

tions. The editor remarks that religious indifference is chiefly found among the large Evangelical churches of the native Americans."

Concerning New York and Brooklyn the Bishop takes from the New York Times, a paper never friendly to Catholics, some startling information on which he bases the following:

The non-Catholic population of New York City in 1882 is estimated at 300,000. The total membership of all the non-Catholic churches, including Synagogues and miscellaneous, was 97,497. Brooklyn held its own much better, for out of an estimated non-Catholic population of 390,000, it had 69,000 church members. A comparison is made between 1845 and 1882, showing that while the population of New York has increased in that period over 300 per cent, the percentage of increase in church membership has been startlingly small. When the Rev. Dr. Curry, of the Methodist, was called on by a reporter of the New York Star, he admitted the lesson of the figures, but acknowledged his inability to explain the falling off of Methodism. A brother Methodist preacher gave as his solution of the problem that "Education, culture, and refinement have killed them (Methodist preachers) as preachers of the gospel." Rev. Dr. Hall is hopeful, in spite of empty pews in other churches than his own, but does not believe in spasmodic efforts and revivals, and calls for organized congregational labor. Rev. Dr. MacArthur, Baptist, says: "While things are not so bad as some pastors think, they are bad enough."

Not satisfied with a mere exposition of the decay of Protestantism, Bishop McQuaid gives a lucid summary of the causes thereof. As these causes are in full operation in Canadian Protestantism, we invite the attention of the readers to their enumeration. We give them in the Bishop of Rochester's own order: (1) the dissensions among Protestants with regard to vital truths; (2) the malignant acerbity with which Protestantism has assailed the Catholic Church, her doctrines, her practices and her ministers; (3) the taking away of all authority from its ministers by the radical principle of Protestantism, to wit, the so-called right of private judgment; (4) the practical exclusion of the poor from Protestant temples; (5) the impossibility of providing churches with ministers educated up to the standard required by Americans at the inadequate compensation offered; (6) the quick surrender by the preachers of doctrinal points at the demand of secularists, on the plea of science; (7) the expansion and growth of secret societies with ministers as chaplains or high priests, many there finding a substitute for the church.

All these causes of decay are untiringly at work undermining Canadian Protestantism, which, despite revivals and revivalists, is doomed to the innateness and decay that have fallen on the American sectaries. The church Catholic, on the other hand, is in both countries full of life, vigor and promise.

Whatever falling off in numbers, says Bishop McQuaid, may be among members of the Catholic Church in some countries, it is accounted for by their neglect to listen to the Church when she condemns secret societies by the evil influence of political state oppression, and by the sinking of religious truths when conflicting with national questions. For these losses there are compensating gains in other quarters. In her creed, government, and ministry, she is as strong to-day as ever in the past, though the helping hand of ruling powers is greatly weakened, or altogether withdrawn.

PERSONAL.

The nineteenth anniversary of the consecration of His Lordship the Bishop of London was celebrated by Pontifical High Mass on Wednesday morning. The respect and veneration entertained for His Lordship were shown in the unusually large attendance of the faithful. His Lordship afterwards entertained the Bishops of the Province and the visiting clergy at dinner in the Palace.

THE SCHOOL QUESTION.

As a cover and preparation for injustice to the Catholic minority in this Province the organs of intolerance tell their readers that we are too highly favored and privileged in educational and other matters. No more audacious falsehood could be uttered. The true position of the Catholics of Ontario in the matter of education will, we are happy to inform our readers, be shown in a series of letters to be addressed, by permission, to the Right Rev. Bishop Cleary of Kingston, and published in these columns before appearing in a more permanent form.

MICHAEL DAVITT.

We bespeak for Michael Davitt a hearty welcome to Canada. As a patriot, orator, writer and statesman, he has achieved a distinction that belongs to genius, and by all these titles he is sure to be right royally received by the Canadian people of every creed, class and origin. Michael Davitt has struggled and suffered for Ireland, as has no Irish leader since the days of the immortal Emmett, whose epitaph he will soon write in letters of gold on the pedestal of Irish liberty. In Canada Mr. Davitt will find the masses as sound and solid for Home Rule as in any part of the American republic.

A WEAKNESS OF FRENCH STATE-MANSHIP.

One of the crying evils of French politics is that statesmen worthy the name never get time or opportunity to reduce their principles to practice. They are rarely invested with the honours and responsibilities of office till they have reached that period of life when ambition has ceased to fill the soul and nerve the heart to great deeds. They are, in fact, old men, with all the reluctance of age to face hostility, bitterness, and humiliation, when placed in positions of national trust. Once in office, their hesitancy either soon degenerates into weakness or is mistaken for incapacity, and they lose public confidence and sometimes public respect. France suffers because she has no real training school for statesmen. Her legislature is not this, but a sort of shifting camp ground for unprincipled, sneering theorists, "sophists, economists and calculators."

Under the heading, "Wasted Strength," *Le Gaulois* says that the Duc De Cazes is one of the most striking examples of wasted strength ever since governments, whether republican or monarchical, have been formed upon the model of the French revolution, as manipulated by Napoleon I. Of the twelve ministers of foreign affairs of the third republic, he it is who rendered most signal service to his country, he it is who prevented war with Germany in 1875, at the moment when Germany and her army were in the highest ardor of self-confidence, and the Field Marshal Von Moltke, Prince Bismarck, and Emperor William at the very apex of their strength. Now this statesman, who belonged by birth and association to the world of politics, prudent, adroit, well informed, amiable, yielding and conciliatory, whom nothing either surprised or could force to a surrender of principle, knowing men and thoroughly versed in the art of using them—this statesman, who had every occasion to become well acquainted with the administration of public affairs, who had had every opportunity and qualification for a long and useful public career, held the reins of power only from Nov. 20th, 1873, to Nov. 23rd, 1877. He could not be anything under the second republic nor under the second empire, nor under the government of national defence, nor under the quasi-monarchical rule of M. Thiers, nor even under the presidency of M. Grévy, because he did not renounce the monarchy under which he had achieved his first successes.

Under Napoleonic centralization, which is the system of the present republic, as it was that of the first and second empires, of the restoration, and of the monarchy of July as well as of the second republic: with the new and improved means of communication which makes the enforcement of this centralization as easy as it is absolute, the public functionaries are but clerks, the creatures of ministers; so that to render signal service to the state, it is almost necessary to be a minister. This necessity distracts minds and blinds ambitions. The ministers themselves are between two fires, the Chief Magistrate and the Legislative Chambers—in their own opinion opposing interests. Held responsible even for the officials placed at the very bottom of the civil hierarchical ladder, they spend themselves in a thousand intrigues, a thousand details, and are forced to bear a thousand responsibilities in which they should have neither hand nor part. The consequence is that their influence is destroyed by difficulties which either a colonel or a sub-prefect should adjudicate upon, before they can perform any really ministerial act.

This centralization is so convenient for the various parties, that each in turn seizes on the power it confers, entrenches itself behind its bulwarks, there finds food, raiment and repose, turns the opportunities it offers to profit, and not only makes fortunes, but visits upon others the annoyances that had been visited on itself. Public interests occupy only their spare moments. Each party has had before getting into office to bear with so many persecutions and overcome so many trials that once in office it gratifies passion and forgets country.

Things are so muddled in France that instead of its politicians being divided into two great parties, Conservatives and Progressists, as in every other country in Europe governed after the constitutional method, the country is cut up into his torical parties. Every new governmental crisis adds to the political museum a new party, which impatiently awaits an occasion to fall upon the citadel which holds the prey it so ardently covets. Then there is a monarchical party, a Catholic party, a Bonapartist party, a Republican party, a Socialist party, and a Communist party, besides a number of others insignificant in strength. Besides each of these parties has its conservative and its advanced wing, as if it were the whole country in itself. It thus happens that the Conservatives of any one party, when in office, have opposed to them not only the Progressists of their own party, and the advanced wings of all the others,

but the conservatives of other parties, from which they are divided only by the name of a prince or of a government. It is thus also in the case of the various radical factions. As a result of all this, a French administration is something very narrow and very fragile, or, to speak with exact historical truth, the various French governments of this century are but difficult ministries of one and the same regime. Every government, keeping at a distance all the other political parties—that is to say, a notable portion of the population is the butt for a hostility which becomes more and more general as the generation which established it disappears. Hence, as a matter of course, French governments have striven to liberalize, renew and strengthen themselves as they remarked this dreaded disparition. Napoleon III. in 1870 made an appeal to M. Emile Ollivier, as Louis Paillet had in 1848 made to M. Odilon Barrot. The third republic, however, is closing its ranks more and more stringently, not alone against its extremes left, but against that portion of its own body which sympathizes with the monarchical opposition, to whom 300,000 votes more would have given a majority at the election of October, 1895. In other words, the republic has assumed an attitude of unconcealed hostility to the rest of the country. In round numbers 300,000 votes in 10,000,000 millions of electors, divided between 36,000 communal divisions, would make a little less than nine votes for each such division. The republic therefore relies for support on a majority of nine votes for each commune. Behold here a popular government! Behold here a strong government! Behold here an indestructible government! But as the Republican wing, which has close affinity with the monarchical party, obtained itself more than 300,000 votes, and its representatives, Jules Simon, Leon Say, Ribot and others keep as much aloof from the radicals even as do the monarchists, from whom they are separated by a word only, the majority of Frenchmen are undoubtedly Conservative. Wherefore the republic in this year of grace 1896 is actually sustained by a minority of the French nation.

Such a system has first for effect the making of ministers the mere transient guests of official departments, giving the various administrations an incoherent and ridiculous mien. The Duc De Cazes has spent a longer time in office than any other minister of the present republic. Of the second empire M. Rouher was the minister who for the longest period held office. In the monarchy of July this distinction belonged to M. Guizot. The two last mentioned statesmen's periods of official life are the longest of the century in France. English, Belgian, Russian, German, Italian and Spanish ministers have been much longer in office than the Duc De Cazes. We need but mention Mr. Gladstone, Lord Beaconsfield, Mr. Frere Orban, M. Malou, Prince Bismarck, Von Beust, Prince Gortchakoff, Bratiano, and Cavour. Camotus and Depretis have probably had longer terms of office than either Rouher or Guizot. There are two men—M. Thiers and M. Gambetta—often looked upon as founders of a republic already more than once founded. M. Thiers, for fifty years one of the most important men in Europe, spent but seven years in office either as head of the state or as minister. During twelve years of its third republic's existence Gambetta, its idol, enjoyed but seven months of its official sweets. True, he allowed himself to be guided by the council of M. Ruc. The latter has so well advised the opportunists that they have re-established the *scrutin de liste*, to regenerate the republic and the country through a mode of electoral franchise not based on the choice of the most deserving, but of the least objectionable candidates, and therefore calculated to result in a debasement of the legislature chosen by its operations. So well indeed did M. Ruc guide the republicans by his counsel, that the elections of October, 1895, went against him, against them, and against the republic. Another result of the system of administration now prevailing in France is that no Frenchman can ever in the lowest of governmental functions do his duty properly to the country unless he belong to the party in power, and to the particular faction of that party which happens to be in the ascendant. The republic excludes not alone monarchists, but also those men, and their number is legion, whom the revolutions which occur every fifteen or twenty years have made sceptical or distrustful—and whose ideas are of the class known as Liberal Conservative, and who, without being monarchists, do not care to call themselves republicans. The republic requires of its agents to be first of all republicans without regard to capability. You may indeed be a citizen of irreproachable character, a man of work, of knowledge, talent, experience, decision and courage, but if you belong not to the ruling faction you count for nothing. You may indeed consider yourself happy if the government receive your taxes without persecuting you. Thus, if

a man have a taste for public affairs he is proscribed from internal administrative service. The spirit of party, which at first repels, finally wins him over to its ranks. He becomes melancholy, bitter and malignant, losing the finest qualities of the French race, and the race itself also depreciates under the prevalence of this false system. He ends by an irreconcilable and unreasoning opposition, abandoned only when his party reaches the goal of office, and then he is too old to be of any service. Office in France is attained either too soon or too late, hardly ever at the right time, and almost always without preparation. The Duc de Broglie was a statesman of high culture, and very fine talent, but even he did not till his fiftieth year get a seat in the Legislature, nor become a minister till three years later, without in the meantime having had any experience in the control of public affairs and the management of men. The spirit of ostracism does not quit even before the army, where every dictate of patriotism would command a close combination of forces. In case of war, there is but one general who would be able to enforce authority and maintain unity of action, the Duc d'Aumale. The most intensely republican officers recognize the fact. But the republic has erased the name of this Prince from the army lists, and amid the plaudits of the foes of France driven him into exile. Generals Mirabel, Schmidt, de Galliffet, Du Barail, Bourbaki and others of the most skillful are to day in disgrace only because the republic of the moment finds that they are not radical enough. As if it were essentially necessary to be an extreme republican to command an army or defeat an enemy! No government of the century having met with a more powerful or numerous opposition, the third republic has more than any other ostracized French citizens. Its adherents are more narrow and exclusive, its functionaries, feeling themselves as it were in an enemy's country, receive no one, and are received by no one, their houses being as much avoided as those of hangers-on in former times.

Foreign nations in like manner refuse to recognize with respect the France of to-day, fallen into decadence and ruled by a handful of barbarians. France has, however, a multitude of distinguished citizens, but these men are in opposition, and await office to serve their country. Time alone, it may be, will destroy this regime, which, despite every effort, is already in decadence, dissolve the historical factions, and lead men's minds into their two natural channels—the one conservative, the other progressive. If any man could hasten the work of time and achieve this great deed, he would take rank among the illustrious men of French history. He would put a term to these revolutions which are but the pronouncements of each succeeding generation in quest of office; and found a system of an enduring character, relying for its administrative strength, now on the right, then on the left, as in all constitutionally governed countries of the west.

But France would be indebted to him for a still greater benefit. Every Frenchman could serve his country without rising in revolt, and all could attain power in the very plenitude of their strength. The French mind, which spends its forces in divisions, would then recover its strength and clearness. Divided by less threatening barriers, French citizens would combat each other with less bitterness, and France cease to be the country of discord. Peace would then reign within its borders, and all the forces of the nation be employed for the union, prosperity and glory of France, and no longer wasted and dissipated in fruitless discussions, distractions and divisions.

CONVERTED TO HOME RULE.

The Protestant "Church of Ireland" has not been of late distinguished for the possession of men of virile and commanding intellectual force. It does seem, however, that it has in Dr. Gregg, Bishop of Cork, an honest man. He is credited with lately addressing his clergy in these terms:

"Every interest languishes, every business is depressed, carelessness, neglect and despair seem to be settling upon the people. I exhort you not to allow prejudice to prevent the acceptance of any just change likely to benefit Ireland." The bishop's language has, we are told, caused a sensation, and the Nationalists claim that he has been converted to Home Rule.

JUSTIN MCCARTHY IN HALIFAX.

The celebrated Irish writer and statesman was in Nova Scotia's capital the recipient of a very hearty and enthusiastic welcome. At his lecture the Hon. Mr. Fielding, Premier of the Province, presided, and Archbishop O'Brien took advantage of Mr. McCarthy's visit to denounce the attempts made by at least one unscrupulous journal to sow the seeds of religious discord in this youthful Dominion. Nova Scotia, through its legislature, was one of the first of the great political communities on this side of the Atlantic to pronounce unmistak-

ably for Home Rule, and in cordial and emphatic endorsement of Mr. Gladstone's bill.

A HOWL FROM THE WILDERNESS.

From away north, out of the forest primeval, there comes a howl from the Orange organ of the tromontane resplendence of Victoria, Muskoka and the country beyond, worthy heirs of the old times raketells who gloried in the murder of Papists and the sack and plunder of Papist homes and churches. This dourly representative of backwoods journalism, to wit, the *Victoria Warbler*, favors its readers in its issue of Oct. 29th with this ribald blast:

"We print the following extract from a circular sent out by Father Brennan, of St. Michael's College, Toronto, to the faithful through the province. Our readers will kindly note the great inducements offered. What is the use of fooling away time and money in getting religion or in keeping up churches, when for the small sum of two dollars a fellow can get his praying done for fifty years? But Father Brennan is not up to Bishop Walsh, of London, who, we believe, offered absolution for all past as well as future sins, to any one investing in his Big Lottery a few years ago.

"But seriously, it is disgraceful that people should be humbugged by such mountebank performances as these Lotteries. They are contrary to law and should be put down. It is the duty of Mr. Mowat to do so; but then this Lottery is one right in Toronto under the nose of Prime Minister Lynch and his servants, the supposed Ontario government, hence not a word must be uttered."

The sneer at the appeal of Father Brennan and the lie in reference to Bishop Walsh are beneath contempt, coming as they do from a heart that has long since parted from decency and truth, and a brain, the troubled seat of petty spiteful malevolence, and of every ugliness. The man of the *Warbler* is solicitous for the observance of the law of the land, but he himself grossly violates that law by libelling two Catholic bishops and misrepresenting a Catholic priest. What cares he for the law when Papist priests and bishops have to be struck with assassin-like treachery. The putrescent slush that this journalistic mudlark feeds to his readers is just what they need and relish. Let him then spatter and splash and dribble away. His every motion adds to the dense coating of slime which makes his presence odious to all good citizens. It was Quintus Curtius Rufus who left the world the aphorism which the mention of the *Warbler*, worthy representative in Canada of Shankill lane ferocity recalls, *canis timidus volentius latrat quam mordet*. Accordingly he barks more fiercely than it bites; and Plautus declared in his epigrammatic way: "I count him lost who is lost to shame." We know that it is unjust to these great men of old to place their names in such proximity to that of a hyena-like journalist that revels in death and destruction. But their apophthegms best express our opinions of the enemies of our country's peace.

BOOK NOTICES.

The Life and Labors of Most Rev. John Joseph Lynch, D. D., Cong. Miss, first Archbishop of Toronto. By H. C. McKenna, James A. Sadlier, Mon. and Toronto: 1896.

This interesting work of contemporary history is sure to command a wide circulation. Archbishop Lynch's name is a household word throughout Canada, and every Catholic must be desirous of having the narrative of his life in permanent form. The volume before us reflects much credit on author and publisher.

The Spirit of the Age. By Jos. K. Foran, LL. B. Beautifully bound in cloth, 60 cents. Cheap Edition, paper cover, 30 cents. D. & J. Sadlier & Co., Montreal.

This is a very timely, readable, and useful contribution to Canadian Catholic literature. Mr. Foran writes with clearness, vigor, fluency and persuasiveness. This book ought to find a place in every household library in the land.

Correspondence of the Catholic Record. FROM UXBRIDGE.

DEAR EDITOR.—Noticing in your issue of the 30th ult. a letter from Uxbridge, narrating the ups and downs of this parish for some years past, and eulogizing more particularly the successful work of our late pastor, Rev. Father Allain, whose departure for Montreal was made the occasion of addresses of regret and presentations from his friends, and agreeing with the writer thereof, M. J. Motone, that your estimable paper is the best medium for Catholics to sympathize or rejoice with each other in losses or joys and benefits, I venture to inform the readers of the Record that the Uxbridge people are again to be considered fortunate in having a pastor whom they are sure to like, and by whose active example they are certain to benefit.

Rev. Father Keane has been appointed to the charge of this scattered parish and heartily welcomed. Before leaving Toronto Gore, his former station, he was presented by his parishioners there with a purse of \$125, and by the children of the separate school with a handsome easy chair. Each presentation was accompanied by an address, attesting the zeal, integrity and uniform kindness of Father Keane, expressing a deep respect for him and general regret at his departure. A long account of the presentations appeared in the *Irish Canadian* of Nov. 4, and it was partly because I saw no report of them in your paper that I undertook to communicate the occurrence.

Father Whitney, who filled the interim here between Father Allain's departure

and our present pastor's arrival, is the latter gentleman's successor at the Gore.

Father Keane was warmly received here last week; the lady parishioners of the town contributed towards furnishing the house, and he is now settled in our midst, with every prospect of being deservedly liked and respected by all the Catholics of the parish, among whom I trust unity will always prevail.

Thanking you for space occupied, I remain, A CATHOLIC.

Uxbridge, Nov. 6, 1896.

Address and Presentation.

On Wednesday evening, the 27th of October, a committee from St. Patrick's Church, Toronto Gore, waited on Father Keane at his residence, and presented him with a purse of \$125 and the following address:—

To the Rev. F. J. Keane.

REV. FATHER—We approach you with an expression of that respect which we have always entertained for you. Believe us sincere, Rev. and dear sir when we say that your uniform kindness and courtesy, your amiable disposition and unending integrity, your fervent zeal, self-sacrificing assiduity and prompt attendance to us upon all occasions, have won our admiration and endeared you to us all, leaving on our minds a lasting impression that will not be easily forgotten. With resignation we submit to the change made by his Grace the Archbishop, which deprives us of you, and fills us with grief and deep-felt regret.

It is always a pleasure to render honor when honor is due; and believe us that we are not exaggerating in our words, when we say that you have earned the reward of merit, which we trust will stand to your credit hereafter.

On behalf of the people of Toronto Gore, we ask your acceptance of this humble present, this small tribute of our love and gratitude, with our best wishes for your temporal and spiritual welfare.

We pray God to assist you in your new field of labor, and that He may grant you continued good health, and may his blessing attend you in your future home.

We are, on behalf of the congregation of St. Patrick's your faithful children in Christ,

JAMES GREARY,
GEORGE GORRIE,
THOMAS BYRNE,
JOHN O'DONNELL.

Father Keane, though somewhat surprised by this affectionate act of kindness, replied in the following words:

My dear friends, I assure you I can scarcely find words adequate to express or give utterance to the sentiment and feelings of gratitude which at this moment pervade my heart, not merely on account of the enjoyment of many happy days while laboring amongst you, but also on account of this exceeding act of kindness, which forces me to give expression to the deepest feelings of my heart. I confess, gentlemen, I have not merited such friendly tokens of kindness as you have shown and manifested to me, not only in words, but in acts; and although my duties were not onerous, yet nothing have I done that I did not consider the imperative duty of every Priest to whom the care of souls is intrusted. Nothing have I done during my period amongst you that could merit this kind consideration, this warm and affectionate mark and token of your respect and esteem.

As your benevolent hearts would not be content unless they gave a convincing and decided proof of their friendship and sincerity, I accept with gratitude the present you have associated with your address.

I am satisfied that you will find Father Whitney a pastor both qualified and willing to discharge his duties towards you. After reading the list of names of subscribers, Father Keane addressed them again in the following words:

The list, my dear friends, I will preserve and hold dear during life, as it will afford me great pleasure and cause me great happiness to look back with fond recollection of my missionary labors, and recall to mind when length of years shall come on me in the service of the Lord, the happy days of my ministry, when I had no care but you, no study but your interests, no anxiety but your advancement; and since I can do nothing more for these dear people whose names I see before me than pray for them, I trust I shall never be unmindful of them in my unworthy prayers.

The following address was presented on behalf of the pupils of the Separate School:

DEAR AND REVEREND FATHER KEANE—We hear with deep regret that you are going to leave us. We can hardly realize that your smile will no longer brighten nor your voice be heard cheering us on in our daily duties.

We have grown up under your fostering care, and your hands have poured the waters of baptism over many of our heads. But before you go, dear father, accept this chair from your children as a token of gratitude for the many kindnesses we have received from you. We wish you every success in your new parish, and when this life ends may you bear the sentence from our Divine Lord's lips: "Well done, thou good and faithful servant; enter thou into the joys prepared for you," is the prayer of the Catholic children of the Gore on the departure of their priest.

Signed on behalf of the Separate School children,

NORAH O'DONNELL,
BRIDGET O'DONNELL,
ANNIE MADIGAN,
MAGGIE BYRNE,
LILLY CASSIN.

To this Father Keane replied briefly as follows:

My dear children of the Separate School, Toronto Gore, you have surprised me so much that I cannot give utterance to the feelings of my heart, not on account of the many happy days I spent amongst you, but on account of this act of kindness, which touches me deeply. I accept this present as a memento, and will ever remember my beloved children in the Adorable Sacrifice of the Altar.

Earth is our workhouse, and heaven is, or should be, our storehouse. Our chief business here is to lay up treasures there. —Grynous.