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## Catholic Record.

London, Sat., June 23rd, 1888. HIS LORDSHIP BISHOP WALSH.

On last Sunday the congregation of St. Peter's Cathedral had the happiness to see once again in the grand cathedral their beloved Bishop. After high mass he addressed the people present, and stated that it afforded him great pleasure to be with them once more. He also said he was pleased to be able to tell them that the injury from which he had suffered for the past few months

was now almost entirely removed.

In the course of a couple of weeks he intended to address them at length in regard to his journey and visit to the Eternal City, as also the events connected with the celebration of the Golden Jubilee of our Holy Father. He was gratified to be enabled to announce to them that while in Europe he had made arrangements for the beautifying of the interior of the cathedral, by the purchase of stained glass windows for the sanctuary and transepts. He had also given orders to have executed the Stations of the Cross, in oil, life size, by one of the most famous artists of Rome. A beautiful altar of the Blessed Virgin, made from Irish marble and granite, will be supplied from Dublin.

In common with the members of the Cathedral congregation we felt a large degree of pleasure in noticing that His Lordship looked remarkably well after so many weeks of suffering and confinement. He spoke from the sanctuary railing, but yet his voice possessed its usual sweet and powerful tones, and he could be easily heard in all parts of the spacious edifice. Many a fervent prayer was offered to the throne of grace that our good bishop would be given length of days to continue his beneficent rule over a loving and devoted and united flock.

On Tuesday His Lordship went to Toronto to be present at the month's mind celebration of the late lamented Archbishop Lynch.

AMPTON.

Mr. Balfour is very anxious to make it appear that the issues at the Southampton contest were purely local, and that the tremendous victory gained thereby the Ltb erals has no reference to Home Rule. The Coercionists generally are repeating the far famed seminary of piety and sacred same apology for their defeat, and state that the contest turned on the provisions of the License Bill. They thus hope, in accord ance with the usual tactics of party politiclans, to minimize the importance of the Liberal victory. The facts, however, are altogether against their representation of the case. The Unionists endeavored to keep Home Rule in the background, and, as far as they could, forced into prominence the issue of the License Bill, thus proving that this was their strong card, while the Liberals carefully kept the Irish question to the front, proving that this was their strength. The absurdity of say. ing that the Irish question was kept in the back ground is apparent from the fact that three Irish Nationalist members were on the spot canvassing for Mr. Evans, and making speeches on the Irish question at every one of his meetings. The three members were Messrs. T. D. Sullivan, J. C'Connor and P. Mahoney. Mr. Sullivan spoke to a most enthusiastic meeting the night before the election, in the skating rink, and Mr. O'Connor was honored by the Southampton Liberal Club, by a unanimous election as honorary member of the Club in recognition of his services. The Secretary of the National League, Mr. John Brady, was also in the thickest of the fight. The truth is that the people of Southampton are heartily sick of the heartlessness of the Government in its treatment of Ireland, and are convinced that it is full time that the oppression which has been there exercised for three centuries should come to an end. and Southampton is but an index to what is felt throughout the kingdom.

It is confidently expected that the verdict recorded by this constituency will weigh much in the political scales, and felt very soon. There is said to be already in the Conservative ranks a considerable Of course it is well known that Sir Ran-dolph Churchill may very easily break from the smoke of those peasant houses, tions. The Toronto Globe makes the fol-

THE CATHOLIC RECORD with the Government, but it is added that and Irish farmers' sone are to this day there is even a prominent member of the Government who is kept in apparent accord with them with great difficulty.

A positive breach may take place at any moment, and as rate desert the sinking ship, that breach may take place as soon as it can be done without an appearance of cowardice or dishonor. There is no doubt in the minds of candld observers that Southampton election is the prelude to the ignominous overthrow of the worst cabal that ever misruled the country.

THE TORONTO "WORLD."

The lamented death of the late Archolshop Lynch has evoked unusual interest and excitement among the Protestant public of Toronto. At least we infer so much from the daily repetition in the Mail World at d other journals of probabilities as to the personel of the coming Archiepiscopal administration. The columns of the former, which were always open to the most virulent persor al attacks on the Archbishop's actions and motives, admit just now every free lance that wants to take a hand in the nomination and proper selection of his successor.

The Toronto World's editor does better still. He goes to what he calls the true source of ecclesiastical information\_ he interviews the priests. At least so much is declared in a leader of last Wednesday's issue. "The Sunday World," it says, "conversed with two well-known priests of this city, and printed, next morning, what they said. The interviews confirm what has been stated more than once in this paper (the World), that the Catholic priests of Ontario are not in run for episcopal honours. The fence around the hierarchical plum tree is gradually becoming taller. To get inside you must give the Maynooth countersign.'

Statements of this kind are the best confutation of the World's arguments. No better proof could be adduced to show that the World's interviews with wellknown priests of the city never took place. In the first place, Maynooth students have no grip or countersign. The Orange editor of the World fancies that no power for good can exist outside of religious oath-bound secret societies, and judges of others by his own cloth and measure. And secondly, up to the present time, Maynooth has never had aught to say in the nomina. tions or selection of bishops for the Province of Ontario.

The World takes the abourd fancies of its own distorted imagination for the "admission of well-known priests," with whom its editor must never have conversed on the subject, or he would not have betrayed such crass ignorance. There is no ecclesiastic, or even Catholic layman, in the country who does not know that Maynooth college never furnished one subject for episcopal honors in Oatarlo. The THE SIGNIFICANCE OF SOUTH. actual Lord Bishop of Kingston is the only one among the bishops of Ontario, past or present, who ever studied in Maynooth, and he remained there but a very short time, for most of his theological studies were pursued in Rome and Salananca, But had he been educated in that venerable and earning, would that suffice to unfit him, or any other ecclesiastic, for the high position of prelacy in Ontario or any other English speaking country? Does the little two-penny half-penny World of Toronto know that as an eminently successful educational establishment, as a training school for future priests, bishops, or cardinals, Maynooth has always occupied a prominent position and stands foremost in the literary and polemical world of to-day.

Every other statement in the Toronto World's article, entitled "An Ecclesiastical Combine." betrays an equal amount of ignorance and fanatical stupidity. It says: "Since the endowment of Maynooth, which guarantees a free education, every peasant house from Drogheda to

Bantry Bay contains a Canadian crozier. There is no free education in Maynooth, except to about twenty senior students on the Dunboyne foundation. Every young man who enters Maynooth College must pay thirty pounds sterling per annum for his board and education. The writer in the World does not know that the annual government grant to Maynooth ceased after January 1, 1871, since which time and previous to 1845, when first granted, every scholar in Maynooth has had to pay down one hundred and

fifty dollars each year for his education. The World does not know that May nooth students are intended for the home mission-and not one in five hundred of them ever finds his way out to Canada; and not one student who made to effect this. Is there any man of any his whole course in Maynooth ever yet, so far, has found a crozier waiting for him in Canada.

If every good, honest farmer's house in Ireland contains a crozier, no one and that its influence will be decidedly should be astonished. Those peasant houses have furnished and still keep furnishing priests and bishops to the entire party dissatisfied with the Coercion policy. English speaking world. The Kenricks,

in possession of such grand Archiepiscopal Sees as Chicago, Philadelphia and Melbourne. The Catholic Church, in the distribution of her gifts and her honours, knows neither Jew nor Gentile -neither sons by birth or sons by adoption-but acknowledges and rewards and encourages true talent and sterling merit wherever found.

The young men who accompany their parents to a new home in Canada, or who volunteer their services to the Canadian Mission, and are educated and ordained in Canada, are as truly the sons of Canada as those born in it; and of such, both born and adopted, with very few exceptions, has been the Episcopacy so far in Ontario.

RELIGIOUS VAGARIES.

There is a periodical scare among sensa tional sectaries regarding the end of the world. These scares are the result of nisconception of those passages of Holy Writ which foretell the catastrophe which will eventually come : some readers magining that they can find in them indications of the date when all things of earth shail pass away. Concerning the day of the coming of Christ to judge mankind, He has Himself said, "But of that day and hour no one knoweth, no, not the angels of Heaven, but the Father alone " (St. Matt. xxiv., 36). Notwithstanding this, many dates have been fixed on by bold rather than wise interpreters, when the end of the world should come. One writer, the well-known Lutheran, Jurieeu, fixed on the year 1666, but lived to see his prediction falsified; another on the year 1700, and since that time, on data which they supposed to be absolutely certain, as revealed in Holy similarly named, as by Joe Miller, Rev. by the event.

The "Adventists" are a sect of modern Protestants who make the date of the end of the world a special Article of Faith, and they are just now in a state of peculiar excitement, having fixed upon this year, 1888, as the end. Richwood, Ohio, is an the Adventists have just erected a very such a purpose while believing that the end of the world is so near, they state that it is their duty to proceed according to the needs of the time, independently of their belief, and that indeed they may be wrong in their conclusions. One of regard to the foundation for their belief, said that the signs mentioned in the Bible as preceding that event had been fulfilled. "The sun shall be darkened." This happened, he says, in 1780, when it was as dark as midnight at 10 o'clock in the morning, though there was no eclipse due. "The moon shall not give light :" this occurred on the same occasion. "The stare shall fall from heaven :" this occurred on 13th November, 1833, when there was the greatest meteoric shower ever known. "I believe," he added "the end is near."

In Nevada, Obio, Elder Dunlap is pastor of an Adventist Church. It is the general opinion among the congregation that this year will be the last year of l time. Elder McCullogh is preaching the same doctrine through Northwest Ohio. Indiana, and Michigan, and Mrs. E. G. White, widow of the founder of the Adventists, is preaching on the same theme. These are the vagaries of Private Judgment on the Bible.

> RELIGION IN THE PUBLIC SCHOOLS.

The Committee on Religious Instruc tion at the Anglican Synod reported that a great advance had been made in imparting religious instruction in the Public Schools by the book of Scripture selections, but that another step forward should be taken which they describe as follows :

"It would be a great advantage if, in addition to the Scripture readings, a short compendium of the chief truths of Christian faith and practice could be drawn up by the representatives of the several religious bodies of Outario, which health the caracterized by the Caracterized and the Caracterized are the Caracterized and the Caracterized are the Caracterized and the Caracterized and the Caracterized are the Caracterized and the Caracterized and the Caracterized are the Caracterized and the Caracterized and the Caracterized are the Caracterized and the Caracterized and the Caracterized are the Caracterized and the Caracterized and the Caracterized are the Caracterized and the Caracterized and the Caracterized are the Caracterized and the Caracterized are the Caracterized and the Caracterized and the Caracterized are the Caracterized and the Caracterized and the Caracterized are the Caracterized and the Caracterized and the Caracterized are the Caracterized and the Caracterized and the Caracterized and the caracterized and the caracterized are the caracterized and the caracterized and the caracterized and the caracterized are the caracterized and the caracterized are the caracterized and the caracterized and the caracterized are the caracterized are the caracterized and the caracterized are the caracterized are the caracterized and the caracterized are the caracterized and the caracterized are the caracterized are the caracterized are the caracterized and the caracterized are the caracterized ar should be sanctioned by the Govern-ment, and placed in the hands of the teachers to be used in the regular tudies of the schools,"

To carry this out properly it would be necessary to train the teachers in a course of religion, just as they are trained in other subjects which they are expected to teach, and to examine them on scripture and their religious opinions before giving them certificates. Would it be an easy matter, with all the varieties of doctrine which are held in Ontario, religious belief who could be entrusted by the people of the province with the task of judging whether the Presbyterian or the Methodist, the Calvinistic or Arminian views on grace and predestin-

ation should prevail? However, the Government is not likely to be caught in the trap after the experience they had of the ministers

lowing sensible remarks on this portion of the subject:

of the subject:

"This would, indeed, be a desirable thing to be done, but has the experience of the Government with the religious bodies been such as to lead to a reasonable expectation that the Government would be freated with common fairness in such a matter? Searcely. It is true that the conduct of nearly all the clergymen and others who stirred up and worked with the Government in the Seninture Readings matter was chival-Scripture Readings matter was chival-rous to a degree, but there were a few who acted with detestable meanness. The Government would be something less than wise if it delivered itself again less than wise it it delivered itself again into the hands of men who apparently from the beginning went into the Scripture Readings business with the intention to decoy the Government into a position where political capital could be manu factured against it."

of Montreal to the City Council, praying that a site be not given by that body for the erection of a statue of the Blessed Virgin, it was stated that the proposed statue "represents a dogma which Protestants everywhere positively reject and against which they and their forefathers have always earnestly protested."

These words are so very vague and noncommittal that it is difficult to tell exactly what they mean, and in this they resembl many of the doctrinal statements of the Book of Common Prayer, which have been purposely left vague, so that everyone may attach to them what meaning he pleases, and thus finding the Book of Prayer perfectly in accord with his views, may be contented to remain a member of the Church. That this was the object in view is attested equally by Bishop Burnet and Lord Macaulay. So in the protest Scripture, many other dates have been of the Montreal clergy, the object appeared to be that every one might supply for Mr. Baxter, Rev. Dr. Cummins, etc, but | himself the dogma against which "Protesin all cases their predictions were falsified tants everywhere . . . bave always rotested."

But since the un-named dogma is stated to be the cause of the terrible ebullition of feeling on that occasion, and since it is positively asserted that all Protestants are in accord on the question, we are justified in looking to the speeches which were made Adventist stronghold, and in that town and the newspaper articles which were written against the erection of the statue, handsome building for a college. When in order to ascertain what that dogma asked why they devote so much money to really is. By this course we shall find that two doctrines of the Catholic Church, in connection with the Blessed Virgin were especially aimed at: the divine maternity of Mary, and her intercession with God for Man. The Toronto Mail said of the former doctrine : "Most Protestants them, Elder Andrew, being questioned in | believe with Nestor of Antioch that she is to be considered, not as the Mother of God, but as Mother of the human portion of Christ." As to the other doctrine, Rev. Robert Lindsay, one of the Anglican petitioners, announced that the objection was that the statue would be regarded as a shrine "by faithful (Catholic) worshippers." One or both of these doctrines must be

therefore, the dogma which the Anglican clergy had in view, if they themselves knew what they meant, which we very much doubt. It is a remarkable commentary on the honesty and truthfulness of their representations, and on the unity | historical text books of the schools to be of Anglicanism, that within two weeks falsified in order to impose upon the from the presentation of that petition to the Montreal City Council, the new Anglican Blehop of Nova Scotia, Dr. Frederic Courtney, officially declared that neither of these doctrines is condemned by the Church of England, and that a parson who inculcates them both, is nevertheless loyal to the Caurch, and "a hard-working and earnest servant." The occasion of this decision was as follows: William Millman was executed in Casrlottetown P. E. I. on April 10.h, last. At the execution, Rev. James Simpson offered the following praver:

"The glorious cross and passion of our Lord Jesus Christ, and the mighty interces-sion of the Mother of God and all the Saints, be between thee and thy ghostly enemies at this the hour of thy departure; and the blessing of God, etc."

Rev. Mr. Simpson being accused of "disloyalty to the Church of Eogland" for "invoking the Virgin Mary and making requests to her" laid the matter before his bishop, who declared in his letter of reply that the above is no "invocation of the Blessed Virgin Mary," and is not contrary to the creeds of the Church. On the contrary, he explains that the prayers of the saints in heaven are at least as efficacious with God as are the prayers of His servants on earth. At the same time he recommends Rev. Mr. Simpson to avoid in future the special mention of "intercessions of the Mother of God," lest "hasty and ignorant persons" should misunderstand or misconstrue his words. Then he concludes by warmly testifying to the zeal of the rev. gentleman in the discharge of his duties as a clergy man.

We make this synopsis of His Lordship's letter in order to point out the special features of his answer, but lest it should be supposed that we have misconstrued or garbled it we append it in full. LETTER OF THE RT. REV. DR. COURTNEY.

Halifax, April 30, 1888.

Mr Drar Sir,—The words which you quote in your note of the 27th inst, are not an invocation of the Blessed Virgin

Mary, and, therefore, in using them you have not laid yourself open to the charge, which you say has been brought against you, of acting disloyally to the Church of England. The Church has not, so far as I am aware, asserted or taught that the children of God in the invisible world cease to pray for those on earth, or that such prayers are less efficacious than those which we offer for one another; and, therefore, the plous desires and aspirations that the whole of such prayers might be an aid to a criminal at the point of death for the defeating of his spiritual fore is not other than right and fitting. The one thing which, in my judgment, is liable to misconception on the part of hasty and ignorant persons is the special mention of the "intercessions of the Mother of God," which to such people might seem to imply an assumption of the Milstorship of our Blessed Lord and an infringement of His right, "who ever liveth to make intercessions for us." While, therefore, I do not think you justly open infringement of His right, "who ever liveth to make intercessions for us." While, therefore, I do not think you justly open to blame for the use of such a phrase, I would, if I were you, avoid it on any other occasion, as being likely to cause you to be misunderstood and wrongfully accused. I cannot close this letter without expressing to you my shears are out expressing to you my sincere sym-pathy with you in the discharge of so painful a duty as the attending upon and ministering to a man condemned to die, and my regret that anyone should have felt called upon to accuse you, at such a felt called upon to accuse you, at such a trying time, of disloyality to the Church of which you are a hard-working

and earnost servant. I remain, yours very faithfully, F. Nova Scotia.

Rev. James Simpson, Charlottetown, P. E. Island.

From all this the hypocrisy and dishonesty which were called into play for the purpose of preventing the erection of the Montreal statue may be clearly seen. We may also justly draw the conclusion that Anglicans do not and cannot tell what their Church really teaches on this-or perhaps any other subject.

THE ANGLICAN SYNOD AND THE PUBLIC SCHOOLS.

The Anglican Synod, which closed its sessions in Toronto on the 8th inst., has furnished us with a new proof, if any such were needed, of the necessity of Catholic schools for Catholic children. It is impossible in every parish to have a Catholic school. Many of the rural parishes contain a scanty and scattered population which could not support efficiently a Cath. olic Separate School. It is, therefore, necessary for Catholics to make use of the Public Schools for the education of their children. This being so, it is of the utmost importance that there shall be every safeguard against assaults upon the faith of the Catholic children in attendance. The School law as it stands at present gives theoretically all the safe. guards which could reasonably be expected, as no child need be present at any religious exercise to which the parents object; nevertheless, we know by experience that even under these provisions, in practice the Catholic children are liable to be subjected to interference by the adverse oral instructions which are sometimes given by proselytizing teachers, as well as by the influence of their schoolmates, and even by the false coloring which is given to his!orical events in the books which may be used in school. Yet we find now that the Anglican Synod is not content with this, but that they actually desire the minds of the little ones the absurd claims of Modern Anglicanism. In the report of the last meeting of that body we find the following:

Rev. E. W. Sibbald moved that His Rev. E. W. Sibbaid moved that file Lordship be requested to appoint a com-mittee to review the text books now authorized and in use in the Public schools of the province and bring before the Edu-cational Department and the Minister of Education such parts of the books as may be considered by that committee inconsistant and incorrect and seek to have such changes made as they deem neces-sary. He stated that he had found in many of the Public school text books state-ments which he considered derogatory to the Church. He had not made the subject a study, but he simply wished to call attention to the English History authorized in the Public schools. He found on page 2, section 3, the following.

Another, though a later result of Roman

rule in Britain, was the introduction of Ohristianity.
Again, on page 7, clause 8, under the caption of "The Introduction of Christianity Among the English," he found this

At the request of Pope Gregory Augustine came in A. D. 597, to the Court of King Ethelbert to trest the Heathen and uphold the Christ. There he met with marked success in his missionary work, the influence of which on the barbarian English are serils seen in the growth of English was early seen in the growth of their civilization and especially in the ele-vation of their condition and the advancement of learning among them. On page 30, clause 8, a reference was made to the Magna Charta. Everyone,

he supposed, was acquainted with the introductory sentence of the Magna Charta It was stated in this history that "the Church was to be free to possess all her privileges." In the preceding pages of the work reference was made to the Church as the Roman Church, and hence it would appear that that Church was the one which was to possess all its privileges, whereas it was distinctly stated that the Church of England was the one referred

to. (Applause).

The motion was carried, and His Lordship appointed the following committee: Rev. Provost Boddy, Archdeacon Boddy, Rural Dean Beck, Rev. A. Sanson, Hon. G. W. Allan, Mr. N. W. Hoyles, Mr. C. R. W. Biggar, Mr. G. B. Kirkpatrick, Mr.

McLean Howard and Mr. J. A. Wor-rell.-Toronto Mail, 9th inst.

JUN E 23, 1848

The Rev. Mr. Sibbald did well to inform his audience that he knew nothing of the subject he was talking of, or, to use his own words. "he had not made the subject a study," for otherwise it would have led us to suppose that he deliberately wished to falsify the school books. But in all discretion he might have left the subject alone, in the knowledge of which he was so wofully innocent. It can hardly be supposed that the whole synod, Bishop and all, were dwelling in the same happy innocence as Rev. Mr. Sibbald. Yet they adopted his views, and a committee was appointed to tinker with the Public School text-books, by the introduction of historical falsehoods.

We are perfectly aware that from time to time some Anglican divines pretend that the present Church of England is the Church which St. Augustine planted on English soil, but the mission of St. Augustine from Pope Gregory the Great is too well authenticated to be denied. Venerable Bede relates it at length in his history of the event, and St. Gregory's letters to the Bishops of Arles, Aix, Vienne, Autun, Tours, and Marseilles, still extant, commending the Apostles of England to their kindness on their route, are too clear to leave any doubt upon the fact which the synod wish to expunge from history, that "at the request of Pope Gregory, Augustine landed at the Isle of Thanet," after which he presented himself before Ethelbart, and asked permission to promulgate Christian truth to his subjects. St. Augustine and his companion, were Monks, they received their authority from the Pope, they presented themselves before the English with a reeplendent silver cruciflx in their procession, and they offered up Mass in the old British Church of St. Martin's. Nor was this at all wonderful at that age; for though Protestants are fond of saying with Churton, that "the assumptions of the Popes did not begin till much later." Venerable Bede says of Gregory : "he wielded the Pontifical power over all the world." (Book 2, chap. 1.) We shall only add to these testimonies the following extract from Bede which suffices to show the absurdity to which Rev. Mr. Sibbald and the Toronto Synod have committed themselves :

"Pope G egory, by divine inspiration, sent the servant of God Augustine, and with him several other monks fearing the Lord to preach the word of God to the English nation. They having, in obedience to the Pope's commands, undertaken that work, and gone part of their way, began to think of returning home."

He then relates how the Pope encouraaged St. Augustine to return to the work, and sent him back with letters which would ensure him a kind reception from the French bishops on his way, and that 'Augustine, strengthened by the confirms. tion of the Blessed Father Gregory, returned to the work of the word of God with the servants of Carist, and arrived in It was, therefore, the Catholic and

Roman Church which St. Augustine established in England, and it was this same Church which still existed there in the reign of King John, and whose privileges were guaranteed by Magna Charta. Rev. Mr. Sibbald's reference to the "Church of England" is but a contemptlishment of the modern "Church of England" as a National Church, in the 16th century, the Church was one, whether in England, Italy, France, or Spain, and subject to one head, the Pope. Any reference to the Church of a particular country, as the Church of France, the Church of England, etc., could only mean that portion of the Universal Church which was in that country, and the Universal Church was, as it is now, Catholic and Roman. It is Catholic, being Universal, and Roman to this extent, that it is united with and subject to the Bishop of Rome. This form of expression, "Church of England," cannot be safely used in the same way now, as it is commonly understood to mean the modern and new establishment of which Henry VIII. was the author and first 'Supreme Head." Mr. Sibbald's proposition to introduce the term "Church of England" into the account of Magna Charta would be, therefore, simply a deception practiced upon the little ones attending school.

If the Caurch spoken of in Magna Charta were not the Church in communion with and subject to the Pope, why were Cardinals Randolph and Nicholas, Bishop of Tusculum, sent successively to England by the Pope as legates to agree upon the conditions of peace between the king and the clergy? Wby should the Pope have interdicted the kingdom because of John's oppression of the Church? Why, in fine, should the legate of the Pope have convoked the Archbishops, Bishops, and the other clergy having pre-eminence, to meet in St. Paul's Church, London, along with the nobility, to hear the sentence of interdict removed which had been laid

with by the Protestant clergy, and still fresh in the memories of our re how not long ago the Ministerial As tion of Toronto demanded that te required to give a course of rel instruction, which would, of cour Protestant, to the children atte school, thus sowing seeds of rediscord. The Minister of Educat not likely to yield to the pressure is thus brought to bear upon, him there is constant danger that the severing attempts which are being to make the schools Protestan succeed partially, at least, if no the present Minister of Education haps with some one who will st him. Independently, therefore, of t stantial reasons which Catholics h sustaining our Catholic schools, in that we may freely impart Cath struction to our children, we had other very strong reason for pre them in a state of efficiency, in t stant efforts of the clergy of the sects to Protestantize the Schools. Of all these attemp action of the Anglican synod of is perhaps the most unwarrant insidious, because it aims, not m inculcating some system of mora would have a beneficial effect u pupils but at the perversion of the history, for the purpose of givi plausibility to the pet theories a certain fraction of the Anglic think fit to cherish. And even we have our Separate School recognized by the laws of the P we must let it be well unders the Education Department, the lics are not to be ignored in the tion or adoption of books for th Two thirds of the Schools. children of the Province atten and Catholics, equally with Pro sustain them by the payment of tax, except in the cities and large and rural sections where Cath numerous. We have no fear of Popery cry which has been ra may be raised again against therefore insist upon it that changes are to be be made in th books, our Bishops shall be c and that no changes shall without their approbation and

TOO CUNNING.

The infidels are constantly ing the blessings of free though the liberty of putting into act tice the opinions we entertain is not a day that they do not that Christians, and especially are persecutors, while they selves the upholders of civil ous liberty. Of course it is w that infidels have been in the worst of persecutors, actually in blood; but no matter, the sist in proclaiming their ma and spirit of toleration. Th reign of King Terror, and the Commune of 1871, are pointed to exhibit the demoniacal sp animates unbelievers. They Tom Paine that these excess result of the Christian educat the Atheists had not yet ent inated from their characters indeed, the apology which I for the acts of his confreres notwithstanding that he wa victim of their intolerance, suffered from them the extre which they inflicted on hi thousands of their fellow-mer

Now Mons. Leo Taxii, who but a short time ago an in Free-Mason, has exposed a trick of his former friends and It is known that Lourdes, a in the South of France, is t pilgrimages coming from all world. The pilgrims do not co to believe in the efficacy of Virgin's intercession with G least they should have the believing in it themselves. faction, however, are not con them this liberty, and they foot a scheme to put an end grimages. Here is the plan by Mone. Taxil in a paper of the proprietor, La Petite Guer

"It is intended to secur majority in the municipal Louides. When this is done easy thing to create disturban nages take place, and it w grimages take place, and the natural for the conscript fat wene and prohibit the pilgingether. Cost simple comme bon as daylight).

This scheme, however, is planned than put into exec law requires that the Muni shall be residents; and it that a resident Council wi the pilgrimages, which are material benefit to the to Western Fair of London, or great Fair of Toronto, were event, the people of these c very backward about try step to them, and we may the people of Lourdes will h material interests too much be entrapped by the Mass del scheme.