so calamitous in their results that it is most desirable to have their origin. The Tablet and its friends have adopted to the full the great British ides. Now the Great Britain, with many admirable and excellent qualities (which we do not in the least desire to depreciate or deny) has an insular narrowness of view which prevents his seeing any interest but his own. People and countries beyond his own borders he has a radical incapacity to do justice to when they conflict in the least degree with his interests. In addition to this judicial defect, his view of Ireland is largely leavened with national prejudice of ancient growth, with trade jealousy, and sectarian malice. Of proof of all these we can point to the Times passim, whose stream of malignant lying has been at flood for months, and the volumn and depth of which have never been equalled. Happily not all Englishmen are so blinded. Splendid examples of fairness are given by such men as Ru-kin and Labouchere, and John Morley, and above all by Joseph Cowen. What they, all non-Catholics, see and say, we claim that the Tablet could also see and say if it washonest. Its essential, intentional dishonesty is shown more by sins of omission than commission, though the latter are far from being wanting. An ordinary Englishman might read the Tablet for ever without getting a glimpse of the real nature of the struggle between the countries, without suspecting that there existed here an ancent Catholic nation, with the strangest and most tragic history that the world has known. He would

existed here an ancient Catholic nation, with the atrangest and most tragic history that the world has known. He would never imagine or find out "from this principal organ of English Catholic opinion" that this nation had found religious freedom for it and its friends, and that it was yet struggling to obtain for itself the most ordinary and elementary rights of civilized men from the countrymen of the Tablet, and in spite of its opposition.

civilized men from the countrymen of the Tablet, and in spite of its opposition.

This Great British narrowness—this incapacity to see any interest but its own-leads to an idiotic blindness and inconsistency where "British interests" are concerned. Those for the Tablet are more than the Decalogue and the whole moral law. At the bottom of the great Briton's mind is the conviction that England is mind is the conviction that England is the hub of the universe, and himself the centre and sum of creation. Irish or Indians, Egyptian or Burmese may pos sibly in this view have some rights natural or acquired but that these should for a moment "stay the march of our Imperial power," or 'hinder the advance of British civilization," are propositions too preposterous to be discussed. If the Tablet was Catholic it would not permit itself to be blinded by this Pagan settlement, but by no other is it more apparent. by no other is it more openly avowed. Generally a weak echo of the Jingo Pr. ss, it now and again becomes rapidly ur just. "Whatever," it says, "be the true character of Arabi, ringleader of a meet character of Arabi, ringleader of a meet ing, or representative of whatever there be of national life in Egypt, can matter nothing to the people of this country... Traitor or hero, Arabi must go the way of sail the enemies of England. Certainly, why not, for all that makes for England is sight, and all against her wrong. These are ethical principles very agreeable and convenient, for the Great Briton, but hardly so good for the rest of mankind, and, as far as we know, not to be found in and, as far as we know, not to be found in the teaching of the Catholic Church. And so for the slaughter of thousands at Alex andria-of "a people with whom we are not at war," or for the murdering of tenof thousands in Upper Egypt of "people" rightly struggling to be free, the Tablet has no word of condemnation! This is the 'Catholic" journal which is bound to take at all hazards "the defence of the

met by a smile of calm superiority. The thister Sunday this year failing on the "we" of the Spectator so keenly satirised to by Mr. Freeman, is common to the race, and your interlocutor replies, "Oh, yes, I see that is your view; but you are Irish, you know. We are English, and we have our own view, which we mean to keep," the voice of the pastors of the Church. No doubt too that many will during that anissed with a smile of conscious super-cerity. Such, perhaps, as the English resident feels for the native Hindoo or the Briton everywhere for all of whom he is not atraid. It is within our knowledge that some of the most eminent ecclesiastics in Ireland have again and again exclaimed against the course the Tablet was pursuing, with no greater fablet was pursuing, with no great effect than that of exciting some jocularity in the editor's effice. That any men, Irishmen of high or low degree, lay or ecclesiastic, should think of influencing "Our" view of changing "Our" conduct, was altogether absurd. Some conduct, was altogether absurd. Some surprise might be excited at the strange ness of Irish perversity, but that "We" were to be dislodged for a moment "Our" ordinary condition of completons cell were to be dislodged for a moment "Our" ordinary condition of complacent self-sufficiency was not to be thought of. And so "we" dismiss with lofty contempt all ideas different to "ours." ideas different to "ours."

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Nevertheless, we declare once again that the Tablet as at present conducted, is destructive of Catholic unity and ctarily, and opposed to the best interests of the Church, all which and much more we hope to prove in subsequent articles.—Dubling BISHOP'S VISIT TO ALVINSTON.

Freeman's Journal

CATHOLIC NOTES.

It is said that Cardinal Manning desirous of resigning his diocese on ac-count of his advancing age and the heavy duties of his office. The Pope, it is under stood, will send Monsignor Stonor to London, to confer with Cardinal Manning

The Rev Father Macarius, a member of the Capuchin Order, is organizing a great pilgrimage of Austrian Catholics of Lour-des. It will take place in August next. Many persons of high rank have already aguified their intention of joining in the devout undertaking.

Archbishop Tache, of St. Boniface, la week baptized 29 Indians confined in the penitentiary there for rising against the Government. Poundmaker was one of the

Negotiations have been concluded by which the Christian Brothers will pur chase a lot of land on Sherbrooke street, Montreal, for their new scholastic insti-tution, which it is expected will cost \$300,000.

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Catholic Record.

LONDON, SATURDAY, MAR. 6, 1886.

CALENDAR FOR MARCH.

1 88 Albinus and David, Bps and Confs.
2 8t Simplicius. P. and Conf.
3 8t. Oanegundes, Empress.
3 8t. Oanegundes, Empress.
4 8t. Sasimir, King and Conf. St. Lucit
P. and M.
6 8t. Orian, Bp. and Conf
6 88. Victor and Comp. MM.
7 Quirquagesima Sunday, St. Thoms
Aquinas, Conf and Doct of the Ch.
8 8t. John of God, Conf
9 8t. Frances of Rome, Widow.
9 8t. Frances of Rome, Widow.
9 4sh Wednesday. Beginning of Lent.

it John of God, Conf.
it. Frances of Rome, Widow,
sak Wednesday. Beginning of Lent.
sak Wednesday. Beginning of Lent.
seria. 88. Cyril and Methodius, C.s.,
loat Sacred Passion of Our Lord.
it. Gregory the Great, P., CY. and Dr. of
the Ch. (Mar. 12.)
it Sunday in Lent.
eria. 85. Longinus, M.
eria. 85. Finian the Leper.
T PATRICK, Apostle of Ireland. Emboys.

Day.
St. Gabriel, Archange!.
St. JOSEPH, SPOUSE OF THE B. V. M.,
Pat. of Univ. Ch. Ember Day.
Most Holy Crown of Thorns. Ember Day.
(Mar. 19)
2nd Sunday in Lent.

the Ch. ia. St. Simon, Martvr. nunciation of the B. V. M. Holyday of Obligation.
Most noly Lance and Nails.
Ferla. St. Robert, Bp. and Conf.
3.d Sanday in Lent. St. Sixtus III., Pop
and Conf.
Ferla. St. Cyrillas, Deacon. M.
Ferla. St. Cyrillas, Deacon. M.
Ferla. St. Guy, Abbot and Conf.
Ferla. St. Guy, Abbot and Conf.

DIOCESE OF LONDON.

The following are, by order of His Lordship the Bishop the Lenten regula-tions to be observed in the diocese of

1st. All days of Lent, Sundays excepted, re fast days.

are fast days.

2nd. By a special indult from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tue-days, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

3rd. The use of flesh and fish at the ame time is not allowed in Lent. The following persons are exempted from abstinence, viz.:—Children under from abstinence, viz.:—Children under from abstinence, viz.:—Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labors, or some other legitimate cause, cannot observe the law. Lard may be used in preparing fasting food during the season of Lent, as also on food during the season of Lent, as also on all days of abstinence throughout the year by those who cannot easily procure

holy time strive to gain the indulgence of the jubilee, and thereby greatly add to their stores of graces and merits. Those who really desire to put the Lenten time to profit should begin on the first day by atering into themselves with all sincerity, in order to know their weaknesses and their dangers. These known, advancement is, to honest and sincere souls, comparatively easy. They must also from the beginning cultivate not only a spirit of mortification, but one of prayer, to abide with them throughout life. We exhor our readers to lose no opportunity during the holy season about to open, to strive for such an increment of grace from on high as will enable them to conquer every

On Saturday last His Lordship the Bishop of London, accompanied by the Rev. Father Flannery, visited Alvinston, village situated on Big Bear Creek, on he C. S. R., thirty five miles from St. Thomas. His Lordship's visit was to make personal enquiry into the spiritual inter sts of the scattered Catholic population of that section, and to give some attention to the financial standing of the church erected there some years ago. At Mass on Sunday morning the Bishop addressed a large congregation, half of which were Protestants, in a lucid and touching disourse on Catholic doctrine and practice, closing with earnest exhortation to all present to live according to God's will and aw. His Lordship after mass held a meeting of the Catholic heads of families, and with them transacted pressing and im-portant business in regard of the Church debt. In the evening the Rev. Father Flannery preached to a large audience.

DEATH OF THE VERY REV. FATHER and upholding the gospel in the north-TABARET, D. D., O. M. I. ern half of North America, and whose

Words cannot express the emotion that filled our heart when the following mesage, flashed from the Dominion Capital, vas placed on Sunday eyening last in our ads: "Father Tabaret died to-day. Funeral Wednesday. A. Pallier, O. M. I.," nd again when this was supplemented early on Monday morning by another : "Fathe labaret, Superior of College, died of hear sease yesterday at one p. m." The en sense of lose, the profound feeling of sorrow that agitates us in penning the lines are, we know, felt by thousands throughout this and the adjacent country, who, like us, recognized in the deceased priest, not only a trusted and unchangin friend, but a father whose affection wa ep and tender. As we pause in sadness contemplate the suddenness of the low that has fallen upon the congregaion of which he was one of the patrirchs, the institution of which he was the patron and sweetest glory, the city of which he was so distinguished a citien, and the cause of education, of which he was the devoted apostic, indeed forcibly and feelingly reminded indeed forcibly and feelingly reminded of the truth that in the designs of God shere is always matter for meditation ver deeper, for discovery ever ampler, nd for admiration ever holier. But a w weeks have passed since we saw Father Tabaret, at the dedication of St. Patrick's Church, Ottawa, and not for years had we seen him so cheerful, nimated, and seemingly healthful. At the solemn opening of St. Peter's Cathedral, in this city, on the 28th of June ast, he was one of the honored visitors, filling during the ceremony the position of chaplain to the Bishop of Hamilton But now he is no more. The God in whose service he had so long labored hath in His inscrutable wisdom called him o his reward, and to the decrees of that risdom we must bow our heads and incline our hearts. With the city and col lege of Ottawa was Father Tabaret so ong and so closely identified that we may here be permitted to repeat that which in June, 1883, we wrote. After reference to the College we went on to

"That institution was the first Bishop of Ottawa, late venerated Dr. Guigues who was consecrated in his episcop city, then called Bytown, in July, 1848. The foundation of the College was one o the very first purposes to which this levoted prelate applied himself. Placng the infant seat of learning under the harge of the Oblate Fathers of Mary mmaculate, to which congregation the worthy Bishop himself belonged, Dr. uigues had the pleasure and satisfaction of witnessing its rapid growth and won lerful success. Before the close of hi poor and the oppressed I'

This utter upprincipledness is not consistence with any one of the favoured nation. You bring forward every principle of justice, every fact of history, svery motive of policy and wisdom, to make an overwhelming case for Ireland. You are met by a smule of calm superiority. The motive of the Spectator so keenly satirised seems that the college of Ottawa had taken a front rank among the educational establishments of the Dominion that the position of the Spectator so keenly satirised seems that the college of Ottawa had taken a front rank among the educational establishments of the Dominion of existence when the Legislature of the united Canadas raised it in 1866 to the trank and dignity of a university. This was indeed a signal honor for the College. episcopate, the College of Ottawa had indeed a signal honor for the College, but it was an honor merited by faithful nd unremitting service in a noble cause. It is an honor, too, that has, since ts bestowal, been borne with dignity and a just appreciation of its responsibilities, known and acknowledged throughthe Dominion of Canada, out the Dominion of Canada. The College has kept pace with the growth of our metropolitan city and with that of the entire country. In 1847, at the time of Bishop Guigues' appointnent to the See of Bytown, that rising ourg contained a small and straggling population of about five thousand souls. Fen years later that number was more han doubled, and at the time of Bishop durgues' death, in 1874, the city of ttawa could not have contained fewer han 25,000 people. At the present ime the Dominion Capital, with its suburbs on both banks of the Ottawa, an lay claim to a population of fully orty thousand souls. For years after ts foundation the College could never count on its rolls as large a number of tudents as one hundred. And in 1866, when chartered by the Parliament of old Canada as a University, the College had out few more than that number. Today, however, the number has risen to figure that the best friend of the instituion would not in 1866 have dared to pre liet for this year of grace, 1883, for there are now on the College rolls the names of nearly four hundred students. To whom is this marvellous success due It is due under God to the zeal and devotedness of a faithful and venerated priest, the Rev. Father Tabaret, who since 1853, has been intimately connected with the College, holding, with some slight intermissions, during the long period since elapsed, the post of Pre sident of that institution. In the Harp for August, 1879, we find a brief bu pointed and interesting sketch of this

distinguished priest. "The Rev. Joseph Henry Tabaret, now in his fifty second year," says the writer in the Harp, "is a member of the Missionary order to whose devoted seal is confided the laborious task of spreading

devotion to the Immaculate Mother of God is indeed congenial to the Land of Mary, as America may well be called. From the Santa Maria Christianity first hailed the New World, and now the Oblate Fathers of Mary Immaculate push the Christian conquest of the great Col-umbus even into the frozen domain of the benighted Esquimaux. America we the first foreign mission of the Oblate Order founded in Catholic France, the radle of so many missionary orders, by truly apostolic man, the Right Rev. Charles J. E. de Mazenod, Bishop of Marseilles. Devotion to Mary Immaulate, his predilection for the Oplate's est cherished virtue, charity, and an ardent desire to devote himself to missionary labor, led the youthful Tabaret to seek admission into the Oblate Order. His religious and missionary training began in the novitiate Notre Dame de L'Osier, a miraculous Sanctuary and Pilgrimage of Our Lady in the Department of L'Isere, not far from his native place, and was completed in the Scholasticat or Theological Seminary of the Order, at Marseilles. After receiving ordinatio at the hands of the venerable Bishop of Marseilles, the zeal of the youthful misionary being found equal to the sacrifice of quitting home and country, and all that he held dear, to win souls to Christ, he was sent to the American mission. This mission of the Oblate Fathers, which now extends from the coast of Labrador to beyond the Rocky Mountains, and from the Gulf of Mexico to the extrem north, was then chiefly centered in Canada. The diocese of Ottawa, whose first bishop was an Oblate, the late Right Rev. Dr. Guigues, had the good fortune to enjoy, almost exclusively, the valuabl ervices of Father Tabaret. There h labored for several years evangelizing the scattered population of varied rac and tongue and color of that vast diocese. In 1853 he became permanently attached to the College of Ottawa, oundation of his order destined to open to the Catholic youth of the Oltawa district the avenues to the sanctuary and the various liberal professions. Sinc then, thanks to his able management as President, its sphere of usefulness has vastly extended, and now the Catholic youth of the United States, as well as hose of the several provinces of the Dominion, prize the solid and varied dvantages which the chartered College Ottawa affords them, and so flock nither, and there love to remain under the paternal, enlightened away of the beloved President, to whom that institu tion chiefly owes its progress and sucsess. In 1874 he introduced a new Programme of Studies, of a higher and more comprehensive scope than the old one, and not inferior to those of the most advanced educational institutions of the Dominion, such as to meet the requirements of the youth of every class, whether destined for commerce or the iberal profes ions. It wisely aims at practical utility, as well as thoroughness and approved method, in the several courses. At the same time he also in eaching-giving to each professor a ecial branch, which is far superior to he system previously followed, in which the professors had each the sole and entire charge of a class, and so taught various branches; a system yet in vogue in many of our colleges. The new method ensures more perfect knowledge on the part of the lecturer, and the more rapid and solid progress of the disciple. This is unanimously admitted by those who have seen the two systems at work, In an audience of His Holiness, Leo XIII, in January, 1879, the Bishop of Ottawa submitted the Programme of Studies adopted by the Col-lege of Ottawa to the Holy Father, who approved of and blessed it, and as a mark of his appreciation of the valuable services rendered to Catholic education by the President of the College, dele-

gated His Lordsnip to confer upon him the exalted title and privileges of Doctor of Divinity. That title and these privileges were onferred on Father Tabaret by His Lordship on the 18th of June, 1879, in the presence of the students and alumni of the College. The latter had then sembled for the first time in a re union the success of which reflected credit on its originators. Their re-union was taken advantage of to present, on their behalf. the Rev. Father Tabaret with an oil por trait of himself. The presentation this portrait suggested to one of the alumni some beautiful lines from which we take the following:

Painter, stay thy hand a while,
study well the one before thee;
Mark the father in the smile;
As he's bending, artist, o'er thee!
Mark the brow so large and high!
Mark each feature mind revealing!
Mark the flashing of the eye—
When the heart is touched to feeling.

If thou nobly doest thy task,
If thou fillest well thy outy,
Painter, nothing more we ask,
Grand shail be thy work of beauty
We shall see the mind and heart
Every noble passion swelling;
We shall read the hidden chart
We shall read the hidden chart
Where the glowing thoughte are dw

Painter, strength be in thy hand.
Let thine eyes be true in tracing:
Thou hast got a subject grand.
Thousand spienders interlacing,
Painter, do thy duty well,
Fame will crown thy great endeavor;
Let the future ages tell,
How thy name will cound forever!

In the address then presented to Father Tabaret, on that oc alumni said :

Alumni said:

We hailed with joy the announcement of this reunion, which affords us an opportunity of presenting to you, Very Reverend Father, the most fitting testimonial of gratitude and affection our hearts could desire and artistic excellence portray, of manifesting our appreciation of the many great qualities of mind and heart that have never failed to win for you the extern and devoted mind and heart that have never failed to win for you the esteem and devoted attachment, not only of the students whose happiness and signal advantage it is to have been under your wise, able, and paternal direction, but also of your professors, and of all those to whom your modest excellence becomes known. The high honor of Doctor of Divinity which has just now been formally conferred upon you by His Holiness Pope Leo XIII., through the lowing hands of the wenerable prelate, who, like ourselvas upon you by His Holiness Pope Leo XIII., through the loving hands of the venerable prelate, who, like ourselves, calls you Dear Director and father, is a striking proof that the fame of your modest, sterling merits has spread far beyond the limits of this city and dio cese. What a happy coincidence that the common Father of the Faithful, through his worthy representative, to day unites with us in doing you honor, by bestowing upon you a most distinguished mark of esteem for your eminent learning and ability, a fitting reward for your great services in the noble and holy cause of education! Pray allow us to say, for this also redounds to your honor, your great services in the noble and holy cause of education! Pray allow us to say, for this also redounds to your honor, how delighted we are to learn, that from the lips of the Holy Father came words of satisfaction, praise, and encourage ment, when we heard from the most reliable authority, and saw evident proofs of the advanced, complete and excellent course of studies here successfully followed. This, we say, redounds to your honor; for who ignores that to you especially this institution owes its past success, and will doubtless chiefly owe its further development? Many of us have been agreeably surprised to see the magnificent proportions this our college home has attained since we left, and to find that corresponding progress has been made in its course of studies and professorial staff. This augurs well for the realization at no distant day of our earnest desire to see this chartered College of the capital of a vast Dominion exercise all its chartered powers, to witness the inauguration of its faculties of law and medicine, which will complete and give prestige to its university course—a course now partially established, for the faculty of arts and science (the most important, the essential university faculty) is now, we are happy to see, in important, the essential university faculty) is now, we are happy to see, in very successful operation. It is doubt very successful operation. It is doubless a source of joy to you, Very Reverer Father, to see the success many have attained in different careers. have attained in different careers. You see in our ranks many learned and worthy priests, several of whom, while imbiding here ecclesiastical knowledge devotedly co-operated with you in our instruction. You see among us some whom public confidence has called to whom public confidence has called to legislative honors. You see the bar and the press ably represented. You see those who have already won a reputation of skill in medicine, and others more youthful who hopefully aspire to the same reputs. In fine, you see many trusted members of the civil service, and means account here. trusted members of the civil service, and many successful business men. Our success we gratefully attribute to the wise direction, and practical, excellent training the students of this College receive at your hands, and from those whom your able lessons have formed to the important and difficult task of educating youth.

wher, continues the writer in the Harp, the hero of the feast arose to reply he received a perfect ovation. He tried in vain to conceal his emotion; it was betrayed by the tremor in his voice and by two his terms that stole down his betrayed by the tremor in his voice and by two big tears that stole down his cheeks. The reply was characteristic of the man—full of gratitude, full of affection, and forgetful of self. The College, he said, was the creation of the Congregation of which he was an unworthy member; under God, its success was due to the direction of his superiors and the devotion of his brothers in religion, to the encouragement and support of the late Bishop and of his worthy Successor. To them belonged all credit and honor for the good that had been done. This was his theme, and, as he proceeded, a stranger, entering the hall, would have supposed it was the discourse of an Alumnus, who had been nurtured and reared and made what he was by the College, and not of the Founder and President, who had borne, for the most part alone, the labor and anxiety of its institution and administration. But his children knew him

To be of worth, and worthy estimation :" and they rejoiced, as well they might, that the fame of his merits had reached the Centre of Catholicity, and that the Sovereign Pontiff united with them on that day in doing honor to whom honor

We cannot forbear giving our readers an extract from the eloquent speech of the member for Montreal Centre delivered on the same occasion, for here Mr Curran spoke the sentiments of all who knew the late Father Tabaret :

"If our meeting," said he, "has had its joys, it had its sorrows. Whilst we have inted with pride to those of our fellow. students, who, for their learning and plety, have been called, like your Lordship, to xalted positions in the Church, to those who have fought their way to prominence n public life, in the liberal professions, in mmerce and every branch of industry, we have had to shed a tear over the fate of those on whom the merciless hand of leath has fallen, or whose bright prospects have been blighted through misfortune. Rejoicing, however, in the main has triimphed, gladness has vanquished sorrow, but amidst all our causes for gratulation the one thing that above all others has afforded us pleasure and grateful emotion s, that we meet not to revive old friend. hips, but to witness the acknowledgment by the great centre of Catholic authority, of the superior merit, the irreproachable virtue, the scholarly attainments of one mittee of the city of Ottawa for the year-who, I may say, has sacrificed his life for ending Oct. 31, 1885.

the promotion of learning, whose name can never be disassociated from this institution, who has been a father to us all, and to whom not only this College, but the country, owes a debt of gratitude which, if it cannot be repaid, will at all vents be cheerfully acknowledged. Need I mention the name of the reverend, the evered and beloved Father Tabaret ?"

Never again will this worthy, kind nd true-hearted priest welcome to Coland true-hearted priest welcome to Col-lege Hall, with pleasant smile and hearty greeting, the alumni whom he loved and whose course through life he so tondly followed. Father Tabaret has, however, left in the missionary and educational annals of the Dominion educational annals of the Dominion a name that will live as long as truth and justice are revered by men. His was truly a noble character, his a truly illustrious life. In his relations with other men, whatever their position, however unfortunate their lot, he bore in mind that truth enunciated by Carlyle: "Before we censure a man for seeming what he is not, we should be sure that we know what he is." And in the great work of Christian education in which his very heart was centered, and his every thought, feeling and sympathy enlisted, he sought to inculcate that which De

Mark his maj stic fabric! He's a temple Sacred by birth, and built by hands divine; His soul's the delty that ledges there; Nor is the pile unworthy of the God,

CATHOLIC JUDGES.

In the Ottawa Free Press of the 24th ilt. we read :

"Mr. Thompson, minister of justice, who is reported as having, at the St. Columba meeting, charged Mr. Mackenia columns meeting, charged Mr. Macken-sie with never appointing a Catholic judge during his term of office, writes to a Tory contemporary correcting its report as follows:—Mr. Editor,—Permit
me to make a correction in your report
of my remarks at St. Columba last evening. I am represented as saying that Mr. Mackenzie had never appointed a Mr. Mackenzie had never appointed a Catholic judge. The abbreviation of the report gives the statement too general an application. I was speaking at the time of the mode of dispensing patronage in my own province by the two parties of the Dominion, in order to show that Sir John Macdonald's govern-ment was not justly accused of dealing unjustly with Catholics at the dictation of their opponents, J. S. D. THOMPSON."

The minister certainly could not have ade the statement attributed to him that Mr. MacKenzie had appointed no Catholics to the bench, but he had right on his side when he complained that the late Premier did not act justly by the Catholics, of some Provinces at least, in promotions to the bench. Mr. Mac-Kenzie did not do that which, by every consideration that should in such cir-cumstances have weight with the leader of a government, he should have done, call any Catholic to the bench of the Superior Court of Ontario. We may, however, remind the hon. gentleman, present Minister of Justice, that there is now a vacancy on the bench of Ontario caused by the death of the late Judge Morrison, and that the Catholic minority of Ontario look to him to fill it with a Catholic, We have already named one Catholic gentleman, Hugh McMshon, Esq, Q. C., Toronto, as eminently fitted for the position.
Will Mr. Thompson overlook him? Let the hon. gentleman, who has our best wishes for success in his position, now do that which Mr. MacKenzie did not dogive the Catholics of Ontario adequate representation on the Bench. To at east two places thereon they are entitled. With anything less they will not be satisfied.

AN EXTRAORDINARY LETTER.

There appeared in the columns of our respected contemporary, the Pilot, in its sue of the 27th ult, a letter dated from New York on the .3th of the same month, dealing with Canadians in general, and Irish Canadians in particular. The production is one of the most extraordinary we have ever perused, extraordinary in its mendacity, extraordinary in its wilful misrepresentation, extraordinary in the absence of even the semblance of truth from most of its assertions. We may deal with it fully in our next issue.

WE BEG to return thanks to Mr. Edward Pinard, Collector of Water Rates for the city of Ottawa, for a copy of the Annual Report of the Water Works comTHE CHRISTIAN GUARDIAN THE SEE OF PETER. The Christian Guardian (Method

dulges in some pious blackgu anent the Archbishop's letter to tants, a document prompted by C zeal, conceived in kindliness of hes couched in language to which th fastidious advocate of civic harmon not object. The Guardian rakes u long-ago exploded calumnies concertain of the Popes, as if any man of living, no matter what his p can be alleged as proof against the ness of sound principles or a tes against truth. Human nature accompany men to the highest po and most exalted offices. But the dynasty, viewed as one whole for inception at the installation by Himself of Peter in the primac supremacy over His church, till the present moment, offers the im mind a spectacle of continuous h of unbroken stainlessness of life, exampled fidelity to duty in proand in adversity, nay, of an unpar heroism in every circumstance, vici and trial of its long and varied h that must convince the believer supernatural, and in the effica Christ's promises, that this dynasty work of God and not of man royal or imperial line of ancte modern times can for a moment be pared to the Papacy, in its en bleness of character. Macaulay hi who affected to look on the Churc mere human institution, the wo man's own hands, is forced to say post reformation Popes :

"The Roman Pontiffs exhibited is own persons all the austerity of the anchorites of Syria. Paul the brought to the Papal throne the sar yent zeal which had carried him in vent seal which had carried him in Theatine convent. Pius V., und gorgeous vestments, wore day and the hair shirt of a simple friar, to barefoot at the head of processions, even in the midst of his most pavocations, time for private prayer regretted that the public duties of him were unfavorable to growth it ness, and edified his flock by innuminatances of humility, charity, an instances of humility, charity, an giveness of personal injuries, while same time he upheld the authority See, and the unadulterated doctri his church with all the stubborness a hemence of Hildebrand. Gregor Thirteenth exerted himself not or imitate, but to surpass, Pius, in the virtues of his sacred profession."

Catholics are, of course, ever grie

notice infidelity in high places.

grief," says Father Weld, in his 'Suppl

of the Society of Jesus, "such grie fill all those who feel for the Chui love that children owe to their moth there is nothing here that ought t prise them. Priests and religious u ful to their calling have at all time one of the scourges by which G allowed His church to be afflicted have only to remember that Arius priest, Nestorius a patriarch, and an apostle. The miserable sin disciple did not make the eleven le to the Divine Heart, or the institut Jesus Christ less holy. The abande of duty of a few does not dimin purity of the Church, which do depend on them for its holines would have imparted sanctity to they had not refused its influence.' faithful ecclesiastics, of whom we history, were not always robbers wh to steal and destroy the flock, no hirelings who sought to enrich then but shepherds who had not weigh the charge they had taken in hard, hearts sank in fear when they brought face to face with dange with trials of which they had thought. Often, too, they were men on the Church, whose wisdom

reject them as unworthy of the san

Of the Popes of the Primitive (

nearly all of whom sealed their their self-sacrifice, and their piet their own life's blood, we need n speak. No man, however sats spirit or purpose, has dared assa memories, impugn their motiv belittle their characters. In re to the mediæval Pontiffs we de say a word or two by way of cau not of enlightenment, to our r One of the curses of the feudal was its fruitful production of p factions, each imbued with an an and unscrupulousness against i that can only be described as mu and diabolical. These factions many cases very powerful in n and influence, enlisting the mos agencies and potent interests behalf. To better defeat or circ their enemies, they frequently sou countenance, approval, or even as of the Holy See. This count approval and assistance was ever any faction or party that had not for end the defence or exaltation Church and the propagation Faith. Hence, in the minds of their party leaders, and of cours minds of their followers, were so seeds of hatred to the sovereign that has found expression in tudinous libels of their characte and motives, forming the basis umny after calumny upon men