

IRISH DELEGATES

conversion to Catholicism is likely to lead to the conversion of many Syrian Schismatics, who differ very little from Catholics, the main point of difference being on the supremacy of the Pope over the whole Church of God.

J. Gargan presided, the head table were other American delegates the good effect of the policy marked

other evidences reported by the Boston will be followed by the though it may be

banquet, Father O'Callaghan the leading spirits of the delegation, expressed, the resolutions tendered by the people of Ireland will result in their unity.

not, would the eloquence, of our country more worthy re- sults, the wishes, as sent comparatively prominent men, the said, nor in the same icy neighbor of the She, indeed, sent worthy and esteemed by the illustrious, the Canada sent the Hon. Hugh Ryan of Hon. Hugh Ryan of in their country and by their dollars by the ends. So, too, Canada represented by some of the clergy. Need names of Dr. Francis, Dean Harris of St. the venerable, the best-voiced Dr. Flanagan of Tipperary. In Walsh, the venerable Toronto, who formulated a convention, down to among its clergy and a deserves well of

ABLE CONVERSION. Pere Barnier, of the appears in the Mis- sion regarding the pro- ligious history of the ates the growing ten- dential Churches towards utholic unity. This is an the conversion of Abdallah, the Syrian Arabekir, who has been to as a candidate for chair of the schismat- ch, the See of which is

os had been formerly s, but was afterwards more important See he was regarded as e person for the Patri- e See of Jerusalem will

er states that Bishop been for some time a iving business at Horus by the schismatical cease with the Bishop at the hope of inducing schism, but he resist- and arguments, and et of the Jesuit Fathers ed for some time. His

test against the appointment of Catholics to offices in the civil service, and in some cases these protests resulted in dismissal. We know, too, that every custom house and postoffice of any considerable size in this province is somewhat of an Orange lodge. The brethren have made it a point to keep Catholics out of the service as much as possible, and those who happen to have positions find themselves in very cold quarters.

We know that previous to the last election a distinguished Conservative approached a prominent member of the Reform party and asked him if he, with another prominent member of the same party, would consent to go on the Commission to Winnipeg with a view to settle the school difficulty. These gentlemen gladly consented to do so, but the Ministry refused their services, because, as one of its number remarked, "If a settlement were arrived at the Grits would get all the credit."

FURTHERMORE, we knew that the P. P. A. element of Ontario was allied to the Conservative party; and we know, too, that they were induced by the Conservative managers, with promises of reward, to lie low during the June contest. Here is an instance: Thomas Emmanuel Essery of this city, the Demosthenes of the P. P. A., was completely lost to view during the contest, but at its conclusion he was promptly gazetted a Q. C. Fortunately, for the credit of the legal profession, the Governor-General would not allow the goods to be delivered.

Now, taking all these things into consideration, is it any wonder that the CATHOLIC RECORD refused to place its confidence in the Conservative Government and in Conservative promises before the June election. We have felt all along, and we feel it now, that the situation was this: The anti-Catholic element of the party was so strong as to render it impossible for Sir Charles Tupper to pass the Remedial Bill. The party was a combination of contradictions. Its heart was not in the Bill. The East and West were pulling one against the other, and no doubt whatever remained in our mind but that King William had the strongest pull.

EDITORIAL NOTES.

We are sorry the North West Review of Winnipeg has entered the lists against the CATHOLIC RECORD, because of its neutral course in the June elections. Like the *Casket* of Antigonish, the *Review* strongly favored the return to power of the Conservative party, believing that that party if successful at the polls would pass the Remedial Bill. We were just as fully convinced that it would not and could not do so. It had the matter in its hands for five years. During that time it was kicking the case of the Manitoba Catholics from pillar to post, afraid to act the manly part, and its last escapade was the worst of all. In July, 1895, Parliament was adjourned to January, 1896, for the express purpose of enacting remedial legislation; but "Cowardice" was still written largely on the Conservative banner. The usher of the black rod was seen looming up in the distance before the Ministry could muster up enough courage to introduce the Remedial Bill. In May last we published a letter from a correspondent who charged Sir Mackenzie Bowell with being the cause of the postponement of its introduction. This same correspondent informed us that some of the Ministers had made this statement while engaged in campaign work in the western part of Ontario. We drew the attention of Sir Mackenzie to the fact, and, in reply, he wrote us: "I very much fear some one has been attributing to me that of which he himself has been guilty."

We should be pleased if our good friends in Winnipeg and Antigonish would spend a 12th July with us. They would then see some of the most prominent men of the Conservative party on Orange platforms making violent anti-Catholic speeches, denouncing the Separate school system, and leading their hearers to suppose that they were the leaders of a movement to drive Catholics out of the country or to curtail their liberties to such an extent as to make life not worth the living. It is only a few years ago that almost every Orange lodge in the Province of Ontario—and in these Orange lodges are to be found some of the most prominent Conservative workers—passed resolutions, encircled with speeches of the most violent character, denouncing Sir John Thompson and declaring it as their conviction that he should not be permitted to occupy the position of First Minister because he was a Catholic, the fact of his being a convert adding an immense amount of fire to the Orange flame.

We know of many instances in this province where the Orange lodges have sent deputations to Ottawa to pro-

had the right to abolish Separate schools." Our contemporary appears conveniently to forget that the Privy Council gave a second decision which establishes the Catholic rights. There would be no legal grievance, such as the second decision declares to exist, if Catholic rights guaranteed by the constitution had not been interfered with. It is not for us to determine how the lawyers or the judges would reconcile the two decisions, but it appears to us that the first rather decided the power of the Legislature to act, until the superior authority of the Dominion should intervene to establish the rights of the matter. We did not dispute the power of the Manitoba Legislature, but we did, and do, dispute its right to abolish Separate schools; and the remedy lies with Parliament, which has both the power and the right to remedy the grievances complained of.

THE REV. JOSEPH PARKER, whose name is familiar in America from his having been for a time the occupant of Henry Ward Beecher's pulpit in Brooklyn, after the decease of the latter, but who is now in London, Eng., again, has coined a new word, *neodoxy*, to express the present tendency of theology in England. He says this means neither orthodox nor heterodox, but is a disposition to revel in novelties, and to make religious progress without any definite idea of the goal to be attained. In other words the tendency of Protestantism of to-day is to prefer the fantastical notions of eccentric preachers to the well-defined doctrines revealed by Christ. It is no news that this is the case, but the word descriptive of that attitude is a new one which describes the situation very graphically. No doubt neodoxy will become the favorite system of belief, unless England return to the unity of faith, which is to be found only in the Catholic Church.

MR. GLADSTONE has written another letter on the Turkish atrocities. It was addressed to the Chairman of a meeting held in London on the 19th inst. to protest against the murderous proceedings of the Sultan and his Government. The Bishop of Rochester, Dr. Talbot, presided at the meeting and Mr. Gladstone's letter was read amid enthusiasm. In it the ex-Pre- mier said: "It would be a wild paradox to say that the enforcement of British treaty rights to stop the systematic massacres in Turkey would provoke hostilities from the powers. He added that it would be abandoning duty and prudence to advertise beforehand for the ears of the great assassin that British action was limited to what the most backward of the six powers deemed sufficient. If the fundamental distrust of Great Britain and the belief that she is pursuing a selfish policy in the eastern Mediterranean caused some powers to be backward that was a matter that deserved to be bravely considered."

This is in accord with Mr. Gladstone's previous language to the effect that Great Britain ought, in the interests of humanity, to intervene, even if no other power should act in concert with her. Later despatches assert, however, that the two powers, Russia and France, have united with England in sending a joint note to the Sultan to the effect that if an innocent Armenian who is now under sentence of death be not released, serious action will be taken by the combined powers. This may precipitate active measures, or it may be that the Sultan will deem it prudent to yield on the minor point of sparing one life in order that he may be at liberty to continue the massacres by thousands. Time alone can decide whether the present joint note will have any effect or not on the enthroned assassin.

It is to be regretted that some of our American Catholic contemporaries have lost their tempers as the presidential contest in drawing to a close. We publish in this issue an account of the death and a sketch of the life and career of Dr. Bergin, M. P. for Cornwall. The deceased gentleman had a host of friends in public and private life who will regret to hear of his death. One notable feature of the doctor's life was his ardent Catholicity. As a public man and a member of Parliament for many years it was noticeable that he carried the teachings of his Church into all the different phases of his life. And he was all the better for it!

COLONEL INGERSOLL has never been remarkable for consistency, though he has very pertinaciously kept to the anti-Christian views and arguments by means of which he has attained the position he so much coveted, of being regarded as the leading free thinker on this continent. His arguments in

favor of free thought and against religion of any kind are far from being consistent with themselves, or with logic and morality. In his politics he has remained very faithfully on the Republican side, but on the great issue of the present presidential campaign his reasonings are quite irreconcilable with the views he formerly maintained on the same subject. He is now stumping the West in favor of Major McKinley for the presidency, and he foretells dire evils if the Bryan policy of free silver be endorsed by the American people. A few years ago, however, he lectured in some places on farming, and in his lecture he came out strongly for free silver, saying: "For my part, I do not ask any interference on the part of the Government, except to undo the wrong it has done. I do not ask that money be made out of nothing. I do not ask for the prosperity born of paper. But I do ask for the re-monetization of silver. Silver was demonetized by fraud. It was an imposition upon every solvent man, a fraud upon every honest debtor in the United States. It assassinated labor. It was done in the interest of avarice and greed, and should be undone by honest men. The farmer should vote for only such men as are able and willing to guard and advance the interests of labor."

The Colonel is employed by rich corporations as their lawyer, and no doubt he is influenced by this fact to see things in a new light when the issue has become one of practical importance. We have advices from New Orleans of the death of Colonel Patrick O'Brien, an old and respected citizen of that place. In his will he left the sum of \$150,000 to the Catholic University of Washington for the endowment of three Chairs in that institution. It was to be hoped that the example of Col. O'Brien will be followed by other wealthy Catholics. Many of them, we regret to say, who have gone to their long account, did not, when making their wills, take to heart the claims of Catholic educational and charitable institutions on their generosity.

section of the most self-contradictory of sects. It now appears that many ministers of this persuasion in England are habitually prescribing, by way of works of penance, various kinds of bodily discipline—by means of hair shirts, lardst scourges, barbed whistles and breastplates, etc., etc. Like many other varieties of Protestants, these misguided men have gone from one extreme to the other—Church Progress.

The fourth annual convention of the National Spiritualists' Association of the United States and Canada was held on three days of the past week at Washington, District of Columbia. Among the delegates were a number of Free thinkers, men and women, and a bust of Thomas Payne was set before the president's desk. This union of Spiritism and Atheism is proper, because Spiritism denies the existence of the Tri-une God of Christianity, denies the divinity of Jesus Christ, denies the truth of the Christian Revelation, denies the facts of heaven and hell. It subjects its believers to the deceptions of Satan. Its spirits are not the ghosts of the dead but the wicked angels of the devil. Its distinctive doctrines are falsehoods, its disclosures are misleading, and its influence is evil. Its victims are usually a prey to impurity, doubt, spiritual darkness, melancholy and despair. It comes from hell, and it is certain to return to that pit of perdition. — Catholic Review.

To certain Anglican journalists sitting at home in ease, surrounded with plenty and having a competence in prospect, the sufferings of converts are, no doubt, trifling, visionary and unreal. The past, however, affords records of those who deserve the title of martyrs, if any do in the records of heroism. Long, weary years of penury, the cold glance of scorn, the dragging on of a persecuted life—this and much more has been the lot of innumerable converts, and they have suffered in silence, knowing that the reward was sure and their vindication certain. After all, but a few cases out of the many have come to the surface, but most priests at least could relate a tale of the kind and could tell of the outrage, cruelty and privation heaped by their nearest relations upon those who have embraced the Catholic faith. Perhaps such a record does not exist anywhere in the world next to the roll of martyrs. Divine Providence, we hope, has accepted these bitter sacrifices in atonement for the sins of the Reformation. In Scotland especially the converts have borne the most bitter and heavy yoke. Well, much of the bitterness of the past has disappeared, let us hope, forever. But even at present converts have a good deal to bear, and the Holy Father wishes to spare them trials and to smoothen their path. What harm there can possibly be in such a fund as His Holiness has set on foot only the slothful and the cowardly, who sacrifice nothing, can tell.—Liverpool Catholic Times.

Dr. Brownson should rank among the greatest philosophers of the nineteenth century and the American continent. He was a convert to Catholicity. Before his conversion he had not been baptized or attached to any religious body. He was oppressed with doubts and fears. Living beside him was an old lady, a Congregationalist, intelligent and respectable, one who had seen better days. To her he revealed his mental distress, and got from her the following very excellent advice, which made a deep impression on his mind. "My poor boy," she said, "God has been good to you, and has, no doubt, gracious designs towards you. He means to use you for a purpose of His own, and you must be faithful to this inspiration. But go not with the Methodists, nor with any of the sects; they are New Lights and not to be trusted. The Christian religion is not new, and Christians have existed from the time of Christ. These New Lights are of yesterday. I myself knew personally both George Whitfield and John Wesley, the founders of Methodism. Neither can be right, for they come too late, and have broken off, separated from the body of Christians which subsisted before them. When you join a body calling itself a Christian body, find out and join one that began with Christ and His Apostles, and has continued to subsist the same without change of doctrine or worship down to our own times. You will find the true religion with that body and nowhere else. Join it, obey it, and you will find rest and salvation. But beware of Sects and New Lights; they will make you fair promises, but in the end will devote you to your destruction."—The Missionary.

To Unite Irish Factions. Irish politics is in a disrupted state with little prospects of a united Parliamentary party for the coming session. It is the old, old story over again of personal jealousies and rival ambitions keeping asunder what should be to prove effective, a compact body of men under able leadership, ready to throw the weight of their influence where and when the great bargains can be made for Ireland. But, according to the *Healthy Cork Herald*, Michael Davitt is negotiating for the union of all the Irish sections under the leadership of John Edward Parnell, member for Southmeath, an elder brother of the late Charles Stewart Parnell, and for a long time a resident of the State of Alabama.

A WORTHY CAUSE.

To the Editor of the CATHOLIC RECORD, London, Oct. 20, 1896.

Dear Sir—Gratitude is, perhaps, one of the most estimable of human virtues. As between individuals there is often cause for its exercise, so, at times, does the great body of the public owe certain obligations towards those who have conferred special benefits upon a people. It is too often the case that when the benefactors are beyond the reach of earthly enjoyment efforts are made to perpetuate their names and to glorify their lives by means of elaborate biographies or splendid monuments; but seldom do they reap any reward during their life-time. Public gratitude, once stirred into action, is very far reaching; but it would seem, as a rule, that the deserving one must first go down to the "silent majority" before that well deserved expression is made. However, there are a few noble exceptions to this unfortunate rule; and, to prove that the great Catholic body of America belongs rather to the class of exceptions than to the rule, I have taken the liberty, through your columns, of calling the attention of your readers to a most worthy movement now set on foot in Canada, but which in all justice should extend over the whole continent, and particularly over the Eastern States.

There is scarcely a Catholic home in America where the name of Mrs. Sadtler is not a household word. In the days when our literature was but scant—when books were few and the requirements for good, sound, healthy reading were many—Mrs. Sadtler took up her pen, and by dint of hard and constant labor helped more than any other one in America to fill up the void. It would be out of place for me to here give a list of her published works or an appreciation of all the benefits that flowed for the Catholic people from her pen during a period of nearly half a century. It suffices to recall her name—due to every sincere lover of Catholic literature in America—to, at once, conjure up before the minds of all the memories of the fondest and most cherished nature that twine around the hours of "twenty golden years ago."

Two years ago Notre Dame University, of Indiana, conferred upon Mrs. Sadtler the signal distinction of the Laetare Medal. Never were there more sincere rejoicings all over America than when it was known to whom the medal was to be accorded. That it was well deserved and well-earned not one voice will deny. It must have been a consolation to that venerable and noble lady to feel that there were yet those who honestly recognized her merit. But while a medal carries to the recipient a certain degree of honor, it by no means assists in smoothening the path of life, when the twilight of existence is drawing its folds around the weary form.

A number of influential citizens—persons who fully appreciated Mrs. Sadtler's work—decided to make her a fitting presentation; and one of such a substantial nature that she would be enabled in peace and happiness, amidst the tender memories of the past and the friendships of the present, to "husband out life's taper to the close." In consideration of all that Mrs. Sadtler has done for Catholic literature in the United States—the home of her younger days and the scene of her great labors—I feel that you, Mr. Editor, will have no objection to open your columns in so worthy a cause, and render whatever assistance you can in securing a grand success for the movement on behalf of our first and noblest Catholic writer.

Yours, etc., J. K. Foran. Montreal, Oct. 20, 1896.

Washington University.

A despatch from Washington, dated Oct. 22, says that the names chosen by the directors of the Catholic University yesterday to be submitted to the Pope for the selection of a successor to Bishop Keane as rector are: Father Thomas J. Conaty, president of the Summer School at Plattsburgh, N. Y.; Very Rev. Joseph F. Mooney, vicar-general of New York, and Father D. J. Riordan, of St. Elizabeth's Church, Chicago. Everything went off as quietly as could be, and everybody is more or less pleased. Archbishop Corrigan said on the evening that he was particularly well pleased with the result of the meeting. He had no fear for the future of the university under the capable direction of either of the men whose names had been chosen, and he fully endorsed the action of the board. Archbishops Ryan, Williams, Katzer, and others, made similar statements. Archbishop Ireland declined to express himself, and Cardinal Gibbons would say nothing beyond the fact that the members of the board acted harmoniously and were united in the support of the university.

It was by the advice of Cardinal Gibbons that the names were made public. It was decided by the board to include in the constitution that hereafter the rectors should be selected from the priests and that the terms should be limited to six years.

A Zealous Bishop.

In the State of North Carolina Bishop Haid is doing a great work. He is steadily giving missions. The question box is explained; Protestants are welcomed, and the utmost good feeling prevails.

Loose conversation is an infallible idea of loose principle. Like the hands on the face of a clock, it tells what is going on within, being operated by the same moving power.