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Catholic Becord.

Loudon, Sat., May 11th, 1889.

PETERBOROUGH AND HAMIL.

Two important events pregnant with bright hopes for the future of this eccle. Possibly the people of Peterborough siastical Province occurred last week, and merit a conspicuous place in the annals of our Church records, viz : the consecra tion of a new bishop for the diocese of Peterborough and the installation of Bishop Dowling in the diocese of Hamil ton. Since the lamented death of Bishop Carbery, which occurred in Ireland on the 19th December, 1887, the latter diocese has remained in a state of widowhood, with Bishop Mahony, of Toronto, as Administrator. The latter, through ill health, was obliged to abandon his sacred trust in October last, and seek muchneeded rest, and, if possible, recuperation in the milder climate of Los Angeles. A telegram and subsequent letter from the Holy See gave Bishop Walsh, of this diocese, superintendence and jurisdiction over the ecclesiastical interests of Hamilton. It was an accumulation of anxiety and work under which a bishop already overtasked in his own diocese could not long bear up. To the relief of all concerned the news came in January that Bishop Dowling, of Peterborough, was transferred to the more important see of Hamilton, and that the former diocese was amply prowided for in the appointment of Dean O'Connor, of Barrie, as its next bishop. In order to give ample time to make the necessary preparations the ceremony of consecration was deferred until the 1st suming zeal. Spent with toll and ripe for of May. On Wednesday of last week Peterborough was all astir, and the most absorbing interest was felt by all, Catholic and Protestant, in the imposing cere life for his flock, monial that previously had never been witnessed in the cathedral church of that city. It was a most impressive and gorgeone sight, never to be forgotten by the thousands who crowded the aisles and galleries, when one hundred priests and Church dignituries, with two Archbishops and ten mitred prelates, walked in solemn procession from the vestry down the eastern side aisle and up the central passage of the church to the main altar. The effect of this imposing scene was

the acquisition of a Bishop so full of zeal, so energetic, so plous and so entirely devoted to every sense of right and duty as Bishop O'Connor. Hamilton has been unfortunate in losing so many good and faithful bishops within a brief space of time. Bishop Farrell was idolized by the people and deservedly so. His courteous, affable and condescending politeness to all, both rich and peor, his unreserved piety, the simplicity, the inexpensive and unostentatious character of his mode of life, while rendering him accessable to all and beloved by all, raised a monument to him in the hearts of the people that shall stand pre-eminent while this generation lasts. Chiefly with the funds left in the diocesan treasury by his economy and financial his successor, Bishop Crinnon, erected St. Patrick's Church, now the most beautiful in the city of Hamilton. The latter revered and much beloved bishop died all too soon to finish the great projects he had in view for, the ex. tension of parochisi and charitable estab lishments in city and diocese. He suc-

he ghtened by strains of eacred music that

floated down from the organ gallery, while

sweet voices with orchestral accompani

ment sang out the antiphon "Ecce Sacerdo

Magnus." At the close of the grand cere-

monial, and when the mitre was placed

priests of his diocese came for-

lations and vowed fidelity to their new

Bishop. Then, having kissed his ring, they

received his first episcopal benediction

Representatives of the latty advanced

next and read to His Lordship an address

of welcome with proffered assistance in

his every effort to advance the interests of

religion and education in his new diocese

The Blshop's replies were brief, but in

structive as they were touching and elo-

quent. Peterborough, although losing s

good Bishop who did great work during

the two short years of his administration

has every reason to congratulate itself on

ward,

n the head of the new Bishop, all the

presented their congratu-

and leaving no centre of Catholic popula tion under his jurisdiction without faithfal and zealous pastors. Bishop Carbery arrived in Hamilton in April, 1884, and had scarcely time to know all the and requirements of wants new diocese when an attack of heart disease compelled him to return to his native land, where he expired in December, 1887. His memory will long be cherished and revered in Hamilton. where his sincere plety, his dignified bearing, his courteous urbanity and amiabil-ity of character won all hearts. Bishop Dowling is no stranger to the city or the diocese. Both priests and people, who have known him almost from childhood, have learned to admire and love him for his many ennobling qualities and excellencles of head and heart. If he but continues in Hamilton the enterprising and zealous activity he displayed during his brief sojourn in Peterborough, as we feel assured be will, there is no reason why we should hesitate to prophasy a successful and glorious career in store both for himself and for the diocere of which he is now in full possession by the grace of God and the favor of the Apostolic See.

would not forgive us did we emit from the catalogue of those good and faithful Bishops the name and record of the late Bishop Jamot of cherished and saintly memory. He, indeed, may be truly styled the St. Patrick of the Algoma district. If that venerable prelate, whose loss many yet deplore, did not introduce Catholicity into those regions, he affirmed it-he found it poor and he left it rich-he found it weak and tottering and he left it strong and well established on sure foundations. He gave to the united districts of Algoma. Muskoka and Peterborough shape and form, cohesion and solidity as a diocese. He secured the eminent services of Vicar-General Laurent and of other faithful, learned and zealous priests to administer to the spiritual wants of whole regions hitherto unvisited and scarcely known, even by name, to the ecclesiastical authorities. Bishop Jamot acted as guide and counsellor to all the early settlers and pioneers of those far off districts, and when missionaries could not be had and priests were few, he took upon himself all the laborious duties and barassing fatigues of unrequited missionary life. The grand churches erected and paid for by his sweat and toil in collecting and economizing, almost to the refusing bimself the ordinary comforts of life, will stand as lasting monuments of his apostolic plety and conthe regultal in a better world, may properly be applied to him the words of last Sunday's gospel: "He laid down his

Bishop Dowling and Bishop O'Connor have arduous and heavy burdens to carry; they have before them many serious and harassing obligations, trials and crosses, tempered but seldom with joys and consolations. But they have also the bright and encouraging examples of glorious saintly predecessors to becken them forward on the difficult and narrow path that leads to immortality in this world and to unfading glory in the

CORPORATE UNION OF

A meeting for the purpose of considering the question of union among Protestant sects took place in Toronto a ew days ago, at which regular delega tions were present from the Anglican, Methodist and Presbyterian bodies. This preliminary action was the result of an invitation from the Provincial Synod of the Church of England, but some o the recognized organs of the various religious bodies are puzzled to know why Baptists, Congregationalists and others were not taken into account in the transaction.

We are informed that "all topics which would lead to division and controversy were carefully avoided, even the 'Historic Episcopate' " being ruled out of court. The Scriptures, the Sacra ments, Creeds, and Corporate Unity seem to have been the subjects which were talked of as the least likely to be grounds of difference, and on these lines the meeting seems to have been wonderfully harmonious. It is not very surprising that when all points of difference were, by agreement, left out of the question, there should be found much harmony. But under such circumstances the primary object for which Christ's Church on earth was established was entirely ignored, which was "to teach them (the nations) all things whatsoever have commanded you:" Or, as expressed by St Paul, "for the perfecting of the Saints . . . until we all meet into the unity of faith and of the knowl-

edge of the Son of God." Indeed, the Christian Guardian seems decidedly to be of opinion that diversity both in faith and organization is part of God's plan in the construction of the Church. It says "The present divisions into different Caurches have mainly arisen from honest differences in the intellectual apprehensions of truth, and ceeded, however, in the short time allotted unless the cause is removed, by the atto him in providing a numerous clergy tainment of unity of thought on these

points, it would be a doubtful experiment to urge unity of organisation."

And it is not backward in telling the Church of England participators in the Conference that "the most carnest promoters of unity among the Anglicans are those who hold an unscriptural doctrine of apostolical succession, which compels them to maintain that there are no true Churches or ministers but those that have the episcopal succession of ministerial ordinations.

The Guardian thinks that the Anlicans seek to absorb the other Churches and to this it objects in toto. It maintains that the growth of Methodism, as a separate organization, was "as truly providential as anything in the history of the Church." To sustain this it quotes a Bampton lecturer who says: "it will not seem reasonable to suppose that the development of Christian life in new forms, which dates from the sixteenth century, has been an infraction of the Divine plan."

It does seem queer that any one would hold to such a theory which opens the door to the wildest vagaries, and which leaves men free to reject any revealed truth of God : nevertheless, unless it be a true state of the case. Protestantism becomes quite indefensible. But in this case all the sects, which are numerous enough in England, much more so than in Canada, must be part of the one Church of Christ.

Whitaker's Almanac gives a list of these sects, the very names of which would suffice to drive crazy any one who would aim at bringing about an assimila tion of such elements. There are Wiggan's Evangelistic Mission, Loving Brethren, Psalms of David Society Ranters, Alethians and Eliasites, and believers in Johanna Southcote. Besides the Salvation Army, there are other Armies innumerable: the Army of the King's Own, Hosanna, Holiness, Methodist, and Mission Armies, Red Ribbon, Redeemed and Glaze-book Armies, Glassites, Ingha imtes and Tandemanians. The New Lights and Blue Lights, and Quakers New. Old. and Wet are old distinction which fade in the presence of the newfargled names, and there are none of these sub-divisions which cannot cite Scripture to prove that they are among these "providential creations of the Divine plan."

As the Guardian expresses wonder that Baptists and Congregationalists should not have been included in the plan of the preliminary Union meeting, may we not also express wonder that overtures are not made also to these providential outcomes to become members of the proposed grand Christian Confederation.

That we are not pushing the Guardian's theories further than is legitimate is clear from its own statement: "We are taught by the words of St. Peter, in the 15th chapter of the Acts, that we may learn God's will from His dealings with His people, as well as from His written Word." That is to say, whatever Protestantism is, it is by the will of God. It is, therefore, God's will that it should develop itself in all the forms it exhibits, from Ritualism to Universalism, yes, even to Mormonism

THE LIBEL SUIT.

The Toronto Mail has filed its prelimheld to be a contempt of court to make comment while the suit is in progress, but the basis of the plea is contained in the following extract:

"And the said defendant without entering into the merits of the present action and demand, for exception to the form, saith that the summons and declaration in this cause are irregular, informal, null, and void, and ought to be so declared by this honorable court, and be set aside, and the defendant freed from further answering the same for the following, among other reason:
"I Because the said plaintiff, the so

called 'Compagnie de Jesus' or Society of Jesus is not a body politic and corpor-ate as is falsely alleged in the writ and declaration in this cause."

Further it is said : "the constitution and objects of the said society are inconsistent and incompatible with the constitution of the Province and of the Dominion of Canada, which is similar in principle to that of the United Kingdom of Great Britain and Ireland."

The Jesuits have demurred to th Mail's plea as an insufficient defence.

An anniversary Requiem Mass was celebrated in St. Michael's Cathedral for His Grace the late Archbishop Lynch, on Friday the 31. inst., by Bishop O'Connor. His Grace Archbishop Fabre, of Montreal, Bishop Walsh, of London, and Bishop Cleary, of Kingston, assisted. The officers of the Mass were: Assistant Priest, Very. R. v. J. M. Laurent, Administrator; Deacons of Honor, Rev. Father McCann and Rev. Father Campbell; Deacon, Rev. Father Shanahan; Sub-Deacon, Rev. Father Gearin. The musical service was by the choir of St. Michael's College.
There were sixty priests present and a large congregation assembled to take part in the colemn service.

Rev. Father Twomey was on the 3d inst. presented by the Catholic people of King-ston with a purse of gold. It amounted

FRENCH IN THE SCHOOLS.

W. Hart Dike, M. P., Vice-President the Committee of the British Council on Education, has written a letter to Sir John Puleston, M P., in reference to the use of the Welsh language in the schools of Wales. In the course of the letter be says: "The inspectors will certainly be instructed to give every encouragement to the translation of Welsh into English, or the rendering of an English story read in Welsh. We must not encourage the Welsh language at the expense of English, but rather as a vehicle for the sounder and more rapid acquisition of English, and with that object the use of bilingual reading books will enable Wels's and English to be acquired pari passes in all the standards." Further on Mr. Dyke says, English will be so handled "as to adjust it to the special difficulties and needs of Welsh schools. I venture on the whole to plead that all the legitimate demands of those who are interested in Welsh education have been fairly and completely met."

It thus appears that in Wales every acility is given in localities where the Welsh language is spoken, to instruct the children in that tongue, by means of bilingual books, though English is also taught. It is only in Ontario that s cry is raised to prevent French from being used in French localities. It is only in Ontario that a party can be got practically to maintain that French children, who do not know English, are to be kept in ignorance if they are not able to receive instruction through the English language. In Wales, not only is the Welsh language permitted, but the children are encouraged to learn it, and text books are used to enable them to do so. The policy of the Minister of Education, the Hon. G. W. Ross, who encourages the teaching of English in the French localities of the Counties of Prescott and Essex, without prohibiting French, is thus amply vindicated by the example of the British Educational A letter in the Globe of the 1st inst.

from Mr. T. Fenwick, of Elder's Mills,

shows that the Italian Government pur-

sues toward the Waldenses, whose language is French, a similar fair policy Mr. Fenwick wrote to Rev. Signor Pons, of Torre Pellice, for information as to the manner in which the two languages, Italian and French, are dealt with the Waldensian schools, and received a reply which he communicates to Globe, Mr. Pons states that "the Italian Government also insists on the unity of language, or, to express it better, naturally requires Italian, the official language of the country, to be used in the teaching of all branches which figure on the official programme. Everything fairly considered, this seems to us reas mable. We have had several school inspectors who were disposed to declare war on the French language, of which, it must be said, they had but a slight knowledge, and whose importance they were far from understanding. We have, however, though often with considerable difficulty, succeeded in convincing them that if, without neglecting the study of the Italian language, and in keeping up our schools on this essential point on a level with others in the same circumstances as ours it was possible for us to preserve the knowledge of French, inary plea for defence in the libel suit of that should not be any obstacle in the "the Jesuit: vs. the Mail." It would be eyes of the school authorities. The held to be a contempt of court to make Government itself, thus far, has never etorship of the book was sold to a Toronto hindered us from giving a place to the teaching of French, provided, of course, that this teaching does not encrosch on the place to be given to the primary branches of teaching, obligatory on all parts of the kingdom. As for us Waldenses, always faithful and scrupulous in observing the laws which govern us, ready to obey and do whatever the Government commands us for the ad vancement of primary education, we are also firmly resolved not to sacrifice the French which was brought in among us in the ages of the bloody persecutions when our pastors and teachers came to us from Switz mland and France, and the Government was very glad that our language differed from that of our fellowcitizens to prevent all danger of proselytising. Further, we take this stand be cause the possession of two languages pesides securing a superior intellectus development, enables our young people especially our young women, who leave us, to earn their living more easily and

> honestly." The position of the Waldenses in Italy esembles very much that of the French Canadians in Optario, with this difference, that the Waldenses are Protestants with Catholic surroundings, while the French-Canadians are Catholics with Protestant surroundings. Surely the people of Ontario can afford to treat the French Canadians with as much liberal. ity and consideration for their peculiar position as the Italians show to the Waldenses under circumstances so similar. But in Canada the Frenchspeaking people have a claim which the Waldenses have not in Italy. The French language was the original language of the French people in Canada, and by the very terms of the conquest | meeting, informed the audience that he | European countries. Another issue of

they were allowed to retain their language. It is certainly desirable to moourage the use of English among hem, but this should be done, not by imposing penalties on those who use French, but by the encouragement of English instruction. A knowledge of French is certainly most desirable, as it is useful for any one to acquire a knowledge of a second language, especially of a language with so grand a literature as the French, and this eason is the more forcible in a country like Canada where the French language is so much spoken. It cannot be denie that Mr. Pons speaks truly when he says : the possession of two languages secures a superior intellectual development, and enables the young people to live more easily and becomingly," which we imagine to be the meaning of the writer.

We believe that the use of French ought to be encouraged, instead of being suppressed. We would be in favor of encouraging the use of English also, but not by enforcing its sole use in French localities. At all events, it will be acknowledged that French has a finer literature than Welsh, and that its acquisition would be more beneficial to the rising generation in Canada, than the acquisition of Welsh, even in Wales. Surely, then, there ought to be, at least, as liberal a spirit shown towards the French language in Ontario as towards the Welsh tongue in Wales. We are in complete accord with the policy which was advocated by Hon. G. W. Ross when the question of teaching French in the eastern counties of Ontario was brought before the Legislature: none the less so as they who raised objections to the teaching of French plainly enough manifested that their objections come from a desire to harass the French. Canadians, who are as much to the manor born as are those Canadians who are of English, Irish or Scotch origin, and even more so. The persecuting spirit manifested against them at meetings of the new fledgling styled "the Protestant League" is an outrage which cannot be too strongly deprecated in a country where public interests demand that all creeds and all nationalities should work together for the common good.

THE SALVATION ARMY FRAUD.

A few weeks ago we gave an account of certain complaints made by a section of the Salvation Army against the mode in which the organization transacts its business. It was then shown that the Army has so degenerated from its original pur pose as to have become an instrument for the enrichment of the Booth family at the expense of the public. Mr. Summer, formerly editor of the War-Cry, was the chi f witness to the process by which the organization, originally destined for the raising up of fallen humanity from the mire, had been turned into a means for enabling General Booth and his family. and the favored officers of the Army under him, to live in luxury, while subaltern officers, toiling to extend the influence of the Army, were treated in many cases with great cruelty when they failed to bring profits into the coffers of the leaders.

Mr. Summer, who is acquainted with the workings of the Army in all its ramifications, prepared a book in which the way the swindle was operated was thorfirm, but just as it was ready for circulation, the whole issue was destroyed through the influence of the Canadian

managers of the Army. In consequence of this it is difficult for an outsider to get at all the facts of the case, but a meeting was held in Toronto on the 2nd inet. at which about 2,000 persons were present, and the seceders from the society gave a partial account of the state of affairs. The speakers were all ex-officers of General Booth's Army but owing to hardships to which the majority were subjected, and to the bullying, insolence, and cupidity of the superior officers, they had secoded from the association and started a new society or sect under the name of "the Christian League,"

So satisfactorily to the audience did they explain the cause of trouble, that an almost unanimous vote of those present declared that the seceders were quite justified in leaving the Army and establishing a new organization. About eight or ten of those present dissented from the almost unanimous sentiment which was expressed.

Many tales of sufferings of Army fficers who had been placed in positions which at first brought in money were told, but when the positions ceased to pay, the freezing out process was resorted to and means of support were not vouchsafed to the officers who had become delinquent by reason of not sending in supplies. The property is all in the hands of General Booth, who is thus enabled to raise money on it by sale or mortgage, and to dispose of it for other purposes than were intended by those who contributed towards purchasing it. Frank Sexton, one of the speakers at the

had obtained a legal opinion to the effect that the grand Albert Street Temple in that city can be sold at any time, and the money would go to the Booth family-though it has been built for Army purposes by the hard efforts of local officers, and the generosity of the public. This statement caused great sensation.

Ex-Captain Byrce stated that he had braved the prohibition of the Commissloner in this country, Mr. Coombe, by "marrying the girl he loved." He could not see why he should be reproached as having run away with the plane player. As to the charge that he was indebted to the army fund \$500, he explained that his station was kept poor in order to get \$800 for the Hindoos, and \$400 for the Household Troops. Ex-Captain Jas. Cusin and others told how they were obliged to beg the means of supplying the necessaries of life to officers of their station, while the Com. missioner and the Colonel and General fared sumptuously. Another ex-captain, Mr. Shankland, declared that moneys were demanded from him by his Adjutant at Pembroke for the central fund which had been collected for another purpose, and he was told that unless he paid them in he "ought to be burning and frizzling in hell "

Altogether the revelations showed that though many of the rank and file of the Army are undoubtedly sincere, it is now simply a money-making institution for the benefit of the favored few, and that this purpose is attained by making the subordinates suffer from want and privation when they become unable to send money into the general fund.

THE REAL MOTIVE.

"I argue for disallowance, not mainly on the ground of the unconstitutionality of the Act, though I believe that ground is firm and sure, but on the ground that whether constitutional or not, the Act is contrary to public policy. Were the Act is pronounced constitutional to morrow, I would as earnestly as ever seek to have it disallowed as one that threatens the peace and the very life of Canada."—Letter of Rev. D. J. Macdonnell in the Empire of 2nd of Max.

We thought so. We have heard it over and over sgain repeated that the main oliection to the Jesuits' Estates Act is that the Pope is mentloned therein in a way which leads Protestants to believe that he is constituted one of the estates governing this Dominion civily, a matter to which, of course, Protestants could not and would not submit. Then Catholics were told that they should act generously and should respect the feelings of Protestants so far as to join in the demand for disallowance of the Act. It was the old story :

"I've the pretliest little parlor you ever did espy:
Will you walk into my parlor? said the spider to the fly."

But now Mr. Macdonnell blurts out the true spirit which animates the disallowar ce agitation. It is not mainly any unconstitutionality in the act that gives life to the movement, but it is because the sgitators regar : it as "contrary to public policy. . . an act that threatens the peace and the very life of Canada,"

We have all along seen through the motives which actuated these egitators, and have made them known through the columns of the CATHOLIC RECORD ; nevertheless we are thankful to Rev. Mr. Mac donnell for his bluntness and candor in admitting them so coolly.

What, then, does Rev. Mr. Macdonnell mean? He means to say that the Jesuits to the peace and life of the country, and that public policy requires that it should be suppressed, or at least that it should be treated by the Government with marked disfavor, and should be subjected to disabilities. He means that Quebec, being a Catholic Province, should have her Legislative independence interfered with whenever an intolerant faction in Ontario, consisting of Orangemen and parsons, should think proper to say they are not eatlefied with Quebec legislation. To begin, a stigma of inferiority is to be placed upon the whole people of Quebec, inasmuch as they are Catholice, and of course a similar stigma will soon be attached to Catholics of the other Provinces, vet Mr. Macdonnell has the cool effrontery to express a hope that "every voter in the Dominion, whether Conserveative or Liberal. Protestant or Roman Catholic, who values civil and religious liberty, should put his name to a petition for the disallowance of this Act." with the object of the petition fully in view.

It is needless to say that Catholics will not act upon the suggestion, and we are confident that the majority of Protestants, whether of Ontario or any other Province, will not stultify themselves by hypocritically proclaiming themselves friends of civil and religious equality while thus seeking to impose disabilities upon Catholies on account of their religion.

The expression "contrary to public policy" is perfectly clear in itself, but the use which has been made of it by the agitators tells in language unmistakable that it means in their mouths just what we have stated. In the Mail of 28th March this contrariety to public policy is attempted to be proved as a deduction from the expulsion of the Jesuits from certain

the Mail tells us: "Ontario oppos the Jesuits springs also from the edge that the Order is everywhe enemy of the modern state."

In fact, over and over again h journal informed us what itself prime movers of the Ontario understand by the contrariety
Jesuits' Estates Act to "public But we shall now content oursely quoting a resolution which was p the pavilion meeting in Toront defined what the agitators means. moved by Rev. D. J. Macdon seconded by Henry O'Brien.

That, "It is our conviction to disqualifying of the Jesuit Society property by the Imperial Parlias 1774, and the taking possession property by the Crown, were njustifiable, but an imperative duty interests of good government and morality."

This and the other resolutions same meeting were endorsed ever most moderate of the advocates allowance. They are approved a the Mail and Globe, so that we h true animus of all shades of disal sentimene embodied therein, an mean to say that the Jesuits, and the Catholic Church may very prodespoiled by a Protestant Govern the interests of public morality endorse all the falsehoods which have ever heaped upon the Church necently ask Catholics to agree wi in propagating such principles as perfection of "civil and religious We feel very like addressing thes men in the words of Anthony

Pecksniff: don't you be a hypod

THE MAIL'S CONSISTE

When we consider that the Mail has for months been endeav make the public believe that th lature of Quebec went beyond it in passing the Jesuits' Esta inasmuch as "It recognizes the us of a right by a foreign authority trol a Canadian Legislature," it what astounding to find that jour pretending that it always con maintained that "the Quebec Le was well within its rights in pas measure." Yet such is the virtually taken by the Mail of inst. We always thought it di maintain two contradictory pro as equally true, but the Mail difficulty whateoever in the That the Mail's contention has the unconstitutionality of the A dent from its utterances throug discussion. For example, in an of March 27, Col. O'Brien's moth clared to be so "sound and straigh as to place the Liberal party at (an awkward crux." The resolut declared to be "sound" says that passed by the Quebec Legis beyond the power of that Leg that it "violates an undoubted tional principle," "recognizes the tion of a right by a foreign as and "depende upon the will" of t authority. Also that "disalloy necessary to the preservation of t mental principles of the Constitu

Could it be more explicitly st the Jesuits' Estates Act is unconst Yet over and over again has endorsed these statements in th rity, and declared Col. O'Brien ments unanswerable. But in th the 2nd inst. there is an editor ment that the "Jesuit press" o have made a fraudulent extract Mail of 5th July, 1888 The Jesuit press in Quebec. Howeve sums the Mail means certain journals which have shown up sistency by quoting the follow

"It is reported from Ottaws "It is reported from Ottawe effort is being made to secure the of the compensation bill which passed its third reading. Beyotion, however, the Quebec Leg well within its rights in pass messure, as well as in passing temporarion Act of last year."

This certainly shows a re diversity between the old and tentions of the Mail, but to sh has not been inconsistent, the states that the quotation is for because the passage following quoted. The following passage states that disallowance could b only on the ground that the er of the Jesuite is contrary to pu est. Yet even then we are assu is useless to ask for disallowand is useless to sex for dissilowant this ground, as neither politi would be disposed to grant it. conclude that the "Jesuit pres Mail is pleased to style the Quebe bave proved perfectly their po is the Mall's inconsistency. To was not necessary to bring in an passage which did not bear upon they desired, to press.

A STRANGE delusion is enter a sect in Roc, Illinois. A pers himself Rev. G. J. Schwein set three years ago without mone acknowledged as the Christ shipped as the Redeemer of that now a farm valued at and his followers meet in a la on the farm. They call the Beekmanites. People in the hood assert that they hold doctrines, but this is not certain.