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Catholic Becord.

"ORANGEISTES" LET LOOSE. Our readers must have been long since aware of the aversion the RECORD has to sensational reports and disgusting details of evil doings and criminal practices under any heading. It is certainly painful that the obligation is forced upon us this week of transferring from the Hamilton Herald to our columns the revolting scenes that last week were witnessed with loathing and horror in Dundurn Park and in the usually quiet streets of Hamilton. The Roman pagans satur nalia in honor of Bacchus and of the filthy god Priapus were without doubt totally eclipsed by the beastly and ruffianly conduct of the Orange hoodlums who invaded Hamilton on the 18th August, and horrified with their scandal ous, brutal and riotous proceedings a city ambitious of its good name and moral reputation. When we first read the description of the saddening and shock ing occurrences, as told in the Hamilton Herald, we fancied the writer had been drawing on his imagination, and that perhaps the editor, blinded by prejudice against Orangeism, had revelled in misrepresentation, if not in wild and fanciful exaggeration. So we opened up the pages of the Spectator, an Orangelyinclined True-Blue journal, and there we found the same intense horror expressed of the low Orange blackguard. ism that ran riot for a whole day in Ham. ilton. "The sweet pure air of the August afternoon," quotes the Spectator, " was laden with curses, threats, and the most blood-curdling blasphemies. It was heard on all hands and all the time; you couldn't escape it without fleeing the place altogether. Fights were numerous. The police have seldom had to endure a greater tax on their temper. They were frequently informed by the uniformed toughs that they (the toughe) had come here to do up the Hamilton police. One bloodthirsty individual, with a battle axe tried hard to compel Constable Biggs to fight by show ering upon him the filthlest and most abusive language known to the gutter. A big fellow, with blood in his eye and his battle axe polsed in a threatening attitude, expressed a desire to brain Constable Campaign, and made a move as if to suit the action to the word, but the constable was too quick for the ruffian ; he closed on him with his baton and felled him with a blow." Such horrifying and give the example of quiet and Chrisdetails as the Spectator mentions were tian demeanor on happening all over the city, and in Dundurn Park, where drinking to excess, reeling in debauchery and free fights were mostly kept up. The Hamilton Times says that in Dundurn Park the liquor was ladled out openly to boys and men alike, and there was no attempt made to seize the illicit stuff. During the afternoon the cries of "fight, fight" became so frequent that no attention was paid to them, and the language used all round was frightful; "and how the girls stood it is best known to themselves." But the culminating and crowning villainy of all was the march of defiant and insulting uniformed ruflians into the streets and lanes of Corktown, where it was expected that a row could be got The only responsibility which is then up and houses wrecked and blood of Papists made to flow, "Insult upon insult was heaped upon them and be profitable it will be committed if their religion," says the Herald, "but there be hope of concealing it from the they kept still, and the city's fair name is as fair to-day as it ever was, thanks to the forbearance of its Catholic citizens." Of course the plea will be set up, as is usually done when Orange riots occur, that the roughs who came from Toronto to horrify the citizens of Hamilton, did not belong to the Orange order, and that

uniform? They might have procured

weeks beforehand as "an Orange excursion," and their demonstration in Dundurn Park, where they were joined by hundreds of Hamilton Orangemen, was advertised as an Orange demonstration. If the crowds that came from Toronto were not of the Orange Order why were they acknowledged as such by the Hamilton Orangemen, who are represented as shocked at their conduct and as keeping aloof from the infuriated mobs who acted more like demons than men? There is no getting out of it. It was an Orange excursion, the men and boys who took part in it wore Orange uniforms, and acted in every way like bullying drunken Orangemen of the ignorant class who have no respect for themselves or their society, and who, on certain occasions, are unable to repress their insatiate thirst for rotten whiskey and Papist blood. It will be utterly impossible to convince any man of reason, outside of Orange London, Sat., August 30th, 1890, atmosphere and influence, that the perpertrators of the disgusting scenes witnessed last week in Hamilton are not bona fide members of the very unenviable and justly abhorred Orange society that breeds so much mischief and uneasiness in this otherwise peaceful and happy Province of Ontario. But above all and beyond all are deserving of censure and condemnation the men of intelligence and position who trade on the passions of such social pariabsthe Tyrrwhitts, Fitzgeralds, O'Briens and men of the Essery, Taylor and Clark Wallace stamp, who make political capital cut of such vile rubbish and who care not how the peace of the community is disturbed and lives threatened, provided they secure a fat office and are acknowledged as leaders in the camp of intolerence and bigotry. The infatuated boodlums of Toronto who call themselves " Defenders of the Faith " are, owing to their besotted habits and crass ignorance, as much deserving of commiseration as of blame. But for the fanatical preachers who urge them on to deeds of lawlessness, and for the unscrupulous politicians who ride on their shoulders into places of high position and power, there is no possible excuse or palliation of the awful responsibility they assume or of the crime they commit when inciting to mutual bate and bloodthirstiness. It is really deplorable that Toronto, instead of improving, has been of late years declining in its moral character and conluct. Who or what is to blame for its periodical outbursts of lawlessness and iotous blackguardism? Its public schools are held up as the ne plus u'tra of perfection in the educational system. Its churches are numerous and provided with able, fearless and elequent pulpit orators. Law is dispensed there and ample provisions made for the preservation of peace and order such as cannot be surpassed in any other city or community. From what source, then, are we to trace the filthy and noxious current that occasionally pollutes the parks and avenues with howling rioters and bloodthirsty hoodlume? Ignorant bigotry, no doubt, is the fruitful parent stock of so much lawlessness, and the public men who encourage such intolerant ruffianism, be they preachers or politicians, deserve the united condemnation of all classes of law-abiding and peace-loving citizens. While Catho. lics persevere in their patient attitude, there is yet hope that some day the hoodlums and fanatics will hang their heads in shame and shape their conduct as becomes

that the disgraceful act was perpe-

trated by an Orangeman "in uniform." Besides, the excursion was advertised

ITALIAN IRRELIGION.

citizens of a free and civilized commun-

It is a natural effect of irreligion that dreadful crimes should become frequent, and the irreligion which is fostered in Italy by the Government of King Humberto and Signor Crispi is bearing the fruit which was to be expected. sponsibility to God, there is none, if the idea of God be laid aside, or if doubt be thrown upon His very existence, and this doubt follows whenever the teach. ings of the Church are disregarded. recognized is responsibility to human law. Might becomes right, and if crime eyes of men and of avoiding the legal

penalties. Under the very eyes of the Italian Government acts of sacrilege are committed with a frequency which is appaling to devout Catholics, and, so far from being discountenanced or punished, they are openly encouraged or connived at by the therefore the Orange society should not authorities. So frequently do these occur be held responsible for such un-Christian that the Catholics of Umbria and other and disgraceful proceedings. But who districts propose to make an offering of supplied those toughs with the Orange atonement to Pope Leo XIII., in the shape of a magnificent golden ostensorium, yellow ribbons and Orange badges, but, which will be presented by a commission unless they belonged to some lodge and which has been partially appointed with were sworn members, they dare not this object in view. This presentation is assume and wear the acknowledged especially intended as an atonement for "uniform." In every report given of the many public manifestations of disresof the Eucharist which have recently oc- Protestants were much offended with the not far from Rome on the occasion of the celebration of a nuptial Mass. The husband after receiving Holy Communion actually threw the Sacred Host from his mouth to the floor of the church and trampled it underfoot, to the horror and indignation of the congregation present.

It is not to be supposed that the people generally sanction such outrages, but opinion at defiance. Such conduct would have been impossible in Rome under the men escorted him to the frontier, treating Pone's rule.

But it is not merely acts against religion that the Roman press is obliged to record. Such acts must be followed by horrible crimes against society, and this is what is happening now through Italy, and especially in Rome. There were within a few months two deliberate murders committed by well-known and prominent citizens, belonging to families some of whose members occupy important civic and governmental positions. These murders were perpetrated under circumstances which make them peculiarly atroclous. In one case the assassin persuaded his wife to accompany him on a midnight promenade, during which they were crossing a bridge over the Tiber leading from the Via Ripetta. In the middle of the bridge, the husband, who is a man addicted to vice, seized his unsuepecting wife and threw her over the railing. While she clung to the parapet of the bridge, he pounded her hands with his feet until she was forced to loosen her hold. Thus she fell into the river and was borne to her death by the strong current. The police were informed of the occurrence by three witnesses who beheld the deed, but had not the courage to prevent its perpetration.

The death penalty has been abolished a the kingdom, but this shocking tragedy has given occasion to some of the papers which support Crispi's irreligious course to express regret that this crime cannot be capitally punished. The murderer, however, has so far succeeded in eluding capture. He has not been seen since the night of the murder.

Other crimes are also becoming daily more and more common. The treasurers of several municipal charitable institutions have absconded with the funds, and robberies are frequent near the Campagna. The police are powerless amid this condition af affairs. In fact it is believed that the principal police authorities are in league with the bandits. The loyal Catholles of Italy are not able to correct the evil, and in fact they do not even go to the polls, inasmuch as the Holy Father advises them to abstain from voting, as this would be construed into a recognition of King Humberto's usurped authority.

It would seem that the present condition of affairs will go from bad to worse until the restoration of the temporal authority of the Pope.

THE CHURCH IN SWITZER. LAND.

The entry of Cardinal Mermillod Bishop of Geneva, into his diocese, has been marked by circumstances which form a strong contrast, not only with the occurrences which took place when Geneva was ruled by John Calvin, but even with those which accompanied the expulsion of Monseigneur Mermillod so late as 1873, after he was appointed by the Holy Father to be Blehop of Geneva.

The newly appointed Cardinal is the sor of a baker who did business in a villege near Geneva. He was remarkable when at school for his love of study, and when he was ordained to the priesthood he became distinguished by his eloquence in the pulpit, and his ability as a controversialist. While he was still a young priest he was invited by the Archbishop of Paris to preach a course of Lenten sermons in the Cathedral of Notre Dame. Some time afterwards he was appointed rector of the Catholic church in Geneva, there being at that time only one small parish and but one church in the city.

Switzerland is a republic having an existence of six centuries, it having been established in 1291, after a war which had lasted with various interruptions for 200 years. It consisted at first of three cantons, but by accessions and sub-divisions there are now 22 cantons forming 25 States federally united. In the total population, Protestants preponderate, there being about 1,600,000 Protestants to 1,100,000 Catholics. The city of Geneva, after the Reformation ,was ruled both temporally and spiritually by John Calvin, who would not suffer any religion to be openly professed except the Calvinism which he estab. lished. Under him Michael Servetus was

slightly preponderate. of the city in 1534, after which time it expense of the people of the whole Prowas placed under the ecclesiastical juris- vince who would be obliged to pay diction of the Bishop of Lausanne and it. This would be an injustice Geneva. But in 1872 the Pope re. which the people of the Proestablished the See of Geneva, and Mon. vince, or of the Dominion, would

curred. One of the most horrible of these exhibitions took place in a village pagated the Catholic religion during his rectorship, Geneva having become under his administration a city with five flourishing parishes, and the Federal Government declared that a new See could not be erected without their consent. The is so advantageous to these cities that Pope paid no attention to this attempt to interfere with the administration of the Church, and the Government at first imprisoned and then banished Bishop Merthe infidel minority are encouraged by milled, on the ground that he had lost his the officials, and are able to set public Swiss citizenship by accepting a public office from a foreign power. Two policehim with great indignity on the road.

Very different is the manner of his return as Cardinal Bishop of Geneva. He was met at Berne by two squadrons of Pope's Swiss guard, wearing the handsome uniform of the guard which Michael Angelo designed. The authorities, including the Governors of several cantons, met his honorary escort on the way and accompanied him to Geneva; and it is worthy of remark that the Protestant joined the Catholic authorities in showing him these marks of respect. Among the States whose authorities escorted bim were Vaud and Neufchatel, which are intensely Protestant.

The day before his journey to Geneva he was officially welcomed to the Federal Palace at Berne by the President and Federal Council as the first Swies Cardinal who had entered the Palace.

It is stated that a Papal Nuncio will be stationed at Berne, and that diplomatic relations will be resumed at an early date between the Vatican and Switzerland as a consequence of these new and friendly manfestations. Diplomatic relations were broken off when as Bishop of Geneva the Cardinal was expelled the country.

All this prognosticates a new era peace and prosperity for the Church in the Swiss Republic.

TAX EXEMPTIONS.

The question of tax exemptions has been for a long time discussed in the Ontario newspapers, some being of opinion that certain exemptions, especially of churches, schoolhouses and public buildings, ought to be continued, while others maintain that they ought to be entirely swept away. Many municipal councils have taken a decided stand in favor of the total abolition of all exemptions, but it cannot be said that this has been done so generally as to lead to the conclusion that there is a strong desire in the country that this course should be adopted.

abolition of school and church exemptions would press more heavily upon Catholics than Protestants, and, while this impression lasted, it was to be expected that among those who are always anxious to impose as heavy burdens as possible upon Catholics the movement for the abolition of exemptions should be popular. But time and due reflection bave brought the conviction to most people that the taxation of these two classes of property would not bear with any special weight upon the Catholic body, and as this conviction came home we can notice that the agitation against tax exemptions has become notably more feeble. The agitators no longer point out as an argument in their favor that the exemption of the numer. ous handsome Catholic churches which are scattered through the Province s a burden to be laid upon Protes. tant taxpayers, of which they would be relieved by the taxation of churches. Protestant churches would, in such an event, be taxed equally, and the burden in this case would fall upon Protestant taxpayers, so that nothing would be gained in the long run. The Protestant churches may not be, and we believe are not, as fine as the Catholic churches, on the average, but they are much more numerous, and church taxation would, in proportion to population and personal property, fall as heavily on Protestant as on Catholic taxpayers. The question can therefore be now more calmly considered on its merits rather shan as a matter of religious tolerance or intolerance.

As regards public buildings, it is now very generally recegnized that it is not expedient to tax them. They are the property of the public generally, and if they were taxed the same public who would be supposed to benefit by the generalized texation would be obliged to pay the amount necessary to meet the tax, and they would also need to pay so much the more to the officials whose duty it is to collect the rates. There would, therefore, be actually a greater expense incurred by the public burned for heresy. Now, however, all in taxing these buildings than by leav religions are, nominally at least, free, and ling them exempt. In the case of Govin the canton of Geneva the Catholics ernment buildings, however, the people of the city where the buildings are The Bishop of Geneva was driven out erected would profit by the tax, at the

have their burdens much diminished, if they could tax the parliament houses the departmental buildings, the custon houses, post officer, etc., for the benefit of the municipality, but the public generally can say with justice that the selection of Toronto and Ottawa for these buildings they are more than compensated for any municipal benefits conferred upon the public by the civic corporations, and that, therefore, these buildings should not be

As regards the Public and Separate schools, the same reasoning applies with even greater force ; for if these were taxed. the money to pay the tax would have to be levied on the same persons who would be otherwise benefited by taxing them. The only result would therefore be that dragoons, and sixty ex members of the there would be more complication in the transaction of the public business, and consequently a heavier expense incurred in it. It would be like changing one's money from one pocket to the other, with this difference, that the labor of changing the money would have to be paid for, and the individual would be so much the poorer for the operation.

The public schools being exempt, it is but fair that all taxpayers, who are already sufficiently taxed for their support, should enjoy the same privilege of exemption for the private schools scademies, or colleges to which they send their children. It follows, then, that to preserve the privilege of equal justice to ill, all educational institutions should er joy the same exemption which is given to the public schools.

We now come to the subject of exemp. tion of churches. As far as the clergy are personally concerned, though formerly they erjoyed the privilege of exemption, they are now subject to the same law as regards their incomes as the rest of the community, but their residences are exempt to an inconsiderable amount. There is no doubt that the ir fluence of the clergy is for good. They devote their whole time to the welfare of the public, and for the most part they are poorly paid for the valuable services they render. Those services undoubtedly tend to make the public better citizens and to the preservation of peace in the community.

We are certainly of opinion that the pub lic can well afford to continue the small favor which is at present granted to them in exempting their residences to the amount of \$2,000, and we believe that public opinion is not in favor of abolishing this exemption, though we are not aware that the clergy themselves of any denomination have asked that it be perpetuated.

Against the exemption of churches, the It was at one time supposed that the principal argument which is adduced is that the continuance of such exemption is equivalent to the payment by the State of a certain sum to support the Church, and that this implies the principle of State Churchism. We are not of those who imagine that a State Church is necessarily an evil, for the authority of the State is from God, and it cannot be wrong if the State recognize God by supporting the authority of the true Church of God. But we acknowledge that in a mixed community like Canada, or at least Oatario, the recognition of a State Church would be an evil. But we do not think that the exemption of churches from taxation implies the principle of a State Church. The churches are not like buildings which are erected for purposes of profit. The people who build and sustain them put upon themselves an spiritual and educational benefit, and if they are taxed extra on account of this they are really doubly taxed, for they already pay taxes on their residences and posed upon them merely because they

believe it to be their duty to worship God. Beeldes, Canada is, after all, a Christian nation, and, if we except the very few Athelsts or Infidels who are in the country, the peeple are a church-going people. If they are taxed for their churches it will not relieve them from any burden, because they will be obliged to pay the tax on their churches to the same amount to which they will be relieved from tax on

their dwellings and places of business. The same rule, therefore, which applies applies to churches, altogether apart from go but a short way towards the circulathe consideration that the slight recognition of God which is implied in the exemption of churches, is but a small ac knowledgment of what the State equally with the individual owes to our Creator: The fact is that by taxing churches, a double tax is laid upon church goers, while those who neglect religion altogether reap the advantage of being taxed only once. This would be equivalent to giving a premium to the irreligious, whereas it cannot be denied that religion makes people better members of society. If there is to be any premium given it ought rather to be given to those who encourage religion. But they do not ask for a premium. They ought, at least, to be exempted from the burden of the double tax, as we have explained.

for some reason connected with their special devotion, wish to see a grand edifice erected in some particular place. Churches, therefore, do not represent the wealth of the community for whose benefit they have been erected. If they are to be taxed, this will effectually prevent beautiful and ornamental churches from being erected in future. This would be a disaster to many localities. We believe, therefore, that the public good demands that churches continue to be exempt from taxation, and, notwithstanding the pertinacity with which some newspaper correspondents urge their taxation, we believe that the public spirit of the people of Ontario is opposed to any legislation which will impose an additional burden on the church goers of the Province.

DISINTEGRATING. The Equal Rights Association, which a

few months ago was so loudly demanding everything in the line of legislation which would inflict disabilities upon the Catho. lies of the Dominion, is now evidently in the last throes of death. Before the general election its leaders' were fond of say. ing that it was a very lively corpse, and indeed, considering that it had already received many hard blows, which ought to have sufficed to convince its leaders that the people of the Dominion would not give encouragement to a party of fanaticism, it was noisy enough. But the month of June showed that neither in Ontario nor Quebec was there the least chance to consolidate such a party. In Quebec, the leading Protestants, independently of party, those in whom the Protestants of the Province trusted for their patriotism and their loyalty to Protestant. ism, protested strongly and in unmistak. able language against the efforts of a hand. ful of incensate bigots who were endeavoring to create between race and rece, religion and religion. Oa one side in politics Messrs. Joly and Holton, on the other Messrs. Colby and Pope, assured their coreligionists that they are fairly treated by the Catholic majority, and that if there were any minor points on which fair-dealing would require some changes in the law, the Catholics of the Province would be as ready to take the matter into consideration now as they had always in the past shown themselves to be. It would therefore be foolish in the extreme for the Protestants of that Province to appeal to their brethren in Ontario to interfere in their purely local matters, especially as the result would inevitably be the destruction of the guarantees which were secured to the Protestant minority by the British North America Act, and with almost equal certainty the breaking up of the whole Canadian Confederation.

These views so prevailed that even in the most Protestant constituencies only one avowed Equal Righter presumed to offer himself as a candidate at the general election, and he was buried under the decisive majority which was piled up against him. The Montreal Witness tself now acknowledges that the Quebec Protestants are not to be roused into co operating with those Ontarion. ians who would make war upon the people of Quebec. We are justified in concluding that in Quebec the movement has already received its quietus.

We are told that in Ontario the agitation is still to be continued, and that arrangements are being made for another convention similar to that by which the party was inaugi year, and it is stated that it will be a "thoroughly representative gathering." Representative such a gathering will undoubtedly be, of the fanaticism of places of business. It does not seem to us Ontario, but that is all. Representative just that such a double tax should be im. of the Province it will not be by any means, a Province which, in spite of all the bluster of the Equal Righters, sent only one, or at most two, members of that party to the Legislature.

There are just now unmistakable evidences of the utter decay of this recently noisy party. From time to time its chief organ, the Mail, publishes the amount of money contributed to its treasury, but, after months of labor, the whole amount of contributions sent in have not reached more than a few dollars. Less than \$25 have been reto the case of public buildings and schools, ported since June 5. Such a sum will tion of Equal Rights literature. Again, we find that in Toronto the election expenses of Alderman Moses, the candidate of the Third Party, which is to a great extent identical with the Equal Rights Party, have not been liquidated, and Dr. Caven, the President of the Equal Rights Association, is said by those who are intimate with his sentiments, to have become disgusted with the intolerant spirit which his followers have exhibited, though he was himself a mainspring in directing them to adopt the intolerent course they have been pursuing. Dr. Caven refused to support Mr. Meredith at the late elections, though he reluctantly signed the manifesto which was issued at the instigation of Mr. Dalton Mc-To these considerations we may add Carthy, and which was intended to assist "uniform." In every report given of the many public manifestations of disres. Further sufficiently behavior it is stated distinctly pect towards the Most Blessed Santament first Bishop of the rew discess. The Ottawa taxpayers, for example, would aid of outsiders who, from benevolence or ogeneous elements which combined to-

gether are even now being dissolved and it is stated that even Alderman Bel of Toronto, one of the Equal Rights can didates, who bitterly denounced both Conservatives and Reformers during the campaign, has made up his mind and agreed to return to the Conservative The intelligent voters of the Province could not but see how shallow was the pretence that these men were demanding in reality equal rights for all. The manifesto in which they declared their opposition to Separate schools in Ontario,

basing their demand on the presumption that Quebec would leave the Separate schools of that Province intact, was sufficient to demonstrate the shallowness of their professions; and Mr. Mercier's plain declaration that the abolition of Separate schools in Ontario would probably be followed by the abolition of the Protestant school system of Quebec, gave food for reflection to the people of Ontario, and certainly contributed to the utter rout of the fanatics.

There is no doubt that as a distinct party the Equal Righters are disintegrat. ing, and no patriotic Canadian will regret the day when it shall be finally laid in

MR. STANLEY ON CARDINAL

Henry M. Stanley, in his new book, "In Darkest Africa," thus speaks of Cardinal Lavigerie's crusade against the

"It is just such a scheme as might have been expected from men who appleuded Gordon when he set out with a white wand and six followers to rescue all the garrisons of the Soudan, a task which 14,000 of his countrymen, under one of the most skilful English generals, would have found impossible at that date. We pride ourselves upon being practical and sensible men, and yet every now and then let some enthusiast—whether Glad. stone, Gordon, Lavigerie or another—speak, and a wave of Quixotism spreads over many lands. The last thing I heard over many lands. The last thing I heard in connection with this mad project is that a band of one hundred Swedes, who have subscribed \$25 each, are about to sail to some part of Africa, and proceed to Tanganika to commence ostensibly the extirpation of the Arab slave trader, but in reality to commit suicide." We have no thought of depreciating

Mr. Stanley's energy of character and his powers of observation, and we trust that his labors on the dark continent may be in the end productive of much good; yet we cannot think that the supreme indifference which he has displayed in regard to the lives of the natives he encountered entitles him to be regarded as a humanitarian. Unnecessarily, and without compunction, he has always been ready to declare war upon the tribes whom he encountered, and to shoot down the poor natives, apparently with no other purpose than to exhibit his strength. The sufferings he endured during his expedition would seem to be a retribution for the cruelties which he at times perpetrated, and which almost put him on a par with the Arab slave-dealers themselves. Cardinal Lavigerie's proposals are of quite a different character from the end which Mr. Stanley had in view, and it is not wonderful if the means to be adopted are also different.

The Cardinal does not go about his

work with his eyes shut. He has had

experience in Africa quite equal, if not

superior, to that of Mr. Stanley, though their operations did not cover exactly the same ground. The Cardinal has peen Bishop of Algiers since 1866 and in his missionary work he frequently pene trated into the interior of the continent and with the Congo country, the Sahars and the Soudan, he is also well acquint. ed as he labored in these parts at the request of Pope Pius IX. He placed permanent missionaries in these parts, a number of whom were martyred by the wild and fanatical tribes which dwell there. Other missionaries, however, were not wanting to take up the work, and there are now in the Congo district a dozen successful stations, with about thirty three priests. In four or five villages the inhabitants are all Catholica and are well supplied with schools and even orphan asylums, and other bene-Volent institutions, which Catholics are are always anxious to erect where they see necessity for them. There are two missions as far inland as lakes Tanganyika and Nyanza, and with the working of all these the Cardinal is perfectly acquainted. He knows from personal observation the horrors of the slave trade, so that Mr. Stanley may well be astray in characterizing his labors as Quixotic. It is to the Cardinal's crusade, and not to Mr. Stanley's representations, that humanity is indebted for the recent meeting of the anti-slavery conference which we may hope will have practica results, as the attention of the various European powers has been so strongly directed to the cruelties practiced by the Arab dealers It was he who stirred up public opin. ion in England, France, Belgium and Aug. tria against the infamous traffic, but we do not learn that he has proposed anything waich is not feasible. He proposes that the powers of Europe and his own volunteera establish garrisons in desirable h