

# THE CATHOLIC RECORD.

**THE CATHOLIC RECORD**  
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**Catholic Record.**  
LONDON, SATURDAY, SEPT. 11, 1896.

**CALENDAR FOR SEPTEMBER.**  
CONSECRATED TO THE DOLORES OF MARY.

- 10 St. Nicholas of Tolentino, Conf.
- 11 Of the Octave, SS. Protus and Hyacinth, M.M.
- 12 13th Sun. after Pen. Feast of the Holy Name of Mary.
- 13 Feat. St. Amatus, Abb.
- 14 Exaltation of the Holy Cross.
- 15 Octave of the Nativity, SS. Euphemia and Comp., M.M., Ember Day, Fast.
- 16 SS. Cornelius and Cyprian, M.M.
- 17 Stigmata of St. Francis of Assisi, Ember Day, Fast.
- 18 St. Joseph of Cupertino, Conf., Ember Day, Fast.
- 19 14th Sun. after Pen. Feast of the seven dolours of the B. V. M.
- 20 Vigil of St. Matthew, SS. Eustachius and Comp., M.M.
- 21 St. Matthew, Apostle and Evangelist.
- 22 St. Thomas of Villanova, Bp. and Cr. SS. Maurice and Comp., M.M.
- 23 St. Lina, P. and M. St. Thecla, V. and M.
- 24 Our Lady of Ransom.
- 25 Of the Octave, SS. Cosmas, Disciple, and St. Damian, M.M.
- 26 15th Sun. after Pen. SS. Cyprian and Justina, M.M.
- 27 SS. Cosmas and Damian, M.M.
- 28 St. Vincent, King and Martyr.
- 29 St. Michael, Archangel.
- 30 St. Jerome, Conf. and Doc. of the Ch.

### AN ORANGE GRIEVANCE.

The Orange body is ever sure to raise a howl when not permitted to ride roughshod over all other classes of the population. Governments, parliaments, and civic legislatures of every class must obey the behests of Orangism or expect savage vituperation. There was held on the 12th of July last in Kingston, the "Derry of Canada," a gathering of all the faithful in Eastern Ontario, to denounce brass money, wooden shoes, Home Rule and other Popish abominations. On that occasion the Dominion Government was very severely censured for justly refusing to allow the Orange officials of the Provincial Penitentiary, men paid from the taxes of Protestant and Catholic alike, to appear in regalia in the Orange parade. The action of the government was condemned in strongest terms in a vigorous resolution. Not content, however, with such empty formalism, the Rev. John Gallagher, county master of South Frontenac, a man whose innate barbarism stands reflected in his letter of last winter against the venerable Bishop of Kingston, resolved to push the matter further. He wrote on the 25th of July to the Hon. Mr. Thompson, Minister of Justice, enquiring if the department had issued an order prohibiting the officials from appearing in Orange regalia or walking in the procession, and if so, would the said order be at once rescinded. This letter drew from the minister the following manly and dignified rejoinder:

Ottawa, Aug. 26, 1896.  
REVEREND SIR,—I received, during my absence from this city, your letter of the 25th of July, in which you call my attention to the fact that at a meeting of Orangemen, held at Kingston, Ont., on the 12th ultimo, it was stated that the government servants in the Kingston Penitentiary, who belong to the Orange order, had been forbidden by the department to wear their regalia, or walk in procession.

The warden at Portsmouth stated, on June 26th, that during the previous year he had taken exception to officers of the penitentiary asking leave of absence to join in the public celebration of July 12th, and asked instructions in the premises. He was told in reply that in my opinion the officers should not have leave of absence for such purposes.  
This is the only action which was taken on this subject, and as it was confined to the question as to the granting of special leave of absence to officers for the express purpose of joining in the public celebration of the 12th, you will perceive it does not warrant the statement which I have quoted from your letter as having been made at Kingston on the 12th ultimo, or the assertion that the privileges of citizenship have been refused to servants of the government. I have the honor to be, reverend sir, your obedient servant,  
JOHN S. THOMPSON,  
Minister of Justice.

The Minister's reply was rather rude according to the Rev. County Master of South Frontenac, who had, it would appear, persuaded himself that the government of the day is run on Orange principles and must be subservient to its dictation. He is reported to have thus commented on the letter from the department of justice:

"Now it is evident from the above that Orange officials in the penitentiary were refused leave of absence on July 12th by order of the government; that they were thus restricted, least they should engage in the public celebration of that day; that they were not prohibited, in common with the Roman Catholic officials, from the celebrations

of special times and seasons, but were singled out for invidious distinction, as it was especially in regard to Orangemen and the celebration of the 12th, that the order was issued; that Dr. Mackenzie was justified by the facts in bringing the injustice under the notice of his brethren; that the government had no intention of rescinding the obnoxious order; and that it becomes Protestants and Orangemen to carefully and conscientiously consider what their duty is in the premises."

The Orangemen will, no doubt, consider the matter, pass, perchance, certain resolutions, and do nothing. We compliment the Minister—and in doing so we have no desire to create dissension in the Cabinet—on his stand in this matter. No party, no administration with even the suspicion of an Orange alliance resting on it, can hope to enjoy ascendancy in the new Canada of to-day, the Canada that favors, demands and insists upon the equality of all in the eye of the law.

### THE THIRD COMMANDMENT.

A respected correspondent writes to say: "Some friends ask if it be not against the third holy commandment to participate on Sunday in innocent amusements such as baseball playing, dancing, etc. The boys play baseball at the colleges, and the girls croquet at the convents on Sunday. Our friend saw the Catholics in the West Indies dance on Sunday. In my opinion it is no sin to play, but it would be proper not to play at all where the majority of Protestants live. Will you please write something about it in your paper?"  
We beg respectfully to direct our correspondent's attention to that invaluable little repository of Christian doctrine, discipline and practice, Butler's Catechism. On the third commandment that useful little book has the following, every line of which we commend to the careful attention of Catholics:

- Q. Say the third commandment.
- A. Remember that thou keep holy the Sabbath day.
- Q. What is commanded by the third commandment?
- A. To sanctify the Sunday. Apoc. i. 10.
- Q. What is the chief duty by which we are commanded to sanctify the Sunday?
- A. Assisting at the holy sacrifice of the Mass. Council of Trent; Mat. i. 11.
- Q. What other religious exercises are recommended to sanctify the Sunday?
- A. Attending vespers, reading moral and pious books, and going to communion.
- Q. What particular good works are recommended to sanctify the Sunday?
- A. The works of Mercy, spiritual and corporal; and particularly to instruct the ignorant in the way of salvation, by word and example. Daniel xii. 3.
- Q. What is forbidden by the third commandment?
- A. All unnecessary servile work; and whatever may hinder the due observance of the Lord's day, or tend to profane it. Council of Trent; l. iv.

We have here very succinctly stated the doctrine and discipline of the Catholic Church on the subject of Sunday observance. The good works to be done and the evil practices to be avoided are all clearly defined and specified. The question raised by our correspondent would fall under the question—'What is forbidden by the third commandment?' There is on that sacred day prohibited, first, all servile work; secondly, anything that may hinder the observance of the Lord's day; and thirdly, anything tending to profane it. All unlawful and sinful amusements are, of course, strictly prohibited on Sunday as on any other day. Innocent and harmless amusements are not prohibited on Sunday except where they hinder the observance of the Lord's day, or where they tend to profane that sacred day by withdrawing persons from the good works commanded to be done on Sunday or otherwise. Baseball is, for instance, in itself a lawful and innocent sport, but baseball played on Sunday in public between rival clubs in a manner to excite public curiosity, to gather unruly crowds and prevent attendance on divine worship, would certainly fall within the category of forbidden things for Sunday. But baseball or any other legitimate recreation, within due bounds, is not prohibited on Sunday. Innocent amusements in colleges and convents or in the family circle on the Lord's day—which besides being a day of prayer is one of rest—are not by any means forbidden by the third commandment. None but the wicked could be scandalized thereat. While Catholics in the midst of non-Catholic communities should do naught on Sunday to offend the honest regard of Protestants, after their own fashion, for the Lord's day, they should certainly not go out of their way to pay homage to hypocrisy. Catholics as a body have more real, sincere regard for the Lord's day than sectaries of any class or kind. On that day they are commanded by Holy Church under the pain of mortal sin to assist at the dread sacrifice of the Mass, and to keep the day holy by prayer and other good works. This command Catholics in general observe with ready and joyful obedience. How different the submission rendered to the Blue Laws of New England, the land par excellence of rigid Sabbaths. Of that land and its people one of its most brilliant sons, Parkman himself, is com-

pelled to write: "A harsh and exacting creed, with its stiff formalism and its prohibition of wholesome recreation; excess in the pursuit of gain, the only resource left to energies robbed of their natural play; the struggle for existence on a hard and barren soil; and the isolation of narrow village life,—joined to produce, in the meaner sort, qualities which were unpleasant, and sometimes repulsive. Puritanism was not an unmixed blessing. Its view of human nature was dark, and its attitude towards it one of repulsion. It strove to crush out not only what is evil, but much that is innocent and salutary."  
The Catholic Sunday of today is that which it was in the primitive Church—described by St. Justin—as cited by Mgr. Guane (Cath. of Persev. Vol. iv, pp. 66-77).

"On the day of the sun, that is, Sunday all those who dwell in town and country meet in one place. The first thing to be done is to read the writings of the Apostles or the Prophets, as long as time permits. The reading over, he who presides delivers a discourse to the assembly, in order to instruct them, and to exhort them to practise the sublime maxims of virtue and religion which they have just heard. We then arise to make our prayer in common. We pray for ourselves, and for those who are baptized at the same time, and for all mankind, of whatsoever nation, that all may come to a knowledge of the truth, may lead a holy life, fall of good works, may keep the commandments of the Lord, and may at length attain to eternal glory. The prayers ended, we salute one another with the kiss of peace."  
"Then some bread and a cup of wine and water are presented to him who presides. Having taken them, he renders glory to the Father in the name of the Son and the Holy Ghost, and makes him a long thanksgiving for those same gifts, which it has pleased Him to grant to us. The prayers and thanksgiving concluded, all the people present say in a loud voice, Amen—a Hebrew word, meaning So be it! Then those whom we call Deacons distribute to each of the persons present some bread, and wine and water, consecrated with thanksgiving, and carry thereof to the absent."

"We call this food the Eucharist, and no one is permitted to partake of it if he does not believe the truth of our doctrine, if he has not received the remission of his sins and a new life, and if he does not live according to the precepts of Jesus Christ. For we do not take it as common bread or ordinary drink, but as the flesh and blood of Our Saviour. He has taught us that, by the efficacy of the Eucharistic prayer, which contains the very words of the Saviour, this bread and wine become the flesh and blood of the same Jesus who was made flesh for our salvation. In effect, the Apostles teach us in the memoirs which they have left us and which are called Gospels that Jesus Christ commanded them to eat and drink, when having taken bread and returned thanks. He said, Do this in commemoration of me: this is my body; and, having taken the cup in like manner and returned thanks, said, This is my blood."

"We then recall these things in memory of our brethren. Those who have means relieve the poor, and we are always of one heart with one another. In all these offerings, we bless the Creator of all things, through His Son Jesus Christ and the Holy Ghost. The souls which each one gives with the greatest freedom are placed in the hands of Him who presides, and who is charged to assist widows, orphan, the sick, the old, in a word, all who are in sorrow from any cause whatsoever."  
"We are accustomed to assemble on the day of the sun, because it is the day on which God began the creation of the world, the day on which Jesus Christ, the Christ Our Saviour rose from the dead, and appeared to His Apostles and taught them what we have just set before you."  
"Is it," asks Mgr. Guane, "a history of the Sunday of the second century that we have just heard, or rather a history of the Sunday as we still see it, in the nineteenth century? Is it a picture of a catacomb or of a Catholic temple that has just passed before our eyes? It is both. Admirable children of the holy Roman Catholic Church, the vigor with which your mother says the seal of immortality on all that she touches. What your ancestors did, do you not still do? Are not all the memories of the primitive Sunday preserved among us?"

In reference to our correspondent's allusion to dancing in the West Indies, we may say that every country must be judged according to the standard of its legitimate customs. Dancing is, in itself, an innocent amusement. Not so, however, the lascivious movements of modern invention which pass under that name, but dancing on Sunday is in this country looked upon as unbecoming, if not, strictly speaking, incompatible with the due observance of the Lord's Day, regarded as indecorous, and wholly out of place, and offensive to good taste. In the West Indies it may, for aught we know, be otherwise. Of one thing, however, we are certain, the church in the West Indies tends no approval, tacit or expressed, to any practice at variance with the sanctification of Sunday.

THERE IS sad intelligence from Burmah: A Rangoon despatch says:—Father Brit, Superior of the Catholic Mission in British Burmah, recently went to visit a well-known usurer at Ramos. While the priest was at the money lender's house three Burmese robbers broke into the house to steal the usurer's money. He resisted them stoutly and they killed him with knives. The robbers then turned upon the priest and murdered him because he had witnessed their crime.

### THE SUPREME COUNCIL OF THE C. M. B. A.

The Supreme Council of the Catholic Mutual Benefit Association of America will meet in this city on Tuesday, September 14th. The occasion is looked to with very deep interest not alone by the members of the C. M. B. A. here, but by citizens generally. There will be representatives present not alone from Canada, but from New York, Pennsylvania, Michigan and Ohio. The officers of the Council are the following: Spiritual Adviser—Rt. Rev. S. V. Ryan, D. D. Chancellor—Fred. J. Riester. President—W. C. Shields. First Vice-Pres.—Casey J. Drescher. Second Vice-Pres.—Thos. Coffey. Recorder—C. J. Hickey. Treasurer—Jas. M. Welsh. Marshal—J. A. Hickey. Guard—C. Fernison. Trustees—Wm. Franklin, J. B. Todolier, R. Mulholland, Wm. Lusk and James S. McGary.

The proceedings here will begin with a Solemn High Mass in St. Peter's Cathedral, which the members of the Supreme Council will attend in a body. The sermon of the day will, it is altogether likely, be preached by His Lordship the Bishop of London. After Mass the Council will proceed to business. It is safe to say that no more intelligent assemblage has ever met in London than the Supreme Council of the C. M. B. A. will prove itself. The visiting members will be gladly welcomed to the Forest City. Branch No. 4, of London, under the presidency of B. C. McCann, Esq., its efficient president, is sparing no effort to maintain London's good name for hospitality on this occasion. A grand banquet will be tendered the visitors during their stay by the local brethren at the City Hotel. This festive celebration of the meeting here of the Supreme Council gives promise of being the finest affair of the kind witnessed here for some years. We feel confident in assuring the members of the Council that they will meet with right genuine heartiness in London, as they ever ready to welcome and honor its guests, that the people of this city of all classes will vie with each other in respect to the Council, its members, and its proceedings, that their stay will be one of hearty rejoicing to our people, who will ever gratefully remember the honor done their town by its selection for this meeting of the C. M. B. A., and that the hope is universal in Canada that this meeting may not only redound to the credit of the C. M. B. A., but materially contribute to its strength, unity and endurance. Welcome, a thousand times welcome to London!

### DIOCESAN RETREAT.

The annual retreat of the clergy of the diocese of London began on Monday last. There was a very large attendance of the priests at the palace, where the retreat was held. The Rev. Father Pardow, S. J., conducted the exercises. Every evening at 7:30 Benediction of the Most Holy Sacrament, at which His Lordship the Bishop and all the clergy assisted, took place in the cathedral. The doors of that spacious edifice were also at that time thrown open to the faithful, who attended in large numbers to unite their prayers with those of the clergy, that God might bless the diocese and its pastors, and, through them, its people.

### ORDINATION.

On Saturday morning, the 30th ult., the holy order of priesthood was conferred at Dundas on Rev. Richard T. Burke, son of Mr. Martin Burke, Governor of the Road, Hamilton. The ceremony took place in St. Augustine's Church, which was neatly and appropriately decorated for the occasion. The attendance of faithful was very large. His Lordship the Most Rev. Dr. Carbery presided at the ceremony, at which also assisted the Very Rev. Father Dowling, V. G., Paris, who preached on the occasion, the Very Rev. Chancellor Keough, Dundas, Rev. Father Funcken, D. D., President of St. Jerome's College, Berlin, the Rev. Father Schmidt, of the Carmelite Monastery, Niagara Falls, besides eighteen priests of the diocese of Hamilton. Father Dowling's sermon was, like all that reverend gentleman's efforts, characterized by sound reflection, solid reasoning, choice and harmonious language, besides effective delivery. We wish Father Burke many happy years in the Christian Ministry.

### PERSONAL.

Among the gentlemen lately called to the Bar of Ontario is Mr. R. J. Dowdall of Almonte. Mr. Dowdall brings with him to the profession marked natural ability and untiring industry. We bespeak for him distinction and success. The path of the young Catholic lawyer to high position and to solid standing, in a word, to triumph, in his profession is no easy one. None but such qualities as those with which our friend is endowed can achieve this happy result. That he will put those qualities to profit is not only the earnest hope, but the fixed conviction of his friends.

### IN THE EAST.

Russia has triumphed in Bulgaria, and the Eastern question is nearer than ever to solution. Alexander of Battenberg, who had held the throne of that disturbed and disputed principality after having been driven into exile, and permitted to return, is now forced to abdicate: "I cannot," he says, "remain in Bulgaria, for the Czar will not permit me; because my presence is inimical to the interests of the country, I am forced to quit the throne." "The independence of Bulgaria," he adds, "requires that I leave the country. If I did not Russia would occupy it." The abdication of Alexander has proved to the world that Russia is again predominant in the Balkan principalities, and that she is again more resolutely than ever shaping her course for Adrianople and thence for the Bosphorus. The Czar is once more in the ascendant, and his great minister, M. de Giers, covered with glory. To-day the latter stands on footing of equal eminence with Prince Bismarck, while the Salisbury and de Freycinet are hopelessly overwhelmed in the turmoil of weak and halting domestic policies. Britain has received the severest rebuff from Russia it has known since 1870, and it takes the rebuff rather mildly. There is now no Beaconsfield to take up the gauntlet so fearlessly cast down by the potentate of the north, and the Ottoman empire stands without shelter, without protection, without hope. The London Times seeks to throw the responsibility of the crisis on Germany and Austria, but the world is not to be deceived. The treaty of Berlin was Britain's work, and by its cancellation British prestige must be the loser. Had Britain sustained Mr. Gladstone in the late elections, united its great but divided forces, and consolidated its vast but scattered strength by the concession of Home Rule to Ireland, not any power in Europe could have defied her as has Russia. The Times says that the date of the entry of Russian troops into Bulgaria is an unimportant detail. All that has been effected by the union of Roumelia and Bulgaria is, it declares, the enlargement of a slice of the Turkish empire, which Russia now secures by the operation. The Times adds that German and Austrian—it might too have said British indifference—notably springs from a consciousness of inability to prevent Russian advances. Then it dolefully observes that the central powers may be making the best of unpleasant and unavoidable circumstances, but cannot pretend that the course of events is such as they, if masters of the situation, would prescribe. The very same will be said of England by the two powers reproached for their indifference by the Times. Upon the devoted head of Prince Bismarck the Morning Post pours the plials of its wrath:

"We greatly doubt whether Prince Bismarck's policy will ensure the peace of Europe. Europe will have no peace until the wrongs Russia has inflicted on a rising people are avenged. Whatever may be the reasons which induce Bismarck to sacrifice Prince Alexander to the personal animosity of the Czar, we cannot believe that Europe will approve a policy tending to make the Czar the arbitrator of the whole continent."

Who is to lead on the Europe spoken of by the Post against Russia. Is it divided and weakened Britain? Is it distracted and disheartened France? Germany and Austria are evidently not hostile to further Russian aggression upon Turkey provided they get compensation in some other form. England is altogether out in the cold. At the time of Alexander's first deposition the American wrote:

"The truth is, however, that Alexander's plans for making Bulgaria an independent state, vigorous and strong, were impossible to be tolerated at St. Petersburg, and his military success last year, in the struggle with Servia, only made them more intolerable. While the Bulgarians held an independent position they effectively blocked the Muscovite ambitions in the direction of Constantinople, and it seemed to have become impossible for Russia to treat the Eastern half of the Balkan peninsula as her dependency. Servia might be servile, but the Bulgarians were not so full of gratitude as to forget what was due to themselves. Hence the persistency of the Muscovite intrigues, which led to this coup d'etat. With Bulgaria as it is, the way to Constantinople is open, the days of 'the sick man' are numbered, and the Czar may live to attend Christian worship in Saint Sophia, and to fix the frontier of his empire at the Bosphorus."

"For this condition of things Germany and England have themselves to blame. If they had given Prince Alexander a fraction of the support the Russians gave to his enemies in Bulgaria, he would not have been overthrown. They chose rather to play the spectators at the tragedy of the work of supporting the Prince against Servia and Russia. They did not offer the protection of united Europe to a sovereign whom united Europe sent to rule over the new nation."

Bulgaria and Roumelia under Russian control, the days of the Ottoman empire will be few and short. The "sick man" will not indeed die without a struggle, nor the crescent disappear from the horizon of European politics without a storm, but disappear

it must. The events of the last few days are full of significance. Not only do they prove the purpose of the "three emperors" to act together, but show that the Latin races, are not, no more than Britain, to have a decisive voice in European continental politics. France is not even thought of in the new arrangement, Italy treated with undignified and not undeserved contempt, Britain shouldered mercifully out into cold and shadowy isolation. Whatever the near future may bring, we will not predict, but that mighty changes are at hand no man with eyes open to current events can fail to see. Europe stands on the eve of another readjustment. Let us hope that it may be effected with little bloodshed and conduce to the lasting welfare of its peoples.

### IS IT TRUE?

The Globe of Monday, Sept. 8th, has the following concerning the Hon. Thos. White, Minister of the Interior.  
"At a meeting at Cayuga last week, Hon. Thos. White accepted an incidental speech by producing a portrait of Biel with a rope round his neck. As he unrolled the portrait he sneeringly remarked:—'This is one of the new saints of the Roman Catholic Church!'"

We make no comment on the above extraordinary statement. We hold ourselves in reserve till the Minister shall have had time to repudiate this grave charge. We hope for Canada's honor that it is without foundation. Silence will be no answer to a charge so grievous affecting the honor of Canada and its government.

Since the above writing the Mail denies the Globe's statement, but Mr. White owes it to the country, to the government, and to himself, to give the story, if false, prompt and emphatic contradiction over his own name. No qualified denial will satisfy the public.

### A METHODIST MOAN.

And now the voice of the Methodist is heard in the land murmuring that he hath not political influence commensurate with his numbers and intelligence. At the General Conference on Saturday, Sept. 4th, Rev. S. H. Matthews moved—"That in view of the fact that we, as a people, have not a position and influence in the management of the affairs of the country to which our numbers and intelligence entitle us, we recommend our people to take a deeper interest in the political affairs of the country and support each other more strongly than in the past." He pointed out that the Methodists had 72,000 adherents in the Dominion, or nearly one-fifth the population. The dispatch from which we take this resolution, informs us that during the discussion on the subject, the name of Mr. Howell was mentioned, but it was stated that he was only an adherent and not a member. Some one also mentioned Mr. Carling, but the reply was that he was a brewer. In reference to the last named honorable gentleman, we may say that it is a recognized fact in political circles that Mr. Carling was brought into the Cabinet to succeed Mr. Aikins, now Lieut.-Governor of Manitoba, who is certainly Methodist enough. Mr. Carling is in all respects more generally acceptable to the public than was Mr. Aikins. Is that the reason the Methodists now repudiate him? Let us follow the despatch:

Mr. Matthews continuing, said that out of 74 senators only four were Methodists. If they had more, he fancied that the Scott Act would have received better treatment. On the bench the Methodists had only one representative, and he knew no judge whose decisions had given more satisfaction. Who would say that the appointment of a McClive or MacLaren would not add lustre to the bench. Out of forty county judges, only three were members of the Methodist Church. The Methodists of Ontario composed nearly two-fifths of the electorate, yet not one member of the Local Government of Ontario was a Methodist, while Presbyterians, Anglicans and Catholics, composing smaller portions of the electorate, were there represented.

Mr. D. Allison thought that no good would arise from discussing the matter further, although some of the statements made as to the non-representation of Methodists might be correct. He moved that the motion lie on the table.  
A dozen delegates rose to speak, but the Chairman pointed out that there could be no discussion on the motion to lie on the table. It was therefore put, and was carried by a vote of 103 to 88.

There is some artfully concealed purpose beneath this resolution. The Methodists know well that if their sect has not all the representation it might as a sect numerically claim, it is fully, adequately and satisfactorily represented on the Bench and in Parliament by fellow Protestants. Catholics alone are inadequately represented in the magistracy and in the senate. Is it to put out of sight the just claims of the latter that the Methodist moan is now heard in the land?

### Religious Profession.

On the 27th of August, at the Sacred Heart convent, in this city, Sister Hogan made her solemn profession as a member of the order. We earnestly wish this good sister length of days to labor in the cause of our Blessed Redeemer.

### THE CEREMONY AT WOODSTOCK.

The ceremony at Woodstock on Sunday last, of which a full report elsewhere appears, for which we stand indebted to the Advertiser, was, in some respects, one of the most remarkable that has ever taken place in Western Ontario. Woodstock is one of the most intensely Protestant communities in the Province. In the census of 1881 the total population was given at 5,375. The religious census then showed the following results:

Presbyterians.....	1,680
Church of England.....	1,303
Methodists.....	1,288
Baptists.....	637
Catholics.....	302

As it was then in the town so it was in the adjoining county. In the whole north riding of Oxford, exclusive of Woodstock, there were in 1881 by the official figures 503 Catholics. Yet it is in the midst of this intensely non-Catholic community that the Bishop of London, on Sunday last, in the presence of a vast concourse of people, laid and blessed the corner stone of a new \$10,000 Catholic church. Before hundreds of eager and respectful non-Catholics he spoke the truth as handed down by the Apostles and their successors, and proved to a demonstration that the Church Catholic is the very House of God, the ark of salvation, the organ of the Holy Spirit, the fold without which there is no redemption. Of Father Pardow's sermon we can only say, that it was one overwhelmingly strong in argumentation, and irresistible in its impressiveness. A pleasing feature of the day's proceedings—and a day it was memorable in the annals of the opulent and progressive town of Woodstock—was the hearty co-operation lent Father Brady by leading Protestant gentlemen. We hope that the good feeling thus evidenced will ever endure. It will be no fault of Father Brady if it does not, nor if Woodstock fails to become one of Canada's leading civic communities, by its generous observance of the dictates of good citizenship, of Christian forbearance and hearty good will.

### THE LADIES' RETREAT.

The retreat for the ladies, of which due notice was given in our columns, began on the 30th of August, and ended on the following Saturday. Many ladies from London and elsewhere were in attendance. The preacher was the Rev. Father Pardow, S. J., who delighted his auditors by his clear, instructive and touching discourses. Impossible is it indeed to assist with sincerity at his sermons without deriving therefrom very great good. The Lady Superior and her devoted co-operators of the Sacred Heart Academy deserve the lasting gratitude of the Catholic ladies to whom they so kindly and thoughtfully afforded the unspeakable advantages of this retreat, which will long be remembered by all privileged to attend its exercises.

### THE LATE FATHER ANSBRO.

The st. intelligence has reached us of the death of Rev. John Ansbro, C. M. S., of the diocese of St. Paul, Minn., of the Rev. John Ansbro, pastor of that place. Father Ansbro was ordained here in 1871 and for many years labored with much zeal in this diocese. He was pious, successfully of Wyoming and Coruna, and had been assistant at Irishtown and Stratford, in all of which places he is kindly remembered. Father Ansbro was possessed of many excellent qualities that endeared him to his people and his friends. We heartily commend him to the prayers of the clergy and faithful of London.

### EDITORIAL NOTES.

We beg to call the attention of our correspondent "Pilgrim" from Kempton, to the report we elsewhere publish of the late pilgrimage from Ottawa to Ste. Anne de Beaupre, in charge of the Rev. Father Sloan.

FATHER FLANNERY'S annual picnic will take place on the 15th, at St. Thomas. This demonstration promises to be the event of the season in the prosperous southern city. Father Flannery's friends, and they are legion, will spare no effort to make the picnic a great financial success, and a social event of the most pleasing character.

ELSEWHERE will be found a full report of the installation of the Very Rev. Father Gauthier as parish priest of Brockville and Dean of the Diocese of Kingston. We beg to tender our hearty congratulations to His Lordship the Bishop on his judicious selection of a successor to Father McCarthy, and to Father Gauthier on his deserved promotion. Father McCarthy will, as the Bishop said, meet a warm welcome in Williamstown, where he is held in the highest esteem.

WE DEEPLY regret that, through sheer inadvertence, there appeared in our issue of August 25th a letter containing undue and unjust reflections on Bourget