

THE CATHOLIC RECORD

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Catholic Record.

LONDON, SATURDAY, MAY 22, 1904.

CALENDAR FOR MAY.

- CONSECrated TO THE BLESSED VIRGIN
MARY.
1st St. Ursula Bp. and Conf.
2nd St. John Nepomucene, Martyr.
3rd St. John the Baptist, Martyr.
4th Sunday after Easter. St. Desiderius,
Bp. and M.
5th St. V. M. of Christ.
6th St. Gregory VII, P. and Conf.
7th St. Philip Neri, Conf.
8th St. Mary Magdalen of P. zel, Vir.
9th St. Germain, Bp. and Conf.
10th Off. of the Corp. St. Cyril, Martyr.
11th Sunday after Easter. St. Felix, P.
and M.
12th St. Petronilla, Virgin. Rogation Day.

THE LONDON CATHEDRAL.

We have great pleasure in announcing
that a bazaar and Fancy Fair are at once
to be set on foot in aid of St. Peter's
Cathedral Fund. All acquainted with
bazaars in London know that they yield
to none in this Province in any one of
those regards in which bazaars are said
to excel. The Catholic ladies of this
city have, in the management of such
interesting affairs, acquired a skill that is
only equalled by their innate suavity and
irresistible persuasiveness, and are re-
solved to surpass on this occasion all their
previous efforts. Never was an appeal
so justified by circumstances as that now
to be made to the Catholics of this
diocese and province. The Cathed-
ral of London is a monument of faith in
which all take an interest and none should
fail to feel a pride. There are, we know,
very many readers of the RECORD ready
and willing to testify their desire to take
part in the good work now inaugurated
by contributing prices. All who can do
so will confer a favor by communicating
at their earliest convenience with the
Rev. L. A. Dunphy, Bishop's Secretary,
St. Peter's Palace, London, Ont.

AN IMPOSING CEREMONY.

On Sunday next will take place
another of those grand and impressive
ceremonies with which the Catholics of
London have, since the opening of the
new St. Peter's Cathedral, been favored.
Once again will the hierarchy of the
Province honor them with their presence
and delight and edify them by partici-
pation in the solemn rites of Holy
Church. On Sunday morning, at 8
o'clock, the magnificent new altar of the
Blessed Sacrament, prepared at great
cost from an elaborate and beautiful
design, will be consecrated by His Lord-
ship the Bishop of London. Pontifical
High Mass will, at 10.30 a. m., be
sung by His Lordship the Most Rev.
James Vincent Cleary, S. T. D., Bishop
of Kingston. His Lordship the Most
Rev. Dr. O'Mahony, Bishop of Eudocia,
i. e., will preach the sermon of the
day. In the evening there will be Pon-
tifical Vespers, at which His Grace the
venerable Archbishop of Toronto, will
deliver one of those powerful and in-
structive discourses that have made him
famous in the world of polemics, and
rendered such great and enduring ser-
vice to the cause of religion in this
Province. Not for five years has His
Grace been heard by a London congre-
gation. We may, therefore, safely pre-
dict a vast congregation for the distin-
guished and illustrious orator.

PERSONAL.

The Kingston Freeman of last week
contained the following important item
of ecclesiastical intelligence:
"We understand that His Lordship
the Bishop of this diocese has been
pleased to appoint the Rev. P. A.
Twohey to the large and important pa-
rish of Westport. We congratulate
Father Twohey on his well-merited pro-
motion, and we wish him length of days
and every success in his new mission.
He has been for many years a zealous
laborer in this parish and his new parish
has been well deserved. In selecting a
successor to Father Stanton, who worked
so earnestly and incessantly in West-
port, His Lordship has made a choice
which will, we are sure, be received with
great gratification by Father Twohey's
new parishioners."
No better choice, indeed, could have
been made by the Bishop of Kingston for
Father Stanton's successor—and no
priest in the Province will bring with
him more general and earnest good
wishes for success in his new field of
labor than Father Twohey who holds so
very high a place in the regard of his
fellow priests of Ontario.

A PROTESTANT ASSOCIATION.

A paper called the Evening Journal,
published in Ottawa, did usort time ago
good service to the public at large by
calling attention to an association whose
objects are fully explained by the Journal's
citation from its rules and regulations.
We give them as we find them in that
Journal:

Whereas, it is deemed advisable to
form an Association to be known as
"The Protestant Electoral Association of
Ottawa," having for its object the bring-
ing together of Protestants and enabling
them to act in concert and unanimity,
harmonizing personal prejudices, and
supporting each other in every just and
lawful claim, more especially the clear
representation of Protestants by Protest-
ants in all Municipal, Legislative and
Parliamentary matters.

The fact that the Protestants of this
city, having the majority of votes, pay-
ing more than three-fourths of the taxes,
and being the principal employers of
labor, hold only one of the four chief re-
presentative positions, and that both the
present political parties are pledged
to continue this state of affairs is in our
opinion, a sufficient reason why Pro-
testants should unite and sinking per-
sonal feelings—work together in har-
mony to obtain such an influence in
Municipal, Legislative and Parliamentary
matters as we consider we are justly
entitled to.

The Association shall consist of Protes-
tants who are willing to subscribe to and
abide by the Constitution. By laws and
Rules of order that may be in force from
time to time.
This association has no desire to no-
minate candidates, the intention being
to bring, if possible, such influence to
bear on the present political parties as
will secure the nomination of candidates
pledged to our support; but it hereby
pledges itself, in the event of neither
party having satisfactory candidates in
the field, to allow no election to go by
default, but in every case to see that
there will be a candidate that we can
vote and work for.

The association shall be called to-
gether at least once in six months.
The entrance fee shall be fifty cents,
and the annual fee shall be fifty cents.

The organization of this society does
not in the least surprise us. The Protes-
tants of Ottawa for many years have
enjoyed a monopoly of all good
things going, seats in Parliament, the
mayor's chair, besides municipal and po-
litical offices, and always for a full
quarter of a century controlled a good
working majority in the City Council.
Catholics were as rigidly excluded from
the Protestant preserves as if disquali-
fied by law. From 1854 to 1863 no Catholic
could have been elected mayor of
Ottawa. From 1864 to 1863, the place
was again filled by Protestants; from
1869 to 1872 a similar state of things
prevailed, but since that time there has
been something like equality in regard
of this office. The introduction of party
politics into Ottawa broke down the
reign of Orange and Calvinistic ascen-
dancy that so long deprived the
Catholics, who are to-day in overwhelm-
ing majority as to voting power, from
their just share of municipal and pa-
rlimentary representation. The patron-
age of the corporation is, however, yet
almost entirely confined to Protestants.
Only two years ago the Orange Calvinis-
tic faction sought to gerrymander the
city for its own vile purposes. The Cal-
vinistic element in Ottawa is fully as
wicked in hostility to Catholics as the
Orangemen. In fact, the Protestant
Gits, always excepting the fair minded
few there, can only with great difficulty
be got to vote for a Catholic nominee.
If Mr. Mowat proposes appointing a
Catholic to office, they who, by narrow-
ness and malignity have made the
party impotent in Ottawa and the
neighboring district, forthwith menace
the Premier with ruin and destruction.
We are glad to see this Protestant as-
sociation formed. It will take in all the
bigotry on both sides of politics, and give
Catholics a just idea of what should be
their course.

A COWARDLY BARK.

The editor-in-chief of the London Free
Press is not, we have every reason to
think, a gentleman whose mind is dark-
ened by prejudice, but he certainly has
about him assistants, or beneath him
underlings, whose utterances, of a character
at once outrageous and disgraceful, dis-
turb the sane and solid reading public.
The Irish people seem to be a special butt
for the stupid splutterings that they mistake
for wit. Without making any special allu-
sion to the headings selected for every
anti Home Rule diatribe, rumor and threat
that can be extracted from the cable rub-
bish, one of these acrophal scribbles on
Friday last got off the following, which we
give verbatim et literatim:

Pittsburgh, May 13.—The latest move
in strikes is an attempt to organize the
washerwomen into an organization, where-
by more money can be made in a shorter
space of time. The movement is meeting
with much success. It is proposed to
have a standard scale from which there
shall be no deviation. Six hours to con-
stitute a day's work and \$1 to be the
compensation.

It is not our privilege to be acquainted
with the washerwomen of Pittsburgh, but
thinking as we do that they are, even if
in lowly circumstances, an honest, hard-
working class of people, we ask the vile
ink-slinger who seeks to hold them up

to ridicule if he can say the same of him-
self, and if he did say it, how many would
believe him. The malice of the whelp's
bark is in the head line, the "The
Biddies form a union." As this atroci-
ously ignorant penny-a-liner evidently
knows as little of history as he does of
good breeding, we cannot suppose that he
has read anything of the great personage
whose name the puny Anglo-Saxonism
of America has sought to bring into
contempt, with its odious and ignominy-
ous by-name of "Biddy." St. Bridget
was one of the noblest women that ever
adorned and blessed human-kind, and
her name will ever be held in veneration
by the faithful Catholics of Irish de-
cent. No name is there more glorious
in the annals of God's Holy Church than
that of Bridget. And if the name is
more frequent among the humble and the
lowly, it is not to be sneered at with
impunity. It is a name that must be re-
spected, even if borne by washerwomen,
and runs not current on the highway or
in the dive, nor sounds as a tinkling
cymbal in the ball-room, the brothel, or
even the roller-rink.

THE LATE BISHOP OF MADRID

L'Echo de Fourvières of the 24th of
April makes reference to the assassina-
tion, on Palm Sunday, by an insane
priest, of Mgr. Martinez Izquierdo,
Bishop of Madrid. A crime, says that jour-
nal, which recalls the horrible murder of
Mgr. Sibour, Archbishop of Paris, has
violently robbed the new diocese of
Madrid of its excellent bishop. Mgr.
Martinez Izquierdo has fallen a victim
to zeal for wise and necessary reform.
On Palm Sunday, when the Bishop,
about ten o'clock in the morning, quitted
his carriage before the Cathedral of St.
Isidore, to preside at the ceremony of
the day, a miserable apostate—an inter-
dicted and scandalous priest—Galeote
Cotilla—fired at him three times with a
revolver on the very steps of the Church.
The Bishop, whose spinal column was
fractured, and who, besides, received a
ball in the leg, fell to the ground. While
the arrest of the unfortunate culprit was
being effected, the disabled prelate was,
amid the most indescribable emotion of
the multitude gathered for the holy
exercises of the day, carried to the sacris-
try. A priest at once ascended the
pulpit to calm the agitation of the peo-
ple and announce the closing of the
church. Every care was given the
wounded Bishop, but the physicians at
once saw that the injuries he had
received were fatal. To reach his wounds
they were compelled to remove the ves-
ture of hair cloth worn by the illustrious
victim. A magistrate having undertaken
to interrogate the Bishop, Mgr. Izquierdo
replied that he forgave his murderer,
whom he knew not. He further declared
that he desired not to have part in any
action against the criminal taken by the
civil authorities. The Papal Nuncio,
having been apprised of the terrible out-
rage, came to anoint the dying Bishop.
On Monday morning Mgr. Izquierdo was
yet living, but so utterly feeble that he
could not be removed to the episcopal
residence. The Holy Father despatched
him a telegram to convey his blessing
and give expression to the horror he
felt at the crime. Most of the Cabine-
t ministers visited the dying bishop,
who was also the recipient of hearty
marks of veneration from the entire
population of Madrid. The most distin-
guished physicians hurried to offer him
their care and their skill, while the
Queen Regent, on hearing of the dastardly
deed, shed abundant tears. On Monday
evening, at a quarter past five, the good
bishop, in the presence of the Archbishop
of Toledo, and all his own clergy, yielded
up his spirit to God. The ball, which
had traversed the spinal region could not
be removed, but that which entered the
leg was extracted. The late bishop was
the first titular of Madrid, which was
not till last year made an episcopal see.
Till then the Spanish capital formed
part of the diocese of Seville. When
the last Archbishop of Seville died, the
Holy See, by an arrangement with the
government, placed in Madrid a prelate
of energy as well to augment the good
works already established as to manfully
bear his share of the burden of the battle
for the right. Choice for the new and
difficult post was made of the Bishop of
Salamanca, whose virtues, eloquence,
and record made him worthy of such dis-
tinction. The Bishop of Madrid was a
celebrated political orator. He had
served as a member of the Constituent
Assembly and was about to be named
senator for life. Of a most charitable
disposition, the deceased prelate did not
merely content himself with the distri-
bution of alms; he spent himself in the
relief of the afflicted. At the time of
the last invasion of cholera he gave
many examples of heroic devotedness
and of sublime courage. He might have
been seen everywhere at the bedside of
the sick aiding them with his prayers
and consolations while he relieved their
distress.

It is said—and the crime that has
startled the world and robbed him of
life would seem to bear out the state-
ment—that his vigor in reforming abuses

had made him enemies. The assassin,
Galeote Cotilla, is a priest who on
account of ignorance and other causes
the Bishop had forbidden to hear confes-
sions or to celebrate Holy Mass. It is,
besides added, that the assassin's brain
is disordered. Be this as it may, the
crime has given a rude shock to the whole
kingdom of Spain and the Catholic
Church everywhere. The Church's
worst enemies are her unworthy minis-
ters. Few as these are, they from time
to time outrage the majesty of Heaven
to a degree that cannot be considered
without horror.

THE SOCIALIST PLAGUE

Now that America itself has had a
bitter taste of the Socialist pest, the
views of the profound thinkers of
Europe on this great evil of modern
times will be read with interest. Said
L'Univers of a few weeks ago: The
troubles in Belgium have surprised and
disturbed all Europe. They seem to be
the result of a general situation
rather than of facts special to Belgium.
The strike at Decazeville is a symptom
with us, and the late troubles in London
one with the English. Industrial pro-
duction no longer sustains the working-
man. The abundance of production is
too great for consumption. The modern
science of political economy has estab-
lished free trade and delivered the feed-
ing and maintenance of every people to
universal competition; it has denational-
ized the workmen of the whole world,
who have become cosmopolitans, stran-
gers in their own country. Many strangers,
particularly Germans, were found among
the insurgent strikers of Belgium. It is
clear that the workmen of Europe form
but one body, have an understanding
with each other, and follow the one pas-
word. This password is given by secret
societies, by free masonry. That the
workingmen go further than their mas-
ter's order, no one is surprised; it is the
primary responsibility rests not the less
on the instigators of Belgian lawlessness
and on the doctrines they propagate.
What papers do these strikers read? For
whom do they vote at the elections?
Who is it that has freed them from all
scruples and inspired them with hatred
for owners, capitalists, and employers?
Is it not liberalism that arms them?
Since the sentiments of religion no
longer control them, is it not liberalism
that gives them for guide a facultative
morality? Who has taught them to hate
the priest? In despoiling the convents
they obey the morality of those who tell
them that ecclesiastical property is an
abuse. And yet the priests and the
religious withdrew nothing from the
church property. They made no sav-
ings on their own account, transmitted
nothing to their families, and the keep-
ing of each one of them cost less than
the keeping of a workman. Where,
then, did the revenues of these immense
properties go? They went to those who
cultivated them, the churchmen took out
of them enough and enough only for them-
selves, and for the splendor of divine wor-
ship, reduced itself into salaries for arti-
sans. The proverb of the German peasant
here recurs to memory: 'It is good to
live on the bishop's staff.' Is it the
Church that would think of augmenting
the rents of its tenants, of speculating
on the work of the artisan? In preserv-
ing for the workingman the same means
of existence, she thought only of dimi-
nishing the hours of work by multiplying
the feast days whereon she prohibited
servile work. She moderated produc-
tion so as to keep it always on a level
with population, and not to debase its value,
and thereby bring on economic crises.
We have seen church property sold in
Spain and Italy, and we know that the
rents paid to the church have been
doubled and tripled by the politicians,
men of law, citizens and bourgeois of
every type, who had at ridiculously low
prices seized on these properties. Can
we believe that the farmers burned by
the southern sun would not have gladly
paid two or three times less than they
now pay and deal with the former owners?
The wealth of the church, of which his-
torians have talked so loudly to justify
spoliation, benefited to at least three-
fourths its value the farmers, the artisans,
and the artists. The Church that has
been despoiled continues to live after the
same fashion. Her influence has less-
ened, for her people have been taken
from her. It was, in fact, the working-
men, not the Church, that was despoiled;
the apostate lords and spoliators have
taken unto themselves the greater part
of that which the Church left to the
workingmen; they have confiscated for
their own exclusive benefit the land,
which is the territorial guarantee of the
farmer. Economists in the pay of finan-
ciers have mourned over the working-
men that spent a third of the year in
religious feasts. They demand for the
workingman the right of working 365
days a year. This is the ideal of the
regime introduced by unlimited competi-
tion. Suppose for a moment that the
Church owned the coalpits and the
factories of Belgium, think you that
before withdrawing her profit, she would
not make provision for the subsistence

of the workman and his family. That
minimum of subsistence guaranteed,
every crisis should be taken in hand by
the Church. But there would then be
no room for speculation, nor for scandal-
ous fortunes, and that is not profit-
according to the economists. The
constant tendency of the Church in its
relations with its tenants is to diminish
the hours of labor, and augment the com-
pensation of the workman. Modern
society acts on an unwise line, and com-
petition forces our workmen to labor
more and more for a compensation that,
despite nominal appearances, is day by
day lessening in value. This it is against
which the workman revolts, and blames
both church and state. He serves as an
instrument to unbribed politicians, and,
mistaken in his calculations, befooled and
exasperated, levels the factories with the
dust and destroys capital. Will he be
thereby any the richer? The revolution-
ary sheets praise the attitude of our
workmen of Decazeville and the security
we enjoy. But this struggle between
labor and capital ends in the ruin of cap-
ital and reduces the workmen to famine.
This situation is in germination at Deca-
zeville. Does the reign of the Commune
in Paris date from so very far back? The
workingmen aspire to a share of capital,
but this very capital they destroy by strikes.
This fiction of capital turns many a head.
Take any factory you will and it has
no other capital but the intelligence of
its founder and the direction he lends
its operations. Impose on it another
master, another direction, and the factory
weakens and dies. This spectacle is
one that daily falls under our notice
in the frequent judicial liquidations.
Modern society no longer receives the
counsel of the church, but desires to
govern itself outside the teachings of
Christianity. It is the material and
purely economic order that it believes it
self most happy and most useful, and it
is in that very direction it is most acutely
menaced. Official incredulity publicly
proclaimed by the French government
in the Chambers explains in advance
every excess. The morality of atheism
offers a feeble barrier to disorder. This
has for a long time been known, but
events speak in louder tones than a
scientific demonstration and here they
are at our very doors. Proprietors are
beaten and without power, and the next
assault will be on the capitalists. They
are, from the economic standpoint, the
present masters of France. It will be
curious enough to see how they will
defend themselves, if they ever dare to
defend themselves.

Our labor troubles in America, serious
as they have been, and must continue to
be till a due and final adjustment of the
relations between capital and labor is
reached—and reached, it will be, we be-
lieve, before very long—do not partake
of the irreligious character that pertain
to similar difficulties in Europe. Social-
ism is already killed in America. But
there is still danger for the workingman.
His associations for self-defence will be
sought after by designing knaves, the
agents of free-masonry, with the view of
getting control for that detestable orga-
nization of the working classes of America,
the most intelligent and patriotic in the
world. Efforts of this kind have been
often already made and are now making.
Against these the intelligent work-
ingman must guard himself. The Catholic
workingman cannot outside the Church
find a more willing or more potent pro-
tectors of labor and men of labor
against encroachments and injustices of
every kind, form, character and origin.

THE ENOYOLICAL IMMORTALE DEI.

There was lately despatched to Rome
an address purporting to speak for all
Canada its adhesion to the teachings of
the Envyolical Immortale Dei. There is
not, we believe, a Catholic in Canada
worthy the name who does not adhere
heart and soul to every word of teaching
and counsel that falls from the Holy
Father's lips. To the principles and de-
ductions of the present Pontiff's greatest
production, his admirable letter on the
Christian constitution of States, Cana-
dian Catholics, in so far as we know them,
have lent and now lend ready ear and
earnest submission. But we have
cause to complain and do complain that
the so-called Canadian letter of adhesion
was a very one-sided affair. In one
Province only, or in one Province almost
altogether, was the letter put in circula-
tion and signature. A nasty quarrel
occurred in that Province concern-
ing the phraseology of the letter, and
nothing was for some time heard of
it. Now, in Canada no one Province has
a right to speak for any other, much less
for all the others, without their express
consent. English-speaking Catholics
in Canada are ever glad to join hands
with French-speaking Catholics in this
country in due manifestations of loyalty
to the Holy Father. The purses of the
Catholics of Upper Canada have ever
been open to appeals for the mainte-
nance of the Sovereign Pontiff in becoming
dignity. The Holy Father hears little
of them except on such occasions as
their practical devotion suggests an

approach to the foot of his throne. They
are, he knows, quite capable of speaking
for themselves, and though a minority
in this country, will rigidly, as of their
right it is, insist upon so doing. No
tutelage, direction or control, no
supremacy or primacy or jurisdiction
do they acknowledge but that of Rome,
or that duly exercised in Rome's
name. If we wish to have the
Canadian church blessed with
peace and strengthened by harmony
amongst its constituent parts, we must
respect not only the rights but the feel-
ings of every class of Catholics, be they
French, or Irish, Scotch or German.
This much said, we may, however, state
our pleasure at the good things that
Le Moniteur de Rome utters concerning
Canada. "Canada," says our Roman
contemporary, "is as yet but a young peo-
ple, but still displays a maturity and a
wisdom to which many of the old
nations of our continent seem, alas!
strangers. Therefore, His Holiness Leo
XIII., in raising to the college of cardinals
the Archbishop of Quebec, desires
to recompense its constant fidelity to the
Holy Apostolic See—fidelity well known
to the Holy Father even before its last
protestations of loyalty."

In the name of the whole church Cath-
olic we congratulate Canada and its pub-
lic men on the honor they have just done
Canadian and Catholic faith, and our
best wishes we offer for the peace, the
prosperity and the greatness of their
noble and religious land."

IRISH AND FRENCH CANADA.

The Legislature of Quebec by its unani-
mous adoption of Mr. Carbray's Home
Rule resolutions, proved to the world that
the heart of French Canada beats soundly
and deeply in sympathy with Irish rights.
Leading French associations have followed
in the wake of the Provincial Legislature
and pronounced themselves in favor of
Home Rule for Ireland. We are now
more than pleased to chronicle the fact
that on Sunday, the 2nd of May, at a
general meeting of the St. John the Bap-
tist Society of the County of Prescott
held after High Mass, at St. Victor, at-
tended by delegates from every parish, an
eloquent discourse on the Irish question
was delivered by Mr. A. Evanturel. The
learned gentleman carried with him the
hearts of his auditors, and as a result of the
enthusiasm evoked by his eloquence the
following resolutions were unanimously
adopted:

Proposed by M. Evanturel, seconded
by M. Dr. A. Lefavre, President St.
Victor, Dr. Lamarque, St. Thomas, Dr.
Sibourin, St. Isidore; H. Chénier, Plan-
tagenen, A. Thibault, Curran, F. Millette,
L'Original, Victor Lionelle, St. Eugene,
Z. Labrosse, Vankleek Hill, and
Resolved, That the St. John the Bap-
tist Society of the County of Prescott,
has, like older sister institutions of the
cities, learned with cordial pleasure of
the noble efforts made by the first Min-
ister of England, the Right Hon. Mr.
Gladstone, to solve in a peaceful manner
the question of Irish autonomy without
endangering the unity of the empire.

Resolved, therefore, That as the right
of self government is held sacred by the
Canadian people, who know by their own
experience that constitutional govern-
ment gives strength, peace and prestige
to a country, this society desires to
place on record the great pleasure it
feels at the introduction into the British
Parliament of a bill to accord home
government to Ireland, and offers its
heartiest congratulations to the Irish
people of Prescott on the promised
early solution of the grand and long
 vexed question of their national eman-
cipation."

The Irish Catholics of Prescott and
of Ontario in general will not, we feel
convinced, soon forget the thoughtful
sympathy of the good people of Prescott.
We, who have ever labored for the
maintenance of a kindly feeling between
the French and Irish populations of
Canada, a feeling that can only be main-
tained by mutual good-will, by Christian
forbearance, by many regard for civic and
religious rights, feel heartily proud of the
action of the French Canadians of Pres-
cott, and we may say to them that they
will find in us earnest advocates of their
just claims to recognition as an impor-
tant part of the Catholic minority in On-
tario.

UTTERLY MISTAKEN.

The Ottawa Citizen, in its eagerness to
find companions in misfortune in opposi-
tion to Home Rule, cites the Tablet as
the most influential Roman Catholic
journal published in the United King-
dom. The Tablet was for a time a very
high authority on matters Irish and
Catholic. It is not so now, and never
was, and assuredly is not now, the most
influential Catholic paper in the United
Kingdom. The Dublin Freeman's Journal
is the most influential Catholic paper
not alone in the United Kingdom, but
perchance in the world. If the Citizen
desires accurate views on Home Rule,
let it draw on the columns of that great
paper, not on the now puny, and sickly,
doomed and dying Tablet.

THE name of the Hon. Edward Blake
was by oversight omitted in our last issue
from the division list on Mr. MacMullen's
Home Rule amendment. Mr. Blake
voted, as he had spoken, in favor of that
amendment.

THE UNITY OF THE SPIRIT
THE BOND OF PEACE.

We have not had in Canada any of the
grave difficulties from mob law that have
troubled the Church in the American
republic. But we have had and have
now evidences of nationalism in the
Canadian Church that, in the interest
of the growth and propagation of
holy faith, should be never witnessed.
We make no special mention of any race
or class as sinning in this regard. There
have been some men of every race
guilty of such disloyalty. We say dis-
loyalty, for no other term can convey
the meaning of that insubordination to
episcopal authority implied in accusations
that authority of animosity and injustice
to any particular race. Bishops here, and
elsewhere, have had difficulty in making
and providing for the spiritual wants of
racial minorities in their dioceses. But
we defy any one to point out a case of
wilful injustice or neglect on the part.
We have in this Dominion bishops of
Scottish origin, and all, thank God, as
equally and jealously solicitous for the
spiritual welfare of their people, be they
people of whatsoever origin they may,
from the highest type of civilization to
the abandoned redman of the wilderness,
and the isolated E-quimaux of the
north. We were, we must confess, pains-
to lately notice in the official report
of the debates of the House of Commons
of Canada, a reference of what we con-
sider an unjust character to the action
of a bishop, than whom there is not more
zealous or fair minded—the Most
Rev. Dr. Rogers, Bishop of Chatham, N.
B. In the course of the debate on the
execution of Riel, Mr. Girouard, (Jacques
Cartier) on the 24th of March, is reported
to have said:

"The hon. member for Kent has
referred us to the example of the good
people of Acadia. Everybody knows
that the poor Acadians, from the time
they were dispersed like slaves all over
this continent to a very recent period
if not to the present time, had been
long suffering people. The hon. gentle-
man told us that those Acadians suffered
quietly the dispossession of their land
after seventy years of possession. He
could also have told us that to day they
are suffering in silence the closing of
colleges—if I mistake not, the St. Louis
College—because the French language
was taught in it. The Acadians
people have been, and, no doubt, are
yet very patient; but I am sure
very much afraid that under those cir-
cumstances their patience is not a vir-
tue but a necessity. I will tell the hon.
gentleman that whenever the rights of the
French population of the Province of Que-
bec are assailed, whenever their nation-
ality, their language, their religion, their
institutions or their laws are attacked, I
will find protests from the Province of
Quebec; he will find agitation and
resistance by all legal and constitutional
means."

Now, we have no desire to impute
motives, but we think we see here a ver-
plain condemnation of episcopal adminis-
tration and a menace of mob law if the
bishop do not do as the people desire. What
we may ask the hon. member for
Jacques Cartier, appointed the people's
judges of episcopal action? What pro-
has he that injustice was done any or
by the closing of St. Louis college? We
know nothing, we freely admit, of the
circumstances of the case, but we
know that His Lordship the Bishop
Chatham knows no race preferences
the discharge of his duties. St. Louis
College was closed—if closed by the
Bishop—for good and pressing reason.
Mr. Burns, M. P. for Gloucester, N. B.
did not allow Mr. Girouard's statement
to go unchallenged. He said:

"The hon. gentleman, in his allusion
New Brunswick and the Acadians, states
that the College of St. Louis was closed
because the French language was taught
there. To that statement I wish to give
a denial. I am satisfied that if the Col-
lege of St. Louis is closed at all, it was
not because the French language was
taught there. That statement implies a
charge against the ecclesiastical dig-
itary under whose particular care that
institution is, or was. I think it can
be said of that ecclesiastical dignitary
that to him is due, in a very great mea-
sure, all the advancements made by the
Acadians in his diocese since he has been
at the head of it, and that is over
twenty-five years. I am safe in saying
that the Acadians in New Brunswick
at all events in that diocese—advance
more within the last twenty-five years
than they did in the fifty years prece-
ding. I need only instance the fact that
all over that diocese are established
institutions in which that language is
taught, institutions presided over by
ladies and gentlemen of French origin,
need only refer to the fact that in that
town in which I reside there are two
institutions, and in the neighboring pa-
rishes there is a large educational estab-
lishment for both males and females, and
in the neighboring town of New Brunswick
there is also one. All these institutions
are taught by ladies and presided over
by Sisters of the Congregation of Notre
Dame, and the great majority of the
ladies are French. Therefore I think
it is not correct to say that the College
St. Louis was closed because the French
language was taught there."

We have here the case stated
clearly. The Bishop of Chatham
during twenty-six years of episco-
pal administration, never lost sight of
interests of any portion of his flock.