

# THE CATHOLIC RECORD

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## Catholic Record.

LONDON, SATURDAY, DEC. 4, 1886.

THE NEW BISHOP OF PETERBORO.

The news has come from the Eternal City, and gladly will it be received by the widowed church of Peterboro' and the faithful generally of that diocese, that the Very Rev. Father Dowling, Vicar-General of the Diocese of Hamilton, and rector of the Church of the Sacred Heart, Paris, has been appointed Bishop of Peterboro', in succession to the Right Rev. John Francis Jamot, of happy and venerated memory. The grief that filled the hearts of the clergy and faithful of that diocese when the hand of death fell upon its devoted and apostolic chief pastor and robbed the Church in this Province of one of its foremost champions, it is impossible to portray. The Holy Father, therefore, anxious to assuage that grief, eager to show his devoted children of Peterboro' and of Ontario generally, his hearty solicitude for their wants, his cordial regard for their feelings, and his studied purpose to continue the work of evangelization and salvation in their midst, has made choice of a successor to the lamented Bishop Jamot, gifted with every mental quality, adorned with every virtue, and honored by such distinction and confidence on the part of Bishops, clergy and people throughout the country, as will ensure him a fruitful, peaceful and prosperous episcopate. Father Dowling brings, indeed, to the episcopal office many high qualities of mind and of heart. Scholarly, profound and eloquent, urbane, kindly and generous—he is also a keen judge of men and of passing events, cautious in judgment, slow but firm in decision. Father Dowling is politic, considerate and eminently prudent. All his qualifications and exalted merits are crowned, extolled and venerated by a virile and unostentatious piety that invariably wins respect, unquestionably ensures confidence and must powerfully influence the conduct of all within the scope of its action. Father Dowling, during the many years of his pastorate in Paris, has proven himself a just man, a God-fearing citizen, an exemplary priest. His heart was ever in his work, but this work, arduous as it was, did not prevent his fulfillment of his duties of kindly neighborliness to his non-Catholic fellow citizens, nor draw him from that love of learning and of literature which has ever been a marked and distinctive characteristic of the new Bishop of Peterboro'. In the delicate and difficult task of Vicar General of the diocese, an honor first conferred on him by the late venerated Bishop Crimmon of Hamilton, who justly prized his worth and esteemed his merits, in the still more arduous and trying position of administrator of the diocese of Hamilton during the interregnum consequent upon Bishop Crimmon's death, Father Dowling displayed a sound judgment, a consummate tact and a sacerdotal benignity that raised him to the very highest place in public regard and confidence. Of him it may justly be said that he sought not the mitre, but the mitre has sought him. The call of the Holy Father withdraws him from a happy home, a pious, united and devoted flock, deep in its attachment to its pastor. It calls him to a field of labor and of self-denial. It calls him to duties, varied, manifold and trying as man can be summoned to discharge. But Father Dowling's happy and successful past gives promise of a thrice fruitful future. We pray that God may give him all strength of heart and due length of days, that his pastorate of Peterboro' may be renowned in the history of the Canadian Church. The Catholics of Peterboro' and of all Canada are under a deep debt of gratitude to the Holy Father for his judicious and exceedingly fortunate choice of a successor to the late illustrious Bishop Jamot. This choice will, if such were possible, make Rome and its Pontiff still dearer to Catholic Canada, for it gives further proof and more emphatic endorsement of the truth of Peter's undying reign, sung by the sweet Catholic poet of old Erin, the renowned Aubrey de Vere:

Onward like a wheel,  
The world rolls blindly and the nations  
pass;  
But God upon His Church, hath set His seal,  
And, using His own eternal adamant,  
St. Peter's key shall open all the gates  
Through which it stands through the solid.

## THE MAIL REBUKED.

*L'Interprete*, the organ of the Franco-Canadian group in Eastern Ontario, is outspoken in its condemnation of the *Mail* and its efforts to stir up a war of races and of creeds. Our French contemporary, which we may here incidentally remark, is very cleverly edited, is very indignant at the *Mail's* anti-French crusade. The *Mail* wants no French spoken in Ontario. It is opposed to French schools, French colonization, French aggrandizement. So long as the French people thought as did the *Mail*, and helped, by their votes, to keep the loaves and fishes in possession of its friends, the French were a brave, a chivalrous race, useful colonists, first rate citizens. When, however, the French people made up their minds to do some thinking of their own, and this thinking did not exactly coincide with the *Mail's* view, the long put-up hatred of the latter burst forth into columns and pages of abuse, slander and vilification.

*L'Interprete* is a significant witness for us to summon, because its editor, an able speaker and effective writer, was the *Mail's* candidate for the county of Prescott at the local elections of 1883. True, many of the *Mail's* friends secretly knifed him at the polls, but he was, all the same, *concomitantly*, the *Mail's* candidate at that election. M. Evanturel, for it is to him we refer, now favors the public with his views on the situation after the following fashion: "The political events of the last year or two have singularly changed the appearance of things and the current of opinions. For seven years M. Evanturel has upon many occasions, in public, taken opportunity to draw the line of difference to be observed between federal and local politics. As far as local politics are concerned, the Catholics cannot forget that the cry of the Conservative press of the day, led by the *Mail*, may be reduced to two words: *a bas l'infame*, (free translation, "Down with the cursed institution.") This cursed institution is the Mowat ministry, accused of being an instrument in the hands of Archbishop Lynch and the Catholic clergy and of scattering everything to the latter. Our good friends, the Orange Tories of the west, have inscribed another article in their political code for the pending election. We find in the second paragraph of their electoral manifesto, 'The introduction of the Bible, and of the whole Bible, and its compulsory reading in all the Public and High Schools of the Province.' So this is your desire! Well the time has come when we cannot withdraw from an imperious duty of conscience, when the representative of Prescott must be a man in condition to combat this pernicious principle by speech and by vote." Space forbids a longer citation from our contemporary's columns, but we are happy indeed that he takes the solid ground dictated by patriotism and by conscience. The French Canadians may rely in this crisis on the support of the Irish Catholics, who are prepared to do, as their fathers did thirty years ago, when George Brown, in the *Globe*, wantonly assailed their religion, to sink party differences and combine for faith and country.

We may here, however, say that such contributions as the one which appeared in *L'Eclaireur* of the 22nd of November, and of which the following is an extract, are calculated to arouse general prejudice against the French minority in Ontario:

"We are still far from being on an equal footing with our English fellow-citizens in Ontario; that equality, however, we can secure by means of a little unity and tact. For instance, the two languages ought to be made official in all the municipal councils in which our people have say a third of the councillors; French Canadian lawyers ought to be able to plead in their own tongue in the judicial districts where the majority of the population is French; the ecclesiastical *fabiages* ought to be backed by the law; the Catholic schools should be better provided for, &c., &c. Space does not permit us to enumerate all the important and urgent reforms needed. Whatever party the French-Canadians desire to support, let them return their representatives to the Local House, and a single Parliament will not elapse until full and entire justice is done us."

Many of the planks in this platform are prepared to endorse, but some will be opposed to the very death by the entire English speaking population of Ontario. We are Home Rulers. We oppose all outside interference with Provincial rights and Provincial autonomy. Just as we would resist to the very utmost the separation of Church and State in Quebec, and the violation of the terms of the Treaty of Paris, just as we would vigorously oppose the abolition of the French laws and institutions in that Province, so we will resist and oppose to the very utmost of our power, as well the introduction of French law into Ontario, as the establishment here of that mode of Church parochial government peculiar to Lower Canada. This is a British Province, and a British Province it must remain. As emigrants from this Province to Quebec have to follow the laws and policy of that Province, so those who come from Quebec to Ontario must remember that they are in Ontario and not elsewhere. Nor is anything to be gained by our French Cana-

dian friends in publicly declaring that the time is coming when they will clasp hands from Montreal to Windsor, over a vanquished Ontario. This is mere bravado, and can only serve to injure a really good cause. Prudence in speech and writing was never so much a necessity on the part of Catholic publicists in Canada, as they French or English speaking, as it is at this very moment. We stand in the face of a fierce and unscrupulous foe, and it is through consideration for each other's rights and feelings that we can achieve a lasting and complete triumph.

## THE LAW OF MALEDICTION.

The radical government of France, not content with having banished the religious orders, secularized institutions, proscribed the catechism, proscribed the priest and the crucifix from the school, has now resolved to drive forth from the schools the religious, male and female, who have consecrated their lives to education. Under the heading, "Law of malediction," *Le Gaulois* says that thus was named in Belgium the law relating to education analogous to that quite recently under discussion in the French Chambers, and which is sure of ratification by the majority, for party lines have been tightly drawn on the subject and the majority is compact. Three hundred and sixty-three members approve the measure from beginning to end, and give it their votes at every step of its progress. One hundred and eighty votes are solid against the bill. These two figures represent, on the one hand, all the republicans combined in assaults upon religion, and, on the other, the strength of the conservative battalion defending the sacred soil of religious freedom inch by inch before the cruel invader. In Belgium the debates on the law of malediction, which secularized school and school teachers, were more bitter and exciting than in France. In the former country the bill was passed by but one vote of a majority. And in order to escape the humiliation of proclaiming a result at once hateful to his soul as a Christian and a patriot, the president of the Belgian Senate, Prince de Ligne, handed in his resignation. The resistance was, in fact, admirable. The bishops struck the godless schools with interdict, and the Catholic masses, led by the example and the exhortations of their pastors, cheerfully underwent sacrifices, enormous in themselves, in favor of free schools. The government of the radicals, liberal in name only, wasted the public treasure and sunk the municipalities in debt to raise palatial school edifices. But these were deserted. Masters and mistresses spent their time on the thresholds of these buildings vainly awaiting pupils. The more fortunate dealt out learning to a handful of little children, offspring of public employees of liberal tendencies. Side by side with these state institutions, the children in multitudes crowded the free Catholic schools, wherein eminent men, in literature and in science, the clergy themselves—at times—filled the pedagogical chair. The public opinion of the country was stirred to its uttermost depths and the profound discontent caused by the operation of the law of malediction was one of the causes, perchance the principal one, of the early return to power of the Catholic party. Yet the Belgian law was less odious than the French law. It did not forbid the teaching of catechism. The Belgian liberals did not dare go as far as their French radical brethren and prescribe God from the schools. The law under discussion in the French legislature is the last halting place of the great republican movement against religious instruction. With an infernal skill the republic, while making war on God, assailed the very root of religion—the soul of youth. Destroying whatever of standing harvest it could, the republic now seeks to ruin the very germ of future harvests. The radicals commenced by article seven—the famous article seven of M. Ferry—which ordered the expulsion of the religious orders, then they laid aside education, banished the catechism, the priest and the crucifix from the school-room. Nothing now remains for them in their unhappy task but to drive by force from their posts the religious, male and female, devoted to the work of teaching youth. This is the work, the purpose of the new law. It is now almost seven years since the work of infamy was begun—it is just now being brought to completion. We, adds *Le Gaulois*, who for seven years have struggled and fought against godless education, who heaped articles upon articles, speeches upon speeches, pamphlets upon pamphlets in the course of the contest, we feel it a duty to fire a parting volley in the good cause, before settling down to wait the hour of retribution that must in good time come. We owe it to ourselves to protest in the name of public justice, in the name even of modern principles, against this banning and proscription of a whole category of citizens. What! because certain men and women choose to live according to certain rules and principles, wear a

certain costume, and offer in God's name their lives for the good of their fellow-beings, you proclaim them deprived of the right of teaching, you create disabilities and consequently class privileges. What, then, becomes of the famous axiom, "All Frenchmen are equal in the eyes of the law?" Are the members of religious congregations excluded from its beneficial operation? And if so, what congregations! These very congregations which you have yourselves recognized, authorized, approved and declared of public worth and utility. Men and women are they who have rendered the country immense service, the very authors and originators of public instruction in France, and the educators of three quarters of the French nation.

We owe it also to ourselves to protest, in the name of public interests, against this law which compromises the national fortunes by its stupid and iniquitous provisions. *Le Gaulois* then proceeds to state that there were, some weeks ago, published in its columns certain statistics showing the cost of the secularization of the schools, not yet completed, in one alone, that of Le Nord. These figures it declares frightful. It is by tens of millions that the excess of expenditure of lay over religious schools is to be estimated. A school master costs three times as much as a brother, and a mistress three times as much as a sister. The day on which the Goblet scheme shall be in full operation there will be required an extra 80,000,000 fr. for the department of public instruction. Where will this money be found? What new method will be taken to bleed the taxpayers?

We owe it, in fine, says the French journal, to ourselves to protest in the name of our country's future against this infamous law, which must unnerve the defenders of French soil, and pave the way for a new invasion of France. We must either cast to the winds all history, from that of the Maccabees to that of the Pontifical army, or admit that the ideal, the certainty of a future life, the belief in God will recompense heroism and punish iniquity, render armies stronger, and make nations invincible. The men, therefore, who efface this ideal, this certainty, this belief, rob armies of their most powerful, nay, their only incentive and resource.

We are accordingly justified in saying that the law which banishes God from the school-room raises forces without courage, because they are without faith. Do not, then, come to tell us in mock seriousness that the state does not count the idea of God, but merely rests indifferent to every religious theory, leaving the child free to choose his own form of religion.

This is hypocritical mockery. Why not then apply the same system to history for instance? Are the events of history seen with the same eyes by radicals and by Catholics? Not at all. The history of this century, for instance, is crowded with events that the latter consider the result of crime and cowardice, and that the former hold up as acts of sublime courage. Why then teach the children radical rather than Catholic views? Why not tell them, for instance, that St. Bartholomew's Day was an event exclusively political, and that if the Catholics had not taken time by the forelock, they themselves would have been massacred? Why not proclaim, for example, that Robespierre was a monster, that the coup d'état was a deliverance of France, and that Gambetta was a vulgar, ambitious man? Why not apply to these men and their wants your theory of indifference? Is it more useful to have fixed ideas on the role of Robespierre and Gambetta in French history than on that of a God in the universe? No. No. Not to teach God is to deny God. Not to speak of religion to the children is to proscribe religion. But have your own way meantime, since you deny that God and the republic can co-exist in France. Proceed in your iniquitous path since you declare that no man can be at the same time a Catholic and a republican. Halt not in your course, since for you the great work of the republic is the godless school. Rest not in your career, but recollect that the soldiers that will come forth from your schools will, as all history attests, be inferior soldiers. Recollect that your troops without faith and without God, the product of schools barren of the crucifix, can never hold their own against men fighting with faith as a helper and God as a protector. Recollect that the suppression of the belief of a God among soldiers leads to the taking of arms from their hands. These are, we know, old truths and old ideas. They may bring a smile to the face of the proud and worthless vagabond who every day breaks a lance or fractures a quill in fighting religion. Is it, also, necessary that these ideas and these truths receive from coming events a new crowning, a consecration of blood? Must it be that history, which is ever renewing, ever repeating itself, will have again to write in letters of blood this truth, old as the world itself, that man combats more effectively by moral

than by physical force, that faith is the principle of moral force, and that armies without faith are armies beaten before the fight begins. If that day comes, the Brothers and the Sisters will be fully avenged. But that day may come too late to blacken and punish Goblet and Ferry and their associates in the work of iniquity. Wherefore we cease not to protest.

*Le Gaulois* then feelingly concludes. We have the certitude, we have the despairing sentiment, nay, we can feel almost the horrible sensation that the republic with its schools and army laws are burying France alive. No human power can prevent us from protesting, nor from bestirring ourselves with every force at our command in that corner of the horrible sepulchre to which our unhappy country is consigned, that falls to our despairing lot.

## THE NEGRO PROBLEM.

In the *Catholic World* for December, the Rev. Father Slattery discusses the question: "Is the Negro Problem becoming local?" To this query he gives an affirmative answer and lays down his reasons. He declares, of course, that in the eyes of the negro himself, the question of his race is not in any way restricted. He constantly struggles by every medium in reach for many wants real and imaginary. Seven millions in numbers, the negroes are determined, and it might be said, certain, to make their presence felt. After the whites, however, says Father Slattery, a local question is the negro problem, chiefly affecting the South; not, indeed, all the former slave States, but only the ones lying between the Potomac and the Gulf. The states in question are Virginia, North and South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana. Of all the blacks of the Union, two thirds live in these states. Man for man are they to-day with the whites! Father Slattery shows how the negro movement has for some years gone on. He writes: "From the census of 1860, two facts are plain. On the one hand the whites are gradually moving from, and on the other the negroes are steadily and surely moving into, these same states, now known as the 'Black Belt.' Two great streams of domestic immigration are continually carrying in their courses the white inhabitants of the Northern and Eastern States, as also those of the eight states under consideration. These streams are divergent—one, going to the west, throws off a branch to the south-west, while the other, starting from its 'Black Belt,' sends its main stream of whites to the south-west and the branch to the West. Independently of these there is another, a black stream, whose waters are ever bearing the dark-skinned children of the tropics southward, where the hot sun makes life more attractive and where companionship is made genial."

The negro population will never make itself felt in proportion to its numbers till one or more of the southern states fall under its complete political control. Just as soon as any one of those states arrives at that position, so soon will the white people move en masse from its borders. In control of the eight states mentioned by Father Slattery, the negro had in the republic an influence that the white people, however predominant in numbers or wealth, could not affect to despise. We should think that then American statesmen would have another and a more distasteful as well as unmanageable solid south than that now on their hands. The negro problem, however looked at, gives room for much doubt and musing. We trust, at all events, that Father Slattery's best wishes for the evangelization of the blacks in America may be fully realized, and thus all danger of a war of races eliminated.

## JUSTIN MCCARTHY IN HAMILTON.

The *Times* of November 25th gives us an interesting report of Mr. Justin McCarthy's reception and lecture in the "Ambitious City." We have already given reports of Mr. McCarthy's discourse on the cause of Ireland and will therefore content ourselves with reproducing the introductory of the *Times* report:

"Long before the hour for commencing proceedings at the Grand Opera House last evening a dense mass of people lined the streets in the neighborhood and crowded around the doors eager to obtain admission to hear Mr. Justin McCarthy plead Ireland's cause. Before the distinguished and honored Irishman appeared upon the platform the house was crowded to its utmost capacity by a remarkably representative audience, embracing all classes of citizens, with a sprinkling of ladies. Previous to the address, the orchestra played several selections, led by Mr. J. B. Nelligan and composed of such well-known musical old times as Messrs. Cornelius Donovan, Tom King, Gardner, Russell, Robinson and others, who had turned out to do honor to the distinguished statesman. As 8 o'clock approached Mr. McCarthy and Rev. Dr. Burns (Chairman) stepped on the platform accompanied by the following gentlemen: Ex-Mayor McGill, Messrs. George E. Tuckett, Ald. Cruickshank, Sheriff McKellar, Robert McKeever, John Eastwood, John Proctor, H. Ariand, Dr. McMahon, M. P. P., Ald. Mathews, Ald. Kavanagh, Ed. Tinley, ex-Mayor Charlton, M. D. Nelligan, John Crean,

Judge Sinclair, Patrick Harte, John Burns, Rev. S. Lyle, J. M. Gibson, M. P. P., Mayor Moor, J. D. Clarke, John Barry, S. Cline, Burlington; Robinson, McNell, J. B. Downie, Waterton; E. Brett, G. M. Barton, G. D. Donovan, E. Furlong, Ald. O'Brien, Police Magistrate Cahill, M. Malone, J. M. Rousseau; Rev. Fathers Lannon, Brantford; O'Leary, Freeborn; Slaven, Oakville; Feeney, Erieville; McElgin, Dundas; Lannon, Elora; Rev. Dominic, Vicar-General Heenan, Rev. Fathers Congrove and Craven, St. Patrick's; McCann, Halm and Bergman, St. Mary's.

From these names it will be seen that all classes of the citizens of Hamilton were represented on the occasion and that Mr. McCarthy rendered Ireland's cause inestimable service, by placing her claims lucidly and unanswerably before a Canadian audience of so representative a character.

## THE MAIL AND THE FRENCH.

The *Mail* is down on the French. It is prepared to smash the confederation into its original fragments rather than that the French Canadians should dare think and speak for themselves. The *Mail* objects not to the expenditure of hundreds of thousands to bring Scandinavians, Germans and Hungarians into Canada, but it views with dread the advance of a French Canadian population into Ontario. Here is its own utterance:

"The French invasion has therefore at length assumed a tangible shape. In Eastern and Northern Ontario the *habitant* is taking possession of the soil, the church aiding him through her diocesan colonization societies, which obtain an ample supply of funds by offering spiritual favors to the faithful who subscribe. In Western Ontario there is a large French-Canadian outpost, and in the County of Simcoe there is a garrison almost strong enough to control a seat. All these people are asked to hurl themselves in a solid column against the *Mail* and its friends with the view of forcing the provincial legislature to give their language and their *fabiages* an official status here."

This is one of the *Mail's* many declarations of hostility to the French race, one of its many appeals to sectional hatred and to religious rancor. Its issue of Saturday, Nov. 27th, surpassed all its previous efforts at violence and fanaticism. The No Popery organ then threw off the very last vestiges of disguise, declaring this a Protestant country, and boldly affirming that Catholics should just take what they get from the mercy of an intolerant majority. Here are its own words, words that will be burned into the memory of the Catholics of the country forever:

"Canada is not a Catholic State, yet here the Church is allowed the greatest liberty, despite the fact that, were the case reversed, she would, on her own showing, close every Protestant house of worship and every Public school in the land. No one dreams of seeking to deprive her of any portion of the freedom she enjoys here. We grant her of our measure, not of her own. But without doubt we are warranted in refusing to allow her license; and just so surely she, who would deny us liberty, has no right to complain if our action in this respect. If we say she has no just claim in any portion of this Dominion to be an Established Church, or to levy tithes, or to inflict *fabiages* assessments, or to rule the press, or to control education, or to keep a million and a quarter Canadians in a condition of twilight, since no other Church enjoys those privileges here. We say, too, that for the same and for other obvious reasons, she has no right in this Province to a law compelling her own people and Protestant taxpayers as well, whether they desire it or not, to support her separate schools, which are as much a part of her ecclesiastical organization as the confessional; that she has no right to draw money from the public chest for the seventy so-called Public schools in Prescott and Russell in which she is teaching an alien language; that she has no right to be specially represented in our Cabinets, or to occupy an exceptional status in her relations with our Governments; and, above all, that she has no right to impose her ideas of education upon the administrators of our Public Schools, to the maintenance of which neither she nor her flocks are asked to contribute. We desire that she should have the most perfect freedom to worship God in her own fashion; but we protest that she should not be permitted to rule the State; and this is the head and front of our offending."

We had always thought that in the eyes of Canadian law, that before the constitution of this country, in virtue of solemn pacts, legislative enactments and Parliamentary declarations, all men in this Dominion, whatever their creed, color, or condition, were equal, that Canada was neither Protestant nor Catholic, but that here all men were free, unbacked citizens of a confederacy that knew no religious disability and persecuted no man for conscience sake. But we have been, it appears, grossly deceived. The French are an alien race, the Catholic Church an alien church in the land of a Jacques Cartier and a Champlain, the land of a de LaVal, a Brebeuf, a Pléssis and a Bourget. Our opinion was fortified by what we had read in the pages of the greatest of British statesmen, Edmund Burke. The *Mail* may object to the value of Mr. Burke's testimony, because he was an Irishman, but the world at large has been too long at the feet of the profoundest thinker since Thomas Aquinas, gathering of his forethought, his wisdom and his research, to prefer a Bunting or even a Farrar to the immortal Burke. Writing in 1792 to Sir Hercules Langshae, on the subject of

the Catholics of Ireland, their claims and their grievances, Burke said:

"I voted last session, if a particular vote could be distinguished in unanimity, for an establishment of the Church of England conjointly with the establishment, which was made some years before by act of Parliament, of the Roman Catholic, in the French conquered country of Canada. At the time of making this English ecclesiastical establishment, we did not think it necessary for its safety to destroy the former Gallican Church settlement. In our first act we settled a government altogether monarchical, archiepiscopal, or nearly so. In that system, the Canadian Catholics were far from being deprived of the advantages or distinctions of any kind, which they enjoyed under their former monarchy. It is true that some people, and amongst them one eminent divine, predicted at that time that by this step we should lose our dominions in America. He foretold that the Pope would send his indignant messengers; that the Canadians would fall in with France would declare independence, and draw or force our colonies into the same design. The independence happened according to his prediction; but it is directly the reverse of the order. All our English Protestant colonies revolted. They joined themselves to France; and it so happened that Popish Canada was the only place which preserved its fidelity, the only place which colony now remains to Great Britain. Vain are all the prognostics taken from ideas and passions, which survive the state of things which gave rise to them. When last year we gave a popular representation to the same Canada by the choice of the landholders, and an aristocratic representation at the choice of the crown, neither was the choice of the crown nor the election of the landholders limited by a consideration of religion. We had no dread for the Protestant Church which we settled there, because we permitted the French Catholics in the utmost latitude of the description, to be free subjects."

Thus pronounced himself the profound statesman and mighty philosopher Edmund Burke. But what weight can his testimony be as compared with the outpouring of the Hughes, the Buntings and the rest of the Black Brigade.

## A FORGER UNMASKED.

The *Mail* of Thursday, the 26th ult., published an alleged letter of the Rev. Father Coffey, editor of this journal, said to have been generally sent among the Catholic electors of the West Riding of Middlesex, during the election campaign of December, 1883. In that election, the Hon. G. W. Ross, minister of education, was the government candidate for the legislative assembly of Ontario, and was, after a contest of unexampled severity, returned by a large majority. In the exercise of an unquestionable right of citizenship, the Rev. Father Coffey wrote one letter, and one letter only, to a friend in Strathroy, bearing on that election. A very badly concocted forgery of this document was on Wednesday, Nov. 24th last, handed to Mr. Bunting of the *Mail*, for publication. We are really sorry for the gentleman, chivalrous, high minded and generous as he claims to be who gave the forgery to the *Mail*—sorry that he has been so very badly duped. He had so long tenderly cherished this forged letter, determined that with it he would exterminate somebody, that we can pity him in the mortification he must have felt in perusing the following:

"I, John Francis Coffey, of the city of London, priest, editor of the CATHOLIC RECORD, published in the same city, declare:

That the following letters appeared in the Toronto *Mail* on Thursday, Nov. 26 inst. London, Dec. 9, 1883.

DEAR MR. —, I venture to drop you a line in support of Hon. G. W. Ross, the new Minister of Education. Please say a good word for him to all our friends.

Subjoined you will find a copy of Archbishop Lynch's letter in support of Mr. Ross, which I have read to all in your confidence.

JOHN COFFEY, Priest,  
Editor CATHOLIC RECORD.

It would be a severe blow to the Catholics to lose the Mowat Government that has done all in its power for us. I hope the Catholics of West Middlesex will see to their own interest and return Mr. Ross.

J. JOHN JOSEPH,  
Archbishop of Toronto.

Toronto, Dec. 5, 1883.

I am not the author of the above letters, or of either one of them. That I had no communication, verbal or otherwise, with any of the Catholic electors of the West Riding of Middlesex, during the electoral contest of December, 1883, in which the Hon. G. W. Ross sought election as Minister of Education, save and except two letters of mine were sent generally among the Catholic electors of the said riding at that or any other election.

That while I am a supporter of the general policy of the Mowat Government there are marked differences of opinion between the Minister of Education and myself on educational matters, and that the said Minister has ever, notwithstanding said differences, candidly expressed his views to me, without any attempt to unduly influence my course as a clergyman, or as a public journalist. JOHN F. COFFEY.

Sworn before me, this 26th day of November, 1886.

D. REGAN, J. P.

The gentleman to whom we above allude, whom we well know and who knows that we know him, should by this time, in his public career, know that no good cause can be furthered by conspiracy, fraud and forgery.

The *Mail* refuses, as we expected, to accept Father Coffey's denial, and the London *Free Press* weakly re-echoes the

*Mail's* refusal. Mr. Bunting, the original author of the forgery, into Mr. M.

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