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REV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels." THOMAS COFFEY.

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Lendon, Saturday, March, 4, 1899

"ACTS OF PAUL."

It is stated that in Egypt some tattered papyrus has been discovered by a German resident which was secured

by Dr. Carl Schmidt and sent to the Library of the University of Heidelberg. The manuscripts are in bad condition, nevertheless they have been found to be a Coptic version of a very early book which has been placed among the Apocryphal writings which at some time have been regarded as having some claim to be considered as part of the New Testament. The name given to these writings is "the Acts of Paul." References to writ ings under this name have been made by some of the early Christian writers, as Eusebius and St. John Chrysostom, and part of the work is known to scholare under the name of the Acts of Paul and Thecla. It is not, of course, of any scriptural authority, but it may prove to be of some historical value.

THE SALVATION ARMY.

According to statistics given by the New York Independent, the Salvation Army has remained stationary in the number of adherents during the past year. Considering the rapid advance the Army made throughout the United States since its first introduction, so sudden a check to its increase is phenomenal, though it may be that to the schism in the ranks, which brought tion of a Church is the right one: before the attention of the public its essentially foreign character which makes it completely subject to General Booth, this failure is chiefly attributable. But on the other hand, the schism itself, which is professedly thoroughly American, has been a failure to a still greater extent, as the Volunteers, by which name the offshoot is known, have fallen from 7,000 to 2,000, according to the same authority. It may be presumed that the novelty of Salvation Army methods attracted many to its ranks, in the first place, whereas when the novelty ceased the attractiveness of the Army ceased also.

RELIGIOUS FREEDOM.

Mr. J. S. Elkington, who is a minister of the Society of Friends, Philadelphia, which is usually known by the name of Quakers, in an interview with a representative of the Montreal Witness, strongly advises the Protestant denominations of Canada against being too hasty in their efforts to convert the Doukhobors who have settled in the North-West to their various forms of belief. Mr. Ekington thinks that the haste which has been shown by some over zealous religionists in this matter is more likely to create a bad impression among the new settlers who left Russia precisely because they could not have religious freedom there. After a while, when they become acclimatized to Canada, he thinks the efforts of the missionaries may be more fruitful of good effect. It has been expected that the Baptist Convention which is to meet this month would decide upon a plan of establishing missions among the Doukhobors. It remains to be seen whether the Convention will act upon Mr. Elkington's advice. The religion of the Doukhobors bears considerable resemblance to that of the Quakers.

RESULTS OF PRIVATE JUDG-MENT.

A recent issue of the New York Independent says that religious statistics reveal the existence of forty-eight denominations in the United States, but adds that many of these are subdivided into numerous minor sects. In fact with the subdivisions, the whole between three and four times the num tions generally. ber stated. The article in the Indeare two which were started in 1897.

part owner of the hogs, he was ac things!" quitted. His accomplice in the work was committed for trial before a higher court. The accused quoted Leviticus xi. and Matt. viii in support of their loctrine, and maintained their right to act according to conscience. The magistrate held that it is contrary to the public interest that people should go around destroying their neighbors' property on the plea that they are entitled to religious liberty. These are some of the vagaries which frequently result from the claims of individuals that they have the right to interpret Scripture according to their private

THE CATECHISM OF THE " FREE CHURCHES."

The new "Catechism of the Free Churches of England and Wales' which was announced with quite a flourish of trumpets as a great step toward uniting into one all the socalled Evangelical churches appears to have fallen very flat on the churches for whose benefit it was composed.

The boast was that it was to unite, by a federal union at least, all the Free Churches of Great Britain, and it was taken as a matter of course that where Great Britain's Evangelicalism showed the way, all the American and Continental churches which claim to come under the designation Evangelical would follow. It was said that a Church population of 60,000,000 souls would adopt this new summary of Christian doctrine, and thus would be demonstrated and put into effect the unity of Protestantism. Surely if this were the case, if the Churches could agree to accept as their common expression of faith a creed so nondescript and colorless that it could be so interpreted as to satisfy a couple of hundred jarring and discordant sects and make them one, we should have to draw the inference that the old sexton's defini-

What is a Church? Our honest sexton tells: 'Tis a tall building with a tower and bells.

It did not require the foresight of a prophet to foretell that such a creed as the committee of the Free Churches has succeeded in hatching out would be unacceptable to those for whom it was intended. We prognosticated that this would be the case, and it has happened just as we expected. The organ of the Canadian Baptists plainly calls it "a colorless affair" which 'leaves out a large part of the teach ing of the Bible as they (the section which are supposed to have been concerned in its preparation) interpret it One of the Toronto organs of Presbyterianism declares that there is no reason why the Shorter Catechism of the Presbyterians should be set aside in favor of this new effort which is " less logically arranged, and usually less happily expressed." It adds that "the present age seems incapable of compiling creeds or catechisms, being too much an age of transition and unrest. Vital creeds are the outcome of

faith-not the progeny of doubt." Alas! Has it come to this that after three hundred years of "thorough godly Reformation" which aimed at the overthrow of the Catholic faith, there is not in all the Reformed sects sufficient faith for the production of a respectable Christian creed or catechism? Is it possible that the only bulwark against total unbelief is the Catholic Church, which has been the object of so much abuse during these late centuries?

It is the Toronto Presbyterian Re view which makes the above damaging admissions; yet we remember that not so very long ago, only a few years, while we were defending Catholic doctrine against certain attacks which were published in the Review, we were very sharply taken to task for having stated that at the present day many Presbyterians, and particularly many of the Presbyterian clergy, do not believe in the Presbyterian standards of faith. The Chicago Interior, a Presbyterian organ, had made the same assertion, even in a wider sense, but our esteemed Toronto contemporary vigorously denied the truth of what it now so sadly admits to be the case, not with Presbyterians alone, number of sects in the United States is but with the Evangelical denomina-

With regard to the new Catechism pendent says that the latest new rects itself, it does not appear that it will be Apostle St. Peter, wrest the Scriptures he left for the Continent, leaving the We find also that a recent sect has that are supposed to have had a hand learned, who have wrested them in an from England was for the express purbeen started in Walkerton, Oat., under in its compilation. Their organs althe name of the Zionites. The peculiar most with one accord repudiate it as value as a guide by lessening their discussion on the subject would come

devil takes up his residence within that it would be nonsensical to use it volume. The principle is the same hogs, and that therefore all hogs for the instruction of their children, however, and is even more strong should be killed. Recently eleven so the boasted new Union Church with put in the case referred to by Dr. Carhogs were killed by two Zionites, who sixty million adherents to its creed is were thereupon prosecuted by neigh but a freak of the imagination after bors, but as one of the hog killers was all !- a mere "medley of disjointed are better able to judge of the mean-

CHURCH AUTHORITY.

Recent sermons delivered by the Rev. Dr. Benjamin F. DeCosta, one of the most learned and prominent of the Episcopalian ministers of New York city, have very much excited other ministers of various Protestant denominations, and have elicited much acrimonious discussion; but the interminable variety of the positions taken by the Doctor's assailants have only accentuated the points on which he insisted as showing the failure of Protestantism as a system of religion.

The Doctor has found the cause of this failure to be the absence of the principle of Church authority, and the substitution of private judgment as the sole standard and rule of faith whereby the truths of religion are to be known and tested.

Regarding private judgment, he savs :

"Private judgment furnishes as many judgments as there are men and women in the world. It is puerile for those who deify inflividual opinion to pretend to believe in any Church. The Church must be everything or nothing, and with the majority of sectarians in our country, it is nothing but the butt of ridicule. The sconer these religionists stop pretending to believe in the Church idea and retire from the whole Church business the better it will be for the world.

What the world needs to day is the Church that speaks with authority, the Church that knows the truth and does not

ear to tell it.' This might easily be taken for Catholic teaching uttered by a Catholic priest. It is the teaching of Holy Scripture that the "Church of the living God is the pillar and ground of truth." Therefore it teaches with authority. It knows the truth and does not fear to promulgate it. But this characteristic does not pertain to any of the sects. It belongs only to the One, Holy, Catholic and Apostolic Church. No other Church can pro nounce definitely that it teaches without admixture of error all that Christ taught. The sects all acknowledge an admixture of error in their doctrine, and their liability to err is part of their essential teaching, inasmuch as they all acknowledge that we are not to look to the authoritative decisions of the Church, or of any Church for the final decision of any doctrinal difficulty, but solely to what each individual deduces, or imagines he can deduce, from the

words of Scripture. As every individual imagines h finds in Scripture the doctrines which he has preconceived, and is authorized by the rule of faith invented for his use by Protestantism to follow this course, Dr. DeCosta is right in maintaining that private judgment leads to innumerable absurdities, and is, by all rules of logic, itself absurd.

The system of religion founded upon such a rule of faith must be also absurd as well as uncertain in its teachings. This is set forth by Dr. DeCosta in the following terms:

"To say that uncertainty must be the prevailing characteristic of Christianity is to say that Christ organized His Church and sent it forth to the world like a ship at sea with out ballast, rudder or compass. As a matter of fact, too, hardly a single private judgment religion pretends to have a helmsman. Every body on board is helmsman, and we all know how they steer."

Dr. DeCosta is not the only prominent Protestant clergyman who has recently pointed out the danger of this principle of private judgment as the basis of religious faith. Thus Dr. Carman, the Canadian Methodist General Superintendent, at the last General Conference of his Church, held in Toronto in September, declared : "there are those who, while admitting that the blocks of the Scriptural edifice are right, say that it (the Scripture)

was nurtured by human weakness. The Superintendent thus declares that the judgment of individuals leads to the demoralizing consequence that the Bible itself, the very basis of Christian truth, is a precarious and frail foundation of belief. But his remedy is precisely that which Protestants in general are not willing to accept. He wishes to set up the authority of the Church as the barrier against the wanderings of the human intellect in matters which regard Christian faith. He said, in continuation :

"Thus the way is opened to slip out block after block of the Bible. And they call this learning! We want none of it. We want not their odor in our institutions, nor the baleful shadows of their false lights, the echoes of their discordant doubts."

The reference here is, of course, not to the exercise of private judgment by the illiterate, who, according to the accepted even by any one of the sects to their own perdition, but to the impression that his sudden departure doctrine of these sectaries is that the "too weak or too thin," and agree authority as a truthful and inspired up in the House. The leadership of unfortunately true, but the Catholic of mankind.—Cardinal Manning.

man, than if he had referred to the unlearned chiefly ; for if the learned, who ing of words, are in need of restraint and direction under the authority of the Church, the unlearned require still more such an authority. St. Peter does not say of the unlearned alone that they wrest the Scriptures, but includes the unstable, among whom may be reckoned those who have worldly wisdom indeed, but whose pride of intellect makes them unwilling to submit to the authority of the Church which Christ endowed with the prerogative of teaching His truth without fear of corrupting it with pernicious errors.

On the occasion we have referred to another clergyman in the Conference, the Rev. Chancellor Burwash, of Victoria University, plainly laid down the principle, in opposition to Dr. Carman's pronouncement, that neither the Conference nor the Church has the right to restrict the conclusions reached by men of learning. He said:

"The old methods of work are giving place to new. New ideas are taking the place of the old ways of thinking. He maintained that the Church must keep pace with the advance of learning and must change to keep up with recent discoveries, with the advance of learning and must change to keep up with recent discoveries, otherwise it will have no hope to be the Church of the future."

It is needless to say that the Chan cellor cannot be driven from his position, if it is to be admitted that the right of private judgment in the interpretation of Scripture is the rule of Faith which Christ meant to be supreme: but if Christ has established a Church to teach His truth to the end of time, with certainty and infallibility, Dr. Carman was right in maintaining that the authority of the Church should be respected even by the learned. But in this case it is clear that the Church which possesses this authority is not Methodism, which had its beginning only a little more than a century ago. Only that Church which has existed continuously since the time of Christ, and which exists to day in all her primitive vigor, can claim to be the possessor of that authority : that is to say, the only possessor of such authority is the Catholic Church. She alone can preserve Christianity from dissension and division into sects maintaining the most discordant views, because her authority alone has been derived directly from Christ and indisputably handed down throughout her nearly nineteen centuries of vigorous exist-

Here we may notice a theory which many Protestants have maintained, that sects are inevitable in Christianity, and that it is not even desirable that they should cease to exist.

This theory has become almost exploded among Protestants themselves, since Protestantism has become a missionary religion, which has been the case only recently. It is now seen that in the face of the heathen world a divided Christianity has no power to convert those groping in the darkness of heathen superstitions, and therefore that such a religion cannot fulfil the mission imposed by Christ on His Dr. McCall, as reported in the Peter-Church to teach all nations. Yet some cling to this fallacy in spite of the contrary teaching of reason and experience. We, therefore, deem it advisable to give Dr. De Costa's convincing argument in refutation of it. He says: "To say that a divided Christianity is in

"To say that a divided constantly shifter evitable is to deny the power of Christ, thus rendering His body headless. This is that practical atheism in the foul slough of which sectarianism is wallowing to day. The real situation is being realized by men of the best intelligence all over the land, who are asking for an authoritative religion, and are rapidly coming to believe that they can have what they want." hey want.

This cannot be had by any patching up of man-made religions; nor by the issuing of colorless catechisms the object of which is to conceal the differences of the creeds of various sects under an ambiguous form of words, which everyone may interpret as he sees fit, but only by submission to the one Church which Christ instituted and which has remained unchanged and unchangeable for nineteen centuries, and which will continue to teach the same doctrines to the end of time in accordance with Christ's command.

THE ANTI RITUALISTIC MOVE-MENT.

Much indignation has been expressed by the anti-Ritualists against Sir William Vernon Harcourt on account of his sudden defection from their cause. It was their expectation that he would lead the attack on the Ritualists in the House of Commons, but before the matter was brought up other direction so as to destroy their pose of being out of the way when the france. "Thousands in Paris alone," darkest aberrations of the human intellect; it has been, and is, universal

the attack was thus thrown on the Church is not responsible for this shoulders of a common no-Popery fanatic, Sir Samuel Smith, who is of little account in the House. Sir William Harcourt has further incurred the displeasure of the brute force anti Ritualsts by writing a letter to the Times, in which, while not departing from his former expressions of disapproval of Ritualistic practices, he nevertheless declares that they are not a matter on which legislation would be proper.

Sir William evidently feels that he would lose prestige by reducing himself to the level of the no-Popery fanatics who have appeared from time to time in the House of Commons since the date when Lord George Gordon made himself notorious by leading a no-Popery crusade. The subsequent disreputable career of Lord George reflects no credit on such a cause, and Sir William is evidently loath to put himself on the level of the Whalleys and Samuel Smiths who have since figured as leaders of the same movement, only to be laughed at by the whole House of Commons. Nevertheless it appears to be certain that the matter will be brought up again in the House, as the Liverpool Orangemen and the Church Association have both prepared bills to be presented to Parliament to suppress Ritualism. The vote on Sir Samuel Smith's motion, however, may be taken as an indication that these bills will receive a very cold reception.

The non Conformists in the country are certainly very much opposed to the Ritualistic movement, but the speeches of the non-Conformist mempers of the House of Commons indicate that it is not their desire to put down Ritualism by legislation. The way which commends itself to these representatives of non-Conformist sentiment to deal with the matter is to disestablish the Church, and not to interfere with the individual liberty of Church members.

The argument is freely used by the anti-Ritualists that the Church, being the creature of the State, should conform itself to the general will of the people, but this mode of reasoning does not commend itself to the non-Conformists, who see the absurdity of a mere majority of a Parliament, composed of men of all beliefs, forcing a certain system of doctrine and worship upon the Church. The remedy they seek to apply is disestablishment, which will leave all free to follow their own course, and not the imposition of either a creed or a liturgy. It is probable, therefore, that disestablishment will be the remedy which will sooner or later be applied in order to get the Church out of its present disorganized condition: then both Ritualists and Low Churchmen will be free to follow their respective likings.

THE CONDITION OF RELIGION IN FRANCE.

Our attention has been directed to the synopsis of an address delivered by the Rev. H. Symonds on the condition of France, and the missionary work of borough Evening Review of the 21st

The speaker referred to the scepticism prevalent in France and the wonderful spread of the Reformation in that country until the Haguenots were nearly "obliterated," leaving us to understand that the obliteration was effected by ruthless persecution by the Catholic Church.

Careful readers of history know that such statements are misrepresentations of the facts. It is true that three, and even two centuries ago there was a very prevalent opinion among both Catholics and Protestants that their respective religions should be propagated by force, and there were frequent persecutions for conscience sake, but the Catholic Church never gave her sanction to the principle of persecution, and when such persecution occurred in Catholic countries it was the result of political exigencies and influences. In France there was a bitterness from 1550 to 1570 because the Huguenots entertained the design to overthrow the legitimate succession to the throne, and the regrettable dissensions were afterwards renewed, with occasional intermissions, until 1685, the period designated by Mr. Symonds when the Huguenots were finally obliterated by expulsion from the country. During these troublesome times there were lamentable excesses on both sides, the details of which need not be mentioned here.

Mr. Symonds next spoke of the pre-

state of affairs, but the worldly mindedness of those who neglect the precepts of religion.

Even from an early date evil influences have been at work, not only in France but in every Christian country, to counteract the ordinances of faith, and in France there has always been an undercurrent antagonistic to the Catholic Church. The Church does not coerce man's free-will, and thus Arianism was prevalent in the south of France for centuries. The Albigensian heresy was received with favor during the middle ages, and the principles of Voltaire found quick root in the soil in the latter part of the last century. These principles have not yet been rooted out, but infidelity has its home chiefly in the cities where worldliness prevails. In the rural districts, religion has a vigorous growth, as Mr. Symonds himself acknowledges, saying : "In the rural districts there is a deep religious spirit." Any visitor to France may witness the fervor of that spirit in the devotion of the people as they assist at Mass on Sundays and holydays; and this may be seen even in the cities, where both standards are erected-that of Christ, and that of the enemy of our salvation-and where there is a perpetual conflict between religion and unbelief.

Here we must remark that though there is so much practical unbelief in France, Protestantism has no foothold, as out of the whole 40,000,000 of population of the country, including the large cities, where there are many foreign Protestants, the total number of Protestants is less than 580,000, though there is complete religious liberty, and Protestant ministers are in receipt of larger salaries from the Government than Catholic priests, so that they may be able to support their families.

It is not true, as Mr. Symonds says. that "there are now large defections from the Church of Rome, many of the clergy becoming Protestants." There is no such movement, and though it has been asserted before that this is the case, those who have made these statements have refrained from giving localities and figures to show that there have been such defections, for the reasons that they are only imaginary. As there are fully 40,000 priests in France, there is no obligation for us to enquire where these defections are to be found until they are localized by those who allege them. The Catholic sentiment in France is known to be growing stronger from day to day, and one of the best evidences of this is the fact of the growing influence of religion in the Chamber of Deputies, which though it was decidedly irreligious a quarter of a century ago, is now as decidedly Catholic in its prevailing senti-

Mr. Symonds also boasts of the great progress of the McCall Protestant missions throughout France. This is also to a great extent an exaggeration. In Paris, where there is a great and a cosmopolitan population, it is no wonder that Protestant hospitals, homes for children, and schools should be at work on a pretty extended scale, and the same may be true of other large cities, but there is no serious defection from the Catholic Church, and the boasted work done in the way of Protestant missions falls far short of that unostentationsly done by the Christian Brothers in educating youth, and in conducting Industrial schools, and by the Sisters of Charity in charitable works of every kind.

Mr. Symonds boasts that Dr. McColl has received from the President of France the cross of the legion of honor on account of his humanitarian work. Possibly this may be the case. We will make enquiries into the matter in due time, meanwhile we would remind that gentleman that not a year passes during which such honors as this are not naid to humble Sisters who have distinguished themselves by their deeds of charity either on the battlefield or in the hosreligious war carried on with varying pitals by performing heroic works of mercy, though these ladies are of so retiring a disposition that they would prefer to do their work in secret without attracting the notice of the high civil authorities. If one Protestant gentleman has received such an ac knowledgment from the President of the French Republic it does not prove that his work surpasses that of the scores of nuns who have, without seeking it, received similar recognition.

It is confusion to say that in all religions there is truth. Religion is one, not many; and the one only revalence of scepticism and infidelity in darkest aberrations of the human inhe says, "have no religion." This is at all times and amongst all the races MALLOCH NOT A CATHOLIC. mig

During the course of the series of sermons preached recently by Rev. Dr. Fallon, O. M. I., of Ottawa, on "Anglicanism" he referred to an article which had appeared in an English magazine, written by Mr. W. H. Malloch, who, he stated, is a Protestant. This latter was denied by anonymous correspondents of the city press, insisting that Mr. Malloch is a Catholic. To end the dispute, Dr. Fallon put the question squarely to that gentleman, who has sent him the following reply: who has sent him the following reply:

Dear Sir—In answer to your letter of the
23rd of January, I beg to say that Loyal An
glican is in error when he speaks of me as a
member of the Roman Catholic Church. I
have always tried to make it clear in what I
have written, that when I have endeavored
to show that, the reality of a supernatural religion being granted, the Roman Church alone
of all Churches gives to such a religion a logical, and organically coherent form, I have
written as one who studies that Church from
without. You ask me yourself whether if not
a Roman Catholic, I am an Anglican. I beheve that everyone in England, who is not a
member of any other religious body, is re
garded technically as a member of the
Church of England. In this technical sense
I am certainly a member of it also, and as
I am certainly a member of it also, and garded technically as a memoer of the Church of England. In this technical sense I am certainly a member of it also, and as matters stand, were I in parliament, I should yote against its disestablishment. I may, in fact, call myself an Anglican politically, but I am certainly not a member of it in a philosophical or theological sense.

I beg to remain,
Faithfully yours,
W. H. Mallock,
P. S.—In the letter to the Citizen, which you forward me, Leval Anglican alludes to my speaking of the English Church as "our Church." He has in view, I suppose, my article in the Nineteenth Century. The phrase was there used in the headlines at the request of the editor, because the full tile, Does the Church of England teach anything? contained more letters than could be got into the top of the page. Its occurrence there has merely a typographical, not a theological significance.

A PIECE OF BIGOTRY.

We mentioned in our columns a few weeks ago the vacancy which had occurred in the Police Magistracy of the town of Lindsay. We are pleased to be able to state that the Ontario Government have appointed to the position Mr. William Steers, who is well known as an able barrister, skilled in all the sinuosities of the law. The following extract from a recent

issue of the Lindsay Post will lay bare a piece of meanness and narrow-mindedness on the part of the Town Council of Lindsay which would be incredible amid the growing intelligence and liberality of the people of Ontario were it not attested by evidence which cannot be gainsaid. The Post says:

At the spocial meeting of council held last evening in the clerk's office, the following resolution was introduced by Aldermen Horn and Sootheran, and was adopted by

That the municipal council of the town of "That the municipal council of the town of Lindsay respectfully request Mr. S. J. Fox, M. P. P., to bring to the notice of the Ontario Government the fact that the corporation feel that its required by the Statutes (Chap. 87, Sec. 2, Sub Sec. "h") to pay an exhorbitant salary to the Police Magistrate of the town, viz., \$1,000, and that in spinion of this council the sum of \$500 per annum is all that the Council should be called upon to pay for said services, and that the clerk be and is hereby instructed to prepare a statement of the receipts and expenses of the police department for the years 1897 and 1898, to be forwarded to Mr. Fox with a copy of this resolution, and that the corpor and 1898, to be forwarded to Mr. Fox with a copy of this resolution, and that the corpor ate seal be attached to this motion."

A resolution similar to the above was introduced in last year's council by Dr. Burrows, but was very coldly received.

To understand the circumstances of the case it is necessary to bear in mind that when Dr. Burrows, last year, offered the resolution that the Police Magistrate's salary should be reduced, it was expected that the suc cessor to Mr. D. J. McIntyre, who then filled the office, would be a Protestant, and so the motion was indeed "coldi received" as the Post remarks. Bu Mr. Steers, who has been appointed, i a Catholic, and there lies the secret of the sudden auxiety of the council for

economy.

It so happens that under the recen law prescribing cumulative voting there is no Catholic in the Lindsa Council, as the Catholics of the town though forming a very large percen age of the population, had no wish concentrate their votes; and this fahas given certain members an oppo tunity to put their A. P. A. pr clivities into active use. It is know that one of the promoters of the schen openly boasted that as the new Poli Magistrate is a Catholic he "wou manage through the Council so lower the salary as to make the offi not worth having." The resoluti given above is the result of win pulling, with this object in view.

The minimum salary of a poli magistrate is fixed by law, accordi to the population of the municipali and it is not to be supposed that Government will make itself the ca paw of a clique of bigots to inflict injury on a worthy and compet official, by special legislation; even if the council of Lindsay is mean spirited to pay a proper salar; the necessary officers of the town least a contract already entered should be faithfully fulfilled.

We understand that at least one the promoters of the present scho would be glad to get the office in q tion at some future time, so, to suit aspirations, possibly the Government