

The Catholic Record.

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well as that having reference to business,
should be directed to the proprietor, and must
reach London not later than Tuesday morning.
Articles must be paid in full before the paper
can be stopped.

When subscribers change their residence it
is important that the old as well as the new ad-
dress be sent us.

London, Saturday, April 1, 1899.

THE THEATRE.

His Grace Archbishop Bruchest
of Montreal has very properly ad-
dressed a letter to a theatre manager
asking that certain objectionable pieces
contained in the repertoire for the
French opera about to be exhibited in
the theatre, be eliminated, as he will
otherwise be obliged to issue a letter
forbidding Catholics to attend the
representation. The theatre is not al-
ways bad, but it becomes a serious evil
when plays against religion or moral-
ity are performed, or when there are
adjuncts which are objectionable on
account of impropriety on either of
these grounds. If the objectionable
features are eliminated the plays will
become endurable, and no objection
will be offered against Catholics attend-
ing the performances.

SEPARATE SCHOOLS.

The Hon. G. W. Ross has introduced
into the Legislature a bill to render
the establishment of Separate schools
possible in unorganized districts. At
present Separate schools cannot be
established until the district has been
organized municipally, whereas Public
schools may be started by ten heads of
households. Under the proposed law
Separate schools in those localities will
be on the same footing as the Public
schools. This change is very necessary,
and the Government deserves credit
for introducing the bill. By so doing
it manifests a desire to make the Se-
parate school system efficient in every
respect. There are, indeed, other re-
spects in which the Separate school
laws require amendment, but we freely
accord the Government due credit for
every step it takes in advance in this
direction.

AN OPPRESSIVE LAW.

The New York State Legislature has
now under consideration an education-
al law which has stirred up great op-
position owing to some of its provisions.
It proposes to authorize the State Su-
perintendent of Public Instruction to es-
tablish State schools for the deaf and
dumb and blind, together with eight
truant schools. Moreover it threatens
the freedom of Catholic parents who
educate their children in Catholic in-
stitutions. Their children may be
treated as truants unless they are sent
to the State schools. "Eternal vigil-
ance is the price of liberty," so Catho-
lics need to be constantly on the alert
lest their educational liberties be inter-
fered with, so insidious are the efforts
made by sectarians to render Catholic
religious education impossible. The
Catholics of all the large cities of the
state appear to be alive to the impor-
tance of battling against this new attack
upon them, and deputations have gone
to Albany to oppose the proposed legis-
lation, unless it be modified to ensure
the freedom of Catholics.

TO CORRESPONDENTS.

Constant Reader asks:
"I commit a mortal sin if I have
the opportunity of doing so? For example,
one Sunday I resolved not to hear Mass,
and accordingly stayed away. A few days later
I heard that there had been no Mass on that
particular Sunday. Was I guilty of the sin
of not hearing Mass on that Sunday?"

Sin is, according to St. Thomas, "a
voluntary departure from the law of
God," or according to the Catechism,
"a willful thought, word, deed, or omis-
sion contrary to the law of God." The
offence against God is primarily in the
willfulness of the act, and therefore our
Lord places the malice of sin in the
will or desire to commit it. It is, there-
fore, clear that in the case in point a
mortal sin is committed. (St. Matt. v.
28.)

The same thing is evident from
Romans, xiv, 23:
"For all that is not of faith is sin."
The Apostle is here speaking of what
is done against conscience, and the
meaning is, therefore, that whatever
is done against conscience is sinful.

In regard to the other question, we

would advise our correspondent to con-
sult her confessor.

NOT SO BAD AS PAINTED.

With all the talk we have been ac-
customed to read and hear concerning
the tyranny exercised by the Spanish
Government in its rule over Cuba, and
the ignorance of the people, we would
suppose that the Spaniards thought of
nothing, while they governed the
island, except to oppress the natives.
In regard to oppression, we are not
since quoted from an article in a lead-
ing New York magazine which stated
that three years and a half ago, or be-
fore the Cuban insurrection began,
there was not a beggar, nor even a
really poverty-stricken family on the
island. This certainly does not betoken
that the Spanish regime was exceed-
ingly cruel or oppressive. Now a cor-
respondent of Harper's Weekly states
that the Santiago ward schools of the
Spanish regime visited by the corre-
spondent had a large attendance of
children, than whom he never saw a
collection of boys and girls happier,
cleaner, and better dressed. The
schools were free, and attendance was
compulsory under Spanish rule. The
girls were and are taught needlework
and embroidery as well as the usual
school course. Under such regula-
tions there could not be gross igno-
rance among the people.

HOLY WEEK.

The present week, which is the last
week of Lent, is called by the Church
by the significant name Holy Week,
because it is the one week in the year
during which the Church celebrates
and commemorates the most important
mysteries of our Lord's life on earth.

Holy Scripture does not reveal to us
any other purpose for which Christ
came into this world except the gain-
ing of our salvation. God in His in-
finite wisdom may have had many
purposes in view, which may be here-
after made known to us, but so far as
we know His sole object was to redeem
mankind from sin and its conse-
quences, and to open heaven for us
which was shut against us by the sin
of our first parents.

For this purpose, then, He was born
in poverty in the stable of Bethlehem,
and he lived for thirty years in humil-
ity and obscurity, practicing the vir-
tue of obedience to His Immaculate
and ever blessed Mother Mary and His
legal Father and guardian St. Joseph.

During His life, in His infancy and
childhood, and in His more mature
age, He was a model of all the virtues
which it is possible for man to prac-
tice at every stage of his sojourn on
earth.

But the last three years of the life
of Jesus were passed in His public
ministrations and teachings to pre-
pare mankind for eternity.

During Holy Week occur the events
of His life which are of most impor-
tance to us, because by the mysteries
then accomplished the work of our
redemption is completed.

Wednesday of this week is the day
when Judas for thirty pieces of silver
agreed to deliver Jesus into the hands
of His enemies who were thirsting for
His blood.

On Holy Thursday, in accordance
with the law of Moses, Jesus and His
Apostles celebrated together the feast
of the Passover, in remembrance of the
delivery of the Israelites from the
bondage of Egypt. They partook of
the paschal lamb according to the
Mosaic ordinance, and, while they ate,
at supper for this purpose, Jesus insti-
tuted the sacrament of the Eucharist
whereby He nourishes our souls with
His own sacred flesh and blood. This
is a most precious gift and banquet
whereby every grace is given to the
worthy communicant. In instituting
this adorable sacrament, Christ also
establishes the sacrifice of the New
Law which is to take the place of all
the sacrifices of the Mosaic dispensa-
tion. This sacrifice is to be, till His
next coming to judge the world, a
memorial of His death upon the cross
for our redemption, and by it the
prophet Malachi's promise is fulfilled
that "from the rising of the sun to the
going down, God's holy name shall be
great among the Gentiles, and there
shall be offered to Him in every place
a sacrifice and a clean oblation." This
continual Sacrifice of the Mass is the
Christians the great public act of wor-
ship whereby we adore God, who thank
Him for all the benefits we have re-
ceived from Him, we pray for all the
graces we need, and offer an adequate
atonement for the sins we have com-
mitted.

The Sacrifice of the Mass is the same
sacrifice with that which Christ offered
on the cross, because the Victim is the
same Christ who is truly present in the

Holy Eucharist, and offers Himself
therein for the living and the dead.
As the Victim is the same in both cases,
the Mass, equally with the sacrifice of
the Cross, is of infinite value, and is
received by God the Father as a most
acceptable offering.

On Holy Thursday, the sacred oils
used in the administration of the sacra-
ments during the year are solemnly
blessed by the Bishop in his Cathedral
church, attended by the priests of the
diocese.

On Good Friday our redemption is
accomplished by Christ's death upon
the cross. Death is the wages of sin,
and by sin we have brought death
upon ourselves. But Jesus accepts the
death of the cross that He may pay the
penalty of our sins, and deliver us from
the death we deserved:

"Blotting out the handwriting of the de-
cree which was against us, which was
contrary to us, and the same He took out of
the way, fastening it to the cross." (Col. ii. 14.)

This week the Church puts on the
garb of mourning, because of the suffer-
ings which Christ endured for our
sins, and it is proper we should mourn
with Him in His sorrow. Nevertheless
we call the day good, that is Good Fri-
day, because of His goodness whereby
we are healed through His bruises and
wounds.

On Holy Saturday we commemorate
the period while Christ was in the
sepulchre. The Mass of Holy Satur-
day, however, is of a joyous character,
because it anticipates the glory of
Christ's resurrection. On this day the
Easter Holy Water is blessed for use
by the people in their houses. The
water used for baptizing during the
year, and the paschal candle, repre-
senting Christ as risen from the dead,
are also blessed before the Mass of this
day. The paschal candle remains
lighted till after the reading of the
Gospel on Ascension day.

REV. CANON DANN.

Among the local items of the Brant-
ford Courier of the 16th ult. we notice
a synopsis of Canon Dann's lecture on
Ireland's patron saint. We should
have no reason to draw special atten-
tion to the Rev. Canon's lecture on so
appropriate an occasion and time as the
eve of St. Patrick's day, the Canon be-
lieving himself an Irishman to the manor
born, but we are surprised at his
repetition of the innuendoes and inac-
curacies that were corrected and
proved utterly untenable in a contro-
versy with Rev. Father Flannery about
three years ago.

Speaking of St. Patrick's origin the
Canon says: "His parentage of British
clergy, his father being a deacon and
his grand-father a priest of the British
Church."

It would be too liberal a concession
to Catholic teaching and discipline
were the Canon to add that both Pottus,
the grand-father, and Culphurnius,
the deacon and father of St. Patrick,
became ecclesiastics after the death of
their respective wives. One of the most
celebrated antiquarians in Ireland, Most
Rev. Dr. Usher, Protestant Archbishop
of Armagh—appointed thereto in 1640
by Charles I., of England—did not
hesitate to make the statement which
Canon Dann ignores, viz., that his
father (St. Patrick) was Culphurnius a
Deacon, son of Pottus a priest, who had
taken orders after the death of their
wives. (Usher, Primord, Chap. 17—
Page 82.)

The Rev. Canon explained to his
audience what sources are avail-
able for information and how they
are classified. They are, 1st,
the early records in the book of
Armagh, dating from about 800 A. D.,
the manuscripts of which contained
a copy from St. Patrick's own hand-
writing, of his Confessions, and other
writings.

If the Rev. Canon were sincere in
his advocacy of historical truth, and if
he had applied to the proper quarters
for correct information, he should
have acknowledged that his theory
is all wrong about St. Patrick having
derived his mission from Eastern
sources independent of Rome. Dis-
honest writers of history delight in
general terms such as "Eastern
sources." What "Eastern sources" be-
sides Rome could St. Patrick have ap-
proached? Possibly Rome's would be
rival, Constantinople, where the Chris-
tian religion flourished in all its pris-
tine glory in the days of St. Patrick.
But at the very time St. Patrick came
to preach in Ireland, the patriarch of
Constantinople, Nestorius, was con-
demned (A.D. 431) in the General Coun-
cil of Ephesus for maintaining that the
Blessed Virgin Mary "should not be
called the Mother of God." St. Patrick
was then in Rome and a witness of the
public rejoicings in honor of the great
event, and the same Pope who called
the Bishops of the world together—St

Celestine—consecrated St. Patrick,
and commissioned him to preach the
Christian Faith in Ireland. (A. D.
432.) Canon Dann should have men-
tioned something more definite than
"Eastern sources," while denying
that St. Patrick had his mission from
Rome. He could not have from Alex-
andria, in North Africa, a different
mission and message from the mission
he received in Rome. St. Cyril, Arch-
bishop of that city, represented Pope
Celestine at Ephesus, and was the
most strenuous and most eloquent
upholder of Apostolic and Catholic
teaching, viz., that Mary is mother of
the person of Jesus Christ, Who is God.

Canon Dann mentions as sources of
information "Manuscripts from St.
Patrick's own handwriting of his Con-
fessions and other writings."

The other writings are principally
rules or canons which St. Patrick com-
manded to be observed in Armagh and
other dioceses, for the proper worship
of God in the Holy Sacrifice of the
Mass, for the administration of the
sacraments, the reading and copying
of Holy Scripture, and for the preser-
vation of unity and discipline in the
Irish Church.

The following manuscript in Latin
from the handwriting of St. Patrick
is still most carefully preserved in the
Book of Armagh. It completely up-
sets all Canon Dann's assertions of
St. Patrick holding his mission from
"Eastern sources, independent of
Rome."

"Quoniam causa valde difficilis exorta
fuerit atque ignota cunctis Scottorum
Judicis, ad cathedram Archiepiscopii Hil-
bernensis, atque hinc antistitis examinatione
em recepta. Si vero in illa cum suis
aspirantibus facili negotio potest talis
causa, predictis negotiationibus, ad sedem
Apostolicam decernimus esse mittendam,
ad Petri Apostoli cathedram auctoritate
Romae urbis salutem."

"Should any case arise that is very diffi-
cult of solution, and that is without precedent
in former decisions of the Irish Church, let
such a case be referred to the Archiepiscopal
See of Ireland (Armagh) and duly examined
by the Prelate of this Church. If the
Bishop, however, with his counsel, cannot
easily settle the difficulty, we hereby decree
that any and all such cases be laid before
the Apostolic See, that is before the chair of
Peter the Apostle, exercising authority in
the city of Rome."

This canon of St. Patrick does not
date from the eighth century, as Canon
Dann would ask us to believe,
but from an early date in the fifth cen-
tury. Cardinal Manning, in his Es-
says on Religion and Literature, quotes
the above canon with the remark that
"it would be difficult to show so early, so
emphatic and so complete a recognition of
Papal authority in the ecclesiastical legisla-
tion of any other national Church" (Man-
ning's Essays, birth place of St. Patrick,
Page 107.)

DIPLOMATS.

Serve as Waiters at the Annual St.
Joseph Day Celebration at Wash-
ington.

One of the most unique and at the
same time the most exalted and im-
mortal of the great annual celebrations
which mark the annual recurrence of
the feast of St. Joseph is the one which
takes place at St. Joseph's Home for the
Poor in Washington, D. C. Anent this
ceremony the Washington correspond-
ent to the Commercial Tribune says:

"Humility, coupled with that other
Christian like virtue, benevolence, was
happily exemplified at St. Joseph's
Home for the Aged, in this city last
Monday. To the eyes of Americans,
who have been bred to no State religion,
the scene presented by distin-
guished diplomats acting as waiters,
garbed in white aprons and carrying
food to aged and decrepit inmates of a
charitable institution, was one of stir
and sentiment and to inspire deep respect.
In a sense it was an Americanization
of the ceremony at which the Emperor
Francis Joseph annually washes the
feet of twelve old men, thus indicating
his wish to emulate the gentle Founder
of the religion he professes."

The occasion was the anniversary
of the Catholic feast of St. Joseph, in
whose name the Little Sisters of the
Poor maintain a home for the aged here.
For twenty-four years the Catho-
lic foreign residents of Washington,
of whom the Diplomatic Corps is largely
composed, have made this anniversary
the occasion of a sumptuous dinner
to the inmates of the institution, and
each year the most distinguished diplo-
mats have acted as waiters, cooks,
caterers, landlords, quite as if their
performance was realistic.

To-day M. Cambon, the French Am-
bassador, and one of the most distin-
guished foreign representatives here,
walked among the aged dependents of
the home wearing a great white apron
and carrying from table to table dishes
of toothsome viands. M. Jules Bonville,
the French Minister, the French Em-
bassy, was the "Maitre d'Hotel." Among
M. Cambon's assistant waiters were
diplomatic and socially distinguished
personages as Viscount Santo Thyro,
the Portuguese Minister, and his pretty
wife, Senor Regino, the Colombian
Minister, and his wife, with the latter's
sister, Mrs. James F. Barbours. The
Swiss Minister, M. Pioda, his wife and
Madame Frederic, her mother, assisted
in preparing the dinner, as they have
in the past.

"After the dinner the distinguished
patrons of the entertainment made
merry with the old people with songs
and speeches specially prepared for the
event. Not all of the pleasure of the
occasion came to the aged dependents
of the home, for M. Cambon and his
associates gained real happiness in the
true way."

THE MOTHER AT THE RESUR-
RECTION.

The Passion of Christ was ended.
Upon the blood-stained cross hung the
lifeless Body of Him Who was the fair-
est of all the sons of men, the beautiful
One in His robe, Whom Isaiah had seen,
in prophetic vision, travelling in the
greatness of His strength. His
strength was gone now, utterly. The
Lord and Giver of life, the Creator and
Upholder of the universe, was dead.
Can any created intelligence pretend
to fathom what that most amazing fact
meant to the Mother of Our Lord, the
Mother who bore Him?

She looked up into His pallid face,
and the beloved and lovely eyes no
longer met her own with answering
love. She watched in breathless sus-
pense, while Nicodemus and Joseph of
Arimathea, with trembling reverence,
detached that Holy Body from the
cross, and lowered it most gently down.
She lifted up her mother arms, and re-
ceived her Child once more in the Child
Whom she had cradled upon her breast
in Bethlehem's stable; the Child
Whom she had nursed with
her milk, had washed,
and dressed, and had sung to sleep with
the sweet lullabies of David's sacred
psalms, while His baby breath was on
her cheek, and the joy of heaven
seemed to fill her soul. He was very
still now; not one breath came from
His cold white lips. Her Child was
dead.

She had to give Him up at last.
The mother and son who were united by
three years had been united by a
bond of love that the love of all other
sons and mothers only faintly shadowed
forth, still were bound together, soul to
soul, in tenderest love; but the Body
was buried, cold and lifeless, out of
sight, in that new sepulchre, hewed in
stone, wherein never yet any man had
been laid. She had to turn from him,
and leave Him there, and go away with
her new son, John the Lord's beloved,
whose exquisite tenderness only
brought back more vividly, more pain-
fully, the filial tenderness, impossible
to be equalled, of her true and only
Son, Who was her God. How did she
spend the time till the Resurrection
hour flashed its unspeakable ecstasy
through her broken heart?

I think the unequalled anguish of the
three days' loss enwrapped again her
glorious soul, most keenly sensitive to
mental pain. God had once willed it
that, while the Eternal King, twelve
years of age, sat in King Solomon's
beautiful temple, with the doctors of
her people, hearing them, and asking
them questions, and astonishing them by
His wisdom and His answers, the Mother
should be seeking Him in an anguish
that would have been absolutely inter-
able, except for special divine grace
enabling her to live and endure.
Now, for three more so-called Scriptural
"days," she had lost Him: He was in
the Limbus of the dear saints and
fathers and leaders of the old-time dis-
pensation of her nation, while she was
made desolate, wasted with sorrow all
the day. So the second Eve suffered
for the sins of our first mother under
Eden's tree.

What heart but comprehend's that
Delaroch's touching picture is strictly
true, and that, the whole night
through, the great and immaculate
"mother of all the living" stood in
that upper room, as she had stood be-
side the cross; and looked with fixed
gaze, that saw naught else, upon the
blood-encrusted nails, the blood stained
crown, lying before her in the dim
light of the night lamp;—most precious
relics of Him Who was gone whither
she could not follow into the invisible
world of invisible souls beyond the
tomb!

But not without hope she stood there,
although, in her, the Lamentations of
the Prophet were thickly pictured
open. "To what shall I compare thee,
or to what shall I liken thee, O
daughter of Jerusalem? to what
shall I equal thee, that I may comfort
thee, O virgin daughter of Zion?"
Those very Lamentations brought to
her the thought of hope. "The Lord
is my portion, said my soul; therefore
I will wait for Him. It is good to wait
in silence for the salvation of God."

The old prophecies of the Hebrew
Scriptures rang through all her desola-
tion. Her faith never once wavered,
no matter how thickly the darkness
and the sorrow encompassed her be-
reaved and desolate soul. She heard
Job, the patient sufferer of Edom, cry-
ing in his tribulation:

"I know that my Redeemer liveth;
and in the last day I shall rise out of
the earth: and I shall be clothed again
with my skin, and in my flesh I shall
see my God: Whom I myself shall see,
and my eyes shall behold, and not an-
other."

She heard Isaiah's exultant words:
"Thy dead men shall live: my slain
shall rise again: awake and give
praise, ye that dwell in the dust: for
thy dew is the dew of light."
Hide thyself a little for a moment,
until the indignation pass away."

The voice of the Suenamites, whose
soul was once in anguish like a sort
of type of her own, spake to her from
Limbus, telling her tenderly that it
was truly well with her departed
Child. The faces of Jairus, the ruler,
and his little daughter, of the widow
of Nain and her only son, of Lazarus and
Martha and Mary, seemed to smile
through tears upon her in the dark-
ness. Would her Child Who was om-
nipotent and everlasting do less for her
than He had done for them? And she
heard the prophet of the Incarnation
cry to her: "The Lord shall be unto
thee for an everlasting light, and the
days of thy mourning shall be ended."

In the night, Jesus Christ was born
of Mary. Her eyes first saw Him. Her
arms first held Him. Her voice fell
first upon His ear. In the night, Jesus

Christ, impassable, immortal, rose tri-
umphant from the dead. Where did
He first go and what did He do in those
marvelous hours before the daylight
dawned, before Mary Magdalene,
Joanna, and Mary, the mother of
James, came early to the forsaken
tomb? Let our own hearts reply.
Scripture must needs tell us, for who
would otherwise guess it? That, of all
His disciples, He appeared first to Mary
Magdalene, out of whom He had cast
seven devils. It does not need to tell
us that His mother, long before, had
seen His face!

"Magdalene was to be at the sepul-
chre first of all, while it was yet dark,
before the dawn had come," writes
Father Coleridge, "and yet, before
that, the stone was to be rolled away.
And before the stone was rolled away,
Our Lord had risen through the stone,
as He had passed at the Nativity from
His mother's womb, leaving it intact.
He was to be earlier than Magdalene,
and with whom was He to be with
His mother?"—Sacred Heart Review.

WHAT PROTESTANTS BELIEVE.

Our good friend, the Rev. Silliman
Blagden, has issued an open letter in
which he exhorts his ministerial breth-
ren to read "Catholic books, histories,
and sermons;" he also requests Catho-
lic priests to read Protestant books,
hoping thereby to hasten the much de-
sired Christian unity. The first sug-
gestion is an admirable one, and if
carried out would relieve Catholic edi-
tors of much labor and deliver the faith-
ful from a lot of needless annoyance.
As for the second one, if Dr. Blagden
will kindly name for us any book, ser-
mon or history which intelligently and
justly sets forth what Protestants be-
lieve, we promise to read it from cover
to cover, and recommend it to
others as occasion may offer.—Ave
Maria.

DEATH OF MR. PATRICK HUGHES.

In last week's issue of the CATHOLIC
RECORD we remarked upon the number of
prominent Catholics who have recently died
in Toronto, and among the names men-
tioned was that of Mr. Patrick Hughes,
who died on the 18th Feb. last. The deceased
was one of the partners of the firm of Hughes
& Co., Toronto, which was in its time one
of the most extensive and successful whole-
sale drug goods establishments in the Queen City.
Mr. Hughes, who was in the role of a
man we had little thought that this week
we would be called upon to announce the death
of the remaining member of the firm, Mr.
Patrick Hughes, who died on the 18th ult.
at his apartment in the Arlington Hotel early
on the morning of the 18th. The last illness
of Mr. Hughes was a severe attack of
pleurisy, which he had contracted while
on a business trip to the West. He was
a man of great energy and business ability,
and his death is a great loss to the firm
and to the community.

We had the pleasure of knowing Mr.
Patrick Hughes for many years, and his death
is a feeling of great regret. He was one
of those noble characters whose good ex-
ample, influence, sterling integrity and
perseverance number him in the ranks of
those worthy men whose life-work serves to
build our country upon strong and lasting
foundations. Mr. Hughes possessed
all the better and brighter traits of his
countrymen. While impulsive, he was
exceedingly good-hearted. He was the soul
of honor, and in all his dealings with
fellowmen—rich and poor alike—the prin-
ciples of his generous heart could not be
concealed. For all his many activities, his
charitable and his business life, he was
done while yet in the flesh, we pray that
eternal rest may be his portion.

Mr. Hughes is survived by a widow and
the following sons and daughters: Mr. B.
Hughes of Toronto; Capt. Patrick B.
Hughes, attorney, Seattle, Washington; Miss
Nanna Hughes; Mrs. Charles S. Hughes,
Ottawa; Miss Ida Hughes, Ottawa; Mr.
Frank Smith Hughes, Imperial Bank, St.
Thomas; Miss Ethel Hughes and Miss Lois
Hughes.

THE CORONATION OATH.

To the Editor of The Globe: It is evident
from the address recently delivered at Port
Hope by the Grand Master of the Provincial
Grand Orange Lodge of Ontario East, a re-
port of which appeared in The Globe of the
16th inst., that a fundamental and very seri-
ous question exists in the minds of the
proposed action of the Catholic Truth So-
ciety of Ontario looking toward a repeal
of the Coronation Oath. The question is
required by law to make against certain
doctrines of the Roman Catholic Church. It
is altogether incorrect to say that the Catho-
lic Truth Society is seeking an amendment
of the Coronation Oath, which binds the so-
vereign to maintain to the utmost of his power,
the laws of God, profess, testify and declare that
he is a Christian, and that he will uphold
and defend the Protestant religion estab-
lished by law. Our efforts are directed
against something which is quite inde-
pendent of the Coronation Oath, and which
sometimes forms part of the coronation pro-
ceedings.

Each successive British monarch at his
coronation or on his accession to the throne,
whichever should first happen, is required
by law to make, subscribe and audibly re-
peat the following declaration:
"I, the King (or Queen), do hereby declare
that I am a Christian, and that I will uphold
and defend the Protestant religion estab-
lished by law, and that I will maintain to
the utmost of my power, the laws of God,
profess, testify and declare that I am a
Christian, and that I will uphold and de-
fend the Protestant religion established by
law."

It is not too much to say that the above
declaration is offensive, insulting and unjust:
It is unequalled for impolitic and unbecom-
ing to the Crown, and it is a disgrace to
anything unbecoming in Catholics
moving to have it abolished? When we ask
for absolute religious equality with all other
British subjects are we making an exhor-
tant demand? We are not seeking special
favours. Our request is that Catholic doc-
trines, held true and sacred by us, should not
be made the subject of royal condemnation
and shameful insult. The Sovereign of the
British Empire rules a mixed people, and
offensive words should pass the royal lips
regarding even the humblest and most

insignificant class of British citizens.
We desire no other treatment than is
accorded to Kaffirs and Zulus, to Hindus
and Mohammedans, in the matter of their re-
ligious principles. The same silence will
satisfy us. Let the monarch weary to main-
tain the Protestant religion, and let the
Protestant succession to the throne;
with that we are not concerned. But it is
scarcely just or necessary that we should
swear to uphold and defend the Protestant
religion, which the Sovereign swears to
maintain. But objection is most emphatically taken to
that declaration which attaches to our reli-
gious beliefs epithets so offensive and so unjust
that we cannot reasonably be expected to re-
main quiet under them.

Surely, in our efforts to have removed from
the statute books this last remnant of bitter
and barbarous times we may expect the aid
and sympathy of all fair minded Protest-
ants. This is not a national question; it is
not a religious question; it is a matter of
public policy, a request for simple justice, a
plea for equal rights and for the exercise of
that fair play and broad toleration which we
are so often told, characterize British in-
stitutions.

M. F. Fallon, O. M. I., priest.
Ottawa, March 20.

OBITUARY.

MRS. E. HARRINGTON, CHATHAM, N. B.
The death took place at Chatham, N. B., on
Friday, 10th ult., of Mrs. Elizabeth Harrington,
widow of the late Mr. Harrington, aged
eighty-three years. She leaves four children:
Miss Annie, who is married to Mr. Harrington,
of her death; Mr. Patrick Mann, of Boston;
Timothy, the well known master dealer of Chatham,
and John J. Harrington, Esq., of Chatham,
barrier and Clerk of the Peace for the county
of Gloucester.

The funeral took place from her late home on
Monday morning at 10 o'clock, and was very
largely attended. The deceased was a native
of the province, where a Requiem High Mass
was celebrated by His Lordship Bishop
Hudson Rogers with Rev. Father O'Connell,
son, and Rev. Father Purcell, suo decan.
After Mass His Lordship read the funeral
services, and the deceased was interred in the
many good qualities of the deceased, and the
deceased was a native of the province, where a
Requiem High Mass was celebrated by His
Lordship Bishop Hudson Rogers with Rev. Father
O'Connell, son, and Rev. Father Purcell, suo decan.
The pall bearers were Messrs. Thomas Keast,
John Coleman, Samuel Wadsworth, Roger
Fausan, P. Connors and M. Hickey. Among
the chief mourners were Mr. T. M. Harrington,
Mr. John Morrissey, Newcastle; Messrs. P.
O'Keefe, D. O'Brien, Harrington, Bathurst,
Carroll. The interment was in the family plot
in the Catholic cemetery.

MR. RICHARD TAL