THE CATHOLIC RECORD

## Catholic Record

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The forms under which Protestant presents itself to our consideration are no less various than the teaks which Ariel was ready to fulfil at his master's

To swim, to dive into the fire, to ride on the

Nothing better illustrates the absurdity of those who would supplant the divine living authority of the Church of God, the infallible and ultimate judge of all controversies in faith, by making the last appeal he with each individual, than the irresoncilable theories which are conirreconcilable theories which are con-fidently advanced by Protestant divines as the real and divine plan on which the Church of Christ has been organised.

The Catholic teaching is plain and ex plie t: "That Christ committed toSt Pete: and to his lawful successors the care of his whole flock, that is of his whole church, oth pastors and people." Protestants, course, must deny that St. Peter's or has such a commission, for the only lawful successor St. Peter ever had, and the only person who could produce any claim to be such, is the Pope. If, therefore, they acknowledged any such a right to exist, they must necessarily recognize the Pope's authority, and submit to him. It is, ofore, essential to Protestantism to deny the validity of his claim; and is my answer : that He (Christ) appointed every effort has been made to find a flaw in it. Some say that Christ did not throne, but of the habitable globe." commit this charge to Peter at all. Thus Calvin and Besa deny that there is any head of the Church on earth. Others maintain that Si. Peter was never in Rome and that, therefore, the Pope, as Bishop of Rome, cannot be his successor. This opinion also is main-tained by Calvin and Illyricus and the Centuriators of Magdeburg. These two propositions, however, are proved by the strongest evidence: the first by both Scripture and Tradition, the second, being a matter of historical fact, especially by Tradition and History. It is not our purpose here to enter upon the proofs of these two points, but rather to xamine briefly the theory which is

Dr. Kellogg's text is from St. Matt. xvi . 18 19.

"I say unto thee that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

The doctor is far from giving any ountenance to those who deny that Peter is the rock here meant. He calls attention to the fact that as Our Lord spoke Aramaic, he must have used the same word for Peter and rock, which is Kepha, usuelly transformed into the English form Cephas. The Doctor continues: "I believe that our Lord in these words referred to Peter himself. The tions to which reference has already been made, with others to be noted, seem to me so weighty that it is hard for me to believe that except for the supposed exigencies of theological controversy any one would ever have seriously argued any other application

This is, certainly, straightforward and honest; but it is severe on the majority of Protestant controversialists, who nearly always try to make it appear that the Church was not built upon Peter. They do so, it appears, not because, honestly, the words are supposed to have this meaning, but because they wish to foist upon the public a false interpretation of ourLord's words in order to weaken, if possible, the force of Catholic reasoning. Erasmus says the Rock here means every Christian. Calvin says this Rock is Christ himself. Instit. Book 4 However, others besides Dr. Kellogg acknowledge that these interpretations are dishonest, Dr. Eadie says: "Such expositions are forced, and would perhaps never have been proposed but for the abuse of this 'passage which has been made by the Popish Church,"

here given to Peter, which was not a real authority over the whole Church. He ease the words "refer to Peter, and assign to him a place of primary in the apostofic college." Yet he, afterwards asserts: "The other Apostles did not understand

and invariable usage to direct our inter-pretation. In Seripture language, as in common speech, the keys are the symbol of authority. In Inside xxii, 22, we read of Eliakim, the key of the house of David will I lay upon his shoulder, etc. The meaning is plain that the authority of David's house should be given to him So also Christ is said in Revelation iii, 7 So also Christ is said in Revelation iii, 'to have 'the keys of David,' where no on can fail to see the same sense. As the context clearly shows in both these passages, the special thought of the phrase is the authority of admitting or excluding So here Christ confers on Poter the authority to admit or exclude from the earthly privileges of the kingdom of God.' Surely, then, the authority given to Peter is real, and not the mere illusion which D Kellogg would have it. The authority corded to St. Peter extends to t

whole Church, and must therefore includ all its members, the Apostles as well a the lay faithful. There is no one who can restrict to a single province, his whom Christ appoints over the whole Church. Dr. Kellogg ignores entirely the teaching of the early Church in this matter; yet the early Church, with which as a teaching body, Christ promised to dwell continuously, is an indubitable witness to the sense in which these words are to be taken. St. Chrysostom over and over again declares that the supreme authority of the Church is in Peter. Thus: "Why then did James receive the throne of Jerusalem? This this man, (Peter,) not teacher of tha (Homily 88). He gives as the reason "Peter rising up in the midst of the disciples" to speak for the appointment of one to take the place of Judas "Justly : he has the first authority, as having had all entrusted to him. For to him Christ said, "and thou being con verted confirm thy brethren." language, makes it manifest that the whole Church, the East equally with the West, acknowledged a reality in Peter's

authority over all: Apostles as well as disciples. St. Gregory the Great says: 'It is evident to all who know the Gospel, that by the word of the Lord, maintained by the Rev. Dr. Kellogg in mitted to the holy Peter, the chief of the a sermon preached lately in St. James' Apostles." Such was the interpretation Square Church, Toronto. The sermon given to the words of our Lord by the was published in the Mail of the 20th whole Church of Christ, until the required that a new construction should be put upon them; and though this one text alone would suffice to prove Peter's supreme authority, Dr. Kellog should not ignore the fact that there are many other passages in which the authority of Peter is quite as explicitly

> therefore, egregiously in error when he says: "Of this fiction of a Petrine supremacy, there is not a trace in the New Testament." Much more might be said to prove that the Catholic interpretation of this passage is the only correct one, but to do so would require a treatise. We pass, therefore, to a brief consideration of the doctor's next point, that Peter had no

asserted as in this one. The doctor is,

"Yet I may say that you will not be able to find any passage in the New Testament which so much as hints that Christ ever commanded Peter, or any of his apostles, to appoint successors, or that they ever did so of their own instance, except in the solitary case of Judas Iscariot! He, perhaps, had an authorized successor. But that does not touch the question of the Petrine-Papal successor."

Assuming that there is no record of Christ's command that successors of the Apostles be appointed, by what authority did the appointment of Matthias to succeed Judas Iscariot take place? St. Peter declares, Acts i, 20, that it is by divine authority that this was done, and he applies to the case the words of the Psalmist, "his bishopric let another take." Moreover we find that it was the practice of the apostles to ordain priests and Bishops for the continuation of the Christian ministry, and to supply pastors, coording to the needs of the Church Thus were Saul and Barnabas ordained to the work of the ministry by imposition

of the hands of the Apostles. Acts xiii, 4.
Thereby were Paul and Barnabas numbered among the Apostles, and they are so called, Acts ziv, 4, 13. And being so constituted, they "ordained to them

ands of the prioritional the grace ... hill his Episcopal office, 1 Tim, iv, 14, iii, 1,15. 2 Tim. i, 6,13, etc. Titus a has his office from Apostolic criticati Titus i, 5: and thus he also obtains

given St. Peter, is included the power of perpetuating all the orders of the casted ministry, so that the Church may continue to be governed after the manner in which Christ himself appointed. And as He appointed should continue after the death of St. Peter. And here Dr. Kellegg makes a difficulty that the Seared Scriptures do not tell us of any Apoetle having a subsessor, except Judes. It was not to be expected that the Apoetles ahould personally have successors till they died, and as their deaths are not found recorded in Hely Scripture, we are not to look therein to find their personal successors named. For this, we must look to Church History: and if we look there we shall find that the Apoetles had successors, and among those whose suc-

successors, and among those where suc-cession is recorded, we shall find that the successors of St. Peter always held the supreme rank. St. Peter's successors are the line of Popes, down to Leo XIII., now gloriously occupying St. Peter's

Not to carry this article to excessive length, we shall give here a few of the testimonies of the early teachers of the Church that this is the case.

St. Irenseus says : "To this (Roman) Church, on account of a more powerful principality, it is necessary that every Church, that is the faithful everywhere resort, in which (Church) has always been preserved by those who are on every side, the tradition which is from the Apostles."

This illustrious saint, teacher and Bishop, then states that Linus, Anacletus, Clement, Evaristus, Alexander, etc. succeeded the Apostles (Peter and Paul) in Rome, and "by this order and succession both that tradition which is in the Church, from the Apostles, and the preaching of the truth, have come down

St. Irenseus, whose date is close to the Apostles themselves, speaks, therefore, of a succession from the Apostles, and especially St. Peter, as a matter notor-ious to the whole Church of Christ on earth. St Irenœus was the well-instructed disciple of Polycarp, who received his knowledge of Christian truth from the lips of Christ's own beloved Apostle, St.

St. Cyprian, a litte later, declares in nis epistle to Antoninus that :

"Cornelius was made Bishop (of Rome "Cornelius was made Bishop (of Rome) by the judgment of God . . when the place of Fabian, that is the place of Peter and the rank of the sacerdotal chair was vacant . . . Nor can he have the ordination of the Church, who holds not the unity of the Church."

And when certain schismatics brought their case against St. Cyprian, before Cornelius, Bishop of Rome, the saint

"They dare to sail and to carry letters riney dare to sail and to carry letters from schismatics and profane persons to the chair of Peter, and to the principal Church, whence the unity of the priest-hood took its rise, nor do they consider that they are the same Romans whose faith is praised in the preaching of the Apostle, and to whom faithlessness cantact have access."

We will quote here but one authority nore, Eusebius, the father of Church history.

obtain the Episopate of Rome . . . but in the progress of this work, in its proper place, according to the order of time, the succession from the spostles to us will be noticed."

In the face of such testimonies Dr. Kellogg has the temerity to assert that St. Peter had no successors!

We shall in a future article di some of the objections which the Doctor raises to this plainly demonstrated sucpession of the Popes to St. Peter.

## A SPECIMEN CASE.

A case which came up for hearing at Fermoy Quarter Sessions on 4th Feb., is an apt illustration of how the land laws of Ireland work. A tenant named Richard Morrison was evicted by Elizabeth Ryder on a claim of £35, while the crops on his land were valued for £171. Shortly after the eviction the crops disappeared, the tenant maintaining that the landlord allowed them to go to ruin to prevent him from redeeming. He now enters suit for the recovery of the value of the crop.

His Honor J. P. Hamilton, Recorder

of Cork, as presiding judge, said:

of Cork, as presiding judge, said:

"This was a most important case. He
did not believe there was another country on the earth, where the tenant only
owed £35 and allowed himself to be
evicted with crops valued at £171 on the
farm. The landlord took possession of
the crops and they disappeared entirely.
Such an instance could not be produced
from any civilised country under heaven.
He would consider the case till Mesday

THE VICTORIOUS PLAN OF CAM.

The now celebrated Plan of Camp hich, as most of our readers are a which, do most of our readers are aware, consists in depositing in a fund the rents due to those landlords who refuse to make reasonable reductions, and in supporting therefrom evicted tenants, is doing far more for Ireland than any legislation which the nation has hitherto legislation which the nation has hitherto been able to secure towards redress of grievances. Under ordinary circumstances, certainly, this method of treating landlords could not be justified, but the land tenure of Ireland is quite a different matter from that of any other country in the world, and principles are to be taken into account which are not applicable to any other land. The Coercionists are anxious that in discussing the relative rights of landlord and tenant in Ireland, no account should be taken of the manner in which the present landlordism was established, but this is a most important element in the this is a most important element in the question, and it should never be lost ight of that the landlords' claims are nded upon the most iniquitous acts of usurpation, spoliation, and injustice, such that continuity of possession can never make good, until at least, there be such legislation as will restore to the tenantry that right to live on the soil which is the inherent natural right of every human being whom our Creator has brought into the world. Independently of the manner in which the landlords obtained their titles, just legislation would ungrudgingly grant to the people not merely the right to live, but the right to the ruits of their own labor. It has all long been the aim of the rulers of Ireand to make laws on the contrary principle, that the fruits of the laborer's toil ng to his landlord. Such legislation is eminently unjust and oppressive, and ought to be resisted; and this is why the Plan was called into existence at all.

When to these considerations we add the arbitrary and unjust title by which Irish landlordism was instituted, we have undoubtedly the strongest grounds of justification for resistance against its sby-lock-like claims. This is what justifies the Plan of Campaign, or any other Plan which might bring the laudlords to their

The Plan of Campaign is the only mode which has succeeded in bringing relief;

and its success, since its adoption, has been remarkable. Within the last few days it has been announced that the tenants of West Clare have by means of the Plan secured from the landlords a reduction of from 20 to 50 per cent. in their rents. Sir treasure to the church, and to the monks treasure to the church, and the monks treasure to the church treasure treasure to the church treasure evicted tenants, and pays the cost of their maintenance since they were evicted. Mr. McCartan, member of Parliament, has granted his tenants a reduction of 55 per cent. Within the past few weeks a satisfactory settlement was arrived at in Bodyke, where the aufferings of the evicted tenantry already evoked the compassion of the civilized world, and attract all eyes to the contemplation of the heartlessness with which laws are administered in Ireland. By the exertions of Rev. Peter Murphy. P. P., of Tongraney, a final arrangement was made between Col, John O'Callaghan and his tenantry. On behalf of the tenantry £1000 were paid down, and clear receipts to March, 1887, were given to 72 tenants who had adopted the Plan of Campaign, and 31 tenants evicted last June are reinstated, the landlord foregoing all costs. Those whose lands were sold by the sheriff are also to be restored. Of the one thousand pounds now paid in £300 were generously presented by Mr. Tuke to enable the tenants to settle, The Plan of Campaign had been, on this estate, just 12 months in operation, it having been adopted on 30th January, 1887. On the Kingston estates, also, a settlement has been effected, the details of which are not fully disclosed as yet. In consequence of this settlement. when, at Fermoy Ejectment Sessions on the 9th ult., there were fifty-three cases entered for hearing, Mr. Standish O'Grady, solicitor for the landlord, asked that they be allowed to stand over. The reason given was that "the rent war is practically at an end on the estate of the Countess of

Kingston. A general reduction of 20 per

cent. is to be allowed off all rents, all

evicted tenants are to be reinstated, all

law costs to be borne by the landlord, and

half a year's rent is to be taken in lieu of

the last six months; and we may justly infer that the cottlement of the Irish land question is at hand. Evidently the landords cannot stand against the firm posi-on which the tenants are now taking to ght their wrongs themselves, since the w will-not do it for them. In spite of coertion, in spite of the imprisonment of the leading patriots who have pointed out the read to victory, the spirit of the nation is unbroken, and the final triumph is at hand. Even if Home Rule be not soon gained by Ast of Parliament, the people will scoure come of its bleedings by asserting their rights as men, in the tooth of the laws which allen rule imposes on

A METHODIST SUNDAY SCHOOL

The Protestant Episcopal Methodists of the United States issue every weak an "Illustrated Lessen Paper" for the children attending their Sunday Schools. A copy of this paper, printed at Nashville, Tennessee, 6th January, 1888, has been forwarded to us. The subject of the lessen of the week is "the Bambino." Bambino is the Italian for babe or infant, Hence it is the word used to express the insect of the Infant Jesus in the crib of image of the Infant Jesus in the crib of Bethiebem, which is frequently used in Catholic churches at Christmas to impress upon the faithful in a realistic way the mystery of the birth of our divine Saviour. Statues of the Infant Jesus are to be found in our churches throughout the Christian world, everywhere, but in Rome there is in the Church Ara Coll to our Holy Father the Pope, have been one peculiarly life like, which, having been the instrument of many miraculous for charitable purposes, though, of course, neonle of Rome.

people of Rome.

It is this statue which is made the le to give a lesson in Christian doctrine to the Protestant Episcopal Methodist children through the United States. On this sheet there is a picture of the Are by Catholics to the images of Christ and Coli Infant Jesus. The statue has been his saints is no idolatry, yet it is proper to decorated with a crown of great value, and robes precious with rare gems. These are the offerings of devout souls who have where know very well that such is lesired, after the example of the penitent Mary Magdalen, thus to testify their respect for Jesus Christ on earth.
The picture represents the Infant
with the crown, and robes, and surrounded by Angels. Then the lesson is

This lesson is taken from a letter of Dr. J. H. Vincent, written from Rome in 1887 for his paper "The Sunday School Advocate." Dr. Vincent continues: The priest"would not say that outright because it would not be good policy to confess it in America. But he knows that the Bambino is a god of the Roman Catholics. That is not what they call it, but that is what it is. He might tell you its wonderful story.... what miracles it has performed, and that within a few years, in Rome.... The Bambino is a great of the delusion, but what shall I say of chism, from which it is an extract. the Pope, bishops, priests, monks, and nuns who allow these insanities and idolatries to go unreproved? They do it for gold. They do it to keep the people in ignorance and in superstition, in order to keep a hold upon them for the sake of

financial gain and political power." These are the long exploded lies which are inculcated by Protestant clergymen on the easily impressionable minds of the children in their Sunday Schools. But we could scarcely have supposed that they would have added blasphemy to lying. And for what purpose do they do this? Do they not themselves expect gold for their reward? Do they not themselves expect by these disreputable means "to keep a hold upon the people for the sake

of financial gain and political power?" We say that the Rev. Dr. Vincent and the clergy of the P. E. Methodist Church who have circulated this sheet are guilty of blasphemy, and we use this word in its proper sense of "irreverent words uttared implously against God." The statue which they call "an idol" is the representation of the Infant Jesus, which is thus put on a par with the idols of India and Africa, and the Methodist children are thus taught to abhor the mystery of Christ's incarnation, the most wondrous and beautiful realization of God's love for mankind. During their lives, those children will associate the infancy of Jesus with the devil worship of Vishnu and Brahma. Holy Scripture informs us that the work of the beast, the emissary of the great dragon, the devil, is to "open his mouth unto blasphemies against God, to blaspheme his name, and his tabernacie, and them that dwell in heaven." (Apoc. xiii. 6.) but it was scarcely to be expected that Protestant clergymen, professing to be Christians, Would devote themselves so enthusiastically to the same occupation, blaspheming God and his name, by com-Many similar victories of the Plan have been recorded from time to time during objects of Pagan worship, by speaking

tly of God and His Church and

as these clergy are so fond of doing.

The accusation that "for gold" the Pope, bishope, priests, etc., of the Catholic Church have established the veneration of secred images and other pious practices, is not now made for the first time. It is a calumny long exploded. It is well known to all who are intimate with the known to all who are intimate with the Cathelic clergy that they are, as a rule, carnest laborers in the Lord's vineyard, for the spiritual welfare of their flocks, and that the calaries they receive are barely sufficient for their support; and this is in accordance with the teaching of God's word: "So also the Lord ordained that they were an example the Carnel about that they who person the Gospel should live by the Gospel." (I Cor. ix., 14). We do not hear of the Catholic clergy being guilty of propagating blasphemous calum-nies for the sake of gold, as the P. E. Methodist ministers have done who have circulated the precious "Sunday school lesson" of which we have spoken above nor do we hear that they are on the lookout for "calls" from wealthier congrega-tions—which they would like to pass off on the unsuspecting as "divine calle," as some clergy do whom we could name. Where the contributions of Catholic

congregations more than suffice for the support of the clergy, the surplus is usu-ally expended in works of charity or for the progress of religion: and it is an in-disputable fact that the Catholic clergy, as a rule, receive smaller salaries than do to our Holy Father the Pope, have been universal, not local, like the Methodist It is this statue which is made the Episcopal Church of the United States, occasion of the blasphemous sheet which must cost our Boly Father a large ex-

We do not propose to enter here upon

Catholie people both in Rome and elsewhere know very well that such images have "neither life, nor sense, nor power to hear or help us;" and this is the teaching of our catechism which all our children learn from their earliest years. But we know also that it is in human nature that the vivid representation of an event makes an impression on the mind more intense and more lasting than mere words. "If you were to show this picture to the Roman Oatholic Priest in your town, and if he were to speak out at once and tell you just what he knows he would say: O, that is the Bambino. That is one of the gods which the Roman Catholics worship connected with our redemption and salvation, it is not only lawful, but highly laudable that it should be strongly impressed upon our minds by means pictures, or statues representing it to us faithfully ; and in this there is no danger whatsoever of idolatry, for it is absolutely impossible that Catholics, irstructed as they are in the fact that these images are mere appresentations of Christ and His saints, should give them divine honors. They merely "enliven our devotion by exciting pious affections and desires, and reminding us of Christ and His saints ; they also encourage us to imitate their taught from his childhood, by the cate We have ourselves heard Protes

clergymen, who, through mere curiosity, visited Catholic churches, declare that they were more deeply impressed by the eight of a statue representing Christ reclining in death upon His mother, than any verbal description could effect upon them. Protestants have frequently acknowledged this. Lord Lytton moralixes on the crucifix :

"Before her stood the crucifix . . "Before her stood the crucifix ...
not, perhaps, too wisely, banished so
rigidly from the oratories of the Huguenot. For the representation of that
divine resignation, that mortal agony,
that miraculous sacrifice, what eloquence
it hath for our sorrows, what preaching
hath the symbol to the vanities of our
wishes, to the yearnings of our discontent,"
(Leila.)

Angels of gold were by command of God Ex. xxv. 18, 20.) By the same author Solomon placed two angels, cherubim, in the inner temple. (3 Kings vi, 23, 28,) and in the early Church, Tertullian tells us, images of Christ as the good shepherd were placed upon the sacred chalices which were used in the celebration of the divine mysteries. The Second Council of Nice also declares that the veneration of sacred images is of Apostolic origin. We need only add that Eusebius states his life of Constantine the Great that in the churches built by Constantine in Palestine, there were numerous images of gold and silver, Books 3 and 4, and that Damasus relates in his life of Sylvester, that Constantine placed in the Lateran Church silver images of Christ, the twelve Apostles, and four Angels, and in the place of his baptism a silver image of a lamb, with our Saviour on the right, and St. John the Baptist on the left. It thus appears that Reason, Scripture, and the usage of the early Church agree that the use of images is an incentive to de

that the image at Rome "effects no real curse at all except through imagination." It is not a matter of Catholic faith that us cures are effected through any articular image or at any particular irine. It is a matter of history which spends on testimony for its proof. There depends on testimony for its proof. There is plenty of testimony that such sures have been wrought through devotion to sacred images and shrines. We shall not enter apon these testimonies here. We shall only state that there is nothing in this credible than that the woman who puched the hem of Christ's garment was 20 23) or that St. Peter's shadow, and th handkerchiefs and a prone that had touche St. Paul's body "delivered the sick from their infirmities." (Acts v. 15; xix. 12)

THE COMING COLLAPSE. The London Times calls the Southwar

election "not much of a shower." The mode of looking at it is generally acknowledged to prove that the "Conservative" are in a desperate straight to put a good appearance on their condition. To thirteen at the previous election, into or of one thousand two hundred betoke akably an avalanche of disaster the party. When the news reached t House of Commons, the exultant che and shouts of the Irish members, eight whom are released prisoners, could he been heard across, the Thames. They do not look like broken spirited or defeat men. Meantime the Conservatives discouraged by this and other signs of

impending collapse.

On the same night when this dread defeat occurred, Mr. Goschen attempto reply to Mr. Gladstone's attack on Ministry. For two hours the Grand Man had kept his audience entranced

his eloquence and vigor, and it admitted that his deliverance was masterpiece of oratory which took house by storm. Mr. Goschenihad a difficult task bef him to reply, and he failed most wofu He groped and hesitated, became panel to puerility, and at last wande hopelessly from his purpose. It is versally acknowledged that he made complete fiasco. There is little do now that the Ministry find themse on the brink of a precipice, and they are seeking a means of let themselves down easily. Meant notwithstanding the considerable m ity which still supports them in

House of Commons, every day b evidence that the majority is pre Between members who abandoned the party, as rats aband sinking ship, and seats which have gained by the Liberals during the co uance of the sessions, the majorit been greatly reduced, while in constituencies it is clear there been a change of sentiment most abie to Ireland which will tell in tibly as soon as there will be an opportunity to test the voice of country. Mr. Cameron Corbett, frample, addressed his Tradeston co uents the other night at Glasgow, number of 3,000, and as admission by ticket, only electors were pr A motion of confidence was voted assed askin to resign. It was carried by an whelming majority, "as his co

THE NEW YORK SCHOOL F The parochial Catholic schools

of his constituents." So the reso

declared in plain language.

United States are almost as burce of trouble to the Mail Catholic schools of Ontario. A b heen introduced by Senstor Ives Vork to redress a grievance under he Catholic Protectory of West has been laboring for twenty-five The education fund of New Yo been apportioned to a large nur ns, at the rate of nine yearly for the education of each that was reared in those institut that in 1886 a total of \$91,7 expended in this way, of which s Catholic Orphan Asylum received the rest being distributed Asylums for Orphans, and infir-public and private, some Pro me Jewish, and some non-decomal: but the Westchester Pr received nothing. If these more been raised by taxation on Pro-alone, it would, of course, be p just to confine its distribut stant establishments; taxes are not raised way, it would be only allow the Catholic Protectory, acknowledged to do its work share in the funds, whereas it the very work for which the apportioned. The Mail, howev cry of "Sectarianism" a patriotism" against the bill. Th lic institution, it pretends, does culcate patriotism. This is a ne as against the Catholics of the States, for hitherto it has been ledged that they are, and Catholics especially, America