

Party? There is something in another column of the same issue which would lead us to suspect that this is the case. The Mail has it thus: "After the great demonstration of British and Protestant feeling against the Jesuit Act, the Liberal leaders will probably change their tone, etc." We do not think the "Liberal leaders" will allow themselves to be dragged at the tail of the renegade, but the Mail evidently hopes that both itself and its platform will be adopted by that party. At all events the Globe will need to look sharp to retain its laurels, and unless the Globe's tactics be considerably changed from what they have been of late, a "reconstruction" of some kind is not at all out of the range of the probabilities, though we think that the reconstruction will not be exactly such as the Mail evidently desires.

Since the above was written, the Mail of Saturday came out openly with a bid for recognition from the Reform party, and asking that that party should promulgate the no Popery platform at the Liberal picnic which was to be held in Toronto on that day.

At the picnic, Hon. G. W. Ross spoke on the French schools, and told the Mail and all others concerned that the Government will adhere to what they already stated in the House. They will do as they have been doing hitherto. They will introduce English as far as possible consistently with the welfare of the children, but they will not abolish French or German precipitately, nor will they treat the French and Germans in a persecuting spirit. Mr. Ross's able speech deserves more than this passing notice, but the great demands on our space this week prevent us from saying more on it at present. The Mail's sly advances were sternly repelled.

THE ST. JEAN BAPTISTE DEMONSTRATION.

The celebration of the feast of St. Jean Baptiste on the 24th ult. was made the occasion of a celebration of unusual magnitude by the French Canadians of Quebec. It was decided to erect a magnificent granite monument to the great French navigator, Jacques Cartier, and the noble Jesuit martyr, Father Brebeuf, who yielded his life as a sacrifice of his zeal in planting the sacred symbol of Redemption among the Indians on the shores of Lake Huron in 1640. It was estimated that no fewer than 25,000 people assembled to do honor to these representatives of the religion and race of the people of Quebec. The celebration began on the eve of St. John's day, the feast of Corpus Christi, and lasted three days, ending on Tuesday, 26th.

The feast is essentially Canadian, and the multitude assembled to do honor to two heroes who laid the civil and religious foundations of French-Canadian nationality. Nevertheless it was very natural that a people of French origin should cherish the memory of old France whose blood courses in their veins, and whose language and religion they still retain. On the very same day while St. John the Baptist's feast was being observed in Quebec, the Scotchmen of Toronto were engaged in celebrating the battle of Bannockburn, that decisive victory by which Robert Bruce secured the independence of Scotland from the power of England. No one objects to Scotchmen deriving pleasure from celebrating the brave deeds of their ancestry, even though the victory were over England. No one accuses them of disloyalty on that account, but as soon as the French-Canadians indulge in a certain amount of self-laudation, they are stigmatized as disloyal. Their words are distorted by a class of factionists as if they were plotting the destruction of the country.

It was said by one of the speakers, Premier Mercier, at the grand ovation, "It is useless to imagine that we will ever cease to be French and Catholic." The meaning is obvious. The orator had just spoken like a man. He had said: "The French-Canadians are a generous people. They are willing to tolerate all races and all creeds, but how is their generosity repaid? They know what was passing before their eyes to-day. The agitation which is now being conducted in Ontario he wished to declare boldly is a baseless and dangerous agitation. And he would say further that if the French-Canadians were to accept the provocation that had been offered them they might not be the first victims of this agitation." (Great applause.) He then related "that the Quebec Legislature had rendered an act of justice in the exercise of its constitutional powers, but Ontario fanatics would like to deprive the French Catholics of some of their dearest and most cherished rights by the most insolent and insulting agitation ever indulged in by a people." (Cries of "Shame.") He asked, "where are the men who are conducting this agitation?" and replied that they are the same men who wish to deprive the French-Canadians in Ontario of the right to teach their children in French." He showed the illiber-

ality of those Protestants of Quebec who are taking part with the fanatics, notwithstanding that they are treated with generosity and liberality, and that they teach a different language and creed. Then it was that he said:

"We will never cease to be French and Catholic. . . more than that, we will remain French and Catholic, and our children will be French and Catholic."

There is no reference here to any transfer of allegiance to France. Mr. Mercier evidently meant that they are determined in spite of fanaticism to retain their own language, customs and religion: a thing quite consistent with their allegiance to Great Britain. Yet the Ontario bigots are already declaring that on such grounds Lower Canada must be repressed by force. Such is the theme of the Mail, and of correspondents of the same journal, whose letters are gladly printed in its columns. The Mail surely does not expect to take part in an armed invasion of the Province of Quebec, yet in last Saturday's issue it publishes the correspondence of a maniac in which this is actually recommended, and the 13th of September is named as the day when twenty thousand British Canadians are to assemble on the Plains of Abraham—to hold a picnic, forsooth. Those British Canadians will show more good sense by staying at home—and that is what they will do.

It is not so very long since many British Canadians openly favored annexation to the United States. There was some reason then for these lip-loyalists to show their attachment to Great Britain by their armed display. But their present course is the best that could be taken if their object is, as probably it is, to break up the Canadian Confederation, and invite the Americans to come over to settle Canadian troubles.

The St. Jean Baptiste celebration was, under present circumstances, one of peculiar significance. It showed that the French-Canadians present a resolute front against the aggressions with which they are threatened, and if it will serve to unite them in defence of their race and religion, its result will be glorious.

At the base of the monument an altar was erected near which His Eminence Cardinal Taschereau received an address, after which he proceeded to bless the monument, and then to celebrate High Mass in full pontifical. The Holy Sacrifice was offered on the very spot where three hundred and fifty years ago the Jesuits celebrated Mass for the first French settlers at Quebec. The principal speeches were delivered, after Mass, by Mr. P. J. O. Chauveau, ex Premier, Mr. Premier Mercier, Mr. Wilfrid Laurier, Col. Amyot, Mr. Chas. Langelle, etc.

OUR COLLEGES.

For a small and rising province Ontario is already well supplied with colleges of a high order. The Catholic population is not quite four hundred thousand, all told, and yet we can boast of four well equipped Catholic colleges that give a superior classical and scientific education to our young men, who are thus enabled, while preserving an intelligent adherence to the religion of their fathers, to compete with their Protestant fellow citizens in every branch of art, science and polish. St. Michael's College, Toronto, has seen its silver jubilee come and go. The majority of priests in Ontario and two bishops, viz, those of Hamilton and Peterborough, received their education in the venerable halls of St. Michael's college.

St. Michael's, under the presidency of the much venerated Provincial, Rev. Fr. Vincent, and of its worthy Superior, Rev. Father Cusack, is still in full working order, sending forth its annual contribution of matriculants to university honors and of levites to the Grand Seminary in Montreal in preparation for the holy priesthood.

The College of Berlin, under the superintendence of Rev. Father Fackens, is maintaining its high reputation for being a first class college, where, besides English, Latin, Greek and the other necessary branches, the German language is taught and spoken generally to perfection.

Assumption College at Sandwich, a child of St. Michael's, in Toronto, has been a great success, financially and in the number of highly-educated pupils it has prepared for the sacred ministry, as well as for the secular professions; beautifully situated on the banks of the Detroit river, with ferry boats crossing night and day, it affords to its pupils and professors all the seclusion and privacy of rural life with its salubrity, while enjoying all the advantages which city proximity must afford.

The three colleges are an honor to the Catholics of this Province, and every man who can afford it—but a trifle after all—\$150 at most—should not hesitate to bestow on his naturally talented boys one of the greatest blessings and best gifts a father can make to a son, a sound, solid and Catholic education.

Mr. John H. Hargrave, one of our most respected citizens, and also one of our oldest subscribers, has left for a six months' tour through British Columbia and the North West Territories, intending to return about Christmas. We trust he will have a pleasant and successful trip.

THE TOCIN SOUNDED.

"The opportunity of making Canada British was missed after the conquest when the thing might have been done with ease and without inflicting any practical hardship on a mere handful of people, who were too illiterate to be passionately attached to a particular language, and who would have been amply compensated by the immense boon of good government, relief from arbitrary extortion, personal liberty, and a free press."—Toronto Mail, 28th June.

Then the Mail, there was at one time no more earnest advocate of the equal rights of the French-Canadians before the laws of Canada, but unfortunately for itself a couple of years ago it raised a no-Popery cry which resulted at the polls in the utter rout of the powerful party which to a large extent followed its tactics. This blundering policy forced the Conservative party through Sir John Macdonald to disown that journal as its organ, and indeed so complete was the severance of the tie that the Empire was established to take the place rendered vacant by the Mail's persistence in a course which can be compared only to that of a Malay "running amuck."

The Empire has ably sustained the cause of its party, and in doing so it has not deemed it its duty either to create racial or religious animosity. It has, on the contrary, strongly condemned the bigotry which has been manifested during the present anti-Jesuit agitation.

How different has been the course of the Mail? It has pretended indeed that it entertains a sincere affection for the Catholic people of the Dominion, and that it desires their release from an intolerable thralldom, but the extract we have given above shows the character of that affection. It regrets that the British Government did not make the people of Quebec "British" when first the country was gained from France, and a little further on we are informed that the oversight must be corrected now. The country is to be made British. How? The Mail does not mean that the Lower Canadians are to be made loyal to Great Britain. It has frequently told us that they are so already. It is true that it has stated that it is for a consideration that the French-Canadians are loyal, that they are loyal because their religion and nationality have been respected under British rule. Be it so. Was ever a population known to be excessive in loyalty when they were oppressed? And is it not good and paternal Government which makes any nation loyal to its rulers? Monarchs are or ought to be quite contented if their subjects who are ruled justly, and with an eye to their welfare, are devoted to the Crown, and in the past it has been many times manifested that even the loyalty of Ontarioians would grow cold if their rights as freemen were unduly interfered with from Downing street.

Suprema lex salus populi: the Supreme law is the safety of the people; this maxim is universally accepted as indisputable; and it is as applicable to French Canadians as to the people of Ontario. Loyalty because the rights of the people are respected is all that can be demanded from the French Canadians as from any other class.

It is, therefore, not merely required by the Mail that the French Canadians should be more loyal than they are. That journal wants them to become "British" by giving up their language, race and religion, and in the following terms it makes these conditions known, in the same article from which we quote above:

"Antagonism of race, language, and religion combined with attachment to a different mother country, is an obstacle to union which the oratory of official optimism may complacently ignore, but which in reality will not down."

Continuing, it is stated that the French people and priesthood are not to be blamed for this, because it is natural; but "we also must look to ourselves, and at least avoid furnishing the means of our own destruction."

This is nothing less than saying that the French-Canadians must be treated not as British subjects, with the rights of British subjects, but rather as the Poles are treated by Russia or as Irishmen are treated under British law. The Mail, perhaps, will considerably allow the people of Quebec to retain their race, but the Province must be coerced to give up its religion and its language at least. The cry to abolish French in the schools of Ontario is but one step towards attaining this end, and that step gained, through the Orangemen and the Ministerial Associations, the rest may be expected to come in time.

Such is the programme of the Mail and the Association styling itself "The Equal Rights' Association." The grand demonstration on St. Jean Baptiste's day gives the answer to the Mail's ultimatum. The Mail says that the French have challenged Ontario: "We are the challenged party. We are thrown on the defensive." The French-Canadians have not challenged Ontario, but they have very properly taken their stand as British subjects, and have hurled back defiance into the teeth of the bigots who would persecute them because of their French origin, or rather, not because

they are of French descent but because they are Catholic. They say: "French and Catholic we are, and French and Catholic we will remain."

The defiance is not against Ontario. It is against the bigotry of Ontario. Bigotry is to be found abundantly in this Province, but we have yet to learn that even an Ontario majority will follow the lead of the Orange lodges and the parsons, with the Mail as the subsidized organ of fanaticism. Even in such a case, there will be found Protestants as well as Catholics who will not follow the banner of the persecuting invaders of Quebec, and it will be found, perhaps, no easy task to reduce that Province to the condition of serfdom which is so impudently demanded.

AN OVER-OFFICIOUS OFFICIAL.

The Toronto Telegram, following the example of the Mail, has gone into the business of employing a "Commissioner" to spy upon the schools in French sections of Ontario, first getting into the favor of the teachers, experiencing from them nothing but polite treatment and courtesy, which is repaid with misrepresentation and abuse.

The Telegram undertakes the work with an eye to economy. It would be too costly to employ a competent educationist to do so important a work as to sit in judgment on the working of the schools of a county, so that journal is satisfied with a Custom House official, who, perhaps, was able to pass the Civil Service examination, and he it is who has the impudence to draw up for the columns of the Telegram the following arraignment against the French teachers of Essex:

"1. The teachers have been informed that the Government commission is coming and have been instructed to prepare for them. 2. The Roman Catholic form of worship is introduced in the religious exercises of the schools. 3. English is by no means taught with that thoroughness which we were told prevailed. It is thrown in as a sort of extra but unnecessary accomplishment. 4. The first thing taught a pupil is to be a Frenchman and a Roman Catholic."

This last point is strengthened with the remark "Romanism takes first place."

To all this we say: 1. The teachers had as much right as this self constituted censor to ascertain the existence of the Government Commission by reading the newspapers or otherwise. The newspapers informed the whole country that the Government Commissioners were about to make the proposed visit, and not unnaturally, they would be desirous of being prepared for them. Still, it is not very likely that on the short notice given they would have transformed French into English children.

2 and 4. It is not the business of this meddling visitor what religious teaching is given to the children. The school-law provides that this matter belongs to parents, trustees, and the Inspector. Further: as the children are really French and Catholic, there can be no great harm if they are taught that they are so.

3. In a French locality it can scarcely be expected that the English language should hold first place. The children would learn nothing if English were the chief medium of instruction, and they might as well not go to school at all.

And here we may remark that we are informed that this meddling Custom House official has misrepresented school No. 2 in West Sandwich. He says of the small children: "they cannot not read English." The teacher added, "I have to teach them well in French first, before they can take up English." We are assured that even the small children of the school learn English, and that they are as skilful in it as could reasonably be expected from children of their age, whose mother tongue is French.

We would further remark that this bogus Commissioner does not seem to know by what name Catholicity should be called, so he employs the insulting nickname "Romanism." We would ask the public, is the report of a fanatic of any value who does not know, or if knowing does not put to use the first principles of courtesy?

We call the attention of the Dominion Government to the fact that a paid servant of the public has been permitted to employ his time, which he owes to the public, in insulting Catholics and in contributing towards the mendacious literature which has been produced of late for the purpose of exciting a war of races and creeds.

It may be permissible for Jas. L. Hughes of Toronto to give his time to such a purpose, for he is the servant of the Toronto School Board only; but it is the duty of the Government effectually to stop such proceedings on the part of its officials.

With some slight changes, owing to difference of circumstances, these remarks on the Telegram's "Commissioner" will apply equally to the Mail's emissary to Prescott and Russell.

DIOCESE OF HAMILTON.

DIOCESAN NOTES—THE BISHOP'S VISIT TO FORMOSA.

On the 19th inst. His Lordship, accompanied by his Secretary, visited Formosa, in the County of Bruce, and was met at Midway by a deputation of the clergy and laity. The young men of the parish in military uniform, on horseback, accompanied His Lordship to the village, where several arches with mottoes of welcome in Latin, German and English, were erected. The Formosa Band also came out to meet him and escorted him to the Church, where he was received and welcomed by the Ven. Father Eleanor, in the name of the congregation. Next day being Thursday, the Feast of Corpus Christi, His Lordship officiated at 8 o'clock, and administered the sacrament of confirmation to 212 candidates. Both pastor and people extended a most cordial greeting to the Bishop, whom they have known for the last 24 years, as he was accustomed to pay them an annual visit when a priest of the Diocese on the Feast of Corpus Christi. The Bishop was particularly endeared to them on account of being the college companion and class-mate of their late beloved pastor—Father Schmitz—whose funeral sermon he preached some 17 years ago.

BISHOP DOWLING'S VISIT TO GUELPH. The first official visit of Bishop Dowling, since his promotion to the Roman Catholic See of Hamilton, to the clergy and congregation of the Church of Our Lady in Guelph was marked by imposing ceremonies, it being the Sunday for the celebration of the Feast of Corpus Christi, the real presence of Christ in the Eucharist.

The Bishop arrived on Saturday evening. Early Sunday morning he examined the large number of two hundred and fifty children for confirmation, and at 7:30 o'clock celebrated Mass and afterwards confirmed the children. At 10:30 Pontifical High Mass was celebrated by Father Larue, S. J., Father Côté, S. J., deacon, Father Plante, S. J., sub-deacon, and Mr. M. Spillane, director of ceremonies. The immense church was crowded, the beautiful weather having brought out a large number from long distances. The choir of the church, under Mrs. Jas. Keleher's capable leadership, gave the music of the Mass with fine effect, the soloists being Miss Coffey, Miss Chilton, Mrs. Duffy, Miss Minnie Hayden, Messrs. Glavin and Redwin. At the conclusion of this service Messrs. Joseph Keough, J. E. McElrath, John Keough, Peter Mahon, T. J. Day, Maurice O'Connor, C. K. O'Brien, M. P. Doyle, M. Cassin, James McNaughton, John Harris and James Mays, representing the congregation, advanced to the altar railing, where Mr. P. Mahon read the following address to His Lordship:

To the Right Rev. Thomas Joseph Dowling, Bishop of Hamilton:

MAX IT PLEASE YOUR LORDSHIP—We, the members of the congregation of the Church of Our Lady, beg leave on the auspicious occasion of Your Lordship's first episcopal visitation of the parish to give expression to our sentiments of devotedness and reverence.

Your Lordship's acquaintance with us, we are happy to say, is of no recent date. Again and again we have been favored in the past with Your Lordship's presence, to share in our joys and to speak to us words of good counsel and encouragement.

It was not, we believe, unprovidential that the Holy Sacrifice, in the solemn ceremony of the dedication, was offered to the Most Holy in thanksgiving and supplication for us by Your Lordship, for the first time in our fairly completed church, now happily included with its faithful people in your loving solicitude. We feel assured that we shall ever have a large part in your fatherly care.

On our part, recognizing in you the friend, the father, and, most of all, the immediate representative in our regard of the Vicar of Christ, the visible Head of God's Church on earth, we offer to you loving hearts and docile minds, we promise for the many long years which we trust and pray God may preserve you our most devoted submission and filial reverence.

Signed on behalf of the parishioners of the Church of Our Lady.

Guelph, June 23rd, 1899.
Messrs. T. P. Coffey, E. J. O'Brien and M. J. Doran then represented the Catholic Mutual Benevolent Association, and Mr. Coffey, President, read the following address:

To His Lordship, Right Reverend Thomas J. Dowling, Bishop of Hamilton:

YOUR LORDSHIP—The members of Branch 31 of the Catholic Mutual Benevolent Association beg to tender you a cordial welcome upon your first official visit to Guelph.

We recognize the wisdom of the Holy Father in having selected for the See of Hamilton one so eminently qualified as Your Lordship is, in a temporal as well as a spiritual sense, to administer the pastoral duties devolving upon you in the dignified position to which you have been appointed.

It affords us pleasure to extend to Your Lordship, as a member of the C. M. B. A., our fraternal greeting, and we feel justified in anticipating the lively interest which, we are assured, you will always take in the progress of our Branch.

Be pleased to accept our sincere congratulations upon your elevation to the chief pastorate of the diocese, and we earnestly pray that the Holy Spirit may guide you in the fulfilment of your episcopal labors.

T. P. COFFEY, President,
J. K. WELLES.

On behalf of Branch 31, C. M. B. A. In replying, Bishop Dowling thanked the congregation sincerely for their welcome and their expressions of obedience and homage to him as their Bishop. Unworthy as he was for the office, yet he had accepted it at the desire of the Vicar of Jesus Christ. He had always taken an interest in the parish of Guelph, of which he had been for many years a near neighbor. He could not testify to the fidelity, zeal and works of the Fathers of the Society of Jesus, who had charge of their spiritual interests, and on whom a great deal of odium was now being cast. They were doing a good and holy work in the northern

part of his late diocese, Peterborough among the Indians, which was nothing new, as they were the early pioneers of Christianity in this country and had laid the foundation of the Church here. It was a special privilege to have their ministrations. He rejoiced in the magnificent building which had been erected, and would assure them that their self-sacrifice would not go unrewarded. The Catholic Church should be the best edifice in the city, especially because it was the dwelling place and house of God. Catholics should regard with special affection the temple of God, and should delight to go there. He experienced a peculiar pleasure in coming back to the place of his childhood and confirming the children of many old friends. In regard to the C. M. B. A., he thanked the Branch for the sentiments expressed. He would commend it to all Catholics, as it was founded upon true Catholic principles of charity. He hoped they would be blessed in their work. In conclusion, the Bishop gave the congregation the episcopal blessing.

The Corpus Christi procession was then formed outside the church, and was a fine, yet solemn sight. First came the standard bearer and two altar bearers, followed by the girls of the school, dressed in bridal costume, white, with veils and wreaths, carrying banners; then the Young Ladies Sodality and the married Ladies Sodality, with their badges, followed by the boys of the school, the C. M. B. A., the League of the Cross, choir and altar boys. Then came the Bishop, carrying the Host, supported by Fathers Larue and Côté, all under an elegant canopy of white silk, beautifully ornamented. The canopy was carried by Messrs. McElrath, Day, Keough, Mahon, Doyle, Keough, Goss and McNaughton. When this was passing, the whole body of the people fell on their knees. The procession halted at an altar which had been prepared in the west porch of the church, where the Benediction was given. The same ceremony took place on the east side, and the procession then entered the church, where the solemn Benediction was given. On the march the ladies of the choir sang *Gloria* and *Tantum Ergo* very sweetly. The morning's proceedings closed about 12:30 in the evening Vespers and Benediction were sung, and the Bishop preached, explaining lucidly in detail the meaning of the ceremonies of the day, their purpose and the benefit to be derived therefrom.

In the afternoon His Lordship met the children in the church, when Master Joseph Heffernan read the following address to the bishop, who felicitously replied in an address of encouragement and counsel:

To the Right Reverend T. J. Dowling, D. D., Bishop of Hamilton:

MAX IT PLEASE YOUR LORDSHIP—Our eagerness to express glad words of joyous welcome on this your first visit as our Bishop had made us wish that some different voice convey to Your Lordship the degree of welcome our hearts cherish in words time had not worn.

But the bird of our fancy came not, and so with the words time has but honored by wearing so long, we join in the greetings which have reached through our diocese since our people claimed the honor of addressing Your Lordship as our loved Bishop.

We do not greet Your Lordship as a stranger, at whose feet we hope to lay the homage of our affectionate reverence during future visits, but as one whose fame for Christ-like deeds and words has won already a high rank in our hearts' best love and highest veneration.

Again let us humbly offer you our warmest welcomes, entwined with our earnest prayers that God's blessing may rest on Your Lordship and on all your undertakings.

CHILDREN OF SEPARATE SCHOOLS.

Galt.
On June 24th Bishop Dowling visited St. Joseph's Hospital and House of Providence and in the afternoon the O. A. C. College. He was present in the evening at the closing exercises of Loretto Academy in the hall of the church.

FROM ST. CLEMENT'S.

Special to the Catholic Record.

Only in last week's issue I troubled you with an insertion and now again I have something of more importance for you. On the 25th inst., the feast of the Sacred Heart of Jesus, the consecration of a new Catholic church at Elmira took place. Many people from the whole surrounding vicinity and from all the neighboring congregations appeared at this solemn occasion. The Lordship Bishop Dowling of Hamilton carried out these holy functions. He was accompanied by Father Forster, of New Germany, under whose guardianship the pastorate of this congregation exists. Rev. Fathers Gahl, of St. Clements, Switzerland, of St. Agathe, Kloefer, and a few other priests of Berlin, also the Berlin college band, accompanied His Lordship to Elmira, where he was received by the new congregation and all present with very friendly greetings. Several ornamented horses with riders on them met His Lordship at a distance from the town and accompanied him to the church. The bishop, with the assistance of the priests, then consecrated the church. During High Mass St. Joseph's feast Mass was sung by the St. Clement's choir, after which His Lordship preached an eloquent sermon for about an hour, thereby attracting the attention of all present, and in a friendly way clearly explained his object of coming to this new congregation and wished it and their pastor prosperity and peace. His Lordship's first visit to this nice little town was greatly admired and we think it never will be forgotten.

Elmira is a thriving little town of about one hundred and twenty inhabitants, situated in Woolwich township, county of Waterloo. Its people are mostly Germans, and seem to be of a friendly nature. The Catholic church is a fine, large, brick building, neatly built, and contains a handsome altar, made and erected by John Rosenblatt & Sons, of St. Clement's. It is also supplied with hot air furnace, so that the congregation have already overcome the hardest part.

PETER F. SCHUMMER, Organist.