Catholic Record.

London, Sat., June 15th, 1889. THE MAIL'S HATRED OF THE

The Toronto Mail must have read but

s one sided account of how things were managed in the Crimean war. It is certain that in every battle the French officers, from the sub-Lieutenant to the General-in-Chief, were in the foremost ranks. At the successful storming of the Malakoff, which put an end to the Crimean war, General McMaton did not say "go on" but "come on" to his Zouaves McMahop, at the head of the storming column, first bounded over the ramparts. and, confronting the Russian leader, cried out to him "how long are you going to resist." "Until death," cried out the Russian, "don't ye think so men," he said, turning to his own. "Forward, bayonets," shouted McMahon, and with demoniac yells the Zouaves poured over the ramparts by the thousand. The struggle was a fierce hand to hand bajonet slaughter. But the Russians were driven from their own ramparts and their guns turned against them, which they had not time to spike before leaving.

The Redan was besleged at the same time by the English, under General Simpson, who said "go on boys," while he remained himself to the trenches with a blanket over his shoulders and a night cap on his head lest he might catch cold. Gen. eral Williams, who led the other storming party, got safely into the entrenchments of the enemy and held on with great bravery, but the fleeing Russians from the Malakoff outnumbered his men Several aides-de camp were despatched to the General-in-Cnief for reinforce. mente, but none were forthcoming. So it happened that while the French held the Malakoff, the English were driven out of the Redan and chased pell mell down the slopes of the earthworks. Had General Simpson acted like General McMahon he would have shared with him the honors of the day. What both French and Russians really said after the war terminated was that the Englis army was composed of "lions officered by jackasses."

About the same, and as much, may be sail of Mr. McMillen, Rev. Hugh Johnson, Dr. Stafford and other would be leaders, among whom, facels princeps, is John Charlton. They are all making big asses of themselves, perambulating the country telling the reading public and well informed communities all they know about the Jesuits. They have come and gone. They tried to excite feelings of hatred and bitterness here sgainst Catholics over the shoulders of the Jesuits' vata. The respectable Protestants remained away from so unworthy and so scandalous a gathering. The bigots who were present, such as Mayor Taylor, needed no firebrand utterances from the Rev. J. A. Murray or John Charlton to inspire them with hatred and injustice to their [Catholic fellow citizens; so that absolutely nothing has been accomplished in the way of making converts to the new party of bigotry. All the historic lies and misrepresentions that could set class against class and creed against creed, so violently put forth by the lay and clerical orators, had been repeated ad nauseam by the Wilds and Hunters months ego and were exposed and refuted in letters and articles which appeared in our columns, some of which have been copied into the pages of our daily contemporaries,

In St. Thomas the perambulating show was continued on last Tuesday evening. Besides John Charlton, who now acts P T. Barnum to attract the crowd. Modera tor McMullen and Rev. Dr. Hugh Johnston, of Toronto, were present. The Rev. Moderator showed very little moderation in his remarks. He said : "We are not here for the purpose of saving wicked things against our Catholic neighbors. But we are not prepared to see the great Protestant people of this country bound neck and heels by the Catholic Church." Here, in the first sentence of the Rev. Moderator, is a specimen of the toleration just now practiced all over Ontario. By mixing ap truth with error and adding a large dose of hypocrisy they tell us in the same breath : "We don't want to say one word against you Catholics, but we will not allow your Church or your Pope to bind

us they are our friends, that they don't isl jurisdiction which Christ gave His the population is entirely French it wish to insult us, but that we must acknowledge ourselves to be "tyrants and oppressors," while we are scarcely

Rev. Dr. Hugh Johnston, who boasts f being a native of the County of Elgin and a Fingal man, said : "Although he was a travelling preacher he did not like to talk to a travelling audience. (laughter) He somehow did not like John Charlton's combination show of peripatetics. But he saw danger ahead. There are five Jesuits in Ontario. They have been in Guelph for the last filty years, but now they are endowed and incor porated, and where is the mischief going to stop? I tell you gentlemen," he said, "a blow is struck at our most cherished institutions, the pillars of our foundations have been assailed, and unless it was stopped the temple of our wreck and ruin," Such arrant tomfoolery, as this exordium betrayed sickened the men of serse who were present in large numbers and prejudiced them against any further efforts of Dr. Hugh Johnston to impress or enthuse his audience.

Noticing the evident uneasiness of the crowd the speaker tried to spice his remarks with a sprinkling of hypocriey, after the example of the Rev. Moderator. He went on: "This movement was not started by bigots; there is no antipathy to Roman Catholiciam. But we will not have the Pope to rule over us, and when you Catholics, by a species of inquisi tion, obtain control of the ballot-box, the press and the school, to serve your selfish and unholy purposes, then we say : You must leave this country or we will nake you go.

Rev. Hugh Johnston would create a civil war here if he could. The Moderator and the other ministers who were present, and the Rev. Dr. John Charlton, who did not interrupt or try to correct Johnston's appeal to arms, must be held accountable for such a doctrine of blood-thirstiness. They are all sailing in the one boat; but Dr. Johnston is more outspoken than the others. It is a war of creed they are advocating. The solid Catholic vote prevents those fanatics from forcing the rules of their churches upon the rest of the population by sumptuary laws and prohibitory acts of Parliament: therefore the solid Catholic vote must go. "You must leave," say they, "or we will make you go."

Rev. Dr. Hugh Johnston and the other rev. persecutors and the newly ordained Dr. Charlton should remember that. although a minority, we Catholics are not going to be crushed out of existence. nor even out of Oatsrlo. To the East of us there are two million Catholics who will not permit us to be consumed or devoured ; and to the West and South of us there are sixty millions of freemen who hold the Jesuit Fathers in high esteem and will not tolerate national bigotry of penal laws to disgrace this continent of free America.

EPISCOPAL TITLES.

The Rev. Mr. Carey, Anglican Dean of

St. Paul's Church, Kingston, has been

amusing his congregation with a virulent attack upon His Lordship the Right Rev. Dr. Cleary, Bishop of Kingston, and the Catholic clergy in general, his effusion being made public through the column of the Kingston Whig. As regards the Catholic Episcopacy, he makes the im pudent statement that they wrongfully usurp the territorial titles by which they are designated in Canada and elewhere in the British Empire, but that these titles belong of right to Anglican Bishops. By such an assertion Mr. Carey displays his insufferable ignorance. Is the office of a bishop a civil or an ecclesiastical office? If it be merely a civil office, of course there can be no dispute that the queen's appointment, made in accord ance with the laws of the land, will be all that is required to constitute a bishop. We do not question the right of a certain number of the Anglican Bishops of England to sit in Parliament in the House of Lords, and to exercise such civil functions as the law empowers them to perform. But if this were all that were required to make a bishop, the Catholic Bishops in Canada are recognized by law also. The colonial office long ago recognized the official standing of Catholic Bishops, and gave positive instructions to the Canadian authorities to call the Catholic Bishops of the Province by the recognized title "My Lord." The status and the territorial titles of the Catholic Bishops in Canada are also fully recognized by many acts of the Canadian Parliament, and notably in the acts of incorporation of the various dioceses of the Dominion, wherein these territorial titles are always given.

But the title bishop is not merely a civil title. It has no meaning except inasmuch as it expresses ecclesiastical authority and jurisdiction. As a territorial title, it expresses the authority which the Church of Christ confers upon allow your charles to the earth, or the person of the bishop within certain us down neck and heels to the earth, or the person of the bishop within certain glad to see English teaching taught to trample out our liberties." They tell bounds. It has its origin in the territor. efficiently in all the schools, but where

Apostles over the whole earth, when He said to them : "teach ye all nations all things whatsoever I have commanded you." (St. Matt. xxviii, 19, 20) In consequence of this commission, St. Mark tells us, (xvi. 20,) "they going forth preached everywhere, the Lord working

withal." The territorial title of bishops must therefore be derived from the deposit of universal jurisdiction which Jesus Christ left with His Universal Church and no State has authority to confer it, or to limit it in those upon whom the Church Catholic or Universal has conferred it. The Episcopal title claimed by Anglican Bishops is, therefore, perfectly worthless By courtesy they are styled bishops, in deference to the civil power which has given them the title, but they have not a particle of the ecclesiastical authority which the title imports. This belongs solely to the Catholic bishops who derive their jurisdiction by direct succes sion from the apostles of Christ, through the divinely-appointed Head of the Church, Even Anglican claims to Episcopacy are ostensibly based upon the principles we have laid down. The Archbishop of Canterbury professed lately, at the meeting of the "Pan-Arglican Council," to be the successor of St. Augustine. St. Augustine's Episcopal jurisdiction was derived from Pope Celestine, who sent him to England to convert the Anglo-Saxons. St. Augus. tine had jurisdiction from the Universal Courch, but the jurisdiction of the Anglican bishops is altogether derived from the Act of Parliament which in the reign of Elizabeth conferred the office upon their predecessors Mathew Parker and his suffragans. If ever an Act of Parliament was ultra vires, this one was, which usurped the authority which be lorgs only to the Church of God. The Catholic bishops are therefore alone rightly styled in Canada, His Grace the Archbishop of Toronto, His Lordship the Bishop of London, Kingston, etc., and the territorial titles belong to them both by civil and ecclesiastical right.

THE FRENCH SCHOOLS OF ONTARIO.

We could admire the energy which is displayed by the Mail in sending representative to the Counties of Pres cott and Russell to accertain by personal observation the state of education there, and ostensibly with a view to making more perfect the operation of the public school system in those localities. But the open hostility of that journal to the French Canadian population, its abuse of them as ignorant, degraded, and priest-ridden aliens who ought to be suppressed, has been so undisguised that we may well look with suspicion upon the object of this move.

If the French-Canadians were aliens. as the Mail has so persist. ently represented them to be, patriotism as well as common humanity ought to teach the English speaking population to receive them with the same kindness and consideration which are shown to Germans, Swedes, Norwegians, Danes and others who come to make their abode with us. We are informed that a colony of Icelanders will settle on some of the newly-surveyed mark of consideration to the bereaved territory of the North-West. They will be hardy settlers, and we have no doubt | with the general body of the citizens of they will contribute toward the develop ment of the country's resources, and will help to make it more prosperous, and they will be welcomed. But the French-Canadians are already with us. It is acknowledged on all hands that they are a peaceful and law-abiding people. Why should they be subjected to annoyance

and persecution? But the French Canadlans are not aliens Their claim to the territory of Canada antedates that of their English speaking fellow citizens. It has been said. "they were conquered, and they must submit to the domination of the conquerors." Even if the conquest were true, the terms proposed would be urgenerous; but we say the French population are not a conquered race. The country was conquered from the French king by the forces of Great Britain, for the use of British subjects : and when the corquest was made the French population were at once admitted to all the rights and privileges which belong to British subjects, and though in Great Britain itself the Catholic religion was at the time of the conquest proscribed and persecuted, the new subjects were guaranteed the fullest liberty for their religion, language, and special usages. Moreover, they are fully resolved to maintain these, and the efforts made to reduce them to the condition of an inferior race will certainly end in failure. and will have only the effect of producing discord in our country, which cannot prosper unless the two great populations. which for the most part constitute it dwell together in harmony, and with the one object in view to labor for the

general good. Certainly, we see no reason to object to the teaching of English in the French townships of Ontario. We would be

must necessarily be taught through the medium of French and all consideration should be extended to the very natura predilection which the people must have for their native tongue. It would be very objectionable to force English down the throats of French Canadians comewhat after the manner in which a self-willed patient might be forced to take a nauseous dose. It is clear that a French population must have a very laudable love for their own language, and any attempt to force English upon them exclusively is more likely to hinder than to hasten its introduction among them especially if it be done in the offensive manner assumed by Mr. Craig on the introduction of his motion before the Legislature.

The public are aware that the Govern ment have had a Commission at work now or some time to examine into the whole question, and certainly we may place nore reliance on their report than on that of an unknown "Commissioner" from the Mail cflice, who must undertake the work in the same spirit which has animated the Mail in initiating it.

There is already one point in the re port of the Mail's Commissioner wherein t is said that he has put a false coloring on the facts. He says:

"It must not be supposed that the English language is wholly ignored in the English language is wholly ignored in the French schools. It is taught after a fashion, probably in no case for more than haif an hour a day on the average."

In his second letter he states that is Section 4. Russell, it is taught for three quarters of an hour—but it appears that the Government Commissioners state that the average time devoted to Eng lish is one hour and a half. However notwithstanding the suspicious auspices under which the Mail's Commissioner is operating, we commend the statement hich he makes as follows :

"I may as well note once more that t would be impossible to enforce a com-plete English curriculum at once. The teachers must be French in order to deal with the French children, and until they are trained in English and in the methods of English teaching it is useless

methods of English teaching it is useless to lock for any great degree of progress amongst the children in that language. . . Those who recommend such drastic measures as the immediate abolition of French do not, in my judgment, comprehend the problem in its real magnitude."

It will be observed also that in his econd letter the Mail man has modified, ot openly, but covertly, his former statement regarding the time devoted to English. He states that French occupies over five sixths of the time in the schools. This would give nearly one nour for English. The truth will be known at last.

MAJOR SHORTS FUNERAL.

"At the funeral of the lamented Major "At the funeral of the lamented Major Short, which took place at Kingston on Monday, Bishop Cleary, of the Romish Crurch, appeared and took up the position of leader of the city clergy. The R. v. Dr. Smith and the Rev. Ma'colim McGillivray immediately took precedence of him, and, though urged to give way, msintained their ground. The Rev. Mr. Mackie, of Sl. Andrew's, Inding himself behind Bishop Cleary, at once withdrew, saying that in no sense and at no time would be follow Popery,"—Canada Presbyierian.

From the Canadian Freeman we learn that "His Lordship the Bishop of King. ston, being an acquaintance of Major Short, determined to show his respect for the deceased personally, and also as a widow and her family, as well as to unite honor to the brave soldier who died so nobly in the defence of the lives and property of his neighbors." His Lord. ship took his place in the procession along with the Mayor of the city, being invited to do so by those in charge of the mournful ceremonies. His Lordship knew nothing either of those who were in front or of those who followed, until all was over. The gentlemen (?) in front represented themselves as family mourn ers, and on this claim were in that place. It would appear from what they have stated through the Canada Presbyterian that they told a falsehood to the Colonel who had charge of the procession, in order that they might coast afterwards that they were victors n a petty fight for precedence. But it matters little whether they told the lie to the Colonel or to the Canada Presby. terian. The much-maligned Jesuits would never dream that lies were justifi able as a means for so paltry an end as to gain a front place on that mournful

The Colonel very properly placed His Lordship the Bishop of Kingston in that part of the procession which was regarded as the place of honor, as the representa ive of the Catholic Church, which is not only the principal Church of the world out which in this Dominion of Canada is more important than any other ecclesiastical organization, even in the number of its adherents.

The anti-Jesuit Citizens' Committee of Montreal are indignant because they cannot get the Protestant Council of Education to join in the outery against the Jesuit Estates Act. They have passed a resolution condemning the Council for accepting the \$60,000 apportioned to them for higher Protestant education. THE NEW CATHOLIC SENA- If Messre. Smith and

If ever honors were fittingly bestowed

or dignities meritoriously conferred, no

better application of the command honor

ui honor has been recorded than the

selection of Mr. Edward Murphy, of

Montreal, to the Senatorship of the Dominion, in succession to the late Hon. Thomas Ryan. The press of Montreal both French and English, Catholic and Protestant, is teeming with encomiums of Mr. Murphy's rare abilities as a citizen and of his many sterling and excep tional qualities as a devoted adherent to mother Church and a chivalrous cham pion and lover of the land that gave him birth. Twenty-two years ago we had the honor of Mr. Murphy's acquaintance, and during the shortened period of our visit to Montreal we had ample opportunity to observe that no layman at that time stood so high in the estimation of Rev. Father Dowd or of the general public as Mr. Eiward Murphy. All the Catholic societies in St. Patrick's parish and nearly all the Irish societies in the city were either directed or presided over by him. Through his untiring exertions and constant perseverance the Father Mathew Temperance Society has become a steady, solid and powerful organization, As he never counselled or preached but what he practised, his example has been a pillar of light in pointing out the true way of honor and happiness to his unfortunate fellow-countrymen cast up by the waves of adversity like so much drift on the wharves at Montrea!. He sought them out and comforted themhe brought them to Father Dowd, and they were saved. They found homes and comfort and consolation in the observance of strict temperance and in the practice of every religious duty. Mr. Murphy was an ardent repealer in the days of Daniel O'Connell. He was a trusted leader of men in those days, as he is now, and has been, since the time of Isaac Butt, an advanced advocate for Home Rule in Ireland. En joying the esteem and confidence of his French Canadian fellow-citizens, who have appointed him trustee or Marquiller of Notre Dame parish, and several times elected President or Vice President of scientific or art societies, Mr. Edward Murphy occupies a large and honored place in the heart and affections of his compatriots rarely accorded to any one man. As Montreal delights n honoring so worthy a citizen. Ireland may well feel proud of a son so exemplary, so virtuous and so truly patriotic. While offering this humble tribute of our

conors, while still serving his country and benefitting his fellow-men. THE SEPARATE SCHOOL

congratulations to the Hon. Senator

Murphy we may be permitted to offer a

ferent prayer that the God whom he

has so long and faithfully served may

grant him many years of health and

prosperity to erjoy his well-earned

In an editorial in the Globe of 6th nst, there are some remarks on the subect of "Aliens as School Trustees." The circumstance which gives rise to ou contemporary's comments occurred a the last meeting of the Catholic separate school board in Toronto. The Rev. Father McPhillips presented his credenfor St, Alban's ward, formerly Parkdale, Trustee Smith objected to Father Mc. Phillips taking his seat, as he was not s British subject. Trustee Cahill also spoke in favor of Trustee Smith's position. Trustee Smith moved that Father McPhillip's declaration be not received, but it does not appear that any one seconded the motion. The discussion was at all events declared by the chairman, Very Rev. F. P. Rochey, tote ject correctly, even the law as it stands

On this the Globe remarks: "The objection was pooh poohed by the chairman, and the new member took his seat. Mr. Cabill has a remarkable habit of being correct in the objections he raises. and this makes him a very awkward member of the Board. He was right on this occasion. There is not the least doubt that the Board has deliberately defied the law which is contained in Section 25 of the Consolidated Statues of Ontario." etc.

We must take exception to this method of judging the action of the school board. It is very true the school aw requires separate school trustees to be British subjects, but it does not constitute the school board to be the Court which is to try the validity of an election. and the chairman very properly decided that the discussion was out of order. Irregular elections sometimes take place on other bodies besides the Catholic school boards, and the law provides a a Protestant of that town, as we are inremedy for them. The elections of public school trustees are frequently protested, though the conditions of qualification are less complicated than when the separate school boards are concerned; yet we never hear it stated that the public school boards "defy the law" if they admit an elected trustee to his seat, until he be prenounced disqualified by he proper court, nailel."

Cahill desired to dispute the validity of Father McPhillip's election, they should have taken the steps prescribed by law, instead of taking up the time of the board in a matter over which it had no control. We therefore disagree with the Globe in its statement that Mr. Cahill was "right on this occasion," and also in the state. ment that the board "deliberately defied the law." It would have been a defiance of the law to have followed the course demanded by the two gentlemen who brought forward the objection. If the Globe has not in its bag some better proof that Mr. Cahill is always right, it may as well give up that point

We are not aware whether Rev. Father McPhillips be a British subject or not, nor is this matter of any consequence to our present purpose. No proof was offered that he is not a British subject, if we are to judge by the report of the meeting as it was given in the Toronto dailies, unless the mere statement of Trustee Smith should have been at once accepted by the board as conclusive. But we believe that the Globe will not assert that this should have been done. We have no doubt that the Globe

offers its remarks in a good spirit, yet if the question were one affecting the seat of a public school trustee we are confident it would not recommend the board to follow the mode of procedure which it insists the separate school board should have followed.

The concluding remarks of the Globe are very timely :

"It is worthy of note that while a

separate school trustee must be a British subject, there is no such rule in the case of a member of the public school board. . . . That the clause, (of the public school Act,) is so framed is not the result of accident, but of Dr. Ryerson's belief that in several places on the American border there were Americans who took an interest in our schools, and who would make good school trustees. But if the law had been the other way—if only British subjects could be public school trustees, while aliens might sit upon separate school boards—what a howl there would have been from the Orangemen, It is quite true that this discrimination

is made between the public and separate

schools acts. It is one of the evidences

of the grudging spirit with which the rights of Catholics were conceded by some members of Parliament at the passing of the Separate School Act of 1863. In the separate school elections through the country, undoubtedly, it would often have been advantageous to the Catholic electors to have had it in their power to elect trustees who were not British subjects, but the Catholics generally have not felt the matter to be of such importance as to require an agitation for the repeal of the disqualify. ing clause, especially as the clause occurs in the School Act of 1863 which is guaranteed by the British North America Act, as far as regards privileges conferred. It is not the desire of the Catholic body to tamper with that Act more than is necessary for the efficiency of the schools, even in matters which are within the powers of the Ontario Legislature. But with the fact in view that the clause in the law which obliges Catholic separate school trustees to be British subjects, discrimmates against Catholics, we must say it does not strike us as an evidence of the loyalty of any Catholic to his religion -a penal clause we consider it-to create trouble on the school board and to counteract the wishes of the ratepayers. The gentlemen who have made use of such a plea might have left it to the enemies of Catholic schools to have brought it forward, unless they were desirous of ranging themselves among those enemies. We say this because, if we interpret the school law on the subrectifies the defect after the lapse of a few days. If our interpretation of the law be correct, the Globe makes a mistake in saying that "some serious questions may arise as to the validity of acts performed by the board while" aliens

are among its members. While on this subject we may make reference to certain falsehoods which have from time to time been uttered by enemies of the Catholic echool system, in their efforts to create a public sentiment of hostility to Catholics, in connection with the separate schools, and the Jesuit Estates

Act as well. In the Globe of 4th inst. a letter appears from Mr. Arthur A. Forber, of Sherbrooke, P. Q, wherein we are informed that the Secretary of the Evangelical Alliance, Rev. Alex. Campbell, of Montreal, stated at an anti Jesuit meeting "that the Ontario Legislature had passed an Act compelling all Catholics to send their children to the separate schools." Mr. Forbes, himself formed, disputed this assertion then and there, but he was very unceremoniously suppressed by the loud mouthed advocates of free speech and civil and religious liberty. Of course every one is aware that Mr. Campbell's statement, if he really made it, as seems to be indubitable, is a falsehood. The Globe exposes the falsehood in an article entitled "Three lies

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 state-ment of, or made on behalt of any rate-payer that he is a Roman Catholic, as payer 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 Oatholic 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 to 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 declara. tion by these enemies that the public schools are sectarian to an offensive de-

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 incor perated. 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 exem tion of their own church property. They declare that they will resist to the utter most 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 bullfrog 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. Cuthbertson of Wood stock 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 stigms of virtually endors. ing 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; 2adly, 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 offence 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.