

The second statement which the Globe also styles a falsehood is not clearly so. It is but just that Catholics should be held to be supporters of the Catholic school, unless at least they declare themselves to be public school supporters. The law requires assessors to place Catholics on the separate school roll when he has no evidence that they are public school supporters. At least such is the way in which we understand the clause:

"The assessor shall accept the statement of, or on behalf of any ratepayer that he is a Roman Catholic, as prima facie evidence for placing such person on the proper column of the assessment roll for separate school supporters; or if the assessor knows personally any ratepayer to be a Roman Catholic this also shall be sufficient for placing him on such last mentioned column."

The Globe maintains that unless the Catholic should have made a declaration as a separate school supporter, he should, even with this clause, be placed by the clerk on the public school roll. This would be unfair treatment of the Catholic schools, which should be treated in every respect on a par with the public schools. If, as the Globe says, the Minister of Education thus interprets the law, we cannot but regard the interpretation as an illiberal one, and the clause should be amended so as to place Catholic ratepayers in the same relation to separate schools, as Protestants occupy in relation to public schools. With less than this Catholics cannot be satisfied.

The third "lie" nailed by the Globe was repeated lately by James L. Hughes at an anti Jesuit meeting:

"In Canada Archbishop Lynch had been instructed to strike out of the histories all that was offensive to Romanism, and they even purified the bible of all that conflicted with the ideas of His Holiness at Rome."

The Globe remarks here: "Reverend Mr. Milligan, who appeared on the same platform, and who is not reported to have rebuked the abominable lie of the Orange Grand Secretary, knows well the history of the matter." The facts are that twenty-seven prominent Protestant ministers of many denominations called on Mr. Mowat to induce him to introduce into the schools a book of Scripture selections, and on this suggestion the "Ross Bible," as it has been called, was prepared by a committee of Protestant ministers. But if Mr. Hughes and other bigots maintain that any interference by Archbishop Lynch were improper, how can the work of that purely Protestant committee be acceptable to the 52,129 Catholic pupils who are attending the public schools of Ontario? The enemies of the Catholic schools have been telling us all along that our children should attend the public schools because they are non-sectarian. The very character of this last lie is a loud declaration by these enemies that the public schools are sectarian to an offensive degree.

The Congregational Union which met last week at Brantford, like the other Ministerial Associations, passed resolutions against the Jesuits of Quebec. They protest against Jesuit incorporation, though their own union is incorporated. They protest against any political domination by the Catholic clergy, though they themselves attempt to dominate over the politics of the whole Dominion. They protest against the exemption of church property in Quebec from taxation, though they take advantage of the Ontario laws for the exemption of their own church property. They declare that they will resist to the uttermost any hierarchical demands made on behalf of the Catholic Church, meaning of course that they are in favor of religious equality provided other religious bodies, especially Catholics, be placed in a position inferior to them selves. But like the bullfinch in the fable, these ministers are puffing themselves out to such dimensions that they will certainly burst. The Catholic Church will remain in Canada, and will continue to flourish in spite of them.

The Rev. Mr. Outhbertson of Woodstock has been elected Chairman of the Congregational Union vice Dr. Joseph Wild. But this is not to be regarded as relieving the Congregational body from the stigma of virtually endorsing Dr. Wild's murderous doctrines preached in Bond Street Congregational Church, Toronto, for the Dr. was retained in his position for his full term of office, and the change takes place in accordance with the usual course of events in the Union. The Union, to free itself from the reproach, should have taken positive action to show its detestation of Dr. Wild's murderous sentiments. On no fewer than three occasions were they publicly declared: 1st, when the Orangemen were advised to mob Wm. O'Brien; 2dly, when the Doctor advised Orange volunteers, in case of any future Fenian raid, to begin their campaign by wreaking vengeance on the late Venerable Archbishop of Toronto; 3rdly, when he declared that it is no offense against British law to murder Jesuits. There is certainly no evidence that the Jesuits, whom Dr. Wild is so fond of calumniating, ever recommended that even the Dr. should be murdered.

DIOCESE OF HAMILTON.

Diocesan Notes.

THE BISHOP VISITS HIS FORMER PARISHES, GALT AND PARIS.

The Dumfries Reformer refers to His Lordship's visit to Galt as follows:

The distinguished prelate who has recently been appointed to the See of Hamilton paid an official visit to Galt parish on Sabbath last. His Lordship, accompanied by his secretary, Rev. Father McEvoy, arrived from Hamilton by the 10:45 train on Saturday forenoon. They were met by a deputation from the congregation and driven to the Catholic church. During the afternoon many of those who had known and loved him before his elevation called upon the Bishop and were very warmly received. The honors and responsibilities which have been conferred upon him by the Head of the Church have not detracted from the gentleness and kindness of disposition which characterized His Lordship as a priest, and his visit to his old parish was a most pleasing one.

The usual services on Sabbath morning were conducted by Rev. Father McEvoy. At the close of the services Mr. E. Radigan read an address of welcome to Bishop Dowling.

ADDRESS.

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

MY LORD—We, the members of the Roman Catholic congregation of Galt, appointed you to the See of Hamilton on the 1st of June last, and we are very glad to see you here today. In union with all the faithful Catholics of your diocese we admire the wisdom of the Year of Christ in appointing you to preside over this important See, and to be our chief pastor. We know that whatever the Holy Father does must tend to the good of religion, and to the salvation of souls. As good Catholics we must now in submission to the decrees of the Sovereign Pontiff, whose duty it is to govern the Church of God throughout the Christian world. But seldom we confess, have we received any Papal decree with greater pleasure than the one appointing you to the widowed Diocese of Hamilton. We have followed your career with interest and admiration, and we have rejoiced in the success that everywhere attended your efforts for the spiritual and social improvement of the people committed to your pastoral care. We can understand the grief, we can sympathize in the sorrow of those good people in losing their beloved Bishop. But their loss is our gain. No sounder leader, no more devoted and worthy predecessor, whose memory is still green in this diocese, whose good example we have all endeavored to follow, could be made. Apparently these reasons guided the Holy Father, and in union with the sorrow of those good people in losing their beloved Bishop, we have every reason to predict for your Lordship a prosperous reign, and we pray God to extend it far beyond the years of any of your worthy predecessors. These good wishes we can express in common with all other Catholics of the diocese; but the congregation of Galt has special reasons to rejoice in your elevation and to welcome you as their Bishop. To-day our memories carry us back over many years that have passed, to the time when you came amongst us as a young and devoted priest, coming to our altar to our spiritual welfare. We remember well how faithfully you discharged all the duties of a good pastor, how eloquently you expounded to us the Word of God, how zealously you attended to all our spiritual wants. Then we were a struggling congregation, but under your wise and beneficent rule, we steadily advanced in numbers, in devotion, and in piety, and temporally your efforts in our behalf were crowned with success. We are deeply indebted to you for the beautiful church in which we now assemble to worship God. You were present at the laying of the foundation stone, and you assisted us materially whilst it was in course of erection. You have been ever since, and ever will be, devotedly and faithfully serving it, and we gratefully acknowledge your efforts on behalf of the church in the past, when you were our beloved pastor. Therefore we justly claim to have special reasons for joy and gratitude to God in welcoming you amongst us to-day as our Bishop. You will, we know, be pleased to learn that the congregation is now in a flourishing condition. Our church is now free from debt, and in the hands of a most devoted and energetic pastor, and our energies in still further improvement. We feel, then, in addressing ourselves to you, that we are speaking to a stranger, but to a friend of many years' standing, and we feel convinced that the new relations your Lordship assumes toward us, instead of lessening that friendship, will increase and intensify it. You, Lordship, you are pleased to know that the relations existing between the congregation and our esteemed Bishop are most cordial. Father Leung is deserving of all praise for his unremitting zeal and energy in ministering to the spiritual and temporal wants of the congregation, and we sincerely hope he may long be spared to us, and to the diocese of Hamilton. Asking your Lordship's blessing for ourselves and families, we subscribe ourselves, MY DEVOTED PARISHIONERS, signed on behalf of the congregation, Edward Radigan, James McEwen, Patrick Radigan, Francis Goyett, James W. Dore, Galt, June 2nd, 1889.

The Bishop in reply said that it gave him great pleasure to visit the Galt congregation. He did not feel as a stranger amongst them, and to day he well remembered the happy relations that existed for many years between the Galt congregation and himself, when he was their pastor. Owing to their generous cooperation he had been enabled to erect a beautiful church and to make many other improvements for the spiritual good of the people. He was happy to be assured of the happy relations existing between them and their present pastor. When the people were united to their pastor, their pastor to the Bishop of the Diocese, and the Bishop to the Head of the Church, the principle of unity inherent in the Catholic Church was most beautifully manifested. His Lordship then preached an eloquent and well reasoned discourse on the supremacy of Peter and his successors in the Church of God. As Peter was appointed by Christ Himself as head of the apostolic college, so the Pope, His latest successor, is head of the Universal Church. From him all power and jurisdiction flow. His Lordship showed that union with the successor of St. Peter is a necessary qualification for membership in the true Church established by Christ. Christians should be bound together at least in the bonds of a common love, and the Catholic Bishop and the Catholic priest continually preached peace and good will amongst all men, whilst, unfortunately, ministers of other denominations were at the present time engaged in sowing the seeds of discord, in stirring up a feeling of race and creed hatred. The Bishop's able exposition of Catholic doctrine was listened to throughout with rapt attention.

The sacrament of confirmation was administered to 56 candidates, some of whom



HONORABLE EDWARD MURPHY.

were adults. The church was crowded to its utmost capacity, many being unable to obtain seats. The singing of the choir was unusually good and impressive throughout. In the afternoon Bishop Dowling, accompanied by a deputation from the Catholic Mutual Benefit Association, drove to Paris to install the Very Rev. J. Keough, V. G., pastor of that parish.

As the bishop and party approached Paris they were met by carriages containing representatives of the Paris Branch of the C. M. B. A., who escorted His Lordship to the parochial residence. Here they were met and hospitably entertained by Vicar General Keough. At Vespers the latter officiated. His Lordship presiding at the throne in the presence of a very large congregation, many of whom were Protestants. After Vespers the Bishop delivered a long and interesting description of his travels and labors during his sojourn in Peterborough, expressing his joy and gladness at being once more amongst his old parishioners for the purpose of installing as their pastor Vicar-General Keough, for whom he predicted a hearty welcome and a successful administration. Very Rev. Father Keough next addressed the congregation, thanking His Lordship for the appointment and expressing his desire to do all in his power for the benefit of the parish and to be ready at all times to cooperate with his Bishop. The services closed with the Benediction of the Blessed Sacrament.

PENTECOST SUNDAY. On Sunday, the feast of Pentecost, His Lordship celebrated Pontifical High Mass at the Cathedral. Father McEvoy preached the sermon. Immediately after Mass His Lordship announced the following clerical changes: The Rev. Father Carre, transferred from the Cathedral to be pastor of Caledonia; Rev. Father Kelly, transferred from Caledonia to St. Patrick's Church, Hamilton. The Cathedral staff in the future will consist of the following clergy: The Rev. F. P. McEvoy, rector (elected to that position by the votes of the Vicar General and Cathedral clergy), assisted by the Rev. Fathers Twohey, Brady, Hinchey and Cote. The latter is at present in Peterborough, but will return to Hamilton at Christmas. The Rev. Father Halm has been appointed Administrator of St. Joseph's Church and will reside with the Bishop. "Undermount" (where the Bishop now resides) is offered for sale, and if not sold within a month will be disposed of to the Sisters of St. Joseph for the foundation of a Catholic hospital.

A new episcopal residence of smaller dimensions than Undermount, deemed more suitable and more central, in the western portion of the city on King street west, has been purchased for an episcopal residence. The Bishop expects to obtain possession about the middle of September next.

ADDRESS AND PRESENTATION TO VICAR-GENERAL KEOUGH.

After Vespers on Thursday night Very Rev. Father Keough, V. G., bade farewell to his Dundas parishioners. The spacious and commodious church was well filled, and the formal parting between pastor and people was affecting. It took this form: Immediately after Vespers a committee of gentlemen representing St. Augustine's congregation stepped forward, and Mr. Wm. Lunn, on their behalf, read the following ADDRESS:

To the Very Rev. J. Keough, V. G.:

VERY REV. AND DEAR FATHER—Having learned a few weeks ago of your intended removal from our midst, we meet here this evening to express to you our deep regret. In casting a retrospective glance over the four years that have just passed away, we see the numerous good works you have performed, all of which bear testimony to the zeal and devotion with which you have labored among us. During the period of your incumbency religion has been honored, the sick tenderly cared for, the orphan protected, learning encouraged, and peace and civil harmony maintained. Owing to your prudence, energy and economy, our church is in a most happy financial condition, and changes and improvements for our spiritual and temporal welfare have been constantly going on. You have framed your zeal for the best interests of our holy religion in the ceaseless situation you have given to every good work. Yes, dear Father, we can without the slightest semblance of adulation say that you have always discharged the duties of the priesthood with great acceptance to us as a congregation, and have endeavored yourself to be a model for us in every respect. Your kindness and mildness of character have won for you the regard and esteem of all denominations. Hence it is that with hearts full of sadness we assemble here this evening to express our sorrow at your departure. While we wished and hoped that you might be our pastor for many more years, we will bear our loss with resignation, knowing that it will be the gain of your future parish. Be assured, Father, that the good people of this parish, and the neighboring parishes, will ever remember you with affection and esteem. Signed on behalf of the congregation, John Keogh, V. G., Joseph Hourigan, A. S. Cain, William Lunn, David Griffin, Dundas, May 30th, 1889.

On behalf of the congregation, Mr. A. S. Cain then presented the Very Rev.

Father with a purse containing a handsome sum of money.

VICAR-GENERAL KEOUGH'S REPLY.

Father Keough was visibly affected, and it was some time before he could proceed. He said he could not express his gratitude for the many kind acts showed him during his sojourn amongst them. Many things had been done on behalf of the church, but had been accomplished principally through the generosity of the congregation, who had always come to his assistance, and when the pastor and people worked together in harmony success would surely follow. In referring to the prosperous condition of the church, he paid a warm tribute to the memory of the late Rev. Dean O'Reilly, who had worked so long and faithfully to accomplish this purpose—the building of a church worthy of the congregation. He remembered when Bishop Carbery had visited the church for the first time, accompanied by a distinguished ecclesiastic from Ireland; they had expressed their surprise, and said that many larger towns in Ireland did not possess so beautiful a church. It was also properly built, and would last for generations. Continuing, the Rev. Father said that his object had been to beautify the church, as the more comfortable it was the more people came. He had had no trouble since he came to Dundas. Since he had been ordained a priest he had tried to be agreeable, affable and charitable, and had always been actuated for the best intentions. No man in the country could have the same devotion shown him as the priest, and it was not for the man but for the calling. He had told the young ladies the other evening, that there was no title he loved so much as Father. He assured them that he had as much interest in them now, although he was going to leave, as he had six months ago; the longer he lived in Dundas the more he felt at home, as he liked the people. He thanked them for the kind expressions conveyed in the address, their good wishes more than compensated him for the pain he felt at leaving them. If at any time he could be of any assistance to any of them, he would be only too happy to do so, and would always be delighted to see any of them in his new home. He referred to the responsibility of parents, and said that while their's was great, the pastor's was greater. The Rev. Father concluded a very happy and instructive address by again thanking them for their many acts of kindness and asking for their prayers.

Very Rev. Vicar-General Keough left for his new home at Paris on Saturday, followed by the best and kindest wishes of his former Dundas parishioners, as well as those of the many townspeople of other church folds who have come to his aid. He will be followed by the genial, affable and kindly natured man whose work now lies in a neighboring town.

Very Rev. Father Heenan, the new pastor of St. Augustine's, began his duties here on Sunday by preaching and conducting the services. Large congregations were in attendance at all the services of the day.—Dundas Standard, June 6.

REV. CAREY, MACKIE AND THE REST.

"At the funeral of the lamented Major Short, which took place at Kingston on Monday, Bishop Carey of the Roman Catholic Church, appeared and took up the position of leader of the city clergy. The Rev. Dr. Smith and the Rev. Malcolm McGillivray immediately took precedence of him, and then came the Rev. Mr. Mackie, of St. George's, and the Rev. Mr. Carey, of St. Paul's, at once withdrew, saying that in no sense and at no time would he follow Popery."

The above appeared in a paper called the Canada Presbyterian, published in Toronto, in the issue dated 29th May, and which some friend forwarded to this office. Doubtless our contemporary considered that it printed a true report of the funeral of the late lamented Major Short. It has been vilified, however, as we ourselves are sometimes, in spite of our most careful watching to free our columns from untruthful representation of public facts. We venture to give our readers the truth. The Bishop of Kingston, having heard of the sad death of Major Short, with whom he was acquainted, determined to be present at his funeral to show his respect for the deceased personally, and especially as a mark of consideration to the bereaved widow and her family who have been friendly with His Lordship, since his advent to Kingston, as well as also to unite with the general body of the citizens of Kingston in paying a public tribute of honor to the brave soldier who died so nobly in the defence of the lives and property of his neighbors. After the Bishop's arrival in the vicinity of the house of mourning, a message was conveyed to His Lordship in his carriage from those who had charge of the mourning ostentatious requesting him, with his Secretary, to walk with the Mayor of the

city in the funeral procession. The Bishop acceded to this request, and at the desire of the Mayor took the place assigned to him by those who had charge of the funeral arrangements. His Lordship knew nothing until subsequently of the clergy of the city being behind him: nor did he know who were the gentlemen in front of him. They represented themselves as family mourners. They represented themselves in the Canada Presbyterian as fighting for precedence. Did they lie to the Colonel who had charge of the order of the procession at the funeral, or did they lie when they sent this account of uneasily struggle for a front place on this sad and solemn occasion? The two statements cannot be true! But they are both honorable men, Christian men, gentlemen, nay, clergy men!

And then, alas! poor Rev. Mr. Mackie! He is in trouble again, and once more has sought the consolation of home. Rev. Mr. Mackie, "fading himself behind Bishop Carey," went home, poor fellow! We have the deepest sympathy for this little fellow. Really he is not so outrageous at heart, as he tries to make believe. We have seen him on the street, and we warrant him harmless. His tongue, like that of a woman, is the worst of him. He does not mean all this. He feels homesick; he is not long out. After a while when he gets into his new church and gets on his own true platform, then the great principles of sterling Protestantism will break out in him. Hurrah for parson Mackie and Civil and Religious Liberty, and private judgment etc., etc.—all for everybody except, of course, the Catholics. He must have no civil or religious liberty. Why on earth should he? They seem to have no private judgment. It would be his ruin. No matter, Rev. Mackie, believe us, the Catholic Church will be there always, and you can rail away at her with all the power of your lungs. That is what she is for; such is her mission to be protected against forever. She is essential existing to us, then, the Rev. Mr. Mackie and the daughter Dr. Smith and the rest would have their place knocked from under them, and the whole institution of Protestantism would be shattered out.

By this way, apropos, our esteemed friend, the little pastor of St. Paul's is off again. What has become of his vestments? They seem to have got dried watching him, and he has got loose on the Jesuit question. Imagine Dan Carey on the Jesuit question; g'ding to the foot of the throne too. This is laughable! What an entertainment a Protestant church must be on a Sunday! And despite all the amusement the rev. gent could guarantee to furnish, yet they can't fill their worship at home. Would it not be better if our reverend friends would introduce some novelty into the weekly programme of absurdity? Suppose they tried some doctrine by way of change. Leave Pope and Popery alone—they have been doing it for three hundred years, and still prosper, and teach the Protestant masses some doctrine, some principles of morality, some elementary maxims of the Gospel of peace. But we forget, Rev. Carey is a soldier. Ah! friends, little you dream that under the simple coat of the poor minister beats the warrior's heart of a bold, like the war-horse scolding battle from afar. People of St. Paul's parish, you should reverence this certificated militia man, this clerical Hottentot, who has borne the horrors and privations of war, this ecclesiastical knight with silver spurs, who lives a life of continual repression of his martial ardor. Why does he not lead the military development of Protestantism—the Salvation Army—and then the veteran infantry man can wear his tin spurs as often as he likes. With the true instinct and greatness of a soldier, however, he is not about to stir up strife. Hear his words at his amused congregation last Sunday:—"I am not one to stir up strife or bad feeling among my neighbors." etc.

Rev. C. is going to create some new titles. It is not enough that the Bishop of Kingston has his title officially recognized by the Imperial Parliament; it must be amended by this petty ministerial busy-body of St. Paul's.

Our Right Rev. friend, the Bishop of Ontario, will be surprised to find his title duplicated when he returns to Canada; perhaps, however, he gets the second one by reason of his second marriage, in honor of the new lady. Let us congratulate His Lordship and his lady wife.

Yet still the Bishop of Kingston is here wearing an old and honored title, known and respected by all, Protestants and Catholics, despite the efforts of these rev. gentlemen to make little of it, or destroy it. The Catholic Church is here, and all the world over, and always is, what she has always been, the preacher of the Gospel of Christ, its only preacher, its sole guardian—teaching, elevating, sanctifying, and civilizing by all, Protestants and Catholics, and then their title shall be in its death throes, and the universe shall succumb in its confusion—"I am with you all days, even to the consummation of the world."

Catholic Priests as Patriots. "The" (Rev. Carey) "never heard of a Roman Catholic priest either defending his country or qualifying himself as he had done" (whom's report of Rev. Carey's Sunday oration?)

Of course he did not. We sympathize with Rev. Mr. Carey's want of acquaintance with the well known facts of history. Had our rev. friend not devoted so much of his time and thought to military exploit, and made a study rather of this ordinary branch of education, he would have known that not a battle fight in Europe but attests the devotion of the Catholic priest to his duties among the soldiers, attending them even in face of every peril of war, carrying the sword of the spirit into the camp to govern and control and protect the soldiers from the horrors to which the lust of blood exposes men in the dread time of conflict. The Catholic priest accompanied the regiments, attending to the wounds of the body, as well as ministering to the dying soul, the indefatigable associate of the brave defenders of the country's honor, sharing their every danger and privation with unostentatious nobility, and therefore, the Catholic priest is forbidden to carry the sword of the flesh, and we believe the Rev. Dean, whose religious principles in this are similar with those of the Catholic Church, from which Anglicanism borrowed them, is bound also to abandon the sword of

the flesh and to be content with the sword of the spirit—the Word of God, which it is his high office to use then for great and holy purposes so valued and prized by the most noted military commanders.

But we need not travel to other lands for examples rebutting this foolish assertion of our officious little parson. He has not even troubled himself to study the history of Upper Canada, whose adhesion to the British Crown was more strongly secured by means of the military prowess of a Catholic priest: "The Right Hon. Henry Dundas, then Secretary of War, approving of the idea (forming a Catholic Regiment for service at home and abroad) of thus extending the services of Fencible Corps, procured a Letter of Service for the 1st Glengarry Regiment to be under the command of Alex. Macdonell, Esq., (afterwards first Bishop of Kingston) to serve in any part of Great Britain and Ireland, and in the Islands of Guernsey, Jersey, etc., and Mr. Macdonell was appointed chaplain to the Regiment (1785-90)." "Rev. Mr. Macdonell, accompanying the men in the field, by the character of his office prevented these excesses so generally committed by the soldiers of other regiments." This latter quotation refers to the action of this Regiment during the Irish Rebellion of 1798. Subsequently Mr. Macdonell asked the aid of Government to settle, with his Highlanders in Upper Canada, and the record goes on to state that: "The only objection which Mr. Addington (the Premier after Pitt's resignation) opposed to Mr. Macdonell's request was that the British Government had no slender hold of the Province of Upper Canada, that he could not think himself justified in giving encouragement to the King's loyal subjects to emigrate to that colony. To this Mr. Macdonell replied by assuring Mr. Addington, the emigration to Upper Canada by Highlanders would form the strongest tie and connection between the Colony and the parent State."

"When the United States of America, in the year 1811, declared war against Great Britain, and invaded Canada, Mr. Macdonell prevailed upon his countrymen to form the second Glengarry Fencible Regiment, which, with two Militia Regiments, raised also in the Western District, contributed not a little to the preservation of the Province; and by their activity and bravery, the enemy's frontier posts of Ogdensburg, St. Regis and French Mills, were taken with their Artillery, ammunition and other military stores" (Account of the Emigration from the Highlands of Scotland to North America, printed in Kingston in 1839).

We have selected the example of the Right Rev. and Honorable Alexander Macdonell, first Bishop of Kingston, because it is so intimately associated with the history of this city and this Province, as a case in point against Rev. Mr. Carey's assertion that the more he heard of Roman Catholicism, the more he was inclined to defend his country. Let us invite the attention of our noble clergyman to the words written by this illustrious Bishop to the Corps which he himself had formed, and accompanied to battle, and encouraged through the weary scenes and bitter privations of active campaigning.—(Questionnaire, Lord's Lane, Chrysler's Farm and Ogdensburg will be standing monuments of your bravery and loyalty, while the history of Canada shall continue to be read"—(Letter of Bishop Macdonell, dated Kingston, 1st November, 1838.)

But did the good Bishop dream that a leader of the people would be so negligent of his duty of educating his people, not to read the history of Canada at all; or cherish the memory of those who fought and bled for it under the enthusiastic encouragement of this old patriot priest. On the contrary, a reproach is sought to be cast upon his own life of hardship and exposure on these same fields of battle by a masquerading apostle in spurs, whose weary shoulders are yet smarting, after twenty three years' rest, with the grievous burden of a musket held during the hour of drill. This little minister who, we venture to say, never smelt gunpowder, certainly never on the battle field, "never heard of a Catholic priest," etc. Mr. Carey, there are those who "have ears to hear, and do not hear." Do you ever explain the Scripture to your congregation? We suppose not. You prefer glorifying yourself with a memory of having borne a musket on parade; as we see you from time to time, pacing the streets of Kingston in some military procession with your tin and not the following Sunday, under the inextinguishable of the show, sickening your congregation with thread bare, worn out, and grey-haired bust of boyish prowess.—Kingston Freeman.

Mr. CHARLES TRUDEAU, joint Registrar of Quebec, and an ex-Pontifical Zouave, has received from the Holy Father a commendation as a Knight of St. Gregory the Great. Mr. Trudeau is well deserving of this distinguished honor, and we heartily congratulate him on this mark of favor of the illustrious Leo XIII.

THE Anti Jesuit papers have announced that John Charlton, M. P. for North Norfolk, held successful meetings throughout his constituency in explanation of his vote against the Jesuit Estates' Act. In D. L. on Saturday, 8th inst., he had a very slim audience; but in the village of La Slette his meeting with his constituents was a complete fizzle. There were about one hundred farmers in the village on Friday evening, 7th inst., but only six could be coaxed into the hall to listen to the great anti-Jesuit lecturer.

Bishop Ussher, the reformist Episcopalian Bishop stationed at Montreal, has received a call from Kansas City, and it is said he will accept. We are left to infer that it is a divine call, but we presume the call is as usual that of a larger salary. After inciting Protestant Canadians to declare war against the French-Canadian Catholics, does this zealous pastor think of abandoning his flock just as the first skirmish is beginning? This reminds us forcibly of the words: "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth: and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is an hireling and careth not for the sheep." (St. John x.)