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## CONVERSIONS.

### How They Came to Join the Church.

#### An Episcopalian Who Sought for Objective Truth.

I was brought up in the Episcopal Church, and about the first thing I learned from it was to hate "Popery." I was early taught that the Church of Rome was the "Scarlet Woman" of the Apocalypse, and the Pope "that Man of Sin." Like the Pharisee in the Bible, I thanked God I was not as those poor "papists," ignorant of the Gospel, superstitious and "priest-ridden." I never was frightened, however, by the fanatics and demagogues who were forever sounding the alarm that the liberties of our country were in danger from "Romanism." On the contrary, I was led to believe that "Popery" was in its last days, as harmless as Balaam's toothless giants, and that Pius IX. was probably the last of the Popes. This must have been at the time he was in exile.

When about 28 years of age, under extraordinary excitement of feeling I was confirmed in the Episcopal Church, and for a while went to communion, but soon subsided into a more temperate and normal state of feeling. I was never for a moment taken with high church notions, and had a positive aversion to Ritualists, who, it seemed to me, were simply masquerading, as Mr. Wilfred Ward would say, in "the clothes of Catholicism." My mother, when a girl, had joined the Episcopal Church, and although she used to attend the Episcopal Church with my father, she always refused to receive the Episcopal rite of confirmation. She would not, even by this implication, express a doubt as to the validity of the church of her childhood. I have no doubt that her conduct in this matter and my father's full concurrence, for he was thoroughly up in the theology of the Episcopal Church, greatly influenced my view of the relation of Protestant churches to each other.

Excepting in the matter of ritual I never thought the Episcopal Church essentially different from other "orthodox" Protestant churches, and could not see that it possessed any religious advantages more than they. I have often heard intelligent Protestants express the conviction, which I myself always entertained ever since I began to think about such matters, that if it once be conceded that there is anywhere in existence a church commissioned by Christ to teach with divine authority, binding the conscience in matters of faith and morals, it must be the old historic Roman Catholic Church, whose claim to infallibility is today accepted, as it ever has been, by a majority of the Christian world. But as this was to my mind preposterous, I was quite ready to accept the only logical alternative, and reject altogether the claim of any church to speak with divine authority. Another notion I came to hold as a matter of first principle was that, in religious matters, objective truth was not of much importance, and was perhaps beyond the reach of certainty. The search after truth was, indeed, a healthy exercise, but if one were only honest in the search, it was immaterial what result he reached. From such principles it was entirely rational on my part to eliminate from the religious system in which I was brought up everything but the baldest natural religion. A strong impetus to do this had been given me by the famous Essays and Reviews which I read with intense delight. Thereafter I settled down into an external conformity with the church in which I was born, feeling that I was at perfect liberty to interpret and modify, receive or reject, its articles or formularies, just as I chose, without ceasing to be a good average Episcopalian. But I was conscious of being in good society and very proud of the Protestantism of my church, which I looked upon as the sole and sufficient reason of its existence. Those Episcopalian who disclaimed the name of Protestant as something that they were ashamed of, I regarded as little better than traitors. One of its bishops has lately said of the Episcopal Church that it is "inclusive and not exclusive." I can bear testimony to the truth of this remark. Rationalist and Ritualist are equally at home within its pale. It makes no requisition whatever upon the means of its laity. Its clergy indeed are supposed to accept the Thirty-nine Articles, but are, apparently, at liberty to interpret them as they please. Intellectual laxity or indifference is the condition of its existence as an organization, its strength and its weakness. Disturb this and it would crumble to pieces like a rope of sand.

There came at last a time to me, as it comes, I think, to multitudes of non-Catholics, when I awoke to a terrible consciousness of a want in my spiritual nature for which Protestantism has nothing to offer. The Catholic Church could alone satisfy this want, but it was long before I found this out, for my vision was blinded by Protestant bias, and I could not see the Catholic Church as it is.

A belief in God was about all that was left of my creed, but this was a good beginning for a better faith. The soliloquies of Frothingham and the rhetoric of Adler, to which I listened for a while, (having meanwhile ceased altogether attending the Episcopal Church), were for all practical purposes but "as sounding brass and a tinkling cymbal." I became

convinced there was, after all, such a thing as objective truth, and that it was a matter of the utmost importance to find it out and embrace it. Newman's Grammar of Assent, which a Presbyterian friend induced me to read, brushed away a good many cobwebs from my brain. I not only came to look upon revealed religion as altogether probable, but also to expect that it would be confined to a church which could never fail to speak with the present voice of divine authority. The Catholic Church alone so much as claimed to speak with such a voice. It occurred to me that a church so much abused, so hated and feared by infidels and the licentious, (who never seemed to trouble themselves about any Protestant church) must be their natural enemy. It alone seemed to answer the prophecy of our Lord: "Ye shall be despised and hated of all nations for My sake." The definition of papal infallibility, then evoking much controversy, seemed to me the keystone of the Catholic arch, and the rational development of the commission of our Lord to St. Peter. Dr. Shafl's Credo of Christendom, which I found in the library of a Protestant clergyman, enabled me to compare the Catholic creed with the symbols of all other churches, and satisfied my mind of its vast superiority to all of them, and especially to the repulsive Calvinism of the Thirty-nine Articles. But all this only prepared the way. My intellect was convinced; but my will yielded to its assent only after I obeyed the invitation, "come and see."

About the last time I heard Professor Adler, he spoke, in some well-rounded phrase, of our new cathedral as "the beautiful mausoleum of a dead religion." I thought it a very pretty figure. But I did not then suspect, what I soon afterwards learned from personal observation, that this eloquent atheist was speaking at random to an audience presumably as ignorant as himself, and that he apparently knew as little of Catholic life here in New York as he did of what was then transpiring on the farther side of the moon. The scales at last fell from my eyes. The end came about in this way. One Christmas afternoon my wife proposed we should go to St. Francis Xavier's Church, to hear the Vesper music. Her religious experience had been similar to my own, only she had found out sooner than I the hollowness of the Episcopal Church and had bright recollections of school days at a convent of the Visitation. The music was beautiful that Christmas afternoon, but more impressive still was the reality and fervor of worship manifested by that congregation. After that, with increasing frequency, we attended Vespers at first and High Mass at St. Stephen's, drawn by the beautiful music. Then I bought an English missal and we learned what that service was, the Scriptural beauty and simplicity of its ritual and the great central truth of the Sacrifice of the Mass. A very near friend of mine said to me shortly after my conversion: "Ah! you have fallen under the mystic, magic spell of Rome." Well, he was right. But he had no idea what that spell was. My reason was satisfied; but it was, I believe, the silent call of divine love in the Blessed Sacrament, ever present on the altar, which won my heart. This was the only spell. Catholics all feel it. Protestants can never understand it until they also "come and see."

There was no reason why I should any longer hesitate. But, because I realized the vast importance of the step I was about to take, I shrank for a moment from taking it. At last, one Saturday afternoon in January, 1891, at the old Paulist Church, we renounced Protestantism forever—for my wife was with me—and were received into the fold. Since that day no cloud of doubt has thrown a shadow on my path.—*The Monitor.*

#### MANITOBA SCHOOL QUESTION.

##### Mrs. Langevin Says Roman Catholics Are Not Opposed to a Compromise.

The following despatch, dated Toronto, July 26th, goes to show how much trouble may be created by misrepresentations of public utterances:

A special to the Globe from Winnipeg says: Archbishop Langevin has returned to St. Boniface. In an interview His Grace said the Roman Catholics of Manitoba would not waver in their demands for a recognition of their rights regarding separate schools, "but in the matter of a compromise," said His Grace, "it remains to be seen what that is that may be offered."

Your Grace is reported as saying the policy of the Roman Catholics to be "No surrender" and "No compromise," interrupted the reporter.

"That I most emphatically deny," said the Archbishop. "In an interview with me in Montreal, the reporter of the Star had put phrases into my mouth which I never uttered or thought of. We are far from taking the arrogant tone attributed to us in that phrase. We have not refused to treat in this matter, but we wish to hear the terms proposed. We have no wish to stir up strife or make discord in the country."

"Did Your Grace see Sir Mackenzie Bowell when you were in the East?"

"Not officially, and there is nothing to be made public of any interview with him."

#### A RELIC OF STE. ANNE.

Friday being the anniversary of St. Anne, services of a special nature were conducted in the Church of Notre Dame de Bonsecours. From six o'clock in the morning until sunset a relic of the great Saint, which has been sent from Rome, was exposed to the faithful. At a quarter after seven o'clock in the evening

solemn benediction of the Blessed Sacrament was given, preceded by a short address, after which the congregation kissed the relic. The magnificent picture of the Immaculate Conception, by Murillo, was brilliantly illuminated by the occasion.

#### HIS SEVENTY-SEVENTH BIRTHDAY.

##### The Hon. Edward Murphy and the Montreal Days of 1832 and Later.

The Hon. Edward Murphy was seventy-seven years old on Friday last, and as a figure in our streets none is more marked. He has had a life of extraordinary activity. He is an Irish gentleman, and in his sparkling eye and kindly smile conveys that which bids so eloquently peace and goodwill to all men. Mr. Murphy's recollections of early Montreal would fill a volume large enough to supply the average school boys of the senior grades with reading matter for the rest of the holidays. In Mr. Murphy's boy days—away back, say in 1830—boys walked miles to school. Mr. Murphy—or rather young Ned Murphy—for that is how the boys knew him in those days—came all the way from the Forsyth farm, where his father lived, to Dr. Esson's school. The Forsyth farm was where the Montreal Gas Works are, in Hochelega Ward. Dr. Esson's school was on Bonsecours street, not far from the Bonsecours market today. According to maps and measurements that is the better part of two miles. As it then was, and especially in winter, it must have seemed many miles. But school must be had; and the Murphy boys went to school and ate their cold lunch between the morning and afternoon sessions, and enjoyed it. Times have changed when boys of today who go half a mile or more to the great schools are provided with hot lunches, if they so desire. In these early days Montreal was small. A creek ran the length and breadth of Craig street. It was about twenty feet wide, which accounts for the present width of the street. This was foresight of nature that has been so kind to Montreal. If nature had not made a natural way for the huge Craig street tunnel, or main sewer, man—admirable man, at least—would never have conceived and carried out such a notion. This creek was called Riviere St. Pierre, and it ran along Craig street, through the street known as little Craig street, and thence into Griffintown, and finally coursed the college grounds which College street is called after, to come slowly out at the Custom House wharf, as it was sometimes called. Craig street was at times fearful with smells when the water in the creek was low. When the cholera broke out in 1832 and 1834 it was desperate agony for hundreds of poor folk. Men went to their work in the morning and to their graves before night. Mr. Murphy has seen faces well known in business circles smile at the young lad on going down to business—their corpses borne away to the cemetery during the afternoon. The order then was 'bury the dead at once—lest the disease should spread.' The Honorable Senator is one of the pioneers of the Father Mathew Temperance Society of St. Patrick's Church. He has had his share of the work for the public, both as an educationist, philanthropist and churchman. It is pleasing to see him go down each day to his business in Frothingham & Workman's with the crisp air of a man of middle-age. It was the late Mr. MacQuisten, Montreal's City Surveyor in the sixties, that reported upon the large drain at or near Colborne avenue, that he did not know how or when it was constructed. Then Mr. Murphy told him he had seen it built in 1830, while passing it each day on his way to school. It was built solidly of heavy stone sidewalks and was roofed with cedar logs. Of many of the incidents and anecdotes of the cholera, which Mr. Murphy can tell is one of a leading merchant, who invited a number of his friends to a dinner of salmon and green peas. They brought the salmon from the Saguenay in schooners in those days. The dinner was much enjoyed, and it was one of the four or five o'clock dinners of the time. On the following evening they had buried the merchant who had bidden them to the feast—then one of the most prominent in Montreal.

It is not certain that the Hon. Mr. Murphy may ever write reminiscences of Montreal. If he ever does, and if they should prove half as interesting as his fine description in words, they will make interesting reading. Those who are fortunate enough to hear Mr. Murphy on this theme always wish him the happiest of long lives, and that he at seventy-seven may prove to be only on the threshold of old age.—*Daily Witness.*

#### CHURCH OF THE FRANCISCANS.

##### THE PORTUNICULA; HOURS OF EXERCISES.

Thursday, 1st August, at 2 p.m., Solemn Vespers; at 7.30 p.m., a sermon and Benediction of the Blessed Sacrament. The church will be open until 10 p.m.

Friday, 2nd August, Masses at 5.30, 6 and 7, and Solemn High Mass at 8 o'clock. At 2 p.m. exposition of the Blessed Sacrament and Solemn Vespers. At 7.15 p.m. Benediction of the Blessed Sacrament and singing of the Te Deum.

From Thursday at 2 p.m. till Friday evening, the faithful may gain a plenary indulgence at each visit made to the church, No. 1222 Dorchester street. The confession and Communion may be made in any church in the city.

The parochial church of Lanonia is being completely restored. Work is being executed under the supervision of Mr. Rho, of Beaucour. The interior will be gilded, while the steeple will be removed. The improvements will cost about \$12,000.

## A BRILLIANT ARGUMENT.

### REMARKABLE ADDRESS ON THE CHRISTIAN SCHOOL.

MODERN HISTORY QUOTED TO PROVE THAT RELIGION IS THE MAIN PRESERVE OF CIVILIZATION—TRIBUTE TO NOBLE TEACHERS.

The following remarkably pointed and brilliant address was delivered by Rev. Dr. Braun, pastor of St. Agnes' Church, New York, in the Brooklyn Academy of Music, on June 25. The occasion was the annual commencement of St. Francis College. Dr. Braun's words addressed to the graduates are worthy the attention of every intelligent person. The able speaker's argument places the friends of Christian education in an impregnable position—a position which the wily infidel will find it impossible to successfully assail. Rev. Dr. Braun said:

"Young Gentlemen: You stand here the product of a system that is bitterly assailed by the enemies of Christianity throughout the world. You are the graduates of a Christian school. Upon that school infidelity, whether it be the result of education or of apostasy, in the press, from the rostrum, from the professor's chair, in the halls of legislation, and even from the pulpit, wages unremitting and unjustified warfare. Fear and impotency, it is true, limit modern infidel hatred. But it goes as far as it can with impunity. It has the cunning and cowardice as well as the malice of Julian, the apostate (L.), who was afraid to put the Christians of his time to death, but nevertheless excluded them from all civil and military offices and forbade them to teach in the public schools or to establish schools of their own. Denying the divinity of Christ, infidelity, with a hatred so superlatively malicious as to be a proof of the existence of a personal devil, still strives, as it has striven since the crucifixion, to destroy or to propagate His doctrines. Infidelity never builds up. Its purpose is to ruin, and Apollyon, the destroyer, is its idol.

#### SURPRISING HOSTILITY OF SO-CALLED CHRISTIANS.

"We are not astonished, therefore, at infidel hatred of Christian education; but we are surprised at the hostility of certain so-called Christians. Why should they oppose Christian schools? They believe, as Catholics do, in the inspiration of the Bible, in the divine origin of the Ten Commandments, in the divinity of Christ, in the necessity of Christian faith and morality for the salvation of mankind, as well as for the temporal happiness of the individual and of the family. They know also that national prosperity and stability depend on respect for the laws, for the rights of persons and property and for the sanctity of oaths. If there be a general contempt of the laws of the land anarchy must follow. If there be no respect for individual rights, the worst forms of socialism and communism will ensue; if there be a general disregard for the sanctity of an oath, universal distrust and perjury will attend the destruction of commerce and trade and the impossibility of obtaining justice in the courts of law. But without God and religion how can there be any obligation or sanction to law, to right or to an oath? God is the sole source of this obligation and religion its greatest sanction. How can any Christian, therefore, believe this—as every Christian must—and not favor the inculcation of Christian principles? How can any Christian patriot insist, as so many pretended patriots do, in putting God into the Constitution of the State while putting Him out of the school? Or how can any Christian hold the extraordinary opinion preached even by Christian clergymen, that religious teaching is necessary in the college and university, but unnecessary in the primary school?—as if religion were good for the rich, but useless to the poor—necessary for the classes, but unnecessary for the masses!

"These Christians know that whatever tends to check or diminish crime is a safeguard of the family and the State. They know that no one who believes the doctrines and practices the precepts of Christianity can be a criminal; that crime among Christians is an anomaly, an abuse of free will—the sad result of human passions rebelling against the law, and that the teaching and the influence of the Church are opposed to every species of crime. Why then deprive the growing generation of the restraining and elevating influence of religion at the most susceptible period of their lives?

#### CASES IN POINT.

"A few years ago the director-general of the prisons of France said 'that the progress of crime was in direct proportion with that of irreligious education.' Ravachol, who, a few months ago, made Paris tremble with dynamite outrages, when asked by the Judge who tried him if he believed in God, answered: 'If I believed in Him do you think I would do what I have done?' Vaillant, who lately threw the bomb into the halls of the Legislative Assembly of France, refused the services of religion before his execution. Henry, who killed the inmates of the Cafe Terminus, declared that he repudiated the principle of authority as 'an old remnant of faith in a Supreme Being,' and added, 'I recognize only one tribunal—my conscience.' Caserio, the murderer of Carnot, and Lega, the would-be murderer of Crispi, became anarchists and assassins after throwing away their Christian faith. In these and in all

other cases the crimes of infidels are the logical consequence of their infidelity, while the crimes committed by Christians are contrary to their convictions.

"The position, therefore, of any Christian who opposes the Christian school is inexplicable. To oppose it on the ground of patriotism betrays ignorance of Christian teaching and of history. The greatest patriots, the best soldiers and sailors that ever lived were trained in Christian schools. In them they learned the sacred character of duty. In them they were taught that if false to their country they were false to God. Says Men. Savelli, the illustrious and learned delegate of our Holy Father Leo XIII.: 'Religion indeed is precisely the best and surest basis of every civilization. The nations that have flourished in the Christian world, those which are the ornaments of every good citizen. The progress that our Catholic schools are determined to the development of a truly national spirit, or at least do not promote it, is simply inexcusable and can only be ascribed to complete ignorance or prejudice against the salutary influence which religion exerts in every sphere of social life. Such a reproach would be doubly intelligible when coming from a Catholic.'

#### A DESPICABLE LIE.

"Of all the lies born in hell and propagated by the devil, the most malicious in its purpose, the most cowardly in its origin, that most shameless in the face of history, is that lie which charges treason on the Christian school and lack of patriotism in its pupils!

"How despicable a lie it is, young gentlemen, you know; for you know the patriotism of your Church and of your Christian teachers. They do not belong to that class that shouts for 'the flag and an appropriation.' They are loyal to the flag, although they get no appropriation. They represent the convictions of ten millions of our best citizens, who by their unwavering adherence to the cause of Christian education and by their generosity in sustaining it show the difference between true Christianity and its counterfeit. Because they truly love their God and their country and wish to preserve the faith and morals and thus save the souls of their children, they bear the burden of double taxation. The condition of Catholics in this respect in the United States proves that the accidental majority of a republic may be as unjust and as despotic as a Czar or a Sultan.

"Whatever others may say, you know that your teachers are noble Christians and exemplary citizens. They make the greatest sacrifices without the hope of honor or emolument. Bound by sacred vows which shut them off from all the ambitions and pleasures of the world, they spend their lives in the arduous labor of the Christian school-room.

"When they die no marble or granite monuments mark their lowly graves. But the angels are preparing for them thrones, and they shall live forever with God and His saints. 'The just shall be in everlasting remembrance.' Psalm lxxvii, v. 7. The memory of these devoted teachers shall be cherished by you also, young gentlemen, and the older you grow the more you will realize the debt of gratitude you owe to them.

"All honor, therefore, to these noble Brothers of the Christian Schools! They have taught you to be true Christians—men—that is, to be pure, honest, truthful—men of principle and of courage. They have equipped you to be leaders and champions in the old Church that never yields to human respect, to human prejudices or passions, but is always ready to go back to the entombments, if necessary, rather than compromise a dogma or trim a precept of the doctrine of Christ. Stand bravely by her in the battle of truth against error. Soldiers of truth, stand by your flag and guns, and the final victory will be yours, for the 'truth of the Lord remaineth forever.' Psalm cxvii, v. 2."—*Catholic Times.*

#### ST. JAMES CATHEDRAL.

The interior of the St. James Cathedral has been further beautified by the addition of several marble altars in the north and south aisles. Several interesting relics of the Pontifical Zouaves have also been deposited in the sanctuary. The facade of the cathedral is being ornamented by the addition of a groined roof.

#### ST. HENRI'S NEW BELLS.

A platform has been erected in front of the St. Henri parochial church, where the four bells lately purchased in France by Abbe Decarie will be deposited so soon as they reach Montreal. The bells are now on their way to this city, and are expected to be landed early next week. They will then be solemnly blessed by His Grace Archbishop Fabre, and installed in their respective places.

ST. PATRICK'S T. A. & B. SOCIETY.—The annual picnic and games of St. Patrick's T. A. & B. Society will be held at Otterburn park on Saturday next. The variety committees in connection with the event have been hard at work for the past few weeks perfecting arrangements, and the affair promises to be a great success. An excellent programme of games has been arranged, for which valuable prizes are offered. There is also a special programme of children's games and races, for which over a hundred prizes will be given. Ratto Bros.' orchestra has been engaged to furnish dancing music. Two special trains have been arranged for and will leave the G.T.R. depot at 9.15 a.m. and 1.30 p.m. respectively.

## THE PAN-AMERICAN CONGRESS.

### REV. DEAN HARRIS AND REV. DR. CONANT SPEAK.

CATHOLIC MISSIONARIES, THEIR AIMS AND METHODS—TWO VERY ABLE ADDRESSES—RELIGION IN THE SCHOOLS—THE PRESENT STATE OF THE CATHOLIC SUMMER SCHOOLS' OPINION.

The most important feature of the meetings of the Pan-American Congress of Sunday and Saturday was the meeting of Sunday afternoon in Massey Music Hall, in Toronto. The topic was missions, and in the course of an able review of the work of the Catholic Church in that direction Very Rev. Dean Harris, of St. Catharines, passed some strictures upon the educational qualifications and social status of the Protestant missionaries in Quebec that were somewhat remarkable. Rev. Father Ryan, Rector of St. Michael's Cathedral, Toronto, occupied the chair.

#### DEAN HARRIS SPEAKS.

Very Rev. Father Harris, Dean of St. Catharines, dealt with the missionary work of the Catholic Church. He spoke first of the vast scale on which the missions of the church have been carried on. He sketched the organization of the church's missionary work in a most interesting manner, telling of the system by which the Sacred Congregation de Propaganda Fide managed the work. It was founded in 1622 by Gregory XV., and richly endowed by Urban VIII., who in 1627 founded the great missionary college which bears his name. He at some detail told of the organization, which he described as being as near to absolute perfection as a human institution could be. He told of the wonderful library of the institution, and its varied information; if he said, the number of parishes for Algeria or North York would find out the boundaries of the Roman Catholic parishes in his constituency, he could write to Rome and receive the information. In the college some 200 or 300 students are at work, and are instructed gratuitously. The course of study lasts for ten years, and when ordained the students return to their native lands. Each missionary sent out must send to Rome every two years a full history of the state of religion in his country or district. The students are from every quarter of the world—are Chinese, Hebrew, Greek, Georgian, Albanian, Coptic, Bulgarian, French, English, etc. In 1870, when he left the college, the graduating orations and compositions were delivered in 44 different languages, while the men came from all conditions of society. The missionaries so trained out go to all countries, and he told of the way in which the whole heathen world is mapped out into 680 districts. Of these 600 are committed to the different religious orders, such as the Franciscans, Dominicans, Augustinians, Redemptorists, Fathers, White Fathers, of the Nile, etc., and all these priests, when ordained, pledge themselves to go to any part of the world to which they are ordered, to lead pure and moral lives, and to own nothing but their clothes and books. The military discipline of the German army was not more effective than the system he had been describing, Dean Harris said. The Congregation of the Propaganda was really what the Methodists would term a Stationing Committee; it appointed the bishops, appointed districts, adjusted differences, and exercised an oversight over the work.

The Dean then told how the missionaries work, how they form a native clergy as soon as possible, and how they use the catechists. He touched lightly on the past achievements of Catholic missions, and claimed for the priests so sent out a high order of intelligence, education and social respectability. They were the equals of any profession, he said, and their services to such sciences as geography had been immense. For instance, all maps of China and Corea are based on the old maps the Jesuit missionaries. Then, these priests were often men of the highest position; Breboul, the martyr among the Iroquois, was the son of a Count, and many others whom Dean Harris named were of equally high birth.

"I dwell at some length on the education and family respectability of the missionaries of the Catholic Church," Dean Harris continued, "that you may appreciate the importance that this Church attaches to the divine commission to teach all nations. And since I have touched on this subject, let me add in passing that some one is gravely responsible for the impression that obtains in parts of Lower Canada touching the education and social respectability of Protestant ministers in general, and of Ontario in particular. If the society established for the conversion of the French Canadians desires to make any impression on the people of the Province of Quebec, they will do well to send missionaries to this benighted race who will be socially and intellectually the peers of the priests educated at Laval University and colleges in affiliation with it. If I were a member of the Ministerial Association of Toronto, and could be heard from one end of the Province to the other, I would lift my voice in protest against the injustice done me and my brother ministers by the missionaries who are supposed to represent in the districts of Quebec the enlightenment, respectability and intelligence of me and my brother ministers in Ontario. If this reference to a rather delicate subject requires an apology, permit me to offer it now and to conclude on sixth page.