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## Catholic Becord.

14., Dec. 28tn, 1889

CHRISTMAS GREETINGS.

Nigh two thousand years have rolled by since the glad tidings of man's deliverance were first announced from the starry heavens and revealed to man on the hilltops of Judea. Then were the sweet ringing voices of heavens white-winged tente first heard on earth. All distance vanished between the heavenly Jernsalem and this sad vale of tears. Sky and earth, men and angels, mingled and rejulced and glorified God and sang together the first glad Christmas hymn, "Glory to God in the highest and peace on earth to men of good well." long-looked for, long-promised Messiah comes at last. The prophecies are fulfilled. "For a child is born to you and a son is given to you." The anxious expectations of the patriarchs and of the whole world are fully realized. Earth is raised to heaven, man to God.

Hark! a glad voice the lonely desert cheers Prepare the way—a God, a God appears Lo! earth receives Him from the bending Sink down ye mountains and ye valley's

So sang the poets, thus echoed the prophets, thus shouted the angels in utter joy and jubilation of what cheers and makes glad the hearts of the just and the righteous and of all devout souls and God fearing men to day. To early Christmas devotions they wend their way, and receive the Food of Angels, and pray in silent rapture, while the voices of innocent children are repeating what the angels sang, and once more Heaven and earth seem brought together. Worldly ambitions and sensual gratifications are for the time forgotten. The colored lights on the altar, the fragrant evergreens and floral decorations, the lowly crib with its infantile image of the new-born King, the incense floating in the air, all contribute to make of Christmas morning a hallowed experience of supernatural erjoyment, a day to be longed for and a day to be remembered. Everything in connection with Christmas Day, at the family chapel and in the home circle, breathes of hope and faith, of pardon and plenty, of love and joy for all. Nor should all the happiness be restricted within the narrow bounds of home. It should go out and seek a way to expand the hovels of the poor and the pallet of the sick and the sfillcted. What is done for them, we are told, is done unto Him who lay that cold December night in the stop at home.

The time when the observance of the feast was fixed to the 25th of December is rather uncertain, though Benedict XIV was of the belief that it was on this date that Carist was really born. When it is remembered that in the early ages the morning. In some places, on account of Church was under constant persecution. and that the Christians were for three centuries subject at any time to be put to a cruel death, and that their property was Rable to confiscation, and their documents to destruction, the difficulty of fixing those early dates with absolute certainty will be readily understood. However, it is certain that the mystery of Christ's birth was celebrated from the earliest period of which we have any record.

In the East the Epiphany and the birth of Christ seem to have been celebrated for a long time on the same day, not that the mysteries were at all supposed to have occurred on the same day, but because of the similarity of the rejoicing with which both mysteries were celebrated. It is certain that in the fourth century Christmas was observed in the West on the same date as we observe it now, 25th December; and at this period it was said that it had been so celebrated "from the beginning." This expression, used by St. John Chrysostom (anothen), shows that at that time, the fourth century, the celebration was ancient; and the Apostolic Corstitutions, which are of very early date say : "For our Lord Jesus Christ was born of the Holy Virgin Mary in Bathlehem, . . . at the seventh hour on the eighth day to the kalends of January;" which is our date, December 25th, Since the time of St. Chrysostom the whole Church has kept

was born and when the shepherds listened to the authors by which the argels announced his advent, but we have no evidence that the day was actually celebrated by the Church until the second century, which was of course a very early date : and a little later, namely, in the reign of Diocistian, we read that this tyrant ordered the destruction by fire of a building in which a great number of Christians had assembled to celebrate the

We may in one sense say that the first

were burned with the building. "For us and for our salvation He came down from Heaven." These are the words in which the Nicene Creed informs us of the object for which our Divine Saviour became man, and for which He was born ; viz. to save mankind. St. Paul says in Philippiane ill 6, 7: "Who being in the form of God, thought! not robbery to be equal with God, but emptied Himself, taking the form of a servant, being made in the likeness of men and in babit found as a man."

Reme was in the 748th year of its exister when Casar Augustus issued the decrees . . mmoning his subjects to repair to the city of their family, so that the census of the people subject to the empire might be taken according to the tribe or family of each one. It was in accordance with this law that St. Joseph and the Holy Mary repaired from their residence at Nazareth to Bethlehem, finding shelter in a cave which had been used, and was still used as a stable, inasmuch as no room could be found for them in the inns of Bethlehem-no room where Christ the Saviour of mankind should be born-no room in the world which is the work of His own infinite power. A miserable stable is the only spot where the Holy Family can find a refuge, and the Son of David the King has no attendants save the animals that occupy the stable, finding there a refuge from the inclemency of the weather, which they share with the Saviour of men. Yet the Heavens acknowledged the jay.

pusness of the event when Jesus is born. An angelic choir announces to the Judean shepherds, "Fear not, for behold I bring you good tidings of great joy that shall be to all the people, for this day is born to you a Saviour Who is Christ the Lord, in the City of David . . . . . And suddenly there was with the Angel a multitude of the heavenly army, praising God and saying : Glory to God in the highest, and on earth peace to men of good will." (St. Luke ii, 10 14) If then the angels found so much cause for proclaiming the birthday of Christ as "good tidings of great joy," much more so have Christians reason to celebrate the fastival with joy and gladness, since it is the remembrance of the beginning of the work of our Redemption, which is the sole cause

revealed to us as the reasons for Christ's dwelling amongst men.

It is not permitted usually to celebrate more than one Mass on any day, though the privilege of saying two Masses is frequently accorded to priests in this country for the purpose of enabling large congregations to assist at the Holy Sacrifice, when they would not otherwise be able to be present. But on Christmas and overflow and reach the abode of day the priests are permitted to celebrate poverty, and brighten with its benign rays | three Marses in honor of the three-fold His eternal Father from eternity. Christ's second birth is His birth in Beth. lehem of the Blessed Virgin, and the celestable at Bethlehem. Charity does not bration of this birth is the special purpose of the feast, but there is a third birth in the soul of the Christian when we become regenerated in Christ by the virtues of faith and charity. Of the three Masses, the first is, by the general custom of the Church. celebrated at midnight, the second at dawn of day, and the third at a later hour in the inconveniences arising out of the calebra. tion of midnight Mass, its celebration at that hour is not permitted, but the privilege of calebrating three times continues in such case unimpared. This feast and Easter Sunday are regarded as the greatest festivals of the ecclesiastical year.

That Christmas be a day of intense innocent pleasure and home happiness for each and every one of our readers is the RECORD's deep felt wish and most fervent prayer—that all our patrons may enjoy pecially on that day the first and best of all blessings this side the grave—the happiness of a good conscience with chastene thoughts and high resolves, so that in every heart as in every family may be fulfilled what Isaiah promised and the poet

All crimes shall cease, and ancient fraud Returning justice lift aloft her scale; Peace o'er the land her olive wand extend And white-robed Innocence from Heaver And white-robed Innocence from Heaven descend.

Swift fly the years and rise th' expected morn Oh spring to light, auspicious Babs be born

ninety four members in the German Reichstag, of whom the Centre or Catholic party number one hundred and three. It is the largest party in the Chamber, and, as the Polish party, numbering thirteen, usually vote with the Contre party, this united Catholic party is an important factor in legislation.

MR. MOWAT ON SEPARATE SCHOOLS.

In his addresses at Embro and Plattsville, the Hon. Mr. Mowat continued his treatment of the School Question which he so ably opened at Woodstock. In the later speeches he spoke in detail of the amendments which have been made to the Separate School Acts by the Ontario Legislature under his administration. He declared that he had no responsibility for the existence of the Separate School Law as it existed at the time of Confederation. He would, indeed, prefer to see Catholics and Protestants educated in the same elementary schools, and the same high cohools and colleges, but Catholics have different convictions in regard to this, and as far back as 1841 had secured a Separate Mr. Mowat has reached the same conviction.

Mr. Mowat has reached the same convictions in regard to this, and as far back as 1841 had secured a Separate Mr. Mowat has reached the same convictions. the birthday of Jesus. The order was carried out, and the assembled Christians back as 1841 had secured a Separate School Law. This being so, he printed out the strong conviction of Catholics on this subject, and quoted the inferences of the late Dr. Egerton Ryerson who for thirty-two years was Chief Super-intendent of Education for Ontario.

Dr. Ryerson was not favorable, either, to separate schools, yet he said "the Roman Catholics make it part of their religious duty to combine religion with ular education. This cannot be done in the present common schools of Upper Canada; and the consequence obviously is that those people must abandon their religious convic have schools of their own, or get no education at all. The first they will not do. The last an intelligent public ought not to admit. So that there is nothing for it but to permit kindly and liberal the only system by which they can be educated agreeably to their own consciences, and without perpetual misunderstandings with the rest of the people. The system is manifestly to let them educate themselves in their own

way."

Dr. Ryerson told the public that in his anxiety to urge the abolition of separate schools in Oatario, he conferred with leading Protestants of Montreal, Presby terians, Congregationalists, Methodists, and others to ascertain whether there were any means of inducing them to give up dissentient schools in Lower Canada, and they replied that they could not consent to it under any consideration. To do so "would inflict the greatest injustice and injury on the Protesiants;" and it was only when he discovered that such were their sentiments that he came to the conclusion that the separate school laws of Upper Canada and others to ascertain whether ther separate school laws of Upper Canada "must remain equally just" towards Catholics, as the Dissentient School laws

Catholics, as the Dissentient School laws of Lower Canada are towards Protestants. In a country where all citizens are supposed to enjoy equal rights it can scarcely be called fair dealing to make the treatment of Upper Canadian Catholics depend upon the nature of the treatment which the Lower Canadian Protestants desire to have Canadian Protestants desire to have separate achools rests upon the inalien-able rights of Catholic parents, and parents of other denominations as well, parents of other denominations as well, to give their children a religious education if they see fit. These rights are inseparable from parental duties towards their children, and they do not depend upon what the Protestants of Montreal may think in the matter, and on the may think in the matter, and on the broad principle of real Equal Rights we would claim these rights for Catholic parents, even if the Montreal Protestnts were perfectly willing to give up th rights and privileges they now enjoy. Our rights do not depend on the Protestants of Montreal asserting their's and if Catholics or Protestants educate the law which would compel them to educate other people's children as well, as a penalty for giving their own children a religious education. Any refusal to place Catholic separate schools on the same plane with State-supported public schools is a gross violation of this principle of equity. Elsewhere, as well as in Canada, there is a disposition to grant concessions to meat the views of minorities, for the there is a disposition to grant concessions to meet the views of minorities, for the sake of cultivating friendly feeling, especially when those minorities form a considerable section of the people, and are law abiding. Why should not Catholics be dealt with in the same way, whereas the question is one of religious conviction, and the freedom claimed can depo injury to anyone ?

do no injury to anyone?

But it is, atall events, somewhat gratifying to notice that a fair conclusion is reached, even though the considerations which have led to it are not quite as logical or noble as we would wish them to be. Dr. Ryerson reached the conclu-sion that Upper Canadian Catholics ought to be treated fairly, apparently through a feeling of shame to deprive them of their just rights, whereas he saw that Lower Canadian Protestants were determined to retain the rights which a generous Catholic majority had freely granted them. He could not, with any sense of honor, refuse the same to the Catholic minority in Ontario, so he said:

"The question is not whether separate schools are expedient or inexpedient, not whether the permission of them is a wise or unwise provision, nor whether in certain places they are beneficial or injurious; but the question is whether the Roman Catholic minority of Upper Canada should be treated the same as the Protestant minority of Lower Canada; that if the latter has legal provisions for dissentient schools, where they wish to establish them, whether the former should not have similar provision for separate schools where they wish to establish them. The dissentient schools, from the greater wealth of Protestants, sense of honor, refuse the same to th from the greater wealth of Protestants may in some instances lessen the means of supporting the common schools in Lower Canada to a much greater extent means of supporting the common schools in Upper Canada. But that is not the question. The question is shall the Protestants of Lower Canada and the Roman Catholics of Upper Canada stand on equal

Mr. Mowat has reached the same con-

olusion with Dr. Ryerson, and we think he is influenced by higher motives, viz: a consciousness of the justice of the Catholic demands, and a desire to see justice done independently of what Lower Canadian Catholics have done for the Postatant miserity. Lower Canadian Catholics have done for the Protestant minority. He recognises that in the United States, wherever Catholics are numerous enough and have the means, they voluntarily support separate schools, though they are taxed for public schools which they do not use. He is of opinion that we would be wiser to use the public schools, and we do not dispute his right to have this opinion, though we differ from it. But, as Catholics are so much in earnest for religious education, he declares that it is his wish to be fair to us, and that he has endeavored so to be since he has been Premier. He says also that it was quite natural that the Protestants of Lower Canada should have always refused to Canada should have always refused to unite in any movement against Catholic separate schools in Upper Canada, whereas they are as anxious to retain their own separate schools as we are to

their own separate schools as we are to retain ours.

These things being so, Mr. Mowat maintains that it is the duty of the people of Ontario to encourage Catholics to make the separate schools as efficient as legislation can make them, and that it is to the interest of Protestants as well it is to the interest of Protestants as well it is to the interest of Protestants as well as their thin: He says:

as being their duty to do this: He says:
'It is for the common interest that
since we must have separate schools, siace we must have separate schools, machinery should be provided where necessary for making them as efficient as may be, and for enabling them to give a good education at the expense of the Roman Catholics who wish to support

them."
Certainly, this is all that Catholics ever demanded. We never asked anything more than fair treatment, and with anything less we will never be content. These were the considerations which moved Mr. Mowat's Government to moved Mr. Mowat's Government to grant certain amendments to the School Acts which were seen to be necessary to facilitate the practical operation of separate schools. This is all that Mr. Mowat's amendments effected, and he quotes the late Hon. Mr. Brown to show that this gentleman, the great champion of Ontario Protestatism was of opinion of Ontario Protestantism, was of coincon too that this ought to be done. We will have something to say of these amend-ments in detail in our next issue. We will here only cite a few words which express Mr. Brown's sentiments. He said, when at last local govern-

ment was secured to each Province:

"I believe it is the universal feeling
of Protestant Reformers throughout
Ontario — now that French Canadian interference in our affairs has been brought to an end, now that the Protes by their scattered position, at disadvan tage—that it is the incumbent duty of the Reform party, dictated as well by their most cherished principles as by justice and good policy, that a full share of Parliamentary representation, according to their numbers, and generous consideration in all public matters, should be

In spite of Mr. Brown's anti Catholic antecedents, we readily acknowledge that these were noble words.

HONOR TO STANSTEAD.

In spite of the appeals made to bigotry by the Montreal Witness and the Toronto Mail to defeat Mr. Colby in Stanstead, that gentleman has been returned to Parliament by a msjority of one thousand and forty-five. At the general election in 1887 Mr. Colby's majority was four hundred and thirty-four. Of course, at the present time, all opponents of the Dominion Government would be as glad to see Mr. Colby defeated as they were in 1887, yet the Liberals did not bring out an opponent injustice be perpetrated as Boston is Liberals did not bring out an opponent against him. The party of fanaticism, however, were determined to effect his defeat, in revenge for his statement in the House that the Protestants of Quebec are on amicable terms with their Catholic neighbors, and that the Protes tants have no grievances to complain of, The Witness, too, attempted to bulldoze the Dominion Temperance Alliance into supporting Mr. Le Baron, the bogue Equal Rights candidate, but the Quebec branch of that association held a meeting on the 13th inst. at Montreal, precisely to consider what action it should take in the contest, and, wisely repudiating the Witness' advice, it decided to remain neutral, and passed the following resolu-

"Whereas, in the judgment of the Executive Committee, the Hon. C. C. Colby has in his representative capacity been true to the principles of the Dominion Alliance; and whereas, Mr. Le Baron is well known to be a total abstainer, an avowed prohibitionist, and an ardent temperance worker; therefore resolved, that we recommend the temperance people of Stanstead to cast their influence and ballots in favor of that candidate who in their own judgment will most loyally and efficiently serve the

interests of temperance and prohibi-

A number of Montrealers, who had be fore been stirring up strife, including Dr. Davidson, stumped the county, and the Ministerial Association pronounced their ukase at Montreal, in support of Mr. Le Baron, but all these influences together served only to get five hundred and fifty-eight votes for their candidate, a little more than a quarter of all the votes polled in one of the most Protestant constituencies in the Province. It is positively stated that Mr. Le Baron was largely supported by the ordinary Liberal vote, as he had been formerly a Liberal, though many Liberals preferred to vote for Mr. Colby, and that if the really fanatical vote alone had supported the former, he would scarcely cave polled twenty five votes in the sounty.

Dr. Davidson told the electors in one of his speeches that if Mr. Colby were elected it would prove that they endorsed his course in sustaining the Jesuit Estates Act, and the Witness made a similar statement. They have their answer from the electorate. The Proestants of Stanstead have proved what we have all along believed to be the case, that fanaticism will not be countenanced by them.

The Catholic majority in Quebec have no other desire than to deal fairly with their Protestant fellow-citizens, and it would have been a poor return if the latter had shown by their votes on this occasion that they desired to oppress them and the Catholic minority in Ontario. The Empire says very truly that if "the appeal to them could be attended with any other result . . . we must presuppose that the Protestants of the constituency had taken leave of their senses." All honor to the men of Stanstead, who have shown that they

appeals of bigotry! There were in Stanstead, when the last census was taken, 4,749 persons of French and 10 807 of British origin. By religion, the census showed 5 219 Catholics and 10,337 Protestants in the county. It is now pretty clear that neither Quebec nor Ontario will be carried by a no-Popery cry.

are not to be moved by the frantic

THE BOSTON SCHOOL ELEC-TIONS.

In the Boston school elections the fan atics have had entirely their own way. Every Catholic has been defeated, though Mr. James S. Murphy polled a very large vote, including many fair-minded Protestants. It may be as well so; for it will show the Catholics that the unsectarian schools are unmitigatedly sectarian. It is currently stated that the two Catho. ic trustees who are on the board from last year will resign, and that the Catholic children will be entirely withdrawn from the schools. The bigots have already declared that Anderson's history will be exnelled from the schools because it is "inoffensive to Roman Catholics" and that Swinton's caricature text book will be restored.

Of course the exclusion of Catholics from the Board comes from the votes of the women who have registered; but we of Catholic and Protestant trainconfess we cannot understand how Catholies are so apathetic in a city where more Women saved Limerick, and why could not Catholic women in Boston register as well as fanatics? Is the contest to be given up so easily?

It is a disgrace to Boston that there should be a School Board which will trample upon the rights of half or more than half the population, and render it impossible for Catholic children to njustice be perpetrated as Bo

guilty of.

Mr. Murphy, of whom we have spoken above as having being among the de-feated Catholic candidates in Boston has been one of the ablest members of the Board in the past, and has served faithfully for six years.

Mr. MEREDITH and the bogus Equal Rights fanatics might learn a lesson of toleration from the conduct of the New Brunswick Government towards the French-Canadian population of that Province. Both French and English are taught there, just as they are now in Ontario, as the following despatch shows:

"Andrew G. Balir, Premier and Attor. ney General of New Bruns wick, speaking of public schools in the French district of of public schools in the French district of his province, said: 'We have never had any difficulty in connection with their management. No charge was ever made against my government or any previous provincial administration because French is taught in the public schools, though in New Brunswick the proportion of the French to the population is very much larger than in Ontario. Of course, both French and English are taught in the schools. The French people are anxious that their children should learn English.'" EDITORIAL NOTES.

IT IS with a feeling of pity we refer nce again to James L. Hughes, of Toronto. James L. Hughes has meny titles. He is an Orangeman, a Young Briton, a True Blue. He is an amateur bistorian, Public School Inspector of Toronto and prospective Minister of Education in the cabinet of Mr. Meredith when Mr. Meredith's Cabinet will be formed.

JAMES L HUGHES lectured in London's City Hall on Friday evening last. His object in coming was to bring the news that three or four Jesuits were working might and main to take away our liberties, destroy our schools, and hurl us back to the middle ages. On the platform with Mr. James L. Hughes were three preachers, Rev. Mesers. Porter and Rogers, Baptists, and S. Bond, whose denomination was not given. Rev. H. D. Hunter, Congregationalist, was not, we are told, on the platform, but took a seat on the south side of the hall. Why he did not go on the platform is not stated. There must be some reason, however, because Rev. H. D. Hunter is very much given to platforms. It is worth recording that all these persons, with the possible exception of Rev. S. Bond, are riends and associates of the Rev. Justin D. Fulton, Baptist, of Boston, a man with whom the higher circle of Protestant clergy resolutely refuse to rub skirts.

Bur, we beg pardon, we had nearly forgotten to mention Rev. William Junius McDonegh, Methodist. He was on the platform too, and quite happy. How did he get the name "Junius? Although it is a secret, it is too good to be left untold. Rev. Mr. M:Donagh was a short time since a resident of Strathroy. Mr. Donald Cameron, ex M. P., was, if we mistake not, one of his parishioners. Mr. McDonegh deemed it his duty to thunder away at Rome on every possible occasion. Mr. Cameron objected to this sort of spiritual ministration, and a controversy was the result, Mr. Cameron defending and Mr. McDonagh bombard. ing Rome with all his Methodist might. The letters of the latter were masterpieces, but it was discoved that he had been quoting whole pages from "Junius," altering a name or a word here and there to suit the circumstances of the time. No credit was given to the famous English writer. "Wm. McDonagh" appeared at the end of each letter. To return to Mr. Hughes. In this

issue we have not space to deal with the

array of statistics produced by the lecturer, but we will deal with them at an early date. His object was to show that a very great amount of crime and immorality prevails in Catholic as compared with Protestant nations. Countries very far away were given in illustration of his contention, but we will be able to follow him even there and prove that his statements are foundationless. We might remark, however, that it would be much more appropriate were he to confine bimself to places near at home, so that the value of his utterances could be guaged by his audience. It would, for example, be more to the point, were he to give us an illustration of the relative merits ing at our own doors. It would have been eminently interesting, too, were he conduct of those who were educated in the Catholic schools of Toronto and those who were trained in the schools of which Mr. Hughes is the salaried Inspector. It might be added, also, that were Mr. Hughes to remain at home in Toronto and attend to the duties for the performance of which he receives a good salary, instead of prowling about the country at the tail of discredited politicians, stirring up strife between neighbors who had always lived on the most amicable terms, the city of Toronto would not now be carrying a stigma that will attach to it for many years to come.

It is a real pleasure to know that London's best citizens shunned Mr. J. L. Hughes and his harangue. Four preachers of the shouting and ranting order surrounded him on the platform, while less then one hundred of an audience appeared in the body of the hall, composed for the most part of the noisy and untutored element who go to church twice a year—on the 12th of July and 5th of November.

CATALOGUED, the Toronto firebrand stands as follows :

Lie No. 1.—Hughes said : "I shall not say anything against the Roman Catholics as a religious body." He said all he could against them. Lie No. 2 -"The Catholic Church is a

political institution which dares to interfere with the liberty of the people." Lie No. 3.—"The order has gone forth from Rome that public schools must be destroyed."

Lie No. 4.-The Roman Catholic Church has dwarfed the human intellect." Lie No. 5.—False statistics were given about the education of people in Spain, Italy and Mexico.

Lie No. 6. - False statistics about crime in England, etc. Lie No. 7 .- Mr. Hughes said: "You

cannot tell me a spot on God's beautiful who earth where the Roman Catholic Church is tolerant where it has power." Mr. Colby, a Protestant M. P., stated in Parlia ment at the last session : "There is no country on God's beautiful earth where a religious minority is so well off or so liber ally treated as the Protestant minority of the Province of Quebec." In proof of the correctness of his statement he was elected lest week in Stanstead by a major. ity of 1044, over a bigoted Equal Rights man who opposed him. The Protestant minority in Belgium, France or Italy is not badly treated. The Protestant minority in the south and west of Ireland is never badly treated. Religious wars and way bloodshed occur only in Mr. J. L. Hughe's country, the North of Ireland, and only in towns and citles where the majority is Protestant and Orange.

Lie No. 8.-"That the late Archbishop Lynch settled what his child should read the out of the bible." That was settled by about forty ministers of different denominations. All the Archbishop changed was the ungrammatical word "which" in the Lord's Prayer. Lie No. 9 .- All Catholic children in

Parkdale went to the common schools, while the taxes went to the separate schools in Toronto. Lie No. 10.—"Special privileges granted fu

Roman Catholic separate schools in Ontario were denied to Protestant separate schools in Quebec " Lie No. 11 .- All Catholice are com-

pelled by law to support Roman Catholic separate schools. Lie No. 12 -"If the Jesuits had the power they would make short work of

the Constitution." No 13 -"Romish education, where it

has been tried, is an utter fallure." Thirteen lies in one lecture. Thirteen is an unlucky number. In 1863 Richard

Scott's motion for the establishment of the separate schools was opposed by thirteen Sta members, all the others voting in favor of Cat them. The same number voted against | the the Jesuite last March. It is an unlucky | tion number. No wonder it is called the Davil's VERY few, indeed, there are who will

not read with plessure as well as profit the noble and patriotic utterances of the Archbishop of Toronto, which we print on the first page. With regret and ead. ness we call to mind the vast difference between these sentiments and those expressed by the lay and clerical fire. brands who are now busily employed in the effort to make a pandemonium of the Province. The good and great amongst us-Protestant and Catholic slike-will commend the distinguished prelate for this timely and pow most creditable pronouncement. In it they will recognize the ring of sterling patriotism-coming fresh and warm and vigorously from a large mind and a great | bre Christian heart. We doubt not the deeds | say and words of the good Archbishop of Toronto will ere long bring about in that city of intolerance a better and happier condition of affairs. Malice and ignorance have done and are doing their worst, but such deliverances as the one to which we the refer will, we feel assured, confound and silence the malicious demagogues and ren instruct and edify the innocent who have been torsed about by the prevailing whirlwinds of bigotry.

tho

Was

THE clerical and editorial friends o the young persons in Toronto who recently gave such deplorable displays of rowdyism, point to the fact that a like occurrence took place in Quebec, a Catholic city, when the Salvation Army was attacked and the members beaten. The cases are not by any means parallel. The attack was not made upon the Army because the members held religious opinions different from those of the majority of the people, but chiefly be-cause their displays brought together an element which exists in every city that is at all times prone to create a disturbance. Priests and people alike condemned those guilty of the assault on the army, and the administrators of the law dealt severely with them. It must not be forgotten that Quebec is not the only place where the army suffered opposition. In this good Protestant city of London the Protestant authorities had some of the members arrested for disturbing the peace and creating a nuisance by their displays. The warrants were asked for by Protes. tants, and some members of the Army were sent to prison. This took place not in Quebec, but in London. Had it been in Quebec the air of Ontario would be filled with cries of "Priestcraft," "Romish Intolerance," etc.

SAM Jones is like most of the preachers. He knows where he is to-day, but has no fixed opinion as to where he will find himself to-morrow or the day after. He has, we are told by our American exchanges, rapped at the door of Episcopapalianism, and admittance has been grant. ed. How long he will remain in that fold It would be difficult to tell, but quite likely the wearing of the gown will bring on soreness of spirit. When he works himself into the enthusiastic mood, and takes to jumping and kicking and flinging his arms about him indiscriminately, and, too, pe