

vention, even long before the foreign delegates arrived on Irish soil.

They declared that it would be packed with Mr. Dillon's tools. An organ of one of the factions, the *Irish Independent*, declared on Aug. 14 that the home delegates would be chiefly J. P.s. in pay of the British Government, and the foreigners, a set of "vain people, strolling Yankees, and fools such as are to be found everywhere," rushing in to the support of a "party conceived in sin and born in disgrace," with more to similar purpose.

It is needless to say that this language is dictated by the most inveterate malice, and though this journal professes such horror of delegates in pay of the British Government, it leaves us to more than suspect that rather those who have thrown the obstacles in the way of the success of the convention are receiving pay from the Salisbury Government, to create dissension.

If there is anything certain in human affairs, surely Ireland will derive no benefit from the perpetuation of senseless dissensions based upon personal piques, and it was a happy thought to endeavor to end them by an authoritative pronouncement of the representatives of the whole Irish race; and those who are responsible for the attempt to nullify this decision should be brought to account, as we believe they will be, by the people of Ireland.

The number of delegates who assembled in Leinster Hall was about two thousand, representing every national society, and every corporate body elected by the Irish people, besides every Irish society throughout the world which found it possible to send delegates.

We can attest that the Canadian delegates were chosen fairly by those who love Ireland and solely with a view to aid in recruiting the factions which are destroying Ireland's hope for the future; and we fully believe that the same is true of the delegates from the United States and the British colonies on the other side of the globe. These delegates were chosen because their devotedness to the cause of Ireland was well known, and we are gratified to know that the Very Rev. Dean Harris, of St. Catharines, on behalf of the Canadian delegates, repudiated the insinuation or assertion that they are "nobodies" who were duped into crossing the ocean to prop up the Dillon faction. The dean repudiated indignantly the assertion that the Canadian delegates represent "nobody," and he remarked that they came at their own expense, and at great personal sacrifice, because "we in Canada have never despaired for Ireland, and will never despair as long as Irishmen live."

The convention, and especially the foreign delegates, made every effort to mollify the factionists, but to no purpose. These do not want Irish unity, and the resolution finally reached by the convention to the effect that it truly represents the Irish race, and that the foreign delegates will exert all their influence in their respective countries in favor of the majority Irish party in Parliament was the only rational conclusion which could be arrived at.

We have not the least doubt that the Irish people will ratify the conclusions reached by the convention, and in fact the people have already acted on it as far as the opportunity has been afforded them. Representative bodies throughout Ireland sent their delegates to the convention, such as the Town Commissioners, the Boards of Guardians, the Town Councils, and the National Societies, and the National League of Great Britain at a meeting held during the session of the convention has already displaced a supporter of Mr. T. Healy from its Presidency and appointed a supporter of the Parliamentary National party in his place. Thus Ireland has pronounced against faction, and this is, no doubt, one of the results of the great Dublin gathering.

The convention has issued an address to the Irish people appealing to them to support majority rule, and to sustain the majority party in Parliament. It is to be desired that they will do this as it is the only means whereby there is hope for the attainment of Home Rule.

The Honorable John Costigan, who is one of the Canadian delegates, has expressed to the representative of the Associated Press his conviction that the convention is an unquestioned success, and if the Irish people but follow its advice we have no doubt this will prove to be the case.

THE READING OF THE BIBLE.

TO A CORRESPONDENT.—"SUBSCRIPTION"—Catholics are allowed by the Church to read the Bible in vernacular versions made by Catholic translators, and having notes explaining the principal difficult passages which might give occasion to errors of faith or morals. The version should also be approved by the ecclesiastical authorities. It should be read piously and with submission to the authority of the Church in regard to its interpretation, as otherwise it might be "wrested by the unlearned and unstable to their own destruction," as St. Peter declares the Epistles of St. Paul and the other Scriptures had been so wrested.

The restrictions regarding notes and comments do not apply to the original languages in which the Scriptures were written, nor to the Latin Vulgate, but the conditions of respectful reading and submission to the authority of the Church, being founded on the nature of the case, and on the divine law which obliges always, are to be applied to this case also.

The reason for the difference between the case of the vernacular versions and the originals is that the latter are in general use only by the learned, and there is not the same danger in their use, but the privilege would not extend to Latin versions and Greek copies which have been translated or corrupted by heretics, such as the Latin versions of Biza and Tremolius. Vernacular versions by heretics are also forbidden.

EDITORIAL NOTES.

In a recent issue we stated that R. R. Dobell, M. P. for Quebec, is a Frenchman. This was an error, as Mr. Dobell is an Englishman from Liverpool, and married to one of the daughters of the late Sir Donald Macpherson.

ONE of the greatest afflictions which can befall a Catholic community is the death of a priest to whose care had been entrusted their eternal interests. The grief is all the greater when a large span of his life had been spent with them—when they recollect that he had entered upon his duties with the buoyancy of youth—that years of toil and care and anxiety passed one after another until youth had passed, and middle age with all its glory, had passed too, and the silvered hair had told of life's winter approaching. The parish of Windsor, in this Diocese, has lost by death a priest of noble parts in the death of Dean Wagner. His great Catholic heart yearned for the welfare, temporal as well as spiritual, of his people. Race and color were not taken into account when he went about doing good. He was a father to all, was loved by all, and when his pure soul had passed from earth to the joys of heaven, the tears at the parting were many, and the prayers for eternal repose welled up from saddened hearts, and the thought came to all: "When shall we see his like again?"

IN THE report of the death of the late Dean Wagner which appeared in our last issue several errors occurred. His proper name was Jacques Theodore, not Jean. His home was not in Alsace, but Lorraine. He was not "quite a young boy" when he came to this country, as he had finished his course of classics, which he followed at the Seminary of Nancy. When he came to this country he was ready to enter the Divinity course.

LET US come to close quarters with our esteemed contemporary the *Casket*. We accused it of having one tape measure for Sir Charles Tupper and another for Hon. Wilfred Laurier. This it denies and says it is a case of double sight on our part. Well, let us probe the matter briefly. In Quebec a newspaper report credited Mr. Laurier with saying he would enforce the constitution if Mr. Greenway did not come to terms on the Manitoba school question. In Ontario another newspaper report stated that Mr. Laurier declared he would never use coercive measures. From a Catholic point of view the first declaration of the Premier would be to his credit—the latter, the reverse. If he made both, Catholics and Protestants alike would agree that he was acting a double part, and would, consequently, refuse him their confidence. Why, may we ask, does the *Casket* discredit the report of *L'Eclair* and pin its faith to that of the *Globe*? This is where the two tape lines come in.

The figures given by Lord Russell as representing the annual cost of the

armaments of the European nations are very different from those which have usually been accepted as correct, and as his Lordship undoubtedly has within reach more ample means of information than those who have usually made these estimates, his figures may probably be relied on as the most accurate that have hitherto appeared. For the year 1895 the nations of Europe have spent the following sums for this purpose, according to Lord Russell: Russia \$260,000,000; France \$185,000,000; Great Britain \$180,000,000; Austria \$90,000,000; Italy \$85,000,000. It will surprise most people that the expenses of England on armaments exceed those of Germany, and that Russia spends nearly double of what Germany lays out for the same purpose.

THE LATE VERY REV. DEAN WAGNER.

Died on Wednesday August 21, 1896, after a lingering illness, in his native village, Herington, in the province of Lorraine, Very Rev. Jacques Theodore Wagner, in the fifty-ninth year of his age.

On Wednesday, Sept. 2, a solemn funeral service for the repose of the soul of the late Dean Wagner was held in his parish church, St. Alphonsus, Windsor. The altar, pulpit, stalls, Communion railing, side walls, stations, gallery and pillars, were draped in mourning; streamers of the same sad color fell from the ceiling and were looped back in folds to the pillars in the sanctuary and nave. The catafalque occupied a position in the centre aisle; on it rested the small purple stole and worn beretta so familiar to us all. Behind the altar in white letters on a black background were the words of Holy Writ: "Blessed are the dead who die in the Lord, from henceforth, now saith the Lord, for they shall rest from their labors, for their works follow them."

The sacred edifice was crowded to the doors, and it was estimated that fully two hundred people were unable to gain admittance. The Knights of St. John, C. M. B. A. and C. O. F. had reserved seats in the different aisles of the church.

At 9:30 the procession entered the sanctuary and commenced chanting the office for the dead. Right Rev. Bishop O'Connor occupied the throne. The deacons of honor were Rev. Dr. Kilroy, of Stratford, and Rev. Father Brennan, of St. Mary's. There were forty-one priests present. We noticed among them: Father Schapmann, S. J., President of Detroit College; Father Kuhlman, S. J.; Dean Frank O'Brien, of Kalamazoo; Father Bayard, of Saratua; Father Connelly, of Ingersoll; Father Brady, of Woodstock; Fr. Marcellus, of Canada River; Fr. Villeneuve, of Tecumseh; Father Cummings, of Bothwell; Father McGee, of Maidstone; Father Hodgkinson, of Woodlee; Fr. McKoon, of Stratford; Father Dixon, of Ashfield; Father Parent, of St. Peter's; Father Langlois, of Tilbury; Father St. Cyr, of Stoney Point; Father Bechard, of McGregor; Father Beau-doin, of Walkerville; Father Valentin, nephew of the deceased priest, of Zurich; Father Watters, of Our Lady of Help, Detroit; Fathers Noonan and McKoon, of London; Father Foster, of Stratford; the Capuchin Fathers from Detroit; the Basilian Fathers Reno and Ryan of Amherstburg; Hours and Grand, of St. Anne's, Detroit; Ferguson, Damouchelle and Cote of Sandwich; and Fathers Rocheleau, Scanlan and L'Hercule, of Windsor.

After the Matins for the dead, Schmidt's solemn Requiem Mass was sung, *Coram Episcopo*, Father Bayard being celebrant, assisted by Father Scanlan as deacon, Father Valentin as subdeacon, and Father L'Hercule master of ceremonies. Mr. A. Peplin presided at the organ, assisted by a choir of twenty-five voices. At the offertory of the Mass Mrs. J. A. Kilroy rendered Verdi's "Ave Maria." She also gave the solo "Sanctus." In the "Ave Maria" her fine contralto voice had a superb compass and produced a marked effect on the audience.

After the last Gospel Dr. Kilroy approached the sanctuary-railing and addressed a short discourse to the congregation, on the life, the labor, the character, and the holy death of their late pastor, Dean Wagner. The doctor prefaced his remarks by saying he could not preach a funeral sermon—the subject was too near his heart, rather would he unite with them in the expression of deepest grief, the silent tear. Christ wept at the grave of Lazarus. "And Jesus wept. The Jews therefore said, behold how He loved him" (John xi. 35, 36). Surely, then, it is right that we should gather here to drop a tear for a good and holy priest, because we loved him. Jesus wept at the tomb of Lazarus. Others wept for him. Christ consoled the mourning sisters, Mary and Martha. The memory of the holy life and priestly death of one I cannot bear to name consoles us. He speaks to us from his coffin, pleading for our prayers. Let us not forget him. Mother Church teaches us it is a holy and a wholesome thought to pray for the dead. In the Mass to day nine times the prayer is offered "Lord have mercy." "Lord have mercy." "Christ have mercy" on the soul of Jacques Theodore Wagner. Early in youth this pious child, the son of a good mother and an educated father, desired to consecrate his life to God. He made his primary studies under the tuition of his own father, and in his native village, Herington, Lorraine; later he made his classical course in the Grand Seminary of Nancy. Here, in 1856, the late Bishop Charbonnel, of Toronto, found three young levites who volunteered to leave home, country and

friends to labor for the salvation of souls in Canada. The trio were Father Gerard, Father Wassereau, and Father Wagner. On his arrival in this country Jacques Theodore Wagner pursued his theological studies in the Sulpician seminary of St. Mary's, Baltimore. Among his classmates in Baltimore was the present Cardinal Gibbons. Father Wagner completed his course at Assumption College, Sandwich, and in June, 1860, was ordained priest by Right Rev. Bishop Pinnoneault, and at once commenced to labor in the service of God in Windham and Simcoe. Here for three years Father Wagner worked with heroic zeal, until his broken health caused him to be recalled to Sandwich for a period of rest. In 1865 he was appointed first pastor of Windsor, a newly-organized parish of about five hundred souls. The present parish of Walkerville was a part of Father Wagner's mission. There was no pastoral residence; the good priest was obliged to accept the generous hospitality of the Ouellette family and other life long friends. His life in Windsor is crowned with good works, the fruit of his long career of thirty-one years. He built this beautiful temple which will hand down his name to future generations; he left it to you out of debt, a consecrated church. He fostered St. Mary's Academy. He built the church of Our Lady of Lake St. Clair at Walkerville. He organized a mission, built a church, and ministered to the spiritual wants of the Catholics on Pelee Island. I need not speak of his crowning work, the Hotel Dieu, "God's House." It is an enduring monument of his charity for the sick and suffering of your city. He founded it. He endowed it. He spent some of the best years of his life working for the success of this hospital. Within the congregation he organized and fostered many noble societies, the Knights of St. John, the C. M. B. A., the C. O. F., the Third Order of St. Francis, the Bona Mors, and kindred societies. His sermons and instructions always bore fruit, for they were offerings of piety and zeal. He was a transparent, honest man. No avarice! He loved Christ. He preached Christ for thirty-six years. His name will go down for unimpaired life in benediction as the friend and father of his people.

His death is the breaking of ties that for over thirty years have bound him to you. He baptized many of you. He prepared you for first Communion and confirmation. He married you. He gave the consolations of our faith to the departed loved ones. I, too, have reason to love and venerate his memory. It was he that gave the last blessing to my aged father, and the final absolution to my dear mother. In the diocese he was a model for us all. He was loved and respected by his brother priests. He was honored with the confidence of his Bishop, and he was loyal to his Bishop. No monk bound by strictest vow could be more humble obedient to his superior than was Father Wagner to his Bishop. He enjoyed the close friendship of three Bishops—Bishop Pinnoneault, the present Archbishop of Toronto, and Right Rev. Dr. O'Connor, the present Bishop of London.

The doctor closed his remarks by referring to the loss to the diocese, and particularly to the parish of Windsor by Father Wagner's death. He exhorted the people to pray for him. Although they know he was a zealous, faithful priest they must not forget to pray every day for the soul of Jacques Theodore Wagner.

The doctor's discourse was frequently interrupted by sobs from different parts of the church; even men were seen visibly affected with grief. The Bishop, in cope and mitre, came to the Communion railing and spoke a few words in English. He said he intended to preach in French, but he felt so keenly the common loss he could only say a few words in his own language in memory of this good priest, who, as the doctor just said, enjoyed the respect, the confidence and the friendship of his Bishop. I knew him well. For over twenty years we had the intimate association of near neighbors, as well as being brother priests. Father Wagner was ever a model priest; he was never a disaffection to any one. He labored to make the most of his natural gifts for the service of God. He could say, like the faithful servant in the Scripture, "Lord, thou deliverest to me five talents, behold I have gained other five over and above." Father Wagner's personal labor did much to build this beautiful church. He made the name of Windsor known far and wide. He was a good citizen. The noblest building in the city is a monument of his zeal and charity. You, your children, and your children's children, have reason to bless and venerate the name of Father Wagner.

The Bishop gave the final absolution, whilst the choir rendered the "Libera" and the whole congregation united in the beautiful prayer of Holy Church, "May he rest in peace."

A committee of the C. M. B. A. waited on Bishop O'Connor, and presented him with the resolutions recently passed by Branch No. 1 on the death of Father Wagner.

To the Bishop Father Wagner had expressed himself before leaving Windsor regarding the possibility of death and his place of burial. It was his wish, should he die whilst abroad, his remains should be placed beside those of his mother and his brothers, in his native village of Herington. This has already been done, and the question of removing the body to Windsor is now set at rest. In the near future a memorial tablet will be placed in St. Alphonsus church, Windsor, by his grateful parishioners.

Father Wagner leaves one sister, Mrs. Valentin; a niece, and two nephews—Rev. Theodore Valentin, of London, and Mr. Alphonsus Valentin, of Detroit—to mourn his loss. No other near relatives are living, either in this country or in France. M. C. K.

CATHOLIC PRESS.

Politico-religious journals, that are more political than religious just now, undertake to show that civic duty, in both its moral and patriotic aspects, demands the active participation of the distinctly religious press in the debates of the campaign—always, of course, on the side, in which the politico-religious journals in question have enlisted. It is manifestly unfair for one party to claim a monopoly of morality and patriotism, as some of the perturbed partisan editors of religious publications are doing. There are two sides to the question before the country, and it is possible for good citizens to favor either, without laying themselves justly open to charges of treason and immorality. The unbridled bigotry and reckless ardor evinced by certain editorial advocates are not calculated to promote the success of the doctrines in which they profess to believe. Fury and intolerance are mighty poor helps to a righteous cause.—Cleveland Catholic Universe.

[Has this any bearing on the action of some of our Canadian Catholic papers in the late political contest?]

The St. Louis Republic announces that the nuns of the Visitation convent in that city have adopted a novel plan of paying off the debt on their new institution—they have had the lives of certain members of the community insured for an amount sufficient to meet the indebtedness. "Women," it adds, "are considered by insurance companies not quite as desirable business as that which comes from men, but in this instance the companies think they have all the best of the bargain. The monastic life is conducive to longevity. Its devotees are temperate in their eating and drinking. They live placidly with a curb upon their emotions. They are far removed from the world, though apparently living in its centre. They are not exposed to heat or cold, to accidents by rail or water. There is no way for them to die, as a rule, except by the gradual disintegration of their constitutions. Suicide in the cloister is almost unknown. Of course, diseases are not altogether strangers to them, but the nursing and care the afflicted receive are so incessant that even if recovery is not attained death is fought off for a long time." The Sisters insured certainly ought to make "good risks" for the company, but they have one point in their favor that the insurance companies usually have on their side—they will not forfeit their policies by failing to pay the premium. May they live long and die happy, conscious that whether living or dead they are of use in the world!—Catholic Review.

LINDSAY SEPARATE SCHOOLS.

TO THE EDITOR OF THE CATHOLIC RECORD:—Dear Sir—The result of the entrance examinations of Ontario, as reported in your excellent journal, from different parts of the province, proves, without doubt, that the Catholic Separate schools are doing good work, and in point of efficiency are holding their own with the much-lauded Public schools.

Such state of things is, to say the least, very gratifying to a good many readers, after all that has recently been said and read to belittle those schools and to prejudice the public mind against them.

The Catholic schools of Lindsay, too, fully exemplify the fact that the progress of the pupil or student in acquiring a knowledge of ordinary school subjects is not retarded by devoting a part of the school hours to religious instruction, as the following plainly shows.

As Lindsay, with a population of about seven thousand, has adequate Public school accommodation, and as it is situated in the centre of a rich agricultural district, also well supplied with schools, the number of entrance candidates every year is large—about one hundred and fifty. Of those who wrote this year seventy-two were successful. Fourteen boys from the Separate school tried, of whom eleven, or about 80 per cent., passed. Nine girls from St. Joseph's convent wrote, and all passed. One little girl, Loretto Burke, obtained 609 marks, being third on the list. The marks obtained by the others were 580, 572, 566, 565, 564, 564, 521 and 520 respectively. Nine young ladies from St. Joseph's convent wrote for certificates, four for seconds and five for thirds. All passed the departmental examination, except one third class applicant, who, it appears, had not been recommended by her teachers. Those who obtained certificates are: 2nd class, Mary Kirley, Annie Bagley, Loretto O'Boyle and Hattie Bartley; 3rd class, Nellie Greenan, Sarah McGinly, Loretto O'Connor, and M. O'Connor—the latter obtaining honors. As a teaching institution the Lindsay convent enjoys a high and well-merited reputation and its classes are daily attended by pupils and students of other religious denominations. Besides the school work mentioned a full commercial course, including stenography, may be taken, while special attention is given to painting and music.

The boys' Separate school is well conducted by Mr. M. E. McAuley, principal, and two lay teachers, Misses Hanoch and Moloney.

will not change because of the sceptic's dislike to its manifestations in a region where he is petrified. But let him not utter the word tyranny while these repeated acclamations and plebeian devotion prove that nothing would be more welcome to Catholics than a Pope whom the kings and republics should accept for their supreme arbitrator. Behind the Congregations at Rome, with their silent machinery, is a real and popular religion, spontaneous, free, not manufactured—an instinct deep as life in these innumerable hearts. And it is growing, not diminishing. The great Protestant experiment having been made, and ending, as we see, in disaster, what more natural than that the authority which it supplanted to so little purpose should gain by its defeat? Once more, history is asserting its claims; and the ancient institutions of Christendom are emerging from the shade which was cast about them by a speculative system, itself incapable of bringing to a successful issue the enterprise it had snatched from them in an hour of revolt.

If ever a phrase was unfortunate, it is the one currently used in charging Catholics with "subserviency through fear." The children of the Church have almost a passionate love for their mother. As for "popish tyranny" when the Holy Father speaks officially he is simply expressing the belief of the faithful. As reasonably might one be offended with his tongue for expressing the thought of his mind.—Ave Maria.

The Anti-Masonic Congress will be held at Trent, on September 29, and no doubt will be attended by delegates from all parts of the world. For a considerable time past the Masonic element has been deriding the Catholic Church for asserting that Masonry is not only the foe of Catholicity, but is the enemy of belief in God. They have stated that the only action of the Order which openly denied the existence of a Supreme Being was the Grand Orient of France; and that the union, was set on foot the pale of cognition by the Masonry of all other countries throughout the world. The great Masonic Congress, just held at The Hague, in Holland, shows how false was the statement that hostility to belief in God was limited to the Grand Orient of France; and how sapient was the decision of the Church, and how just was Her broadest denunciation of Masonry. At The Hague Congress all the Masonic lodges in Holland, Belgium, and Italy, declared their complete union with the Grand Orient and their full endorsement of each and all of its principles. The Congress, in addition, proclaimed its approval of a propaganda of the widest politico-socialist character, and left no longer unexecuted the true aims of a society, sworn to secrecy, which for ages the Church has set on a pinnacle of infamy and denounced as hostile to the best interests of mankind in this life and in the life to come.—Michigan Catholic.

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"Observer."