selves, and as much entitled to all the

rights of citizenship. The Commissioners

state that of 97 French schools visited

24 have all the authorized books of Eng-

lish study, 43 have the English Ontario

readers complete, 19 have the first and second books, and 11 have the Ontario

first reader. It is thus seen that in all

English is taught, though in a few the pro-

used, those which are authorized in the

Province of Quebec are most employed.

Some of these have been formally auth-

the necessities of the case made it re-

overlook some irregularities in this mat

ter, as the Ontario school laws did not

fully contemplate or provide for the case

of the French readers used. The Com-

missioners remark that "they contain

Rome," and that they are unauthorized,

not a serious matter, as the Ontario

wided for suitable text books for French

for a violent crusade for the abolition of

ents.

## THE CATHOLIC RECORD Weekly at 484 and 486 Ri street, London, Ontario.

BEV. GEORGE R. NORTHGRAVES, BEV. GEORGE R. NORTHGRAVES,
Author of "Mistake of Molern Infels."
REV. WILLIAM FLANNERY.
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aper can be stopped.

Persons writing for a change of address hould invariably send us the name of their pracer pos office.

## Catholic Record. London, Sat., Sept. 21st, 1889.

THE ARCHBISHOP OF

TORONTO. It is for us a pleasing, though all too

sad, a duty to be able to announce in this number of the RECORD that all doubts and surmises are now at rest in the important matter of the appoint. ment by the Holy See of a successor to the late lamented Archbishop Lynch, Whatever misapprehensions people at a distance seemed to labor under, we were too painfully confident, from the beginning, that such would be the choice made by the hierarchy of the Province, and that such choice would receive hearty spproval and confirmation in Rome. It is no small loss this diocese sustains in being suddenly deprived of the ever present, energetic, and, we might say, consuming zeal, that has, during the last twenty two years, wrought such won derful charges in the ecclesiastical state of this peninsula. The steady and permarent progress made in this south western portion of Ontario, the many elegant and costly churches built, the numerous clergy ordained, the schools and academies opened, the many waste places enriched and scattered Catholic communities found out, and provided with resident priests and regular church attendance, all these and more are the monuments Bishop Walsh leaves after him to bear testimony to the work dene and the good accomplised during his fruitful administration We will not refer to the great progress, both material and spiritual, made in this city, but for the purpose of stating that our magnificent cathedral, our episcopal residence, cur asylums, schools and hospital are the fruit of his incessant zeal and are a sample of what has been done in every other part of this diocese. It would, therefore, be not only most ungrate-ful and most unfeeling, but most unreasonable, did we not express both grief and sadness while announce ing the high honors lately conferred on His Lordship; and while uniting our congratulations with those of Cardinal Simeoni, of Mgr. Kirby and of all those both of the lay and clerical order who acknowledge his fitness and adaptation for archiepisoopal honors and duties, did and honors that deprive us of a Bishop of whom all felt proud, and to whom all

sure of indebtedness. The Apostolic Brief appointing Right Rev. Bishop Walsh to the Archiepiscopal See of Toronto, dated at Rome, August 13th, was received at the palace in this city on the 9th inst. Some weeks previous to its reception, however, full and authentic information of the appointment was conveyed to Bishop Walsh in a letter written by His Grace Most Rev. Dr. Kirby, Bishop of Ephesus, and dated at Tivoli, 30th July, 1889. A copy of this letter with which we have been favored will be of interest to our readers :

must acknowledge a greater or less mea-

Tivoli, 30 July, 1889.
My Dear Lord-A thousand congratulations on your well-merited pro motion to the metropolitan See o The decision was made by the Sacred Congregation of Propaganda on Monday, 22nd inst., fesst of St. Mary the Greater, and His Holiness Leo XIII. confirmed definitely their decision on last Sunday (28th inst). This important event opens a new and wider field to your zeal and piety for promoting the kingdom of God, defending the cause of the Holy See and promoting the salvasouls. You may have some difficulties in the beginning, but God and His Blessed Mother will be with Your Grace-which means that : Si Deur pro nobis, quis contra nos (If God be with us who dare be against us)? Your Brief will be expedited soon, and your Pallium will be granted at the next con-

sistory.

Wishing you every grace and blessing myself to from heaven and commending myself to your holy prayers,
I remain, my dear Lord Archbishop,

yours most devotedly in Christ,
+ T. Kirby,
Bishop of Ephesus,
His Grace Mest Rev. Dr. Walsh,
Archbithop-elect of Toronto See,
London, Canada,

The Brief arrived by mail in a registered package, and was presented to His Grace Archbishop Walsh on Monday, the 9th Sertember. It was accompanied

with the following letter in Latin signed | them as if they were worse than allens,

by Cardinal Simeoni:

8. Congregazione di Propaganda Fide.
Rome, 27th August, 1889.
ILLUSTRIOUS AND MOST REV. LORD—
While despatching to Your Grace the Apostolic Letters in form of Brief in virtue of which Your Grace is promoted to the Archiepiscopal See of Toronto, with all the faculties usually granted and instructions conveyed on such occasions, permit me to congratulate you on the eminent dignity to which Your Grace is now elevated. I have no hesitation in saying that I cherish the assured hope that Toronto will largely benefit by saying that I enerum the assured hope that Toronto will largely benefit by your administration, and I humbly pray to God that His grace may be ever present with you for the good of your new diocese and of the whole ecclesiastical province over which Your Grace is called to revesible.

called to preside.

The sacred pallium which will be asked for at the next consistory shall be expressed to Your Grace as so

granted.

I request that Your Grace will inform
me by letter of your early official instal-lation into the Metropolitan See of

I most earnestly entreat God that He may long preserve and protect you.

JOANNES, CARD. SIMEONI,

Prefect of the Sacred Congregation

THE FRENCH SCHOOLS' COM-MISSION

We last week made some remarks on the report of the Commissioners sent by the Ontario Government to inspect the French schools of the Province. There still remain some particulars in that report which call for a few remarks.

The Commissioners report for the County of Simcoe that there are three schools wherein the mejority of the pupils are French. In another school they say : "Half the pupils are French, taught by an English-speaking teacher, but a French assistant is usually employed. The teacher of the last mentioned school has a third class certificate. The French teachers have certificates granted in the Province of Quebec and made valid by the Simcoe County Board of Examiners for the schools in which they are employed. The French teachers do not speak English with much fluency, and the knowledge of English possessed by the pupils is quite limited. ome English, however, is taught in all the schools, and the pupils are well supplied with the Ontario readers."

We ought not to forget that a French

population in an Ontario township is in a

of teachers who know two languages is

eculiarly difficult position. The supply

ve ry limited, and it is very hard for poor sections to procure them. Yet it does not follow that because English is but imperfectly taught, that the school is in reality very inferior. We have the evi dence of the Commissioners that the parents are anxious in every case to have their children learn English, yet it is not always easy for them to obtain their desire in this regard. French being the language both of the parents and the children, in most cases it is absolutely necessary that the teacher should be French, and should, first of all, know French. Yet we find that so anxious are the parents that the children should learn English, that wherever there is any thing approaching to a large percentage of the children who speak English, an English speaking teacher is almost universally employed. In the township of where half of the children are French an English teacher is employed. In school section No. 10, where there are 22 French children at school, the teacher has been English-speaking, for the last eight years, and in section 18, where the French children form 75 per cent, of the attendance, an English teacher is also employed. There certainly seems to be no excuse for raising an anti-French cry for the purpose of forcing out the French language from these schools by violence Mr. Morgan, the inspector of schools, indicates clearly enough what would be the result of such a policy. He says : "The teachers in 6, 10 and 18 do not speak French." As a natural consequence, it is not to be wondered at "two of these teachers stated to the Commissioners that they experience difficulty in teaching the young French children and are often obliged to use the older pupils

as interpreters." In Penetanguishene more than half the pupils are French, yet for several years Ecglish has been the language of the school, exclusively. From this we may see that success of the agitation for the total abolition of French would only result in keeping the French children in ignorance. It is an agitation fostered by the Mail in hostility to the French. Canadians, because they are Catholics. We certainly do not object to the adoption of measures which would secure efficient English teaching in these schools. We well know that in an English speaking province it is important that the children should be instructed in the prevalent language of the province, but we object strongly to any measures which would tend to the abolition of French, or to the treatment of the French-Canadians as an alien race. It is the favorite course of

Ontario, and even in the matter of English teaching, it has been shown that there has been as much progress made and in this that journal is followed by all the fanatics of the country. The as could reasonably be expected in the fanatics must be taught that the coundifficult position in which the trustees try is not to be governed on any such were placed. The Commissioners say principles. One useful lesson has been "There can be no question as to the fact that in all the French schools in the given to them in regard to their conluct concerning the Jesuit Estates Act, but they are not satisfied with it. They must still be taught that French Canadiens are as much Canadians as them-

several counties visited, notwithstanding particular cases of backwardness or inefficiency, an effort is being made to impart a knowledge of the English language, and not only so, but this work is receiving a not only so, but this work is receiving a larger amount of ettention at present than in former years. There are some of these schools in which English has been well taught for many years, so that they are practically English schools. There are also some, as will be seen from the statistical statement forming part of this report, in which the English language is largely used in the work of the school. This is the case more particularly in the counties of Essex and Kent."

grees is not great. Of the French books The report of the Commission ha proved that there was no foundation for the senselers outcry which was raised by the Francophobists against the French orized in Ontario, and some have not, but

THE DUAL LANGUAGE QUES-

quisite that school inspectors should Mr. Attorney General Martin, of Mani toba, is said to have stated in Ottawa that the Government of Manitoha intend to abolish the French as an official language teachings peculiar to the Church of on the twofold ground of "not support ing a foreign tongue and to save ex-The want of authorization is, after all, pense." The Government have already stopped the publication of the official school regulations have not fully pro-Gazette in French, but this step appears to be at least premature. French is by chools, and under such circumstances the Constitution an official language of the teachers and trustees could not do the Province, and the pon publication of hatter than use books which are used in notices in legal form will endanger the Quebec. The teachings which are pecuvalidity of all public Acts which require liar to the Catholic Church are certainly official notice of them to be given. The not objectionable where the children are supporters in Ontario and Manitoba of Catholic. We are told, however, that Mr. Greenway's course maintain that some Protestants complained to the there is no more reason for the retention Commissioners of the use of such books. of French as an official language than It must be acknowledged that such books for the establishment of German in the ought not to be used for Protestant same category. German is essentially a children, but we are confident they were not used for purposes of proselytism, or foreign language in the Dominion, and there can be no reason why it should be for aggression. The school law provides recognized as an official language in any ample protection to Protestant parents and children in this case, and we are sure Province, but it is not so with French, that Catholic trustees and teachers would French is the language of one of the Pro vinces, the second in importance in in every case afford to the Protestant children all the protection desirable the Dominion, and though the general language of the Dominion is English, the under such circumstances, and would right of French to an official recognition use other books when it would be possible to procure them. At all events it is derived from the perfect equality between French and English speaking s clear that the use of distinctively Canadians, which was guaranteed; by Catholic books in the case of a few treaty in the Act by which Canada was Protestant children was not intentional, ceded to England. It is the faction who and it does not constitute a just cause have at heart the desire to annoy our French Canadian fellow citizens who are religious teaching in the case of Catholic agitating for the abolition of French as children. The remedy is to be found n a more strict adherence to the school an official language in Manitoba. The spirit which animates them is the desire law. It is not asserted that there is to create discord and dissension between any intentional interference with Pro-Canadians of the two nationalities and to estant children, but if it has sometimes have a miserable revenge for their utter sappened that they have used books discomfiture on the question of the which are distinctively Catholic, they Jesuits' Estates Act. They did not can easily find redress under the clauses succeed in getting the Dominion of the School Act which do not permit Government and the Governor General any children to receive religious instructo insult 42 per cent, of the population tion which is objected to by their parof Canada by virtually stamping upon an The Commissioners state that in 57 of illustrious and virtuous order of priests an unmerited stigma, so they desire to take revenge on the French-Canadians in some form. These fanatics en-18 there is no religious instruction given. deavor to make it appear that the rights which Catholics, French

the schools religious education is given during school hours. It is given before or after school hours in 22 schools, and in In the case where religious instruction given out of school hours, there is no concessions which they have kindly violation of the school laws, either in spirit or in the letter, inasmuch as the granted us, but of which they are peraw provides for this being done. fectly at liberty to deprive us at will. It may be said, as a French writer said of When such instruction is given during popular rights in France: "What school hours, the letter of the law is of they call their concessions are our course violated, but as in those cases conquests, what they call our enthere are usually no Protestant children croachments are our rights." When n attendance, there is, at all events, no French and English were made violence done to the religious convictions of any one. We presume that the the official languages in Manitobs, the French population preponderated, and if County Inspectors tolerate the practice because the people of the localities this had continued to be the case in the Province, the English speaking popula. desire it to be continued. Of course, the tation would, undoubtedly, urga now the trustees can, in such cases, obey the terms of the Constitution as a reason for strict letter of the law by making such the preservation of English in that arrangements that the religious teaching capacity, but as English predominates shall be given out of school hours, but it now, the fanatics have the opportunity would not be wise to throw difficulties to display the vindictive spirit which in the way of imparting religious teaching. The Commissioners state that "the prominence given to the Roman Catholic religion in these schools is objectionable to the English speaking Protestants generally," but they also state that wherever there is any cause of com-

harmony with the law." With the recommendation of the Commissioners that "a special school should be established for the training of French teachers in the English language," we cordially agree; and that special institutes should be held "for the benefit of the teachers now employed in the French schools." Hitherto there have been no opportunities afforded to French eachers, and the trustees of the French schools are rather deserving of praise for the efforts they have made under great difficulty to supply their schools with efficient teachers, than that any effort should be made to increase obstacles in their way. On the whole,

plaint in this respect. "it is only neces-

sary that the schools be brought into

but as the establishment of a single language in Manitoba is a matter for Dominion consideration, the Dominion must legislate equitably towards all the Provinces. If there are good reasons why French should cease to be official in Manitoba, the same reasons must apply to Quebec for the exclusion of English, and the Dominion Parlisment must recognize their validity in one Province as well as snother. To do otherwise would be to place upon the people of Quebec a stigms of inferiority. It is clear that this cannot be tolerated and it will not be attempted, except, perhaps, by an intolerant and insignificant faction who will raise their voices only to being ridicule and contempt upon themselves, as they have done before now We are perfectly aware that this faction pretends that there is a difference between the two cases; but the difference is precisely such that it cannot be taken into consideration. They maintain that English is the dominant language of the Dominion, and that French is only tolerated in Quebec; but in reality French is as much the language of Quebec, as English is of Manitoba or Ontario. The anatics wish it to be established that there is a dominant race and creed in Canads, but there is nothing of the kind. All Canadian citizens are equal, and as far as the French language is concerned the French Canadians have their equal rights established by the treaty which originally ceded Canada to the British Crown. The attempt to establish

Mr. Martin, the Attorney-General of Manitobs, while giving expression in Ottawa to the intentions of the Govern ment of that Province, said : "Separate schools will be abolished on the broad principle that no public money should be expended for denominational pur-

Mr. Martin raises here altogether false issue. The Manitoba Government are not asked to grant public money for denominational purposes, and by mis-representing the state of the case in this way he is operating on the very narrowest principles of narrow minded men, instead of the broad principle of equal justice to all. It was Mr. Martin who, by his attendance and speech at Mr. McCarthy's anti Catholic meeting in Winnipeg, adopted Mr. McCarthy's anti-Catholic policy, and induced the Manitoba Government to adopt it. This policy is founded on the narrow views of Mr. McCarthy, who by his affiliation with ultra-Orangeism cannot be suspected of advocating any but narrow Orange prin-

animates them. If the Constitution of Canada is to be nterfered with for the purpose of abolishing French in Manitoba, there is not the least doubt that French will have to become the sole official language of Quebec. The fanatics are very willing to urge on the people of Manitoba to take this retaliatory measure, but when they are reminded that vindictive meas ures are sure to result in retaliation they become very angry.

We speak of retaliation. It is only fair to say that we believe that the people of Quebec are too fair minded and liberal to adopt retalistory measures, simply as such. A Catholic people is not often influenced by such unworthy motives, and the liberality of the people of Quebec is manifest in the fact, which is but one of many, that there are no less than twelve Protestant members in the Quebec Legislature, nearly all of whom have been elected in Catholic their difficulty by putting additional constituencies. We do not believe. therefore, that French would be made the Mail to speak of the French Canathe report of the Commissioners is highly the sole official language of Quebec, which it holds under the British North communion, will all pass away
dians as if they were aliens, and to treat orgalizable to the French schools of simply from a motive of retaliation; America Act. If the Act of Confederawill yet be one. Such a consu

THE MANITOBA SCHOOL

dominant race must, therefore, end, as it

deserves to end, in ignominious failure,

We have said that the Manitoba Gov ernment are not asked to expend public money for denominational purposes, They are asked only to leave parents at liberty to impart such a religious training to their children as they feel themselves bound in conscience to impart and not to impose penalties on them for doing so. The question of separate schools is one which involves parental rights to freedom of education. Catholic parents are of the firm conviction that education is not complete unless with secular knowledge, and they ask that they shall be left at perfect liberty to spply their own money, not public money, to the education of their own children after a manner which will be in unison with their conscientious convictions. If the rights of parents to educate their children religiously are to be ignored by the Manitoba Government, the parents will be forced to take the education of their children into their own hands. They will be obliged to establish and to maintain for themselves schools where. in their religious convictions will be respected. Such being the case, on no broad principle of justice can money be collected from them for the education of other people's children, and if the Government collects taxes from them for school purposes under such circumstances, the money so collected will no more be public money than are the unlawful gains of a bandit the property of the bandit.

The Catholic separate schools of Manitoba are justly entitled to a share of any money which the Government may collect for school purposes, and money so collected is public money, only so far as it be equitably distributed to all schools in due proportion to the work done. The proposed abolition of separate schools is, therefore, a piece of intolerable tyranny, which the Greenway Gov. ernment proposes to inflict on the Catholic minority. It is, however, much easier to propose than to put into operation such a tyranny. The constitution of the Dominion has been expressly framed with the object of preventing the majority in any Province from infringing on the rights of the minority, and we presume that the Dominion is strong enough to assert and maintain the authority

tion is but a fiction, which is intended to bind Quebec, while the Protestant Provinces are to be allowed at the will of every fanatic to violate its provisions, the sooner the whole Confederation is broken up the better.

We have confidence that the Domin ion Government will assert its authority in the protection of the Catholic minor. ity in Manitoba, and in this case any action of the Manitoba Legislature must come to paught. If the Manitoba Legis. lature is to be free to take away the rights granted to the Catholic minority. the protection efforded to the Catholics of Ontario, and to the Protestants of Quebec will necessarily have to be swent away also, and the very basis on which the Act of Confederation is founded will be destroved, but the Protestants of Lower Canada will be even greater losers than the Catholics of Ontario, for in their favor there are other guarantees besides those on the subject of education. If the Confederation Act is to be tampered with to sweep away the educational protection to minorities, there will be no reason for the preservation of guarantees which have been introduced for the ex. press purpose of preserving political influence to the English minority in Quebec, and they must necessarily go with the rest. The result of such measures would most probably be the total destruction of the Confederation compact. We do not deny that the Catholic minority in Ontario would greatly suffer in the contingencies we have indicated, but the Protestants of Quebec would suffer more than ourselves. We cannot believe that in view of such results the Dominion Government will allow any legislation in Manitoba, or any other Province, the consequences of which would be so disastrous to the whole Dominion. In fact, the chief organ of the no Popery fanatics declares that "it is apparent that the Government intends, as usual, to stand by the Church," and that "the official organs in this Province are already beginning to talk about the necessity for barmony and union." As we have already shown, it is not Catholics alone who are concerned in this matter. It is, therefore, not a question of "standing by the (Catholic) Church." It is a question of the preservation of the Confederation compact, and of the natural right of Protestant as well as Catholic parents to educate their children in accordance with their conscientious convictions.

We have been frequently told that all who favored the allowance of the Jesuit Estates Act should, on the principle of Provincial rights, maintain the right of Manitoba to abolish separate schools. This is merely a misrepresentation of the case. There is no parity whatsoever between the two cases. The Jesuit Estates Act, it is acknowledged, did not violate the Confederation compact, as the proposed Manitoba legislation does. Besides, the Jesuit Estates Act did not infringe upon distributive justice between Catholics and Protestants. Even apart from the right of the Jesuits or the Church to have their property restored to them, if we regard the settlement of the Jesuit estates question as merely an allotment for educational purposes from Provincial funds, the appropriation of \$60,000 for Protestant education was quite sufficient to prevent its being a full amount which, in proportion to population, the Protestants of the Province would be entitled to.

THE ANGLICAN SYNOD AT

The Anglican Provincial Synod of Canada was held in Montreal last week. the opening sermon being preached by Bishop Courteney, of Halifax. The sermon was a plea for unity among Christians, and advocated mutual teleration among all creeds, not excluding either Catholics or Nonconformists. Of Catholics, the bishop said : "Those who denied that the Ramish Church had sufficient grace of God to enable many of her ministers and members to live lives of holi. ness, are wilfully blind to the facts."

We full appreciate the kindly spirit in which Bishop Courtency spoke, though we must protest against his use of the term "Romish" as applied to the Catholic Church. It is a word which is the invention of bigotry, and it does not describe the character of the Church, any more than whitish, blackish, reddish, describe the qualities of whiteness, blackness or redness. The Catholic Church has never employed such a name as descriptive of herself, and even British and Canadian laws recognize the Church by the title "Roman Catholic." It is not becoming in the clergy or members of the Church of England, which owes its existence and constitution to English law, to refuse to the Catholic Church at least the name which English legislation freely concedes to her.

We feel it our duty also to state that the mode of bringing about the union of Christendom which Bishop Courtency seems to favor is an impossible one. He says : "This separation, the refusal of communion, will all pass away, and all

need not be looked for speedily. The mind and temper are not, perhaps, ripe for it. There must be such a conception of the univeral Church as will dwarf all f previous ideas, etc."

All this evidently looks for a corporate upion of denominations holding various and opposite doctrines, yet bound together in one Christian fold which agrees to overlook the doctrinal differences which exist at present. It is almost needless to say that such a conception is quite alien from the character of the Church which Christ established on earth to teach all nations "all things whatsoever I bave commanded you. The Church of Christ on earth must of necessity teach the same doctrines everywhere, and they must be the doctrines which Christ Himself revealed It is not within the right of Pope or Council, still less of any National Church or of any organization calling itself a Church, to dispense with the character. istic of doctrinal unity which has been established by Christ as an essential condition of His remaining with His Church to the end of time. It is this quality of unity which constitutes the Church to be the "pillar and the ground The sacred deposit of faith which Christ left to His Church carnot be laid

aside at man's pleasure, and there can be no Christian unity unless by the acceptance of the doctrines of the Catholic Church without any suppression for the sake of a false peace where there can be no peace. The road to Christian peace lies through acceptance of the truth without tergiversation, or mental reservation. Christ promised to remain with His Church to the end of time, but the Church with which He promises to dwell is the one which He built on the rock, Peter. It follows that there can be no Christian unity unless the authority of St. Peter's successor, the Pope, be submitted to both in doctrine and in discipline. It is, therefore, somewhat amusing to find the bishop proposing that, to bring about a universal Christian union, Catholics should begin by giving up their unity with the head of the universal Church, in order to join with the English Church in declaring themselves a separate religious body, independent of the universal Church. Yet it is in this way, through the disruption of unity with the universal Church, that Bishop Courteney proposes that the movement

for Christian unity shall be inaugurated. Among the other business matters which the synod took into consideration there was a memorial from the diocese of Ontario "calling attention to the menace to the Church involved in the attitude of the Roman Catholic hierarchy." This, of course, refers to the Jesuit Estates Act. We have already shown over and over again that the encroachments and menaces come altogether from the Ontario parsons who desired to interfere with the action of the Quebec Government in settling a long-vexed question to the satisfaction of all the parties concerned. We will only add here that such indications of hostility to Catholics are not likely to improve the prospects of general union which Bishop Courteney, in his kindness of heart, so earnestly desires.

CARDINAL MANNING.

A very loud no-Poperv howl heralded the arrival in London of Cardinal Wiseman, about forty years ago. His nomination to the Archiepiscopal See of West. minster occasioned a tidal wave of Protestant bigotry, so graphically described by Sir John A. Macdonald in his speech which closed the Parliamentary debate on the Jesuits' Estates Act. Society in England, and particularly in London, was stirred to its depths, and public opinion became so heated and so clamorous that, to cool it down and quiet the storm, the Ecclesiastical Titles Bill had to be passed in the House of Commons. This bill enacted fines and penalties against any Catholic Bishop assuming the title of the See to which His Lordship was appointed by the Holy See, and its provisions were extended so as to affect not only the bishops lately named for different Sees in England, but also the ancient Bishoprics held in Ireland. It was a Brutum fulmen, however, that is to say, It fell harmlessly on those intended to be fulminated by its decrees. The bishops of Ireland treated it with utter coatempt, The very week after its third reading in the House of Commons, and its approval by Her Majesty, John of Tuam, whom O'Connell styled the "Lion of the Fold of Judah," wrote a letter of condemnation and protest, and defied the power of England by signing himself"John. Archbishop of Tuam. by the Grace of God and appointment of the Holy See." The great Ecclesiastical Titles Bill was scarcely born when it died a natural death, and no more has since been heard of it, except what remains in history of its ephemeral existence and the stupidity of the men and times which framed it. One thing fevery certain, however, and it is, that the lawmakers, Lord John Russell and his colleagues, who devised it for the appeare-

ment of a London mob, could not by jub