

the words of our Divine Saviour were verified: "The poor have the gospel preached unto them." And at all events Mr. Papineau has nothing about him to make him so wonderfully remarkable, whatever may be his religion, except that it has been made clear that he has abandoned the Catholic Church through pride and an inherent spirit of rebellion because he could not rule supreme within it.

Much stress has been laid upon the supposed fact that the Province of Quebec is supplied with beautiful and costly churches, and that thereby the people are oppressed, because they have to contribute towards building them. We can assure those journals which have put forward this view of the case so persistently that Catholics, both the clergy and the laity, are not accustomed to build costly churches beyond the means of the respective congregations; and as in Quebec the vote of the people is requisite before such works are undertaken, it is extremely unlikely that in any particular case they would plunge themselves recklessly into debt. In the case of Montebello, it is acknowledged that nearly all the parishioners are in favor of the new church which it is proposed to build. They are probably better aware than the Protestant journalists of Ontario whether the tax they are imposing upon themselves is beyond their means or not. It must be remembered that the people of the locality are nearly all of one faith, and the case is not to be compared with that of building a church in either a town or country place in Ontario, where the people are divided into half a dozen or perhaps a dozen different denominations, and require, therefore, so many different church buildings. Where there is but one faith a larger building is necessary, and if the people make it a beautiful structure, it is because they are animated with the spirit of the people of God who cooperated with Moses and Solomon in making the tabernacle and the temple worthy of Him in Whose honor they were built. The objections raised by Mr. Papineau and the Ontario and some Quebec journals against it savor of the objection raised by Judas Iscariot to the anointing of our Lord's feet with precious spikenard by Mary Magdalen: "Why this waste? Why was not this ointment sold for three hundred pence and given to the poor?" The Evangelist tells us that Judas said this, not because he cared for the poor, but because he held the purse, and was "a thief and a robber."

THE DOWN GRADE.

It will be remembered by many that thirty years ago a great sensation was created by the publication of "Essays and Reviews," a volume issued by a number of prominent Church of England clergymen, the purpose of which was to undermine faith in the historical credibility of the Bible, and to introduce a free and easy interpretation of Christian doctrine. A similar volume with a similar purpose has just been issued by a number of Congregationalist ministers, under the title "Modern Congregational Theology." We notice that the Evangelical clergy, so-called, are much disturbed by the appearance of this volume, which indicates the wide extent to which Latitudinarianism has spread among the Protestant clergy of all denominations.

A passage from Professor Bennet's essay, in which "the tyrannous and misleading authority of tradition" is strongly denounced, is particularly disagreeable to the more conservative theologians of nearly all the sects, as indicating the writers' total unbelief in the universally accepted dogmas of Christianity, and especially in the Bible, for it is well understood that the authority of the Bible as God's word has only tradition and the infallible authority of the Church of God to sustain it. But the authority of the Church as a divinely appointed teacher has been repudiated by Protestantism from its first beginning, and this repudiation has been incorporated so plainly in the standards of belief of nearly all the Churches that it is impossible now for any of them to deny that it is of the very essence of Protestantism to repudiate Church authority as a satisfactory foundation for our faith. Thus we are carefully told by the nineteenth article of the Church of England, that "as the Church of Jerusalem, Alexandria, and Antioch; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

The Methodist articles contain this same teaching, and the Westminster Confession is clear in the assertion that all Churches are more or less in error.

Who then is to teach us the doctrine of the truth and inspiration of Holy Scripture? We have nothing left but the authority of private tradition to show what was the teaching of the apostles from the beginning, and to establish that the New Testament is their work written by inspiration of the divine spirit.

But why should so much indignation be directed against Professor Bennet for denying the authority of private tradition, whereas the authority of the Church is rejected, which is, to say the least, the concentrated essence of tradition? If tradition is of any weight at all, the authority of the Church, which sums up the tradition of ages, must be respected still more even independently of the authority to teach conferred by Christ on the pastors of the Church.

On the other hand, Professor Bennet is only doing what the leaders of Protestantism did before him. Luther expressly asserted that no doctrine should be taught in the Church unless it be the sacred Scripture itself. Thus, though tradition attests the authority of Scripture, it is of itself not Scripture, and it is of no more weight on this point than in regard to any other doctrine. Calvin says: "The Apostle plainly declares that no tradition, against, or outside of the testimony of Scripture, is to be recognized as a dogma necessary to salvation."

In "Modern Congregational Theology" the great central doctrine of Christianity, our Redemption by the blood of Christ, is also set aside in an essay by Mr. Horton, who asserts that "the New Testament has no theory about the Atonement."

The appearance of this book, and the great extent to which its circulation has already reached, indicate how widely Latitudinarianism is now spread. It is certainly no less diffused among Anglicans than it was when the Essays and Reviews were published. Among Presbyterians in America, the heresy trials of Drs. Briggs and Smith have demonstrated that it has a firm foothold, while in Scotland the Synods of the Free Kirk have been actually captured by the Latitudinarian party; and those who still call themselves "Orthodox" are seriously contemplating whether it will be necessary for them to secede and form a new sect in order to preserve the distinctive and fundamental doctrines of Christianity. The reason, too, for which the Rev. Mr. Spurgeon gave up his connection with the Baptist Union was stated by himself to be that the clergy of the Union are already near the bottom of the down grade by which they were sliding downwards into infidelity. Almost everywhere we find the same tendency, which is the natural result of throwing off the authority of the Christian, that is to say, of the Catholic, Church.

"AN ESCAPED NUN."

We gave an account several weeks ago of the sayings and doings of a so-called "escaped nun," Miss Goulding, who is now perambulating England delivering lectures in that style which is so pleasing to glibble fanatics, and which therefore the Widdows and the Margaret Shepherds, like the Maria Monks of old, adopt for the purpose of making money out of the cause they uphold.

The fanatics were told once by Miss Cusick, the ex-nun of Kildare, when she lectured in Toronto, that if she were as ready as others of her class to regale their ears with tissues of lies, she would have larger audiences. Well she knew that such was the case, and though at that time she restrained herself from the grossest of lies, confining herself only to such misrepresentations as might be readily drawn by coloring half true tales, she has been on the down grade since, and now approaches in mendacity the sensationalism which pays.

Miss Goulding entered at once into the spirit of the fanatical mob and told her blood-curdling stories to admiring audiences; but she was suddenly brought to task by her own sister and brother-in-law, who, much as they disliked to convict their sister of lying, could not endure to hear her beslime the innocent and virtuous ladies from whom both the ex-nun and her near relatives had experienced much kindness. In spite of all this Miss Goulding continued her calumnies.

Recently an investigation was made into Miss Goulding's statements concerning the killing of nuns by a

poison, and other cruelties carried on in convents in which she had spent some time, with the result, of course, that her stories have been found to be all falsehoods made with brazen effrontery.

The Bournemouth Observer has published the results of this investigation.

She had named ten convents in which she said she had actually lived, and that she had seen "many nuns die of poisoning." It was proved that of all the convents in which Miss Goulding had lived, there were no deaths while she resided there, except in St. Omer's, where there were two. This was during a period of twenty-five years, during which she had lived with hundreds of nuns.

Miss Goulding became more careful in her statements after these lies were found out and exposed, and on one other point on which she was discovered lying in this connection she attempted an explanation, in which she became badly mixed.

She had named two convents in which she had witnessed these horrors, "Dunes and Hesdin." Hesdin convent exists, but she never resided there. There is no such convent as Dunes in existence, so that she could not have seen deaths by poison there either. She explained "Perhaps I spoke indistinctly; but the convent was spelled Dunes instead of Dour." It has been proved that Miss Goulding never lived at the convent of Dour. At all events, at Dour only one nun died in twenty-five years, namely in 1880, but it was less possible for Miss Goulding to know that she died by poison than for the residents, including the police of the town. Dour is in Belgium.

She said she was in the convent of Tourcoing when a nun named Eugenie or Euphemie died there of poison. She was not sure of the name.

It has been proved that Miss Goulding was at Tourcoing convent from April 6, 1871, to June 6, 1873. The Mayor of Tourcoing attests officially that the public registers show that there was no death whatsoever in that convent from 6th April, 1871, to 6th June, 1873, so that the death she speaks of is purely imaginary. As to the names Eugenie and Euphemie, there was never a nun of either name at Tourcoing, though there is in the same order a nun in Belgium named Eugenie, who has been a member of the order for over fifty years. She is still living.

Miss Goulding states that out of from 30 to 35 nuns who took the veil with her, all but five were poisoned by what she calls "the drug penance." As a matter of fact 29 nuns received the veil with her; of the 21, three died: two were not admitted to profession, and therefore left the convent soon after they became postulants, and 4, including Miss Goulding, left of their own accord. The other twelve are still members of the order.

Notwithstanding this thorough exposure of Miss Goulding's mendacity, she will probably continue, like Mrs. Shepherd, to be well paid for lying, and her lies will be retailed by no-Popery enthusiasts for many years to come.

INSTRUCTORS WANTED.

A made-up writer in Saturday's *Globe*, over the signature, "A Presbyterian Elder," undertakes to prove that the P. P. A. is a most useful association. He does this by first telling that "I do not know the first thing about the P. P. A.," yet he draws the sage conclusion that it "would not have seen the light" if it were not for "the monster Romanism, the greatest secret society in the world." We imagine he knows as little about Romanism as he does about the P. P. A.

After this rignarole he prates about "the yoke of Romish superstition and ignorance" which overshadows Quebec, and recommends the Frank to come away from the neighborhood of the Plains of Abraham to learn Christianity from the pious Jumbo Campbells of Toronto. He concludes by telling us that if Romanism "is not the truth, it must be error," a sapient conclusion which he defies the Rev. Mr. Bayne, who recently denounced the un-Christian character of the P. P. A., to controvert.

The high sounding title of "Presbyterian Elder" might lead us to suppose that the writer of the *Globe* article is a man of profound scholarship both in the secular sciences and theology; but a recent sermon preached by the Rev. Mr. Tomlin, the Presbyterian pastor of Windsor, Ont., and published in a recent issue of the *Globe*, sheds some light on this part of the subject: that is to say, the erudition of Presbyterian elders.

This rev. gentleman said that he "ventured to say that not even three of the elders of his Church can recite the five rules of Calvinism. The great trouble is, too many are Presbyterians because their parents were. Why, they do not know." Commenting on these words, the *Canadian Evangelist* of Hamilton says:

"It is rather hard on Mr. Tomlin's predecessor in Windsor (from the Presbyterian standpoint), if not even the elders are well up in the doctrine of the Church. That is not as it used to be. Time was when the little children had to know those five points, and more, too. A change has come over Presbyterianism, as even a superficial observer may note. If Mr. Tomlin should undertake to indoctrinate his congregation in the five points of Calvinism, what would happen? Why, he would stampede his congregation. Very few Presbyterian churches would endure the old-fashioned Calvinistic theology. The popular impression is that Calvinism has about died out in the Presbyterian churches in Canada."

We have read much of late, especially in some of the Presbyterian organs, and in the *Mail*, regarding "Romish superstition and ignorance," but we venture to say that among our Catholic school children of ten or twelve years of age there will be a much smaller percentage ignorant of the principal truths of religion, than the percentage of elders who, according to Rev. Mr. Tomlin, know the chief Presbyterian doctrines. After this revelation it may be expected that the ultra-Protestant organs will be more shy in their denunciations of ignorant Romanists. Perhaps, after all, it would not be amiss for the Presbyterian elder of the *Globe* to place himself along with a few of his colleagues in office under the instruction of some of the Toronto Separate school tots.

HOME RULE.

Irishmen worthy the name should take serious thought of the present condition of affairs in the Green Isle. A supreme effort is now being made to achieve the priceless boon of Home Rule. There are difficulties in the way, and a little exertion on the part of those who have at heart the achievement of a bright future for the old land is now more than ever desirable. The crisis has come. The time for theorizing has passed; the time for practical, earnest, persevering work has arrived, and we trust all will do their share. Fine orations are well enough at times—they have their use, and produce a good effect, but the Irishman who hands out the dollars for the cause is the one who thereby proves that his heart of hearts is in the work. Some Toronto gentlemen have set us a good example; and why should not Irishmen all over the Dominion take up the work and carry it on to completion. When a Blake, a Smith, a Kiely, a Hays, contribute their thousands, surely many of us could hand over our hundreds, our fifties and our tens to prove the sincerity of our life's yearnings. We hope it will be so.

We desire to draw attention to the statement made by Hon. Edw. Blake, which will be found in another column, and hope the Irish people in the Dominion will come forward and act the manly part in this time of need. We shall be pleased to receive any sums that may be contributed in aid of the Irish Parliamentary party. The names and amounts contributed will be published in the *Catholic Record*. The money will be forwarded to the Hon. Mr. Blake, and his acknowledgment thereof published as soon as received.

EDITORIAL NOTES.

In another column we publish a letter from Brantford concerning the Catholic position on the school question in Manitoba, which appeared in the *Globe* of the 19th inst. The editor, in commenting upon the statements made in the letter, does not seem to fully realize the risk Catholics run by having their children educated in the Public schools, for he says: "As to the danger of Protestant teachers insidiously attacking Roman Catholic doctrines, is that really anything more than a supposition of the writer?" We can assure our contemporary that it is a good deal more than a supposition. Not long ago, in the city of Boston, a teacher explained to the children in a Public school that an indulgence meant the payment of a certain sum of money to a priest for the privilege of committing sin. Catholics, of course, protested against such an outrage, and demanded the dismissal of the teacher, who stubbornly refused to make amends for the wrong he had done—and claimed he taught the truth. On

this very point the school elections of Boston were that year fought, and trustees elected who sustained the teacher. We may give another instance: Seven or eight years ago a school trustee in London, named Wilton, declared, when a Catholic young lady applied for a position, that he would rather employ a Hottentot than a "Romanist." And surely our contemporary cannot forget the incident that occurred near Toronto, a few weeks ago, when a School Board, through its secretary, notified a Protestant gentleman that he could not be employed as teacher because his wife is a Catholic.

Our Toronto contemporary must be aware that there exists in the minds of a vast number of Protestants a great amount of nonsense concerning the Catholic Church. The Sunday-school libraries are full of it; and that is chiefly where bigotry is nurtured. Some ministers preach it as much as they dare. Catholics know that full well, and therefore can have no confidence in the system as a whole. We freely admit, however, that many of our Catholic school children of ten or twelve years of age there will be a much smaller percentage ignorant of the principal truths of religion, than the percentage of elders who, according to Rev. Mr. Tomlin, know the chief Presbyterian doctrines. After this revelation it may be expected that the ultra-Protestant organs will be more shy in their denunciations of ignorant Romanists. Perhaps, after all, it would not be amiss for the Presbyterian elder of the *Globe* to place himself along with a few of his colleagues in office under the instruction of some of the Toronto Separate school tots.

So far as heard from the P. P. A. organs in Ontario comprise the *Toronto Mail*, the *Owen Sound Plaindealer*, and the *London Patriotic Canadian*. They make a unique combination. The person who poses as a high-toned gentleman, professing to publish a paper for gentlemen, walks along between a pair of literary chimney-sweeps, whose productions circulate only where ignorance is dense and malignity mountainous. In one respect, however, there is a remarkable oneness about them. When speaking of the Catholic Church and its institutions they have an utter disregard of truth.

A man who styles himself "ex-Monk Prof. Corkery" paid a visit to London last week. He did not hire a hall, because Margaret Shepherd had lately been in town, and a prospect was therefore in view that he would be financially embarrassed were he to have done so. He found comfort and encouragement, however, in a small room on Richmond street, as the guest of the "Loyal Patriotic Women," who giggled all about the dear brand snatched from the burning. It was a modest affair, "revenue-wise," as only a silver collection was taken up at the door. "A good time expected—come early," read the advertisement. We have not seen a report of the proceedings, but we hope the professor and those present had a good time. When all was over doubtless the "Loyal Patriotic Women" felt glorious in the reflection that the old flag would flutter in the breeze for yet a while longer.

Thus appears to be the time for crazy press despatches, and the *Toronto Mail* seems to be the most enterprising in this regard. Ridiculous despatches concerning the Catholic Church frequently appear in its columns. They are either received over the wire or manufactured in the office—probably the latter. Last week a despatch appeared in that paper, dated from New York, which treated of the hardships of priests at the hands of their Bishops, and represented one of them as saying that a prison exists in the Province of Quebec where priests are from time to time incarcerated by their superiors. A little reflection on this point will act like a pin stuck in a toy balloon. When priests are on their way to this prison (?) what is to hinder their becoming "escapes," taking the lecturing field, covering themselves with the kind of glory achieved by the no-Popery demagogues, and filling their pockets with nickels and dimes?

THE HON. FRANK DOUGLAS, the colored orator of the South, while speaking recently at Washington on "The Persecution of Negroes in the South" denounced in scathing terms the proposition to solve the race problem by disfranchising the colored voters, and reducing them to an inferior and subordinate position. He said:

"I denounce this as a mean and cowardly proposition, utterly unworthy of an honest, truthful and grateful nation. The favor with which this cowardly proposition of disfranchisement has been received by white and black, by Republicans as well as Democrats, has shaken my faith in the

nobility of the nation. Another proposition is to colonize the colored people of America in Africa or some where else. Happily this scheme is likely to be defeated, both by its impolicy and by its impracticability. It is all nonsense to talk about the removal of eight millions of the American people from their homes in America to Africa. The expense and hardships, to say nothing of the injustice of such a measure, would make success impossible. All this native land talk is the sheerest nonsense. The native land of the American negro is America. The negro problem cannot be solved by ballot-box stuffing, by falsifying election returns, or by confusing the negro voter by cunning devices. It cannot be done by repealing all federal laws enacted to secure honest elections. It can, however, be done, and very easily done, for where there is a will there is a way.

BISHOP COXE of Buffalo, who is styled the Protestant Episcopal Bishop of Western New York, through excess of zeal and fanaticism, recently put himself into a position from which he has been compelled to recede ignominiously. In his eagerness to insult Mgr. Satolli, the representative of Pope Leo XIII. in the United States, he declared that the Papal Delegate's purpose in coming to Buffalo was to influence Catholic voters to endeavor to destroy the Public school system. Further, he stated that the Poles of the State of New York are "illiterate and venal voters whom the Papal Delegate can easily control." The Poles are a thrifty people, and though they cannot be said to be wealthy, they are for the most part in comfortable circumstances, and the majority, coming from Prussian and Austrian Poland, where they are not under disabilities on account of their religion and race, are well educated. Hence they were quite able to show their resentment at Bishop Cox's insulting language, and they accordingly held a public meeting to express their indignation at the outrage committed against them. Bishop Cox has since found it necessary to publish an apology for the unjustifiable language he employed in regard to them.

MEMBERS of the A. P. A. and journals of that same organization persist in asserting that it is the purpose of the Pope to endeavor to have Mgr. Satolli recognized as Papal Nuncio to the Government of the United States, and this is made the basis of many of their appeals to Protestant prejudice. It does not appear that there is the least reason to suppose that either the Holy Father or Mgr. Satolli desires that such should be the case. As the United States Government does not deal with religious matters at all, like the Governments of Europe, there is not any apparent reason why there should be a Nuncio at Washington, and it is certain that Mgr. Satolli's mission to America was never intended to be a mission to the Government. Indeed the duties which the Delegate has to perform as representative of the Holy Father in adjudicating Church matters are of so wide an extent that they are incompatible with the position which a Nuncio would have to take in his relations with the civil government, so that there is not the least foundation for the A. P. A. statement of the case.

A CORRESPONDENT asked the *New York Sun*, "What are the objects of the American Protestant Association?" and received the following reply:

"Its objects purport to be to protect the Government and laws of the United States from the Roman Catholics. Its object is visionary; its weapons are lies pure and simple, and statements of the Roman Catholics so vague that they can't be pinned down and denied. No decent man can be long in the association. This recrudescence of Know Nothingism must not be mistaken for the National League for the Protection of American Institutions, which is a reputable concern. Some of the lower breed of A. P. A. members claim that the two organizations are similar in all but names, but they lie in this as in most other public statements."

At Alma, Kansas, a novel method of settling a church dispute was tried, but failed. For a long time there have been two factions at war with each other, and on the evening of the 9th inst. one of these factions put wheels under the church building and endeavored to carry it away bodily. The opposing faction soon heard of what was taking place, and its leaders hurried to the district judge and secured an injunction prohibiting the removal. Though all this occurred towards midnight, the sheriff was awakened and induced to serve the injunction at once. The church was in the middle of the street by the time this was done, and it was left there by the parties who had made the attempt to steal it. We have known of cases where the minister and congregation of a church seceded to a

new Church organization, and still held possession of the church building. This happened in some cases when the Free Kirk was established by seceding from the old Kirk of Scotland nearly fifty years ago, but we believe the Kansas attempt to steal a church at midnight is unprecedented.

MR. WILLIAM O'BRIEN writes a letter to the *Westminster Gazette* mentioning a fact which occurred within the past few days on the removal of the Protestant Bishop of Cork, Cloyne and Ross to the Archbishopric of Armagh, and Primacy of Ireland. Dr. Gregg was not only a Protestant but also a Unionist; nevertheless the Municipal Council of Cork, which is two-thirds Catholic and Nationalist, presented him with "their respectful congratulations" on his elevation. The Mayor, who is a Catholic, and a Parnellite, suggested the resolution, which was moved by Alderman Dale, a non-Conformist, seconded by Alderman Flavin, a Catholic, and passed unanimously. Mr. Rowe, a Protestant Unionist, gave a vivid picture of Catholic tolerance in Cork, saying:

"There had always been a very friendly feeling between Catholics and Protestants in Cork, and as a Protestant he had to say that he never found anything but friendliness from even the very lowest classes in the community."

Dr. Gregg has been very staunch in adhering to his own opinions; nevertheless he was tolerant of the opinions of those who disagreed with him. In his answer to the congratulations of the council he said:

"I shall wish to assure the Mayor and members of the Council that in moving from the South to the North if I can contribute even in the least degree to the establishment of a good understanding among all creeds and classes of Irishmen it will be to me a matter of the greatest satisfaction."

The contrast is great between the tolerance of Catholic Cork and Orange Belfast, and all the Protestant parts of Ulster. It is to be hoped that the new Primate will be the same man with his new surroundings as he has been amid a Catholic community. If such be the case much of the existing bigotry may become a thing of the past through his influence.

FANATICISM feeds upon the same carbon in England as in Canada—absurdity, lies, and threats of violence, all without common sense or reason. A Mr. Stirling, who imagines he is doing thereby a brave deed, boasts that he will not use the commonest courtesy in speaking of his Eminence Cardinal Vaughan, by giving him his proper title, and says: "Mr. Vaughan is here in London, armed by the Papal anti-Christ, the agent of the predicted apostasy of Rome—his methods include open violence. . . . The work of Rome in this country is directed by the Jesuits, who also brought about the coal strike, in order to bring England to ruin." This unmitigated liar is one of the leading lights of the London Protestant Union. His nonsense reminds us of the Victoria *Warder* (which prints "roman, romish," and the names of Catholics with small letters) also of other Canadian fanatics who think all calumnies lawful when they are directed against Jesuits.

LECTURE IN THE CATHEDRAL.

On Sunday evening next a lecture will be delivered in St. Peter's cathedral, this city, by Very Rev. Mgr. F. P. McEvoy, rector of St. Mary's cathedral, Hamilton, the subject of which will be The Holy Land. A collection will be taken up on the occasion in aid of the charitable work carried on by the Society of St. Vincent de Paul. As Father McEvoy is known to be an eloquent lecturer, as his subject is a most interesting one, and as the object for which the lecture is to be delivered commends itself to all, we hope to see a very large congregation and a most liberal collection.

CORRECTION.

Dear Sir:—Referring to the Papineau matter I desire to say that the name of the "convert" to Christianity is not Louis, but Miasse Amadeo Lu, which was his father's cognomen. The latter was an admirer of unclean Voltaire and a friend of the French-Canadian. How Lu succeeded in becoming a patriot I am at a loss to know. Involving a few simple people in difficulties and causing them to die on the block, or spend years in New Granada, and running away to France himself, is patriotism, then he is a patriot; indeed, and the worthy father of Miasse of Montebello. A disciple of unclean Voltaire comes forth as an admirer of unclean Chiquity. What is more natural? "Anglophobia" is the only trait which brought Lu into celebrity. Can this be a just title to renown in the eyes of rational people?

W. H. S.
Brooklyn, N. Y., Jan. 29, 1894.

Like flakes of snow that fall unperceived upon the ground, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however, it may exhibit, a man's character. It is only by the help of the grace of silence that the saints carry such heavy crosses.—Fabre.