

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—"Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

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## Catholic Record.

London, Sat., Dec. 7th, 1889.

### ROWDYISM IN TORONTO.

At the reception of His Grace the Archbishop of Toronto a number of rowdies who were gathered near the Cathedral grounds made a dastardly attack by throwing bricks and stones at the carriage in the procession, using at the same time the disgraceful language which is so commonly heard at the Orange Young Briton gatherings. One of the missiles struck the coachman of the Hon. Frank Smith, injuring him on the neck, and another crashed through the window of the carriage in which His Grace was seated. His Grace received a bad bruise on the arm. We are well aware that the respectable people of Toronto have no sympathy with the ruffianism of these ignorant and pigoted miscreants, but it is the natural consequence of the harangues which they hear in the pulpits of such firebrands as Dr. Wild, whose teachings are daily learned, and readily put into practice; but the grave responsibility for these riots rests not so much on the ignorant ruffians who set upon them as upon the more ruffianly teachers who make a pretence of teaching Christianity, but instead inculcate brutality and violence.

On the morning after the Archbishop's reception Chief of Police Giesse stated to the representative of the press that he had heard no official report of such outrages as above related. Later on, however, he was forced to admit that several constables had themselves been eye-witnesses of carriage windows in the procession having been smashed in with bricks and the lives of the occupants endangered; but such occurred only on the corner of St. James and Church streets, that the scoundrels had fled and escaped in the darkness of the night, and arrests had been made. Such is the sum total of satisfaction that the Mayor of Toronto has been able to ascertain from the chief of the city police.

It is now ascertained that still further outrages were perpetrated. Some priests called on Friday morning to visit the convent on Bond street, which are situated in the immediate vicinity of the cathedral. The front windows of the cathedral had been all destroyed, and sharp flint stones from four to six inches in diameter were found in the damaged apartments. It appears a crowd of roughs endeavored to enter the cathedral after the Bishops and priests, but were stopped by Rev. Father Hand, who closed the doors against them. The police, who were in force inside the gates, then cleared them out of the grounds. In rage at not being able to desecrate the church or create a panic with cries of "fire" they ran up Bond street and emptied their pockets of the rocks they were carrying by hurling them through the convent windows, to the alarm and consternation of the inmates.

It looks bad for the state of law and order in the city of Toronto when such outrages can be perpetrated within hearing and almost in view of the city constables. The only explanation that can be given is that the constables, if there be any, are oath-bound Orangemen. The True Blues and Young Britons are of the same ilk and kidney; many of them, no doubt, being sons of the Orange constables. The Toronto dailies designate all the violators of law and order by the generic name of hoodlums. But the general public have come to the conclusion that the perpetrators of the above mentioned outrages, which so offend decent Toronto citizens and the whole Dominion, are members of secret lodges, and are known as True Blues, Sons of England and Young Britons. These young men attend the evening lectures of such firebrands as Rev. Dr. Wild, Rev. M. Hunter, Rev. Hugh Johnston and a few others who make a weekly circus of the house of God, and fancy they are making a great hit when their inflammatory remarks in the pulpit are received with loud applause and clapping of hands. But they can have no idea of the vastness of the mischief they are making, or of the wide spread and potential influence for evil their sermons are capable of producing on the minds of heedless youth, otherwise badly influenced and badly educated, both in the home circle and the gutter schools. Those who called ministers of G. A.—no matter how prejudiced, no matter how ignorant of their duties as such—would surely stop their work of incendiary and make some effort to preach the gospel of Christ rather than that of Satan, to preach peace, good-will to men, and not war to the knife; to inculcate brotherly love, but never to fan the flames of religious hate. The day may come, however, when public opinion and horror of vandalism and a general desire to return to peace and civic order and confidence may empty the churches of those rev. firebrands and teach them that honesty of purpose and true Christian teaching of moral obligations are the surest means of attracting well disposed audiences and filling their pulpits with peace and confidence.

The results produced so far by the stoning of Archbishop Walsh have been of a most satisfactory nature. On the following Lieutenant Governor Campbell, with his Aide de camp, called at the palace and had a lengthy and very confidential interview with His Grace the Archbishop. Several of the

most distinguished citizens have since visited His Grace and expressed their indignation and shame at the horrible conduct of the Toronto hoodlums.

### THE IMMACULATE CONCEPTION.

The feast of the Immaculate Conception of the Blessed Virgin, which is celebrated on Sunday, the 8th inst., was instituted by the Church for the purpose of honoring that prerogative of the Blessed Virgin which places her in the highest rank among the saints of God. The doctrine of the Church regarding the Immaculate Conception is thus declared in the dogmatic decree which was issued by the Holy Father, Pope Pius IX., on the 8th of December, 1854:

"We define that the doctrine which holds that the Most Blessed Virgin Mary was preserved free from every stain of original sin, in the first moment of her conception, by the special grace and privilege of Almighty God, through the merits of Jesus Christ the Saviour of mankind, is revealed by God, and must therefore be firmly and constantly believed by all the faithful."

From the terms of this decree it will be seen that our Blessed Lord is as really the Saviour of the Blessed Virgin as of all the rest of mankind, inasmuch as it is by the grace and favor of Christ that she obtains this privilege and freedom from sin. Indeed, the grace and favor of God is so much the greater that she has been preserved from every stain of sin, than if she had been permitted to fall into sin, and that she had afterwards been purified from it. Christ is, therefore, as truly the Redeemer of the Blessed Virgin as of all mankind, and He is her Redeemer in a more perfect sense than for the rest of mankind, inasmuch as the grace given to her is greater than that imparted to any other creature. This consideration answers sufficiently the principal objection which is brought against the doctrine, namely, that Christ died to redeem all, and that He is therefore the Redeemer of the Blessed Virgin, as of the rest of mankind. We answer that, as it is a greater favor to preserve a person from falling into a pit than to rescue him after he has fallen and injured himself, so the work of Redemption is more complete in saving the Blessed Virgin from original sin than it would be in blotting out the stain after her soul had been tainted with it.

It will be remarked in the words of the dogmatic decree that the preservation of the Blessed Virgin is declared to be a special grace and favor from God. This being so it is clear that the work of Redemption is especially efficacious in her regard. The doctrine of the Immaculate Conception is not new. The Church has always held it as revealed by God, though she did not formally define until the date above mentioned. The address of the Archangel Gabriel to the Blessed Virgin: "Hail, full of grace," has always been interpreted by the Fathers of the Church as signifying that she was always free from every stain of sin, and they have also constantly applied to the Blessed Virgin the words used by Almighty God in Genesis iii., 15: "I will put enmities between thee and the woman, and thy seed; and thy seed shall crush thy head and thou shalt lie in wait for her heel." St. Jerome says: "The woman who is here promised is the Mother of our Lord Jesus Christ. She is opposed by the enmity of the serpent. He (God) says: 'I will place enmities between thee and the woman: He does not say 'I place,' so that it might seem to mean Eve. The word of promise is in the future: 'I will place enmities between thee and the woman. The woman here meant is she who will give birth to the Saviour, not the whose son will be a fratricide.'"

St. Ambrose says: "She is rightly called full of grace, because she alone received a grace which no other woman merited, and was filled with grace by the Author of grace." The Greek liturgy of the Church also addresses Mary in these words: "The most pure Son of God found thee alone most pure. Thou art indeed free from every stain." These words are found in several hymns which are still in use in the Greek schismatical Church, and are recited on the 14th and 17th of July, and on the 9th and 25th of August. In fact, the Greek words which we translate "full of grace" import more than that the Blessed Virgin was in grace at the moment when the Archangel addressed her. It is the perfect part of the verb *charitos*, to make acceptable, and signifies, therefore, that she had been always acceptable to God, and was therefore formed in grace. We read in Acts vi., 8 that Stephen was full of grace, but the Greek words are different from that which is used of the Blessed Virgin, namely, *plera charitos*, and therefore Origin was able to say, "I cannot find this expression (*charitomenos*) used in any other part of Holy Scripture. This salutation was never addressed to any other human being, but was reserved to Mary only."

It is therefore evident, not only that the Holy Scripture attributes to Mary a higher degree of grace than to any other creature, but also that the fathers of the Church interpreted the Sacred Scripture in the same way. The Council of Trent also, in deciding that the children of Adam are born infected with original sin, expressly declared that it was not the intention of the Council to include the Blessed Virgin in that decree.

In the fourth century St. Amphilo-

bius of Iconium, said that "God created the Blessed Virgin without any stain of sin," and in the liturgy which is usually called the liturgy of St. John Chrysostom, though it is of more ancient date than that of the salut, Mary is said to be free from sin in every respect: "*ex omni parte inculpata*." St. Ambrose also says, in his commentary on the 118th psalm, "that she is free from all stain of sin." St. Proclus, the successor and disciple of St. John Chrysostom, and St. Gregory Thaumaturgus make the very same statement, and St. Augustine, when proving against the Pelagians the existence of original sin, expressly states that the Blessed Virgin Mary is excepted from the number of those who are stained with sin. His exact words are, "the Holy Virgin Mary is excepted, for on account of the honor due to the Lord, when there is question of sin, we know that greater grace was given to her to conquer sin in every respect, because she merited to conceive and bring forth Him who had no sin." St. James, Bishop of Sarag, in Syria, stated "that if the Blessed Virgin had ever been stained with sin, Christ would have chosen for His Mother another woman whom He would have preserved free from sin, in order that His own flesh and blood might be formed from a body which was perfectly stainless and uncorrupt."

Many other testimonies of ancient Fathers of the Church might be adduced, proving the same doctrine to have been always the teaching of the Church. We will add here the testimony of St. John of Damascus, who says in his homily on the Annunciation that the Blessed Virgin alone among the whole human race is pure and without sin; and that of the cities of the Greek Church, which is read on the 14th and 23rd of December, and on the 23rd of January, where it is said that "the Blessed Virgin was never separated from God, but was always blessed." The Greek office in other places makes the distinction between Mary and the rest of the human race by calling her the "only daughter of life," whereas all others are called "children of wrath," because they were conceived in sin.

Mary was marked out in God's counsel from all eternity to be the Mother of God made man. Hence God Himself from all eternity regarded her as His mother, and loved her as such. So is pointed out by the Prophet Isaiah as "the Virgin," that is to say, the Virgin of excellence, who is to bring forth the Son to whom the name Emmanuel is given, which means God with us, that is to say, God dwelling among men, and as Christ was the model of every condition on earth He must have been a model Son, loving His mother as only God can love. Could we reconcile it with such love that He should leave His mother even for a single moment in the captivity and corruption of sin, which He came on earth on purpose to abolish? As the Blessed Virgin was marked out to be the Queen of Angels, and of all Saints, it was requisite that she should be not inferior to either saint or angel in grace, and as the angels which are confirmed in glory were created sinless, and preserved sinless, it was very necessary that the Queen of Angels should also be without stain of sin. St. Jerome says very appropriately in his sermon on the Assumption of the Blessed Virgin into heaven:

"It was fitting that she should have special graces, and that she should have full of grace, since she was to give glory to the heavens, and the Lord to earth. She was destined to give rest to mankind, to be the mother of the nations, and to put an end to vice. She is well called full of grace, because she excels all others in grace."

This prerogative of Mary's Immaculate Conception makes her the more fit to occupy in heaven the position of Mother and patroness of the whole human race, powerful with her Divine Son to procure for us by her intercession all the graces and favors we need from God.

In last week's issue we published a report of a lecture delivered by Rev. Father Drummond, S. J. It was copied from the Algoma Pioneer. Through an oversight the article escaped the usual editorial supervision. It is scarcely necessary to state that the rev. lecturer did not make use of the language attributed to him in the last part of the report. It is a rare example of extraordinary reportorial excellence. Probably the sight of a real live Jesuit tangled the poor man to such a degree that he did not know what he was writing.

Chicago Times, June 9, 1889.  
"At a recent meeting in Boston Mrs. M. A. Ehlers, superintendent of the Baptist southern missions, made this statement: 'The masses of the colored people of the south to day are morally wretched. A large proportion of the pastors of our Baptist churches in the south are immoral men. Many of them are drunk the whole year through many of them are of abandoned character, and not worthy to be entrusted with the teaching of any one, much less to be pastors of churches and leaders of the people.'"

All of which is respectfully submitted to the attention of Rev. Mr. Porter, Baptist of this city, the preacher who imported the Rev. Mr. Fulton, the peculiarly-constituted Baptist preacher of Boston, to lecture on Romanism. It is fresh in the minds of our people how he traduced the character of our priests. We might add that in this connection we must give Mr. Porter credit for

being somewhat of a humorist. A Church of England clergyman having called the Baptist from Boston some very hard names, the Baptist of London flew to his defence. What was the defence? He gave certificates of character of Fulton from half a dozen other preachers, all of whom were padding in the same cause as the Police Gazette parson of Boston.

### ARCHBISHOP WALSH.

CONTINUED FROM FIFTH PAGE.

President of Assumption College and Administrator of the diocese of London. The third pupil—Rev. Geo. R. North—was afterwards the author of "Mistakes of Modern Infidelity," and is now editor of the CATHOLIC RECORD; and the fourth boy who came to our college on Queen street is now the most erudite and no doubt the most eloquent orator in Western Ontario—Rev. Father Ferguson, (Cresser). Father Ferguson, continuing, said all the boys before him should strive as diligently to take advantage of the grand opportunities given to St. Michael's College, and they would become, if not great and prominent men, at least good Catholics and exemplary citizens.

There were present also Very Rev. Vicar-General Rooney and Laurent, Rev. Dr. Kilroy, Archdeacon Cassidy, Rev. Father Davis, Hand, Cruise, Shanahan and McRae.

On Sunday at High Mass His Grace preached a powerful and soul stirring sermon in St. Michael's Cathedral, and on Monday he was the recipient of a grand reception by the pupils of St. Joseph's Academy.

### FATHER WALSH HONORED.

Before dinner on Wednesday the priests of the Diocese assembled in the recreation hall at the Palace and presented Rev. Father Walsh with the following address, which was read by Rev. Father Corcoran:

REV. AND DEAR SIR—We, the priests of London diocese, hearing that it is your intention to leave this diocese for that of Toronto, in company with His Grace the Archbishop of Toronto, feel that we cannot allow you to depart without giving expression to our heartfelt feelings of regard toward you. During the time that you have been a priest of this diocese you have, by your many amiable qualities and especially by your effability, endeared yourself to us all, and with regret that we have learned of your intended departure for another field of labor. We know, however, that your zeal for religion will be manifested equally in the Archdiocese of Toronto as it has been in the city of London and we are quite aware that in the capital of Ontario there will be a larger field wherein you will have the opportunity of exercising the priestly virtues which have characterized you during your career as one of our number. We have always admired the earnestness with which you have devoted yourself to the fulfillment of your priestly duties in London, by which you endeared yourself to the people of St. Peter's parish, and we have all experienced your kindness towards ourselves.

We, therefore, request you to accept from us the accompanying token of our regard and affection, hoping you will not consider so much the inadequacy of which you have been the recipient as that it is the spontaneous expression of the fraternal regard which we shall continue to entertain for you, even when you shall be no longer in our midst.

Wishing you every happiness and blessing, we are, your brethren in the priesthood:

Rev. M. J. Tierman, Albert McKoon, J. Gerard, T. West, P. Lupton, P. Ryan, C. G. Kelly, M. J. Brennan, E. B. Brennan, J. A. Kealy, W. Dillon, J. T. Wagner, W. Fitzgibbon, J. Bayard, John O'Connor, J. P. Molloy, D. A. McRae, P. J. Gnam, P. Corcoran, Father William, O. S. F., P. Schneider, N. J. Dixon, A. P. Villeneuve, J. Kennedy, T. Noonan, J. T. Aylward, J. H. Cook, Peter McCabe, T. Quigley, B. Bonnet, J. Mogan, O. McRae.

London, Nov. 27, 1889.  
In reply Father Walsh, who was deeply affected, said that he did not consider himself deserving of all the praise lavished on him. During nine years he had toiled in the sacred ministry, and had tried to the best of his ability to perform all his duties. But he would not have succeeded, he thought, so happily, were it not for the able assistance and timely counsel he at all times received from his colleagues and from elder priests in the diocese who never wavered in their loyalty and friendship to him. He could never forget the happy days spent among the warm-hearted priests of London. He should ever consider them as brothers, and while far away in another city and among other scenes and co-laborers, the priests of London would always hold the first place in his heart and thoughts. Whatever were his imperfections they had been overlooked, and the little good he accomplished was appreciated, he thought, beyond its due merit and value. However, he felt extremely grateful for this manifestation of fraternal affection on the part of the priests of London, and would cherish the remembrance of this their last act of affectionate kindness as long as he lived.

A purse of sovereigns was then presented to Rev. Father Walsh, and his acceptance solicited, in token of the high esteem and affectionate regard in which he was held by all the priests of the diocese.

FROM THE LAITY.  
A large number of the many friends of the Rev. James Walsh, nephew of Archbishop Walsh, assembled in a room in St. Peter's school house on Tuesday evening, for the purpose of saying fare-

well to him on the occasion of his leaving the city for Toronto, and to express in some tangible manner their warm regard for him and their appreciation of his many virtues. Mr. P. Mulken, on behalf of the congregation and the St. Vincent de Paul Society, read and presented him with an address, accompanied by a gold watch, a gold headed cane and a purse of \$100. The address was beautifully engraved and well set off with its designer, Mr. Charles Bizzan. It was as follows:

### To the Rev. James Walsh:

REV. AND DEAR SIR—Having heard with regret of your contemplated removal from this diocese for that of Toronto, we desire to testify in a small way to your many excellent qualities. During the eight years you have been with us you have labored faithfully and assiduously fulfilled the duties of your position with earnest zeal, industry and efficiency, accomplishing by your good works, continued and unvarying labors, throughout that small space of time, successes and triumphs that would seem impossible to achieve in even twice as many years. By your remarkable purity of life, ever-sweet, delicate and unassuming manner, by the way you have dedicated yourself to God and our Holy Church; by your self-denying influence and many untold kindnesses you have ingratiated yourself into the lasting affection and friendship of the people of London, and left reflected behind in the hearts and minds of all a lasting impression of your work and unostentatious and holy charity. Your stirring eloquence in the pulpit has had a salutary effect on all who have been fortunate enough, during your sojourn among us, to hear you, to your explanations of the divine truths; and we sincerely hope and trust that ere long you will fill the place that your cultured talents, extensive knowledge and sterling worth entitle you to. We would now, as you are about to bid us good bye to continue your efforts and labors as a priest in another diocese, ask you to accept this small gift as a parting token of our love and esteem, as well as of our sincere gratitude and fidelity, bespeaking for all a lasting and kind remembrance. We trust that this present, trifling as it may appear, will always tend to remind you of the many friends you leave behind in the congregation of this church and the city of London.

Rev. Father Walsh replied to the address in the most feeling language, and it could be seen that he had deeply imprinted and touched by the unexcelled proceedings of the gathering. With all sincerity and fullness of heart did he thank them for their kind remembrance and beautiful address. The valuable gifts were indeed treasures that he would ever hold dear for the reason that they represented thoughts and feelings of a people for whom and with whom it was a pleasure to labor, and to carry on the work of which he had been assigned as a priest of the Holy Catholic faith. When he had come amongst them as a young priest he had found them a united and loving flock—he had soon discovered that they were pre-possessed to render love and obedience to their spiritual guides—that they had learnt well and were performing well their duty as children of that great and divine institution, the Holy Catholic Church, knowing, as they well knew, that that great and glorious old Church, which began its growth and its bloom immediately after Calvary's tragedy, bore the stamp of divinity, the charter of Jesus, to teach and preach in His holy name to all peoples in every country covered by the heavens above us. He had said that this was the condition of things he found amongst them, and now he can truly declare that, on the eve of his departure, after eight years of labor striving and working along with them in his humble way, the same blessed spirit of peace over-spreads and abides with them. This conviction renders the parting infinitely less painful. He was leaving a united and loving family. But notwithstanding all this separation was in some respects one of sadness. Our poor human nature conceals upon us its griefs and its disappointments, its sore trials and its great acts of self-sacrifice. A priest of God's Church must look for and expect a large measure of these in his path through life. He is, after all, but a sinner. His life and his talents and his acquisitions are not his own. They were solemnly promised to God as his inheritance, and he must be ever ready to render obedience when the command goes forth. When in his new home, and when other faces from day to day become familiar—and when other acquaintances are made and other friendships formed that may grow more and more binding as we tend our steps towards the hereafter—be assured that time cannot efface, nor even dim, the heart's gratitude and love he entertains for the good people who were so kind to him when he came in their midst, and who continued that kindness and indulgence during the years that they have seen together. That God may guide them and guard them through life was the fondest prayer of his heart.

THE SANCTUARY BOYS.  
On Sunday evening the sanctuary boys of the Cathedral presented Rev. Father Walsh with a number of valuable tokens of affection, accompanied by the following address, which was read by Master John Sullivan:

REV. AND DEAR FATHER—Ere your departure from our midst we, the sanctuary boys of St. Peter's Cathedral, deem it only proper that we should in our own humble and boyish manner testify to you our high appreciation of your kind regard and the zealous watchfulness that you have always manifested towards us. Many amongst us have been prepared by you to be participants for the first time in receiving holy Communion and also the solid truths of our holy religion that you then so zealously endeavored to inculcate

shall never be forgotten. Our united wish, rev. and dear Father, is that your future home may be to you a happy, happy home—freed from the troubles and anxieties that from time to time visit every person in your high and holy calling.

We now wish you to accept this small token of our sincere love and friendship for you. Were we men the offering would be quite different, but as it is, accept it, dear Father, and whenever you see the sun or perchance kindly hold in remembrance the sanctuary boys of St. Peter's Cathedral.

Signed by thirty-five sanctuary boys.  
In replying Father Walsh appeared to be deeply touched by the sincere expressions of the bright, kindly and innocent faces of the little boys whose welfare he had always so close to his heart. They had, he said, for a long time, been near and dear to our divine Saviour in a special manner when assisting the priest at the altar of God. They had been near and dear to their spiritual guides, also, because their behaviour was most edifying and worthy of all praise. When far away from them he would oftentimes bear them in the kindest remembrance, and pray that God would ever direct their footsteps in the way that leads to everlasting bliss.

### The Catholic Colored Orphan Asylum and School at Windsor, Ont.

Our readers are already aware that Rev. Dean Wagner has, for the last three years, been straining every nerve to place this great work of Christian charity on a solid and permanent basis. The colored mission, however, could never have been sustained by itself alone; and hence, with the approbation of the ecclesiastical authorities, it has been placed under the management of the Sisters Hospitaliers of St. Joseph, who are now bound by contract forever, in connection with their Hotel Dieu, and receive and take care of colored orphans, and also to teach the Catholic colored school, heretofore under the charge of the Sisters of St. Mary's Academy. For this purpose a large and commodious building has been erected contiguous to the Hotel Dieu, which will furnish accommodation for twenty colored orphans, and contains a schoolroom large enough for fifty day pupils. As there are as yet no resources on hand to sustain this apostolic work an appeal is now made to the charitable public for help, by means of a bazaar. The ticket, which is a good one, is published in the lower corner of the last page of this number of the CATHOLIC RECORD. Dean Wagner certainly deserves to be encouraged in his persevering efforts in this holy work, and as this is the first attempt of the kind ever made in Canada—this being the only Catholic colored mission in the whole Dominion—sincerely appealed to give the good Dean a lift. Let all persons, who wish to have a share in the merits of this eminently Catholic undertaking, send to Dean Wagner for a book of tickets. The price of a single ticket is 25 cts. A book of five tickets can be had for a dollar.

### NOTE AND COMMENT.

To the Editor of the Catholic Record:

REV. SIR—I am certain many of your readers were scandalized on seeing the report of Father Drummond's lecture as it appeared in last week's CATHOLIC RECORD. The report in question was clipped from the Algoma Pioneer and reads as follows: "I (Father Drummond) am Jesuit, converted and devoted to God, learned, patient, earnest and self-denying, therefore the world hateth me, and my hatred foes filled with envy at my eminence and jealousy at my success are those of my own household. The novel point being explicitly stated and abundantly proven that it is the Catholic Church and not the Protestants which have endeavored to crush the Jesuits."

No Catholic will ever believe that these words fell from Father Drummond's lips. There are many eminent Catholic orators in Ontario and I venture to say that not one of them is jealous of Father Drummond's success in press or pulpit. The Jesuit order has a noble record, but its existence is not at all essential to the existence of the Catholic Church. Whether the Jesuit Order lives or dies, the Church of God will live and flourish.

If the Catholic Church desired to crush the Jesuits, what is there to prevent her from doing so? If Pope Leo XIII. were to say: "Let the Jesuit Order cease to exist," forth with the Order of St. Ignatius would close up like a morning glory before the rising sun. Hence it is absurd to suppose that Father Drummond could have given utterance to the words attributed to him by the Algoma Pioneer.

Yours sincerely,  
ALBERT MCKEON.

Strathroy, Nov. 30, 1889.

### VALUABLE TESTIMONY.

Chesterville, Ont., Nov. 30, 1889.  
Editor Catholic Record—Dear Sir—Enclosed please find my annual subscription for your excellent Catholic weekly, which still maintains its well-earned reputation as a first-class exponent of Catholic journalism, and would find a place in every English-speaking Catholic house in this Dominion. Wishing you a long career, profitable alike to yourself and to your numerous clients, I remain yours truly,  
VERY REV. DEAN O'CONNOR.

CORRECTION—In our report of the Silver Jubilee at St. Mary's Academy, Windsor, an error was made in stating that M. A. McHugh was the author of the article entitled "A Page from St. Mary's Annals." It should have read "By Mrs. M. A. McHugh." That lady composed and delivered the piece.