

THE CATHOLIC RECORD

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The Catholic Record.

London, Ont., Nov. 2nd, 1889.

THE PROTESTANT EPISCOPAL CONVENTION.

On Wednesday, the 9th instant, the triennial Convention of the Protestant Episcopal Church of the United States was opened in New York. The occasion was also the hundredth anniversary of the adoption of the constitution under which the Episcopal Church of the United States is at present governed.

After the Revolutionary war the Episcopal Church was regarded by the people very generally as an essentially English institution, and the hatred of everything English was extended to the Church for many years, and the propagation of its principles was opposed very warmly, as it was regarded as the embodiment of monarchical ideas, and as the representative of the Establishment, which, in its subjection to the State, is essentially a monarchical institution. Even the ground on which to build a church could scarcely be obtained in many places; but during the last fifty years it seems to have outlived this feeling and to have somewhat localized itself and to have adapted itself somewhat to American sentiment. It is, however, very much out of place for its Bishops and clergymen to stigmatize the Catholic Church as an alien Church in the country, as they are so fond of doing. Bishop Cox especially has a mania for writing in this style, forgetful that the Catholic Church is constituted for the world and is nowhere alien; but in the United States especially the Church has been identified with the first settlement of the country, and her prelates, clergy and laity have always identified her interests with those of the Republic. Of this, Bishop Carroll and Archbishop Hughes were in the past eminent examples, as are also His Eminence Cardinal Gibbons, Archbishop Corrigan, Bishop Ireland and many others at the present day.

The Episcopal Church has to day a population of adherents numbering nearly one million, with four thousand eight hundred churches and nearly four thousand ministers. In the South it has to meet the question of the status and ecclesiastical rights of the colored population. Several Protestant denominations have found great difficulty in settling this matter, as the whites, especially those of the South, will not recognize the equality of the colored people before God and in the Church. The Episcopalians experience the same difficulty, and, though Christianity teaches that before God there is no distinction of race—neither Jew nor Greek, bondman nor free—Protestantism has not attained the appreciation of this equality of manhood in the essential attributes of human nature. Even in the late Episcopal synods there was strong objection to the presence of colored ministers on a status of equality with whites, while Presbyterians, Methodists, Baptists, etc., have actually distinct ecclesiastical organizations for colored people. In the Catholic Church the case is different. White and black receive the same sacraments and assist side by side at the Holy Sacrifice of the Mass. Colored priests have been few in number, but this was because so few passed through the necessary training, but where there are colored priests their standing in the Church is the same as that of the white clergy.

The Boston Herald considers the present system of government of the Episcopal Church as exceedingly loose, and it advises the convention to adopt an organized hierarchy somewhat like that which exists in the Catholic Church. It tells the members of the convention that unless something of this kind be done the Church must fail of gaining the sympathy of the people and of attaining success in its missionary work. It is undoubtedly a fact that it has not reached the hearts of the people, but is in the main confined to the aristocratic and wealthy classes, to the exclusion of those who toil.

One of the much-disputed questions dealt with by the convention was the retention or revision or rejection of the Nicene Creed, which is read at the Communion service. As the formularies of the Church declare that this, as well as

the Apostles' Creed and the Creed of St. Athanasius Creed, may be proved by most certain warrant of Holy Scripture, its rejection, which had a large party in its favor, would have been a very serious departure from the doctrine hitherto maintained in the Church. The convention voted, however, to retain it, but it is stated that there will still be a determined effort made to set aside the Athanasian, which is equally sustained by the ancient tradition of the Church. It is very possible that the Athanasian Creed may have a majority against it, owing to its positive declaration, against which the modern Latitudinarians object, that without belief in the true Catholic faith none can be saved. With the modern mania for revising the doctrines of Christianity, it is hard to say where the iconoclastic spirit of modern Protestantism will stop.

A DISGRACEFUL PROCEEDING.

At the Baptist Convention held in Ottawa on the 21st inst. the following resolution was carried by a large majority, endorsing Dr. Justin D. Fulton's fifth: "Resolved, That we hereby express our sympathy with Dr. Justin D. Fulton, of New York, on the zeal, energy, and ability displayed by him in the work of opposing and seeking to bring to Christ those who are held by spiritual darkness."

This was very appropriate after the abominable life to which the bogus Doctor gave utterance in Toronto a couple of evenings before in reference to His Grace the late Archbishop of the city. We are told by the Mail's correspondent that the resolution was passed only after a "very warm discussion, some of the speakers expressing themselves as being anything but in harmony with Dr. Fulton's reported language in regard to the Virgin Mary." The fact is, however, now on record, that a large majority of the Baptist clergy approve of treating with contumely the Mother of God. She has a Son, however, who will not let the insult pass, and we fear that some of the so-called clergy who perpetrate it would be glad to escape with a few years in Purgatory, in the existence of which they do not now believe.

Just the evening before this resolution endorsing Fulton was being passed amid exultation, that worthy was uttering publicly another barefaced lie, that since he had lectured last year in Toronto his exposures had caused one hundred girls to leave Toronto convents. In recording this the Empire very properly remarks: "We didn't hear of them here."

To give credit where credit is due, we must state that a layman, Mr. D. Sinclair, of Walkerton, opposed the disgraceful resolution vigorously. He said that Dr. Fulton had said much which was untrue about the French of Quebec, and that what he said of the late Archbishop Lynch was simply incredible.

Several members said it was not their business to endorse Fulton, and others opposed the motion because they did not know sufficient about him.

The action of the Convention, showing the spirit which animates the Baptist clergy, must have the effect of creating disgust against them, as a body, in the breasts of sensible members of the denomination.

SCHOOL BIGOTS IN THE UNITED STATES.

Rev. Dr. Dorchester, whose bigoted letters appeared some time since in the Toronto Mail, Globe and other dailies, had himself appointed, with a big salary, as Government Inspector of Indian schools. But the rev. doctor was not satisfied with the big salary attached to his office. He insisted upon the appointment of his wife, the Rev. Mrs. Dorchester, as his private secretary, with a salary of \$6.00 per day, all expenses, outfit, travelling, etc., paid. The worthy couple had no other interests whatever to subservise, but the glory of God and the salvation of souls of both big and little Indians. But how could this be accomplished while there remained in the Indian territories school teachers who professed the Catholic faith. Of these it was discovered that fourteen existed, while there were two hundred and six Protestant teachers of various denominations. Commissioner Morgan was approached and addressed in very forcible language by the rev. doctor and his rev. wife, with the result that all the Catholic teachers were banished, except three. Their mad course, however, was brought to a sudden halt by the untoward and cruel dismissal, at Kaw School, Indian Territory, of a teacher named P. W. Mess. The latter, fortunately for himself, happened to be a one-armed soldier and a Republican who had served to satisfaction under both Republican and Democratic administrations. The attention of Senator Plumb, of Kansas, was called to the unjust and high-handed dismissal of a worthy official, simply because he was a Catholic. The wrath of the men of the Grand Army was aroused, and many influential Republicans expressed their indignation at such bigoted cruelty. Senator Plumb gave notice to the Secretary of the Interior concerning the shameful conduct of Commissioner Morgan and his new superintendents of Indian schools, the Revs. Mr. and Mrs. Dorchester, and manifested his uncon-

cealed determination not to rest until these bigots are ousted from office, now that the extent and bitterness of their persecution of Catholics in the Indian schools are revealed. When the Dorchesters were reprimanded for the dismissal of Catholic teachers, and asked for their reasons, the query came: "How can Catholics teach morals?" although it was represented to them that the teachers dismissed stood high in the estimation of all for personal character and well-known efficiency as teachers. But it was found out, we are told in the Boston Pilot, that, in proof of Protestant morality and impartiality, Rev. Dr. Dorchester had men who cannot even spell correctly appointed to take the place of Mr. P. W. Mess at Kaw school, and of Mr. Broker at the Pawnee school. What excuse Commissioner Morgan gave, the Boston Pilot relates as follows:

"Commissioner Morgan, thoroughly frightened by the determined attitude and large following of Senator Plumb, has attempted a defense, and even tried to show that he has favored Catholics. But against this attempt it is only necessary to set the eloquent official figures above quoted. He makes one notable point. It is true, when he indicates, as a proof of his liberality, the Indian School at Yuma, Cal., officered entirely by Catholics. But the point is not in his own favor. Yuma is the hottest place in the United States, and the Government was never able to maintain a school there till it secured the services of Sisters of St. Joseph, from St. Louis, Mo.

"Let it be noted, also, that at the Oage School, Indian Territory, newly officered under the Morgan-Dorchester rule, not one of the teachers is Catholic, although ninety per cent. of the Oage Indians belong to the Catholic faith. The Oages are the richest people in the world, and pay all their school expenses out of their own money. During his visit among them, Dr. Dorchester did a clever stroke of business for his sect, the Methodists, by persuading the Oage Council to vote a donation of \$20,000 for the erection of a Methodist school at the Oage Agency."

A SHAMELESS SLANDER RE-PUTED.

In several Protestant religious journals we have noticed a recent effort made to blacken the character of the Rev. Father Damien, the heroic priest who, devoting himself to the spiritual care of the leper settlement at Molokai, contracted the loathsome disease and died of it recently. Among these journals which, animated by a diabolical spirit of hatred against that holy martyr priest, have given circulation to the calumnies referred to, we may mention the Congregationalist of Boston and the regular Presbyterian organ of Halifax, the Presbyterian Witness.

The Congregationalist seems to have been one of the first to have published the shameful stories to which we refer, on the authority of a nameless correspondent at Honolulu, who is asserted to be a gentleman occupying "a prominent position at Honolulu," who writes only in the interest of truth, to counteract the "extraneous and malicious attacks which have lately been heaped upon this Catholic priest."

The anonymous writer who thus undertakes to malign the dead states that "we who knew the man are surprised at the extravagant newspaper laudations as if he were a most saintly philanthropist. The simple truth is he was a coarse, dirty man, headstrong and bigoted. He was not sent to Molokai, but went there (at first) without orders; did not stay at the leper settlements but circulated freely over the island (less than half the island is devoted to the lepers), and came often to Honolulu. He had no hand in the reforms and improvements inaugurated."

... He was not a pure man, and the leprosy of which he died should be attributed to his vices and carelessness. Other people have done much for the lepers—our own ministers, the Government physicians, etc., but never with the Catholic idea of meriting eternal life."

The spirit in which this was written is evident from the disclaimer at the end, which if true would mean that Protestant ministers have no expectation of any eternal reward for performing acts of charity. Yet it is the promise of Christ that the good shall go into life everlasting, because "I was hungry and you gave Me to eat, thirsty and you gave Me to drink, I was a stranger and you took Me in," etc. (St. Matt. xxv, 42.)

We can well understand that one who does not believe in a future life will not be actuated by the love for God, in whom he does not believe, or by hope of reward, in which he has no faith, but we do not believe this nameless slanderer, that the Protestant ministers generally are to be placed in this category.

The character of Father Damien is too well known that it should suffer by the slanderous tongue of this unknown writer, or even by the endorsement given thereto by the so-called religious journals referred to.

The article in the Nineteenth Century for July by Mr. Edward Clifford, who knew intimately the heroic, self-sacrificing and saintly priest, is of itself sufficient to stamp them as slanders of the dead—veritable ghouls wandering through the graveyard to desecrate the sepulchres of those who are resting in peace. We will here recall one or two of Mr. Clifford's remarks regarding Father Damien. He tells in affecting terms the last words of the dying

priest: "I try to make slowly my way to the cross, and hope soon to be on the top of my Golgotha." Throughout his life the sentiments of Father Damien were similar to these, and Mr. Clifford was wonderfully struck by the fact that Father Damien frequently "retired into his hidden life," and how on a certain occasion he "sat down quietly to pray" when Mr. Clifford being with him taking a walk the Father read his breviary while his companion went in to bathe.

Such is certainly not the mode of life of persons who are habitually addicted to evil habits.

It is possible that there are some self-sacrificing Protestants, men and women, thus engaged, though we have heard little of them, but surely this ought not to be made an excuse for slandering a self-sacrificing priest. The anonymous writer further says that the Government faithfully discharged its duty towards the lepers. This appears to be true, but a letter from the United States Vice-Consul at Honolulu completely refutes his scandalous assertions against Father Damien's good character, and shows further that his mention of the noble work done by Protestant ministers there is only imaginary, having been evidently invented for the purpose of robbing Father Damien of the honor which Christians of every denomination, including His Royal Highness the Prince of Wales, have shown themselves ready to accord to him.

To the Boston Pilot is due the credit of having made the enquiries which elicited the following letter from Mr. Hastings which sets the question at rest. Mr. Hastings is at present on a visit in Maine. He has lived twelve years at Hawaii, and he declares that he knows of no American gentleman there or in Honolulu who would have written the atrocious letter of the anonymous scribbler who attacks so vilely one whom the whole world regards with respect and admiration.

VICE CONSUL HASTINGS' LETTER.

Sir,—Dear Sir, Sept. 16th.
MY DEAR SIR—Your kind note of the 12th inst., enclosing a newspaper cutting from the Congregationalist, has been forwarded to me here. I confess I was surprised to see such an article in a Christian newspaper, nor can I imagine how any one, no matter what may be his religious principles, could be guilty of attempting to defame the character of the noble man who devoted his life to the sick and suffering lepers of Molokai—who gave his best years, and finally his life, that he might minister to the spiritual and physical wants of a class of people made outcast by a loathsome and terrible disease, but who are entitled to the sympathy of every human heart.

I can cheerfully bear witness to the fact that during my residence of twelve years at Honolulu, the name of Father Damien has ever been spoken with feelings of love and reverence. It has been the very synonym of all that is heroic and self-sacrificing. At the time of his death both the press and people of Honolulu paid just and generous tributes to his memory, and prophesied that his name and life-work would be eulogized all over the Christian world. So it has been, and on my arrival at Merriam, Mass., last week, I found that only the Sabbath previous a Newburyport clergyman, from the pulpit of the Congregational Church there, paid a glowing tribute to the noble Christian martyr of Molokai, holding him up before the congregation as a bright and shining example of Christian courage in his fearless devotion to the most unfortunate of God's people.

Living on the neighboring island to that on which the good Father labored, I never heard that he was either "coarse," "bigoted," or "headstrong," that he willfully went to Molokai without his bishop's consent, or that he frequently left his self-appointed task in the valley of living death to visit other parts of Molokai, or to go to Honolulu.

The leper settlement is located in a valley called Kalawao, on the island of Molokai. Since the time lepers were first sent there to be segregated they have been the wards of the Hawaiian Government, and large sums have been appropriated biennially for their support. I believe the Government has been faithful not only in trying to stamp out the disease but also in supporting the unfortunate victims and in trying to mitigate their sad condition by providing medical attendants and nurses.

It has long been a field for noble self-sacrifice, one that demanded on the part of the volunteer a courage and self-denial almost infinite, but, with the exception of Father Damien and the Sisters of St. Francis, recently engaged in the work, none have availed of it.

The whole character of the letter written by the Congregationalist's informant at Honolulu, who states that it was written by one who was neither familiar with the life work of Father Damien nor the Christian sentiment prevailing towards him among all classes at Honolulu. I do not know of any one prominent in Honolulu, or in all of Hawaii, who would make such base assertions against the name and memory of one so revered and honored, not only in Hawaii but throughout the civilized world.

Yours truly,
FRANK P. HASTINGS.

ONE OF MANY.

Cedar Dale, Oct. 25th, 1889.
Thos. Coffey, Esq.—Dear Sir—Enclosed please find \$2 for yearly subscription to CATHOLIC RECORD. I cannot express myself in too high terms as to the esteem we have for the RECORD. It is a well conducted paper and a welcome weekly visitor. Yours faithfully,
J. MULLEN.

Mgr. Bonney, a Bishop of Hungary, lately deceased, left by will a very large sum to establish a Catholic university at Buda Pesth.

HEAR THE OTHER SIDE.

The following timely letter from a distinguished Catholic gentleman of Ottawa appears in the Citizen of that city. We may add that it is a reflection on a section of our Canadian people that such low blackguards as Fulton can command crowded houses in the chief cities of Ontario, whereas, in the city of Boston, where he is well known, he could not get together an audience of a dozen persons to listen to him. A like reception was accorded the infamous Widdows, who, a few years ago, was engaged in precisely the same work. Widdows is now serving a twenty years' sentence in an English prison. It is noticeable that the sparsely-attended conventicles, which are sadly in need of a boom, are those who are the first to take up with those no-Popery humbugs, no matter how vile the creatures may be. The Jew's advice to his son: "Make money, my son, make money; honestly if you can, but—make money," seems to be the guiding motive of too many preachers now a days.

Editor of the Citizen.—Sir—I respectfully request the reproduction of the following which has just come into my hands. It is clipped from the St. John N. B. Sun. "Sister Marie Therese" is but a fair sample of those self-denying women whom it is the rage to denounce, and to hear denounced, as everything most vile in our own good city just now.

We have presently in our midst one of those men whose delight it seems to be to reveal in filthy calumny of those pure, devoted ladies. We are promised the advent of another such during the present week.

I have once before, through your columns, asked that those who go to listen and applaud should place themselves in the place of us Catholics, and put to themselves the simple questions: How would we feel if we knew that our daughters, our sisters, and our female relatives were being calumniated? Are the feelings of Catholics less refined, less sensitive on this point?

Yours truly,
BRANNAGE.

Ottawa, Oct. 22nd, 1889.

FITTING TRIBUTE TO AN ANGEL OF THE BATTLE FIELD.

"Sister Marie Therese! When scarcely twenty years old you were wounded on the battlefield at Balaklava while devoting yourself to the care of the wounded. At Magenta you were again wounded in the front line of battle. After that you nursed our warriors in Syria, in China and in Mexico. At the battle of Retschhausen you were carried wounded from the field amid a heap of slain Cuirassiers. Later on a bomb fell in the midst of the ambulance committed to your care. You immediately seized it, carried it some eighty yards away from the ambulance, where it fell to the ground, and by its explosion wounded you seriously. After you had recovered you followed your vocation here to London." In such remarkable words did the Governor of Tonkin, surrounded by his staff, in front of all the troops, lately address the Superiores of the Sisters of Mercy. He then bade her kneel down, and touching her shoulder thrice with his sword, added: "In the name of the French people and army, I raise up to you the cross for tried bravery. Nobody can show more heroic deeds to merit it, nobody can claim a more self-denying career, and entirely devoted to the service of his fellow men and his fatherland. Soldiers, present arms!"

ERRORS OF ROMANISM.

The Missionary Outlook, a monthly published by the Rev. Dr. Sutherland in Toronto, calls attention to some letters written by one Mrs. J. Ross on the errors of Romanism. This lady offers what she calls a "few more thoughts on the sinfulness of Maryolatry, or the idolatrous practice of worship of the Virgin Mary." "As Christians," this lady declares, "we should always hold her in adoration, and call her blessed among women, as did the angel who came to her with the announcement that she was to become the mother of the Saviour of the world."

It is strange and contradictory on the part of Mrs. J. Ross to condemn the worship, and to advocate the adoration, of the Blessed Virgin; but any absurdity will go down with Protestants if it is only contrary to the teachings of the Catholic Church. The latter says we ought to reverence, and even worship, the mother of God with even more honor than we give to His Majesty the Queen of the realm. But the Catholic Church will permit adoration to no created being, since God alone is to be adored with supreme or divine honor. Mrs. Ross, on the contrary, teaches that we should adore the Blessed Virgin, and not worship her. And this teaching is approved by Rev. Dr. Sutherland as correct and scriptural.

Further on Mrs. Ross quotes Scripture to prove that the Blessed Virgin is but the mother of the humanity of the Saviour, and, therefore, should not be dignified with the title of Mother of God. It is easy to quote scripture in proof of anything. The Mormons quote it in proof of their diabolical system of concubinage, the devil quoted Scripture to tempt our Blessed Lord in the wilderness. Protestants acknowledge that in the early ages of the Church's history the pure gospel was taught and preached, in all its integrity and truthfulness. Yet, in one of the very first general councils, held at Ephesus in Greece so early as the year 430, at which three hundred Bishops were present, and which was presided over by St. Cyril of Alexandria as Legate of St. Celestine,

then Pope, it was decreed, with the applause and rejoicing of the whole Christian world, that the Blessed Virgin Mary is the Mother of God. "Theotokos" Nestorius, a Catholic Bishop who taught and preached as Mrs. Ross now teaches, was excommunicated, degraded and condemned as a blasphemer. It is remarkable also that the council was held in St. Mary's Church at Ephesus, as we may infer from the sermon delivered by St. Cyril on the Sunday following, 23rd day of June, A. D. 430:

"The assembly of holy men, brought together at the invitation and in honor of Mary, Mother of God, whom I see before me, is full of joy to day. And, although lately I have been weighed down with sadness, this sight fills me also with rapture. Now, indeed, is accomplished in us the cheering words of David, 'how good, and how sweet it is for brothers to dwell in harmony together.' We salute thee, Oh holy mysterious Trinity, that has brought us all together in this church dedicated to Mary the Mother of God! O Mother of God, oh Mary, we salute thee, august treasure of the universe, lamp that can never be extinguished, crown of virginity, sceptre of true faith, Mother and Virgin, by whom is blessed in the gospel He who cometh in the nature of the Lord!"

MISREPRESENTATIONS.

No weapon is more handy, and none in more constant use by the anti-Catholic crusaders than misrepresentation. An assertion is boldly made, which is without foundation, and though it may be refuted over and over again it is constantly repeated as if it had been proven to demonstration, though it were founded in the first place on a mere hypothesis which is contrary to all the known facts. The Mail of the 20th inst., in an article on "Separate Schools," repeats its statement so frequently made in various forms that the separate schools of Ontario "are a failure from the educational point of view." We have, ere this, shown that the Catholic separate schools of Ontario have a better average attendance than the public schools, and that as far as there is a basis of comparison afforded by the reports of the Minister of Education, teachers with higher grade certificates are employed by the separate school trustees. This, of course, has no reference to those separate schools, chiefly in large towns and cities, where religious orders are employed, for in this case it is not possible at present to make the comparison. We have shown also that the separate schools have likewise a better showing in the number of children in the more advanced classes.

These facts are very quietly ignored by the Mail, which simply states the supposed fact as it would have it, with the dogmatic assertion that it must be so. In the article to which we refer here a new reason is given why it must be so, viz.:

"The best proof is that until they (the Catholic schools) obtained a coercive law from the Ontario Legislature, the Catholic clergy had to employ spiritual terrorism to prevent their people from sending their children to the public schools."

The fact is quite the other way. Everybody knows that there is no coercive law obliging Catholics to send their children to the separate schools. Grudgingly enough the present separate school law has been granted in its present form to Catholics, but to this day every inducement is offered to bring Catholic children to the public schools, but without success, where separate schools exist. There are a few cases where Catholic parents take advantage of the alternative presented to them, but very few. The coercion is altogether in favor of the public schools. No Protestant can be a legal supporter of a Catholic separate school. Yet, in spite of all this coercion, there are frequently Protestants found who send their children to the Catholic separate schools because, while they are convinced that the Catholic schools are educationally equal to the public schools, they are also convinced that in the former the children will be taught, both by the precept and example of their teachers, to be virtuous, a point which they consider to be much overlooked in the public schools, which are almost, if not entirely, godless. It is only about three months since a remarkable instance of this was made public through the press, through the violent vituperation of the Lindsay Warder, against the teachers of the Lindsay Catholic schools, for according to the wishes of certain Protestant parents in admitting children who were sent to them precisely on these grounds. The Mail's reasoning, if worth anything, would, therefore, prove the educational superiority of the separate schools.

Another misrepresentation of which the Mail is guilty is that the celebrated Syllabus of Pius IX. teaches that Catholics should, if they had the power, "make us all submit, by force of arms if necessary, to the exclusive domination of their own religion."

It is needless to say that there is no such teaching in the Syllabus. The Mail has been constantly inculcating, both in its own editorials and through the letters of violent correspondents, that Protestant domination should be established, both in Ontario and Quebec. Equality is the law of the Dominion, but with this the frantic followers of the Mail are not satisfied, and that journal hopes by constant misrepresentation to excite the Protestants of

the Dominion that Catholics may be reduced to a state of servitude. We have confidence that its efforts are futile. Protestants have the good sense and love of fair-play to set their faces against fanaticism, and Catholics are numerous and influential enough to resist it with success.

A WORD TO THE CATHOLIC REVIEW.

"We were more than astonished on glancing over the pages of the Toronto Catholic Review of the 26th instant, to read the following:

"While on the subject of Father Egan's polemics, we feel compelled to observe that, looking back over the stormy period of several months past, we have not noticed many such signs of life in the clergy, who are our rightful readers (leaders probably). With the exception of Father Drummond's exposure of Dr. Littledale's mutilation of the Jesuit constitutions, and Father Egan's disposal of Rev. Mr. Purcell, our friends the enemy have had the field to themselves."

The idea of a Catholic Review admitting such ignorance of facts and polemics is, as already written, more than astonishing; it is preposterous, but we would hope not malicious. Has the Review never read or heard of the able and eloquent lectures of Rev. Father Whelan, of Ottawa, on the Jesuit Question? Probably its editors would think time lost were they to peruse the CATHOLIC RECORD, in which those historic lectures appeared week after week, and verbatim. The first voice raised in Ontario in defence of the much-maligned Jesuit Order was raised in St. Michael's Cathedral, on the 15th February, 1889, by the Rev. Father Flannery, of St. Thomas, and some of his remarks were quoted by orators in the House of Commons during the never-to-be-forgotten debate on the Jesuits' Estate Act.

On the 16th March a two-column letter in defence of the Jesuits appeared in the CATHOLIC RECORD. It was an able letter of Rev. Father Flannery, in reply to a two-column attack made against the Jesuits by the Venerable Dean Innes, of this city.

Father Flannery's letter was copied into the London Free Press and the Advertiser, two extensively read dailies.

Rev. Father Hand delivered a series of lectures in St. Michael's Cathedral, Toronto, which appeared in the Empire and were copied into the RECORD, and were afterwards quoted in the House of Commons as showing how the Catholics of Ontario felt on the Jesuits Estate Act question. The CATHOLIC RECORD struck the first note of defiance on the whole question, and dared any man or publication to sequester the fair fame and name of the Jesuit Order.

Articles appeared week after week from the able and scholarly pen of Rev. Father Northgraves, and merited for us complimentary letters from the Provincial of the Jesuit Fathers in Montreal. A controversy occurred in St. Thomas between Rev. Mr. Austin and Rev. Father Flannery, which we have published in pamphlet form, and which has been distributed very extensively throughout the province. If the editors of the Catholic Review are both willing and determined to ignore all this, we think it about time they should change its title of Catholic Review for that of "Clerical Censor."

Its comments on the Irish Canadian this week are unmanly, untruthful and uncalled-for. When it says: "Our civil rights are not denied; our liberty of conscience is not threatened," it states what is not true. What is all the agitation about? What does the Equal Rights Party mean? What are the fanatics threatening from Gaspé to Regina? What but the very existence of the separate schools, when their efficiency and very life are aimed at by one set of politicians greedy for pelf and power? The Irish Canadian has struck the right key and what the Review styles "its tune" shall ring out and be danced to all over the Dominion.

DIOCESE OF LONDON.

ARCHBISHOP WALSH VISITS STRATFORD.

Special to the CATHOLIC RECORD.

It may be truly said that Sunday last was a day never to be forgotten by the good parish priest of Stratford, Rev. Dr. Kilroy, and his devoted flock. His Grace the Archbishop of Toronto came to say good bye to them, after having been for a period of over twenty years their faithful guide and counsellor. For several weeks extensive preparations were being made to give His Grace a public reception on the 26th of November; but as arrangements had previously been made by the Archbishop to be in Toronto on the 27th he could not accept the invitation, but came on last Saturday quite unexpectedly. He preached a beautiful and most edifying discourse at High Mass on Sunday, and at the close of his sermon bade an affectionate adieu to priests and people. Never was witnessed in Stratford such heartfelt emotion as was exhibited by St. Joseph's congregation, when His Grace, in his warm and paternal manner, uttered the last parting words to them as their Bishop.

After Mass a large number of the most prominent Catholic gentlemen of the city called upon His Grace at the priest's house, to pay their respects and receive his blessing. During the afternoon the officers of the C. M. B. A., and St. Vincent de Paul Society, as well as the Board of Separate School Trustees, and other organizations connected with the church, called to testify