THE CATHOLIC RECORD.

THE CATHOLIC RECORD Fablished Weekly at 484 and 486 Richmo street, London, Ontario. Price of subscription-\$2,60 per annum.

REV. GEORGE R. NORTHGRAVES,

4

MEV. GEORGE R. NORTHGRAVES, Autor of "Mistakes of Modern Infidels." REV. WILLIAM FLANNERY. THOMAS COFFEY, Publisher and Proprietor MESSIS, LUKE KING and JOHN NIGH are fully authorized to receive aubscriptions and transact all other busilises for the CATHOLIC RECORD. Agent for Alexandria, Glennavis and Lochtel.,-Mr. Donaid A. McDansid. Rates of Adventising-Ten cents per line sach insertion

Catholic Record.

London, Sat., July 13th, 1889.

THE FRENCH SCHOOLS IN SIMCOE.

The Mail's representative, farcically styled a Commissioner, paid a visit of inspection to the French schools in the county of Simcoe. These are three in number, in the French settlement of the township of Tiny, and in addition the school of the town of Penetanguishene, which also has a large proportion of French children in attendance, the more as as the Protestants of the village have a Protestant separate school. Hence the attendance at the public school of the town is exclusively Catholic. Considering that the purpose of the Mail's corres mondent must have been to find fau't with these schoole, in order to afford a justifi. cation for the gross attacks made upon the French schools by that journal, he vanuet have been considerably disappointed. It does not at all appear that the French arithmetic in Eiglish. The third and people through the township have an insuperable of jection to having their children taught Eoglish. On the contrary, they are anxious for it. In school sections | children of the second class were able to 6 and 10 it is acknowledged that English Is the language of the schools, the teachers belog Irishmen who do not know French. Hence they find great difficulty in teachang the children the meaning of words. The children attending school in these sections are about equally divided between Wrench and English speaking.

The Mail's correspondent found the wablic school in Penetanguishene in very satisfactory condition, and notwithstand. Ing the great preponderance of French children, the teaching is almost exclusively In Eoglish. Only in the junior class is may French spoken. Four pupils who were in the fourth class were pure French, yet they tead English very well. We Sind, on referring to the last school report of the Minister of Elucation, that the average attendance of pupils is not so large as it would be destrable to see, but It is easy to account for this. This always occurs where a large proportion of the population are poor, as the parents are often obliged to keep their children at home to work, and this is known to be the case in Penetenanguishene.

We pointed out some time sgo that if The Mall's correspondent in Simcoe harsh measures are adopted in order to seems to have dealt more fairly than his prevent the instruction of the chilcolleague to whon was assigned the task dren in their religion, the people of making a report on the schools of Presof these and other sections similarly cott and Russell. He makes, however, an erroneous statement regarding the num. placed have the remedy within reach. The ber of Protestant separate schools in few Protestants in those localities are Ontario. He states that there are only quite aware of this, hence they do not seem to desire to see the harsh measures three in the Province, whereas the list menort of the Minister of Education states adopted which have been threatened by that there are seven. They are located in fanatics. The Mail's representative states Pasiinch, Rama, Anderdon, Cambridge, that on several occasions he was told by O-goode, L'Orignal, and Penetanguishene. Protestants that "the power of the Roman As the Mail and other journals are fond Catholic majority to convert the public of making the statement that the Catholic schools into separate schools was a standseparate schools are of an inferior grade, lug menace to the Protestant settlers. It is interesting to know the grade of the The Catholics are quite satisfied to have Protestant separate schools. There was the schools carried on under the public me report from Penetanguishene, but the school law, and to admit Protestant chil other six schools employed only one drea to the schools, and there is no interesecond class teacher, a man. Of the ference with their religion ; but the Cathothers, four had third class certificates, olics desire to be free to give religious and one a local certificate only. The instruction to their own children, in accordance with the provisions of the law. exterage attendance of the children, in proportion to the total number of pupils, But if by any change in the law, they are to be prevented from doing this they will only reached 445 per cent, whereas the aver ge attendance at the Catholic separ undoubledly, in every case, establish ate achools reaches 55,5 per cent. of total Catholic separate schools. It is admitted by the Protestants that if this were done attendance, being considerably above the in the localities of which we speak, the percentage in all the schools of the Prov Protestants would be left in the undesirince, which only reached 49 7. Regularity able position of being without a school, In attendance is certainly one of the evid. inasmuch as they are too few in number ences of chickency in the schools. to support schools themselves. The Mail's This is not the place to show at length correspondent states that a French teacher what the Catholic schools are generally sefficient, but we will here remark that the said to him : "Why should the Protes tants of Ontario Interfere with our Gevernment Inspectors give very favorable reports of the status of the Catholic school? We pay for them and we have a acheole, both as regards the proficiency of right to conduct them to suit ourselves." This teacher is further stated to have the children, and the efficiency of the said, "but we can have our revenge for tieschere. The pretended inferiority of the Catholic schools in a mere myth. Of these attacks. The public schools can be course there are schools which do not rank changed to separate schools, and then the high, but the same is to be said of the few Protestants who live up here will be shut out altogether." We must say we public schools, and for the most part very good work is reported from the Catholic doubt very much that the Mail's corresseparate schools of the Province. pondent reports the conversation accur-To seturn to the French schools of Tiny. ately ; still it may be the case, but we know that the sentiment among Catholics Mr. Morgap, the public school Inspector. stated that "In no school is French the is not a desire to be revenged on Protestants. If Catholics establish separate language of instruction for more than half .a day." He adds : "The children also schools, it is not from a desire of revenge. Ver melate from one language to the other, but for self protection, and to ensure and do it very nicely." Mr. Morgan religious teaching for their children. It is recognizes that the use of French in teachprobable that the teacher who spoke of 'revenge" meant no more than that the ing certain subjects is unavoidable, and Protestants would bring upon themselves that the parents have a very strong desire their own punishment if they persisted in that their children should learn Engpersecuting the French school sections, But certainly if he meant that the Catholish. In section 13, "eight years sigo there was not a word of lics would take delight in taff cting annoy-E sellsh taught, but Euglish now occu- ance, he did not reflect the sentiments of ples half of the time. The children trens. Catholics in general.

late very fairly from French into English. THE CROSS. and from English into French guite as A Church warden at Ballyshannon well as at the average high schools." objected strongly at a vestry meeting This being the case we would deem it against the retention of a cross which had quite unnecessary to force English upon been erected in the burlal ground over them in the ment of the Church of Eng. the grave of the late District Inspector land Synod of Laron and the Protestant Martin. Mr. Ligsett, the Caurch warden Convention recently held in Toronto in question said : would do. From school section No. 6 "The cross is an emblem of id latry. I which is above stated to be about equally was not aware that the cross is an emblem of the Christian faith-I know it was of divided between French and English paganism." pupils, three passed the high school Mr. Lipsett, like many others who are entrance examination last year. In No. 10, Mr. Morgan says "eight years proud of being ultra Protestant in their ago there was not a child in the school views exposes his gross ignorance of Chris

who would have understood me if I had | tian history by making such a statement. said Good Morning.' . . To-day in this Some pagan nations did use in their proschool the teacher uses English, and not a fane orgies, a figure resembling the cross, word of French is spoken." A stronger for a very different purpose from that on account of which it is used by Christians, corroboration than this for Hon. G. W. Ross's statement in the Legislature, that but as Christ died on a cross the symbol the French schools of the Province are very properly signifies the central mystery making progress in English, as rapidly as of Christianity, our redemption through possible, could not be looked for. Yet Christ crucified. It is used by the Church this is the statement which the fanatics of of England in the administration of bap Huron Synod, etc., had the hardlhood to tiam, and on the steeples of churches, and contradict, while acknowledging that they when St. Paul says, "God forbid that I knew nothing of the facts of the case. should glory save in the cross of our Lord In reference to the town of Pene tanguis. Jesus Christ, (Gal. vi. 14) he explicitly hene, Mr. Morgan says : "Six years sgo the makes the cross the symbol of redemption. greater part of the teaching was in French. Even that stern Presbyterian, Professor Eedie in his Biblical Cyclor ædia, says of There was some English, of course, but not much. When I visited the school at first the crose : I had to speak to the children in French. "The cross is now the object of the

Christian's hope and glory-the great theme of evaugelical preaching. It is often used figuratively for the atoning Now no French is taught in the school." The school which is the most thoroughly French is said to be No. 13. Here, even, work of our Lord-His obedience unto the older pupils were able to work their death." Professor Esdle says, however, that i

fourth classes are stated to have acoultted s an "empty superstition to mark either themselves very well in translating from persons or things with the sign of the English into French, and even the small cross," though he acknowledges that this was practiced from a very early period. read and translate some simple English So early was the practice that the first selections, though the Mail's representa. Christian whose writings in Latin have tive adds that they did so "with a decidreached the present day said : "At all our edly French accent," This is not very actions, when we enter or leave our surprising, and if the correspondent were houses, when we put on our clothes, or go to speak French, it is not at all unlikely to the bath, to table, or to bed, when we that he, mature man as he is, would do so sit down or take a light, we make the sign of the cross on our foreheads."

with a decidedly English accent.

Penetanguishene school."

On the whole, it seems to us that the very (Tertullian, De Corona 4) natural desire which French settlers in Onta-Backe's Theological Dictionary, an exrio have, to give their children a knowledge treme Protestant work, defines the cross : of Eoglish, will operate more powerfally in "The ensign or emblem of the Christian religion-now the universal Christian emblem." It was customary to paint a inducing them to have it taught, than will any such oppressive measures as are pro-

cross at the entrance of a house, to denote that it belonged to a Christian." posed by those who are advocating the total and immediate abolition of French Yet the rector of Ballyshannon, Rev. teaching. Mr. Morgan said very candidly : Mr. Cochrane, did not rebuke the gross "I must admit that as much progress is ignorance and most anti Christian sentinot being made in some of the schools as ments of his parishioner. He did not is desirable. I do not blame the teachers, endorse his larguage, it is true, but he however, because I think they have been tried to make himself agreeable both to doir g their best under the circumstances. those who hate and those who respect the . . I think we have done well in the cross, He said :

past, and within the next three years I "In my own Orange Lodge there is a believe I can place every school in my cross, but these are little things and need not be minded ; Mr. Lipsett goes to a monstrous length, but as long as I am a clergyman of district on as satisfactory a basis as the this Church there will be no cross let into this churchyard." It is difficult to say whether idiocy or

cowardice is the most prominent feature of this deliverance. It must be borne in mind that Inspector

Martin, the deceased over whose interment the trouble arises, was a Protestant, and that his widow, who placed the cross ove his grave, is a Protestant also.

PROSELYTISING IN QUEBEC.

The Globe's call for \$12 000 for the purpose of uprooting the Catholic faith

Grace, "Mr. Dubois, the cure, will give Act, and the 188 who voted against its disallowance in the House of Commons. In this, you more information on the subject." it seems to us, the rev. gentleman showed So it is principally young tramps who are accommodated during the cold season with cheap food and lodgings, and who are set down as converts from the Catholic faith.

We have heard also from Rev. Me. Dabois, parish priest of Pointe Aux. Trembles, who says: "It is true, and I say it with regret, that most of the young people who frequent these schools are rerecruited from among our French Cinadian population. Here are the diabolical means employed to ensnare those unforunates : From the beginning of the month of May the campaign is opened. They take care to choose for fields of operation the poorest localities, or those very distant from a Catholic church, or again any spot has the reality. where there is some difficulty between the people and the priest. To those who hesitate about exposing the faith of their chil. as an evil result of Puritanical rejection dren, they reply that in their schools boys of constituted Church authority, we may and girls are at perfect liberty to practice remark that Ritualism is more deserving the religion to which they belong; they are

of reprobation on this score even than promised full liberty to attend the Catholic Paritanism. Ritualism or Arglicanism, Caurch the same as if they were in a of which Ritualism is a part, was the first school of their own choosing; when to show the example of disobedience to they have thus succeeded in deceiving the constituted Church authority, but the good faith of people in poor circum Puritaniam only rejected the spurious stances, by promising them almost grats Church authority which Anglicaniem conitous board and education, they allow the stituted, on human appointment, after Catholic children to say their own prayers

privately, then turn their beads and other abolishing the divinely-appointed authority of the Catholic Church. It cannot be Catholic devotions into ridicule, and those denied that the authority of the Catholic who are not proof sgainst a feeling of Church is derived by direct succession human respect soon fall into the pit of unbellef. Every year witnesses many of those from the Apostles, whereas Anglicanism has only the authority which could be young people coming back to their imparted by Kings who usurped spiritual families, as soon as they perceive that they have been make dupes of by the fine functions. promises through means of which they had been drawn into those pit holes Chaque annee on voit de ces jeunes gens re. tourner dans leurs familles des qu'ils s'aper

coivent qu'ils ont ete dupes par ces belle promesses au moyen des'quelles on les avait attires dans ces guets apens." So much for the three thousand conver sions so loudly paraded in the columns of the Gobe. During the famine years in Ireland fanatics from ExcterHall, male and female, were going from house to house trine of "Eternal Reprobation." This

offering blankets and free soup to the tive characteristic of Calvinism, is no poor starving wretches of Connaught on longer in good repute among Calvin's condition that they would send their followers, and the effort made to revise children to proselytising schools of the the Confession of Faith is directed chiefly same nature and character as the demoralizing dens at Pointe-Aux-Trembles towards the adoption of a new formula on for which the Globe asks a contribution | this subject. of 12.000 dollars !!!

A RITUALISTIC SENSATION.

A sermon delivered by the Rev. F. L. Stephenson, of Brockville, at Kingston, be fore the Syaod of the Caurch of England Diocese of Ontario, and in presence of Bishop Lewis, has created quite a sensa. tion in circles of that Church, and among the Low Church people great alarm. A letter appeared in one of the Kingston journals denourcing the preacher in no measured term, and the whole synod, the Bishop especially, are blumed for tendency sanctified, and saved, but the elect only o "Romantim " Tae writer sigas him elf "Churchman." He says "it is time a balt were called when a Bishop would patiently listen to a preacher advocating In a Protestant cathedral a crucifix on the altar, altar lights, the eastwari position,

Eucharistic vestments, the power of s priest to forgive sine, the right of a priest only to exercise private judgment," etc. JULY 13, 1889.

1. Do you desire a revision of the Con-fession of Faith ? 2. If so : in what respects, and to what extent?

a goodly amount of indiscretion and in-The onus is thus thrown upon the consistency, and an equal lack of Christ. Preebyteries to state what changes they ian zeal ; for, he acknowledges, Cath desire, and as a considerable time must olics are better instructed in religion, and elapse before the questions can be are more devout towards God than Proanswered, and as Presby teries will be ex. testants can be. But even if there be merely tremely cautious before committing theman equality, why should not the Catholic selves to specific doctrinal changes, it may religious teaching be encouraged ? Why reasonably be supposed that the Assem. should the sight of a flourishing Catholic bly will not be required to take positive school so enrage him? We can only acaction for some years to come. It is cercount for it in one way. Ritualism has tainly wise not to be precipitate in chargnot the reality of the Holy Eucharist, and ing standards of faith, but when it is Its claim of Christ's presence in that Sacraborne in mind that Revelation consists in ment is but a claim. Hence its sacrifices. what God has taught, and not in what its masses, and Eucharistic vestments are men desire or insist that they shall be but hollow show ; so Ritualism is jealous taught, this whole procedure of taking the and envious of the Catholic Church which opinions of the Presbyteries to ascertain what changes they desire in a staudard of On his statement, that the division of Faith which claims very positively to be Protestantiam into sects, which he deplores the only true doctrine of Christ, is

IRISH CATHOLIC BIGOTS.

supremely absurd and ridiculous.

Mr. Joseph Chamberlain maintained lately in an after dinner speech that the chief reason why Ireland should not be allowed to make her own laws is that the Irish Catholics are so intensely bigoted that there would be no living for any Protestant in that country under Home Rule. Not only Joseph Chamberlain is under that impression but every Protes. tant bigot both in Canada and in England firmly believes that Itish Catholics if they had the power would enact such laws as would make all Protestants feel that it is now the turn of the Catholic party to oppress and wreak vergeance on the varquished in return for past Protestant persecutions. If Catholics were mere partizins and for-The general assembly of the Northern getful of every Christian principle-if Presbyterian Church has been in session. taey were worldlings in the true sense of and an important question has been disthe word and ceased to remember that cussed, no less than a radical revision of their Master's "hingdom is not of this the Westminster Confession of Faith. world," and that their Church is the There is no doubt that a great change of Church of God-then, indeed, retaliation opinion has taken place among Presbyand vengeance might be expected in their terians in regard, especially, to the dochour of triumph. But Catholics have been always taught that their first duty is doctrine, though the essential and distinc-"to love God above all things and their neighbor as themselves." It has also been impressed on them from their childhood that their neighbor is "mankind of every description, even those who hate them and differ from them in religion." They were taught that merciful and charitable lesson The third chapter of the Westminster in their childhood. It is contained in the Confession contains the following clauses catechism placed in the hands of their

"By the decree of God, for the man! children and which they were compelled festation of His glory, some men and angels are predestined unto everlasting life, and others foreordained unto everto learn and practice before being ad mitted to the sacraments which constituted "These angels and men thus predestined them true and practical members of their Church. That those lessons of childhood and foreordained are particularly and un-changeably designed ; and their number is were not vainly taught may be ascertained from the practice of Catholics in general, so certain and definite that it cannot be especially of these trained and educated The next clause states that besides the in the parochial schools in Ireland and every other country where the Catholic "Neither are any other redeemed by Church is predominant.

It is an established fact that where Catholics are in the majority no religious "The rest of mankind God was pleased according to the unsearchable coussel of His own will, whereby He extendeth or fends exist and no man of merit is debarred from the position to which his withholdeth mercy as He pleaseth, for the glory of His Sovereign power over His talents and his civic virtue entitle him. creatures, to pass by and to ordain them In the Province of Quebec every facility to dishonor and wrath for their sin to the is allowed to Protestants to educe the children in the manner and way that seems to them best. In several

Fifteen Presbyteries sent in "overtures" sking that a revision of the Confession | Catholic constituencies Protestants are f Faith should be ordered by the

DOCTRINAL REVISION.

either increased or diminished."

praise of His glorious justice.'

elect

JULY 13, 1889.

part of the Catholics was on some occa- | sitti sions taken advantage of to the prejudice | Fat of the Catholics, and the latter were so disgusted that they dropped the time. honored custom in order to teach the bigots a lesson which they richly deserved. Now that the Catholic power is felt and things have righted themselves, the Cath-

olice are willing to give another trial to the Protestant element, and have elected Mr. Winstanley to be Lord Mayor of Dublin for the year 1890. It is thus that the Catholics in Ireland persecute their Protlor testant fellow citizens. Not only is a eve Protestant eligible as Mayor but some of the most lucrative offices in the city govfror ernment are in the hands of Protestant the gentlemen. The same rule prevails in Limerick, Cork and other towns and cities, where Protestants have been elected from time immemorial to fill positions of honor and emolument without any thought of estracism on account of the peculiar creed or denomination to which they belong. But how is it in Belfast, Euniskillen or other towns where the majority is Protestant? Ab, here all is different. In Belfast, as a New York paper, the Irish World, says : "The city council of Belfast would as soon think of electing or appointing a leper to any post under its control as of giving it to a Catholic." The same may be said of most cities and towns in Ontario where Protestantiam is in the ascendancy. And yet those people are forever harping on Catholic intolerance and "equal rights for all." They have "equality" on their lips but in their hearts that virtue is far away from them. Mr. Joseph Chamberlain would not

raise such an objection as "Irish Catho. lic bigotry" to the question of Home Rule, if he were not a bigot in his heart, and if he did not measure others by his own cloth and yard. Because Protestants, when in the majority, are intoler ant, therefore Cataolics would also adopt a bigoted course were they in the a bigoted course were they in the ascendant. Such is the reasoning of the purblind Joe Chamberlain and of the other fanatics, both here and in Eng-land, who seem incapable of rising to a sentiment of fair play or a principle of

is interesting as showing that there is both in Ostarlo and the other Provinces of the Dominion, a large body of Protestants who will take no part in the anti Catholic crusade to which the people of Oatario are being goaded by the Mail and the parsons. The Vanccuver World tells with no uncertain sound that in the Province of the far west the fauatics will receive no favor. Yet a parson from that quarter had the impudence to present himself at the Protestant Ascendancy Convention as representing British Columbia .

"That there is grave danger to national peace and prosperity in bitter religious solution is clearly seen in some quarters. This is true of those portions of the country which have not pontaneously evinced opposition to the Jesuit legislation of a political knave. In other sections doubt ess many sincere men have felt themselves bound to protest, and they have done se -to their own misfortune-in the com pany of as arrant tricksters and cowards ver attempted to stir up strife for political ends. In some provinces out-side of Ontario no intense feeling has been awakened, for the people generally seem to have feit that while they deeply ro-gretted the passage of such obnoxious measures as Mr. Mercler's Jesuit bills,

honor. A PROTEST AGAINST BIGO TRY. The following article from the Empire

n the Province of Quebec and of substi He declares that the laity are suprem tuting Calvinistic errors, will no doubt and that they must take some decisive be met with generous donations from step to stamp out all the above practices. the simple-minded among the fanatics Notwithstanding the energy with who believe the poor French Canadians which "Courchman" speaks, as far as the to be sunk in hopeless superstition argument goes, Mr. Stephenson has the and unbelief. While the Methodist best of it. He said : Conference held last week in Toronto.

"The success of the Church is based on unquestioned obsidence to constituted authority, viz, Bishors and Ecumenical Councils; but authority was abused by buman selfishness and ambition, and in refused absolutely Dr. Eby's petition for \$10,000 for the conversion of the heathen population in Japan, the Toronto Globe advocated a subscription consequence the Church was Paritanized. and individual interpretation begot dis integration and a multitude of new sects, of the modest sum of \$12,000 for the perversion of the French Canadian Cathand caused more injury to true religion than even the corruption of the old Caurch." olics at Pointe Aux. Trembles at the Ile de Montreal in the lower Province.

It was especially for commenting on Thus he acknowledges that the "Rethese absurd inconsistencies and Presbyformed" Caurch was more deeply in the terian aggressions that the RECORD drew mire of corruption, than was the Caurch upon itself the Globe's vials of wrath the Reformers pretended to amand.

and the recommendation of a "strait He explained very truly that ceremonies jacket." As we then promised we would of religion constitute really a "system of communicate with the cure or parish teaching by object lessons. Thinking people are beginning to understand that priest of Pointe Aux Trembles, and ask teaching by sermon can only be partial. for some details, we have kept our word, and lay before our readers a few A sermon that may edify and instruct one extracts of letters since then received. class, utterly fails to reach another." Archbishop Fabre, in reply to our com. Religious ceremonies teach through the munication, writes very briefly on the eye as well as through the ear ; they ap. subject, and refers us to the parish peal by symbols to the young and to the priest for further information. His Grace ignorant, and those who cannot undersay : "The proselytising school at Pointe. stand well verbal explanations, are Aux-Trembles has been long in exis. touched by the symbolical teaching of aptence. I do not believe that any of the propriate Church ceremonies. To this children of the parish ever attended fact he attributed the deep impression such. In fact the only people who made by the services of the Catholic attended the proselytising den were Church, and the earnest devotion found idlers, scallawags and tramps, such as among Catholics, which, he says, is a re are found among the French-Canadian proach to Protestants.

as among every other nationality the The preacher then "pitched into" Parworld over. I know for a fact," says the enployment.) But," continues His had supported Mr. Mercier'. Jesult Estates' asked to answer the following questions : the mayoralty. This liberality on the

elected to the highest positions of trust Assembly, thirteen of whom specified that and emolument, from that of Reeve or the chapter which contains the above Mayor to that of M. P. In Ireland the passages should, especially, be subjected national leader is generally a man who to revision. Dr. John T. Daffield, a Prodoes not profess the Catholic faith. Daniel fessor of Princeton Theological Seminary O'Connell owed his title of liberator and of New Jersev, supported these overtures representative, not to the fact of his being in a powerful speech. He said he did not a Catholic, bat to his extraordinary talents

believe in the infallibility of the Westas an unrivalled orator, and yet more to minster Confession, but he was not in his unselfish and patriotic devotion to the favor of general revision. He would, highest interests of his country. Before however, vote in favor of the revision of his time H nry Grattan, a Protestant, was the doctrines of the Church on reproba- the trusted leader and tribune of the Irish tion, and to this question he wished to people, and since his time Issac Butt and limit revision. One of the Presbyteries, Charles S Parnell, both Protestants, have however, asked that there should be a been the chosen champions of the cause general revision, as they thought the time and the aspirations of their Catholic felhed come when the Confession of Faith low-countrymen. A Presbyterian minis-"should embrace only the more essential ter, Ray. Isaac Nelson, from Antrim, redoctrines of the gospel." presented the Catholic county of Mayo,

The Assembly took such action as it is and another Presbyterian, honest John thought will put off the question for Martin, for many years represented the many years longer. The total number of Catholic county Meath in the national presbyteries belonging to the Church is councils. Tae fact is that Irish Catholics never trouble themselves about a man's religious proclivities or convictions, as lorg as he has proved himself to be a patriot and an honest man.

Our late advices bring the intelligence that a Protestant gentleman, Mr. Winstanley, has been chosen as Mayor by the Catholic city council of Dublin, Ireland. The council of Dablin is composed of fifteen aldermen and forty-five councillors. Five sixths of these are Catholics. has already taken place. Moreover, it is of the city are Catholics. Yet, by a expected that in Scotland a similar course unanimous vote of the city council, Mr. Winstanley, a good Protestant citizen, has these Acts were within the competince of the province concerned, and it was no business of outside communities to inter-fere. Coupled with this opinion there would be a natural apprehension that these Acts were within the would be a natural apprehension that permanent hij ary might be inflicted on the substantial interests of the country.

"In British Columbia just such a state of ophion appears to exist, if we may take the views of the Vancouver World, an eplightened and influential journal in that province, as expressing the general sentiments of the people. Referring to the auti Jesuit agitation, that paper says

We do not want religious controversie out here. People in the East live on these -and politics. Keep them east of the -and politics. Keep them east of the Rockies ! Catholics and Protestants, men of all races and creede, who are building of all races and creeds, who are building up the Western Province, are living in peace and harmony, and will continue to do so, unless, unfortunately, the fire-brand is introduced into their midst. We opine that such a movement, freighted with such serious consequences to the public weal, would obtain but little support in British Columbia. The matter is not one which affects us, and there is no necessity for its intrduction here. necessity for its intrduction here."

"That is undoubtedly the animating "That is undoubtenty the animating sentiment with the vigorous manhood that is laboring by brain and muscle in new settlements to develop national re-sources and build up national prosperity. They cannot be expected to take au stock in an agitation being fomented by a stock in an agitation being iomenical by a renegate newspeper avowedly hostile to Canada and induging in juandiced views of the future as a commercial speculation at so much per line. The British Columbians are sensible in their resolve. To in-troduce into a community so minded a controversy that may kindle strife cught not to be encouraged for a moment, and have the best interests of our land at heart." will never be thought of by those who

On Corpus Christi, Father Starr, of Balemore, adorned the ostensorium in which the Most Blessed Sacrament was exposed, with precious diamonds lent for that purpose by his parishioners. The brilliancy of the jewels served to remind the devout adorers of the glory which surrounds our Blessed Saviour

two hundred and ten, and it was not con. sidered that the request of fifteen of these should be at once acted upon, though it is well known that many others would have sent in similar overtures, only for the fact that it was generally believed that some action in the direction of revision would have been taken by the Assembly. It is certain that there is a very widespread desire throughout the Church that the stern doctrines of Calvintsm be modl. fied, and in England such a modification and the immense majority of the people

will be followed very soon, as the matter is now being very cames ly and bitterly been elected to occupy the Mansion House liament most unmercifully, and abused discussed there The Northern Assemby, and receive a salary of £3000 as mayor of Archbishop, "que les Protestans ("wisses) both parties with remarkable impartiel however, has adroitly managed to delay Dublin. Nor is it the first time such a ont souvent heberge pour Uhiver des jeunes gens ity for whatever fairness has ever been the consideration of the question until liberal choice has been made. For many en recherche de places. (Tant the Portes shown towards the encouragement of the preabyteries shall be all consulted. It years it was the custom to appoint a tants (Swiss) have often sheltered during Catholic religious education, and he did was decided finally, with only three dis- Catholic and a Protestant mayor alterthe winter season young people out of not omit reproving those Protestants who sentient volces, that all the presbytaries be nately, at every succeeding election for