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Catholic Record.

London, Sat. Feb. 1st, 1890.

MR. DALTON MCCARTHY ON
FRENCH IN THE NORTH-
WEST.

There was a time, and that not very long ago, when it was thought that Mr. Dalton McCarthy might become at no very distant date the Premier of this Dominion. Notwithstanding the ability and undoubted statesmanship of the Rt. Hon. Sir John Macdonald, the time must come when he will resign his position to a younger statesman, and many expected that his successor would be sooner or later Mr. Dalton McCarthy.

Mr. McCarthy has undoubtedly ability. His antecedents have not been such as we would expect from a genuine statesman, but it was hoped that habits of study, and extensive intercourse with the legislators from all parts of the Dominion had imbued him with broader views and more generous sentiments than those which characterized him in his youth. The course he has followed for many months past has completely dispelled the illusion, and has shown him in his true colors as a governmental impossibility. Perhaps, also, the influences with which he is surrounded in his own constituency have contributed towards this same result, for it is well known that the constituency from which he hails is in the foremost rank in the Province for intolerance and violent bigotry.

Whatever may be the causes which have induced Mr. McCarthy to follow his present course of irreconcilable hatred to the French-Canadians, and to the Catholic Church, he has made it impossible to be at peace with more than 42 per cent. of the people of the Dominion. We do not pretend to say whether he is honest or dishonest in the course he is pursuing. We do not believe in his honesty. He has had such opportunities of becoming a man of broad and liberal sentiments that we think it is to serve the purpose of putting himself at the head of a powerful faction of some kind in the Dominion that he has assumed the role of bigotry. If we are right in our estimate of him it would be a misfortune to the Dominion if he ever attained to a high position in the councils of Canada. Honest men are above all wanted in such a position. The example of John Hilliard Cameron, who for many years occupied a seat in Parliament, should suffice to convince politicians that, no matter what may be their ability, those politicians who traffic in the violent religious prejudices of a portion of the people cannot attain to eminence in the country. But even Mr. John Hilliard Cameron never descended to the employment of the base means used by Mr. McCarthy for the purpose of exciting discord, and never attempted to excite ill-feeling merely for the sake of it. Mr. McCarthy does, though during Mr. Cameron's time the country was readier to echo a no Popery cry than it is now.

The time seems to be past when even a local emulsion confined to the Province of Ontario can be attained by such means. In the palmy days of the Family Compact nothing succeeded better than an appeal to Protestant ascendancy principles, but those days are gone forever. We are now in an era of Responsible Government, and though a faction can always be found in Ontario to applaud a persecution policy, it can never triumph in Canada. We believe that the day is past when it can carry a majority of the constituencies even in Ontario, under the most favorable circumstances. Mr. Meredith, even, seems to have reached this conclusion, though too late. We fear for him to retract his steps. What else means his whirling statement in his letters to His Grace Archbishop Cleary, that he will adhere to his anti Catholic principles as proclaimed in the London Opera House, even though the result should be that they will block his way to political power? If Mr. McCarthy had been wise he would have avoided running foul of the rock on which Mr. Meredith has suffered shipwreck.

We have here supposed that Mr. McCarthy is at heart not the fanatic he pretends to be. If, however, he be really what he professes, that is to say, if he be honest in his fanaticism, as far as his political prospects are concerned, he is in a precisely similar position. The country cannot afford to let an honest lunatic steer the ship of State. He would run it to destruction. There is nothing which would bring the Dominion to ruin sooner than to divide the people into two hostile camps on racial and religious issues.

We are led to make these remarks especially by the debate raised in the House of Commons on Mr. Dalton McCarthy's motion to amend the North-West Territories Act.

When this Act was passed by the Dominion Parliament the majority of the Canadian settlers in the North-West Territories were of French origin. They originally belonged in no sense to Canada, and it was only in consideration of their rights being respected by the Canadian Government that they consented to become part of the Dominion. The establishment of French as one of the official languages of the territories was one of the rights guaranteed to them on their entry into the union, but since the territory has been opened to settlement the large majority of settlers have been English-speaking. To such an extent has this been the case that there really seems to be no reason for retaining French as an official tongue, except for the purpose of keeping faith with the first settlers and their descendants; but this is reason enough why their language should not be violently discarded as official, until it is satisfactorily established that they are fully reconciled to a change. We have no doubt that the time will arrive when such a change will be willingly agreed to by these settlers themselves.

Mr. McCarthy and his allies or followers are not content to await the opportune time. It is their desire to create ill feeling, and the speech wherewith Mr. McCarthy introduced his bill for the abolition of French as an official tongue was characterized with so much bitterness, and with so evident a determination to assert a dominance of the English race over the French, that the very manner in which he introduced his bill is sufficient to excite most resolute opposition to it. The real purpose of his bill is not merely to save the expense of having two official languages in the North West but to excite hatred of the French majority in the breasts of the English-speaking minority, and to impart to the latter that spirit of Protestant ascendancy which wrought so much undeniable evil in Canada in the past.

What necessity was there, on introducing such a measure, to tell the French-Canadians of Canada that they are a "conquered" race? Notwithstanding the capture of Quebec by force of arms, the country was not conquered; but even if it were it is in very bad taste to make such a boast where the descendants of the original French settlers of Canada enjoy by treaty the same rights as citizens as do the English new-comers who are now boasting that they are here by right of conquest.

The occupation of a fortress does not constitute the conquest of a country, and it was only by the treaty of cession that Canada became a British colony. The country was therefore ceded, not conquered, and by his studiously offensive language Mr. McCarthy has effectively settled one point at least, namely that he is totally unfitted to be one of the ruling statesmen of the Dominion. He even carried his offensiveness so far as to renew the threat which he made at St. John's on the great 12th of July now over in 1889, that if this question were not settled in a constitutional manner it would be settled by Orange bayonets and bullets. We are well aware that the Young Britain rowdies of Toronto and elsewhere are very ready to have recourse to bullets, if they have an unarmed and defenceless crowd of women and children to deal with, but their threats will have no effect upon Canadian men. We can afford to set them at defiance, and as it may come to this that the frequent utterance of such threats may lead to rioting and bloodshed, we would remind Mr. McCarthy that in such case it would be the duty of the British Government itself forcibly to put down the mob with which he threatens to disturb the peace of the country. If the British Government were to neglect this duty other means would be found to suppress them.

Mr. McCarthy entirely forgets that the French-Canadians stand on a perfect equality in Canada with their English-speaking fellow citizens. On no other basis than this ought the Dominion to be perpetuated, and, moreover, on no other basis shall it stand. We are all perfectly aware that Mr. McCarthy's bluster is not meant seriously, but it serves to irritate, and it proves his utter unfitness for any high position in the Councils of the Dominion.

Mr. McCarthy declared that there is in Canada a war of races. There is no such war, but demagogues such as he are doing their best to excite one. To prove that there is such a war going on, and to show that there is a strong anti-British feeling in the Province of Quebec, he quotes the strong language of a few obscure Quebec newspapers and some periodicals which are not even belonging to the country. It is not surprising that the arrogant language of so many

Ontarianians should be strongly retorted against them, and Mr. McCarthy only proves by his quotations that he and his allies are succeeding to some extent in exciting discord; but the newspapers he quotes do not represent the prevailing sentiment. However, there is no doubt that the French-Canadian people are perfectly loyal to the British throne; and, as far as they are concerned, our Union will be upheld. If it be destroyed, its destruction will be the result of the violence of Mr. McCarthy's Equal Rights faction, and of the Annexationists who are allied with them in the effort to create disunion and dissension.

Mr. McCarthy's bill was read a first time, but it will be fully discussed on the second reading. Sir John Macdonald said on asking that further discussion should be postponed:

"I do not know that this bill is of very great importance. We will have to look into it and see what effect it would have upon the North-West. The line of argument which the hon. gentleman has taken in introducing it is of such a kind as to involve most serious and grave questions, so grave that I think we must take time to consider what the arguments were, what they tend to, what direction they lead to, and what consequences might follow the adoption of the proposition made. I therefore hope, sir, that the discussion may end here for the present, that the bill should be allowed to be read a first time, and that we have the opportunity of reading carefully the prepared speech of my hon. friend. We may, upon the second reading of the bill, have an opportunity of discussing this important, 'his grace,' this very grave question upon all its bearings."

EDUCATION AND CRIME.

In another column will be found an able and remarkable article by Mr. Benjamin Reece under the heading "Public Schools and Crime," from the Popular Science Monthly for January. It requires no small degree of courage to point out to the public the defects of any object which has become to them an idol, and as the bulk of the people in the United States have been carefully inculcated with the idea that the public school system is already so perfect and so sacred that any interference with it, at least with a view towards introducing any moral or religious features into it, is nothing less than sacrilege. Mr. Reece, however, braves the odium which he is sure to bring upon himself by maintaining that, in its moral aspect, the public school system is sadly defective; and it will not be denied that he is a man highly capable of forming a correct judgment on the subject.

But it is not on Mr. Reece's authority simply that his conclusion is to be accepted. The figures upon which it is based are the indisputable official statistics compiled under the authority of the United States Government; and the only rational conclusion which can be drawn from them is that which completely justifies the position taken by Catholics, both in the United States and Canada, that a religious education is necessary for the children, if we desire the next generation to be moral and law-abiding.

The enemies of the Church find it very easy to excite a great amount of prejudice against Catholics by raising the cry that their desire is to destroy the public school system. Such is not our wish. The Catholic separate schools do not endanger the existence of the public schools. Indeed it is one of the excellencies of the public school system that there exists under it much local liberty of action. The exercise of that liberty is made more complete when there is homogeneity of religion among the supporters of the school of any locality; and in this respect the power of establishing a separate school where there is a considerable minority differing from the majority in regard to religion, is an advantage to both parties inasmuch as this privilege secures the liberty of both, and prevents the dissensions which are sure to occur if the majority interfere in any way with the religious convictions of the minority.

But it is not this aspect of the case we wish to deal with now. We therefore return to our subject proper.

We say that Catholics do not wish to destroy the public school system. We wish to use it, and to enjoy the advantage of its excellencies; but we desire to correct its defects; at least in the education of our own children. We would be pleased to see Protestants enjoy the same liberty as ourselves, to give their children a moral and religious training, but, as they decline to do so, we have no desire to force our opinion on them; but, for ourselves, we say our children must have this privilege, and the majority have no right to deprive them of it; and now we have the testimony of Mr. Reece's figures proving to demonstration that education without religion, or, as Mr. Reece puts it, without moral teaching, tends to increase the amount of crime, instead of to diminish it.

This is precisely what Catholics have all along foretold would be the result of educating God from the schools. We are told both in the United States and Canada that God is not eliminated; that there is a system of morality inculcated, founded upon the existence of God and our obligations to Him. And it is the aim of the

enemies of Catholic education to force Catholics into the adoption of their semi, or rather infidel method of teaching religion, instead of teaching religion as a complete and harmonious whole. It is precisely under the infidel method which is at present in so much favor, and which some of the Manitoba Protestants are supporting as a compromise educational scheme, that the results pointed out by Mr. Reece have been attained. We are therefore perfectly justified in saying that under its operation God is practically eliminated.

We maintain that a compromise religious teaching, such as the opponents of Catholic teaching propose, can never do the moral work which is effected under the Catholic system. Children may accept, while they are children, a code of morals based upon imperfect motives of credibility, but experience ought to teach the advocates of half or three quarter secularization that when they become men and women they will laugh at their youthful simplicity in believing in a mutilated Christianity at all. Religious teaching, to be efficacious, must be self consistent and harmonious. This it cannot be unless it be complete. And moral teaching can never succeed unless it be founded upon the sure ground of religion. For these and other reasons Catholics must insist on the freedom of religious education in its most complete sense.

Mr. Reece's figures should be read studiously, and the lesson to be derived from them should be carefully treasured in the mind. They show that under the system of education which is now holding sway in the United States the people become wealthier, indeed, but they become also less moral—and, strange to say, the ratio of insanity increases at about the same rate as the ratio of criminality. The tabular statement shows that in 1887 the fifteen States which fell below the general average of 17 per cent. of illiterate persons had in 1890 one insane person or criminal in four hundred and two. The States west of Ohio, which had 7 per cent. of illiterates, had one in three hundred and seventy-nine insane and criminal persons, while the States east of Indiana, with 5.3 per cent. of illiterates, had one in 265. Mr. Reece remarks upon this:

"The table unmistakably shows a greater per capita of wealth where the fewest illiterates are enumerated, but it no less clearly shows that this augmentation of riches has been accompanied by increased insanity and crime and more widespread vice."

This conclusion is also borne out by evidence derived from the prisons of New York State. It is to be expected that a similar investigation in Canada would lead to similar result, and the practical conclusion which Mr. Reece draws for the United States is equally applicable to Canada. It is that more moral teaching should be introduced into the schools. He says that perhaps there may result a trifling diminution in the rapid increase of wealth, but this will be more than compensated by the restoration of the moral balance of education, "and material, political, and moral progress will move forward together."

Protestant Canadians should learn from this that they would be better occupied in endeavoring to make the moral teaching of their own schools more efficient than in trying to drive religious and moral teaching out of the Catholic schools of the Dominion. Moreover, we do not see that the retention of morality as part of the teaching programme at all implies a diminution of material prosperity or wealth. The success of the Catholic schools of Ontario proves that secular studies will really not suffer from the efficient teaching of morals and religion, and, this being so, there is no reason to suppose that the material prosperity of the country would be at all diminished.

THE SOLID COLUMN.

In its hunt for mares' nests, the Mail has discovered that Mr. Oscar Dunn in 1876 gave utterance to an opinion bearing a fancied resemblance with that expressed by the Canadian Freeman of Kingston, and which was made the pretext for Mr. Meredith's outrageous and cowardly appeal to the Protestants of Ontario to unite compactly to deprive the Catholics of this Province of their right to freedom of education. Because Mr. Dunn was afterwards Catholic Secretary of Education for Quebec, the Mail considers that the whole Catholic body must be held responsible for his views. As a matter of fact, though Mr. Dunn gave expression to such views, the Catholic body certainly never acted upon them. They have never since he uttered them formed a compact body in the politics of the country, or of any one Province. The Mail's mares' nests, therefore, only prove that the Catholics of Ontario are no more responsible for such individual utterances than are the Protestants of Ontario for the bigotry of Dalton McCarthy, the Mail, and Mr. Meredith; and unless we are much mistaken this lesson will be taught these gentlemen before many months pass away.

At all events it will become the Mail to deliver lectures to Catholics on the in-

quity of throwing the balance to one side or the other by casting a solid vote upon the scale which will prove to be the most profitable. This is just the policy which that journal asked the Equal Rightists to follow when to its disgust it found that the people of the Province were quietly but surely giving the new party its coup de grace.

The Mail can be very moral when a high tone of morality suits its private ends; but when other modes of operation were more likely to fill its coffers it did not hesitate in employing hundred dollar or thousand dollar bills to attain a corrupt end. The bills, though, of course, belonged to other people.

The fact is Catholics are free in their political opinions, and both Mr. Dunn and the Canadian Freeman had a perfect right to express their views on the questions on which they wrote. But Mr. Dunn did not write to the same purpose as the Canadian Freeman. He spoke of the political prospects of Quebec; and in any case the honest expression of his views was no fair reason why he should be ostracized by the people of Quebec from holding any office under Government. It is quite a new doctrine which the Mail here teaches, that the whole community are to be held responsible for all the opinions of their employees. If such a doctrine is to be held as valid it is fortunate for the Dominion Government that the Mail is no longer employed as its organ, otherwise there might be something serious in the Globe's insinuation that Sir John Macdonald ought to be included in the impeachment for treason which may perhaps be issued against the Mail for unlawful conspiracy with a foreign country against the welfare and existence of his own.

The Mail adds: "The solid clerical column was not invented, however, in Canada." As far as mere politics are concerned, it is a purely Canadian invention—not Mr. Meredith's either. The Mail was the first to exhibit the article to public view, and Mr. Meredith bought it, as he would a pig in a poke, without knowing the value of his purchase. We fear he has not found it worth as much as he expected.

The truth of the matter, and the whole secret of any temporary unity of action on the part of either Catholics or Protestants, lies in this: those whose opinions coincide on the prominent issues which are brought before the people are very likely to vote together. If Methodism or Presbyterianism were attacked by any political party the Methodist or Presbyterian vote would be very likely to be a pretty solid vote on the other side. When a new party is formed for the express purpose of attacking the Catholic Church, or of driving the priesthood out of the country, under pretence that the priests are "Jesuits," we are not surprised to find the bigots voting en masse for such a party; but neither need those bigots be very much astonished if they find the Catholics of the Province pretty numerous on the other side.

THE ANNEXATION PLOT.

Within the last few days, the Mail has become even more than ordinarily zealous in the cause of Protestantism and in its zeal for abolishing the French language out of the Dominion. It wishes now that French shall not only cease to be an official language, but that it must cease to be spoken in the country. Following the lead of Mr. Dalton McCarthy, it points out in its issue of the 24th inst., "that even in the older portion of the country, (Quebec), . . . neither in the treaty of 1763, nor in the Quebec Act, nor even at the time of the formation of the Province of Lower Canada, was the use of their language guaranteed to the French."

The secret of the Mail's increased zeal in creating discord between Catholics and Protestants is now pretty well understood by the country to be the desire to promote Annexation. If a religious war can be excited, or even if the country can be divided into two hostile camps, intolerant of and hating each other, the work of the Annexationists will be rendered much easier. People cannot make up their minds to live in constant turmoil with their neighbors, and, besides, the commercial interests of the country will suffer to such an extent that the population will naturally look for some other conditions of existence; and what is more natural than that many will be induced to look towards the Republic with which we are so closely connected in all commercial relations?

We published two weeks ago in our columns the revelations made by the Globe's Washington correspondent in relation to information which Mr. E. Farrer, chief editor of the Toronto Mail, was said to have furnished to Mr. Wright, Secretary of the Hoar Committee on Foreign Affairs. Mr. Wright, it is said, placed before the committee the revelations made to him, which were to the effect that reciprocity of trade between the two countries would render Canadians so contented with their present position that any movement towards annexation would be checked, and that

annexation to the States would thus be indefinitely postponed. Hence it was agreed upon by the committee to act upon the advice tendered to them, and to follow towards Canada a policy of indifference, tinged with retaliation, as being the best mode of increasing the annexation feeling of the country. For these reasons the committee have determined to pursue a policy towards Canada such as has been suggested to them. We were told that the Mail's representative had paid a prolonged visit to Washington last spring, when the Hoar Committee was formed, and that he had recently also gone on a special mission, interviewing Mr. Blaine, and spending much time with Mr. Hoar.

The treason of such conduct lies, first, in the fact that the representative in question should have taken steps to frustrate any efforts of Canada to make a favorable commercial agreement with the United States, and secondly, that he should be in communication with a foreign power to force Canada to enter into annexation. What renders the matter worse is that during all this period the Mail was professing to be super loyal to the interests of Canada, and what added to the probability of the truth of the whole story was, that the Mail had been one of the most earnest advocates of unrestricted commercial reciprocity, but it suddenly gave up its advocacy of this policy, on the plea that the United States would give it no countenance.

The Empire resolved to sift these treasonable proceedings, and sent to the United States a special commissioner to investigate the whole case, and discover the truth or falsehood of the charges. These charges were of so astounding a character that it was difficult to give them credence, notwithstanding that it was well known that the managers of the Mail had been before now discovered in perpetrating disreputable political intrigues in Canada.

The Empire's commissioner found some difficulty in procuring information, as those who had information to give had received it under seal of secrecy. However, several reporters of newspapers, one of them connected with one of the large New York dailies, informed him that Mr. Wiman, being asked who had primed the members of the committee against his views, answered: "Mr. Farrer of the Toronto Mail." This was said openly, and was heard by all who were near.

Another gentleman whose name is at present withheld stated that he was present at the sessions of Senator Hoar's committee, and that he noticed that the Republican members of the committee were fully prepared with stock on hand to oppose Mr. Wiman's arguments. Mr. Wiman endeavored to show that the annexation of Canada is an utter impossibility unless by force. The committee, however, maintained that Canada is ripe for annexation, and the gentleman added:

"A most significant thing came under my observation. When Mr. Wiman would make a particularly strong point, Senator Hoar would lean over to the secretary of the commission, Mr. Wright (the Mail's Washington correspondent) and say: 'Now what does Farrer say about that?' or 'where is the evidence that Farrer gave us on this point?' or 'Did not Farrer give something on this?' Then Mr. Wright would bring from a big trunk the evidence sought for. This occurred at least half a dozen times."

The Empire further states that Mr. Dolph, one of the Republican members of the committee, on being interviewed, stated that the communications made to the Senate committee were of a secret character; nevertheless he added that such statements as we have indicated were made by Mr. Farrer.

It is remarkable that the only effort made by the Mail to rebut all this damaging evidence is a telegram sent to Mr. Dolph to this gentleman replies that he did not state to any interviewer that Mr. Farrer had made statements before the committee. This was not asserted by the Empire, which stated that Mr. Farrer had made his statements before members of the committee, and that these statements had been used before the committee. Hence we have not even a denial from the Mail of the main facts of the allegation. The Mail has, however, instituted a suit against the Empire, for libel, but Mr. Creighton of the Empire is undaunted and declares that he will fight the matter out to the bitter end.

No doubt we shall have some queer revelations come out upon the trial. We do not desire to pronounce an opinion on the merits of the case while it is before the Court, but the circumstances certainly have a very suspicious look.

We may say that the Globe's Washington correspondent adds a new piece of intelligence which throws some more light upon the subject. Mr. Hitt, the chairman of the Foreign Affairs Committee, told the correspondent casually that "Mr. Farrer when here told me he thought we were offering too much; that the House of Representatives had done enough and that if we waited long enough the Canadians would offer us

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On Sunday, 19th inst., His Lordship paid his first pastoral visit to St. Joseph's (German) Church. High Mass was celebrated by Father Halm, who read the epistle and gospel in German and English, after which the Bishop preached on the subject of the Holy Name.

SEVEN HUNDRED MEN MUST PAY HOM

AGE TO THEIR BISHOP.

In the afternoon an uncommon and important ceremony took place at St. Mary's Cathedral, being the formal welcome, coming of His Lordship Bishop Dowling by all the men's societies and organizations in connection with the Church. The ceremony took place at 3 o'clock and the church was well filled with the members of the organizations interested. The Bishop occupied a seat in the front of the sanctuary, and associated with him were Rev. Fathers Craven (Chancellor), O'Sullivan, McEvay and Cooley. Shortly after 3 o'clock the chief officers of the societies approached the sanctuary and in the order given below read the addresses. The St. Vincent de Paul Society was represented by Henry Arland, President, and A. C. Best, Secretary; School Board, by John Ronan, Chairman, and C. J. Bird, Secretary; League of the Cross, by J. Cummings, President, and J. Tobin, Secretary; the Emerald Association, by James Hennigan, President of Branch No. 1, J. P. Ball, President of Branch No. 1, J. P. Shaw, Secretary of Branch No. 1, P. Dowd, Secretary of Branch No. 16, and James Orange; the Catholic Mutual Benefit Association, by John Ronan, President Deputy, Thomas Lawlor, President of Branch No. 37, and E. J. Freely, President of Branch No. 50; the Irish Catholic Benevolent Union, by Martin Malone, President, and Michael Dean Secretary; and the Ancient Order of Hibernians, by James Lawlor, President, and A. Sharp, Secretary.

ST VINCENT DE PAUL SOCIETY.

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

MAY IT PLEASE YOUR LORDSHIP—The Conference of the Society of St. Vincent de Paul in this year Episcopal city of Hamilton, approach Your Lordship with every confidence of receiving your warm approval and loving benediction because we come to you in the sweet name of charity. Catholics, my Lord, have every reason to be proud of the glorious history of our Holy Mother Church. Her divine prerogatives and glorious missions among all the nations of the earth have been the wonder and admiration even of her bitterest enemies. But, my Lord, amongst all her shining deeds none show forth with such touching brilliancy, self-sacrificing devotion as her heroic works of charity. In every epoch of her history she has produced heroes and heroines of charity, men and women who have devoted their whole lives and energies in behalf of poor, suffering humanity. Even at the present time all Christendom is moved with admiration of the noble and singular devotion of the late Rev. Father Damien, the leper martyr of Molokai. While we recognize, my Lord, that our feeble efforts on behalf of charity, far from short of the noble and devoted deeds of our brothers in the faith, nevertheless our humble efforts are known to your Lordship we feel assured of your fatherly love and encouragement, and as a mark of your approval and love we humbly crave Your Lordship's benediction for ourselves and our families. Signed on behalf of St. Vincent de Paul Society of Hamilton

HENRY ARLAND, President.

H. C. BEST, Secretary.

HAMILTON, JAN. 19th, 1890.

BOARD OF EDUCATION.

To His Lordship the Right Reverend Thomas Joseph Dowling, Bishop of Hamilton:

MAY IT PLEASE YOUR LORDSHIP—The Board of Trustees of the Catholic separate schools for the city of Hamilton approach Your Lordship with feelings of loyal and dutiful respect and veneration, and in our name and in those of the teachers and pupils of the separate schools under our care, we most heartily and loyally greet you as our venerable Bishop. Amid the great and manifold blessings which, in common with our co-religionists we enjoy in this fair Dominion, especially is to be prized the system of separate school education established in this Province by the persistent efforts of the Hierarchy of the Catholic Church, and now guaranteed to us by the constitution of this country, and which, when matured and maintained with a firm hand, will render good Catholic education (the greatest blessing we can receive under heaven) the common privilege of all our co-religionists, irrespective of class, color or condition. In our separate schools, and in their appropriate lessons, the grand principles of our religion are firmly inculcated on all, and we feel assured that the kindly interest always evinced by your Lordship in Catholic education, of which our board already has had a sample, in the magnificent present given us by our Lordship only a few weeks ago, will encourage the work of Catholic education throughout this diocese, and foster and perpetuate in the hearts of every separate school attendant the profoundest sentiment of devoted adherence to the Catholic faith, and to yourself in person, as the representative in this diocese of Christ's vice-gerent on earth, the illustrious Pope Leo XIII. With the sincerest hope that the kindly relations existing between this Board and Your Lordship may long continue, and that Your Lordship may be spared to govern over this diocese, and asking your episcopal benediction on ourselves, our families, our teachers and the pupils of the separate schools of the city. Signed on behalf of the Board of Trustees of the Catholic separate schools for the city of Hamilton

C. J. BIRD, Secretary.

JOHN RONAN, Chairman.

LEAGUE OF THE CROSS.

To the Right Rev. Thomas Jos. Dowling, Bishop of Hamilton:

MAY IT PLEASE YOUR LORDSHIP—It is with feelings of pleasure that we cordially accept the permission of Your Lordship to meet and present our humble thanks and greet you at this the first opportunity which has presented itself since your arrival amongst

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SEVEN HUNDRED MEN MUST PAY HOM

AGE TO THEIR BISHOP.

In the afternoon an uncommon and important ceremony took place at St. Mary's Cathedral, being the formal welcome, coming of His Lordship Bishop Dowling by all the men's societies and organizations in connection with the Church. The ceremony took place at 3 o'clock and the church was well filled with the members of the organizations interested. The Bishop occupied a seat in the front of the sanctuary, and associated with him were Rev. Fathers Craven (Chancellor), O'Sullivan, McEvay and Cooley. Shortly after 3 o'clock the chief officers of the societies approached the sanctuary and in the order given below read the addresses. The St. Vincent de Paul Society was represented by Henry Arland, President, and A. C. Best, Secretary; School Board, by John Ronan, Chairman, and C. J. Bird, Secretary; League of the Cross, by J. Cummings, President, and J. Tobin, Secretary; the Emerald Association, by James Hennigan, President of Branch No. 1, J. P. Ball, President of Branch No. 1, J. P. Shaw, Secretary of Branch No. 1, P. Dowd, Secretary of Branch No. 16, and James Orange; the Catholic Mutual Benefit Association, by John Ronan, President Deputy, Thomas Lawlor, President of Branch No. 37, and E. J. Freely, President of Branch No. 50; the Irish Catholic Benevolent Union, by Martin Malone, President, and Michael Dean Secretary; and the Ancient Order of Hibernians, by James Lawlor, President, and A. Sharp, Secretary.

ST VINCENT DE PAUL SOCIETY.

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

MAY IT PLEASE YOUR LORDSHIP—The Conference of the Society of St. Vincent de Paul in this year Episcopal city of Hamilton, approach Your Lordship with every confidence of receiving your warm approval and loving benediction because we come to you in the sweet name of charity. Catholics, my Lord, have every reason to be proud of the glorious history of our Holy Mother Church. Her divine prerogatives and glorious missions among all the nations of the earth have been the wonder and admiration even of her bitterest enemies. But, my Lord, amongst all her shining deeds none show forth with such touching brilliancy, self-sacrificing devotion as her heroic works of charity. In every epoch of her history she has produced heroes and heroines of charity, men and women who have devoted their whole lives and energies in behalf of poor, suffering humanity. Even at the present time all Christendom is moved with admiration of the noble and singular devotion of the late Rev. Father Damien, the leper martyr of Molokai. While we recognize, my Lord, that our feeble efforts on behalf of charity, far from short of the noble and devoted deeds of our brothers in the faith, nevertheless our humble efforts are known to your Lordship we feel assured of your fatherly love and encouragement, and as a mark of your approval and love we humbly crave Your Lordship's benediction for ourselves and our families. Signed on behalf of St. Vincent de Paul Society of Hamilton

HENRY ARLAND, President.

H. C. BEST, Secretary.

HAMILTON, JAN. 19th, 1890.

BOARD OF EDUCATION.

To His Lordship the Right Reverend Thomas Joseph Dowling, Bishop of Hamilton:

MAY IT PLEASE YOUR LORDSHIP—The Board of Trustees of the Catholic separate schools for the city of Hamilton approach Your Lordship with feelings of loyal and dutiful respect and veneration, and in our name and in those of the teachers and pupils of the separate schools under our care, we most heartily and loyally greet you as our venerable Bishop. Amid the great and manifold blessings which, in common with our co-religionists we enjoy in this fair Dominion, especially is to be prized the system of separate school education established in this Province by the persistent efforts of the Hierarchy of the Catholic Church, and now guaranteed to us by the constitution of this country, and which, when matured and maintained with a firm hand, will render good Catholic education (the greatest blessing we can receive under heaven) the common privilege of all our co-religionists, irrespective of class, color or condition. In our separate schools, and in their appropriate lessons, the grand principles of our religion are firmly inculcated on all, and we feel assured that the kindly interest always evinced by your Lordship in Catholic education, of which our board already has had a sample, in the magnificent present given us by our Lordship only a few weeks ago, will encourage the work of Catholic education throughout this diocese, and foster and perpetuate in the hearts of every separate school attendant the profoundest sentiment of devoted adherence to the Catholic faith, and to yourself in person, as the representative in this diocese of Christ's vice-gerent on earth, the illustrious Pope Leo XIII. With the sincerest hope that the kindly relations existing between this Board and Your Lordship may long continue, and that Your Lordship may be spared to govern over this diocese, and asking your episcopal benediction on ourselves, our families, our teachers and the pupils of the separate schools of the city. Signed on behalf of the Board of Trustees of the Catholic separate schools for the city of Hamilton

C. J. BIRD, Secretary.