

French race is expanding, that the British population in Quebec is rapidly ceasing to be predominant even in those counties which were at one time English and Protestant. It is not pretended that the French-Canadians drove this English population away either by force, such as the Orangemen employed to prevent Catholics from settling in some parts of Ontario, or by petty annoyances. Even the Mail has frequently acknowledged that it was because they thought they could better their condition elsewhere that they removed. It is hard to see why the French-Canadians should be blamed, under such circumstances, for purchasing the farms which the English population abandoned of their own free will; yet this is made the occasion for frantic appeals to the people of Ontario to reverse this state of affairs by force if necessary, and the Mail publishes with approbation the most atrocious appeals to the Protestants of the Dominion to impose a Protestant ascendancy on the Catholic people of Quebec so that the expansion of the French-Canadians may be prevented. It is not very clear, however, that even this would check the supposed evil.

What does all this amount to if not to a proposition to persecute the French-Canadians? And disguise it as they will, the reason for this proposed persecution is that the French-Canadians are Catholics; else why should not other nationalities be subjected to similar repressive measures—the Germans for example?

The pretence that the French-Canadians are a foreign element is both miserable and calumnious. Their ancestors were, of course, foreigners, but even they were received as British subjects to the same rights as though they had been born so, and they proved their loyalty to the British flag when thirteen British colonies revolted against it. But since that time four generations have passed, and the present race of French-Canadians are by birth as much British subjects as the most intolerant of their would-be persecutors, and they are just as much entitled to the protection of British law.

If the Mail's recommendations be adopted by any considerable number of English-speaking Ontarians, it is clear the French-Canadian nationality will be compelled to consolidate themselves for self-defence, and there is but little doubt they will be fully able to hold their own. The Mail's policy will be certainly be a failure, as that it is unjust and dangerous to the peace of the country. If the result should be the consolidation of one nationality in Canada, or of two nationalities, let the blame rest on the shoulders of those who by their intolerance shall have made it necessary. The Mail and its fanatical partisans shall have been the cause of the evil; their be the reproach if it should prove to be as injurious to the welfare of the country as the Mail prognosticates.

**FATHER FLANNERY AND DEAN INNES.**

The following letter from Rev. Father Flannery, associate editor of the CATHOLIC RECORD, appeared in the daily papers on Monday last. It was written in reply to a letter from Dean Innes, published in the Free Press last week, in which the rev. gentleman attacked the statements contained in our leading article in the issue of the 2nd instant:

To the Editor: On Friday last there appeared a letter from the pen of the Ven. Dean Innes of this city, in which the editor of the Catholic Record was accused of Billingsgate, want of courtesy, etc., because their journal made some sharp comments, last week, on his published estimate of the Jesuits. As one of its editors I feel called upon to state that the Record never could think of contesting his right, or the right of duty of any other clergyman, to vindicate the doctrines of the Church which he is accredited, and, no doubt, in every sense, an exemplary exponent. But that is no reason why the Record, or its editors, should allow clerical men holding responsible positions to misrepresent and attack, as the Ven. Dean has done, the principles and the teachings of accredited ministers of the Catholic Church, who enjoy the confidence, the respect, and I may say, wherever known and understood, the affectionate regards of all those with whom they are officially brought into contact. The Ven. Dean is willing to admit that the Jesuits (I quote his words) "are in general an earnest, zealous, self-sacrificing body of men, and many of them very talented." . . . "This country is indebted to them, in some respects, especially for the self-sacrifice and zeal with which they devoted themselves to the education and civilization of the native tribes." With all this in their favor, how is it possible the Dean can bring himself to say almost in the next breath: "The Jesuits have been one of the greatest curses to the earth, their principles are wrong, and their whole system a falsehood."

If the Record were guilty of such unmeasured and sweeping denunciations of any Protestant body of men, the Ven. Dean would have reason to complain of want of courtesy and Billingsgate.

The Dean bases his condemnation of the Jesuits not on what he admits them to be to day: "Earnest, zealous, self-sacrificing men," but on what they are reported by history to have been over a hundred years ago. Now, histories differ, and the Ven. Dean may have read one prejudicial to the Jesuits. It must have been a very partial and jaundiced history, indeed, that would so unadvisedly, and so unhesitatingly, brand their principles as "the greatest curse that ever appeared on earth."

But now for the facts. "Let the following list of expulsions from Roman Catholic countries, and by Roman Catholic rulers suffice," says the Ven. Dean. "Innued in 1741 by Benedict XIV., in which he calls the Jesuits disobedient, crafty, and rebellious." . . . "There is no such Bull in existence, and if the Dean ever read of such a Bull in some controversial work, he should have probed into history and he would have found it to be a genuine 'cock-and-a-half' Bull." It is true that Pombal, the corrupt minister of Portugal, sent instructions to the Portuguese court at Rome to request Benedict XIV. to condemn the Jesuits. But the Pope, who was always zealous, friend and admirer of the Jesuit order, appointed Cardinal Salibana, Archbishop of Lisbon, Apostolic Legate, directing him to report on all cases, but to proceed, said the Pontiff, with the greatest consideration toward a society which he had called "the most useful and the most useful of the Church, and which has at the price of its sweat and blood, borne the light of faith to the ends of the earth." (Darras Hist. Eccles. Vol. IV., page 406).

So much for the Bull of Benedict XIV. Next comes expulsion of the Jesuits from Portugal. Is the Ven. Dean prepared to take sides with the infamous Pombal, who stated that if a minister of the Jesuits that ever disgraced the annals of history? Does he not know how Pombal, who hated the Jesuits because they opposed his intrigues, made poor King Joseph Emanuel believe that they had mines of gold in Paraguay; that one of them was elected emperor in that colony under the name of Napoléon I.; that the Jesuits, like St. John the Baptist, condemned the gally amours of Louis XV., king of France. Madame Pompadour, a brazen-faced Jezebel, usurped the place of his virtuous and amiable consort, Marie Leckzinska, daughter of the king of Poland; Choiseul, a particular friend and disciple of Voltaire, was Prime Minister. Voltaire's motto was "Guerre à l'Église," in common parlance, means "exterminate the Church, or, 'blot out Christianity.'" Besides those Infidels and lewd women (for Pompadour had a seraglio in her train) came the Jansenists, fanatics condemned by the Church, who all plotted the suppression of the Jesuit order and obtained the object of their wishes from a weak, voluptuous King. The Jesuits were banished, and all their colleges closed or occupied by Voltairians, in the year 1762. Thirty years afterwards a new generation had been born and educated in the new schools. What was the result? The most terrible and bloody revolution that ever horrified humanity by its butcheries. In 1790 the successor of Louis XV. was beheaded on the public square of La Greve in Paris, to the deafening sound of 200 drums. The reign of terror was begun, and during fourteen years subsequently, the fair fields of France were deluged with the

blood of its best citizens and of Catholic priests, who refused to trample on the Cross and deny the existence of God. I ask again, let the Ven. Dean prepared to take sides with Choiseul, Pompadour, the Jansenists and the Infidels Voltaire and Diderot, against the Jesuit Fathers, to whom he acknowledges Canada is so deeply indebted? As well might he have taken sides with Herodias and her dancing daughter against the pure souled martyr of chastity, the intrepid St. John the Baptist. Similar intriguers are related in history of the corrupt Infidel, Prime Minister, D'Aranda, in Spain, against the Jesuits.

In the year 1766 a riot took place in Madrid, known as that of the Somboreros. The royal authority was overthrown and King Charles III. obliged to retreat to Aranjuez. The disturbances, which the guards could not quell, was appeased by the Jesuits, who were very popular in Spain. Unfortunately they were cheered by the crowd which accompanied them to the doors of their monastery shouting: "¡viva la Pava!" This circumstance was taken advantage of by their enemies, D'Aranda, the unbelieving Prime Minister, who hated the Jesuits on account of their popularity. The king received advice from Paris stating: "It was not difficult for the Jesuits to quell the riot which they had themselves excited."

D'Aranda, whom the Protestant historian Schœll represents as transported with the praises which Infidel Paris lavished on him, and his colleague, the Duke of Alba, convicted afterwards of having forged letters attributed to the Jesuits, were the bitterest enemies of the Jesuits. Even Ranke, Protestant historian, (History of the Pope, p. 494) says: "They persuaded Charles III. that the Jesuits wished to put his brother Don Lope in his place. Choiseul had forged documents circulated all over Spain to the effect that the king was the illegitimate child of Elizabeth Farnese and King Philip, and, therefore, should be dethroned. These letters were attributed to the Jesuits." The Protestant historian, Simond, says, (Hist. of the French, xix. 370) "the plots and counter-plots, slanderous accusations, forged letters, intended to be intercepted, and which were, in short determined the resolution of the king."

The Jesuits were condemned without a hearing. In a single day all the Jesuits in Spain, to the number of 6,000, were arrested, all their papers and effects seized. They themselves were thrown into the holds of ships unseaworthy and leaking, and cast upon the shores of foreign lands. They were not given a fair trial or asked to defend themselves. The Pignots and the Houstons were, in those days, allowed to fight in the arena. There was no St. Charles Borromeo permitted to unmask the conspiracy and save saintly and honorable men from the imputation of high treason and the punishment of confiscation, exile and death.

Is the Ven. Dean going to approve of all this? It would appear so from his wholesale condemnation of the Fathers as "one of the chief curses that ever visited earth."

The next argument adduced in favor of the condemnation of the Jesuits is the Bull of suppression by Clement XIV. It must be admitted that in 1773 there existed neither railroads nor telegraphic communication. It took a long time for truth to travel across continents and over seas and mountains, especially when very few travelled, except those commissioned by kings or their Prime Ministers. It was a very easy matter in those days to misrepresent facts and events, and to calumniate Religious bodies, whose pure evangelizing teachings were opposed to the infidel tendencies and the immoral practices of the corrupt and effete Bourbons of France, Spain and Portugal, Sicily, and even Austria. It might be understood how the united influence of all such wicked counsellors and arch-plotters, through their ambassadors, could disturb the mind of a young, innocent Pope, who, as Ranke tells us, "was one of the mildest and most moderate of men, who lived in retirement from the world, and lived in the necessity." It was represented to His Holiness that the Jesuits were giving trouble to the courts and governments of Europe. And for peace sake he signed, not the Bull, but the Brief, which is quite a different thing, in which he says, not what the Ven. Dean writes, but what the historian Ranke says: "Inspired by the Divine Spirit, as we trust, urged by the duty of restoring concord to the Church, convinced that the Society of Jesus can no longer effect those purposes for which it was founded, and moved by other motives of prudence and wise government which we keep locked in our own breast, we abolish and annul the Society of Jesus, its offices, houses and dependencies."

All we see how hesitatingly this Brief is worded, and how reluctantly it must have been wrung from him by the fears of greater evils than the suppression of the Jesuits. "Never, perhaps, in modern times," says Schœll, "has the Pontiff seen found itself in a crisis so fearful. The anti-religious party ruled in the court, and it is certain that the warlike states meditated schism. Clement XIV. dispensed the danger." The Jesuits, thrown aboard, like Jonas, quelled the storm. But Jonas was restored—and so were the Jesuits.

Every other Pope sustained the Jesuits against their enemies, who were the Jansenists, the Infidels, the Voltairians, the corrupt statesmen and the Kings of Europe beset with infidel tendencies and tyrannical dispositions.

To show how Pope Clement XIV. was driven by the force of circumstances to suppress the Jesuit order against his inclination, it is sufficient merely to mention the very first Bull of his pontificate (sum vnum), which is in their favor, and in which he says: "As we reckon among those faithful laborers, in the fields of the Lord, the religious of the Society of Jesus, we most assuredly desire to nourish and increase by spiritual favors, the enterprising and active piety of those religious men."

But to come some nearer home, let us find out the cause of the trouble between the Jesuits and Frontenac. Here, fortunately, we are not obliged, like the Dean, to quote a garbled sentence from Emmanuel, Editor, Confessorium, or from fifth hand additions of Gabriel Velaquez, where neither volume, article, or page is

mentioned. I quote from something more easily procured, "the Child's History of Canada, by Henry Miles, M. A., LL. D., D. C. I., sanctioned by the Council of Public Instruction, Quebec. Here I find that Bishop Laval was a member of the supreme council. It is not true as stated by Dean Innes that Bishop Laval was a Jesuit. In the capacity of Supreme Councillor it was in Bishop Laval's right to disagree with Governor Frontenac.

And not only Miles' history, but every other history, relates how the Jesuits quarrelled with Governors D'Argenson, D'Avanbourg and Frontenac on the question of the liquor traffic. These Governors were feathering their own nests by introducing, or allowing to be introduced, fire-water by the shipload among the Indians. The traffic which ruined the great work accomplished by the missionaries. The savages came to like fire-water so much, that they would part with furs, clothing, even their very children in order to obtain it. All the faults of the Indians were made worse by drunkenness. The missionaries at Quebec complained that the use of fire-water supplied to the Indians had destroyed their labors of thirty years. But the Governors connived at the open fraction of the severe laws enacted by the Supreme Council, and sanctioned by the kings of France, against this detestable, ruinous liquor traffic. If, therefore, the Jesuits came in conflict with the Governors of their day, it was in defence of the lives and souls of the Indians imperilled by the infamous liquor traffic encouraged by said Governors. And now, we ask in all seriousness, is posterity going to condemn the Jesuit Fathers for protecting and saving their neophytes, boys and souls, at the dictation of Ven. Dean Innes? We throw not. But in this instance, as in all others where true history is allowed to speak, we find the most slandered, much-abused Jesuit Fathers on the side of temperance, on the side of pure morality, on the side of the poor and the oppressed, against the cupidity, the lust and the tyranny of the people's oppressors. The Jesuits were the fathers of the poor and the pioneers of pure morality and civilization in every land. They did in their day, and did effectually, what advanced Protestant missionaries are now striving for in Ontario. They established the White Cross Leagues on every point of vantage ground along the coast and great rivers of our country; they destroyed the liquor traffic, which it would be well for the Ven. Dean to designate, instead of the Jesuits, "as one of the greatest curses that ever visited the earth," but which by implication he sustains with the corrupt governors D'Argenson and Frontenac.

The Ven. Dean says that Protestants don't forget, if we do, that: Ignatius of Loyola and Gaspari renewed the institution in 1542. Neither should he forget what occurred in England at the same period. We are quite willing, if he allows us, to forget how the Church of which he is a dignitary baptized its cradle in the blood of Sir Thomas Moore, of Bishop Fisher and of others. It is the men of to-day who do the work, and not with the sanguinary code of three hundred years gone by, whose enactments prevailed both in Protestant and Catholic countries. The Jesuits of to-day are known and revered by all who have met them, or heard them, or seen their good works. They are the foremost men as they are the most zealous, the most talented and most irreproachable body of clergymen in this or any other country. They are the pride and the ornament of the Catholic Church, and the Dean must not fancy that in slandering them he is not giving offence to the Roman Catholics of this city, and of other towns and places where his letter is read and commended. In Saturday's issue of the Free Press the Ven. Dean lays down the principle that detraction and abuse is the characteristic of a vulgar coarse and ungodly mind. In fact he poses as a pink of Christian perfection in courtesy. Why, then, belie all this in making such an unprovoked and wicked attack upon a body of men whom he is forced to acknowledge as earnest, zealous and self-sacrificing? Or why does he attempt to drag into this controversy the religious, unoffending ladies who have charge of our schools and academies? And why, by injurious insinuations, does he endeavor to misrepresent their motives and raise suspicions as to their honesty and truthfulness? Those ladies have been in our midst for the last thirty years, our most respectable citizens have confided to them the care and education of their daughters, and has any one, parent, father or mother, ever yet complained? Or has any one had any reason to complain? So far we never heard of any such, nor do we think it possible that any such will be heard in the future.

In conclusion, we beg to assure the public that the controversy has been forced upon us, that we are merely defending the very best, but most maligned champions of the Catholic cause from wholesale condemnation, and although we regret the possibility of any bitter feelings being engendered, we are glad of the opportunity to represent the Jesuit question in its true light to a discerning body of readers who, we feel confident, are only anxious that truth may be known and that virtue may triumph.

Since the above letter was written I have been searching through the pages of history, and can find no instance in which St. Ignatius, or any other member of the order of Jesuits, had anything whatsoever to do with the acquisition, except in so far as some of their members became victims in Portugal, under the iniquitous machinations of Senor de Pombal.

I am, yours on the part of the RECORD,  
W. FLANNERY, P. P.

**THE JESUITS VS. THE MAIL.**

The statement of Dr. Wilde, made a couple of weeks ago, in the Bond street Congregational Church, Toronto, that under British rule the Jesuits are outlaws whom any one may kill with impunity, does not seem to be entirely believed in the Mail office. There seems to be a fear lurking there that even Jesuits may appeal to the laws in Canada, and may be protected too. We announced in our last issue that the Jesuits of Montreal have entered a suit against the Mail for libel, damages being laid at \$50,000. That journal says it is "a very modest sum," and no doubt it is, considering the bushels of abuse that have been heaped upon that learned and zealous order, and the amount of hatred which has been excited against them in the breasts of those who habitually detest the very name of a Catholic.

The occasion which especially called for the entering of the libel suit was the publication of the forged oath which the Mail published as being "the" oath which all Jesuits take—a villainous document which was invented for the purpose of exciting the hats of Protestants against the order. Next day after the libel suit was entered, the Mail assured the public that it makes no pretence that it can prove the authenticity of the document. Truly the Mail is full of courage like that of Sir John Falstaff, who threatened to cudgel Prince Henry "if he said my ring was copper," but when the Prince braved him with: "I say 'tis copper; darest thou be as good as thy word now?" very meekly answered: "Why, Hal, thou knowest, as thou art but man, I dare; but as thou art prince I fear thee, as I fear the roaring of the lion's whelp." So the Mail, while acknowledging that he cannot prove the genuineness of the pretended oath, tells us that it is not prepared to deny that the alleged oath is thoroughly in accord with the tenets taught by Jesuit doctors: as if that journal were asked to become sponsor for all Jesuit teachings.

The Mail stands in a position very like that of the London Times with regard to the forged letters attributed to Messrs. Parnell and Egan, and it now broadly bids that justice cannot be expected from a Montreal jury, owing to the bitter feeling among the mass of the people. It would, of course, prefer, for justice' sake, that the trial should be in Toronto, where there is never any bitter feeling.

**ST. PETER'S CATHEDRAL, LONDON.**

On Sunday at High Mass His Lordship Bishop Walsh preached a sermon based on the 4th chapter of the Gospel according to St. Matthew, which described the temptation of Christ in the desert. The preacher explained the reasons which induced our Blessed Lord to allow Himself to be tempted. He then gave a definition of temptation, and said that temptation was not sin, but simply an enticement or allurements to sin, and that it became sin only when the free will of man took pleasure in sinful thoughts and desires, or resulted in sinful actions. The preacher then sketched the various sources of temptations, which were, chiefly, our corrupt and fallen nature, with its depraved affections; the world, with its bad examples, and anti-Christian maxims; and the devil, with his wicked suggestions and influences. After sketching the various characteristics of worldly people, their bad examples, their false ideas and their un-Christian and evil maxims, he went on to say that the world called evil good, darkness light, and bitter sweet. He said the maxims of the world were the direct contradiction of the gospel. After giving various proofs of this contention, he stated that if a minister of the gospel yielded to become a popular idol he had only to deny the existence of hell or the divinity of Christ, or the inspiration of Scripture. On the contrary, if men live up to the teachings of Christ, if they follow Him on the narrow road of Christian virtue and self-denial, they will be sure to draw down upon themselves the condemnation of the world, because their lives are a reproach to it. It is not this secret and the cause of the flood of lies that is now being poured abroad from pulpit, platform and the press against the Jesuits? These are amongst the noblest and best of priests and of apostles men that ever adorned the Church of God. They went their way right through the world as with a sword, having their eyes fixed on one object, their energies bent on one purpose—the glory of God and the salvation of souls. In doing so they encountered human passions, they hurled against human prejudices and came in conflict with hostile powers. Hence the storm of hatred, of calumny and wicked misrepresentations that is now raging against them is the very best compliment that the world can pay them. Were the Jesuits and the Church, of which they are devoted and holy priests, a useless body, or an effete institution, they might provoke contempt, and call forth scorn and ridicule, but because they are a living and active power, they are feared, hated and reviled against. The mission of the Church, however, is not a mission of hate or offensive aggressiveness. It is a mission of peace—a mission of good-will to all men—a mission of commiseration and charity for the sick, the suffering and the poor—a mission of salvation to mankind. But it is not surprising that the world should hate the Jesuits and the Church, for so it has been from the beginning. "Many good works have I done amongst you," said our Saviour to the Jews. "For which of them do you stone me?" And speaking to His apostles He said, "If the world hate you, know that it hath hated Me before you. If you had been of the world, the world would love its own, but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv. 18).

His Lordship exhorted a most instructive sermon by a fervid oration to virtuous living and holiness of life.

**ST. PATRICK'S DAY.**

Once more the Irish people are on the point of celebrating in all parts of the world the feast of St. Patrick the Apostle of Ireland. It will be for the most part observed as a religious feast, and in most of the parish churches throughout Canada and the United States solemn High Mass will be celebrated and pater noster will be pronounced on the great saint whose memory is recalled. It is proper that the religious celebration of the day should be paramount for the festival is essentially a religious one. Irishmen can never forget that the day was instituted for the purpose of bringing to their minds the virtues and labors of the illustrious Bishop, who, in an incredibly short time, succeeded in leading a whole nation to the service of Christ, and so thoroughly that Ireland has stood to this day first among the nations of the world in zeal for religion and devotion to the successor of St. Peter.

But with the religious celebration there will be almost everywhere more or less of a political celebration too. Ireland has suffered so much in the past from bad Government, and religion has been so much persecuted within the boundaries of the country that it would be difficult to let the day pass without the utterance of a universal demand for a redress of Irish wrongs, and the restoration of Irish liberty. In New York in the celebration of the day a prominent feature will be an expression of Irish confidence in the political leadership of Mr. Parnell, and this will be all the more appropriate just at this moment when Mr. Parnell's character has been so completely vindicated from the vile attacks which have been so persistently made upon it.

Ireland is still misgoverned, though we had some hope that by this time her condition would have been bettered by the triumph of Liberal principles. Nations move slowly, yet in spite of the fact that the tyranny under which the country is now groaning is more violent than ever, there can be no doubt that the change for the better which has been looked for so long and so earnestly is near at hand. The indications that this change will come are stronger than ever they were, and though we cannot precisely fix the day we can say with assurance that it is near.

It is this hope which has kept the Irish so long within the bounds of extreme moderation in the agitation which is going on in the Green Isle. We cannot tell when "Hope shall be crowned and affection rewarded" by the shining out of Erin's gay jubilee of liberty, but there is a bright prospect that it will be soon—perhaps before we shall have to chronicle the advent of another

**A SAD ACCIDENT.**

We extend our most heartfelt condolence to Rev. Father Lotz, of Parkhill, this Diocese, in the loss he has sustained by the death of his mother, in Sandusky, Ohio. We are sure all our readers will join in this expression of sympathy. Mrs. Lotz met her death by an explosion of powder, in a store owned by her in the place named. It seems that by stepping on a match she communicated a spark to the powder, when a terrible explosion resulted. Mrs. Lotz lived for a few days after the occurrence. She was an exemplary Catholic lady and had the gratifica-

tion before death of receiving all the rites of the Church. Father Lotz was sent for and reached Sandusky shortly after the accident, where he remained until the funeral obsequies were concluded.

beneficial to the members of this congregation. Your unassuming and retiring disposition prevents our referring in detail to the many Christian virtues which you possess, and which have won for you the love and esteem of all who enjoy the privilege of your acquaintance. In a sense of justice, we wish to record your assiduous devotion to the sick and dying, your unostentatious charity to the poor and your wisdom and prudence in admonishing those seeking your guidance or advice.

We sincerely hope and pray that you may be long spared to carry on your noble avocation, and we respectfully request you to accept this small gift as a slight token of our love and esteem.

Signed in behalf of the congregation:  
McHugh, D. B., O'Boyle, E. A., Bourke, Thos. J., Kehler, M., Toomey, J., Melchior, W. J., McKee, D., Cheney, A. E., Maronetto, D., Cronin, John C., Mooney, H., Roanane, W. A., Mahoney, J., Cassidy, V., Maronetto, T.

To the above Father Scanlan, who was taken by surprise made a short and appropriate reply. He thanked the Catholics of Windsor, amongst whom he had labored so many years, for their uniform kindness to him on all occasions. He had not expected that any body would trouble themselves about him, on the occasion of his fiftieth birthday; but since they had thought fit to honor him in the manner they did, he could not but feel pleased and grateful; and he would endeavor most earnestly, to be more than ever faithful in the performance of the duties he owed them.

**LETTER FROM DUNNVILLE.**

Dunville, March 7th, 1889.  
To the Editor of the Catholic Record:

I arrived in this town just one day later than last year. I have secured a few more subscribers. Dunville has had a charity lecture "On Orangism" in aid of a Protestant Orphanage at St. Catherine's was delivered in the Opera House here a few days ago by the Rev. C. E. Perry, Orange Grand Chaplain of Ontario West, assisted by the very acrimonious Methodist and Presbyterian ministers of Dunville. It is said they made a great effort, but, like the huge, classic mountain, which, after great labor, brought forth a pitiful mouse, they brought forth nothing new and imparted no information. Their utterances were made up of the hackneyed lies, base imputations of Catholic teachings and principles, the repeatedly-repeated calumnies and lying blasphemous hurled against "Pope and Popery" each "glorious twelfth" and at every Orange meeting for the past 300 years. Has Orangism, Methodism and Presbyterianism no faith or foundation to stand on? no moral law or code of precepts to inculcate, that they must have recourse on all occasions to such base and disreputable means of entangling their devotees, as is inexplicable how men calling themselves Christian ministers, and who thump the open Bible as the solemn means of support and salvation, could bear such false witness against their neighbors. They certainly cannot have opened it where it reads "Thou shalt not bear false witness against thy neighbor," "Love thy neighbor as thyself," "This is My commandment that you love one another," "Have a mutual charity every man towards his neighbor." No, their private judgments would seem to thus interpret it. "Give us the whole earth and we shall annex the moon as a cabbage garden." Blinded by intolerance and bigotry they cannot see that Catholics form an integral part of this great Dominion and on their rights they stand as citizens equal in every respect to their Protestant fellow citizens. The blatant Methodist minister, not relieved after all the bile he disgorged in the Opera House, carried the subject as a doctrine of salvation into his church. The Dunville Gazette has the following: "Jesuitism. The Man of Sin Identified and Jesuitism Exposed, in the Methodist Church, on Sunday evening, March 3rd, by the pastor. Special collection for the Superannuated Ministers' fund." As the Pastor is not always responsible for his utterances we pass him over in the charity of silence. Suffice to say that on the evening of the 2nd March, whilst he was bearing false witness against his neighbors, his neighbor, who went stooping to notice him, was exhorting his people to meditate daily on the position of Christ during the ensuing season of Lent. Catholic priests do not amuse their audience with speculative topics or sensational political harangues or any other subjects of a transitory nature. They preach only "Christ and Him Crucified." The Jesuits are a learned body of priests in communion with the Catholic Church and when you find a full-pledged Jesuit you find a ripe scholar, which is a great deal more than can be said of the blatant, incoherent bigots who are now misrepresenting them. Nor can it be denied that Hon. Mr. Mercier had all the justice and constitutional law with him in passing the begrudged Jesuit Estates Act, and Right Hon. Sir John A. Macdonald all the common sense and prudence well as constitutional law in refusing to strain the veto power to disallow it without pretext or precedent. Impotent bigotry may gnash its teeth and foam, but after the froth of intolerance is wiped away and the lumps which bogot it have sunk back into their heretical insignificance, the Catholic Church shall shine forth brighter than ever as "the pillar and the ground of truth."

The musical part of the programme in the opera was of a high order. It was under the leadership of Mr. O. W. Harrison, Principal of Dunville High School, whom the Rev. Perry christened "leader of the Orange choir." Congratulations, Mr. Harrison, on your new title. Procure as soon as possible a white horse, cocked hat and blunderbuss, and join James L. Hughes in his new crusade. The schools over which you are Principal and Bro. James L. Hughes, Inspector, can scarcely be said to be unsectarian.

Undertaker Schofield was present and ready to lay out the remains of Catholicism as soon as they would be slain by the trio on the stage. If man were as immortal and perpetual as the Catholic Church, Mr. Schofield would have to adopt another profession.

Every time I come I notice something new, something added to Father Cronin's beautiful new church. Although Mrs. Cleary died far away from Dunville, in Milwaukee, she did not forget St. Michael's. A very handsome sanctuary lamp, having her name and date of death engraved thereon, now ornaments the sanctuary and throws a religious light of a ruby hue on a picture of the Crucifixion, which is really a work of art, placed, since my last visit, in the open with circular top designed for it in the high altar.

Yours etc., L. K.

**HONOR TO WHOM HONOR IS DUE.**

An address and presentation of a gold watch and chain was made to the Rev. James Scanlan, by the Catholics of Windsor, on the occasion of his fiftieth birthday. The following is the address: "REV. AND DEAR SIR—The Catholics of Windsor desire to offer you their sincere congratulations on the occasion of your fiftieth birthday and also take pleasure in availing themselves of the present opportunity to convey to you their earnest appreciation of the unremitting zeal and fidelity displayed by you in the discharge of your arduous duties since your advent to Windsor."

It is now twelve years since you were constituted pastor of this parish, and during that time you have performed a most satisfactory and to our esteemed pastor during which time the manifold obligations of your office have been performed in a manner satisfactory to your superiors, creditable to yourself and

**WATER CONFES.**

meeting in St. Toronto, on Tuesday, J. Macdonnell gave a sermon to the General of Christ should be of the Church of the desired branches of the latterly involve the standard for admission; and whereas the description in the Presbyterians have the effect of a heavy man who of the Church of the venerable to take such action the premises in the of Faith, or of sub-session some briefer which are consid.

**STRENGTH.**

didans not see that the vote of a, whether Scotch, English, of an article of the 8th contains much truth. dation takes place, nality is not necessary in the fact of such a consolidation for such a diversity of interests, and sentiments, in the country combine for mere especially as it all the diversity unmake up the population an attempt would and the same thing special creed consolidation for the likely at present, long and so earnestly is near at hand. The indications that this change will come are stronger than ever they were, and though we cannot precisely fix the day we can say with assurance that it is near.

**ST. PATRICK'S DAY IN THE MORNING.**

Many good works have I done amongst you," said our Saviour to the Jews. "For which of them do you stone me?" And speaking to His apostles He said, "If the world hate you, know that it hath hated Me before you. If you had been of the world, the world would love its own, but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv. 18).

**A SAD ACCIDENT.**

We extend our most heartfelt condolence to Rev. Father Lotz, of Parkhill, this Diocese, in the loss he has sustained by the death of his mother, in Sandusky, Ohio. We are sure all our readers will join in this expression of sympathy. Mrs. Lotz met her death by an explosion of powder, in a store owned by her in the place named. It seems that by stepping on a match she communicated a spark to the powder, when a terrible explosion resulted. Mrs. Lotz lived for a few days after the occurrence. She was an exemplary Catholic lady and had the gratifica-