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## Catholic Record

London, Sat., Nov. 30th, 1889.

As we go to press His Grace the Archblehop of Toronto is about to take leave of the people of London Diocese. The day will be, for the good priests of this Western part of Oatario, as well as for the people, an occasion of sorrowful and heartfelt farewells. Many dear associations will, in a manner, be sundered. Friendships that have grown and ripened into holiest love will still exist, it is true, and hearts will beat as warmly for each other as of yore, but the change will nevertheless be in many regards a sad one. A place has been filled in the east, and a vold has been left in the west. Toronto receives Archbishop Walsh with acclaim-London sends her blessings after him, but its heart is sad at the parting. The choicest prayers of priests and religious and people will form a garland of love that will hover about him as he is receiving the greetings of his spiritual children in the Queen City.

And not alone a great and good prelate is Toronto taking from us. Rev. James Walsh will henceforth be attached to the archdiocese. He came to us when quite a young man, having been ordained in Rome. A priest after God's own heart has Rev. Jas. Walsh proved to be. While modest and unassuming, the traits of a loving and loveable character are ever seen sparkling in his countenance. Daties scrupulously performed—a kind word for every one-a preacher whose words touch the very soul of his hearers and sink deeply, blossoming forth into holy resolutions-such is Rev. Jas. Walsh. But more than this is he. Christ loved the little ones of His fold: and Father Waish, in this wise too, followed in the footsteps of his Master. Wherever he met the children they slways knew him and he knew them. To hold a place in his esteem was their proudest joy. To guide them and bless them was his sweetest task throughout the day. And many a prayer will ascend from these young and innocent hearts to our blessed Lord and His Immsculate Mother, to ask them to be with him in his path through life.

Lasr Sunday was a day that for many, many years will be remembered by the Catholic people of London. It was the last Surday our beloved Archbishop would when the reflection forced itself upon them that the parting was at hand. At the usual time His Grace ascended the pulpit, and, after reading the gospel of the day, he spoke to his people. It was not an ordinary sermon. We have for a good part of a life-time been accustomed to hear from his lips powerful and soulinspiring discourses-carrying with them a persuasiveness that reached the hardest hearte and filled the mind with contemplation of the celestial joys in store for those who follow in the footsteps of the Crucified. This last sermon, from the lips of him who will now cease to be our chief pastor, was not, as we have said, an ordinary sermon. It was more than a Infinitely more. A father was speaking to his family. He was about to leave them. And a father's heart could be traced in the expressions that fell upon the ears of the multitude-a father's heart was guiding every wordand all the lamost recesses of its love were opened and poured out in a stream of earnest and tender admonition. The young, the middle-aged and the old were alike carried back to other days, and the loveliest day in all our lives, the day of our first Communion, with its was a father speaking to his people. In that sermon was embodied all that could be said to those he loved very truly. Many years will come and go, and many other events will happen and be remem bered for a while and then be forgotten, but the words spoken on last Sunday by our venerable prelate have left an im press that time will not destroy until the hearts that received it will cease to throb.

REV. JAMES WALSH preached in the time he would appear in that pulpit as Protestants as among those of West

the solemn promise made at his ordination. And well has he kept his promise. He, too, like His Grace the Archbishop, could not refrain from preaching a sermon of the heart. His affection for those with whom he had labored since he was ap pointed a priest of God was true and in tense. He had shared their joys and their sorrows. He had attended many of their dear departed when the angel of death was approaching. He had poured the conolations of divine hope into the ears of many who were now listening to him when sickness and sorrow came to put their burden upon them, and now this was all to cease. The blessed work would be continued amongst another flock in the fold of the Redeemer. The touching and beautiful discourse of Father Walsh affected the people in a manner seldom witnessed amongst our good Catholic people. "Love one another." may be said to be the uppermost thought in the preacher's mind while he was saying his farewell words, and many a "God bless him" and "God be with him" fell from the lips of the people.

THE "EQUAL RIGHTS" PRO-GRAMME.

"Me. W. Cendenning, a Montreal mer chant of prominence, reversing to Mr. Mercier's threat to visit on the English in Quebec his vergeance for any anti-French Quebec his vengeance for any anti-French legislation that may be passed in other provinces, says: 'I wish to tell the Hon. Mr. Mercier plainly and openly that it is beyond his power or any other man's to do what he says. The English-speaking people here have rights—we do not hold them at his sufferance—they are our rights and dearer than life; we mean to hold them, and we feel and know that we are able.' Of course the British North America Act protects the English minor-America Act protects the English minor

The above is from the editorial notes of the Toronto Mail, and in its way it is a gem, as it exhibits the spirit of that iourpal, and of the fanatics generally, who are roaring out 'Equal Rights" as loudly as their lungs allow them. By Equal Rights they mean that all admirers of Martin Luther are to have the right to treat "Papiste" as an inferior race. We thoroughly understand these gentlemen, and we have no favors to ask from them. Nothing would please them better than to see the Catholics of Ontario at their feet, and pleading for mercy. If we were reduced to this plight we might expect similar mercy to that shown by the Bashi Bozouks to the Christians of Syria. Mr. Mercler made no threat of vengeance on the Eaglish of Quebec, but he said plainly that the Quebic and Oatario minorities are in a similar position in their relations to the majorities in the two provinces, and that in similar position they must continue to be. There must be no special favors to English or Protestants, be they majorities or minorities. So say we; and if we are

testants of Canada will uphold us in this in spite of the fanaticism of the the Clendennings of Que-Matl, bec, the McCarthys and Carmans of Ontario, and the hypocrites who have "Equal Rights" on their lips, but the spirit of the old defunct Protestant Assendancy be present as their chief pastor. At High party in their hearts Mr. Clendenning Mass he took his accustomed place. For may boast that the Protestants of Quebec long years has he occupied the post of are able to hold their rights. We hope they are able to do so, and we will gladly assist and sad indeed were the hearts of all that they have any rights which the Catholics of Ontario have not equally with them. We will endure no stigms of inferiority. We also hold "our rights dearer than life, and we mean to hold them, and we feel and know that we are able." The Mail and its adherents have proclaimed that the Protestants of Quebec are to have special privileges which shall be denied to Oatario Catholics. It is to this that we object, and it is to such a

state of affairs that Mr. Mercier objects.

not mistaken the good sense of the Pro-

Do the Protestants of Onebec wish to lay upon the Catholics of Ostario a voke of servitude which they will not endure themselves? We do not believe it. though we are fully aware that there are Dr. Davidsone and Major Bonds and perhaps Clendennings who would wish this to be the case. We have in what has just occurred in Brome an evidence that the Protestants of Quebec, as a body, have no sympathy with such fanatics. The pretended Equal Rights party in that County gave utterance recently to much bluster and braggadocio, that they would carry on their warfare a l'outrance ; and they declared that they would bring forward a candidate to contest the constituency in the election which is imminent. But after all their bluster they were obliged sweet memories, was before us. It to ask the alliance of the Conservatives. Mr. English, the Conservative candidate. flatly refused to commit himself to their policy, but said he would oppose Mr. Mercler. The Equal Rights Secretary told him any Conservative would do that Mr. England gracefully acknowledged that he supposed this was so, but would promise nothing more, and the Secretary retired discomfited. Brome is the most thoroughly Protestant county in Quebec containing 10,905 Protestants to 4922 Catholics. The no Popery cry is evidently Cathedral in the evening. It was the last as much at a discount among the Quebec

one of their priests. Often had be spoken to them, animated solely by a desire to fulfil however, the Conservative Convention the solemn promise made at his ordination. Lambton is Ontario. In West York, has ceased to grapple; a community of doomed beings, socially dead, whose only business is to perish, wifeless husbands, husbandless wives, children with Clendenning of West Toronto Junction, though he proclaims himself to be the Equal Rights candidate running on the platform of Prohibition, no-Popery and Mr. Meredith. It is a humiliating alliauce for both of these parties, after the proclamation on the part of the Equal Rights Association that they must "sweep the board" of both political parties, It remains to be seen, however, whether the present shuffl, will succeed any better than that of West Lambton. The success of a no.Popery Conservative in West Vork would not mean the success of the Equal Rights hypocrisy in the Dominton ; still we are much deceived in the electorate of that constituency should the unholy consolracy to defeat Mr. Mowat by so disgraceful a combination prove successful.

The last sentence in the Mail's note is another gem in its way :

\*Of course the British North America Act protects the English minority in the matter of education."

Of course it does; but it equally protects the Catholic minority in Ontario, And has not the Mail been telling us for the last six months that the British North America Act must be revised, and that the protection afforded to Catholics must be removed from it? Now we are told that as far as the clause is a protection to Quebec Protestants it must be retained. Here is where the no Popery party will find themselves mistaken. They will find that both minorities are in the same boat, and that they must sink or swim together.

The sad plight to which the Equal Rights party is reduced by the position in Brome is thus lugubriously bawailed by the Montreal Evening Witness of 21st fast. as quoted in the Mail of the 22nd:

'Each is true to his party, more or less There are two distinct camps. As to Equal Rights, however, both unite in opposing any introduction of it. The leaders, guilty either of the Jesuit legislation or its allowance, have their prestige to lose. The heelers and hotel loungers have no money, free drinks, or dinners to expect from the Equal Righters, who have expect from the Equal Righter, who have no party money. Therefore those so used to party reward oppose the Equal Rights idea. . . . It was decided to have a meeting in Knowlton on Wednesday evening for Equal Rights, but not a ball could be found disengaged. The Erg. lish Caurch minister 'would rather not interfere;' the Methodist minister was way. As matters atond there will be no away. As matters stand there will be no Equal Rights candidate, but there is no doubt that a good many of the Equal Rights people will support Mr. Gaylord (Mr. English?) the Conservative candidate who has announced his intention of opposing the Mercler policy. It is to be regretted that the Euglish people of Brome have not shown themselves free

in sending an Equal Rights man to oppos Mr. Mercier at Quebac, etc." The Witness adds : "It is rather amusing at the present juncture to watch the efforts of both par-

from party at such a crisis, and unite (sic)

ites to set themselves in as favorable light as possible on the Jesuit question." From the whole tone of the article we should imagine that the Witness and Mail are anything but 'amused' at the situation. But it is "am seing" to find the organ of fanaticism styling the Protestant population of the most Protestant County in Quebec, the Anglican and Methodist ministers, in cluded, as "heelers and hotel loungers," with the honorable exception of the politibe about as bad as the rest. The veracious Witness could scarcely find harsher language wherewith to describe the population of the most thoroughly Catholic county in the Province.

AN ENGLISHWOMAN'S TRIB-UTE TO FATHER DAMIEN.

Mrs. Isabella Bishop, nee Miss Bird he well-known authoress of "S x months in the Sandwich Islands," and other interesting works of travel, tells in the book named above of the "noble instance of self devotion given by Father Damien, a Belgian priest, who has gone to spend his life smidst the hideons scenes and the sickness and death of the ghastly valley of Kalawao."

This work was written in 1873 in the form of a series of letters, and while such journals as the Congregationalist, the Presbyterian Review and Presbyterian Witness are reviling the memory of the self-sacrificing priest, it is interesting to note the testimony of this impartial lady regarding his mode of life and character. Miss Bird visited the island soon after Father Damien began his great work among the lepers, and she, undoubtedly, states the general opinion entertained concerning Father Damien. She thus describes the home of the lepers at Molokai :

"The place chosen for the centraliza tion and segregation of leprosy is a most singular plain of about 20,000 acres, hemmed in between the sea and a precipice 20,000 feet high, passable only where a zigzag bridle track swings over

"The settlement is also accessible by very difficult landing at Kalaupapa, on the windward side of Molokai. Three siles inland from Kalaupapa is the leper village of Kalawao, which may safely be pronounced one of the most horrible spots on all the earth; a home of hideous disease and slow coming death, with which science, in despair,

out parents and parents without chil-dren; men and women who have 'no dren; men and women who have 'no more a portion forever in anything that is done under the sun,' condemned to watch the repulsive steps by which each of their doomed fellows goes down to a loathrome death, knowing that by the same they too must pass.

"A small stone church near the landing and another at Kalawao tell of the extraordinary devotion of a Catholic

ing and another at Kalawao tell of the extraordinary devotion of a Catholic priest, who, with every prospect of advancement in his Church, and with youth, culture and refinement to hold him back from the sacrifice, is in this hideous valley a self exiled man for Christ's sake. It was singular to hear the burst of spontaneous admiration which his act elicted. No unworthy motives were suggested, all envious speech was hushed; it was almost forgotten by the most rigid Protestant that Father Damien, who has literally followed the example of Christ by 'laying down his life for the brethren,' by 'laying down his life for the brethren,' is a Romish priest, and an intuition higher than all reasoning hastened to number him with the 'noble army of martyra,"

It is further worthy of being recorded here that Mr. C. W. Moulton, in the November number of Queries, honorably apologizes for a scurrilous and false attack made in the October issue on Father Damien's character. The article, he says, was published by an assistant in the office during his absence, and "he does not sanction the sentiments and opinions expressed therein."

THE MORMONS IN THE

NORTH WEST. Mr. A M. Stenhouse, who was formerly a member of the British Columbian Legislature, but resigned his seat therein and joined the Mormons, is now engeged in the propagation of Mormon principles, on behalf of the Mormon settlement in the Canadian North-west. So far there is no evidence that the Mormons of that section have imported into Canada the polygamous practices of their Utah brethren; yet, as they are known to have immigrated chiefly because the operation of the Edmunds law prohibiting and punishing polygamy pressed hardly on them, it is very natural that there should exist some doubt as to their strictly monogamous intentions. The deputation which about a year ago visited Ottawa from the settlement were told by the Government that polygamy would not be tolerated, and it was under stood that the delegates declared that the settlers are quite willing to observe the laws of the country.

Mr. Stenhouse, however, has recently written a letter to the Ottawa Free Press is which he states that there is no law ia British Dominions which could touch either Mormon or Mahometan polygamy. He maintains that bigamy is prohibited, not as being essentially opposed to the nature of marriage, but as being a deception practised against one, or both, parties who have contracted marriage. "Bigamy," he says, "is prohibited and punished in order to enforce the terms of a voluntary contract, and for no other reason." He acknowledges in effect that when such a contract exists, as implies that only one man and one woman are to be united in marriage, that the contract should be carried out; but he evidently wishes to give the impression that with the understanding bethat a second marriage shall be admissible, it would be quite lawful to marry second wife, provided the latter were not deceived as to the existing state of affairs.

Of course, there is no doubt as to the teaching of Christian morality on this subject, which admits of only one wife at a time; but we believe that it will be found that Mr. Stenhouse's conception of the law is also wrong. It will be found that the marriage law of Catholic ages holds good still. The evils of the polygamous state, which degrades the amily, and makes home a mere bestial lair, are too apparent both in Mormon. dom and in Mahometan countries to be tolerated under a Christian civilization.

We are quite satisfied that, even independently of the Coristian law, social Church does not do so. reasons alone would suffice to convince the people of Canada that they must adhere to Christian usage in this matter. and prevent the unclean practice of England and Mexico, and a delegate from polygamy from being introduced into the Supreme Pontiff. the Dominion. If the laws that exist be not efficacious enough to effect this, the whole population will approve of the passage of Acts of Parliament which will

As a further reason why polyamy should be permitted, Mr. Stenhouse states that "incestuous marriages are will continue to multiply these great quite unknown in the Mormon Church." United States Marshal Bennet tells a different story from his own experience. At a village named Weston, near the line of the Utah Northern Railway, he found and emies and colleges, 3,100 parish an incestuous marriage on the part of schools, and a population of at least 9,000, one of the prominent Mormons named | 000 Catholics. Nelson, and near Paris another case of incest of the worst description imagin. Instruction urged earnestness, a prudent able. He expressly states that in this last case the man's own daughter was Catholic public spirit. What he recomregularly sealed to her father, in the Salt mended for the United States is equally Lake Endownment house, as his second necessary for Catholics in Catarlo. He have operated by being "an influence in

wife : and in both cases the men were regarded as good Mormons.

It is to be hoped that the Dominion Government will take proper steps to prevent the introduction of all such abominations into Canada, otherwise we may have to go through some of the difficulties which beset the United States in its dealings with the people of Utah. We have no doubt that proper precautions will be taken, as the delegation to Ottawa were informed that those who had already a plurality of wives would not be allowed to bring them into the new settlement, and that any who violate the laws will lay themselves open to prosecution. Mr. Stenhouse has the temerity to say that it is his intention to test the law as soon as he shall find the adies." He appears to be preparing trouble for himself.

THE LESSON OF THE CEN-

The centennial celebration at Baltimore, having come to so successful an Issue, has excited the anger of many anti-Catholic journals, because they see therein grand triumph achieved by the Church ; and, animated by an incane hatred of Catholicity, they interpret this as a men. ace to the Constitution and the well being of the country. They shut their eyes to the fact that Catholic moral teaching is the only moral teaching which is based upon the indestructible principles of eternal truth, the only teaching, therefore, which can make good citizens; and if Protestantism in its various forms teaches also some kind of morality, it is only because it has adopted those principles with more or less ful lness from the Catholic Courch, which maintains them in their integrity. How could it be expected that a system which recognizes the lawfalness of change in doctrine, should adhere persistently to the immutable principles of morality? These principles are, after all, doctrines, and if it is admitted to be lawful to charge the doctrines of the Westminster Confession, for example, then it is lawful also to change at the will of the majority the great principles on which popular morals must be

The Catholic Church slone maintains the immutability of the divine teaching and divine law. She is the bulwark of Christianity, and if there is any virtue in Christianity, it is to the immutable Catholic Church that we must look for its pre-

servation.

From all this it follows that the representations of our enemies are false and mieleading. So far from being a danger to nationality, the moral code of the Church is the only one which can be insisted upon as always obligatory : it is the only one which is immutable, and which in consequence can be efficaciously enforced on men's consciences. It is therefore the only one which can certainly succeed in making good citizens, whatever may be the form of government under which we live. Her triumph and wonderful progress, as eviaced by the centenary celebration, are the best security the country can have that law and order will be vindicated in the future, at all events by all who are under the influence of those principles which were represented in the celebration. One journalist styles the assembled Bishops "alien potentates." As a matter of fact they are not allens. Most of them

are by birth American cl'zens, and we believe that in every case the United States prelates present who are not citizens by birth are so by naturalization. More than this cannot with any show of reason be asked by the most fastidious American. But altogether apart from this consideration, the principles of the Catholic Church are universal, applying to all mankind, and what is universal cannot be alien to any country. They are the principles which Christ commanded His Caurch to teach all nations to observe. Hence even if Bishops and priests were in fact foreigners, the doctrines and morals which they inculcate, being of uni versal application, are not foreign, whether in the United States or elsewhere. There is no need that a universal Courch should make among her members distinctions according to nationality, and the Catholic

Nearly all the Bishops of the United States and Canada were present at the centenary, besides representatives from His Grace Archbishop Ryan, of Paila

delphis, in his sermon at the solemn opening Mass, drew a glowing picture of the progress of the Church during the century, and foretold a prosperous future for the Church, which "Is alive to-day with a divine energy and fecundity that results:" that is to say, the results of the past 100 years, which have produced in the country 13 Archbishops, 71 bishops, 8,000 priests, 10,500 churches and chapels, 650

Archbishop Ireland in his evening and manly assertion of faith, and a

recommended patriotism to the country they live in. Canadian Catholics must be patriotic too. Catholice should be "the first patriots in the land," and the more earnest we are in obeying the precepts of the Church the more patriotic we shall be.

The Catholic Congress which followed the religious celebration expressed the allegiance of the laity to Catholic doctrine, and repudiated the instruction of enemies that to be faithful Catholics we should abste any of our love for our country. They maintained that even though the United States make no provision for religious education, this is the kind of education which will promote true civilization. They therefore strongly urge a continued loyal support of Catholic parochial schools. They condemn Mormonism and divorce as a blow simed at the foundation of civil society and Christian civilization. The principles of Anarchy, Nihiliem, Socialism and Communism, and the greed of capital, are also denounced in equally strong language. They recommend those Catholic societies whose object is to relieve the poor and to alieviate human misery, and they wisely add:

"It must be left to individual action to religious and charitable work.

The temperance movement is strongly approved of and the following recommendation is adopted :

"We favor the passage and enforce-ment of laws rigidity closing saloons on Sunday, and forbidding the sale of liquors to minors and intoxicated persons."

Good Catholic reading is strongly recommended by the Congress, and they urge Catholics to support generously the Catholic press, which comes to the front to defend Catholic doctrine and which furnishes right answers and practical solutions to the important questions which are from day to day arising for public consideration.

They conclude their declaration of principles by vindicating the rights of the Holy See to perfect liberty of action. They say :

"We record our sclemn conviction that the absolute freedom of the Holy See is equally indispensable to the peace of the Church and the welfare of man. kind. We demand in the name of humanity and justice that this freedom be scrupulously respected by all secular governments . . and we pledge to Leo the Thirteenth, the worthy Pontiff to whose hands Almighty God has committed the helm of Peter's bark, amid the tempests of this stormy sage, the loyal sympathy and unstitted aid of all his spiritius! children in vin-dicating that perfect liberty which he justly claims as his sacred and inalienable

These are the correct principles to which ali Catholics should adhere, and the decision of the conference on the educational question should convince the public of Ontario as well as of the United States that Catholics feel so strongly moved by conscience to impart to their children a religious education that it is the most abominable tyranny and want of generosity to attempt to deprive them of this blessing, the concession of which will inflict no injury on any one.

TOLL THE BELL. The high horse which the begus Equal Rights party have been riding has proved in West Lambton to be but a sorry nag. The claims of its journalistic organs were that it represented not only Oatarlo but the Dominion, and ex Bishop Carman declared that they would "Sweep the Board." Not a trace was to be left of either political party; but now that they have shown themselves to be only a few more than the majority of Reformers over the Conservatives of West Lumbton, the Mail of 20th last, consoles the stillborn organization that though "standing by itself its vote is non-effective," the independents can if they please decide the fate of the political organizations. They may not form a triumphant party, but they can become an influence, making and unmaking partles." Have they not told us over and over again that they "do please?", Why then did they not decide the fate of a political organization in West Limbton? It is, at all events, rather coming down from the high horse when, from threatening to annihilate the Constitution and the Province of Quebec at one dire blow, they are reduced to "becoming an influence in making and unmaking parties." There is not a voter in the Dominion who cannot do this. But Canada has not come to that low condition that so insignificant a minority shall control the country.

The Ottawa Journal has already drawn the inference from the result in West Lambton, that the Equal Rights party must cut loose from Dr. Sutherland's Third Party. It says:

"The Equal Rights party had better decline to run on the same track with the prohibitionists. There are many who sympathizs with the Equal R ghts plat form who have no sympathy with prohi-bition, and vice versa. The two parties will best consult their own interests by acting independently."

Very likely, surely! Success would have been certain if there had been a fourth candidate in the field. It will be very wise to try this next time.

It is further worthy of remark that the Mail has all along made it one of its chief accusations against Catholics that they

the making and unmaking of r has argued that this is proof Catholics are corrupt. H it now that it recommends Rights party, the party of purit cousness, to adopt this corrupt the Mail become a convert to doctrine that "the end justifies Or is this "honest and in leader of righteous Protestanti a Jesuit in disguise?

EXIT FULTON Filthy Falton has come and

it may be permitted us to ask

has he done. Has the prese

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moral improvement of the city

Have the obscene expression

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conferred any benefit on t young and old, of the daily j which they were printed almo-We trow not. We are strongly that these impure lectures of I wrought great harm, if not ha a certain class of readers whose tion is easily excited, and who say to themselves, if clergy m as Fulton represents them, w Ity may be expected from should we be virtuous when victous? It is utterly imposs fore, that such lectures show followed by the very worst was the duty of the civil au put a stop to the publicity of s ous literature. The law is ve this matter, and why has it n in force? Obscene literatur seized upon at the frontlers Majasty's Castom Houses, an publicly destroyed, lest any, ex of her Majesty's subjects, she way be harmed or the min children be polluted and publ be endangered. There is no ever about the existence of lished for the preservation of in this as in every o governed country in Christen rupting literature, impure pictures, may be arrested at t and confiscated, while traffick villainous and soul destroying liable to heavy fines and im It is difficult to understand Fulton's stamp are allowed Canada unchallenged. But y conceivable is the fact of his b to peddle an immoral work prurient character, that is ful lies and of the vilest calum Catholic priests, who are natu the protestion of the civil g The priests of any country guardians of its morality. No may last long, no Governme said to have any guarantee without morals-without res the principles of public dece domestic as well as national where all these are thrown a the very priests themselves are and falsely and lyingly held most flagrant violators of all cency and morality-it is alm authorities of the country sh and enforce the laws that pr dividual protection and for cency. Why should a lechero he allowed to invade the sat breath and impure lips and la tudes pollate the very air and shock the delicate our pure-minded Canadi that for innate modesty and tue stand above reprosch, and to say, peerless on the contin ics ? If the soul-polluting ru mitted the liberty of the uno ject-if he be allowed by legislators and weak-kneed is go about sowing the poison o and of obscenity in every tov at least let them enforce the obscene literature, and seiz ton's book of filth before to is wrought and too many in are destroyed by the pes malign influence of its blight In the published accounts night's lecture it is said t Fulton explained how his came to be written. He did

audience how all the your

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