

ameliorate the condition of the country with the least possible delay.

One of the most noteworthy results of the new policy has been that there were already several political meetings held without a police force being sent to aggravate the people, and to excite disturbance so that the police might have an excuse to break up the meetings and to silence the speakers by batoning them. As a consequence, the meetings were as orderly as any political meetings in England or Scotland.

Under Mr. Balfour's regime, there is no doubt, many would have been clubbed, as at Woodford and Ennis, or perhaps killed by firearms of the police, as was the case at the celebrated meeting at Mitchelstown in 1887.

EDITORIAL NOTES.

THE closing days of the Pan-Presbyterian Council, in Toronto, were largely devoted to clubbing Romanism for the love of God. Rev. James Kerr, of Glasgow, was perhaps the most passionate batonist of the number, and judging from the extreme narrowness of the views he advanced we can hardly believe that he formed one of the party who took a trip across the continent. He has boldly and with malice aforethought placed himself on record as believing that "Roman Catholics must be excluded from all political offices," which sentiment goes to show that he has become a full-blown "Equal Righter." We merely wish to remark that were a Catholic priest to make a like pronouncement in regard to our Protestant fellow-citizens, there would be a tremendous boiling up and bubbling over of the Calvinistic kettle. It is lamentable that men of such small minds and large prejudices should be given a representative character in assemblies such as the one lately held in Toronto.

REV. DR. LAING, of Dundas, made a very fair second edition of Rev. Dr. Kerr. His complaint appeared to be that the Catholic Church in Canada, particularly in the Province of Quebec, was altogether too wealthy. In the latter province, he stated, with a tear in his eye, that the Church actually held property valued at \$140,000,000; and, horror of horrors! she appeared to be still accumulating. We fear the green-eyed monster holds a place in the breast of Rev. Dr. Laing. We beg to ask him if Presbyterian money has ever been used for the purpose of building Catholic institutions, or if Presbyterians have ever been taxed in the slightest degree for that purpose. No one, we think, will have the hardihood to make such an insinuation. If Catholics, with their own money, desire to build fine churches and fine convents, they have a perfect right to do so, and any such interference with that right as Mr. Laing has been guilty of is simply a piece of impertinence. He and his companions have so little regard for the glory of their own Church that they will not delve deeply into their pockets to erect magnificent temples wherein to worship; but they would, as they did before, had they the power, confiscate—or, to put it more plainly, steal—the beautiful temples erected by Catholic devotion for the worship and glory of the Almighty.

THE NEW Lord Mayor of London, Stuart Knill, is a Catholic. Considerable opposition was manifested towards his election by that class of people who are forever shouting that they are the champions of civil and religious liberty. It is gratifying to note that the boorish bigots of England are every year diminishing in number; and the day is not far distant, we have much reason to hope, when a man will not dare raise his voice against the bestowal of honors on a fellow-subject because of his creed.

QUITE a breeze was created in the Anglican Provincial synod which met a few days ago in Montreal, when it was proposed to send an address to the Pan-Presbyterian Alliance then in session in Toronto, congratulating them on the success of Presbyterianism, and expressing the hope that it might continue to prosper. Dr. Langtry said he did not wish Presbyterianism to prosper. Presbyterians should enter the Anglican fold so as to procure Apostolical succession, which they have not at present. A resolution was then passed unanimously declaring the good feeling of the Anglicans for Presbyterians, but carefully avoiding the expression of any desire for the progress of the Presbyterian system. The

advocates of Broad Churchism are very indignant over Dr. Langtry's somewhat unexpected stand; but if he really believes in the divine institution of Anglican Prelacy, surely he

The Republican authorities of France are so annoyed at the general devotion to our Lady of Lourdes that they have devised what they think is a clever plan to put petty obstacles in the way of those who wish to make use of the water of the miraculous fountain. With this object in view they have imposed a customs' duty at the gates of Lille and other towns on all Lourdes water, though it is in no sense mineral water, being pure as it issues from the fountain. This is about as reasonable as it would be to tax water from the River Jordan, which is occasionally brought to America for use in the administration of baptism, and is also regularly used for the baptism of members of the Royal family in England.

THE statistics of the Jesuits have been recently published, showing that the order consists of 12,927 members, of whom 5,701 are priests, 3,718 scholastics, and 3,508 lay brothers. Of the full number, 1,764 are in Italian Provinces, 2,863 in French, 3,412 in German, 2,580 in Spanish, and 2,308 in English. Of the latter there are in the United States 1,162, and 249 in Canada. Preserving the general proportion of priests, there would be now in Canada about 110 priests and 139 scholastics and lay brothers. As the last do not take part in the ministry we would have 110 active Jesuits amid a population of 4,832,679, against whom the Ontario fanatics are anxious to wage a war of extermination! We could easily count up fully as many Protestant parsons who are by far more aggressive and virulent than these so much abused Jesuits, and who are doing less efficient work. If Canada is to begin at all the work of expelling people from the country on account of their religion, we would lose little if a commencement were made with such busy-bodies as the Wilds, Hunters, McVicar, and Douglasses. The Jesuits, at least, are minding their own business, which these Habbakuk Mucklewraths are not doing.

THE Congregational Church Committee of Washington, D. C., recently refused to allow the obscene and slanderous lecturer, Justin D. Fulton, to deliver one of his lectures in that church. By so doing they showed a religious sentiment which evidently has no place in the breasts of the trustees of the Congregational Church of Toronto, who allowed Dr. Fulton to minister to the congregation of Dr. Wild's Church for some months while the latter was travelling in Europe. It may be presumed that the trustees in Toronto considered the two doctors very much on a par with each other.

was right in refusing to commit himself and his Church to declare virtually that the divine institution may be set aside by men. Dr. Langtry's error consists in this, that he seems not to be aware that the Anglican Episcopacy and ministry are no more Apostolic than the Presbyterian ministry. Apostolic succession and jurisdiction are to be found only in the Catholic Church, and the learned Rev. Dr. Langtry will find out that this is the case if he will only continue his investigations into the divine Constitution of the Church.

THE Rev. Dr. Carman, General Superintendent of the Methodist body, whose unceasing attacks upon Catholics we have frequently had occasion to repel, was the spokesman of a deputation from the "Ecumenical" Council of the Methodists to the "Ecumenical" Council of the Presbyterians. The intention was, of course, to make manifest the unity of Christian doctrine as believed by the different sects, but the General Superintendent felt himself obliged, like Balaam, to blurt out the truth after showing the points of similarity between the religions of Wesley and Knox. He said they worship the same God, believe in the same Christ, and sing the same hymns. All this is partly true, though the plan of salvation is very different in the theories of the two Churches, and there are hymns sung in each of them which would be regarded as heresy in the other. But Dr. Carman added the amusing remark: "The Methodists cannot swallow some of the Presbyterian doctrines." When it is considered that the supposed "errors of Romanism" constitute the pretence on account of which Dr. Carman detests Catholicism, we might infer that he

would also detest Presbyterianism by reason of its errors; but, strange to say, he declared his admiration for them—"The Methodists hold in great admiration its stalwart polity and robust doctrines." The robust doctrines of Presbyterianism are undoubtedly its fatalism and persecution of idolatrous Papists. Wesley was an ingrained persecutor, equally with John Knox, but he held Calvinism to be injurious to God. He certainly would not have expressed his admiration for it as Dr. Carman did; but we presume that Methodism is in the throes of transformation from the chrysalis state. It is now just entering on its second century.

The reply of Dr. Blaikie, the Chairman of the Presbyterian Alliance, to Dr. Carman, was just as amusing as the greeting of the Methodist divine. He expressed the hope that both denominations would continue to labor in concord to accomplish the teaching and preaching of Christ. It would be interesting to learn from one or other of the two divines how far there is concord regarding the doctrines which Methodists cannot swallow, but which the Presbyterians gulp down without a grimace.

THE North Wales Calvinistic Methodists passed a resolution at their last conference urging all adherents of that body to use their influence to have Bible teaching introduced into the Welsh Public Schools. This body was represented as a Presbyterian organization at the Pan-Presbyterian Council, so that it may reasonably be inferred that Presbyterians are really in favor of religious education in the schools, provided the education be non-Catholic. The Rev. Dr. Gerhart, of Pennsylvania, also expressed in a speech at the Pan-Council the opinion that children should be thoroughly educated in their religion. This sentiment was received approvingly. We may conclude also from this that the resolutions of the United States General Assembly against the religious teaching of the Indians is aimed solely against the Catholic Indian schools.

DIOCESE OF LONDON.

VISIT OF THE BISHOP OF LONDON TO THE PARISH OF KINKORA. Special to THE CATHOLIC RECORD. For the past couple of months the people of Kinkora and Logan parish have been looking forward to the first visit of the chief pastor of the diocese, His Lordship Bishop O'Connor. He arrived from Stratford on last Saturday about four in the afternoon and was met at the Huron road by the parishioners in their carriages, and escorted by them to Kinkora. On Sunday Mass was sung by Rev. Jos. Kennedy, pastor of St. Mary's, London. There were about fifty candidates for confirmation, whom His Lordship put under a very searching individual examination. They bore the ordeal very well, and acquitted themselves entirely to the satisfaction of their examiner, who gave them great praise for their intelligent answering. Before administering the sacrament he spoke a few words of earnest exhortation and impressed on the children its great importance and efficacy and the solemnity of the step they were about to take.

He then administered the sacrament, and afterwards gave a short instruction to the children and the congregation. He said that by baptism they had been made children of God and heirs to the kingdom of heaven, and by confirmation they were made strong and perfect Christians. They would at all times receive the grace of strength to resist temptation and perform the duties required of them, but they must correspond with that grace to have it effectual. It takes a lifetime to become a perfect Christian in the highest sense of the word. Perfection consists in the perfect discharge of our duties towards God. They had received, and would continue to receive, the grace to be perfect, and if they made use of that grace continuously they would steadily advance towards perfection. He urged them, in order to preserve this grace, to have continual resort to prayer, and to pray well. He told them to be true to the Church. There was nothing more hateful in the sight of God than a bad Catholic. He hoped none of them would ever be such, but that they would always remain true followers of Christ. They should continue to study their faith and make themselves strong in the knowledge of it. Nowadays religion was made little of on all sides, and it required defenders. There were many who wished to know about the Church and what it teaches, and perhaps they might sometime in the future be of benefit to some poor soul hungering for the truth. His Lordship then dwelt on the seven great gifts of the Holy Ghost, giving a short explanation of each, and closed by administering the pledge of total abstinence to the boys until the completion of their twenty-first year.

Rev. Father O'Neill, on behalf of himself and his people, then read a cordial address of welcome to His Lordship, which was couched in chaste and

dignified language and expressive of filial affection and loyalty. In reply His Lordship said it was not necessary to read an address in order to make him feel that he was welcome. He knew he was, because a priest of Bishop O'Connor's was always a Catholic priest. He thanked them for their generous welcome and for the reception of the day before. He perceived that the faith of the people was strong and warm, and that there was an entire unity of sentiment between pastor and people. He also warmly eulogized the pastor and the teachers in the parish for the excellent training they had given the children. He complimented the people on their beautiful church and handsome grounds, and was delighted that it was out of debt. It was a credit, not only to the parish, but to the diocese. He was glad they had so good a priest and he so good a people.

On Monday morning he proceeded to Logan, and was met at Bornholm by the parishioners and conducted to the beautiful frame church about two miles north. Here, after Mass, he administered confirmation to about thirty candidates, and then preached a short sermon to the children and the congregation.

A HISTORIC SKETCH.

ST. MARY'S COLLEGE, BLAIRS.

Aberdeen Free Press. The Catholic Bishops of Scotland have now finally decided to erect a new college at Blair's to take the place of the present one, which, as is well known, is situated in the town of Aberdeen, and which has for some years been found altogether inadequate to meet the requirements. St. Mary's was originally intended to accommodate the students of the college who were established in the number of students has gone on increasing, and last year, for instance, upwards of seventy were in attendance. Besides, the facilities for teaching, suitable enough for the time at which they were arranged, are now somewhat behind the age. The plans of the new building, which will be a chapel, will be in the form of three sides of a square, the front facing the Dee; and that the material used in its construction will be granite, the same as that used in the old building, but it is proposed in course of time to erect a new chapel in connection with the new building. The cutting of the first sod for the foundations of the new building will take place on 8th September, on which date it may be mentioned, the Blair Society, of past and present students, hold their annual reunion at the college. The total cost of the new scheme will be about £20,000. In view of this new departure, it may be interesting to give some particulars connected with the history of the present institution.

The estate of Blair's is situated amid beautiful surroundings in the parish of Maryculter, Kincardineshire, having for its northern boundary the river Dee. It extends to about 1,000 acres, and the rent roll amounts to about £1,000. It is easy of access, being only six miles south-west of Aberdeen, from which omnibuses run daily, and two miles from Culter railway station. Its first owners were the Knights of St. John, who received the whole parish of Maryculter as an estate from William the Lion 1187. This military Order continued in possession of the estate until about 1320, when the Order having been suppressed by the Pope, King Robert the Bruce handed them over to the rival Order of the Knights of St. John of Jerusalem, now called the Knights of Malta, who retained them till they were finally disposed of to the Menzies family, the Irvines of King's Head, and the Collisons previous to 1520, when the Knights left the parish altogether.

From the Knights of St. John, then, the estate of Blair's was, along with other lands, conveyed to the Collisons, who in 1520, July 1525, acquired by Gilbert Menzies, then laird of Findon, and Provost of Aberdeen, into the possession of whose family the estate of Blair's subsequently passed by the marriage of his eldest son Thomas with the heiress to that property. For a limited time, about the end of the sixteenth century, Blair appears to have been in the possession of a family bearing the name of Harvey, but it reverted into the hands of the Menzies family, who continued to hold it down to 1820, when John Menzies, the last of the race, who died at Edinburgh, a widower, in 1843, at the advanced age of eighty-seven years, conveyed the mansion house and lands of Blair's to the Catholic Bishops of Scotland for the purpose of establishing a college "to educate and train for the priesthood those who may feel themselves called on to dedicate themselves to God and the salvation of souls as clergymen on the Scottish Mission." The mansion house was an exceedingly plain and unattractive building, erected in the early part of the century by the late Mr. Menzies, and beautifully situated, about a hundred yards distant from the "Dee" road. Extensive structural alterations were carried out in, and additions made to, the house, and it was formally opened as St. Mary's College on 2nd June, 1820. Bishop Alexander Balgownie, then came (Rev. John Sharp, who died at the age of eighty-eight years in 1860, having been succeeded in the principality by Dr. Macpherson in 1847, who retired in the end of last year, after having held the office for twenty-five years, the occasion being marked by his being presented with an address and a purse of £500 guineas. Mr. Grant was followed by Very Rev. James Chisholm, late of Banff, the present rector, whose proferters are Revs. William Shaw (vice-rector), Robert Fraser, D. D., and P. Green, and Mr. Walsh. Students are received on burses, and as boarders. The course of instruction comprises all that is usually taught in colleges. While the whole theological course can be completed at Blair's, the students usually, on account of the want of vacancies, proceed for the purpose of finishing their studies to the Scots Colleges at Rome or Valladolid (in Spain), or to the College of St. Sulpice in Paris. Youth intended for the priesthood are now received for their education at the establishment, but students are not admitted before reaching

their twelfth year, and they must bring with them a certificate showing that they have either passed in the sixth standard, or have satisfactorily stood an examination in religious knowledge and general knowledge equivalent to that required in that standard. It may be added that almost all the clergy connected with the Catholic Church who are natives of the country have passed the first year of their lives as ecclesiastical students under St. Mary's roof. The college is managed by a procurator, and those who have held that important office since the College was established have been: Rev. James Sharp, elder brother of the John Sharp who was Rector, and who died at the College in 1847; Rev. Donald Carmichael, who held office from 1847 to 1852, when he retired, dying in 1854 at Peterhead, where he had charge of the small congregation there at that time; and Rev. Andrew Fleming, who was procurator from 1852 to 1891—a period of thirty-nine years—when he retired in Sept., and now resides in Aberdeen.

Blair's has a peculiar interest as the home of many relics of pre-Reformation times. As may be supposed, the house of Menzies, such a stronghold of the faith, was often made a stronghold of Catholic property in the troubled times that followed the downfall of the Church. Perhaps the gem of the Blair's collection is a portrait of Mary Queen of Scots, one of three genuine paintings of the Queen in her execution dress, another of which is in the Royal collection at Windsor Castle. The late Mr. Charles Elphinstone Dalrymple, who was an expert in the subject, considered the Blair's picture the better of the two; indeed, he thought the Windsor picture was a mere decorated copy from Dalrymple, who was an expert in the subject. Subsequent information bears out Mr. Dalrymple's conjecture. Rev. Charles Gordon, a priest who died in Aberdeen in 1855, perfectly remembered the Blair's picture, which was painted about 1788 or 1789, King George III. sent an artist over to the College there who painted a copy of the portrait now in Blair's for Windsor. The copy, it is added, is regarded as being altogether an inferior production. The Blair's picture, which was exhibited at the Archaeological Exhibition in London in 1857, and in the Stuart collection at the recent international Exhibition in Glasgow, was originally the property of James Kennedy and Elizabeth Curle, the Queen's two maids of honor who attended her on the scaffold, and it was bequeathed to the Scots College of Donald by Mrs. Kennedy's son, the late Mr. Dalrymple, who was an expert in the subject. On the breaking out of the French Revolution it was taken out of its frame, rolled up, and concealed in the chimney. The Refectory, the fireplace, being built up. 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