

## THE CATHOLIC RECORD

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## Catholic Record.

London, Sat., Oct. 6th, 1888.

WE HAVE GREAT PLEASURE in announcing to our readers that we have engaged the facile pen of Rev. W. Flannery, parish priest of St. Thomas, for the CATHOLIC RECORD. Father Flannery is a cultured scholar as well as a brilliant writer, and we are confident that his contributions to the CATHOLIC RECORD will be at once instructive and interesting. Our journal, having for editor the learned and scholarly Father Northgrave, and the rev. pastor of St. Thomas as associate, need have no fear of competition in the field of Catholic journalism. Our readers may rest assured that, what with the editorial matter contributed weekly to the CATHOLIC RECORD, and the interesting correspondence as well as extracts from Catholic journals appearing in its columns, they will have a paper well worthy their patronage.

We take this opportunity to tender our most sincere thanks to the Bishops and Priests of the Dominion who have honored us by their confidence and encouraged us by their patronage and public commendation; and we beg to assure them that we will do our utmost to continue to merit their good will and friendliness.

## ABOUT OURSELVES.

Ten years' experience has proved to us, beyond all manner of cavil, that Catholic journalism is a possibility in Canada. Under many trials and vicissitudes, it is a source of pride to us that we are able to assert that the CATHOLIC RECORD has been established as a welcome visitor in thousands of good families and Christian households. From St. John's and Goderich, on our western limits, to Quebec and Ottawa, and the cities and towns "down by the sea," constant readers and well-paying subscribers look out weekly, and with anxious eye, for the appearance of our interesting journal, replete, as each number is, with details of our wide spreading faith and of our fast growing Catholic population.

We started out on the first week of October, exactly ten years ago, with the resolution and the promise that, avoiding all party lines and political disputes, we would furnish round, wholesome literature and Catholic intelligence to our co-religionists and to all others who would honor us by their patronage. These promises we have kept to the best of our ability, and in all conscience have never once strayed from the path pointed out to us by our beloved Bishop, in the first place, who has always encouraged and seconded our efforts, and by the many zealous priests and laymen who have sustained us in every difficulty. It cannot be denied, nor do we attempt to palliate our conduct, that, during the last provincial elections, we took sides with one party political. But, then, our Church was assailed and held up to censure and all manner of ridicule—our separate school system was threatened with curtailment of rights and possible demolition—open war was declared against our French-Canadian co-religionists, and a cry was raised at the hustings, a "race and revenge" cry, that we hope never to hear again on this free soil and home of liberal institutions. Duty and conscience both compelled us, in that severe crisis of our history, to declare for those who were on the side of fair-play and moderation. We certainly could not turn our back on those political claims whose only crime consisted in being favourable to us, and who were cried down all over the country for being the friends of toleration and the abettors of justice to Catholic education. The men and the party who at that time sought political advantages and supremacy at the expense of honor, and with danger to peace and good will amongst men, have since then repented of their folly, and in all probability shall never repeat the sad and dishonouring experiment.

With this pardonable exception, it must be admitted that we have never once dabbled in Canadian politics, nor is it our intention to do so in future. Should a similar crisis be forced upon us, however, our patrons can comfort themselves

with the firm assurance that we shall be ever found at our post, and on the watch-tower, ready to sound the alarm, and point to the foe that would threaten the annihilation of our hard-won liberties.

Meanwhile, our sincerest gratitude and warmest expression of thanks are due to the many noble-minded, generous men and women throughout this fair Dominion, who during the first decade of our existence have supported us under every trial and nerved us on to battle against every attempt to belittle our work, or to asperse our honest intentions.

As in the past, so in the future, our sole and constant aim shall be to introduce good wholesome reading into Christian families and Catholic homes, to detect error and condemn bigotry, but, above all, and beyond all, to note the progress and mark the way of the great old Church, as she moves along majestic and conquering, dispensing her treasures of light and grace and chastening discipline and soul-saving doctrine to the nations.

## PAROCHIAL SCHOOLS.

The Catholics of Boston are making a determined effort to extend their parochial school system in spite of the opposition which has been excited against them. Within the past two weeks five new parochial schools have been opened in Boston, and the unanimity of financial and moral support given them by the faithful is remarkable. In this matter the priests are leading their flocks in a kind of crusade against the public school system, and their following is a blind and bigoted one. Already there has been a marked diminution in the attendance on the public schools, and the result has excited a most apprehensive interest among the people of Massachusetts. The principle involved is of the deepest concern to the Americans, and to all who know the manner in which Rome has used the powerful leverage of youthful education in advancing her ecclesiastical interests. It will soon rise to the importance of a great political issue, and when it does we believe a wise and effectual settlement will be made.—*Christian Guardian*, Sept. 26.

If in the Catholic township of Adajla, especially in a part of the township where the Protestants are almost, if not quite equal in number to the Catholics, a book were used, professing to be the "Outline of History," and that prominence were given to the facts that Luther declared that his opposition to the Mass was inculcated on him by the devil, and that his Table Talk is full of immodesty, that Luther and the other leaders of Protestantism sanctioned bigamy in Germany in order to obtain the support of the Landgrave of Hesse to their cause—that the Church of England was established by Henry VIII. in order that he might have a pliant tool which would authorize him to divorce a virtuous wife, thus enabling him to marry another—that John Wesley advocated the persecution of Catholics, and defended Lord George Gordon's rioters, who endeavored by means of murder and arson to prevent a relaxation of the penal laws against Catholics in all their cruelty, would the Protestants of the Township submit to all this with humble resignation? And if the teachers added to this their commentaries before the whole school, putting the above into still more offensive form, would the Protestants of the Province of Ontario take the matter tamely, and leave their brethren of Adajla to remain exposed to a constant repetition of the outrages?

We all know that the whole province would be convulsed with indignation against the offending book and teachers, and would demand their immediate exclusion from the schools. We know very well that such language would be employed as was used in Montreal, with the approval of nearly all the Protestant press of Ontario, to protest against the erection of a statue of the Blessed Virgin, would be repeated from every hall and pulpit in the Province, when we were told that there would be aroused "throughout the country a feeling of strife and bitterness where peace and harmony had hitherto prevailed," and that the feelings of Protestants were insulted, while the fact is that in this case there was no insult intended.

Yet the above statements are strictly true, and the teaching to which Catholics objected in Boston was a greater outrage upon Catholics, because it was false and slanderous, and it was naturally to be expected that by it an impetus would be given to the establishment of parochial Catholic schools, and to the increase of attendance in such schools already existing. Catholics are no more obliged to accept insult than are Protestants, and they are not disposed to accept it either.

It is true, in the Boston case the injury was repaired, but the denunciations hurled against Catholics for asserting their rights, and the battle which is now being fought there by the majority of the Protestants to ostracize Catholics in regard to school matters, show that Catholics there are not safe in leaving the education of their children to a Protestant majority, and the very fact that the tactics of the Protestant ministers in Boston are approved by such papers as the *Christian Guardian* and the *Mail* in Ontario, proves that they would not be safe in Ontario either.

But altogether apart from this question of ill-treatment of Catholics in some public schools, Catholics have their convictions

fixed that their children should have a religious education. Even if religion in the shape of Protestantism were excluded from the schools, these convictions would not be satisfied, for the education would be godless. It is admitted that there are in the United States now seven millions of children whom the Sunday schools do not reach. This fact alone shows that a Godless education will not supply to the rising generation the religious and moral training without which education is but a delusion. The state has no right to insist that children shall be deprived of this, and as it is only by religious schools that this can be supplied, the state would be unjustly thwarting the parents in the proper discharge of their duties by throwing obstacles in the way of religious instruction in the schools. Yet this is what the *Christian Guardian* advocates when it attacks the parochial schools. Catholics have no desire to force Protestants into these schools, nor to turn the public schools into Catholic schools, nor do they wish to injure the public schools in any way. But they have the right to insist that no injury shall be inflicted upon schools in which Catholic children are instructed in Catholic doctrine and morality. The bigotry is therefore not on the side of Catholics in the present controversy, as the *Guardian* pretends, but on the side of those who, like the *Guardian*, would deprive the Catholic children of that religious instruction on which their parents insist as a natural right. On this the *Guardian* may rely, that the Catholics of the United States will persist in retaining their parochial schools, and they will not resign either their right of voting at public school elections until they are exempted from paying taxes to them where they are supporting their own schools.

The Protestant clergy are themselves beginning to recognize the necessity of religion as a branch of public school education. Both in the United States and Canada, nearly all the ministerial bodies have issued manifestos on the subject. The endeavor to deprive Catholics of the right of imparting such instruction must therefore be attributed to their hatred of the Catholic Church, but Catholics are not to be easily caught in the trap these gentry have set.

## CHURCH ATTRACTIONS.

There appears to be some trouble in the Queen's Avenue Methodist Church in this city about the dismissal of the present organist. Mr. H. C. Green, who takes up the cudgel in his behalf, accuses the trustees of being musicians only in "imagination," and of having lessened the attractions, and therefore the number of worshippers, by the willful dismissal of the singers hitherto paid for their services, while all the blame of empty pews now falls upon the unfortunate organist. "This should not be so," exclaims Mr. Green, "but the lack of attraction in the Church, I think, is between the organist and the congregation." "It is the preacher and not the organist," Mr. Green opines, "that should make rapid strides onward and upward from the City of Destruction to Celestial Climes, and draw the whole congregation with him." Both the trustees and Mr. Green are agreed that excitement, wonder and sensationalism of some kind are the proper weapons of spiritual warfare; but they differ as to whether the preacher or the organist should "whack up." *Hinc illae lacrymæ.*

## LONDON TRUTH AND HOME RULE.

London Truth, in an article on the Clearfield evictions, states that one effect of the ventilation of the Irish question has been to send a considerable number of intelligent and observing Englishmen into Ireland to study things by themselves. The writer of the article in question states that he has come into contact with many of these pilgrims, and with regret, he says, that with few exceptions, the view they bring back is one of utter and hopeless despair: "They maintain that Ireland is verily sick unto death, that she has been so long shamefully and brutally misused, so wholly and cruelly neglected, brought down so low, so completely drained of blood, and strength and recuperative power, that she never can recover. They declare that they saw in Ireland nothing in repair except the roads, more roofless gables than roofed houses, half ruined towns surrounded by wholly ruined suburbs, chipless harbors flanked by crumbling stores and dilapidated warehouses, fairs and markets badly attended, the sheep and cattle of inferior quality and poor quantity—nay, the very soil of the country spent and exhausted." Another traveller said: "Ireland is done for. It would take a hundred years to pick her up."

Yet Truth calls attention to the fact that during the twenty years that preceded the Union with England, no country in Europe made such progress as Ireland did, during those brief years before the Union in which she had, to some extent at least, the management of her own affairs.

The country is undeniably by nature rich and fertile, and that it is capable of

producing manufactures of special excellence has been frequently demonstrated, and has been demonstrated recently by the Irish Exposition. What has been in the past may be again, and if Home Rule were now to be enjoyed twenty years would suffice to restore to Ireland an incredible prosperity. The writer in *Truth* of nations. In no country in which it has been tried has it ever failed to draw back the patient from the jaws of death." A foreign Parliament has neither time nor inclination to legislate for a country's good, and this is especially the case with England in regard to Ireland, for it has always been the case since the Union that the legislation which Ireland needed and asked for, was precisely that which the British Parliament persistently refused to grant. Home Rule is the only cure which can ever redress Ireland's grievances and restore her to prosperity.

## PROTESTANT OPINIONS ON JUSTIN D. FULTON.

The Boston Advertiser, commenting on an article which it reproduces from the *Christian Leader*, dealing with the lies of Dr. Fulton, says the *Leader's* remarks are "in complete accord with the general sentiment of intelligent and self-respecting Christians, except that few indeed express themselves on the subject so mildly as our genial contemporary does. It is impossible to estimate the grief, shame and dismay which an unworthy and unscrupulous champion can bring to the ranks of conscientious people when he inflicts his alliance upon them."

The remarks of the *Leader* which bring out the above approval are the following: "The value of what Dr. J. D. Fulton offers as testimony against the Papacy and the Jesuits is impaired by an infirmity that often appears in witnesses. He does not distinguish between facts and surmises. In place of making Protestantism invincible he is making it vulnerable."

## A FEW WORDS.

The Toronto Globe is responsible for the calculation that in speeches and through the press there shall have been hurled at the American people on the subject of the Presidential Election 80,700,020,000,000,000 words, during the campaign of three months. As this is but a small proportion of the words used where everybody talks and writes about political issues, and as the whole civilized world will be discussing the same subject, and as the talk is not confined, on this important matter, to three months, but lasts at least four years, our esteemed contemporary estimates that the total number of words far exceeds the above number; but here it acknowledges: "We confess ourselves utterly overwhelmed." He adds that if the remotest Protestant had started at pronouncing these words when he first began to live, he would not have near completed his work before he would be overwhelmed by the vast quantity of oratory and writing coming upon him in reality. Yet the writer concludes that "four words, ejaculated at the last moment by an inconsiderate friend, are sufficient to defeat a candidate: 'Rum, Romanism, and Rebellion.' The calculation is based on a statement of the Detroit Free Press, that 2,000 speeches are delivered every night in Indiana. Possibly there is a slight exaggeration."

## YELLOW FEVER.

For the last two months the unfortunate city of Jacksonville, Florida, has been afflicted with the deadly scourge of the South, yellow fever, and the pestilence has spread to other Southern cities, such as Decatur, Jackson, Miss., etc.

The first case which appeared was cured, and hopes were entertained that the disease was checked, but it soon broke out again, and by the 30th of August it became evident that it must have its course. By September 3rd, 206 cases were reported, with 36 deaths. New cases were thenceforward daily reported, and within two weeks 15,000 persons had fled the city. As the disease progressed it became more deadly, and while some heroic souls were endeavoring to the utmost of their power to relieve the distress of their fellow-creatures, the majority were paralyzed and terror-stricken, and continued to leave the city by thousands. The Right Rev. Bishop and Father Kenna labored indefatigably for the people till they were successively stricken down by the fever. They recovered, however, and with the Jesuit Father Deffo, who came to their aid from Selma, Alabama, continued their labors. Large contributions were sent to the relief of the sufferers, amongst which was one of \$12,000 signed "an American," and sent through Mayor Hewitt of New York. The Legislature also appropriated \$200,000 for the same purpose.

Hendersonville, N. C., has also been attacked, but not to the same extent. The State of Mississippi quarantined against Jacksonville, so also did many of the towns in Tennessee, Arkansas and Illinois. In Natchez a "shot gun" quarantine has been established. In 1878

the yellow fever was kept out in this way, and the people say they will use the same method. At the latest accounts the number of new cases is reported as diminishing daily, but it is not expected that the disease will be effectually checked until there be a severe frost. It is disputed among medical men whether the germ which produces yellow fever be of the animal or vegetable kind, but it is admitted that it is produced by a germ of some sort which being wafted through the air is received into the lungs by breathing, and enters into the blood. It is usually after sunset, during the night, or early in the morning, before the heat of the sun dissipates the mists by causing them to ascend to the upper parts of the atmosphere, that the disease is taken. There is not much danger during the day when the air is warm and dry. Cleanliness is a great protection from it, and garbage or rubbish of any kind, particularly when moist, retains the germs and develops them, thus increasing the danger of infection.

On Friday 21st, ult., 118 new cases and 4 deaths were reported. On the 22nd, 163 new cases, with 5 deaths. On the 23rd, 133 new cases. Last week the state of affairs was improving, but the total number of cases up to 26th ult. was 237, with 223 deaths.

## AN APOLOGY FROM DR. DORCHESTER.

Dr. Rochester, who made a false quotation from Archbishop Ryan of Philadelphia, has apologized to the Archbishop and to the public for having so done. It will be seen by his letter which appeared in the New York Christian Advocate, that the statement made by Dr. Rochester was previously made by a large number of Protestant periodicals. They ought to have the same manliness and honesty as Dr. Rochester, and acknowledge that they were mistaken. Dr. Rochester's apology is as follows:

"Rochester, Mass., Sept. 7.  
"I desire to say, to whom it may concern, that the footnote at the bottom of page 590, 591, in my late book, 'Christianity in the United States,' should not have referred to Archbishop Ryan, of Philadelphia. The editor of the *Catholic Quarterly Review* of that city says he has personally conferred with Archbishop Ryan in regard to it, and he denies ever having uttered or written what is there ascribed to him. I had seen the passage in quite a large number of periodicals of high standing, and in each case ascribed to Archbishop Ryan, and, therefore, ventured to use it. After I had cautiously hesitated and left it out of the MS., I finally inserted it. I have written to Archbishop Ryan, accepting his denial, and expressing my regret for the mistake. The allusion to him has also been cut out of the plates, and will not appear in future editions. I am always glad to make corrections. DANIEL DORCHESTER."

## RELIGIOUS STATISTICS OF THE UNITED STATES.

The New York Independent gives the following statistics of the religions of the United States. The Independent is one of the fairest of the non-Catholic journals, though not infrequently it makes serious errors regarding the Catholic Church. The census which it gives of the churches of the United States puts the Catholics far ahead of any other denomination.

Churches.	Ministers.	Members.
Catholics.....	7,956	6,829 7,200,000
Methodists.....	45,258	28,313 4,699,529
Baptists.....	43,434	30,998 3,971,685
Presbyterians.....	13,007	9,855 1,136,685
Lutherans.....	7,992	4,215 987,000
Congregational.....	4,404	4,060 457,584
Episcopalians.....	4,766	3,939 446,785
Reformed.....	2,028	1,245 269,523
Gen. Evangl.....	675	880 125,000
Christian Union.....	1,500	500 120,000
Friends.....	700	500 107,968
Adventists.....	1,563	835 100,441
Mennonites.....	355	605 93,100
Universalists.....	720	677 37,807
Unitarians.....	375	488 20,000
Moravians.....	94	108 10,996
Swedenborg's.....	95	101 5,750

As far as the Catholics are concerned these figures have the appearance of being very accurate for the year 1887; though it is usual with the Catholic papers to rate the Catholic population at a much higher figure. The estimates of the bishops, as reported in Sadlier's latest Catholic Directory, are not complete for all the dioceses, as only forty-one give estimates of the population. The total population of these forty-one dioceses amounts to 4,233,870. Eighteen dioceses besides these give 78,909 baptisms, which, on comparison with the dioceses which give both the population and the number of baptisms, would indicate in these dioceses a population of 1,737,177. For the remaining twenty dioceses we have only the number of priests on which to form a judgment. On comparing this number with the same dioceses as above, we would have 1,230,662. The sum of these results would give us 7,200,359 as the approximate Catholic population of the Union in 1887. This number would be raised to 7,610,912 for 1888 at the rate of increase of the Catholics of the United States for a long time, and this must represent very nearly the Catholic population now.

There are in the United States 79 dioceses with 81 Bishops and 7,784 priests. The wonderful increase of religion will be better appreciated by comparing the

present number of Catholics with the number a century ago. A letter of March 10 to Vergennes in 1788 said: "The number of Catholics in the United States merits, in fact, the attention the Holy See gives to it. There are in New England about 600; in New York and New Jersey, 1,700; in Pennsylvania and Delaware, 7,700; in Maryland, 12,000; in the South 2,500; in the State of Illinois and several other settlements, purely French, on the Mississippi, 12,000; total 44,500."

## THE BOSTON SCHOOL CONTROVERSY.

A deputation from the "Evangelical Alliance" waited on the text book Committee of the Boston School Board the other day demanding that Swinton's slanderous Outline of History be restored as a text book in the schools. It is their desire that Catholics be installed grossly in the public schools by being forced to have their children taught falsely concerning the practices of the Catholic Church, and for this purpose a lying history is to be kept in the schools. The School Board having already passed judgment in the matter, it is to be hoped that they will be consistent with themselves, and will treat with deserved contempt the insolent demand of the Alliance. It is further stated that the deputation of the Alliance presented their demand insolently, and refusing to listen to any explanation, asserted that their demand must be granted as it is made.

Swinton's book was deservedly thrown out for its falsehoods, and Professor Fisher of Yale College, surely a competent judge, declares that its statements are atrocious falsehoods. The School Committee should adhere to their action, no matter how strongly bigotry may demand that it be reversed.

## A BIGOTED JOURNAL OF EDUCATION.

The Boston Journal of Education took occasion from the controversy which arose in that city regarding the insults heaped upon Catholic children by teacher Travis, to insult the Catholics still further. In regard to the withdrawal of Catholic children from the public schools, and the establishment of additional Catholic parochial schools in consequence, that journal said that every American interest would be better served if Catholic children left the public schools entirely, as the city of Boston would be saved \$300,000 a year in taxation, and that the scholarship and standing of the schools would also be raised. This is the fairness which Catholics are to expect from bigots of the stamp of Mr. Whipple, the editor of the *Journal*; for it must be borne in mind that the \$200,000 would be taken from the pockets of the Catholic taxpayers for the support of schools from which their children would be excluded. However, the *Popular Educator* has answered the *Journal* by a very pointed rebuke. The *Educator* says:

"These reflections, if true, are unkind, to say the least. But they are not true, and are born largely of prejudice. The 'standard of scholarship' age for age, is as high in the schools made up of the children of foreign-born parents as of native. If there is any difference, it is not in birth but in age and circumstance. We question, too, whether there is 'more refinement,' genuine and from the heart, in the Back Bay schools than in the schools composed of the children of foreign parents.' Indeed, from what we ourselves have seen, we hesitate not to declare that the scales tip downward (?) toward this 'child of foreign parentage.' And as for corporal punishment, it is notorious that the children of foreign parentage are more amenable to the kind words and sparkling eye of their teacher than the native children; are especially these natives born to look through plate-glass windows. But why this discrimination in a democracy? It is not argument; it is accomplished nothing of good; and—it is false."

From all this it is evident that the wish of the bigots who desire to destroy, if possible, Catholic education, is not to increase the efficiency of the education imparted to Catholic children, but to secure the money of Catholic taxpayers, and to deprive them of the advantages of educating their own children by the same stroke. If \$200,000 would be saved to the people of Boston by the sending of Catholic children to the parochial schools, it is evident that the school fund should pay that amount over to the schools which do the work; and Catholics should not rest content until the parochial schools receive from the public school fund a sum proportioned to the amount of work these schools do.

We are pleased to see that the Catholic schools of Ireland have also shown excellent results in the number of children who have passed the Intermediate examinations. It is only lately that by the passage of the Intermediate Education Act a fair opportunity was given to Catholic students to compete with Protestants, and though the Catholic schools do not possess external advantages, 420 prizes were carried off by Catholic students, while all the other denominations gained 295. The money value of the prizes awarded to the Catholic students amounted to £3,758, out of a total of £6,581.

## THE C.

Canada's great railway, the Canadian Pacific, not time on its road-bed, travelling quite fast as the people of the Dominion do we hear praise of the merit of the road, both on the branches and on the main line. Punctual departure at a most scrupulous civil officials, and most passenger and freight train to draw to this most truly surprising time since the branch don with Toronto traffic, yet the amount done in this season has been large proportion, however, appears to be O. P. R. officials, as we understand that the line between London and Toronto has been taken in hand at once with the same efficiency as all their opening up of this route, a considerable benefit not but to all the people of the Dominion.

We must not forget of a very important line added to this great chain, refer to the branch from London to the main line, and London, to Guelph, a great convenience to the of this district who have thriving city of Guelph.

To those who for the over this line a pleasure store when they reach the locomotive comes to passengers alight in a large of which may be the most picturesque on either bank of the overhanging trees. O station house—and such a time impulse is to the beauty of all its parts. In rustic fashion, but yet requisite designed to be comfortable. The civility here as elsewhere, tends one feel, though far from rarely experienced lines.

Canadians, however, proclaiming the merits of way. *Engineering News* remarks:—"The Canadian is, from every point of view, most remarkable and roads on the continent, as a piece of engineering for the vigor and success ment, or for the finance which a people still number less than 5,000,000 toward a work far longer than the first Pacific Railroad built half way across the 60's (1862-69) by a nation far wealthier in proportion than the difference in indicate, and who felt the of the achievement."

## EDITORIAL M.

His Holiness the Pope Mass for the dead at St. Peter's, to solemnize the jubilee. The congregation 20,000 persons. His Holiness an enthusiastic reception with prolonged cries of appeared to be deeply moved.

His Grace Archbishop Ottawa, and His Lordship of Pembroke, intend to on the 10th of October accompanied by Father of the Basilica. They will opening of the Canadian 4th of November. His visit Palestine and will return Christmas.

When it was stated that Ingersoll was intending to vote to advocate the election of publican nominees, profligate of the State sent a National Committee, saying citizens of a Christian wealth, pledged to the support principles and institutions of the Republic, earned the success of our party, a test most vigorously against since here of Mr. Ingersoll's tative of Republicanism. Thy glory is departed.

The silver jubilee of the and Archbishop Corrigan was celebrated with great St. Patrick's Cathedral on 20th inst. The High Mass the Archbishop himself, assisted Archbishop Ryan and Bishops O'Farrell of New York, Loughlin and Conroy of Curium, addresses expressing the love and affection of clergy and