

issue. Italians often lose all faith in Christianity, but it is very rarely that they will become Protestants.

A congress of the Anglican Church was opened at Folkestone on Wednesday, the 4th inst., the purpose being to discuss matters of interest to the Church, including its relations to other religious bodies. It is presided over by the Archbishop of Canterbury. It was opened with a grand procession through the streets with choirs and acolytes in surplice, and clergy bearing crosses. The Low Churchmen of the town took advantage of the occasion to manifest their discontent at the recent decision of the Privy Council sustaining the Ritualistic practices of Bishop King, of Lincoln, and a banner was displayed by a number of them near the hall of convocation, bearing the inscription: "We represent Ridley and Latimer at the stake exhorting Churchmen to withstand idolatry, priestcraft, ritual and Popish processions." Cable despatches state that owing to the high feeling between parties, very little is to be expected from the Congress in the way of useful results. But there is no valid reason for supposing that the noisy demonstrations of the Low Church party will obstruct seriously the progress of Ritualism, which is constantly gaining new adherents in the Church of England on both sides of the Atlantic.

PRESIDENT HARRISON has appointed the 21st inst. as the day when the four hundredth anniversary of the discovery of America by Christopher Columbus shall take place, and the celebration by American citizens will be universal and enthusiastic. Italy and Spain celebrated the anniversary on the 12th inst., as this was the actual date of the discovery, and on the 12th inst. the religious celebration which was held in the Episcopal cities of the United States took in accordance with the date fixed by the Holy Father Pope Leo XIII. for the celebration. The 21st was fixed by the President because the Gregorian calendar when it was instituted set forward all dates nine days. Every preparation was made to make the religious celebration on a grand scale, and the programmes were faithfully carried out in Chicago, New York, Philadelphia, Baltimore and other important cities. It is peculiarly appropriate that Catholics should take a deep interest in honoring the memory of Columbus, as the great navigator was himself a fervent Catholic, and his desire to see the faith carried to new countries had great influence in urging him to make his great discovery. His first act on landing was to erect the cross. Priests accompanied him on his voyage, and it was owing to the co-operation of the Cardinal and the Prior of a monastery that he was enabled to set out on his labor of love under the auspices of the Catholic monarchs, Ferdinand and Isabella.

LONDON'S NEW LORD MAYOR.

Alderman Knill Elected Amid Scenes of Excitement.

TREMENDOUS OPPOSITION BECAUSE HE IS A ROMAN CATHOLIC—THE CROWD WOULD NOT LISTEN TO HIS SPEECH OF ACCEPTANCE—A REMARKABLE EXHIBITION OF INTOLERANCE.

The New York Sun's London cable of Sept. 29 gives this interesting account of the election of Lord Mayor Knill and the stormy scenes connected therewith:

A Roman Catholic was elected Lord Mayor of London to-day, but it was accomplished only after an overturning of ancient custom and a most extraordinary demonstration of religious intolerance. The opposition to Alderman Stuart Knill, the candidate next in line for the Lord Mayoralty, has been developing for some time, and it has been openly based upon his religious faith, his other qualifications being freely endorsed. The Lord Mayor, it should be borne in mind, is not the direct choice of the people, and he is not the chief magistrate of all London. His jurisdiction extends only over the old city which the Bank of England is near the center, and which, in area and character, corresponds with New York from Honston street to the Battery.

The government of this old municipality is an ancient and complicated system which not one Londoner in a hundred understands, and which it is not worth while to describe. Mr. Gladstone's party has promised to sweep it all away as soon as he gets a chance. The Lord Mayor is chosen by the Aldermen from among their own number upon nomination by the Liverymen. The latter are representatives of the thirty or forty companies so called, into which the freemen of the city are divided according to their trades. The Liverymen name two candidates for the Mayoralty, and it is the almost invariable custom for the Aldermen to elect the first man named. It is likewise the custom for the Liverymen to name first the

senior Alderman, who, in some year not immediately preceding, has served as sheriff. It happens, therefore, that the election of a Lord Mayor is ordinarily a mere perfunctory proceeding, and the names of the coming chief magistrates are known for months and years in advance. Alderman Knill comes next in rotation, according to all these usages, Alderman Lawrence, who precedes him, having declined to be a candidate.

Some days ago the present Lord Mayor publicly put questions to Alderman Knill as to his course of action in certain religious matters in case he should be elected chief magistrate. Alderman Knill replied in manly fashion that he would not appoint a clergyman of the Church of England as his chaplain, though he would attach such a functionary to the office of the Lord Mayor; neither would he attend the services of the Church of England on the occasions when it was customary to do so. He would, however, appoint a locum tenens for the purpose.

The storm has been brewing ever since. A Roman Catholic has at least once before occupied the Lord Mayor's Chair, but he was willing to follow custom in the matters in which Alderman Knill is not. He made fine distinctions between his material presence at a religious service and participation in it which Alderman Knill cannot conscientiously make.

The opponents of Mr. Knill found next, in the regular order of succession, the name of Alderman Fandel Phillips. Now Mr. Phillips is a Hebrew. Referring to this dilemma to-day the Times remarked:

"In Shylock's days the Jewish merchant was ready to buy and sell with his Christian fellows, to talk with them, walk with them, and so following, but neither to eat with them, drink with them, nor pray with them. To-day he is more complaisant and is prepared to do all three, and certain Christians of the city of London seem to believe that the cause of orthodoxy is somewhat strengthened by the change. While we congratulate the members of the Jewish communion upon the deservedly high position which they hold in the confidence of their fellow-citizens, we cannot see that their readiness to attend the services of a church in which they do not believe constitutes any special merit upon their part."

The Guildhall, where the election took place, was the scene of great excitement from the moment the proceedings began this afternoon. The Lord Mayor and Aldermen, all except Alderman Knill, attended the usual special service at the Church of St. Lawrence Jewry before entering the hall. Their appearance was a signal for pandemonium to break loose. The friends of the respective candidates tried to cheer their favorite and kiss their opponent at the same time. When the Common Sergeant, who presided, read the names of the six eligible Aldermen and the name of Alderman Knill was reached there was a tremendous chorus of cheers, yells, hisses, calls of "Vote," and "No Popery!" A lively man with a very penetrating voice got up on the chair and gained attention. He had a series of questions similar to those recently asked by the Lord Mayor, which he proceeded to put to Alderman Knill. Each question produced applause or groans from the great assemblage. Mr. Knill answered them in a straightforward, manly fashion, and in the same terms in which he had replied to the Lord Mayor. His answers provoked continued cries of "No Popery!" "We don't want a disguised Papist!" "The Liverymen won't elect you," and so on. Another Liveryman finally asked him if he would pledge himself to give precedence in the city to none but the Crown, not excepting any ecclesiastical appointed by a foreign power. Mr. Knill responded with a ringing "Yes," and there was a big demonstration of approval. An opponent of Mr. Knill named Beaumont, made a bitter speech against him on account of his religion. He said something about the liberties of the city having been bought by the blood of Protestant ancestors, and then his words for some minutes were inaudible, so great was the uproar. He waved his arms about in great excitement, shouting frantically, but nobody heard him. He finally proposed a resolution to the effect that no man should be nominated who could not conscientiously carry out the duties of the office. The Sheriffs ruled the resolution out of order.

Alderman Phillips and the other candidates were questioned in the same manner as Alderman Knill had been, and their replies were all in favor of following the precedent of previous Lord Mayors.

The vote, after some further confusion and debate, was taken by a show of hands. Alderman Phillips received the largest number and a majority of votes. Alderman Knill came second but no count was made. The names of Phillips and Knill were accordingly sent to the Aldermen as the nominees.

The Aldermen met in secret session, and half an hour later returned to the hall. Then it appeared that they had followed the example of the Liverymen in violating custom. They had not made a choice of the first man named to them, but of the second, and Alderman Knill was declared the Lord Mayor-elect for the ensuing year.

Then there was a greater exhibition of passion and prejudice than had occurred before. The crowd would not listen to Mr. Knill's speech of thanks and acceptance nor to the present Lord Mayor's words of acknowledgment. The meeting broke up in the utmost confusion amid an attempt to sing "Rule, Britannia" and "God Save the Queen."

By the International Telegram Company.

The Rev. Dr. Parker, the non-conformist preacher, delivered a special sermon to-day, in which he spoke strongly in favor of Knill and against the bigoted prejudice that had been aroused. His utterances were more vigorous and outspoken than usual. Dr. Parker said that he would rather trust a sincere Roman Catholic than a trimming, time-serving professor of Protestantism. He believed that true Protestantism was just and not narrow in its treatment of those who sincerely differed from Protestant belief. This address and the articles in the newspapers denouncing the attack upon Alderman Knill's candidacy had some influence in softening the animosity which had been aroused, but the crowd around the Guildhall was bitterly disappointed by the action of the Aldermen, and when it was announced that Knill had been elected the people dispersed with cries of "No Popery!"

A PILGRIMAGE TO THE SHRINE OF ST. ANNE DE BEAUPRE.

THE PALACE OF MIRACLES—PILGRIMS OF CHURCHES—THE SHRINE AND THE RELIC—THE PILGRIMS—NOTES.

Rideau Record, Oct. 6.

In these days and in this land pilgrimages are not often heard of, and the idea associated with them in the popular mind is that of a long weary journey to the clime of the East, where are fastings and hardships and privations without number. This may have been true once in olden times, but happily is not now, and certainly not the pilgrimage to St. Anne de Beaupre which left here on Monday evening of last week, under the auspices of St. Francis de Sales Church. All the afternoon of that day there was a busy preparation about town and at 4:30 o'clock the C. P. R. station presented a scene of unexampled bustle and activity. During the day there had been constant arrivals from the country round about, among other places, Westport ending a deputation of fifty-seven, under the leadership of the Rev. Father Tweed, and a number of others from Arnprior, Almonte and other places north, and on the regular express was a large contingent from Tweed and intermediate stations. At 5 o'clock the train was made up and started off with as comfortable and respectable a lot of pilgrims on board as ever started on a journey. At Merrickville fifty more joined the party, at Kemptville fifteen, and at every station by the way to Dalhousie Mills the number was augmented until when Montreal was reached the train carried over seven hundred on board. Unhappily among the number were some rascals, aye, almost wrecked by disease, and to them more especially the train, which shrine a place of great expectation. They were there, the dim of vision, the dull of hearing, the tortured and twisted by rheumatism, the lame and the halt and the afflicted in many ways; and who shall say how wistfully, how trustfully they looked forward to the morrow when they should be at the place where many such as they had been made whole. 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