The Catholic Record. Pablished Weekly at 484 and 486 Richi street, London, Ontario.

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

Publisher and Proprietor, THOMAS COFFEY, MESSES, LUKE KING, JOHN NIGH and P. J. NEVEN ARE (all) authorised to receive absorptions and transactal toher busicess for the OATHOLIC RECORD.

Agent for Alexandria, Glennevis and Lochiel,—Mr. Donald & McDonald.

Rates of Advertising—Ten cents per line cach insertion.

sch insertion.

Approved by the Archbishop of Toronto not recommended by the Archbishops of the Boniface, Ottawa, Kingston, and the lishops of Hamilton and Peterboro, and sading Catholic Clergymen throughout the compilion.

on.

ondence intended for publication

s that having reference to business

e directed to the proprietor, and

ch London not later than Tuesda; Arrears must be paid in full before the paper can be stopped.
Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat, Sept. 6th, 1890,

THE RACE CRY AGAIN.

The Toronto Mail of 28th August is very indignant with the Government of Quebes because out of 4926 educational institutions which receive an apportion. ment from Government, only 1010 are Protestant, whereas 3916 are Catholic. Of these there are 3779 Catholic, and 939 Protestant primary schools. Among the latter, there are 770 in which French is not taught. There are also 68 Catholic schools in which French is not taught. These are chiefly in localities where the population is made up of Irish Catholics, or in some cases of Germans.

When it is considered that the Protestants form less than 14 per cent, of the population of Quebec, it will not appear very illiberal on the part of the Catholic majority that nearly 20 per cent. of the subsidized primary schools of the Province are Protestant, and nearly 35 per cent. of the schools for

In Ontario, the Catholics form nearly 17 per cent, of the population, but the number of Catholic primary schools to which a small Government grant is given is only 239, being little more than 4 per cent. of the primary schools. In other words, the liberal school laws of Quebec furnish the Protestants with a primary school for every 200 persons, while under the Ontario laws only one Catholic school is established for 1342 Catholics : or if we allow 20 per cent, for the increase of population in both Provinces. we shall have one school for 240 Protestants in Quebec, as against one school for

1610 Catholics in Ontario. It is surely difficult to find in these figures a proof that the Protestants of Quebec are unfairly treated in school matters. The Mail is an adept at inventing grievances.

But in these figures the Mail discover yet another grievance. It will be remarked that in 838 schools French is not taught. There has been no agitation whatsoever in Quebec to exclude English from the schools, and much less to force English speaking children to learn their lessons in a language they do not understand. The putting into practice of such a tyranny could only be dreamed of by the Ministerial Synods, Conferences and Presbyteries of Ontario, and by the Mail, all of whom proposed it for the French Canadian schools in this Province. It is no wonder that a Quebec journal should ask "What will the fanat. ics of the Mail and of the Equal Righters think of these facts?"

The Mail tells its thought on the sub ject in this evasive style :

"It will be time enough to answer L'Etendard's question with regard to the question of intolerance when the purpose of the Government in asking the information is disclosed. It was not be surprising to learn that it is proposed to take steps to compel the seven hundred and seventy Protestant schools to teach French

It is needless to say that the Quebec Government has given no indication that it has any such intention as the Mail presumes. Yet, it might be asked where would be the great hardship it steps were taken to have French taught in the English schools of Quebec? No one complains that English is the chief language of the schools in Ontario; why, then, should it be considered a hardship if in Quebec the study of French were more strongly encouraged? Let us not forget that Mr. Craig's Bill, introduced into the Ontario Legislature and supported by Mr. Meredith and the Mail sets forth that "English shall be the language of every Public and Separate school in this Province," and that "no teacher shall be employed or permitted to teach in any Public or Separate school in this Province unless he be capable of speaking the English language and of conducting the proceedings of his school according to the programme of studies applicable thereto in that language."

Mr. Craig's tyrannical bill proposed

any French locality. It is not becom-ing that the Meil or other supporters of Mr. Craig's proposals should complain if similar provisions were really proposed to be enacted by the Legislature of Quebee; but we have no reason to think that such tyranny is intended. The census of 1881 shows that Quebec has a larger percentage of population of French origin than Ontario has of Irish and Scotch combin French-Canadians are 79 per cent. of the population of Quebec, whereas these English-speaking nationalities comprise only 71 per cent, of the population of Ontario. It is rather too presumptuous, therefore, for the English-speaking part of the Ontario population to claim any rights over the minority here, which they hesitate to acknowledge in the French part of the population of Quebec.

We are, of course, aware of the pretext with which the would-be ascendancy party in Ontario are accustomed to meet all arguments in favor of the equality of rights of our French-Canadian fellow-citizens. They are fond of making a distinction between the vanquished and the victors. But the history of Canada does not justify such a distinction. The treaties which assured to French-Canadians their rights as British subjects make no distinction between citizens of British and of French origin. They stand upon a footing of perfect equality, and on this footing they must stand, if the Dominion is to be preserved. Several generations have passed away since Canada was ceded to Great Britain; and surely, if even to the French inhabitants of the country Great Britain was willing in the eighteenth century to grant the full rights of British subjects, those rights cannot be taken from their descendants who were born under the British flag, and who have, whenever it was necessary, defended that flag at the sacrifice of their lives and property. There is no cry more menacing to the welfare of the country than the war-cry of those who cause irritation and dissension by proclaiming the ascendancy of one fraction of the population over the rest. Such ascendancy cannot and will not be endured. The bogus Equal Righters may make up their minds to

A QUANDARY. The Rev. Mr. McQueary, of Ohio, who, not long ago, astounded the clergy and laity of his denomination, the Protestant Episcopal, by denying, in a public declaration of his belief, the Resurrection of Christ and the virginity of His mother, maintains still his position in the Church, though the Episcopalian press call upon him to withdraw, and there appears to be no means of compelling his resignation of his position, which, he declares, he intends to hold He asserts in a new letter recently published that the formulas of the Church are not infallible, and that, therefore, he is not bound to believe in them, and that the sixth article of religion gives him liberty to maintain his private judgment on doctrine. The sixth article is:

"Holy Scripture containeth all thing ecessary for salvation ; so that whatso ever is not read therein, nor may be proved thereby, is not to be required of my man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

He points out that the Bishop of New that "some day the Church may choose to used by the Fathers of the Church to very pertinently asks:

"But how, I would earnestly ask, can she ever be prepared for such a reconstruction of her formulas it all free discussion thereof be crushed by the odium heologicum or ecclesiastical anathema At any rate, we who hold the above opinions claim that they must be disproved ere we can resign our ministerial commissions; but this being done, I for one am quite ready to go where Protestant infallibility is not asserted, and where I may be allowed to speak occasionally according to the dictates of my God-given conscience and reason."

He considers that the sixth article of the Church's creed, as above quoted, is like an amendment by which the rest of the creed is to be judged, just as an amendment to the Constitution of the United States is interpretative of other previously existing articles of the Constitution. The Church acknowledges that they contain the views as to what uninspired theologians considered to be true. He infers that the sixth article appeals from the Church's dogmas to Holy Scripture, and gives to every clergyman the right to interpret Scripture by facts and reasons, and to offer such alterations in and there are many in the Church of those dogmas as may seem to him necessary, and when he does offer such to this. It would be indeed a strange amendments no one has any more right to excommunicate him than Congress has to unseat a member for proposing

an amendment to the Constitution." It is difficult to see how the Church authorities, proclaiming, as they have always done, private judgment as the supreme and ultimate rule by which

be permitted to be taught temporarily in adheres to this principle by which any French locality. It is not becom-Protestants of all shades defend their own secession from the Church ; yet it is a very ludicrous position to h clergyman in full communion who deples dogmas which are acknowledged to be fundamental doctrines of the Christian religion.

Only recently another clergyman of the Church proposed to form a united Christian Church by admitting to communion not only all who believe in God in any form, but even those who doubt or deny His existence. It is the present tendency of Protestantism to seek for union on just such lines as these, and we hear a great deal of talk about the Christian charity with which the sects should overlook differences in dogma in order that such a union may be effected. One evidence that such is the tendency is to be found in a work on union issued by the Very Rev. James Carmichael, Dean of Montreal, which, though not formally recognized by the Anglican Church nevertheless has been tacitly accepted, by the very fact that a clergyman in his sition should have been, and would have been, reproved if he thus publicly taught doctrines which were believed to e contrary to the recognized standards of his Church. The Dean says in reference to one of the objectionable articles of Presbyterian faith, speaking of the contingency that a union may be effected :

"That there must be an article on the subject seems a necessity, but it might be so framed as, on the one hand, to acknowledge the covereignty of God, and, on the other, to allow the exercise of the right of private judgment as to how God uses that sovereignty for His own glory and the good of His Caureh."

This is plainly an acknowledgment that the Courches must be prepared to compromise important doctrines in order to effect a union. If this course can be tolerated, why should the negotiations for Ohristian unity be limited to a few sects? Why should not the aim be to extend it to denominations which differ still more widely than do Auglicans, Presbyterians and Methodists?

That the Anglicans are not alone in their readiness to compromise doctrine is evident from the discussions which have taken place on the revision of the Westminster Confession. We have Dr. Dewitt, who opposed revision, stating "The Westminster Divines left the whole subject (the salvation of all or of the few elect infants) to individual opinion, and made places under the Confession-as our fathers, by adopting their work made places in the Caurch-for men of widely differing views." In the same letter, which is an answer to Dr. Vandyke, a pro revisionist, Dr. De Witt, thinks that Dr. Vandyke is sufficiently refuted when he shows that the Confession is " less narrow " than the latter would make it. The Presbytery of New Brunswick put forward similar reasons for adhering to the Confession, because of its "moderate, Catholic and irenical character." In conclusion the same Presbytery adds:

"In the interests of Church union therefore, as in the interests of a broad and irenical, moderate and Catholic Calvinism, we deprecate any changes in our historical standards, to the system doctrine contained in which we up abatedly adhere, and with the forms of statement of which, we find ourselves in hearty accord.

It is scarcely necessary for us to call attention to the strange use made here of the term Catholic, which has been estate and redefine her views of our express the threefold universality of the ord's birth and resurrection," and he Church, as regards time, place, and doctrine. She will exist till the end of time, she is the Church of all nations, and she teaches Christ's doctrine in its completeness. The word was never in. tended to imply, what Protestants now frequently use it for, that she can com. romise or give up her doctrines for the sake of an increased membership.

Dr. Vandyke also admits, on behalf of the Revisionists, that the Westminster Confession is a compromise; and this is one of his reasons for demanding revision.

That the Methodists think similarly with Presbyterians on this point is evident from the placidity with which they denounce Anglicans in their press for maintaining, as many of the latter do, the necessity of Episcopal ordination, the insistence upon which, they declare, that her articles are not infallible, but would be an inseparable obstacle to union.

But if it be really a virtue thus to compromise dectrine, why not leave the fold open to Rev. Mr. MQacary, or even to Buddhists and Mahometans? Bishop Colenso was quite willing to go thus far, England who would still willingly agree Christian Church which would thus overlook the primary doctrines of Christianity, but it would be the natural consequence of the principle of private judgment. Yet private judgment must be asserted, otherwise the schism of the sixteenth cen-

tury becomes totally indefensible. Altogether the Episcopal Church is in RELIGIOUS ORDERS.

The Mail of the 27th ult. contained an

article on the multiplication of religious orders in Quebec and Ontario, the object of which is to alarm Protestants in view of the progress of the Catholic Church in the Dominion. It forgot to add, however, that there is also an increase of so-called religious orders among Protestants of the Provinces, and especially among those of Ontario. There has been for many years a Pretestant Sisterhood in Toronto, and recently a similar Sisterhood has been established in Hamilton. The City Council of Hamilton have now before them an offer from a Church of England Sisterhood to take charge of the poor and infirm on payment of a sum equal to that which they have been paying hitherto for the care of these classes, and we are informed that, whether or not the Council accede to the petition, the religious order will go on with its work all the same. We are also assured that the Methodists and Presbyterians intend to institute orders of "deaconesses" to assist in the work of their ministry. As the Mail assures us that the religious orders are taking possession of the land," and accomplishing the undertakings of Rome," it ought not to neglect warning its followers of the danger which will ensue from the multiplication of these Protestants orders, which are also certainly possessing the land, and accomplishing the undertakings" of

their spiritual guides. But it will be said that these orders are instituted for merely charitable purposes, and that it would be iniquitous to inter rupt their good works. For what other purpose, then, unless for works of charity and benevolence are the Catholic religious orders established? The Trapplets are one of the orders recently introduced at Oka. The Mail itself says, "the Trappists are not an aggressive order." It adds that they are "vigorous religionist," and it pretends to describe their life, which it acknowledges to be a life of self-sacrifice, religious exercises and penance, the pur pose of which is simply to save their

souls. Truly in this age when people are a engrossed in worldly matters as to think of nothing but the almighty dollar, it is instructive to the world to see a body of men, doing their own labor, rescuing from desolation lands which need frrepressible energy and toil to render them productive, and yet finding time to devote to the saving of their souls, obey. ing the precept of our Lord, "Seek first the kingdom of God and His justice; and all these things (food, clothing and other earthly needs) shall be added unto you." (St. Matt. vi., 33)

The Trappist life is a life of separation from the outside world. It is embraced chiefly by persons whose aim is their own sanctification, which they endeavor to assure to themselves by laborious works, such as tilling the ground and exercising various trades, and by prayer; the priests of the order, however, attend to the spiritual needs of Catholics in the missions where they are established. This they do at their home in Gethsemane, and at Tracadie, Nova Scotic. This life can surely injure in no way the timid Protestants over whom the Mail has enough influence to

The Franciscans, of whom the Mail also speaks, and who have started a house in Montreal, devote themselves to missionary work, and to the care of the poor. Their zeal, and the success of their work in distant lands, may be judged from one spot in Palestine, which they inherit from their founder, St. Francis, and which they have held since A. D. 1219. Here they have succeeded in implanting the faith of Christ so firmly that though there have been over two thousand Franciscan martyrs to Mahom. etan hate against Christ they have extended their missionary labors throughout Syria, and all Asia Minor, Armenia, Thrace, the Isle of Cypress and Egypt. They attend the sick in the capacity of physicians, and distribute medicine to the poor, gratis, without distinction of nationality and religion. The poor are also taught there, without cost, whatever trades they desire to learn; printing, type making, book binding, carpentry, masonry, blacksmithing, tailoring, shoemaking, baking-in fact almost anything in the line of human industry. They have, besides, sixty eight churches and chapels, twenty-eight parishes, forty two schools for boys and girls, besides a college, several orphan asylums and hospitals. The introduction of such an order into Canada will certainly do no injury to the country.

But will it not inflict some injury on Protestantism? Well, the good example shown by these holy and devoted priests may teach some of those Protestants who have been educated in ignorance of the ways of the Catholic Caurch that such journals as the Mail, and such preachers as Dr. Wild, and other vilifiers of Catholic religious orders, are calumnifaith is to be tested, can deal with Mr. a sad quandary in regard to the manner ators of the worst stamp, and the lesson further, under severe penalties, that not more than one hour daily should French municated or suspended as long as he dealt with.

son be learned, we believe the country will not suffer thereby. At all events it is a free country, and the Catholic Church is not inclined to discontinue her good works merely because bigots and

fanatics rail against her and belie her. As was to be expected the Jesuite come n on this occasion for a share in the Mail's misrepresentations, It argues that because the works of the Jesuits and other religious have been unjustly impeded and prohibited by recent decrees of the new Government of Brazil, therefore they should not be tolerated in Canada. The Mail does not exactly say this in plain words in the article under consideration, but this is the burden of its complaint, and it has frequently said this plainly in other articles during the last few years. But the Ontario fanatics were told by Lord Stanley that there is no evidence that they have been engaged in conspiracies or other evil works that would justify their expulsion just now, and we were loudly assured by the discomfited deputation that they were not surprised at the cool reception given them by His Excellency. It may well be surmised that the absence of surprise arose from the consciousness that their foul slanders were not worthy of credit. Dr. Carman and others raged at the answer they received, but in spite of all the Jesuits will continue their work of education, as well as their missionary labors, which have been so fruitful in good in Quebec and in Ontario as well.

It is unnecessary to follow the Mail through its innuendoes that the Jesuits are using for evil the moneys which came to them from "the good round sum received from the State." They are putting that "good round sum" to good use, and the people who compose the State will be all the better educated because it has fallen into the Jesuits' hands. At all events they were entitled to the money, and it is no business of the Mail and the other malcontents to what use they may apply it.

The Mail repeats the malicious falsehood that the Jesuits are detested by large body of the Catholic priesthood of Canada. There is no foundation for such a statement. It is on a par with the statement which was furnished to the press during the anti Jesuit crusade, and which, if we remember right, was vouched for in the Mail by its "own correspondent." that the Bishop of Three Rivers had suspended the Jesuits from exercising the sacred ministry in his diocese, because they had unlawfully influenced dying people to make wills for their benefit. This calumny was contradicted over the signature of Mgr. Lefleche, who stated that he had never entertained even the thought of suspending the Jesuits, and that it had never come to his knowledge that " the Jesuit Fathers had influenced any person on his death-bed to change his will in their favor."

We do not say that the Mail's hatred of the Jesuits comes from the fear that it will be heavily fined for having libeled them, for the calumnies of the Mail against that highly revered body preceded the entering of the libel suit of Jesuits vs. the Mail," which is still pending before the courts. But we pre-

Dominion will have a word to say in the discovering where those Catholics are. clerical or lay, who, as it pretends to think, will join with it in the cry for their expulsion. The Mail has professed before now great horror for the "solid Catholic vote." It may discover something like that very mare's nest when the attempt will be made to expel Jesuits, or any other religious order, from Canada.

If the Jesuits were plotting to drive the English language out of the Dominion, to prevent Protestant children from being educated, to control the legislation of Ontario from Quebec in all financial matters-there might be some reason for the Protestant press of Oatario to denounce them : but it so happens that the Jesuits are doing nothing of the kind. It is the Protestant Ministerial Associations, the Synods, Conferences, and Presbyteries, that have been endeavoring to inflict these injustices upon the Catholics. If there is a body of clergy in the country at all who ought to be denounced for aggressiveness, let the Mail look for them in the associations we have named. But as to the Catholic religious orders, the noblest fruits of Catholic doctrine, they will continue to multiply in Canada and the United States as long as the Catholic Church shall be able to preserve her liberty of action, which she is not likely soon to lose.

Imitation is the highest homage of admiration which can be paid to an inetitation, and when we find the Protestants of to-day imitating the religious orders of the Catholic Church, through they have their teachers of the past, but if this leg- been for three hundred years the object of

unmeasured abuse, it is a testimony to the zeal of the religious orders and to their efficiency in the work which it is their purpose to accomplish.

THE NATIVITY OF THE BLESSED VIRGIN.

In the feart of the Nativity of the Blessed Virgin, which the Church cele-brates on the 8th day of September. there is this feature worthy of remark, that the day of the birth of the saints is not the day on which their feasts are usually celebrated. The day of their death, being the occasion of their admission to the happiness of heaven, is regarded as their feast, because this is their birth to glory, when they receive their everlasting reward : and even the day of their death is wont to be called their natal day. On this subject Eusebius Emissenus says :

"For if we call those days natal days light of earth in sin and sorrow and for sorrow, more justly will those natal days be celebrated on which the saints enter into the new clearness of the future life, from bodily corruption, on which the children of men ascend to the adoption

Besides the feast of the Nativity of Blessed Virgin, the Church celebrates only the Nativity of our Lord, and that of St. John the Baptist. On the 25th of December our Blessed Saviour begins His life on earth, whereby the work of man's redemption is to be accomplished. This is reason enough why we should give that day to rejoicing and thanks. giving. The nativity of St. John the Baptist is celebrated in fulfillment of the prophecy of the Angel, who proclaimed before he was born, "many shall rejoice in his nativity." (St. Luke

But to this reason it may be added that the Church celebrates this feast because St. John the Baptist, though not conceived immaculate, was sanctified before birth, in accordance with the declaration of the same angel:

"He shall be filled with the Holy Ghost even from his mother's womb.

In the case of the Blessed Virgin, conceived immaculate, and truly constituted our mother, by our Blessed Lord when, stretched on the cross, He committed His beloved Apostle to her care as to a mother, we have even more reason to celebrate her nativity.

In the time of St. Augustine the feast of the Nativity of the Blessed Virgin was not yet instituted, or at least not celebrated by the whole Church, for that illustrious Doctor asserts that only the birthdays of Christ and St John the Bap. tist were then kept as festivals. In the ecclesiastical office of the day there is a sermon of St. Augustine quoted in which occur the words : "Let the earth rejoice, being rendered glorious by the natal festivity of so great a Virgin." But the word natal is simply an ecclesiastical application of the sermon to that special feast, solemn being the actual word used by St. Augustine. Forentinus states that the sermon was preached on the teast of the Appunciation

The festival certainly existed in the seventh century, for it was spoken of by sume that journal would like to have a St. Ildefonsus, who lived in that century : clear field to abuse the Jesuits, in order and there are a special Mass and approthat it might secure the support of the priate prayers for it in the Roman and make them believe that they are living rabble who are never pleased with any Gregorian Sacramentaries, which unreading less malodorous than that which | doubtedly existed long before St. Ildefonsus. The solemnity is also kept by As to the matter of expelling religious | the Greeks on the same day with the orders from Canada we can assure our Catholic Church, so that it must have contemporary that the Catholics of the been established in the Church long before the Greek schism. It was, howmatter, and it will find some difficulty in ever, at first kept on another day, and was changed to September the 8th.

The Holy Scripture does not give the names of the Blessed Virgin's parents, but there is strong historical and patristic testimony which shows that they were St. Joschim and St. Anne.

The feast of the Nativity of the Blessed Virgin was established by the Church in order to have us put confidence in her power of intercession with her divine Son, and that by meditation on her sanctity and prerogatives, we may imitate her virtues and become worthy to attain the eternal joys of heaven.

THAT CORRESPONDENT.

To the Editor of the Catholic Record : DEAR SIR- I think you just "hit the

mark" in your issue of the 30th, when you say : "We have no doubt that this very same correspondent has frequently held up in his hands in holy horror while denouncing Jesuits for holding the doctrine, which they do not hold, but which he himself practically maintains, that the end sometimes justifies the use of immoral means." Now, I have every reason to believe that the anonymous correspondent in question is, indeed, "A leader in the Israel "of the so-called "Francische Britist". 'Equal Rights" and anti-Jesuit move. ment. He is a shining light among that narrow minded few who call themselves 'Sons of England;" he is a contributor to, if not the actual editor of a sheet published here yeelpt the Commonwealth, formerly the Anglo Saxon; but he is also according to himself, a "wire-puller;" one of those who "never attends public meetings," preferring to do his work on the sly. Such is the anonymous correspondent of the Mail.

EDITORIAL NOTES.

THE following interesting account of how Father Decker, missionary to the Maoris of New Zealand, lives, will throw light upon the nature of the sacrificer made by Catholic priests who devote themselves to missionary work among uncivilized tribes :

"In the bare house stands one ancient and tumbling table and one aged chair; a few books are there, and from the roof hangs a lamp filled with oil from native vegetables; while in a corner the sun reflects itself from the tinned surface of a biscuit tox. This is nearly all; but to be minute, a bundle of bamboos lie about be minute, a bundle of bamboos lie about for lining purposes in wet weather, and a sheet of paper covers the floor as a protection from damp in this land of perpetual streams. The Father is very contented, and he lives on the repulsive food of the Maoris and according to their way of preparing it for he is puisive food of the Maoris and according to their way of preparing it, for he is amongst them and of them. His flock, scattered through the mountains, and individually dotted far apart, number some three hundred, and to them he ministers in suns and snows."

THE scheme of sectarian confederation, which is being looked to with so much earnestness as the means whereby Caristian unity is to be effected, does not meet with favor among the more thought. ful of Protestants. It is seen that such a scheme will not produce the kind of unity which is essential to the Church of Christ, and which includes belief in all the doctrines which Carist commanded His apostles to teach throughout the world. A recent issue of the New York (P. Episcopal) Churchman thus speaks of it :

"We do not believe, that, on calm reflection, denominational federation will command the support of any considerable number of Christian people.

As a method of giving a semblance of unity to denominations of more or less close approximation to each other, it will naturally find many advocates : as a means of restoring or even of approaching unity among all the followers of Christ, we do not think it will commend

THE thirteenth centenary of the consecration of Pope Gregory the Great will be celebrated with special honors in England during this month. It was this illustrious Pontiff who sent St. Augustine and his co-laborers to preach the gospel to the Anglo-Saxons. He was elevated to the Pontifical Chair in September 590, and his zeal for the conversion of England causes him to be styled by Venerable Bede "the Apostle of the English." Yet we sometimes meet with Auglican divines who have the brazen-facedness to deny that England owes her conversion to Christianity to Rome; and, though St. Augustine received his primatial dignity from St. Gregory, they pretend that the Primacy of the Pope was never acknowledged in England in pre-Reformation times.

THE winner of the fine sword presented by the Boston Globe to the most popular member of the Grand Army of the Republic is Richard F. Tobin. an Irish American, who was recently elected senior Vica-Commander of the G. A. R. He received 1.493 267 out of a total of 4,846,496 votes cast. The balloting lasted seven weeks. The second on the list was Colonel S. Lovell, of Weymouth, who received 708.839 votes. General Ben. Butler, who was among the contestants, received 256,257 votes. The winner, Mr. Tobin, is one of the Boston private soldier in 1862, at the age of eighteen years, and afterwards served in the navy, during the civil war, in Admiral Farragut's squadron, on the frigate Potemac and the gunboat Pinola.

VICAR-GENERAL GUILBERT, of the Archdiocese of Westminster, states that in that Archdiocese alone there have been thirteen hundred converts from Protestantism to the Catholic Church within the past year, and a recent issue of the Moniteur, of Rome, makes thestatement that if converts continue to be as numerous in the future as during the past fifty years the Catholic Church will within a century predominate in England. It would appear that the question of the return of the people of England to the Catholic faith will settle itself sooner than these parsons expect who are agitating the country to oppose the progress of Catholicity.

IT IS stated that several hundred Mormons are preparing to emigrate from Utah to Lee's Creek, in Alberta, and the Canadians of the locality are much incensed at the prospect. They state that, notwithstanding the promises made to the Government, polygamy is practiced to a shameful extent, to the great demoralization of the Indians of the territory. There is talk of the people taking the law into their own hands to prevent the new influx of so undesirable an element, and even to turn out those who have already planted themselves there. It is difficult, however, to get at the actual state of affairs, as the Mor. mons are very reticent as to their practices, and make profession that they are obeying the laws of Canada.

IT was recently reported that a whole Catholic congregation at Monte Orfano, to Italy, had gone over to Lutheranism. It