

Father Juan Perez and the Franciscans, it is stated that the Queen has made to the Order a grant of the restored convent, which had fallen into decay and disuse during the troublous periods experienced by Spain during the past four centuries. The 12th of October has also been proclaimed to be a perpetual national holiday.

THE REGIOPOLIS UNIVERSITY.

What the Archbishop hopes to Establish in Kingston.

From the Kingston Freeman.

The entertainment by the pupils of Notre Dame convent in St. Vincent's Academy on Monday evening, in honor of the twelfth anniversary of the Archbishop's consecration, was largely attended, about 400 being present. The hall was beautifully decorated, and some two hundred pupils presented an animated appearance, handsomely attired and carrying bouquets and baskets of flowers. Songs, choruses, hymns and recitations, were given, and an address read to the Archbishop on behalf of the pupils, congratulating him on his anniversary, and eulogizing him for the many good works he had accomplished while chief pastor of the diocese, and praying that God would spare him for many more such occasions. The Archbishop made a lengthy reply to the children and the assembly of parents, in which he reviewed the many works in connection with the cause of education in which he had taken part since his advent to the diocese, and pointed out the necessity of a large and commodious building in connection with the convent, to be used as a boarding school for young ladies. He hoped within a short time to see such a building in course of construction. His Grace then spoke for half an hour on the advisability of founding a High School or college for the complete education of the youth wishing to follow the clerical, legal, medical, commercial, journalistic, and, he laughingly remarked, political profession, although the last named is not always considered a good one. He placed stress on the fact that this school, although principally intended for Catholics, was not to be for them exclusively, and that Protestants would be admitted. His Grace hoped, if spared, to carry out the erection of such a school which will be known as Regiopolis University school. Such is a very brief summary of his speech.

Undoubtedly the establishment of a Catholic High School, such as the Archbishop outlined in his address to the children and their parents in St. Vincent's Academy, would be an inestimable boon to Kingston and the entire diocese, and indeed to all Eastern Ontario. Our Catholic youth are endowed with talent enough to lay hold of the learned professions and fill the higher and more lucrative departments of civil and intellectual life. But the Provincial Legislature has most unfairly mutilated our educational system by limiting our Separate schools to the elementary branches of instruction, and denying us Catholic or Separate High Schools, to which, as to their proper goal, the aims and efforts of our youth would naturally be directed as they advance in their course. The result is that Catholics are practically debarred from higher education, and thus are handicapped at the very start in the race of life. Their aims are confined to the Primary school. Excelsior has no significance for them. Their educational career is cut short when they begin to feel the first impulse of ambition. Should the Archbishop vigorously take up the project of supplying us with a classical, scientific, literary and commercial High School, we have no doubt he will succeed as well in this as in every other work he has undertaken for the benefit of his people in Kingston city and Archdiocese. This will be the crowning glory of his Episcopate, and the most fruitful of all in permanent blessings to our people. We trust in his acknowledged ability to lay his plans well and solidly and to found an institution of learning worthy of being associated with his name for all future time. From what we hear on every side, we may assure His Grace of the most cordial and generous co-operation of the laity, as well as the clergy, in this his greatest work of public usefulness, in which all are equally interested.

EDITORIAL NOTES.

DAY after day the press heralds to the reading world events of a more or less sensational character. Some, though startling, are true, and go far to verify the oft repeated adage that "truth is stranger than fiction;" others, again, concocted by the ingenious brains of reporters, pander only to the vitiated taste of a certain class of readers. Amidst the reports that are scattered broadcast, none are perused with so much avidity as those pertaining to clerical affairs. Some Catholic papers do not hesitate to open their columns to every scribe who has a grievance, or who, perchance, may wish to formulate his opinion on this

or that question before the public. Given that they enunciate the truth, and that motives pure and disinterested impel them, what good do they hope to effect? They may possibly convince a few readers that their's is the correct view of the question, while others may reject their arguments and assume an antagonistic attitude. Then come cutting rejoinders, and bad feeling is engendered, a spirit of partisanship evoked, and the truth of the question obscured by prejudice and bitter personalities. Experience proves that this is too often the case. Let us in religious questions hearken to the voice of our chief pastors, who have the weal of the Church at heart, and whose utterances, based on principles, will be decisive and authoritative.

Rumor has it that the Armenians, so long dispossessed of the title of an independent nation, are on the verge of an attempt to wrest from their oppressors the freedom that gave their forefathers so much prestige and glory. Mr. Edward Lecomte, a recently returned traveller from Persian Armenia, gives us a graphic account of the crusade that is now being preached. The people are excited by patriotic discourses and are incited to procure arms for an insurrection. Much enthusiasm is evinced. One serious obstacle to this effort to throw off the galling yoke of Mahomedanism is the contention and antagonism between certain factions.

The cable brings us the report of Count de Mun's great speech against the banishment of Christianity from the French nation. In eloquent and chaste diction did he urge Loubet and the Government to forbear all attempts of crushing religion in France. It was her glory in past ages; it will be her support in the future. Up before his auditors came the glorious vision of that French history which Catholic warriors and statesmen have made immortal. Montalambert has indeed a worthy successor.

From all parts of Europe we hear the people giving vent to utterances, loud and discontented. In London the cry for bread strikes strangely on our ears. In Germany the social democracy in national convention is framing its creed in the peremptory language of conscious power. In Spain the masses give free rein to their vigorous denunciation of existing abuses. The nations are marching onwards to higher realms of thought and labor. No scheme is too fanciful for the all-powerful hand of the present generation. Caste lines are gradually being obliterated. The effete monarchies of the old world must surely assume a character consonant to the age. The outlines of civilization that our Holy Father, in the fullness of his knowledge and the garnered wisdom of years has traced out for the world, are beaming visible.

The Carlton and other Tory clubs of London, Eng., have resolved that the Liberal-Unionists shall henceforth be admitted to their membership. This was all that was needed to make complete the amalgamation of Mr. Joseph Chamberlain and his followers with the Tory party.

A rumor has been published that in consequence of the election of Mr. Cleveland it has been decided by the Pope to send a nuncio to Washington immediately after the inauguration of Mr. Cleveland as President. This is, of course, one of the unfounded rumors which Roman correspondents of the press are so fond of sending from the Eternal City. Vatican officials positively deny the story, in which they say there is not a word of truth. The A. P. A. of the United States will, however, most probably make use of it to show in what danger the country is of being captured by the Pope.

WILLIAM JOHNSTON, M. P., of Ballykilbeg, Ireland, writes a letter to the *Empire* announcing that Mr. T. W. Russel, M. P. for South Tyrone, leaves Ireland for Canada on the 30th Nov., and he appeals to the Torontonians to give him an enthusiastic reception and crowded houses at lectures which he is expected to deliver on Home Rule for Ireland. The appeal is of course intended for Toronto Orangemen, who have shown themselves hostile to the granting of Home Rule. Mr. Russel has shown in the past at times some independence, and has professed to have been goaded by the cruelties of the Irish landlord "birds of prey" to oppose coercion, but he was always easily brought back to support the most cruel measures of coercion applied

by the Salisbury Government, and it is easy to divine that he will pander to the worst passions of the Toronto Orangemen on the occasion of this visit. If he were not prepared for this he would not come under the special patronage of Ballykilbeg Johnston.

At a recent mass meeting held at Tintern, county of Wexford, Mr. Tim. Healy showed the difference between the Coercion regime of Mr. Arthur Balfour, and the regime of conciliation inaugurated by the new Irish Secretary, Mr. John Morley. He said:

"There is an immense crowd of us here, but where are the police, and, above all, where is our old friend the Government reporter? I drove twenty miles to-day, said Mr. Healy, and I did not see a single spiked helmet. I did, indeed, see one policeman, but it was at Mass; he was praying most piously, and to see him one would think that butter would not melt in his mouth. This is one of the changes for the better brought about by Mr. John Morley, the honest Irish Chief Secretary."

Under Mr. Balfour the police would have broken up the meeting with their batons, and under the infamous order "don't hesitate to shoot," it is as likely as not that some of the participants in the gathering would have been murdered in cold blood, as was the case at Mitchelstown and elsewhere.

The petition sent by the anti-Popery Association of England to the Queen against the election of Mr. Stuart Knill to the position of Lord Mayor of London had four thousand signatures all told, many of which were from the country. It is a sorrowful time for fanaticism when so pitiful a number out of the five million inhabitants of London could be induced to put their names to the document; and when it is considered that in all probability there were many bogus signatures, the cause of bigotry appears to be in still more woeful condition than even this small number would indicate.

CONSIDERABLE surprise is at times expressed because in Germany, the country of Luther and the cradle of Protestantism, the Catholic Church wields such an influence to-day that the anti-Catholic legislation of Bismarck and Dr. Falk has been almost entirely wiped from the statute books. This surprise will not be so great when it is remembered that Catholics constitute nearly 36 per cent. of the population of the empire. According to the census of 1891 there are 49,428,470 inhabitants; of whom 31,026,810 are Protestants, 17,671,929 Catholics, the remainder being reported as of other denominations. A prudent Government cannot be expected to continue a persecution against 36 per cent. of the population of the country.

BENZIGER'S CATHOLIC HOME ALMANAC—1893.

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, plenty of pretty, interesting pictures, an unusual number of portraits of Bishops, priests and laymen, and for a frontispiece a fine oil-color plate of The Crucifixion, a worthy ornament of any home, and fit to be framed. Among its contributors are Rev. Richard Brennan, LL. D., Rev. John Talbot Smith, Francis J. Finn, S. J., Maurice F. Egan, LL. D., Eleanor C. Donnelly, Eliza Allen Starr, Sara Trainor Smith, Margaret E. Jordan, Anna T. Sadler, Katharine Jenkins, and others. Price by mail 25cts., in stamps or scrip. Address, Thomas Coffey, CATHOLIC RECORD Office, London, Ont.

Frequent Confession.

Once upon a time there was a monk who had a great dislike to confession, and the devil put it into his head that it was no use of his going every week, because he always had the same sins to tell, and grew no better.

He told St. Bernard, who was his abbot, of his temptation, and the saint desired him to take a large pitcher that stood in the refectory and fill it with water, and leave it at the gate of the monastery a week; he made him repeat this process for several weeks, and then one day, he bade him empty the pitcher and bring it to him.

The monk did as he was told, and St. Bernard desired him to look into the pitcher and tell him what he saw there.

"I see nothing, Father Abbott."

"Are there no slugs, or insects or dirt of any kind?" asked St. Bernard.

"No, it is perfectly clean; the water has washed it and prevented anything sticking to the bottom," said the monk.

"That is just what your weekly confession does to you, my son," replied the abbot; "it washes your soul and keeps it pure, and prevents sin and imperfections cleaving to it."

ORANGE BIGOTRY.

Religious Toleration in Protestant Belfast and Catholic Dublin.

Here are a few figures and facts, which, as will be seen, have been made use of with good effect, as the result has shown, by Mr. Gladstone in some of his speeches during the recent election campaign in Great Britain. The total population of the city of Dublin is 249,692, of which 209,744 are Catholics, that is, more than four-fifths of the people of Dublin are Catholics. These figures are from the census returns of 1881, the complete and revised returns of 1891 census not having yet been published. The figures of 1891 will not, however, differ to any material degree from those given, and in the proportion of Catholic to Protestant population will not differ at all.

Dublin is, therefore, substantially a Catholic city, much more Catholic than Belfast is Protestant, for the Catholics of Belfast are more than a fourth of the total population of that city, while the Protestants are less than a fifth of the population of Dublin. Let us see, then, how the Catholics of Dublin, in the matter of public offices and honors at their disposal, act towards the Protestant minority. But in order to present the contrast in one view let us first recapitulate the facts of Protestant treatment of Catholics in Belfast. There has never been a Catholic mayor of Belfast; there is not at present, and so far as we know, there never has been, a Catholic in the town council of Belfast; which numbers forty members; there is not a Catholic in the employment of the Belfast town council, except one or two in very subordinate offices. Dr. Houston, an eminent Protestant lawyer of Dublin, who was a candidate for an English constituency at the late election, gave figures relating to Belfast as follows, in a letter to a Dublin paper, shortly before the commencement of the election campaign:

"The Belfast town council consists of forty members, all Protestants, and employs ninety-one officials at an annual expense of £16,610. Of the ninety-one officials—

TWO ARE ROMAN CATHOLICS, viz., one of the four superintendents of the fire brigade, and one of the street inspectors, who between them get £123 a year. Little more than one-third of the aggregate salaries received by their Protestant colleagues."

Such is the religious toleration of the Protestants of Belfast. Let us now turn to Catholic Dublin. The town council consists of sixty members elected by the people. A considerable number of the councillors—at least a score—are Protestants. The council elects the Lord Mayor, who holds office for one year, and since 1841 the Catholic town council (with a Catholic majority we mean) of Dublin has elected fifteen Protestant Lord Mayors. We say since 1841, because before that year Catholics were practically disfranchised in Irish municipalities, and all the power lay with the Protestants, and, as a consequence, for generations before 1841 there was not a Catholic Lord Mayor or councillor in Dublin. In one of his recent speeches at Midlothian, Mr. Gladstone, touching upon this matter of the tolerance and liberality of the Catholics of Ireland in contrast to the tolerance of the Protestant party, gave facts in regard to Dublin as follows:

"In the Dublin council, three or four years ago, this case happened: The post of surveyor became vacant. The salary was £1000—not a contemptible salary, gentlemen, especially in Ireland, where, as Lord Salisbury says, you know in these parts of Ireland there is neither money nor industry nor anything else—however, there was this salary of £1000 a year. There were two assistant surveyors—one a Protestant and the other a Roman Catholic; and what do you think the Nationalist Catholic copation of Dublin did? They choose the Protestant to be chief surveyor, and give him the £1000 a year; and they have upon the whole about £8000 a year to lay out upon the remuneration of civic officers—£8100,—and of this

NOT ONLY FOUR THOUSAND goes to the Protestants and 4,000 to the Roman Catholics, but the odd 400 goes to the Protestants—they are 4,400."

Such is the religious toleration of the Catholic town council of Dublin. Of the £8,400 which they pay annually in salaries to officers, more than half goes to Protestants. The same generosity to the Protestant minority has been and continues to be manifested elsewhere throughout Ireland, as Mr. Gladstone noted as follows in the speech from which we have quoted the above:

"In Cork nine Protestants were elected on the first city council after the Irish municipal reform bill. Now, recollect that when the Protestants had been resisting the gift of municipal reform. In Cork nine Protestants were elected on the first council. Is not that fair? The majority got the first mayor, and then turned about fair play. The second mayor was a Protestant and others have followed, one Protestant mayor having been elected three times. There have been (in Cork) also Protestant sheriffs, and up to 1886 there were eight Protestants on the harbor board. In Dublin there were fifteen Protestant Lord Mayors elected in that Catholic city—Catholic by a considerable majority—fifteen Protestant mayors since 1850 and many Protestant sheriffs. In Limerick, a Roman Catholic town, fifteen Protestant mayors—Limerick, a town, at any rate, in that part of Ireland that Lord Salisbury describes as in so horrible a condition—in Limerick fifteen Protestant mayors since 1843.

In another case, I think it is Waterford, twelve Protestant mayors since 1845."

This is the sort of "persecution" which the

PROTESTANTS OF IRELAND experience at the hands of Catholics where the latter are in the majority. And the Protestant ascendancy men, of course, know all this perfectly well. They know that the Catholics in Ireland have given, and do give, more than fair play to their Protestant fellow-countrymen. But it isn't fair play or even much more than fair play the Ascendancy gentry want. They want all the good things exclusively for themselves. The idea of mere equality is odious to them. They want the Catholics of Ireland under their feet, as they have them in Belfast and in all the Government departments of the country. Their claim is that they must be forever dominant. An Irish Presbyterian minister, in an article in the *London Contemporary Review* for July, states the ascendancy position very correctly as follows:

"The men at the head of the Ulster Protestant movement are the descendants of the hucksters who sold the Parliament of Ireland ninety-two years ago for the round sum of £1,250,000, and who have since usurped the offices and captured the emoluments of State, and desire to hold them for themselves, their heirs, administrators and assigns. These men, who have misruled Ireland in the sole interest of themselves and their class, fear the legislation of fair play and equal justice at the hands of Mr. Gladstone; and, with a view to resisting it, they have called into action religious bigotry and Orange passion."

That's the whole thing in a nutshell. "Sordid greed," as the same writer summarizes it,—"the lust for power to live on the labor of others."—*Wexford People*.

CATHOLIC PRESS.

Boston Republic.

The organized effort made for some years to check the growth of Ritualism in England has been finally abandoned. No more trials for heresy will be had. The Church Association, whose object was to prosecute advanced Ritualists for denigrating the doctrines and practices of the Church of England, has virtually been disbanded. Vestments, incense, the eastern position, auricular confession, prayers for the dead, lighted candles and other "Romish" institutions will now be tolerated. The reason for this abandonment of the field by the "Church Ass." as it has been irreverently styled, is the recent decision of the Privy Council in the case of the Bishop of Oxford. His Lordship had been cited before this august body on a charge of heresy because he used lighted candles on the altar during Mass. The decision would do credit to Dogberry or Captain Bunsby. The law committee decided that the Bishop did not light the candles. He found them lighted. There was no provision in the articles requiring him to extinguish them. So he was dismissed. Very properly the "Church Ass." does not desire to take the risk or expense of another appeal while the present members of Her Majesty's council are in office. So heresy may run rampant.

Pittsburgh Catholic.

Many people are intensely selfish in their prayers. We knew an old gentleman who very distinctly emphasized that portion of the Lord's Prayer, "Give us this day our daily bread." The rest he would hurry over as if he wanted to get away from it. Curiosity prompted the query why he was thus emphatic; he replied: "Sure, if I get my daily bread, I am certain of the rest." His logic may have been weak, but he was, in a certain sense, the type of many men who only want religion for the sake of their daily bread, and it well buttressed at that. Some of them are like the man with a palsied affection of the hands, who constantly let his bread drop at the table. It was noticed that it always came buttressed side up. An examination of this peculiarity showed that he buttered his bread on both sides. Bread and butter Christians are as thick as Egyptian locusts. An examination of them and their ways will show that they are the least Christian, foragers skimming on the outside ranks. They are after the mess of pottage, and what is the singularity of it, generally succeed in getting it. Esau is still foremost, but he does not win the blessing in the long run.

N. Y. Catholic Review.

The *Christian Union* admits that the unnumbered sects into which Protestantism is divided do not fulfil the Christian or Pauline idea of the unity of the Church demanded in the Scriptures. Yet it protests against the trial for heresy of such dissenters as Dr. Briggs, and it claims that "the Apostolic method of securing unity," "believes that in all human utterance of truth there is some error." Indeed! Then, according to it, if we say that there is one God, that in God are three Divine Persons, that the Second Person of the Trinity became Man and died on a cross for our sins, there must be some error. Then accepting its view, there is no pure truth. It would ask only one question—"Do you accept Jesus Christ as Lord and Master?" and it would let you put on your own interpretation on Him and on His teachings. In a word, it would abandon all truth for a fictitious unity. Hopeless as the Protestant denominations are of joining forces on common ground, they are not so destitute of love of truth, as they understand it, as the *Christian Union* would have them be. Better that they should drive erratic teachers out of their respective communions

than that they should be indifferent to heresy.

An All Souls' service was held in a Protestant Episcopal church in this city on November 2, and a Bishop of that denomination is reported to have said: "That Christian and Catholic doctrine of prayers for the dead, how we love that doctrine! It is taught and practiced in our prayer book, as it has been taught in every true liturgy since the Lord was on earth. Ours would not be a true prayer book if it did not teach it." It has always been taught in the English Church. This is bewildering in view of the doctrine of the XXII. article of the Anglican Confession of Faith, which declares that the "Catholic doctrine concerning Purgatory is a fond thing vainly invented," and in view of the Book of Homilies which contains prayers for the dead, saying: "The soul of man passing out of the body goeth straightway either to heaven or else to hell; whereof the one needeth no prayer; and the other is without redemption." In spite of these authoritative declarations, friends of the Bishop have rushed to the public prints to defend him and to explain away the plain meaning of their Church's creed on this point. But they are not competent to write Tract No. 91. Still, while we believe that being Episcopalians they ought to be true to their Church, we are persuaded that if they are not in harmony with its belief they should withdraw from it. We grieve for their inconsistency. We rejoice for their conviction that, as the Bible says, "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

Ave Maria.

The conversion of the Marquis of Ripon, who, it will be remembered, was once Grand Master of the English Freemasons, was due, it is said, to the consoling devotion to the souls in purgatory. His brother-in-law, Mr. Vyner, during an excursion in Greece was made prisoner by brigands. The ransom that was demanded came too late, say some; he showed himself too haughty towards these outlaws, say others; in any case, he was murdered, being literally cut into pieces. The tidings of this frightful death threw the Marquis and Marchioness of Ripon into profound grief, and the Grand Master of the Masons turned to religion for consolation. The Protestant churches being habitually closed, especially in the evenings, he frequently entered a certain Catholic church. There he became a witness of the pious exercises performed for the repose of the faithful departed, a devotion quite foreign to Protestantism. The doctrine of the Communion of Saints appealed to his sense of the needs of the human heart; it revealed to him one side of the grandeur of Catholicism. Subsequently he had frequent conferences with the Oratorian Fathers, recognized the truth, and abjured heresy.

Pittsburgh Catholic.

There is nothing more painful than to witness levity in the church, and especially during the Holy Sacrifice of the Mass. We are face to face with God, as Moses was with Him on Sinai's top, and yet how oftentimes are we distracted, with the impertinent gaze of listless worshippers, the turning of heads, the whisperings of neighbors. This seems to be a particular pastime of the organ loft. It is very noticeable, and our dissenting brethren who visit our churches have remarked the irreverence of the choir. This is very strange, and unfortunately in many instances is too true. Next after the altar, and its attendant ministers, sobriety in manner and Christian decorum should be the especial marks of the one selected to chant the sacred responses. The organ sounds the praises of God, the choir are His ministers. The finer the cultivated voice, the richer the singer's marvellous gift, the more edifying he or she should be. Their act is an adoration to God. It should be performed seriously, with devoutness, with humble thankfulness to God for the gift made beautiful in glorifying Him. Did the choir enter into the spirit of their sacred calling, this levity, this profane talking during Divine service would cease. It is wrong. It is sinful.

Buffalo Catholic Union and Times.

Ingersoll, no doubt, imagined he was saying a smart thing when he recently declared that it was "a dangerous thing for a Catholic to begin to think." What a stupid utterance! As if it was not profound and prolonged thought that has brought to the Church some of the greatest minds of every age. What was it that induced the Newmans, the Mannings, the Fabers and the rest of the glittering host of English Churchmen to pray for admission into the Catholic Church, but long, serious and prayerful thought? And was it not the same kind of thought that brought the Brownsons, the Iveses, the Huntingtons, the McLeods, the Burnetts, the Lathrops and so many other gifted minds of our own land to the saving pale of the Church? Ingersoll should think before making such an ass of himself.

Peterborough Business College, Peterborough, Ont.

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