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anecdotes, launched out into his subject."

He said "there are some people who

imagine that Orangemen are all 'wild Irishmen.' They judge the whole by a

few." This sentence proves conclusively that however Mr. Perry may be infatuated

with Orangelem, or with zeal for Britain's

interests, as is seen further on in his lec

ture, he has a very low estimate of his

native country and of the respect to

shows how willing they are to pander to the Anglo Saxon's contempt

for every Irishman who will not cringe

and crawl in presence of British intoler-

ance and stupidity. Waving such Orange

certainty that Orangemen are not all

next wild show held in London or St.

men are not wild Irishmen. The Chock

taws and Mohawks from Onelda town

always turn out in full force and in all

their feathers and war paint on those

solemn occasions. The Big Medicine Man,

Oronhyateka, will be seen, in yellow sash

crusaders, all marching to the overthrow

"are tolerant to day it is because they are

formidable displays are made from year to

possible for Catholics not to tremble when

the Indian war whoop may be heard at

any moment in discordant unison with

the Orange fife and drum, playing "Oroppy

Lie Down" and "We'll Kick the Pope

Before Us?" Or, as the hero of Bally kil-

Ireland or if she favors Home Rule we

shall line the ditches with rifles and kick

Rev. Mr. Perry believed their principles

ay at the foundation of all civil and

religious liberty. These principles were :

The word of God, and an open bible.

This sounds well enough, were not

ence, from puritanical Methodism to im-

pure Mormonism, on the very same

foundation. Or, should not the Orangemen

attend to a few of the teachings of God's

word, viz, "Thou shalt not bear false

witness against thy neighbor," "learn of

Me to be meek and humble of heart,

and not self applauding and self-glorify.

ing," "Certain demons are cast out only

by fasting and prayer," "love your ene-

mies, do good to them that hate you, bless

consigned to a hot place by the curses of

"What made the difference between Ontario

and Quebec? God had done much for Quebec,

when we get into a Protestant cauntry where

Perry cannot be very long out from Ire-

land or he must not have travelled exten-

sively in the Province of Quebec. For if

we look for evidences of Christianity "as

inspired by the word of God and an open

bible," the comparison is very largely in

favor of Quebec, It is impossible for

any one going out of Ontario into the

sister Province not to be immediately

struck with the ever recurring sight of a

beautiful church, with its cross glinting in

the sunshipe, or the aspect of some

imposing structure like the Hotel Dieu

hospital, or of the academies and colleges

which are found in almost every town-

ship in the Province : all of which are

woods of Ontario.

sought for in vain amid the cheerless

But it would be labor in vain to notice

the other riduculous and boastful asser-

tions of the Orange chaplain of the grand

lodge of Ontario. It no more learned or

more experienced minister of the gospel can be found to champion the exotic and

failing cause, Orangeism must be in a sad plight indeed, and sinking slowly, but irretrievably, to its downfall.

The annexation question is not the only

trouble that afflicts our Canadian neigh-

her crown into the Boyne."

REV. GEORGE R. NORTHGRAVES, REV. WILLIAM FLANNERY.

REV. WHOMAS COFFEY, Publisher and Proprietor.
MESSIS, DONAT CROWE, LUKE KING and
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recommended by the Archishop of St.
Bonliace, the Bishops of Ottawa, Hamilton,
Kingston, and Peterboro, and leading Cathcile Clergymen throughout the Dominion.
All correspondence on business should be
addressed to the Proprietor.
Arrears must be paid in full before the
paper can be stopped. which Irishmen are entitled by resson of their many national virtues, and their wellknown nobleness of character as a race and a people. We never hear of wild Englishmen, or of wild Germans, or of

Arrears must be paid in full before the paper can be stopped.

Persons writing for a change of address thould invariably send us the name of their ormer pos office.

Catholic Record.

London, Sat., Feb. 2nd, 1889.

A FASCINATING STORY.

Next week we will begin in the columns of the CATHOLIC RECORD a charming story, by Christine Faber, entitled "Carroll O'Donchue," a tale of the Irish struggle of 1866 and of recent times. The preface, which we subjoin, will give an idea of the scope of the work :

The following story was written with the hope of contributing a little to that literature which seeks to delineate faithfully the Irish character,—the faults of the latter have served too often as a fruitful while its virtues were either theme, while its virtues were either ignored, or so caricatured that they failed to be appreciated, or even understood While the genial and spontaneous humor of the Irish people remain almost without a parallel, that very humor cometimes seems to obscure or conceal the heart depths beneath it—the spirit of sacrifice for loved ones, the intense affection for kindred, the beroic, and, in many cases, cheesful endurance of wrongs they were unable to rectify. Such are some of the kindly qualities of the Irish, though alas! at times marred by sad blemishes; but side by side with these faults are virtues d bright, and to depict these virtues, the hope of winning just regard for a people so long suffering, has been the aim of the

REV. C. E. PERRY ON ORANGEISM.

We have read in the St. Catherine's Star, of the 19th inst, a lecture by Rev. C. E. Perry, on Orangeism, which, while imparting no information, is replete with the hackneyed self-glorification of its aims and objects, and of lies and base imputations of Catholic teachings and principles. Why is it that Orangelem can hold no meeting in their halls, or assist at any service in their churches, without assailing their Catholic neighbors, and telling lies about Catholic doctrines, or imputing base and unchristian motives to everything done by Catholics for the last three hundred years? Have they nothing of their own to stand upon ? Have they no foundadations of right, or principles of morality or of faith to build on, and to be guided by? It would appear so indeed by the reports that come to us every week of repeated calumnies and lying blasphemies uttered at every one of their meetings against Pope and Popery.

There would be some reason for it all them that curse you," as is the constant if any provocation had been given. Or practice of Pope Leo XIII, when he is we might understand it if the members of the Church were by orders of their ecclesi-Orange wild Indians and Orange wild astical superiors in the babit of enjoying Irishmen. the privilege granted freely to the Salva tion Army and of marching in procession but man little. We can at any time tell with Catholic songs and bands and banners. Of course this would be considered these principles are prevalent." Rev. Mr. in the light of Papal aggression and be resented with paving stones and revolvers, as the jubilee processions were assailed in Toronto in 1875. But at the present time His Holiness Pope Leo never troubles himself about Orangelsm. It is even probable that His Holiness not ever once in his life even gave Orangemen one passing thought. In Canada the members of the Catholic Church have for several years limited their zeal and their plety to the family circle and to the walls of their modest churches and chapels, like St. Paul, "giving offence to no man." In Toronto the Irish Catholics, for peace sake, and to give Orangemen and others an example of self-denial and willingness to live at peace with the world, gave up their privilege and long-cherished right of marching on the 17th of March. But Orange processions are still held all over the country and on every occasion of such gatherings the most loud-monthed and unscrupulous firebrands are invited from a distance, to shout defiance and hurl most gailing insults at their Catholic fellowcitizens.

Rev. Mr. Perry, it sppears, "ls a tall, compactly built man, in the prime of life, with a rich North of Ireland accent." If the rev. gentleman had been educated in Canada he would understand the crime and the folly of encouraging the growth and spread of Orangeism in this new country, where all should live in harmony and at peace with each other. It were botter for Canada's good that such firebrands never came here, or why not class them with the inept and the incapable, under the designation of "non admissibles;"-so that the vessels that brought them to Quebec or Castle Garden, should take them back again, as not fit or eligible for citizenship in a free country.

THE TEACHINGS OF CANON KNOX-LITTLE.

A considerable sensation has been caused in Toronto by the missionary services conducted in St. Luke's Church of England by the Rev. Canon Knox Little. St. Luke's Church is under the charge of Rev. J. W. Langtry, and the mission was conducted by Canon Knox Little on the invitation of the rector. The Canon's labors were certainly great, as from Thursday till Monday evening he presched twentyone sermons, five of which were delivered on Sunday, and the services at which he wild Frenchmen. Why should there be officiated were all attended by large audi-

such a class of people admitted to exist ences.
as "wild Irishmen?" The fact of Mr. Can Canon Knox-Little was generally Perry and his Orange hearers admitting it known to be of very High Church views but the doctrines which he inculcated and strongly insisted upon have astonished not a little those who were not aware of the extent to which the reading of the Fathers, the early writers and doctors of the Chrisflunkeyism, however, we must allow of a tian Church, has caused the High Church section of the Church of England to adopt wild Irishmen. If Mr. Perry happens to Catholic doctrine. The study of the belief be invited, as no doubt he will, to the of the early Church has every day more and more convinced these searchers after Thomas on the memorable 12th, be will Christian truth that ordinary Protestant be thoroughly convinced that all Orange- ism has abandoned nearly all the teachings of true primitive Christianity. The correct inference from this would be that the fundamental principle of Protestantism is radically wrong, because it would justify the rejection of the authority of the Catholic Church, which has subsisted unchanged since it was first established by and cocked hat, leading on his braves and squaws and papooses in all the colors of Christ on the Rock, Peter. A principle whose legitimate consequences open the the rainbow, gracing the pageant of door to the rejection of dectrines held always by the universal and true Church, of Popery and the rescue of Ireland from and, in fact, to every error, must be "brass money and wooden shoes." "If intrinsically wrong. But those who have Roman Catholics," cries out Mr. Perry, adopted High Church views will not take this view. They imagine they can, by afraid." How could they be otherwise patching on some doctrines which have around London and vicinity when such erroneous into a true Church, year right before their doors? How is it

An editorial in the Globe states pretty ccurately the general opinion which Protestants of the so-called "Evangelical school" entertain on the subject of Canon Knox-Little's teaching. The Globe says: "He has awakened a considerable "He has awakened a certain por-amount of interest among a certain porbeg exclaimed, "if Queen Victoria does tion of the religious community. not maintain Protestant ascendancy in earnest and interesting directness of address, his frank honesty in assailing what many think of the very essence of the Gospel, and his open avowal the Gospel, and his open avowal of opinions which many have been unable to distinguish from what is generally held and taught in the Roman Catholic Church have naturally caused a good deal of stir, out the general conclusion come t been that one who has gone apparently so far on the road to Rome had better go all the way; seeing that if what he teaches wicked people able to take advantage of be true, there is only one logical resting place both for himself and for all who it and ground every possible ism in existthink along with him, and that is a little further on than he has yet reached."

In fact, the Canon teaches that Apostolic succession is necessary in the Church of Christ, and that priests have authority to absolve from sin. He maintains that baptism regenerates the recipient of this sacrament, and remits his sine; and that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's supper."

As Rev. Mr. Knex Little had departed from the city before an opportunity occurred to discuss these view fully, a Globe reporter called on the Rev. J. W. anotry to ascertain his sentiments regard. ing the Canon's utterances. Mr. Langtry preferred to write his views on the subject, rather than to communicate them crally, so, writing to the Clobe, he hesitates not to defend in their entirety the dostrines maintained by the eloquent

preacher. Rev. Mr. Langtry says: "It is quite true that Canon Knox-Little believes in Apos tolic succession in the highest sense, and so does every honest clergyman, for he is required to subscribe to the declaration that no man may presume to execute the office of a bishop, priest, or deacon, unless he has been admitted thereto with imposition of hands by lawful authority. And the lawful authority is that of a Bishop."

Rev. Mr. Langtry seems to be very unconscious of the consequences of this doctrine. The Globe is perfectly correct in inferring from it that "there is only one logical resting place" for Rev. Mr. Langtry as well as for the Canon, whereas they maintain that the clergy of the Church of England possess this Apostolic succession. Whence was Apostolic succession acquired? The first Church of England bishops must, then, have been consecrated by bishops who themselves possessed Apostolic succession. They must have received their Episcopal authority from the pre-Reformation line of bishops which goes bors. The conflict of races is even a back to the days of St. Augustine. What more serious trouble for them.—N. Y. Sun. becomes now of the favorite Anglican back to the days of St. Augustine. What The "conflict of races" in Canada is theory that the true and primitive Church something the existence of which we were of England was the line of British bishops not aware of. It is true the Mail and the who were already in England when St. O argemen have been doing their best to Augustine was sent thither by Pope excite such a conflict, but they have not Gregory the Great? This is the theory succeeded. The races are working together by which Anglicans usually maintain that for the common good as harmoniously as | the real and pure Church of England was | that of Mormons in the city, and a movecould be expected. The schools where altogether independent of the line of ment in which even Mormon business mer French and German children are taught | Popes. With Mrs. Dodds they over and | participate, to bring in more capital and are not closed by school boards under preover again tell us "they were none of text that English is not sufficiently taught, your idolatrous Romish saunts but they enterprising firms from New York and as has been done in Haverhill, Mass., nor

all jurisdiction from Rome, that the hierarchy and clergy of the Church of England derive their Apostolic succession and

Does it not occur to Rev. Mr. Langtry that if the Pope had the right to give ecclesiastical jurisdiction to St. Augustine and his companions, that he must have possessed that jurisdiction himself? And further, that he had also the right to annul that jurisdiction when the English Church bishops rejected his authority, and to say the least, constituted the Church of Euglard a schismatical body? And as a matter of fact that jurisdiction was annulled, if it ever existed. We add this proviso, "if it ever existed," because it is well known that the Catholic Church has always held that Anglican orders were invalid from the beginning.

Agein: since the jurisdiction of the Anglican elergy is derived from the Pope, it cannot be worth more than the juris. diction of the Pope himself. Do not the Anglican clergy, then, stultify themselves when they swear that no "foreign prelate hath or ought to have ecclesiastical jurisdiction within this realm ?"

The Rev. Mr. Lungtry also maintains that every honest clergyman and churchman believes that the baptized person receives through baptism "remission of his sins by spiritual regeneration;" and also that "the body and blood of Christ are verily and indeed, that is, I suppose, truly and really taken and received by the faithful in the Lord's supper."

He states, however, that this does not imply the Catholic dectrine of transub stantiation. This subject deserves special treatment; we shall, therefore, defer its consideration for another article

THE CONDITION OF UTAH.

While Congress is making preparations more or less truth in them, convert an for the admission of Dakota and several other Territories as States, the Mormons are making desperate efforts to have Utah also admitted to the same priv lege. Franklin S. Richards, a wellknown lawyer of Salt Lake City, is one of those who are interesting themselves to promote this result. He is the son of one of the twelve Apostles of Mormon. dom, and in a speech delivered before the House Committee he stated that only politicians and office-seekers are opposed to the measure. He maintained also that polygamy is no longer practiced, and that there is no valid reason for keeping Utah any longer in the position of a mere Territory. The people, he says, are law-abiding, and should be invested with all the rights of citizenship.

On the 12th inst, Mr. Edmund P. Ferry made an able and exhaustive reply to Mr. Richards' statements, He said that there "is not a respectable gentleman in Utah who is in favor of the admission of the Territory as a State while it remains in its present political condition." As to the statement that Utah has abandoned polygamy, he replied by producing the official list of indictments and convictions for this crime, which shows the number to have been 239 during the past year. Many of these are convictions for merely unlawful cohabitation, but the reason of the anger of the Mormon Church.

There are many of the young Mormons who throw off the Church supremacy and claim for themselves political freedom. In behalf of these it would be most injudicious to grant State rights to the present generation of Mormons, The legislation of congress in the past has done much towards throwing the political power of the territory into the hands of the citizens who are loval and

obedient to the laws of the country. It is in fact but a short time since the President of the Mormon Church declared that the power of the State is too great, and that Mormons should resist it, but he insisted upon the rightfulness of polyagamous marriages as they are practiced by "the Saints." But at the same time he admitted that they will be obliged to give up their use. He does not speak in the same overbearing and defiant style which characterized Brigham Young, but when the prospects of the Church are under discussion he speaks rather despondently. His subjects appeal to him when they are arrested, and he himself was obliged for a considerable time to be a fugitive from justice, all of which facts have depressed

his spirits to a marked extent. That the power of the Mormons is waning is evident from many circumstances. The Municipal Council of Salt Lake City is now in great part composed of non-Mormons, or, as the "Saints" call them, Gentiles, though, as yet, the Gentiles have never gained a majority in the council. Still it cannot be long before the Gentile strength will be equal to energy by the introduction of several are of the Chaldess." But now it other important centres, must inevitably do the voters of one race keep those of appears that it was not from these British result, by degrees at least, if not within a Dame. Presents are also given to each Rev. Mr. Perry, "after some laughable another race from the polls with shotgums."

from the line which admittedly received out of the hands of its Mormon possessors. The first Gentile member of the Utah Legislature was David C. MacLaughlin, who was elected in 1885. Since that time on the reunion of the various denomina. others have been elected, and in 1887 Mr. tions, it is interesting to note the man-MacLaughlin was re-elected, and four other Gentiles obtained seats. The Gentile element is thus gradually making itself more and more feit, and the time must naturally come when it will be predominant. At all events, it is not likely that Congress will admit the population to full political influence until they give more evidence than they have yet produced that they will abide by the laws of

DESPOTISM IN A REPUBLIC.

the country.

The Haverbill school board in Massa. chusetts have taken the high handed measure of closing one of the Catholic schools in that town. The late Legislature of the State passed an act giving authority to the school boards as the legal custodians or controllers of all schools in their districts; and, besides, the statutes declare that every school must teach English, and that the standard of education must be up to that of the public school. The parochial school which has been closed is attached to the French Church, and the children were taught chiefly in French, though English was also taught to some extent. A subcommittee of the school board was thereupon appointed to inspect the school, and on the plea that English was not sufficiently taught, and that the standard of education in practical studies was low, the Board, which is exclusively Protestant, closed the school by a resolution to that effect.

The truant officer has been instructed to prosecute all parents who do not comply with the statutes obliging them to send their children to school, so it is noped thereby that the children will be forced into the public school.

The school which has been thus closed is ne of the largest parochial schools in the tsate and has in attendance several hundred children. It is attached to St. Joseph's Ohurch. The Catholics, and especially the French, are very indignant at the action of the board, yet it is stated that from it there is no appeal.

In the report of the whole occurrence it is said that French and Church history and catechism were the principal studies of the school. This is enough to stamp the whole report of the committee as nendacious one unless that this school be aught on a totally different basis from Il the Catholic schools of the country. It will not be denied by us that catechism and Church history are important branches of study. The catechism is of supreme mportance because it is a summary of the cience of God, but the report means to onvey the impression that in the Cathoic schools other studies are neglected for the sake of teaching the catechism. Now. we know, that this is not the case, and we have not the least doubt that in the present instance the Protestant school board have let their zeal for proselytism outstrip their justice. We have not at hand yet full details of the circumstances of the case in Haverbill, but we may judge by what we know occurred in Boston that the Protestant majority of that town are Protestantizing their public were afraid to bring upon themselves ism down the throats of the Catholic children of Haverhill. Undoubtedly they will find themselves mistaken. A major ity can tyrannize and persecute, but they cannot always do so with ultimate success. and the Catholics of Haverbill will undoubtedly and means to defy the efforts of the tyrannical majority in the present

In a French school, it may be well supposed that French is the principal language taught. The children would learn nothing if they must learn English exclusively or chiefly, and the object of the school board in this instance is evidently to prevent the French children from being educated at all. Owing to unfavorable circumstances it frequently happens, even in Canada, that children educated in foreign languages do not get the opportunity of so complete an education as those who speak the language of the country, and possibly this may be the case in Haverhill with the French children, but it is not true to say that in the Catholic schools secular studies are neglected. Records of the success of the Catholic schools in the United States, and in Canada, too, prove that they are not a whit behind the Protestant schools in the character of the secular education therein imparted. We have not the least doubt that the action of the Haverhill school board is a piece of tyranny attempted to be inflicted on a supposed defenceless portion of the community, and if it be true that there is no appeal by law from the decision of the Great Mogul municipal tyrants it is a disgrace to the supposed great free Republic. But an appeal will be found, or we are much mistaken.

The cathedral of Notre Dame, Paris, has received from the Holy Father the be used in distributing Holy Communion at Easter to the men who attend the Lenten annual Conferences at Notre

WHERE IS OHRISTIAN UNION? At a time when, like the present, we

are so frequently treated to disquisitions

ner in which the union movement is progressing among those subdivisions of sects which profess to abide by the same creed. The result of the assembly which met last summer to reunite the Presby. terian body, North and South, as our readers will remember, resulted in fail. ure ; but an effort is being made, at least, to keep the two bodies from rivalling each other on new fields, and thus wasting money and energy. For this purpose another convention has been held recently, and we believe an understanding of some kind has been reached. However, in Texas the arrangement does not appear to work success fully. The migration from the North has brought many Northern Presbyter. ians into that state, and as the Northern. ers do not like to hear the curse of Ham, and the example of Onesimus constantly quoted in the pulpit as proofs that the colored race should be treated as beings not superior before God to cattle, and unfit to save their souls in one church with white people, the Northerners persist in having their own Presbyterian churches and synods in the State, though the Southern Presbyterians are a power. ful organization. Meanwhile, even the Northerners refuse to amalgamate with the negroes in practice, not withstanding their equality doctrine. The colored Presbyterians are, therefore, organizing a distinct "Presbytery of Texas," with jurisdiction over an area nearly six times as large as the state of New York. Thus the Church in that state has three distinct organizations. Of course, there can be no efficient supervision exercised over churches and congregations within such limits, and it cannot be expected that a prosperous church can exist under such circumstances.

The best thing the colored Presby. terians of Texas could do would be to become members of the one Caurch which makes no distinction between "bondsman and free."

> THE RIGHT TO CHRISTIAN BURIAL.

Catholics will hail with satisfection the lecision of Judge Beach in the Supreme Court of New York in the case of John McGuire, who died suddenly last February while in attendance one Sunday evening at a meeting of the Anti Poverty Society, held under the auspices of Dr. Glynn. To the regret of all true Catholics the Dr. brought upon himself the censure of the Church by his refusal to obey the comnands of the Propaganda, issued by the authority of the Holy Father, and under penalty of like censure Catholics were forbidden to become members of the society, which was established for the puroose of propagating Dr. McGlynn's erroneous theories. James McGuire died in the act of disobedience, and the trustees of Calvary cemetery refused to allow his burial there on the ground that he did not die in communion with the Church, Pailip Mc-Guire, his son, and the administrator of his father's estate, thereupon brought suit against the trustees to restrain the trustees from interfering with the burial, and claimed \$1 000 damages.

Judge Beach has decided the case in favor of the trustees, dismissing the complaint with costs. He maintains that in purchasing a cemetery lot, the purchaser does so subject to the rules made by the authorities who control the cemetery. His decision is as follows:

I am unable to conceive in what material respect this case differs in its facts from The People ex rel. Coppers v. The Trustees of St. Patrick's Cathedral et al., 28th Sup. Ct. Repts., 184. The contracts and receipts are identical, the same defendant corporation denying the like right of sepulture in its cemetery. There can be no utility in discussing questions within the limits of authoritative adjudication. To apprehend what legal proposi-tion there may be in the case at bar not considered and settled by the Coppers case its principles may well be restated. The Court there held that a contract resting in parol existed between the defendant corporation and the purchaser of a lot, its terms to be sought from surrounding circumstances, in connection with the receipt and subsequent use of the plot. Those surrounding circumstances were the rules regulations and customs of the defendant with regard to burials in its cemetery. Presumption of knowledge of denomina-tional character was charged upon every applicant, with the power to enact rules and regulations. The learned Court says:
"Where a party applies for a burial plot at the office of a distinctively Roman Catholic approximation of the country o Catholic cemetery, it is with the tacit understanding that he is either a Roman Catholic, and, as such, eligible to burial, or at least that he applies on behalf of those who are in communion with the Church,"

The celebrated Guibord case in Montreal was very similar to this of Mr. Mc-Guire. Mr. Guibord was held to be not a member of the Catholic Church, because he persisted while living in being a member of the Institute Canadien, though the association was condemned by the Bishop of Montreal. This case was finally decided by the Privy Council in favor of Mr. Guibord, who was in consequence buried in the cemetery in spite of the protests of the ecclesiastical authorities

us to be more in accordance wit spirit of equity than that of the Council. In giving his reasons for decleion, Judge Beach sald : "In my opinion the Court should and will not review that or any de

The decision of Jadge Beach appear

upon matters of faith, discipline, or trine. Whatever relief there may be come by appeal to higher Church a ity, as provided by the judicatory dure of the Church. In the G dure of the Church. In the transfer of the Church v. Slebert, 3d Penn. Repts., 282, the Court said: decisions of Eccleslastical Courts, every other judicial tribunal, are as they are the best judges of what stitutes an offence again the World and the discipline of the Church. other than those Courts must be inc tent judges of matters of faith, dis-and doctrine; and Civil Courts, it should be so unwise as to atten supervise on matters which come their jurisdiction, would only it themselves in a sea of uncertain doubt which would do any thing b prove either religion or good mora

TRAINED NURSES AND SISTE CHARITY. News has come from France th

trained nurses who took the place

Sisters of Charity have not proved

cess. In last week's Advertiser v an item that has been going the ro the daily press, and which was cable Paris, viz. : that a campaign has be Paris against trained nurses and a to the old system of nursing by S Charity has been strongly advocate mortality in hospitals has been puted to be much greater, a four per cent, higher, since the in tion of trained purses. The Free Mason government, which unfortunately, rules over the d of the French Republic, have many abominable acts that shock public sentiment, but none so as the decrees which drove the S Charity from the bedside of the s the dying. The country could the expulsion of the teaching although not a few of the n of such orders were medals of won for distinguished service formed, some even on the bat But there were lamentations he bitter wailing when the Sisters of were, by a brutal soldiery, torn f grasp of little orphans and disc old age; and when the sick wounded in the hospitals mi cheerful countenance and assuring of hope of the favorite Sister, for their bed side at the point of t net. How Catholic France has such infamies no foreigner understand, or, how the second eties have gained such as over the minds and morals of men as to prevent such monsi being hurled from power, and a government 'substituted, is on problems of the nineteenth But time works wonders, and great and must prevail. The rev 1789 abolished all religion in Fra pressed all orders, banished all communities and put to death ev who refused to sign the new co or take the oath of allegiance. of Infidelity became a "Reign of Rivers of innocent blood flowed It is said that 500 priests and fo of people were massacred in th liberty, equality and frater three gods that replaced Ch Never since the days and Celigula, the Pagan who put to a horrible de person proved to be a Christi were such horrors witnessed woe brought down upon a France had to suffer during th Danton and Robespiere, Ex hundred years ago all this hap now history seems about to re A volcano of popular fury and istic rage may burst out at ar that will deluge once more wit blood the fair fields of Catho Her past experience, her prayers of her consecrated the sacrificial acts of heroi many sons engaged in missic away in China and Africa-m her from a repetition of miseries and dread ordeal passed through towards the last century. Of late year noticed signs of an anxie part of the French governm out from the independen sulting attitude it former towards the person and o Father of the Faithful in 1 religious teaching orders ha interfered with these few p even one or two members of suppressed have been left in

of the college or monaster

been closed by order of the

-and now that the Parisis

and tired, and utterly

with hired nurses, traine

for hospital work, "Sai

will be dismissed, as

from the British army in the

om the American army in

and Republican France and

America will recognise th

Charity as the angels of mer

designed to be by their sain