

support of either political party, nor are they to be left subject to certain party contingencies, which may or may not happen.

We have not been over enthusiastic in admiration at the course of the Dominion Government, because we could not entirely exonerate them from being somewhat responsible for the delays which have resulted in the laying over of the Remedial Bill till another session.

Mr. Dalton McCarthy spoke very gleefully because the measure has been effectively shelved for the present. He boasts that the Remedial Bill has been buried and that the House is now "celebrating its obsequies." He will find that his self-gratulation is premature, for he may rely upon it that the Catholics of Canada are determined not to abandon their Manitoban co-religionists in this matter of constitutional right. Mr. McCarthy and his clique have succeeded in putting the country to the expense of some hundreds of thousands of dollars, but he will find that there is honor enough among the liberal Protestants as well as Catholics of the Dominion not to permit the gross injustice of Mr. Greenway to be perpetuated.

We do not anticipate sanguinely that the Greenway Government will itself act loyally to the Constitution by securing the passage of a remedial measure; yet it is not altogether unlikely that it may do so, now that it must be convinced that the Constitution is not to be a dead letter. As the Provincial Legislature is now in session, it will have an opportunity to do this before the next session of Parliament; and it will do so if it wishes to retain control of the Provincial educational system.

The following editorial pronouncement from *La Verite*, of Quebec, presents a view of the case with which those who are not swayed by a too ardent partyism will be likely to agree:

"It is apropos to remark that it was the Government which insisted that the Committee of the Whole should sit days without interruption, under the pretext that if the committee had risen the obstructionists led by Mr. McCarthy would not have permitted it to sit again. The Government would have done better, it appears to us, to have accepted the proposition of Mr. Laurier, who insisted that the committee should sit every day from 3 in the afternoon till 2 or 3 in the morning. The obstruction could hardly have been more disastrous than it has been, since, in spite of this uninterrupted sitting of the week, the committee has only been able to adopt twelve clauses of the unhappy bill, which contains one hundred and twelve of them; and a normal sitting of twelve hours interrupted by a regular adjournment would not probably have degenerated into a Parliamentary scandal. What sort of duty do you suppose a chamber can do which sits permanently during six days? We find, then, that the Government is very blameable for having insisted on such a sitting, which could be of no use and must necessarily be scandalous. If the Ministers have been on a procedure which, as they ought to have known, would be without practical result, it is apparently because they wish to throw dust in the eyes of their partisans, especially in the Province of Quebec. 'See,' they will say to the Catholic and French-Canadian electors, 'the superhuman efforts that the Ministers have made to secure the adoption of the remedial bill; they have made the House sit day and night for a whole week, and if they have not succeeded it is the fault of the Opposition.' We do not believe that our people will let themselves be thus deceived. Without doubt Mr. Laurier is seriously blamable for having proposed the hoist to the bill. It was an encouragement to the fanatics in their desperate war against the bill. If the French members, instead of dividing into hostile camps, were united like one man to insist upon the principle of Federal intervention, perhaps the McCarthy, the Wallace, the Martins, etc., would have shown less boldness. But, seeing our people divided, as always, by the spirit of party, they said to themselves, 'We are all powerful; let us march boldly to the assault of the bill and choke it.' Mr. Laurier and those who followed him have, therefore, a large part of the responsibility in this grave crisis, but, after all, it is the Government which must be especially blamed for not having done what it might have done to avoid the formidable check which it and remedial legislation have received. The Government has no right to put itself at the mercy of the Opposition, especially when it knows that in that Opposition there are elements absolutely irreconcilable and sectarian, which will try every move to make the Ministerial policy abortive. In the month of July last the Hon. Mr. Angers, in explaining to the Senate his departure from the Cabinet, said: 'I think the Premier of Canada is animated by the same spirit, but unhappily I fear that the opposition exerted to prevent the execution of the Queen's order will be a greater and stronger than his intention. The hon. leader holds in his hand the present; perhaps no man in Canada could more effectively than he present at this session legislation favorable to the minority; but if the hon.

Premier holds the present in his hand, he cannot say as much for the future.' In support of his fears the Hon. Mr. Angers cited an article from the *Speculator*, a Tory Journal of Hamilton, in which it was said that the same influences which had prevented the presentation of the bill at the July session would exist at the January session in a more ardent form than ever. "That," said the Hon. Mr. Angers, "is what I fear. According to my opinion remedial legislation has been in such great danger by the inaction of the Government that the minority may never obtain it, consequently I cannot accept the responsibility of such a risk." As we see, the Hon. Mr. Angers foresaw perfectly in July last what has happened to-day. The Government would listen to nothing. It has been headstrong. It has obstinately postponed remedial legislation until the month of January. It is but justice to hold it responsible for the actual check. Must we accuse the Ministers of blindness or duplicity? Have they postponed the promised legislation until the present session with the hidden design of making it abortive, or are they sincere in their apparent efforts in favor of the bill? Probably there was blindness on the part of others; but at the bottom it makes little difference which motive the Government has obeyed. What is manifest is that whether of deliberate purpose or from a lack of foresight, it has rendered impossible the adoption during the present Parliament of the legislation solemnly promised. It is an enormous fault, which loses nothing of its enormity if it has been committed through incapacity. It is no more permitted to Governments to be incapable than to be dishonest."

EDITORIAL NOTES.

THE *Detroit Sunday News Tribune* has a rather severe though brief criticism on the character of the sermons delivered by certain preachers of that city. Referring to the sensational preachers who speak on every theme except the gospel, it asks: "Is it possible that Jeremiah could have had certain Detroit preachers in mind when he prophesied: 'The prophets shall become wind and the word is not in them?'"

ON THE 9th instant the *Buffalo Catholic Union and Times* celebrated its silver jubilee. We send our hearty congratulations to Father Cronin and his staff. Ability and harmony must be the order of the day in the office of this paper, for it is one of the brightest in America. Father Cronin's clever and racy articles give the *Union and Times* a sparkling appearance each week. That its golden jubilee may find it still holding a foremost place in American journalism is our sincere wish.

WE ARE very much pleased to notice that a movement has been inaugurated in this city — with the approval of His Lordship the Bishop of London — for the establishment of a Catholic Young Men's Society. There is a great work before our young men, in the way of promoting good works, taking an interest in literary matters, and, above all, encouraging an increase of those Catholic practices which help to make our young men respected in the community, and which also give material aid to their success in matters pertaining to their worldly affairs. We shall watch with interest the progress made by this admirable undertaking, and we sincerely hope that others of a similar character will, ere long, be organized in every parish.

IT IS being again urged by some that Palestine should be once more established as the country of the Jews, and Mr. Holman Hunt, the celebrated painter, is urging that it should be purchased from the Turkish Government for a hundred million pounds sterling. It is remarkable that it is not from Jews that these propositions emanate, and though recently there have been many Jews who have settled in Jerusalem, there seems to be no general desire among that race to re-occupy Palestine, nor is it at all sure that the Turks would consent to sell it thus. They might, however, be induced to take the money, and then to kill off the Jews, as they have been doing with the Armenians. Thus they would have the money and the property too. This would be a very convenient arrangement for the Turks. We are told, however, that the European powers might guarantee the new Jewish principality, but such paper guarantees were of little use to the massacred Armenians. The Jews generally are not inclined at all to trust themselves to the tender mercies of the Turks.

THE Holy Father does not by any means despair of a return of the Separated Churches, Eastern and Western, to Catholic unity. There is a special Commission consisting chiefly of able members of the Benedictine

Franciscan and other orders with a Cardinal at their head whose duties are to consider the best means to bring about this desirable object. Canon Moyes of Westminster, and Father David of the Franciscans have recently been added to the Commission, and as these rev. gentlemen are thoroughly acquainted with the tendencies of religious thought in England their attention is to be particularly directed to the consideration of the best means by which the English people may be led to consider the question of reunion. It is announced also that in the letter which the Holy Father is expected soon to issue concerning the separated churches, special attention will be paid to the Anglican Church, and that the question of the validity or invalidity of Anglican orders will be settled. It is the belief that this question will be settled negatively.

A DESPATCH from Chicago gives the curious intelligence that on Sunday, 13th inst., Colonel Ingersoll preached the sermon in the Militant Church, of which Rev. Dr. Rush is pastor, in that city. The colonel gave his opinion as to how the church should be managed, and Dr. Rush prayed that Providence might give to Colonel Ingersoll many more years of health and continued usefulness. Professor Oakshette also prayed and read a chapter from the bible. During the service copies of Ingersoll's lectures were hawked through the congregation, and "during the softer passages of the music the cry was many times heard: Colonel Ingersoll's last lecture."

The young men with the books sold many copies. It was very farcical to see the colonel take part in a church service wherein God was involved and appealed to in prayer, and in which the bible was read, as his blasphemous attacks make God, the bible and prayer constant subjects of ridicule; yet from Dr. Rush's words it is clear that it is not the colonel who has been converted to Christianity, but Christianity, so-called, which has been adapted to suit the colonel's views. What is the Christianity of this enlightened age coming to that such proceedings can take place in its name?

IN CONSEQUENCE of a petition purporting to come from the French-Canadian colony at Verner, Ont., which is composed of French-Canadians who have returned from Michigan to Canada under the guidance of Father Paradis, an investigation was held on the spot by the chief of the emigration branch of the Dominion Interior Department, together with another officer of the Department and the Secretary of the repatriation society of the Province of Quebec. General charges of mismanagement on the part of Father Paradis were made in the petition, and it was asserted specifically that he had mismanaged the small Government bounty entrusted to him in aid of the colony, it being even hinted that the funds were misappropriated. The investigation showed these charges to be unfounded, and Father Paradis was completely exonerated. It was shown that the bounty money was administered to excellent advantage, and that by good management he had increased the available fund, all the sum being judiciously expended on the work he has in hand. Many of the settlers repudiated their supposed signatures to the petition sent to the Government, and others whose names appeared thereon were not settlers of the colony at all, or had left the settlement for some time previously. Nearly all those who actually signed the petition explained that they had been made to believe that the petition was a means whereby they would obtain seed grain for their farms in the spring, which they needed very much.

CATHOLIC PRESS.

Mr. Louis Benziger, for many years the senior member of the well-known firm of Benziger Brothers, died last Sunday at his home in New Brighton, Staten Island, N. Y., aged fifty-six years. The deceased was a distinguished and public-spirited citizen, a thorough Catholic, generous to the Church, charitable to the poor, a model husband and father. He had a very large circle of friends among the Bishops and priests of this country, to whom he always gave a warm welcome in his elegant and hospitable home. May he rest in peace.—*Catholic Universe*.

IT HAS frequently been stated that the Salvation Army teaches no special doctrines. Such an assertion is false. Like every other religious society, it has a creed. How it could exist without a creed, is difficult to imagine. Its doctrines are essentially those of Protestantism. As an organization, it is an outgrowth of Protestantism, and differs little from it, except in discipline, and in its method of reaching the

multitudes. It is differentiated from the numerous sects of Protestantism chiefly by its name, its uniform, its drums and banners, and its practices of street preaching. It aims at temporal as well as spiritual relief, and confines its energies largely to the lower classes. In this it is a protest against the aristocratic spirit of Protestantism, which ministers to wealth and fashion.—*Chicago New World*.

Although the idea is not so prevalent now as it was in earlier days, thanks to the good work effected by the Church influences and the agencies of the total abstinence societies, the mistaken notion is still entertained by many people of other nationalities that in the matter of intemperance and the consumption of intoxicating liquors the Irish people in their own island, and their kin in other lands, have a worse record than their neighbors. Some statistics recently published at London, show how erroneous this notion is in their regard to the Irish people in their own land. The statistics show that the annual English expenditure for drink per head is \$19.40; the Scottish outlay \$14.70, while the Irish figures are \$13.12. This showing makes the Irish a more temperate people than either their Scotch or English neighbors, and this is not the first time, either, that such an exhibit has been made.—*Catholic Columbian*.

Calumny and slander about Catholic preachers are so frequent, even habitual by Protestant journals and preachers, that we deem it well to bring out with emphasis any testimony to the contrary from Protestant sources. Dr. J. W. Clark, writing in the *April Arena*, on Mexico and its people, says: "The police are very efficient, attentive to their duties and very polite. At night every policeman carries a lantern, and this is set out in the street in front of wherever he may happen to be on the sidewalk, so that looking down or up the street, the rows of lanterns can always be seen. Step up to one of these men and ask him where you may be and he will not only tell you, but, unless you object, he will go with you to the next policeman, who will in turn pass you on till you reach your destination. This is always done politely and without expectation of reward. In how many American cities would this happen? Not only in this respect, but in all others and by all classes the greatest politeness is the rule. It seems a part of the nature of the people of the country. They have their faults and many of them, as most nations, but boorishness or want of politeness is not one of them."—*Catholic Progress*.

A very sensible crusade has been projected against the oath taken by English sovereigns at the time of their coronation. Father Bridget, writing in *The Month*, describes the oath as a "national act of impiety," and some of the English journals speak of it as "a grave affront to the ten millions of Catholics subject to the English Crown." The honesty and truthfulness of Catholics are impugned by implication in terms "vile and insulting"; and this, of course, in presence of many Catholics, official and lay. When the young Queen Victoria ascended the throne, the absurdity of the ceremony was pointed out by the historian Lingard; and the honest Charles Waterton was moved to exclaim: "Had I been near her sacred person, the sun had not set before I had imparted to her royal ear a true and faithful account of that abominable oath. It is a satire on the times; it is a disgrace to the British nation; it ought to be destroyed by the hand of the common hangman." The oath is indeed an anachronism; it is a relic of barbarism. We fancy it must be especially distasteful to our Anglican friends, who, despite their protests, have been unable to disprove to the world that Henry VIII. was the venerated founder of the Church, which they say never lost faith in the sacraments and the Mass.—*Ave Maria*.

The average Protestant newspaper is not exactly the place that any one would think of going to for humor, and least of all of them the *Christian Statesman*. And a typographical error adds to the humor of an editorial paragraph on "sectarian divisions" that it has printed. It will be news, for instance, to most Protestant that "the Protestant churches are as closely united in their systems of doctrine as the Roman Catholic Church, in which there is an endless diversity" we suppose the editor wrote on many important points." Not on points of doctrine, Mr. Editor, on which there is no diversity among Catholics, nor even "against unity under the government of a central authority." Yet the writer goes on to complain that "Protestants of the same name even are divided into numerous distinct organizations," seventeen different kinds of Methodists, thirteen of Baptists, twelve of Presbyterians, and twenty of Lutherans. But the climax of humor is reached in the question with which the paragraph concludes: "When will these Protestant bodies learn the lesson taught by the Roman Catholic Church?" Never until they make up their minds to return to her fold and submit to her divinely instituted authority. Division and subdivision is a fundamental and essential principle of Protestantism.—*Philadelphia Catholic Standard and Times*.

In temptation often take counsel, and deal not roughly with one that is tempted; but comfort him as thou wouldst wish to be done to thyself.—*The Imitation*.
The prudent and covetous are never easy.—*The Imitation*.

SCHISM NO JOKE.

We have been interested and not a little amused at a rather facetious article on a very serious subject in the *Independent* of March 12, about the formation of a new sect, "The Christian Catholic Church of John Alexander Dowie." Our contemporary, remarking on the modesty which restrains the new prophet from claiming to be an Apostle, says that he evidently has the position in view for which he modestly disclaims the title now, he begs his brethren to pray for "Manifest Apostolic Fellowship." "This," exclaims the *Independent*, "is delightful; and so was what he said about Martyrdom." He was so persecuted by the wicked Chicagoans that his friends advised him to give up the fight lest the enemies would kill him. At this the heroic candidate for martyrdom exclaimed: "Oh, if God would call us to the glory of a martyr's crown! What a joy and honor! But, beloved friends, I have begun to think that it might be best for the martyr's crown to be held back for twenty years." "This," our contemporary exclaims, "is nothing less than sublime. Longing for the martyr's crown yet content to wait for it, yes! rather preferring to wait for it twenty years." This is a very good sample of the wisdom, inspiration and apostolic spirit of the prophets who form new "churches" and inaugurate new dispensations, and it suggests to the *Independent* some serious consequences—perhaps we had rather said sarcastic—remarks on the subject of Schism.

"We suppose," it says, "we ought to feel encouraged. Everybody knows that the *Independent* has labored in season and out to keep down the number of denominations in the United States. We have tried hard to prevent schisms in existing denominations, such as the Evangelical Association and the United Brethren; but schism has come, nevertheless, and we have two in every such case where there was only one."

And now comes the new Christian Catholic Church, the schism of Ballington Booth and a new Communist Society. "The Communist Society of the King," whose prominent article is a pledge "to love one another." "Why can not Christians love one another," asks the *Independent*, "without dividing so much and organizing new denominations?"

True enough, that is a very serious and important question. The estimation in which it is held by our Orthodox contemporary is indicated by the following curious suggestion: "We do not know what can be done to keep the number down unless some extreme limit be fixed, say one hundred and fifty, and Christians be prohibited from going beyond this limit. If one could fix this as the limit, then those who wanted to form a new denomination would have to wait until consolidation or death should make a vacancy. In the case of the Communist societies there was a vacancy. The New Icarian Community went out of being, and the New Community fills its place. We believe General Webb's Mohammedan organization has also failed, so that the Dowie Church comes into the vacuum. Please hold on a while, now, brethren. The new Salvation Army will be all we can possibly stand for a good ten years. Do not plant any more divisions, for pity's sake. We shall despair of being able to keep track of all of them."

That will do for a joke, but no one knows better than the *Independent* that it is no joking matter. Schism is either a sin, or it is not. If it is a sin—and surely no one at all acquainted with the Scriptures can deny that it is a damnable sin—then it becomes a burning question—We are guilty of it and how can the sin be atoned for and remedied? If forming a new sect is schism, the important question arises, What Protestant sect or denomination is free from its guilt? Protestantism was founded in schism and it tends to schism as naturally as water seeks its level. Its very fundamental principle tends to free thought, and free thought tends to self-assertion, to individualism, to independence, to schism. Schism is separation from the true Church of Christ. If any single Protestant denomination can prove beyond successful contradiction that it, and it alone, is the true Church then all who are separated from that Church are guilty of schism. But where is there such a Protestant Church? Not one dares to set up such a claim though each successive sect claims to be truer, wiser and better than all that have gone before.

The truth is, the original sin was separation from the Catholic Church. Luther, the arch heretic and schismatic, cut himself off from the Catholic Church, with its divine organization and its apostolic tradition and teaching, protested against the Pope, and set himself up in his place. Henry VIII., that model reformer, a man of similar character to Luther's, imitated his example. Since the days of these two great champions of "truth, purity and order," a whole brood of sects has been spawned upon the world, and the prospect is, upon Protestant principles, will go on *ad infinitum*. There is absolutely no authority among them by which even the *Independent's* limit of one hundred and fifty can be securely fixed.

What, then, is the remedy? It is certainly very plain, simple and common sense. As the sin of schism consists in separation from the true Church, obviously, the only remedy is to be found in a return to the unity of that Church. There is absolutely no other way. There is no power on

earth that can constitute a thoroughly effective principle of religious unity out of the Catholic Church. There must be a central, divine authority, inherent in the very nature and constitution of the Church and conferred by its Divine Author for the very purpose of teaching the truth, settling disputes and ending controversy. Otherwise unity is impossible and separation—schism—is really no sin at all.—*Catholic Review*.

AN IMPORTANT DECISION.

Rights of Religious Advisers—Full Text of the Judgment Delivered by Hon. Judge Curran.

A most important judgment was delivered by Mr. Justice Curran on Friday afternoon. The point at issue was the refusal of Rev. Father Dubuc to answer a question which he considered would be a violation on his part of a professional secret. The following is the full text of the judgment:

Etienne Ouellet vs. Eusebe J. B. Sciotte.—This is an objection raised at enquete by a witness, the Rev. Louis Napoleon Dubuc, one of the assistant priests of St. Vincent de Paul parish, in the city of Montreal. The action is for slander, and the rev. gentleman is called to testify to a conversation he had with defendant concerning plaintiff in the month of September last. Being sworn, witness states that he is one of the assistant priests, as just mentioned, and then declined to answer any further questions, without giving any reason for his refusal. The Hon. Judge presiding at enquete last term very properly ordered him to answer the question, "Whether he knows defendant, and if he did not pay him a visit during last September."

Witness was then under the erroneous impression that his sacred character relieved him from giving any testimony in the case at all, without assigning any reason for his reticence. This is made clear from his statement in answer to the following question: Q.—Will you give your reason for not answering?

A.—I have no reason to give. I cannot answer you. I am on oath and you ought to understand that. Being asked whether, on the occasion of his interview with defendant, any reference was made to the plaintiff, witness again refused to answer, but assigned the following reason:—I refused to answer the other day for the following reason: My relations with Mr. Sciotte were those of spiritual director and religious adviser. I received his confidential communication under the seal of professional secrecy."

So that witness thereby invoked Article 275 of the Civil Code of Procedure, which, referring to a witness, says: "He cannot be compelled to declare what has been revealed to him confidentially in his professional character, as a religious or legal adviser, or as an officer of state when public policy is concerned." I am now called upon to rule on the objection. It appears to me there can be only one construction placed upon the above cited article. Religious advisers, whether they be priests, parsons, or rabbis, who receive from those who consult them in their religious capacity, statement made in confidence, cannot be compelled to divulge in the witness-box the subject of such confidence. In this case witness has sworn that the whole conversation he had with defendant was under the seal of professional secrecy as his religious adviser. I hold that witness is not bound to answer. That, in my opinion, is the law. Taylor on Evidence, referring to the effect of the rule in England, which exempts the legal adviser, says:

"The rigid enforcement of the rule, no doubt, occasionally operates to the exclusion of truth; but if any law reformer feels inclined to condemn it on this ground, he may be reminded of the language of the late Knight Bruce, L. J., who observed: 'Truth, like all other good things, may be loved unwisely,—may be pursued too keenly,—may cost too much. And surely the meanness and the mischief of prying into a man's confidential consultations with his legal adviser, the general evil of infusing reserve and dissimulation, uneasiness, suspicion and fear into those communications which must take place uselessly, or worse, are too great a price to pay for truth itself.'"

As in the Province of Quebec, our law covers the religious as well as the legal adviser, the foregoing remarks apply to clergymen as well as to the legal profession. It is unnecessary to enter here more fully into the subject which has been treated in the same spirit by many English, French and American authorities. Under article 275 in Foran's Code of C. P. many authorities are cited as well as the jurisprudence of the Province. I shall merely direct attention to the remarkable case, *Rev. Kolmann*, reported at full length in *Pykes' Index, Advocates' Library*, and the case of *L'Abbe Pierre Fay*, Cour de cassation, December, 1891. The main motive of the judgment is as follows:

Seeing that ministers of religion are legally bound to keep a secret in relations made to them by reason of their functions; that for Catholic priests there is no necessity to distinguish whether they had knowledge of the facts through confession or outside of that sacrament; that this circumstance would not change the nature of the secret of which they are the depositaries if the facts were confided to them in the exclusive exercise of their ministry; that this obligation is absolute and for public order.

The objection is maintained. Witness cannot be compelled to answer.

It is better to suffer than to sin.

THE FUNERAL OF BISHOP RYAN.

Buffalo Commercial, April 13.

The funeral procession on Delaware avenue yesterday afternoon in honor of the late Bishop Ryan, organized as an escort of the remains from the episcopal residence to the cathedral, was by far the largest and most impressive demonstration of the kind ever seen in Buffalo. Such a procession, over a mile in length, and taking an hour to pass a given point, would be notable under any circumstances, but it was especially so from the fact of its great solemnity; as a tribute of respect and love to him who had passed away, its significance was without precedent on our streets. The flower of the Catholic youth was in the line, but all classes were represented: men of wealth and prominence in the community marched side by side with their clerks and employes, and the day laborer from the East Side; only one band, that at the head of the line, was allowed to play, and its music was a dirge; and the entire decorum that marked the progress of the procession from first to last, was one of the most striking features of the occasion. It was a very remarkable illustration of the marvellous organization of the Roman Catholic Church.

The great crowds that lined the sidewalks to witness the mournful pageant, seemed inspired by a spirit of reverence. Though there must have been at least fifty thousand people on the avenue at one time, not a loud word was uttered, or an unseemly act witnessed. It was indeed a demonstration that will long be remembered in this community.

It was a splendid demonstration and vindication of the spirit of Christian unity when at Music Hall yesterday, crowded to overflowing, the vast audience of Protestants, on the motion of the Rev. Dr. Fitch, passed warm, tender and earnest resolutions expressing their sympathy with the loss in the death of Bishop Ryan.

Resolved, That we, a body of Christians, representing forty Protestant congregations, assembled in Music Hall for special evangelistic services, express our esteem for the personal character and public services of Bishop Ryan and our sense of the loss of education, temperance, morality and religion sustained by this community and by his diocese and our hope that the good work committed to him may be continued by a worthy successor. The workman may die, but the work is immortal.

In the light of such a resolution as that how petty, how pitiable, how despicable seems the conduct of those who try to sow dissension and to divide the human brotherhood on the line of religious creed.

Buffalo Inquirer, April 13.

It is sometimes said that the great city of Buffalo has grown so rapidly, and that so many strange elements of population have gathered about one center in quick succession, that there has not been time for the formation of a distinct municipal character. It has been suggested that in reality something like several cities of diverse nationality surround the original American city that formed a nucleus, and that there is lacking mutual understanding, sympathy and harmony for the present, if not the spirit that will ensure unity and consistent development in the future.

Yet, even among men coming from varied nationalities there are not wanting bonds of unity; and the outpouring of the people at Bishop Ryan's funeral yesterday showed what a great moulding force may be in religious sentiment. Men of different tongues and races came together, because the influence of the same creed impelled them, not less than the sense of a common loss. With fuller measure of Christian charity and a more loving co-operation of all creeds that influence might be multiplied and intensified. There are those that seek to make religious faith a source of strife; but there was a lesson in the streets on Sunday as to its power for harmonizing otherwise clashing elements.

An A. P. A. Petition.

Philadelphia Catholic Standard and Times.

We do not complain of any idea of ours being stolen when such good use is made of it as is indicated in the following despatch from Washington, dated April 10: "Many members of Congress have received the following petition: 'The undersigned citizens of the United States who are of foreign birth, but who are the only true defenders of this glorious country, recognizing the fact that this country knows no religion, and fearing the Jesuits will obtain full control of this free land of ours, point with alarm our warning fingers to the fact that, owing to some hidden and evil influence, the free and heretofore unconquered grass of our beloved country, appears to be getting greener than is usual this spring; and recognizing in this the sinister hand of Popery and the Scarlet Lady, we petition Congress to pass a law and an appropriation to prevent in some manner this insidious plan from being carried out, as it means in the end the subversion of the sacred rights for which our forefathers fought and bled.'"

Pope Leo now the Oldest Bishop.

The Pope is now the *doyen* or longest consecrated of all the bishops in the world. He was consecrated Titular Archbishop of Damietta—a title borne by the late Cardinal Persico—on February 19, 1843. Hitherto the distinction attached to the late Archbishop Kenrick, of St. Louis, who was consecrated in 1841.