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EDITORS.

REV. GEORGE R. NORTHGRAVE.

REV. WILLIAM FLANNERY.

THE N. S. COFFEY.

Publisher and Proprietor—THOS. COFFEY.

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Catholic Record.

London, Sat., March 14th, 1891.

ST. PATRICK'S DAY.

Once more as years go by the Irish people are about to celebrate the festival of the great Saint Patrick who planted in Ireland the Catholic faith, which has ever since remained firmly rooted in her soil, producing so fertile a crop of saints and martyrs that the green island earned for itself the title "Island of Saints."

During the fifteen centuries which have elapsed since Ireland became Christian and Catholic, not only has she herself remained true to the religion of St. Patrick amid the most bitter persecutions which have been inflicted upon any nation, since the tyrants that ruled the Roman Empire during the first three centuries endeavored to extirpate the Christian name, but she has sent forth hundreds of missionaries who have preached Christ in all quarters of the globe. It is in the greatest measure due to these Irish missionaries that in North and South America, in Canada equally with the United States, in Australia, and even in England and Scotland, the Catholic Church is flourishing and vigorous.

To say nothing of what has been done in the past for religion by the Irish missionaries in the various countries of Europe, the progress of the Catholic Church, wherever the English language is spoken, is due almost entirely to their zeal and devotedness, and to the devotedness of the Irish people to the Church of God, Ireland being the land of the nativity of by far the largest proportion of English speaking Catholics scattered throughout these countries, or at least of the nativity of their sires and grandfathers.

We have said above that all this has occurred in spite of dreadful persecution under which the people of Ireland have suffered. We have still to regret that this persecution, though much relaxed during the last fifty years, is continued, and it will continue until Ireland become a self governing nation.

In Ireland, the harbors which would make the country suitable for commerce are among the finest in the world. The soil is fertile, the people are active, intelligent and industrious. They have every quality which should make them prosperous and happy. Yet there are no manufactures, no agriculture to create an exchange of products with other countries, and the people are consequently poverty stricken, to that extent that the youthful and vigorous part of them are forced to abandon their country in order to earn their living or to amass fortunes. In other countries they succeed in doing this. Why should they not succeed in their own land? We have not far to seek for the reason. It is because they have been oppressed by bad laws, made by their foreign rulers who will not allow the country to prosper.

Last St. Patrick's day there was a gleam in the sky which indicated that a blaze of light was about to pour its refreshing rays on the land. It was then thought that the day of redress was at hand. For the first time in seven hundred years the people of the sister kingdom were on the point of granting to Ireland that self rule by means of which alone she can attain prosperity.

Recent unfortunate occurrences, however, have interfered to cause a disruption in the ranks of Irishmen themselves, and in the present situation of affairs it is to be feared that the day for the realization of Ireland's hopes will be delayed.

This ought not to be the case. Justice should be done, even though dissensions exist in Ireland. Such dissensions will arise in any country in the world, but it is in the nature of things that while union begets a strength which cannot be resisted, dissension produces a weakness of which those who are hostile to the demand for justice will take advantage to delay granting the claim.

We hope that the day of dissension will soon pass away, and even if the deliverance from oppression be delayed by what has occurred it must come at last. We have hopes, too, from the fairness which has been shown by the most patriotic leaders of English political opinion, that the deplorable occurrences of the last few months may not defer for long Ireland's day of prosperity and peace. Let us hope that Ireland shall have attained Home Rule before next St. Patrick's Day, or, at least, that she shall then be on the eve of the accomplishment of her desires.

HIGH AND LOW CHURCH POLEMISTS.

It is amusing to witness the frantic efforts of sensational writers and lecturers to raise an excitement in the public mind against the Jesuits. It was Senator Blair who asserted not long ago that there is a Jesuit conspiracy against him, and that in every important newspaper office in the United States there is a Jesuit who controls the editorial departments. Last week we had occasion to make some remarks on a "political sermon" delivered by Rev. ex-Bishop Carman in which it was asserted that "the Jesuit vote" controls the Government of Canada, and the Toronto Mail of the 4th inst. publishes a letter in which there is a most alarming series of statements concerning what the writer calls "the crafty and active influence of the Jesuit Society."

According to this sapient literature it is an undeniable fact that the Tractarian movement in the Church of England had its origin from the Jesuits. It is well known that this movement, of which Dr. Pusey, and His Eminence Cardinal Newman, while the latter was a minister of the Church of England, were the leaders, arose out of the study of the ancient fathers of the Church in Oxford University. In the search for knowledge the Oxford graduates began to enquire into the belief of the early Christians, and when they found that the Real Presence, the Sacrifice of the Mass, the respect to the dead, the celibacy of the clergy, and other doctrines and practices of the Catholic Church of to day were those of the primitive Church, they very naturally drew the conclusion that Protestants had gone too far in rejecting them as modern innovations. It was only by degrees that these conclusions forced themselves upon a large section of the Anglican clergy, but at last the conviction became so strong that the High Church element is now too powerful to be suppressed; and in the conflict which the Low churchmen are endeavoring to excite it is more than probable that the latter will be obliged to succumb. But it is simply an absurdity to pretend that the movement which originated among the Anglican clergy themselves is the work of the Jesuits. It may be supposed, however, that the influence of general Catholic literature had some weight in the controversy, for certainly Catholic writers have not ceased at any time from bringing forward the testimony of the Christian writers of the primitive ages to prove that the Catholic Church of to-day is identical with that of St. Augustine, Jerome, Basil, Ambrose, Irenaeus and Clement. But there is no reason for singling out the Jesuits as having influenced the Tractarian movement, except the fact that the Jesuit Order has always since its establishment furnished a large proportion of the defenders of Catholic truth.

The correspondent of the Mail says that the Ritualists, in "reviving what they are pleased to call Catholic doctrine, but what is really Romish error, cast to the winds their ordination vows and their plain obligations as honorable men."

It is, undoubtedly, the habit of the Low churchmen of the Church of England to assert that their Church is essentially Calvinistic; but there is positive proof that its doctrinal standards were composed on the compromise principle, and were purposely made indefinite. This want of definiteness makes it possible for the High churchmen to say that their Low Church opponents are the men who "cast to the winds their ordination vows and plain obligations;" and they have certainly at least as good ground for their statement as their adversaries have.

It is not for us to interfere in the debate which are so persistently carried on in the public journals between partisans of the High and Low Church parties as long as they keep their quarrels to themselves. But when the disputants take the undue liberty of aiming their blows at the Catholic Church, while pretending to fight each other, we sometimes cannot resist the temptation to show up their absurdities. We may therefore remind the belligerent correspondent of the Mail that the Low Church clergy are quite as ready as the Ritualists to violate "their ordination vows and plain obligations." Who but the Low churchmen, in spite of the plain laws of the Church, are ready to admit ministers who have not received Episcopal ordination to officiate in their churches? Who but they discard the use of the ecclesiastical vestments which are prescribed in the Book of Common Prayer to be worn during the recital of the Morning and Evening Prayer? Who but they repudiate the authority to forgive sins, which is claimed for the priesthood in the order for the visitation of the sick? Who but they deny that Angela "succor and defend us on earth," as they are said in the Prayer Book to do in the Collect of St. Michael's day?

We would remind those belligerent polemicists who are so fond of attacking Ritualists as wishing to introduce "Romish errors" into the Church of England that the standards of the Anglican Church are much less positive about condemning Catholic doctrine and practices than they generally suppose to be the case. They

are much less definite than the Westminster Confession. The reason for this is given by Lord Macaulay, that the compilers of the Prayer Book wished to conciliate all shades of belief. This the Prayer Book itself states in language which, though veiled, is sufficiently clear to the intelligent reader:

"Our general aim, therefore, in this undertaking was not to gratify this or that party in any of their unreasonable demands; but to do that which to our best understanding we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and extirpating of pious and devotion in the public worship of God; and the cutting off occasion from them that seek occasion of civil or quarrel against the Liturgy of the Church."

The purpose was evidently that every one would find in the Liturgy what he wished to be there.

IN FAVOR OF FAIR DEALING.

Mr. J. A. Palmer, in the Boston Sunday Herald of the 1st inst., makes some sensible remarks on the question of Public, Parochial, and Private Schools. He finds that there are points of excellence in them all, and that in all there is an intensely patriotic spirit, which is also progressive, as far as their educational features are concerned. Mr. Palmer's remarks are as applicable to the schools of Canada as to those of the United States. It cannot be denied that the solution of the school question, which should be based upon his views, is the only one which is both peaceful and fair to all parties. He has examined the working of the three different kinds of schools, and this is the conclusion he draws:

"Each has its mission to the community, and any one of the three classes offers to the parent more than the commonwealth can reasonably demand in the education of its youth. To the parent, therefore, belongs the prerogative of choice. There is room in our social economy for all systems of education. Each is a stimulus to its neighbor. From either, the commonwealth is sure to receive its children for matured duties, educated to a standard far higher than that hitherto attained by any generation of the American people."

The educational question is not merely a question between secular and Catholic schools or between godless and religious education. It is a question whether any liberty is to be left to parents in the choice of the circumstances under which their children are to be educated. Some are quite satisfied with the Public schools and with all the associations with which their children may be thrown into contact therein. Other parents are of opinion, and they freely express that opinion, that in private schools they can secure conditions which will ensure a more suitable training for their children than if they were brought up amid the indiscriminate associations which are inevitable in Public schools. Others again, whether they prefer Public or Private schools, feel the importance of uniting religious with secular teaching.

Catholics are not alone in the desire of giving a religious teaching to their children. There are denominational schools all over the country, in which the different denominations are deeply interested, and there is no reason why the fullest liberty should not be granted to parents to adopt whichever of these three systems of education they deem most appropriate to their condition or religious convictions.

In the same issue of the Herald which contains Mr. Palmer's sketch on the three kinds of schools which he describes there is an editorial article wherein it is stated that private schools have become very numerous throughout the country, the contributors towards the establishment of which in many cases protest against the unequal burden they are made to pay by being taxed for the support of Public schools while they are providing an efficient system of education for their own children. The Herald reminds people of the State that there was a time when the State voted to Protestant colleges large sums of money, because these institutions filled the place of public educational institutions which it would have been beneficial to establish if they had not existed. It argues that as many similar institutions exist now a public policy should be adopted which to harmonize all interests should recognize the existence of Private as well as Public schools, and that the fact of a school having a curriculum which includes religious teaching should not shut it out from receiving State aid. It continues:

"It is time for the wise men among us to set aside their prejudices and take up the Public and Private schools as institutions that have come to stay, and can be brought into a fair working agreement which is not inconsistent with the American ideas of free and uniform education."

When we find such sentiments as these being advocated by thoughtful Protestants, men who will certainly not be suspected of entertaining sentiments hostile to public education or to the Public school system, there is reason to hope that the time is not far distant when the claims of Catholics to be allowed full liberty to have religious teaching in their schools will be recognized, and that the Catholic schools, which are affording an adequate education to nearly a million of Catholic children throughout the United States, will be acknowledged as having a right to

participate in the appropriations made by each State for the purpose of education.

There are towns in which this right has already been recognized, and the plan of payment on the basis of results in secular education is found to work to the satisfaction of all, whether Catholics or Protestants. It may, in fact, be said that this is the method which is in operation in the two most important provinces of Canada, and it works without injury to any public interest. The only complaint against it is that which fanatics make, because they are dissatisfied to see that Catholics have any freedom at all in educational matters.

THE WAR IN CHILE.

The civil war now raging in Chile would not, at first sight, seem to have much interest for the readers of the CATHOLIC RECORD. But when the grave questions now raised and discussed and fought over in that southern republic are considered it strikes us that a responsibility rests on us of giving to our subscribers all the information we have gained on the subject.

Chile is one of the Catholic republics in South America. It extends from Bolivia on the north to Patagonia on the south and is divided by the Andes Mountains from the Argentine Republic, which extends east to the Atlantic. It is washed in its entire length by the waters of the Pacific Ocean, having for its chief city and capital Valparaiso. The population of Chile numbers about 2,000,000, all of whom are, by profession at least, members of the Catholic Church. The climate is delightfully soft and balmy and all kinds of fruits and cereals are produced in great abundance. The form of government is Republican, in some manner resembling that of the United States, having a Congress elected by almost universal suffrage and a President, who is chosen by recommendation of the out-going President and ratified by Congress. His term of authority lasts five years.

The cause of the present civil war in Chile is the unpopularity of its President, Don Jose Emmanuel Balmaceda. He was inaugurated as President in 1886, and during his reign manifested a disposition to retain power much longer than the time allotted. He constantly sought to make friends for himself by a liberal distribution of Government funds among his political adherents and of grants of money and favors to the officers and rank and file of the army raised a few years ago for the subjugation of Peru.

Balmaceda, the actual President, is a progressist without faith or any strict sense of moral obligations. As a leading member and shining light of the Masonic fraternity, he made it his duty, all through the five years of his administration, which have just expired, to annoy and hamper the Bishops and priests in the fulfilment of their clerical duties. Very like his friend and Masonic brother, Ciriaco of Italy, he gained notoriety and prominence by his audacity in attacking the prelates and clerics who had the confidence of the law-abiding and Christian portion of the inhabitants. Unfortunately, as in Italy, the men of action in Chile—the agitators and turbulent spirits anxious for change and chafing under religious restraint—are always ready to applaud the public men who devote their talents to the overthrow of priestly influence and the abolition of the religious element in the education of youth. Balmaceda introduced in Chile the godless system of education, emulating the work of Bismarck, and succeeding at last, as Bismarck did, in disgusting the entire population.

Before his term of office expired Balmaceda nominated as his successor a shrewd politician named Sanfuentes, a skeptic and an unbeliever in clerical or Christian education. The Chilean Congress have refused to accept the nomination; while the party of progress and Masonic infidelity entirely approves of the succession. The ostensible reasons advanced by Congress for its refusal are that Balmaceda received pecuniary aid from Sanfuentes, and that both are corrupt and have forfeited the good opinion and confidence of the Republic. At any rate it is admitted by all that Balmaceda got the money, and that his nominee is not a fit person to occupy the responsible position of governor or president of an independent republic.

But Balmaceda is another Oliver Cromwell in his way. He dismissed his cabinet and formed a new one with Sanfuentes at its head, and closed Congress.

When Parliament assembled last June Balmaceda found himself in an unpleasant minority, and Congress took pains to let him know his position by passing a severe vote of censure and want of confidence in his administration. The new Cabinet did not resign, however, but held on to its office and steadily pushed forward the candidacy of Sanfuentes. The supplies were all voted down and refused by Congress. But in Chile the actual President controls the mint and the banks. The Government had on deposit some \$50,000,000, subject to a call in thirty days. Balmaceda called for the whole sum, and used it to make himself solid with the army. And appearances go to prove it, for while the army adheres to Balmaceda, the whole population and the navy are on the side

of Congress. A civil war has broken out in consequence, and much bloodshed and destruction of valuable property have been the fatal results.

Since the days of the Pretorian Guards in Pagan Rome, or of the First Consul in revolutionary France, such a scene has not been witnessed as that of a self-appointed dictator terrorizing a whole nation, and, with the aid of bribed officers and a well-paid army, overriding and overawing the people and its legally constituted representatives.

In the extraordinary course of events now happening in that ill-fated republic, the meaning usually attached to the name of insurgents and of Government forces is no longer the same. The insurgents are the people's representatives and the legally constituted authorities, while the Government forces are paid janissaries of an ambitious and blood-thirsty usurper. When we hear then of a victory being obtained by the insurgents, let us not bewail the event as one to be deplored, but rather as a triumph of right over wrong, of legality over usurpation and of Christianity over the powers of darkness.

Balmaceda, whose time of office has expired, but who is determined to hold power and govern the country by an armed force, was born in Santiago in 1840. He comes from one of the oldest and wealthiest families in Chile. Like many others who turned traitors to the religion of their fathers, he received a liberal education and was originally intended for the Church. Fortunately he did not receive holy orders; and scarcely had he left college when he threw himself into politics. He became an *attache* and secretary of ex-President Montt in a special mission, and joined the anti clerical party. In 1870 he was elected member of Congress and five years later was appointed Minister of Foreign Affairs by his friend, President Santa Maria, who afterwards raised him to the highest official position in the Chilean Cabinet.

Throughout Santa Maria's term of office Balmaceda was a staunch supporter of his policy of repression, and did much to secure the passage of laws that were vexatious and inimical to the interests of Catholicity, and which were aimed at bringing about eventually a total separation of Church and State.

The civil war now raging between the army of Balmaceda and the outraged masses of the people with their chosen representatives as leaders must soon decide whether law, order and Christian morality will bless that country in future or whether it be cursed for years to come with the presence of armed tyranny and a reign of terror.

MARONITES IN NEW YORK.

An interesting feature of Catholicity in New York will be the permanent establishment of a special Mass and Church services for the Maronites, who now form a numerous body among the Catholics of that city. A young priest, Rev. Joseph Yezbek, an Arabian, has been just ordained who will officiate at present as curate in the Church at 127 Rector street. He will celebrate Mass according to the Maronite rite, to which the Arabians have been accustomed in their own country. There is a large colony of Catholic Arabians in the lower part of the city, and Father Yezbek will labor amongst them. He has not yet learned to speak English, but he speaks French very fluently.

The Maronites are a body of Arabs whose Christianity dates from a very early period. Their principal abode is at Mount Libanus and the other mountainous parts of Syria, and it is claimed by some that they have maintained their Christianity since the time of the Apostles, and that they derive their present name from the celebrated anchorite St. Maro, who lived in the fourth century in Apamea. The celebrated Oriental scholar, Simon Asseman, however, who was himself a Maronite, maintains that the name is of much more recent date, and that it was given to those Christian tribes in the twelfth century, being derived, not from St. Maro himself, but from the monastery which bears the name of that saint in the diocese of Apamea.

The opinion which seems to be best founded, however, is that these Maronites derived their name from the mountains on which they dwell, and that the word simply means mountaineers, being derived from the same root, *Amar*, whence comes the Scriptural name Amalek. The most authentic historical accounts of these mountaineers show that they were converted to the faith in the middle of the fifth century by St. Simon Stylites, and that they soon after fell into the Nestorian and Eutychian errors, but in the sixteenth century they returned to the Catholic faith under Pope Gregory XIII. and Clement VIII., since which time they have persevered in their submission to the Holy See. Notwithstanding their aberrations for so long a time they preserved their ancient liturgy incorrupt, as well as their old doctrinal books, and they are permitted to use their liturgy, which stands as a testimony to the unity of doctrine between the Catholic Church of to-day and that of ancient times through all parts of the world. The liturgy is in the

Syriac language, which is substantially the language used by our Blessed Lord while on earth. It is a modernized Hebrew.

The Maronites are a devout and industrious people of excellent morals, and they have fertilized the mountains on which they dwell, making of them fruitful gardens.

A SENSATIONAL NOVELIST ON CHRISTIANITY.

Ouida, who is the authoress of a batch of novels which are a disgrace to the civilization of the age, has published in the *North American Review* for February a sensational article under the title "Has Christianity Failed?" No one would doubt for a moment, from the character of Ouida's previous writings, what answer she would give to her own question. She argues that because men break the precepts of Christianity that religion is a failure, holding no sway over the intellect and affections of man. There is, it is well known, much of selfishness, cunning, avarice, and unscrupulousness in the conduct both of individuals and nations, but while Christianity does not profess to take away human passions, or freedom of will to do evil, religion has exercised great control over them; and the writings of such as Ouida have contributed greatly to the fact that the teachings of Christianity have not been obeyed.

Ouida dwells upon the evil which men perpetrate, and makes Christianity responsible for it. This is a most false statement of the case. If the precepts of Christianity were obeyed these evils would be corrected; but if the world has so much wickedness in it still it is because so many of mankind refuse to obey. God has placed before man "life and death, blessing and cursing" without taking away his freedom for good and evil. If there is so much of evil, even with Christianity existing, that evil would be vastly more prevalent without religion, and religion is, therefore, not to be called a failure. It is not Christianity which has been a failure, but such dubious moralists as Ouida are certainly a failure of the worst kind. The testimony of Montesquieu in his last moments, unbelieved as he was, will be regarded as that of a thinker, and it is of more weight than that of the flippant Ouida:

"I have always revered religion. The morality of the Gospel is most excellent, and is the grandest gift which God could make to man."

Even Voltaire has acknowledged the power of the Christian religion in such terms as the following:

"We have witnessed that idolatry disappeared at the moment of the preaching of the Gospel, and the same high has been the cause which drove bloody sacrifices out of the entire world. Christianity has corrected jurisprudence, it has driven out magic and sorcery, and abolished slavery. It need not be said that reason would have sufficed to destroy these evils. Reason never succeeded in destroying idolatry, nor has it been any more effectual against pretended sorcerers than to inflict punishment upon them."

To these powerful testimonies we may add that of Jean Jacques Rousseau, who admits in his "Lettres de la Montagne":

"Christianity has made men just and moderate, friends of peace, and has been of very great advantage to society."

The only way in which Christianity could have entirely eradicated the vices enumerated by Ouida would have been by the destruction of human liberty to do evil. And if Christianity had done its work in this way, men would be mere machines for operating good works, and the occasion of merit by the free service of God would be destroyed. The Scripture tells us that the just man attains eternal glory because "he was able to transgress and hath not transgressed, to do evil and hath not done it." The purpose of Christianity is to elevate human nature, and to bring man nearer to God by instructing his intellect in the truth, and influencing his will by the noblest motives which can touch his heart and affections. Hence, besides the general good which has been effected by the spread of Christian principles throughout society, the individual man has been elevated both intellectually and morally by the sublime teachings of the Gospel. We can only express surprise that respectable periodicals can embosom in their pages such mischievous essays as that of Ouida and other writers of the same class.

The Duke of Norfolk, Tory as he is, has expressed his disgust with the Salisbury Government for their opposition to Mr. Gladstone's Bill to remove the Catholic disabilities, which still remain as a remnant of the penal laws of past ages. He says in a letter written to the London Times:

"When Mr. Gladstone comes forward to wipe out these lingering records of evil days it is impossible that we should not feel deeply pained, and, I must add, honestly indignant, at the opposition which the Government have offered to his just measure. To many of us who throughout these last years of conflict and anxiety (referring to the Home Rule conflict) have been eager to serve our country by supporting that party (the Tory party) which we believed most likely to promote its true interests, it is an ungrateful surprise to find our claims for justice sacrificed to the noisy declamation of heated bigotry."

WILLIAM

The Rev. Dr. Dawe, delivering a course of lectures in several towns through no doubt also in other where people are anxious character and peculiar land's first reformer.

a great amount of interest in the Methodist rebellion career of and colleges are named probably the life of as a champion of Protestantism among the martyrs their blood their faith.

Last week Dr. D. Lachlin Hall, St. Thomas the reporter stated "reviewed the life of and showed the great accomplished, though elation from all sides."

It is true that W. course of his cheque was forever getting with the authorities, clerical; true also, resisting Popes and violence of his unprovable onslaughts on lives of pious and G. ties, he deserved a the severest punishment always escaped by arguments when p. lame excuse or arg. conjured up, then b.

The admirers of methods cannot elude of martyrdom. In name was first brought by a trial in which the Papal authority appealed against a Archbishop of Oxford.

During the unwar Father Wodehall, Hall, Wycliffe, who and attached to th for himself the wardenship from Lelip, then in his d. hall, on returning denied admittance Wycliffe, who close and his fellows.

Archbishop Lung. Lallip. He maintained appointment was the charter of fou at a time when his age and sickness, in beclity. He, ther. cliffs to submit and warden, who had ne refused point blank Sovereign Pontiff. off both contendt respective statements stitings Wycliffe re in person or by ments were made appear, and final in favor of Wodeh.

King Edward raised the deced Pontiff, who at Viterbo; and Wy. it was with bitter his humiliation. breast all throug poraries of Wy. source all those investitures with called the Court monastic orders as

Notwithstanding authority, the Wycliffe to the p. he afterwards c. and retained till continued, however, and made use of orator to inveigh triumphed over monks and friars. tion. No m. learning and pi occasion to revile to public contem. launched on the where to stop changed his in. rectors of parishes batteries of parishes Bishops; nor did the lash of his tongue. All c. owned property apparel "were of worldly g. were hypocrit By lapsing fro any sin, they forfeited the e. "In such case laymen, under withhold from deprive them

To dissension ciples he coll. whom he dis. "Poor Priests like himself, the coarsest calling of this