false science is doing its utmost to sap the foundations of Christian repose, and when it is sought to substitute a cold, barren, cheerless unbelief for the truth, and the grace, and the consolation of the Christian faith; when gifted minds are drifting away from the moorings of revealed religion and venturing out without chart or compass on the dark ocean of unbelief; at a time when modern forms of Christianity, based on human origin, are fast losing their hold on the intelligence and on the conscience of the age, it is encouraging, it is inspiriting to behold the holy Catholic Roman Church successfully resisting the minds of false scientists, dissipating the destructible agencies of time and the influence of decay and death; standing erect with divine light as the strong image and reflection on earth of the eternal God, with no shade or shadow of alteration. The life which the Church was destined to lead on earth was to be the interpreter of that which Christ, its founder, led; a life of toil; a life of suffering; a life of persecution; but also a life of conquest and of victory. "On this rock I will build my Church, and the gates of hell shall not prevail against it." For nearly 2,000 years the Church has been in the world doing the work of the Divine Master, and for 2,000 years she has stood the test. Let us glance, dearest brethren, at some of the trials which the Church encountered in the flight of ages; let us consider for the moment the condition of the infant Church, the unsurmountable obstacles which stood between her and accomplishment of the divine mission. Who were the apostles but illiterate fisherman, without education and without social distinction. They were the inhabitants of a despised province of the Roman Empire. The doctrines they preached were offensive to the pride of the Romans, because they soared far away above the flights of human intellect. They inculcated contempt of the world, of riches, luxury, honor and distinction. They taught love of poverty, chastity and forgiveness of injury, and denounced as a wicked superstition the religion of the empire that had been associated with the habits, traditions and family ties of the people. Surely, there was nothing in this to attract, but a great deal to deter. What was the condition of the country? In a political and social sense the Roman Empire then comprised civilized mankind. It was then the richest and highest power in the world. Its capital, intoxicated with glory, revelled in luxury and wealth. There, in elegant ease, philosophers discussed various moods of human thought, which come down unimitated to our day. There immorality and corruption spread over the face of the empire. That empire, with its shining, tinselled surface of civilization, was steeped to the lips in sensuality and moral turpitude. St. Paul gives an appalling description of its rotteness at the time when the Apostolic mission began, and yet before this austere religion, preached by One who met the death of the malefactor, preached by illiterate men, the pride of the empire three hundred years after began to melt away as the sun melts the summer spray. Here was the greatest moral revolution that was ever accomplished on earth; a revolution most truly complete. It did away with the past; it changed the basis of human history; the current of human thought; it introduced new principles of government; a new system of civilization. Brethren, it was not a human institution that could accomplish this; it was the Saviour's great almighty arm. "Behold I am with you in all days, even to the consummation of the world." Human reason and human experience tell us that every work performed by man can be destroyed; every monument, no matter how great, no matter how imposing that is built up by human power can be destroyed by human power. If, therefore, we find an institution on earth that cannot be destroyed by human power that institution cannot be of man. We find such an institution in the holy Catholic Roman Church. Let us glance for a moment at some historic facts that show exactly the truth of what I say. The greatest power that ever existed on earth up to that time was the Roman Empire; it was the iron power foretold by Daniel because the greatest of other institutions were smashed down before it; there was never human power before it that did not crumble down. That power began to persecute the Church, declared war upon its teachers, penal laws were passed by magistrates declaring war upon Christians. They seized upon Christians, besmeared them with tar and set fire to them in the streets of Rome, to light the Eternal City; they took the sword of the tongue as well as the sword of steel; their writers ridiculed the Christian religion as superstition—the religion of foreigners, the religion of ignorance—one would imagine, listening then to the anti Popery lectures of to-day. Tacitus, the mighty historian, called the Christians enemies of the human race. The persecuted Christians retired into the catacombs, often hearing the howlings of the battle reverberating round them And yet, shortly after the victory of Constantine, the religion that had been persecuted by the empire for three hundred years with more or less intermission became the religion of the empire. The Christians came forth from the catacombs dripping with the blood of martyrs and set to work to build up great temples and legislation for the civilization of mankind. Is this a human institution? We see the finger of God here; we see His work. The Church, it might be said, could withstand external causes; that it could bind itself together with a power of resistance to all external oppression, but it could not withstand internal dissensions. Scarcely had the sound of oppression ceased than the Church had to deal with an awful heresy. It is known to history as Arianism. It sprung up in the early part of the fourth century. It denied the divinity of Jesus Christ; His equality with the Father. It dealt a blow at the very heart of Christianity. The Church condemned it at the council of Nice; it progressed; it flourished and it spread like contagion; it was espoused by the great and noble, it was defended by barbarian kings. As it became strong it began persecution—whenever heresy becomes strong it has liberty on its lips persecution in its heart. Arianism banished the Catholic bishops into exile and substituted its own friends instead. At last it claimed the Christian world as its own. Sometimes even now we are told that the Catholic religion scarcely admits the divinity of Christ; that it lifts up the blessed Virgin; but if there is a witness of the belief in Christ to day that witness and protector is the Catholic Church. But Arianism perished and the Catholic Church shone out again more powerful than ever. I am simply leading you along what I may call the milestones of history. Scarcely had this heresy died than dark clouds gathered towards the north. Barbarians—iron men hungry and like locusts in number—issued from the northern clime and pressed down upon the empire like an inundation. Before that headlong advance Rome fell back. This mighty race of men swept like a torrent over civilization, destroying everything in the Roman Empire between the Euphrates on the east and the Atlantic on the west. Monasteries, institutions of learning, cities and towns disappeared as trees disappear before a tornado; nothing remained of the empire but the Eternal City itself—a marble wilderness. One institution stood erect amidst the ruins. She went abroad the genius of Christianity; she breathed upon them the breath of life and up rose Christendom. Soon again Mahomet conquered the world, sweeping like a wave over Asia and the north of Africa. Meanwhile Christianity in Europe was engaged in an internecine war, threatening destruction in itself The voice of the Supreme Pontiff called upon the sons of the Church to rally round the standard of the cross. At the battle of Lepanto the aggressive power of Mahometanism was destroyed forever. These are the facts of history, indisputable facts. Then came the so-called Reformation of the sixteenth century, making a tremendous assault on the divine institution of the Church. It robbed the Church of nearly all of Northern Europe. It enacted penal laws; it seized upon the churches of the country; it abolished monasteries and Catholic institutions of learning. But the Church drifted back into Europe again, and, as a Protestant writer says, "it has now more of the new world than it had lost." So you see the Church reconquering the country she had been expelled from, returning and gathering together the scattered stones of the olden sanctuary. Then came the famous French revolution. It swept over France, over Europe; thrones fell down before it; kings became its vassals. But as it had been said of the great autocrat that his arms would fall off, so did it result. In the retreat from Moscow the arms of his soldiers literally fell off, and while the autocrat was imprisoned in an obscure isle and Pious VII. was brought back to his throne on the arms of victorious Europe. Our human institution can be torn down, but the holy Catholic Roman Church can not. So the promise of Christ has been verified in history. The Catholic Church is not subject to the law of decay and death; she has seen the rise of false religions, their prosperity, and their decay; she has seen the rise of systems of philosophy, their hold upon the human mind for a time and then their disappearance, while she finds herself soaring above ruin. Like the pillar of Hope in the Roman forum the Catholic Church stands as vigorous and beautiful as ever. Two thousand years have passed away and she has suffered no essential change in her constitution, in her worship or in her condition. During twenty centuries she has sent abroad her prophets, apostles, martyrs, confessors and virgins; today she sends forth her missionaries as she sent forth Patrick to Ireland, Boniface to Germany and Augustine to England. She has seen Napoleon lose his power; she has seen the Turkish Empire perishing; schism strong in Anglicanism, some admitting the real presence and confession as a divine institution, others contending against both. To day millions are conversant with the piety of our Church; standing erect in the populous city, in the open field, at the corner of the street, on the highest mountain; a religious organism, above all others independent of Governments; supreme in its own order; supreme in works of mercy; sanctifying human souls; wiping away tears of sorrow as Veronica wiped away the sweat and blood from the face of the Divine Master; and on the last day she will assemble her saved children at the right hand of the Son of God. Let us be proud of this Church of the living God; the Church that walked with Jesus and heard His last sigh on the cross, that received His holy spirit at the Pentecost; let us be proud of the Church when she is persecuted and misrepresented by people who know nothing about her.

On this spot three churches have stood within the memory of living men. I was here with the first, and for a time with the second, and now after three long years, during which I have been absent, I return to dedicate the third. His Lordship concluded with a fervent blessing on the church and congregation.

Special to the CATHOLIC RECORD

BISHOP DOWLING IN CAMPBELLFORD.

DEAR SIR.—On Sunday evening, February 10th inst., the people of Campbellford had the unexpected pleasure of listening to the Right Rev. Dr. Dowling, Bishop of Peterborough, who lectured on the subject of "The Church and the Bible." In the audience was a good proportion of Protestants who, no less than their Catholic friends, were delighted with His Lordship's eloquent discourse. The lecture was not so much an exposition of Catholic teaching in regard to the Bible as an answer to the objections which we hear so often repeated, that many outside the one true fold are led to think that the Catholic Church is the enemy of the Bible. The Bishop, in clear and terse terms, showed that the great friend, the true preserver, and the watchful guardian of Holy Scripture was the Catholic Church. She was the only witness of the facts of the New Testament and the only authorized interpreter. She collected and defined the Canon of the Scriptures. Her care for them protected them against Jew and Gentile. Neither the power of Roman imperialism nor the destructive inroads of the barbarians could wrest them from her. For their preservation many of her children gave up their lives and it to day the Written Word of God is in the world the thanks of the world is due to the Holy Roman Church. Altogether the lecture was such as to leave on the minds of all the impression that there are in this Province but few, if any, more eloquent exponents of Catholic doctrine than Dr. Dowling.

It is with sincere sorrow that the people of this vicinity have learned that our Holy Father, in recognition of his abilities, has called him to a wider field of usefulness, in the diocese of Hamilton. We grievously feel our loss. To know him is to love and admire him. The sense of our loss is indeed intensified by the knowledge that the very qualities for which he is most admired have deprived the diocese of Peterborough of his administration.

No portion of the diocese will regret his departure more than the parish of Campbellford. We are, however, assured that Our Holy Father has not forgotten and will not leave us orphans, that he has already given us a worthy successor to our loved Bishop in the present Dean of Barrie, Dr. O'Connor. Yours etc,

COM.

Campbellford, Feb. 14th, 1889.

THE SPECIAL COMMISSION.

Mr. Parnell was present at the session of the Commisson on the 14th inst. It is to be hoped that the tiresome and irrelevant matter which has been hitherto brought up in evidence will end at last, as the Times has reached the subject at issue, the forged letters attributed to Mr. Parnell.

Mr. Soames offered in evidence a schedule of all the signatures of Mr. Parnell that he possessed. He said Mr. Parnell's writing varied considerably, and produced a letter in which Mr. Parnell's name was written in six ways.

Justice Hannen ordered that the letter be photographed.

Witness denied that he had heard that Pigott and the League clerk he interviewed in Ireland had a grievance against Mr. Parnell. Pigott, he said, had made a statutary declaration that Solicitor Lewis had offered him £1,000 if he would swear that he had forged the letter said to have been written by Mr. Parnell The *Times* paid Pigott only £40 or £50. Witness had Pigott watched, and traced him into the company of Mr. Labouchere. He paid Houston, the secretary of the Irish Loyal and Patriotic Union, altogether £3,000.

A sensation was caused by a statement of Pigott that Mr. Labouchere had endeavored to bribe him with the offer of £1,000 if he would swear that he forged the Parnell letter. Of course no one believes the statement.

Mr. Soames said that Pigott told of the interviews he had with Solicitor Lewis and Mr. Labouchere. The latter sent Pigott several £10 notes. One of these was forwarded to Ireland, and there re-directed to London. Witness produced a copy of the letter which accompanied it. It had never occurred to witness to ask Pigott how he acquired the letter, neither had he asked Houston. Pigott showed witness a letter from Lewis, accusing Pigott of having admitted he forged the letters.

Mr. Labouchere will have nothing to say concerning the accusations of Mr. Soames until he enters the witness box.