

penitents, and he says mass before congregations of whites chiefly, even although his race are enslaved in that empire. So with the Protestant Churches of Europe. It is only American Protestantism which is capable of rejecting the great law of human equality within the Church. Only in the South will men, who believe the negro is a Christian priest, refuse him even the recognition of a fellow-man."

MORE FRIENDS FOR HOME RULE.

The address of 1200 Quakers to Mr. Gladstone, in favor of Home Rule, following immediately that of the Non-Conformist clergy, is an additional evidence that the justice of the cause of Ireland is making itself felt by the masses in England. The Non-Conformists generally have always been on the side of liberal measures, and they have made it certain by the attitude they have assumed that they do not mean to be passive spectators of the contest which is being carried on between a tyrannical Government and an oppressed Nation. They have taken their side in the battle, and they intend to labor actively till success is achieved. Mr. Gladstone himself seems to be imbued with new courage and energy by being made conscious of the fact that these powerful auxiliaries are determined to stand by him to the end of the strife. He complimented the Quakers on the noble stand they had taken on the side of justice to the suffering people, and in his reply to the clergy, he showed forcibly how the Government are neglecting the most important interests of the English people, while they are endeavoring to inflict petty acts of vengeance upon the Irish. Scarcely a week has passed since the present Coercion Act has been in operation, that some section of the clergy have not manifested their sympathy for Ireland. This is an unerring indication of what the final result will be.

IMPERIAL FEDERATION.

Several meetings have been held lately in various towns and cities for the purpose of discussing the relative merits of Commercial Union, or Imperial Federation. The latter, as we understand it, means a closer relationship with Great Britain in the matter of trade and commerce, and a consequent further uniting of the mother country with all her colonies and foreign dependencies. The former, Commercial Union, would signify reciprocity with the United States, or the doing away with all fiscal duties on objects of commerce between us and our American neighbors; which state of things many regard as leading to annexation. Several efforts have been made in this direction by Canadian representatives, notably by Sir A. T. Galt, and the late George Brown of the Toronto *Globe*. But the sense of the American public seemed opposed to the scheme, and all the efforts of our representatives to bring about a renewal of the old Reciprocity Treaty were fruitless. Now a large number of our public men are in favor of further attempts being made to have Commercial Union established between all the States of North America, the whole Canadian Dominion included.

Another set of politicians are advocating independence of the United States, or any other country, and Commercial Union with England and all her Colonies and dependencies; and this latter scheme they call Imperial Federation. Were we annexed to the United States, all interchange of commodities should of a certainty be free and untrammelled. But, as it happens, we are subjects of Great Britain and Ireland—and may continue so to exist for many a long day. We ought to consider, then, our true interests and ask ourselves, would Canadians be better off and more likely to prosper commercially, trading duty free with Great Britain or with our American neighbors. Were England, for instance, in exacting fiscal imposts on all imported goods, supposing that England levied duties, say twenty five per cent. on all cereals and cattle, etc. imported from Russia, France, and the United States, and admitted all Canadian produce free of duty—the advantage to the Canadian farmer on this supposition would be very great indeed. While the Russian or American producer received seventy five cents per bushel for his grain, the Canadian or Australian farmer would obtain one dollar. The same advantage would accrue to the Scotch and Irish tiller of the soil. In the cattle-trade a similar embargo might be placed on all foreign importations, and discrimination made in favor of Canada, Ireland, and all the colonies. But would the English people consent to have their bread taxed? The Federalists meet this difficulty by saying that when tea, coffee, rice and other commodities imported from India were made free, the compensation would be sufficiently ample to reconcile the people of England to a small rise in the price of bread-stuffs. The advocates of Imperial Federation further maintain

that although the American market is at our doors, the market of the world is at Liverpool, and that if all our cattle and grain were taken by the Americans it would be done merely for transshipment to England. But while we have the Port of Halifax and the Gulf of St. Lawrence, and in the near future the sea of Labrador to ship from, we do not need the help and expense of American middle men to ship and sell for us in the English markets. The alternate questions of Commercial Union and Imperial Federation are looming up in the political horizon, and some thunder must be heard and lightnings flash before the political sky assumes its old-time serenity.

PERVERSION OF THE LAW.

It is generally supposed that in prosecutions by the Crown, the object is to bring the guilty to punishment, and not to strain the law so as to inflict punishment on the innocent. In Ireland, however, the object of the Crown is altogether different. We know how the Crown stepped in to shield the Mitchellstown murderers, and the would-be murderers at Ennis. Now a case comes up in Galway where the Crown Solicitor does all in his power to secure a conviction for forcible possession against a tenant on the estate of a rack-renter named Lewis. This Lewis has been engaged for some time in the work of eviction, but the tenants returned to possession of their holdings. In the case of one of the tenants who was tried for taking forcible possession, it was proved by a dozen witnesses that a boy had remained in the house while the process of eviction had been carried on; so that the writ was not duly executed. One Gamble, an emergencyman, swore that Father Egan was a perjurer, and Mr. Blake, Crown Solicitor of Galway, argued that this evidence should be received in preference to that of Father Egan and the other witnesses for the defence. Even Balfour's "Removable Magistrates" could not agree to this monstrous attempt to pervert the law, and the case was dismissed. The evicted tenants have now the right of an action against Lewis for trespass and assault.

THE BAPTIST UNION TROUBLE.

The great tempest which was expected on account of Rev. Mr. Spurgeon's secession from the Baptist Union, and which threatened to end in dire confusion, has passed over. The schisms which were to have arisen in consequence have been averted, quietly and peacefully, and the historians of the event state that a satisfactory settlement has been reached.

It will be remembered that Mr. Spurgeon's contention was that the Union is too lax, admitting to full communion those who reject belief in the everlasting pains of hell, and others of extremely latitudinarian views. He maintained, and thus gave great offence, that Christianity has a code of definite doctrines which men should believe, and that those who reject these doctrines should not be admitted to the brotherhood of Christianity. But the Baptist delegates from all parts of England held a meeting on the 28th of April. To the last moment up to the time of holding the meeting Mr. Spurgeon maintained his position, and his followers seconded him, that there should be a fixed creed adopted to which all members of the Baptist denomination should adhere. When, however, the meeting assembled no written creed was insisted on. Those who hold the "larger hope," as it is called, that is, those who believe that all will ultimately be saved, were not condemned. Nevertheless, with admirable inconsistency, those who hold purgatory, and Universalists, are excluded from the denomination. Who else are the Universalists, but those who hold that all will ultimately be saved? And of those who hold this doctrine, which the Convention allows, we believe there are very few who do not uphold the theory that there is a probation after death, which is in reality a purgatory. Thus it would appear that the Baptists are permitted to hold the existence of a middle state where some souls suffer for a time before being admitted into heaven, provided they do not call it purgatory; and they are permitted also to hold the distinctive doctrine of the Universalists provided they do not call themselves by this name.

Was not the Church of Christ and its priesthood, or ministry, by which ever name they may choose to call it, instituted, according to St. Paul, "that henceforth we be no more children tossed and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive?" Eph. iv. 14. How then will the Baptists substantiate their claim to be the Church, whereas instead of nourishing their adherents with the doctrines of truth, they permit every species of false doctrine to be openly taught, thus letting believers be carried about by the wind of false doctrine against which St. Paul so decisively puts us on our guard?

Surely in abandoning the anchor of unity of faith, which can be found only

in the Catholic Church, they render themselves liable to that dire anathema which St. Paul utters against any one, even "an angel from heaven," who should "preach a gospel besides that which we have preached to you." Gal. i. 8, 9. The Baptist Union has purchased a seeming peace, but at the price of precious truth.

Since the above was written, a letter has been published by Mr. Spurgeon in which he expresses regret that the Union is so lax in doctrine. He writes: "Mourning over the great evil in some of the churches, I sacrificed peace, friendship, and reputation to be clear of it. My protest was resented, but the discussions which have taken place since more than justify my charges. It has cost me many wounds to be the accuser of my brethren, it is still more painful to find that these great errors are not regarded as serious by the mass of professors."

We admire Mr. Spurgeon's honesty of purpose and love for Christian truth, but what else could he expect than what has occurred, from the principle which puts the individual judgment above the authority of the Church as instituted by Christ? If he wishes to find the Christian doctrine consistently taught, he should look to the one true fold which obeys the mandate of Christ, "Teach all nations all things whatsoever I have commanded you." He need not expect to find this obeyed under Protestantism in any form.

EDITORIAL NOTES.

THERE are 10,300 Catholic churches in the United States.

At the grand banquet of the Eighty Club in honor of Mr. Parnell, the Honorable E. Blake was seated in the place of honor at the right of the Chairman.

IN RETURN for French concessions in regard to the internal religious policy of France, the Holy Father has assented to a French protectorate of Catholics in Syria, Palestine and other Levantine countries.

THE Sovereign Pontiff has just given half a million of francs to the Propaganda to assist that great institution in carrying out its mission to the whole world.

BISHOP GILMORE has ordered that no priest officiate at funerals where flowers are used. He explains that his object is to prevent the extravagance which attends their use.

THE General Assembly of the Presbyterian Church North, assembled at Philadelphia, has voted that "in view of the present unsettled opinion relating to the revised version of the Scriptures, it is inexpedient to authorize its use in the public worship of the sanctuary."

IN Bukovina, Russia, 500 peasantry have abandoned the schismatic Greek Church and have joined the one true fold. There is little doubt that, were it not for the intimidation exercised by the Czar in order to make the Greek Church merely a political machine under his entire control, the movement towards unity with the Catholic Church would become irresistible throughout the Empire.

THE Pope has issued an encyclical on the slavery question. After referring to the teachings of the Bible he inculcates the abandonment of slave dealing in Egypt, the Soudan, and Zanzibar, and reiterates his condemnation of the practice. He demands protection for missionaries in Africa and eloquently refers to the labors of Peter Claver. In conclusion he praises Dom Pedro for abolishing slavery in Brazil.

IN BULGARIA the Government have removed Mgr. Clement, Metropolitan of the Greek Church at Sofia, on account of his hostility to Prince Ferdinand. Thus does time bring about the legitimate consequence of one's own doings. The Greek schism was established originally through the pride of desiring to be independent of the Holy Apostolic See, the authority which God appointed to rule His Church, but it submitted to be the slave of the civil power; and now the civil power asserts its supreme authority.

WHILE Archbishop Grosz was officially visiting his diocese he lectured in Somerville, Wisconsin, where there are but a few Catholic families. The Methodist minister, Rev. Mr. Thompson, spontaneously offered his church to the Archbishop, and the offer was thankfully accepted. After the lecture, at the request of the Minister, the Archbishop gave his blessing, which was respectfully received. The church has since been placed at the disposal of Father Abne for lectures or mass as may be required.

THE New York *Herald* having stated that Archbishop Ryan had refused the sacraments to two Catholics of West Chester, Pa., for having refused to send their children to the parochial schools, the Philadelphia prelate writes to that paper

to say: "The telegram contains a misrepresentation of my instruction to the rector of the church there. That instruction was to exclude from the sacraments only such parents as neglected the religious education of their children at home."

NOTWITHSTANDING the great improvement which has taken place in Germany in the condition of the Catholics of the country, within the last few years, they are still subjected to many real grievances. An instance of this is to be found in Boppard on the Rhine. The Church of the Carmelites was a few years ago taken from the Catholics by the Government, and handed over to the "Old Catholics," of whom there are only seventy in the town, and these hold it yet, though there are over 4,000 Catholics according to the official census. The Catholics have several times applied to have the Church restored to them, but hitherto without success.

THE Methodist General Conference sitting in New York has declared it to be desirable to take measures for the conversion of the large numbers of Catholic immigrants who are constantly coming to America, and to justify themselves in this decision, they declare that "Romanism is a danger to the institutions of the country." This is rather cool impudence on the part of John Wesley's followers. What could more endanger the institutions of the country than the principle maintained by the father of Methodism, that "Romanism ought not to be tolerated by any Government, whether Protestant, Mahometan or Pagan." Intolerance seems to be inherent in Methodism, but it is well that Catholics are so strong in the United States, that they need have no fear of the impotent denunciations of these would-be persecutors.

At the last competitive examinations at Manchester, N. H., for a cadetship in West Point the three leading competitors were pupils of Catholic schools. Dartmouth College and Manchester City schools were among those that sent candidates, but John Francis Mahoney, a pupil of the Cathedral School, won the cadetship with 79 per cent of the maximum marks. Two boys of the same school attained a higher percentage, but could not get the cadetship because they did not come up to the physical standard required. Facts like these speak volumes in favor of the parochial schools, which it has become the custom to depreciate, as compared with the public godless schools. At the Naval Academy the results were similar. Charles L. Hussey, of Rochester, a pupil also of a Catholic school, Philip's Exeter Academy, won the cadetship.

IN reference to the school dispute which has arisen in Boston in consequence of a teacher in one of the schools insisting on teaching his pupils that an indulgence is a license to commit sin, the Boston *Advertiser* says: "If Mr. Travis has taught the pupils of the English High School in Boston, as an historical fact or a theological argument, that in the doctrine of the Roman Catholic Church an 'indulgence' is a permission to commit sin, he is to be severely blamed. Historically, the statement is not true; theologically, the topic is forbidden in the public schools." Notwithstanding this, the Rev. W. Kellaway, of Tremont Temple, declares publicly that he is ready to prove that "in the sixteenth century as at other periods an indulgence meant a permission or license to commit sin." Mr. Kellaway's historical knowledge would be vastly improved by his taking lessons from any Catholic children who are acquainted with their Catechism.

OUR readers will remember the heroic priest Father Damien, who has lived since 1873 at the leper colony on the island of Molokai of the Hawaiian group, devoting himself to the spiritual welfare of victims of the dreadful disease. The leprosy is making rapid strides on the body of Father Damien, who will undoubtedly soon be delivered of his charge by death. The Rev. Father Lambert O'Grady has heroically undertaken to continue Father Damien's work, and on May 3rd he sailed from San Francisco for Honolulu for that purpose. Father O'Grady is a native of Liege, Belgium. In 1871 he was appointed to labor in Pondicherry in Southern India, where he remained three years, until the state of his health obliged him to leave that mission. In 1874 he was placed in charge of Indians on the Umatilla reservation in Oregon, where he remained until he undertook his present hard mission. The leper colony consists of 1,500 souls. They have two churches, and a band of Sisters of Charity of St. Francis from Syracuse, New York, are also devoting themselves to the work of nursing the lepers.

REFERRING to Lansdowne's departure from Canada the Boston *Pilot* says: "At a farewell dinner given him by some of the courtiers of Ottawa, Lord Lansdowne made a self-laudatory speech, winding up with what he called a 'confession.' It was to the effect that he had at first

regarded his appointment to the Governorship of Canada as a sentence of banishment. This feeling decreased after a while, and became changed to one of positive enjoyment of his situation a year ago, when an event which, as he says, 'exercised a very great effect' on his mind, induced him to insert in his diary the sentence: 'These Canadians are splendid fellows, and have stood by us nobly.' The event referred to was the visit of William O'Brien, when the Orange rowdies stood nobly by Lord Lansdowne in their efforts to murder the Irish patriot."

At the General Methodist Conference sitting in New York, four bishops have been elected, Rev. Messrs. Vincent, Fitzgerald, Joyce, Goodsell, and Newman. Considerable sensation was caused by an announcement of the tellers that they had discovered an attempt at fraudulent voting, and that they had, in consequence, rejected two ballots. One slip of paper was cut almost through, and two names were written by the same hand on each portion, apparently with the expectation that the portions would become entirely separated when handled. In the other case two pieces of paper were so folded that they could be cast as one ballot, and become separated in the hat. The same candidates' names were written on both papers in the same hand writing. The Conference approved the action of the tellers.

SPECIAL TO THE CATHOLIC RECORD. THE LATE ARCHBISHOP LYNCH.

A PRINCE EDWARD ISLAND PRIEST'S TRIBUTE TO HIS MEMORY.

THE deep regret which accompanied the announcement of the death of Archbishop Lynch is not circumscribed by the limits of the province over which he exercised Archiepiscopal jurisdiction, but extends from ocean to ocean. As the greatness of any of our citizens cannot be exclusively claimed by the particular province of which he is a resident, but extends itself, honors and nobles the whole nation, so, also, the regret experienced at the death of such a personage is not local but universal. Here in Prince Edward Island we mourn with you in Ontario, and indeed with the whole Dominion, the loss of a great man, a true and gifted bishop, and the friend of our suffering race wherever found. Perhaps outside his own province, and possibly Quebec, Archbishop Lynch was nowhere in this Dominion better known and more generally beloved than in this island province. True we only enjoyed his personal acquaintance within the last three or four years; but that was long enough to learn to love, honor and esteem him, to feel for him in his trials, to rejoice with him in his successes, and now to mourn for him with a grief all the more poignant because the grief which comes of a love unassuaged.

Mgr. Lynch passed three vacations on the island. He came here first to assist at the Silver Jubilee celebration of our bishop, and was there each succeeding year after, the guest of the late regretted Owen Connolly, Esquire. Every recurring summer we welcomed the venerable prelate to our shores and bade him adieu again after a visit of about six weeks, pleased in the consciousness of his having improved much in health, if sorry that the work of his vast diocese called him hence so early. How he enjoyed his holiday here I need not say. In the speech he delivered at the banquet in St. Dunstan's College, on the occasion of his first arrival here, (the Jubilee celebration above mentioned) he spoke of the delight he experienced on beholding this beautiful island, and in the course of his remarks, he said he could not refrain from designating it "An Ireland of an island," as outside the Emerald Isle itself he had never seen in all the wide world such richness of verdure, such a scene of quiet beauty and abundant comfort. It is not strange then that he endeavored to find time yearly to pay us a short visit; and that in a small province like this, he should become generally known and beloved.

Of His Grace's scholarly qualities we were often the enthusiastic witnesses. His efforts in the cause of religion in his native province made themselves felt on religion the Dominion over. We watched with keen interest his defence of our Holy Faith against false aspersions and from our hearts thanked God that on every occasion the strength to successfully repel each fierce attack was not withheld from His worthy minister. Mr. Lynch, like St. Paul, fought unflinchingly for truth. Although derided, calumniated, ay, even persecuted, he fought on valiantly against error in all its speciousness, keeping always in mind the words of the Gospel, "the servant is not better than the Master." Like the Apostle of the Gentiles, he was satisfied to know that "if we suffer we shall also reign with Him," (II Tim. ii.); and, therefore, did he obey to the letter the apostolic injunction—"Be instant in season and out of season: reprove, entreat, rebuke in all patience and doctrine." (Ib.) How closely he conformed to this command is known to us all.

While others talked of expediency and held up their hands in holy horror of offending "our separated brethren," the good Archbishop, than whom no prelate in America loved those very brethren more, believed that love could not be better proved than dissipating their errors, in vindicating Catholic doctrine, in repudiating such silly, stupid accusations as are every day leveled against the Church of Christ. Some might think him aggressive, but that very aggressive, none sprang from an ardent love for his fellowman and the salvation of souls, a love which ever included the erring if it gave no quarter to the error itself.

To the saintly life of the deceased prelate we bear a willing testimony. Even whilst here on a short holiday he never allowed his religious exercises to be interrupted. Many a time we have found him, when called at Mr. Connolly's splendid residence, where he was always a most welcome visitor, not in

the spacious *salon* reclining in a luxurious arm chair, but down in the quiet little summer house, in the lower part of the grounds, where, uninterrupted by aught else save the gentle warms which came and went at his feet, he buried himself in meditation, recited the holy office, said his beads or listened to the reading of some spiritual work by his secretary. These daily offices of piety were never overlooked whatever transpired. The writer remembers well being one of a party of priests and religious who enjoyed a pleasant excursion with him up one of our beautiful rivers. We landed to take luncheon at a stopping point, and embarked again when the steamer returned from the other places at which she touched further on. 'Twas evenfall as we approached the harbor, and the Archbishop reminded us that it was now time to recite the rosary. The boat being a public one, and many of the passengers non-Catholic, some thought any such exercise of devotion out of place; but His Grace was not to be put off in that fashion. He would hear no excuses, but, on the other hand, reproved us for our timidity, asking us by way of settling the question, how those outside ourselves were to know anything of our belief and practices if we were afraid to perform even so small an exercise of devotion in their presence. We said the beads and sang the *Ave Maria Stella*. All the passenger gathered round; and I remember distinctly the words of a prominent Presbyterian minister to his wife as he stood at my elbow: "I was highly edified indeed." And thus the saintly prelate ever acted. He was quite convinced that anything Catholic could bear the whole flood of the light of day.

Each year the Archbishop visited us he delivered a sermon at the cathedral, one of those learned but familiar discourses which recalled the days of St. Ambrose, delighting the ear, carrying conviction to the mind, sinking deep into the heart. With an unlimited command of language and a knowledge of theology as profound as it was varied, he was always ready, at a moment's notice, to preach a sermon of more than ordinary merit. But his knowledge was not confined to the sacred science; he was at home on any subject and singularly happy in his treatment. His company was always charming, his conversation brilliant, full of anecdote, sparkling with wit and clever repartee. At the banquet of which I spoke above, although speeches were made by a number of Canada's greatest sons, the universal verdict pronounced that of Mr. Lynch the "speaker of the evening." Indeed, these were the very words I heard from the lips of a prominent Protestant, an ex-premier, and now our leading representative at Ottawa, as we passed out of the banquet hall.

But although we knew him for these qualities which from his high position were more or less the admiration of the general public, you Catholics of Toronto and the whole Province of Ontario reverse him on account of a thousand other claims, and consequently, your grief will not be easily assuaged, your place in your hearts cannot soon be filled, his position will not be readily assumed by another; but on this account you are not to be disconsolate. The God of all mercy will comfort His bereaved Church and most assuredly Mr. Lynch in Heaven will not be less unmindful of her interests than when he so faithfully served her in flesh. We, too, have gained an intercessor before the throne of God if we have lost a friend in this land of our exile, and this consoling thought should "convert our sadness into joy," for "Divine wisdom reacheth from end to end mightily and ordereth all things sweetly." (Wisdom 8) SAC. CAROLING.

GLoucester STREET CONVENT, OTTAWA.

Yesterday was a gala day at the Convent of la Congregation de Notre Dame, Gloucester street. His Lordship the Right Rev. Mgr. Clut, O. M. I., Bishop of St. Albert, N. W. T., celebrated a low mass at 7 o'clock. His Lordship's entry into the sanctuary, where he robed for the sacred function, was the signal for an outburst of sacred music from the organ, piano, violin and harp, played by young lady pupils. During the mass the pupils forming the choir sang several hymns and canticles. Having partaken of breakfast, His Lordship was conducted to the Distribution Hall, where were assembled all the nuns and pupils, and where an address of welcome and of thanks for the favor done them was read to him, to which he replied in a feeling allocution, and he also bestowed his benediction. More music followed, amid which His Lordship took his departure.

At a little past nine the same convent was favoured with a visit from Rev. Mother St. Catharine, the foundress of the Order of the Most Precious Blood, and Rev. Mother Mary of the Incarnation, Superior of the house of the order in Toronto. They were conducted to the chapel, and on their entry the choir-pupils sang Lambillon's beautiful *Magnificat*. Subsequently they visited the various class-rooms, speaking words of kindness and encouragement to all. Both the reverend ladies received their education from the devoted daughters of the Venerable Margaret Bourgeois, the nuns of la Congregation de Notre Dame.—*Ottawa Citizen*.

OBITUARY.

Mr. Thomas Dunphy, Ingersoll. On Saturday, the 19th ult., Mr. Thomas Dunphy, late of London, died at Ingersoll, after a long and enervating illness. Mr. Dunphy was a faithful member of London Branch, No. 4, of the C. M. B. A. About five months ago he fell into a consumption from which he gradually grew feebler, from day to day, until his death. During his last illness he was the recipient of the last sacraments, which he received with devotion and complete resignation to the Divine will. During his illness he was frequently visited by the President and members of Ingersoll branch of the C. M. B. A., who also attended the funeral in a body. Requiem High Mass was sung by the Rev. Jos. P. Molphy, P. P., who also delivered an appropriate sermon on death. The deceased leaves a wife and two small children.