

**PAGES
MISSING**

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname." — St. Paeian, 4th Century.

VOLUME XIII.

LONDON, ONTARIO, SATURDAY, MAY 24, 1890.

NO. 605

Catholic Record

London, Sat., May 24th, 1890.

EDITORIAL NOTES.

The Ottawa Evening Journal, a Meredithite and Devil's Thirteen organ, wants to have the confederation compact reorganised. Ontario, it contends, got the worst of the bargain, and, as a good loyal son of that Province, the editor is looking for better terms. Here is the brilliant fashion in which he illustrates his case:

"There are circumstances under which no contract can be observed. Two men may contract to form a travelling partnership for a certain time. Before the expiry of that time the one may attempt to cut the other's throat; we presume the traveller will part without further consideration of the contract."

Upon reading this sentence we felt very sad, for we took it that what was meant was that two men, one a Catholic, the other a Protestant, went into business, and that the Catholic entertained unfriendly designs against the throat of his Protestant companion. On reading a little further, however, our dear friend's canvas was moved a little more to windward:

"In the case of the provincial contract regarding the Separate schools, if the defenders of these schools can prove that they are not cutting the throat of our national peace, let them do so. So far they have not attempted to do so."

We are really sorry we cannot oblige our estimable confederer. We are very busy at present, and have not the time; besides, the inclination is missing. Were we so minded, however, it would not take an expenditure of much brain power to prove that the throat of our national peace is bleeding, not from a Separate school razor, but from an incision made by an instrument imported from the north of Ireland.

ONTARIO is a very rich Province, and it possesses some valuable timber limits. It also has a snug little surplus of its own in the treasury. We fear the "throat of our national peace" will continue to "bleed" until the "glorious, pious and immortal memories" assume the reins of power. They fancy they have a divine right to rule. It is a falling with them, and they become very noisy and violent when they are disappointed. As a sample of this we may mention that, in the editorial columns of the Ottawa Journal appeared last week a sentence in which the editor suggested that "some one should hit the editor of the Free Press on the nose with an axe." *Fie! Fie! Journal.* And this, too, from a "Truth and Righteousnessite."

To Mr. David Creighton, of the *Empire*, belongs the glory of having thrown to the breeze the most able-bodied falsehood of the present electoral contest. It says that "it is reported that the Roman Catholic Church has subscribed \$100,000 to help to defeat the Meredith nominees throughout the Province." We would not be surprised now to hear that the Jesuits had something to do with the secrecy of the ice crop in the western part of Ontario.

MR. RODEN enjoys the proud distinction of being a Public School Trustee in the city of Toronto. We need scarcely ask Mr. Roden if he is an Orangeman, because that is a qualification demanded of almost everyone who holds a public position in Toronto the Good. Mr. Roden, we may claim, is a beloved brother of James L. Hughes, who is contesting the election for the local house in Peel. Mr. Roden, the trustee, and Mr. Hughes, the Inspector of Schools, being brothers, will have a fond regard for each other's interests. Some of the trustees did not think that it was altogether proper that James L. Hughes should hold the position of Inspector, and receive a large salary therefor, while he was engaged in parading the country in "Buffalo Bill" fashion in the interest of the famished Meredithite place-and-power hunters; but Brother Roden mounted his gray mare, drew his sword from the scabbard, flashed his eyes like an electric light and shouted: "It'll become a body representing the Protestant sentiment of the city to represent such a man as Mr. Hughes." Mr. Roden has in this sentence made havoc with the claims of the hypocrites who howl at the heels of Mr. Meredith. What they mean is simply this: "We have a grand public school system. Everybody's child will receive education in these schools. Catholics will be permitted to pay their taxes and send their children to them, but the management must remain in the hands of those who dislike the Pope with a red-hot Orange hatred." Disguise it as they may, the public schools, particularly in towns and cities, are in great part managed by trustees who are bigots, inspected by bigots, and taught by

bigots. Exceptions there are, we will admit, but they are few and far between. Of course James L. will keep on in the even tenor of his way in the county of Peel and receive his pay from Toronto's treasury.

It is only under Russian despotism that we can find a parallel to the proposals of Messrs. Meredith, Craig, Creighton & Co., to forbid French children from speaking their native tongue. The Finns have just been prohibited by the Czar from using Finnish language.

It is stated that at the Conservative Convention in Lindsay, held on the 3rd inst., Mr. H. E. Clarke, of Toronto, who was Mr. Meredith's chief lieutenant at the Toronto Pavilion meeting, declared that the Conservative party "do not want any Catholic votes." Such a declaration may help to secure the warm support of Sam Hughes of the Lindsay Ward, and those whom Sam indoctrinates, but it is more likely to disgust than to please all honorable and fair-minded Protestants in the Province, who will discover in such language the true character of the agitators who have "Equal Rights" constantly on their lips while their hearts are full of hatred and the desire to oppress their Catholic fellow-citizens.

It is one of the outrageous provisions of the Manitoba School Act that wherever there exists a Protestant School Board, it is made the Public School Board. The new Public School Board of Winnipeg thus constituted were much troubled to prepare for the large accession of Catholic children who were expected to troop into the Protestant schools on May 1st, the day when the new school law came into operation—but the children did not put in an appearance, and the preparations made went for nothing. On the contrary, within ten days from the date when the new school law came into force, thirty children were added to the Catholic school roll, and the Catholic schools are holding their ground as if there were no new law blotting them out of existence.

THE SWISS Government have a horror for Jesuits quite equal to that entertained for this magnificent and zealous religious order by Mr. J. L. Hughes and the Rev. Professors Austin and Carman. Their zeal in bringing souls to Christ makes them odious to all who are enemies to the cross of Christ, whether in Canada or Switzerland, but that zeal cannot be repressed by persecution. Immense indignation has been expressed by the Swiss Equal Rights because some Austrian Jesuits entered the canton of Schwyz, and conducted devotional exercises for clerical students in the canton. The Federal Council has demanded an explanation from the Cantonal Government of Schwyz for this dreadful violation of Swiss ideas of liberty, which prohibit Jesuits to enter on Swiss soil. Fanaticism is about the same the world over. "Those who cross the sea, change their climate, indeed, but not their sentiments."

At a meeting held in Windsor a few days ago, Mr. Sol. White declared that he intends to run for North Essex as an Independent candidate. He said that he is opposed to Mr. Meredith's platform as regards the Separate school question, but that he is also opposed to Mr. Mowat's course on the same question. We all know that those who call themselves Independents are the least reliable among the members of the House, and there is good reason to fear that this would be the case with Mr. White also. There is little doubt that Mr. White would be found favoring Mr. Meredith's claims to the Premiership of Ontario, were he to be elected, and that this would be the case is evident from the class of men who are supporting Mr. White. His supporters are the Meredithites. We hope the Catholics of North Essex will support the Reform candidate to a man. The Reformers have declared in favor of a truly Equal Rights policy, as distinct from Mr. Meredith's policy of petty persecution, and they deserve the undivided support of all who favor good and equitable government. Let not the Catholics of North Essex fall into Mr. White's trap, which has been so cunningly baited. Such false pretences are more dangerous than open hostility, and we hope none will be deceived by them.

THE reference to a flag which has been hoisted on Mr. Gibson's headquarters in Hamilton, the *Empire* of Saturday states that it fell down, and that it has been reported that "an order has come that the streamer must not be conspicuously displayed, because the expression 'Equal Rights' might offend Roman Catholic electors." The motto "Equal Rights for all" appears on the streamer referred

to. It is needless to say that this item of news is on a par with much else which the *Empire* has recently given as news, as for example its statements concerning interference by the Right Rev. Bishop Dowling, and Rev. Father Brohmann in the political campaign. There is no fear that Catholics will be offended at the display of the motto "Equal Rights for all." It is those who have Equal Rights always at their tongues' end who desire to inflict gross wrongs while prating thus hypocritically. Catholics wish for Equal Rights; and as Protestants give their children the kind of religious education they prefer, which seems to be an education almost without religious teaching, Catholics wish to preserve the right to give the kind of education they prefer, which is a religious education. This is the true Equal Rights platform.

Two more Hamilton Equal Rightists have withdrawn from the Association, making three prominent members who have had their names struck out since the meeting of Tuesday night, 6th inst. Rev. S. Lyle, Rev. Dr. Fraser and Dr. Macdonald. The Rev. Dr. Laidlaw also declines to take any active part during the present campaign. Mr. Colquhoun, who was offered the nomination to contest the election on behalf of the electors, has declined to accept, and the contest will be between the Reform and Conservative candidates.

Mr. J. J. Hawkins, of Bradford, in advocating Mr. T. L. Jones' election there the other day, said: " . . . Mowat and Hardy and the rest of them were endeavoring to make political capital by stirring up feeling, but there was really no cause for any. He did not blame Mr. Meredith, and he did not think any Catholic should blame him, for trying to throw down something which existed to the detriment of them, and their children."—Reported in the *Free Press* of 16th May.

About this language there can be no mistake. Mr. Hawkins understands Mr. Meredith's object, to throw down something which existed to the detriment of Catholics and their children; that is to say, to abolish Catholic schools; and Mr. Hawkins approves of Mr. Meredith's course. It is consolatory that the Catholic people of Ontario will not be led astray by charlatans in their own camp, who, like Mr. Hawkins, advise them to adopt anti-Catholic principles for Mr. Meredith's sake.

THE Boston correspondent of the *Christian Union* declares that the recent manifesto of the Committee of One Hundred, who profess to direct Protestant opinion, has fallen flat on the people of Boston. This Committee proposes to disfranchise Irish Catholics, but they have a herculean task before them if they wish to effect such a purpose. The correspondent referred to says the Committee of One Hundred do not even make their names known, but conduct all their proceedings in secret caucus. True Americans will not be moved by this un-American method of procedure.

THE Presbyterian General Assembly of the United States met last week at Saratoga, N. Y.:

"Rev. Jan T. Smith, D. D., of Baltimore, reported for the Committee on Church Unity that four meetings have been held by the committee and a cordial response has been made to the overture of the House of Bishops of the Protestant Episcopal Church. The committee believed that all Presbyterians would accept the first three propositions, viz., the supremacy of the Holy Scriptures as a supreme rule of faith, the Nicene Creed as a true though not exhaustive statement of Christian doctrine, and the two sacraments of baptism and the Lord's Supper duly administered. As to the fourth, the historic episcopate, the Presbyterian Church has always considered that its presbytery are true bishops. The hope is expressed that the two great bodies may secure a more close ultimate unity."

The matter seems very simple. Let the Episcopalian ministers all call themselves Bishops too, and they will be on a par with the Presbyterian ministers. It is an easy matter now to become a Bishop when a minister has only to consider himself so; and any man can be a minister, and ultimately a Bishop, simply by having "the gift of the gab very glibly," as Samivel Veller would say.

THE complaints of the fanatics in Ontario, that Catholics seek complete control over the Government of the Province, had their counterpart recently in the proceedings of the Municipal Council of Ghent, Belgium. Ghent is for the most part a Catholic city, but there are Protestants, freethinkers, etc., in considerable number, and a fair share of the Council are of the latter shades of belief. One of the Freemason members, Mijneer Heynderyckx, made the following complaint at a recent meeting of the Council:

"Would it be believed that even a great public charity of which we people

of Ghent have good reason to be proud is being turned into an instrument of political warfare? The priests and their minions, who want to have their fingers in every pie, have contrived to make even the almshouses subservient to their sordid ends. Is it, or is it not, true that the pensioners of the almshouses have been enjoined to recite prayers for the success of the Catholic candidates at the forthcoming general elections? I pause for a reply."

The complaining Councillor had not long to wait for a reply. Several Catholic and Protestant members assured him that there was no truth in the statement, and that he had been the victim of a hoax. Mijneer Heynderyckx's motion for a committee of enquiry into the matter was thrown out by an almost unanimous vote.

The people of Italy under the present regime are so crushed with the burden of taxation that national bankruptcy and insurrection against their rulers is feared at any moment. The army and navy are altogether beyond what the country is able to endure, and the foreign policy and the policy of extending the territory of Italy along the Red Sea are every day adding new burdens. The Municipality of Rome is unable to meet its obligations and has actually become bankrupt, so that the Municipal Council have resigned, the Government refusing to come to the aid of the city in its emergency. The people freely contrast the present state of affairs with that which existed under the Pope, when their taxes were light and the cost of Government small. The contrast does not increase their willingness to endure the House of Savoy.

MR. GLADSTONE has been sharply criticised for voting for the disestablishment of the Scotch Kirk, because he formerly sustained the established Churches of the three kingdoms. But already, as far back as 1868, the Grand Old Man acknowledged that he saw the fallacy of his former opinions, and it was a mark of true courage to change them. In reference to Scotch disestablishment he had said that when the body of the Scotch people made up their mind to disestablishment in Scotland he would be with them. This is the case now, and not only in Scotland, but in Wales also the established Churches include but a minority of the people.

MR. SPURGEON, the sensationalist preacher, recently declared at a Baptist meeting that he had been called "a Pope." This he said was unjust, as he was never a Pope nor did he wish to be one. He has little cause for alarm on this subject, for there is no danger of his being appointed to so sacred an office.

IN Worcestershire, England, the people's churchwarden has declared publicly that he is not a Christian. He has made this statement because he was objected to by the vicar, but he adds that the vicar was aware at the time he was appointed that such was his position. The vicar said that it was proper his own churchwarden should be a Christian, but it did not matter so much about the people's churchwarden, so he was appointed to the office by the people. The case is now before the Archbishop of the diocese to decide whether it be necessary for a churchwarden to be a Christian. As the churchwardens have full control over the temporalities of the Church, and considerable control over its spiritualities, the decision will be looked for with interest, as on it may depend the nature of the doctrines which are to be taught in future in a Worcestershire church.

AN item in the *Free Press* of Tuesday, the 13th inst., states that at the beginning of this century the Protestants of the world numbered 40,000,000, and the "Romanists" 150,000,000, but that at the present time Protestants number 120,000,000, and Catholics 180,000,000, and that at the same rate of increase Protestants will outnumber Catholics by the end of this century. It adds that in the English-speaking world there are 90,000,000 Protestants and 11,500,000 "Romanists." Altogether apart from the insult conveyed by giving to the Catholic Church a name which is not the name of the Church, but was given to her by outsiders as a term of reproach, the statistics are altogether imaginary. The official returns of the Catholic Bishops of the world in 1888 showed that there were known to be 225,000,000 of Catholics, and the returns are below the actual number. The 90,000,000 English-speaking Protestants are purely imaginary, even if the Bob-Ingersollites, the Mormons and Jews, are to be included; and the number of English-speaking Catholics is far below the mark. There are in Canada and the United States

alone as many Catholics as the item attributes to the English speaking Catholic Church throughout the world. We may add that *Whittaker's Almanac*, a work which is well known to be of high reputation, and compiled from carefully prepared statistics, states that there are in the world 91,150,000 English speaking persons, and that of these 14,600,000 are Roman Catholics, and 10,000,000 are of no religion in particular. Whittaker states further that the English speaking Protestants number 21,305,000, so that the figures of the *Free Press* are certainly sadly astray.

M. DE MARCERE, who was the first Home Secretary of France when the Republic was instituted, has given, in strong terms, his opinion of the conduct of the late Municipal Council of Paris which turned the Sisters out of the hospitals and substituted lay nurses in their stead. Many of the new nurses have turned out to be of the "Society Gamp" style, and though M. de Marcere is a Republican he denounces the Republican Council for its iniquitous proceeding, as a torture inflicted on the poor inmates of the hospitals, for the mere pleasure of torturing them. He says:

"It is only necessary to ask the patients themselves, and the doctors who attend them. All bear witness to the superiority of the Sisters, in comparison with lay nurses. It is not to be inferred that we must underrate the work of the latter, but there is very great difference between a religious vocation and a mere trade. We cannot expect that those who work merely for their own benefit will show as much spirit of self-sacrifice as those who work for the sake of a heavenly reward. Do not tell me that lay nurses can bind up wounds as well as the Sisters of Mercy, and that a male attendant can minister to the wounds of the soul and console the dying as well as a priest. They who make such assertions either do not know what they are talking about or they tell lies knowing them to be such."

It is expected that the new Municipal Council of the city will have a fair contingent of good Catholic members, but the apathy shown generally by the true Catholics of the city at the elections does not permit us to hope that the large majority will be anything else than what they have been hitherto, rampant infidels, but even infidels might well weigh M. de Marcere's words, and learn from them a useful lesson. The Conservative members of the late Council joined in a protest against the action of the majority, and in a petition to the Minister of the Interior said: "We ask you to restore the Sisters to the Parisian hospitals. These admirable servants of the poor were driven from them without attention being paid to the complaints of the patients or the protests of the physicians in attendance. The Conservative candidates at the recent elections made it part of their platform to restore the Sisters, but out of eighty seats, there must be a new election in eighty-nine—only twenty-one seats have been filled.

ON a recent Sunday in New York, several distinguished Protestant clergymen spoke in warm and highly eulogistic terms of Pope Leo's liberality, and of the interest he manifests in favor of the working classes. In Canada, the little lights among the parsons continue to abuse him as anti-Christ, and say that he is endeavoring to gain governing power and to destroy the country and its institutions.

It is stated on the best of authority that the statue of Bruno which has been erected in Rome has been greatly disfigured already by Bruno's admirers, who have stolen large pieces of the metal of the monument as memorials of that Apostle of Aethiopia. Some admirers of Bob Ingersoll have also procured pieces of the monument with which buttons or some other dress-decoration are to be made for the Colonel. It is understood, however, that the Colonel's portions have been obtained honestly, having been given for the purposes by the custodians of the monument.

THE *College Echo*, published in the interest of the students of St. Edward's College, Austin, Texas, publishes in its last issue a "free advertisement" of a book recently issued with illustrations by Thomas Nast, under the title "Conspiracy Against our Public Schools—an Eye Opener." Nast is the same bigot who for many years made the abominable caricatures ridiculing everything sacred in the Catholic Church, and which were wont to appear in *Harper's Magazine*, and with the intention to create anew the spirit of Know-Nothingism in the United States. The advertisement is accompanied by a disgraceful cut, which is supposed to be the representation of a Catholic Bishop. It is needless to say that no Catholic author would offer, and no Catholic publisher would issue, such a

caricature against any Protestant ecclesiastic. Yet this scandalous book is issued with the approval of, and an introduction written by, Bishop C. H. Fowler, of the Protestant Episcopal Church of the United States, and the writer is a prominent clergyman, Rev. Dr. R. H. Hascourt. The publication of such a work is a disgrace to Protestantism, and especially to the denomination to which these men belong. It is scarcely necessary to state that the book is full of lies, and is intended to make the people of the United States believe that the Catholic hierarchy and priesthood are endeavoring to subvert education in the United States. Fanaticism in the United States is characterized by the same spirit of hatred which exists against the Catholic Church in Canada, and the lies told by the enemies of the Church are very much of the same kind. The Catholic Church has always encouraged education, and it certainly has no desire to see the school system subverted; but Catholics do insist upon their right to educate their own children religiously. Catholics, equally with Protestants, are taxpayers, and as such they have the same right which Protestants claim, to have their convictions respected. We have yet to learn that Catholics have made any attempt to force Protestants, either in the United States or Canada, to adopt their views on education, but we have the same right to insist that our conscientious convictions shall be respected. The effort to impose upon others what is obnoxious to them has hitherto been made altogether by Protestants in both countries. It would therefore have been much more in keeping with the facts of the case if those who were parties to the publication of the book in question, had issued an eye-opening work on "The Conspiracy of the Secular Against Catholic Education."

The following extract from the Kansas City Sun, a Protestant paper, will be read with interest, as it has reference to Miss O'Gorman, who lately lectured in Toronto. The Kansas City people, it would appear, are not as hospitable and kindly disposed towards show people of this class as are the Canadians. While in that city a small audience went to hear Edith, a very large one received her in Toronto with open arms. There was great enthusiasm, much Belfast laughter, and the Mail's "Kit" went into ecstasies over her. She said her say, put away her money, packed her trunk, joined the Equal Rights party and left, and doubtless will come around again another season, perhaps in an aggregation comprising Widows, Chiniquy, Fulton and the rest of the unclean birds. The Kansas paper says:

The Sun last Sunday gave a few points in the career of Edith O'Gorman. It is not necessary to follow it up or extenuate. Much more could have been said, but there was sufficient to show the character of the woman who essays to traduce a denomination of Christian people, the most subject of whom would be high above retaliation in kind. Her lectures were given at the Y. M. C. A. building. They should have been called "Opening of a Chestnut Barr," so old and hackney are the allegations she makes. They are not only chestnuts, but the nuts are wormy and the worms have hair on them, gray with antiquity. Edith has an admirable faculty of oneness of purpose—to make money, and sameness of subject and matter. There is no chance about Edith. She is the same yesterday, to-day and forever. The same pliant, the same questionable humor, the same ostentatious solemnity with the same side-betrayal of her inmost character. The Sun commends the business end of Edith. She is on the make. But it is exceeding strange that the Young Men's Christian Association, born and nurtured in charity, should permit itself to be duped into letting its hall to a character like Edith O'Gorman to slander, vilify and malign a collateral Christian society, though of a different creed.

It appears that the same spirit which animates the pretended Equal Rights of Ontario is to be found among the officials of the Transvaal. Two situations were vacant in the telegraph service, and two Brussels operators, who were thoroughly competent, offered themselves for the positions. Their applications were accepted, but when it was discovered that they were Belgians, they were informed that none but Protestants could be appointed. The *Bien Publicque* states the result as follows: "This intelligence totally destroyed the hopes of the applicants as if they were a house of cards. They were not practical Catholics, but like all Belgians, were thought to be attached to the Church of Rome. But the berths offered being very good ones, they thought that a religion to which they attached no importance ought not to stand in the way of their bettering their position in life. *En homines d'electricite*—that is to say, in less than no time—they took themselves to a pastor, who, after treating them to an address, declared that they were Protestants."

At the next Consistory three Bishops will receive Cardinals' hats. Mgr. Sarthon, Vicar Apostolic of Western Chilly, will be transferred to Peking in a similar capacity.

The Queen of Seasons.
 CARMINAL NEWMAN.
 All is divine which the Highest has made.
 Through the days that He wrought till the
 day when He layed;
 Above and below, within and around.
 From the centre of space to its uttermost
 bound.

In beauty surpassing the universe smiled
 On the morn of its birth, like an innocent
 child.
 Or like the rich bloom of some delicate
 flower;
 And the Father rejoiced in the work of His
 power.

Yet worlds brighter still, and a brighter
 than these,
 And a brighter again, He had made, had He
 chosen;
 And never could name that conceivable
 best.
 To exhaust the resources the Maker pos-
 sessed.

But I know of one work of His infinite hand
 Which special and singular ever most stand;
 He perfect, so pure, and of gifts such a store
 That even Omnipotence ne'er shall do more.

The freshness of May and the sweetness of
 June,
 And the fire of July in its passionate noon,
 Mellowest August, and September serene,
 Are together no match for thy glorious
 Queen.

O Mary, all months and all days are thine
 own,
 In the tasks their joyousness, when they are
 gone;
 And we give to thee May, not because it is
 June,
 But because it comes first, and is pledge of
 the rest.

KNOCKNAGOW
 OR,
THE HOMES OF TIPPERARY.
 BY CHARLES J. KICKHAM.

CHAPTER XXXVIII.
ARE YOU IN LOVE, MARY?

"Mary," Grace asked, "do you ever hear from Arthur O'Connor now?"

She was sitting at the window in Mary Kearney's little room, precisely in the same attitude as when she sat about solving the mystery of the footprints in the snow. The snow was gone now; but it was evident those mysterious footprints were still visible to her mind's eye, and she followed them across the gravelled walk, and the box-bordered flower beds, and through the laurels, and over the stile in the corner, and out upon the road to the Bush, and where then?

Grace was puzzled.

A letter she had from her brother Edmund that morning, in which he spoke of his friend Arthur O'Connor—whom he called "M. l'Abbe"—had set Grace thinking. There was a mystery about her brother, too, in which his friend Arthur was somehow mixed up. Edmund was what Grace called a "jolly good hearted fellow," and he used to tell her how he and Arthur were, by some fatality, always involuntary rivals in their boyish days; and declared it was quite fortunate that Arthur had decided upon becoming a priest, as otherwise there would be no knowing what might happen. He also often alluded to a certain romantic adventure at the seaside, a year or two before, in which Mary Kearney played a prominent part; and any allusion to which would be sure to bring a glow into Mary's pale cheek to this day. And so Grace could not help connecting either her brother or his friend with those provoking tracks in the snow.

"But why on earth," she asked herself, "should either one or the other of them stand there under the window till he must have been half frozen to death?" For Grace held fast to her own "solution of the mystery," and dismissed the idea altogether that the person, whoever he was, had been in Mary's room and dropped into the garden from the window. If she could find out who wrote the note that Barney threw up to her, it might enlighten her; but Mary laughingly refused to tell her anything at all about it. And so Grace went on puzzling her brains, till the old grey cat, stealthily picking his steps close to the fried wall under the window, startled a blackbird that had been hopping fearfully among the flower-beds; and the harsh cry of the blackbird startled Grace from her reverie; and turning round she asked:

"Mary, do you ever hear from Arthur O'Connor now?"

"No," Mary answered, looking surprised. "Why so?"

"No reason in particular," she replied. "But you saw what Edmund said about him; and it occurred to me that he was looking quite pale and thin when I saw him last—and so old. I think he must be unhappy."

Mary bent her head over the sewing she was doing, but remained silent.

"And yet," Grace continued, "you are not unhappy, Mary."

"Indeed I am not," returned Mary, looking up in surprise. "Why should I be unhappy?"

"Oh, you are one of those angelic beings who are always contented with their lot. But I doubt very much that he is contented. I never could like him much, he is so proud and so cold."

"You told me the other day that Miss Hanly pronounced me 'as cold as ice,' and you say she is mistaken."

"She certainly is. But if you would try to appear warm towards people you do not care about, it would be a decided improvement."

"I try to be warm," she replied, "but I cannot always succeed. Now, would you say that Hugh, for instance, is cold?"

"Not cold," returned Grace thoughtfully. "He may be reserved, or dark; but he is certainly not cold. Of course I know Arthur can be hot as well as cold. But a genial warmth is what I like."

"Are you glad to be going home, Grace?" Mary asked gladly.

"I believe I am always glad to go home—but I'll be sorry, too."

"If Richard and Mr. Lowe were going before you, you'd find this place very dull."

"Well, it would be dull; but I don't think I ever feel very dull when I am with you, though I confess I do like society very much. And, after all, Mary, there is a magic in polished society which can scarcely be found anywhere except among the upper ten. Don't you feel it in the case of Mr. Lowe?"

"Well, I like his manner, certainly; but I have seen quite as good manners in my time, though I know very little of your 'upper ten.'"

"Well, I'll never be satisfied till I set foot within that magic circle." And

Grace walked to the looking glass with "a hundred coats of arms" in her glance.

"If you wished to lead a life of usefulness," returned Mary, "to promote the happiness or alleviate the sufferings of others—if you even wished to distinguish yourself as a writer or an artist, I could understand you. But the ambition merely to belong to the upper ten, as you call it, is what I can't understand at all. Where can you have got such notions? Not from Eva—and surely not from your papa."

"Oh, papa is a democrat—that is, in theory. For, between you and me, Mary, I can see that in his heart he 'dearly loves a lord.' I have heard them discuss the question at one of the literary dinners, and though the 'Brehon' gave the aristocrats some hard knocks, I was not convinced. What a pity it is that Mr. Lowe is not rich. This black-eyed cousin of his, I suspect, is in love with him. And I really think you have to answer for turning him from his allegiance. There must be something unpleasant in the letters he gets from his mother. And in the interest he takes in hearing about his uncle's romantic marriage looks as if he were thinking of doing something of the kind himself. He is quite a treasure to your mamma, he tells her so many oppor- tunities of talking of her uncle Dan in connection with Sir Garrett and his music and poetry. But then comes the shrew with the black eyes, whose slinging of the Coollin brought the tears to Mr. Kearney's eyes, he says. Do you feel afraid of her, Mary? I hope she is not revengeful."

"You are altogether mistaken," returned Mary.

"Why he is the picture of misery; and 'his eyes plain as a pike-staff he admires you.' 'So do several others.'"

"Well, how that modest remark would make some of our mutual friends stare. But, candidly now, are you in love with anyone?"

"I am not," Mary answered, very positively.

At which Grace turned round, and, resting her elbows on the window, followed the tracks in the snow across the flower-beds, and out to the bush, through the laurels—and over the hill and far away; perhaps over the sea.

"Come, Grace," said Mary, who began to feel afraid of her, "we have had quite enough of idle chat for one morning. I wonder what is delaying Bessy Morris? Is this she coming down the mountain?"

"Yes," Grace answered; "and that's Billy Hoffman stopping his mule to shake hands with her." She added, on seeing Billy reach his hand to Bessy Morris, over his coach, in which he was standing.

"And there is Mat Donovan strolling up to the Bush to meet her," said Mary.

"I suspect Bessy is turning the heads of all the boys since her return from the city."

"She is very nice," Grace observed.

"And really think the rustic know how to appreciate refinement."

"I always remarked," returned Mary, "that it is the smartest and most intelligent girls that are most admired."

"The tastiest," said Grace, "as Nelly Donovan would say."

"Nelly herself is tasty," returned Mary, "but she is not like Bessy Morris. Even before she went to Dublin there was something refined about her. She was always borrowing books from me."

"Then Mat has no chance?"

"I don't know that. With all his queer ways, Mat Donovan has something superior about him. And he is such a fine, manly, good-natured fellow; and such a hero with the people, as the best hurler and stone thrower. He has made the name of Knocknagow famous."

"Did you remark that roguish glance of his?" Grace asked. "It must be very effective under favorable circumstances."

"He only glances roughly at rough people," returned Mary, laughing.

"Pray don't be personal. But it strikes me you luncheon looking people have just as much mischief in you as your neighbors."

"You are quite right," said Mary, rather earnestly. "What are called quiet, steady people, are often as full of mischief as those who have a turn for saying satirical things, and are consequently the terror of their acquaintances."

"That reminds me," returned Grace, "of what the 'Brehon' said in defence of a literary lady of his acquaintance, of whom people were saying hard things. The 'Brehon' is dreadful when, as papa says, he takes to wielding his battle axe."

"And what did he say?"

"I got his speeches off sometimes," returned Grace, pressing her forehead against her forehead. "Yes, it was something to the effect that a cultivated woman who happens to have brains and is of a lively disposition—has, in fact, 'the flash of the gem' in her—in apt to be set down as heartless, and indelicate, and designing, and all that sort of thing; while males, duplicity, and all uncharitableness will pass for goodness and sincerity; and so forth, when they are found kneaded into a good big lump of the commonest clay, particularly if it be cast in an ugly mould. So you see, my dear Mary, wit and beauty have their disadvantages; particularly," added Grace, with another glance at the look glass, "when they happen to be combined in the same unfortunate individual."

"Well," returned Mary, laughing, "I suppose I am pretty safe; for at worst I can only be charged with one of these disadvantages."

"I don't know that. In the difference, I think beauty without wit is a greater sin than wit without beauty. It is easier to forgive a woman for being clever than for being handsome. I heard a gentleman, not long since, praising some ladies he had met to a lady from their neighborhood, and when she said, 'Margaret is a good sensible girl, she was always my favorite,' I made up my mind that Margaret was the plainest of the lot; and such I found afterwards was the case."

"Well, as I often said, I don't know what to make of you; and I am puzzled to know how much of what you say you have heard from your literary friends, and how much is the result of your own observation. But what can be keeping Bessy?"

"Come and see," returned Grace.

"Wouldn't they make a picture?"

"They really would," said Mary smiling.

"Is there not something graceful in Mat's attitude?"

"And how coquettishly she looks up into his face," returned Grace. "And the old

withorn tree, with Billy Heffernan and his male in the distance. I wish I could make a sketch of it."

Mat Donovan was leaning against the Bush, talking to Bessy Morris, who carried a small basket in her hand, and looked up at him, as Grace remarked, with a very coquettish air.

"Mat has been coming out in his usual style," said Mary, as Bessy turned away from him, and ran laughing towards the gate.

"There is the horse for Mr. Lowe," Grace observed. "He was only waiting for Barney with the letters. We ought to see him before he goes."

"Oh, it is not necessary," returned Mary. "He is only going to call on Mr. Pender."

"And on some of the tenants," Grace added. "And by the way, I think he is afraid he is to be made a target of."

"Why should he be afraid of that?" Mary asked.

"Well, you know he thinks we Irish are a peculiar people, and as the rumor has gone about that he will be his uncle's agent for some future time, he fancies it would be quite in character to shoot him before-hand."

"Why Morris is below," said Ellie, who had come in unobserved.

"Oh, send her up," returned Mary, spreading out the material for the new dress on the table, and assuming an air of business. "Let us lose no more time, Grace."

Ellie hurried back before she had reached the stair head, and with her hand on the door handle, the following short dialogue passed between her and Grace:

"Grace, we are going to play hide-and-go-seek in the stacks. Will you come?"

"I'd look well."

"Oh! my dear!" And Ellie turned away with a scornful look of the head.

"We may as well see Mr. Lowe," Mary observed.

"I thought so," returned Grace, with a meaning smile.

The young gentleman was reading a letter, which he entirely eroded his attention that he did not observe their entrance. On looking up, and seeing Miss Kearney, he crushed the letter into his pocket, and stammered something by way of apology for his apparent rudeness.

"Oh, by no means," said Mary. "I'm glad you will have a fine day for your ride."

"Yes," he replied, glad of an opportunity to look another way, "it is very fine. The mountain has quite a summer look."

"It is more like an autumn evening look," said Grace. "Those little white clouds remind me of the last time I was on the mountain. Edmund and Arthur O'Connor were with us that day, Mary."

"I remember," she replied, quickly. "But let us detain Mr. Lowe."

"But let us not detain Mr. Lowe," said Mary. "Mrs. Kearney that nothing could induce him to dine anywhere but with herself he mounted the horse that Barney held for him, and rode slowly up the avenue."

"He certainly is in a sad way," Grace observed. "And there must be something strange in those letters, too."

"Maybe it is something about the tenants," returned Mary. "There are two of them to be ejected."

"That is quite a natural explanation," said Grace. "I wonder it never occurred to me."

"I hope 'tis nothing about my lease," observed Maurice Kearney, who had just come in, looking troubled and uneasy.

"That rascal Pender 'll never stop till he makes Sir Garrett as great a tyrant as Yellow Sam. I'm after giving that unfortunate man, Mick Brien, some straw to tatch his cabin that was strip the night before last by the storm, and he tells me they are going to pull it down. I wouldn't stand in Pender's shoes this minute for the wealth of Damer. But," added Maurice Kearney, suddenly becoming cheerful, "if we could get Sir Garrett himself, Mr. Lowe would be a week or two, all would be right. Wattletons," he shouted, as he reached the hall, "get the axe, and tell Mat to bring up a bag of the seed-wheat to Raheen, to finish that corner. Jim and Ned are gone with the horses."

"There is knavery in every lineament of that old Pender's face," Grace observed.

"He is even more odious than his ugly son," declared Mr. Kearney in quite a fit of character; he described the pair to the life."

"Yes, he must be a good judge of character. I know a young lady he considers quite a treasure."

"Better than a piper in the house," added Grace laughing. "Between Mr. Kearney and my friend Lory, I have some excuse for being a little vain—which, of course, I am not, however," returned Mary.

TO BE CONTINUED.

The entering wedge of a complaint that may prove fatal is often a slight cold, which a dose or two of Ayer's Cherry Pectoral might have cured at the commencement. It would be well, therefore, to keep this remedy within reach at all times.

The Ideas of March.

"Last March mother caught a severe cold, terminating in a very bad cough. Everything we could hear of was tried without avail. Haysard's Pectoral Balsam was at last recommended and procured. The first dose relieved, and one bottle entirely cured her."

MISS E. A. STARNAMAN, Hesperia, Ont.

A HOST OF BODILY TROUBLES are engendered by chronic indigestion. These, however, as well as their cause, disappear when the highly accredited invigorant and alterative, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, is the agent employed for their removal. A regular habit of body, and a due secretion and flow of bile, invariably result from its persistent use. It cleanses the system from all irregularities, and restores the weak and broken down constitution to health and strength.

Jacob H. Bloomer, of Virgil, N. Y. writes: "Dr. Thomas Electric Oil cured a badly swollen neck and sore throat on my son in forty-eight hours; one application also removed the pain from a sore toe; my wife's foot was also much inflamed—so much so that she could not walk about the house; she applied the Oil, and in twenty-four hours was entirely cured."

STUBBORN CHILDREN readily take Dr. Low's Worm Syrup. It pleases the child and destroys the worms.

AS AN AID to internal remedies for skin diseases, Dr. Low's Sulphur Soap proves very valuable.

Minard's Lintment is the Best.

INTERESTING MISCELLANY.

Religion cannot pass away. The burning of a little straw may hide the stars of the sky; but the stars are there, and will re-appear.

Miss Louis Imogen Guiney, daughter of General Patrick Guiney, of Parkstown, County Tipperary, Ireland, known as the Irish-American poet, is at present on a visit to Dublin. She was born in Boston. She shows her literary culture in an article in the last *Harp*'s, on the lyric poets of the period of the Charleses.

The belief that smoke from soft coal may have beneficial sanitary effects is gaining ground. It is claimed that sulphur in the coal when burned becomes highly disinfected. Farther that creosote and its allied products are thrown off with the fumes of bituminous coal, and that an atmosphere charged with carbonic acid must be freer from germs of disease than an apparently purer air.

Sound thy heart to the bottom, and try it solely, be thoroughly satisfied of thy sincerity. Let no day pass without an account taken of thy life, and be sure to observe very diligently what ground you gain or lose, what alteration appears in your temper, behavior, affections, desires; your resemblance or degeneracy from God; how near approaches you make, or to what distance you are cast. Above all other subjects, study your own soul. It is thoroughly acquainted with himself, but he has attached to a more valuable sort of learning than if the course and position of the stars, the virtues of plants, the nature of all sorts of animals, etc., had employed his thoughts.

After the most careful examination of the influence of Catholicism for good and evil, I am persuaded that the worship of the Madonna has been one of its noblest and most vital graces, and has never been obliterated from the arts and holiness of life and purity of character.

There has not probably been an innocent cottage home throughout the length and breadth of Europe, during the whole period of vital Christianity, in which the imagined presence of the Madonna has not given sanctity to the humblest duties, and comfort to the sorest trials of the lives of women; and even the brightest and most accomplished of the arts and strength of manhood has been the fulfillment of the assured prophecy of the Israelite maiden: "He that is mighty hath magnified me, and holy is His name."

Bucklin.

MARY ANDERSON'S MARRIAGE.

Mary Anderson will arrive in London early in May. Her marriage with Mr. Nares will be solemnized at the Brompton oratory. The rub for seats has already begun. Among the bridesmaids will be the daughters of Lord Lytton and the bride's sister.

A SHORT BUT TELLING TEMPERANCE SERMON.

It is said that a great manufacturing company in Massachusetts recently paid their workmen on Saturday evening seven hundred ten-dollar bills, each bill being marked. By the following Tuesday four hundred and ten of these marked bills were deposited in the bank by the saloon-keepers of the town. Four thousand and one hundred dollars had passed from the hands of the workmen on Saturday night and Sunday and left them nothing to show for this great sum of money but headache and poverty in their homes. The saloon-keepers added to their savings in the bank. Such an instance as this shows with extraordinary clearness the folly, the worse than childish weakness, of drinkers. It is a whole chapter on intemperance.—*Sacred Heart Review.*

NAPOLEON ON MORALITY.

An eminent author, commenting on the attitude preserved by Napoleon towards religion as a power in the State, says: "Napoleon regarded philosophy as powerless in preserving morals and social order when separated from Revelation. The report presented by his order to the legislative body, April 5th, 1802, is as follows: 'Laws only regulate certain actions, religion unbinds all; laws have relations to the citizen alone while religion takes possession of the man.' Morality without religious dogmas is like justice without tribunals. The ages and philosophers of all ages have unceasingly manifested a laudable desire of teaching what is good and reasonable; but have they been able to agree on what is good and reasonable? Since the admirable Offices of the Roman Consul, have any discoveries been made on morals by the efforts of science alone? Since the dissertations of Plato, have the doubtful points in metaphysics been less numerous? It is, then, the interest of human governments to protect religious institutions, since it is through their influence that conscience intervenes in the affairs of life and society, and finds itself placed under the powerful protection of the Author of nature."

A DYING GIFT OF MARY QUEEN OF SCOTS.

On the day previous to her execution, February 7, 1586, Queen Mary, after she had supped, as we are told, read over her will, and, noting the inventory of her possessions, she wrote down the names of each of her ladies in waiting with the gift she intended to leave her as a legacy from the royal mistress she had so faithfully and devotedly served during the weary days of her imprisonment. Some hours before her death the Queen, with her own hand, bestowed these gifts, one of which was for a long time in perfect preservation in the family of the noble recipient, Mistress Marie Seton. It was a memento mori watch of silver in the shape of a skull, intended for use in hours of devotion.

On the forehead of the skull was the figure of Death, with his scythe and hand-glass, standing between a palace and a hut, with his toes equally applied to each. Around this design was the inscription in Latin—like all the inscriptions upon this watch: "Pallid! Death beats down with equal tread the huts of the poor and the palaces of kings." On the back part of the skull was a figure representing Time. He also had a scythe, and near him a serpent, with his tail in his mouth, emblem of eternity. Around the figure was this sentence: "O voracious Time and hateful Age!" The upper part of the skull was divided into two compartments. On one of them was repre-

Adam and Eve in the Garden of Eden, and near them a group of animals, under which runs this inscription: "By sinning you have obtained eternal death. The opposite compartment was devoted to the subject of salvation. There was the figure of Christ hanging on the cross between two thieves, the Marys in adoration below. Beneath was this inscription: "Tons He satisfied justice, overcame death and obtained salvation."

Running below the compartments was an inch-wide open work, intended to allow free passage to the sound when the clock struck. This open work was formed of the arms of the crucifixion—the cross, crown of thorns, coat without seam and the disc cast for it, the hammer and nails, scourges, swords and spears. Underneath are the words: "Scelus Celi ad Gloriam Via."

The watch was opened by reversing the skull and placing it in the hollow of the hand, and then lifting the under jaw, which rose with a hinge. Inside on the lid was a representation of the Holy Family in the stable, the Infant Jesus lying in the manger with angels ministering to Him. Over Him hovered an angel bearing a scroll with the words, "Glory to God in the highest, on earth peace to men of good will." In the distance was a large group of shepherds with their flocks.

The works of this elaborate piece of workmanship occupied the place of brains in a watch of the kind, and the dial plate was a dial plate surrounded by scroll-work—the hours marked in large Roman figures. It bore a figure of Saturn devouring his children, under which stood the words: "Thus it happens to mine and to all."

A large and very musical silver bell within the watch struck the hours, calling to the contemplation of the solemn thoughts suggested by the subjects represented and their accompanying inscriptions, doubtless, many a time during the dreary days of Queen Mary's imprisonment—and, who can say, with what good result? We can easily imagine its great value in the eyes of the companion of those days of anxious anticipation of coming danger, and how precious it must have been after death so abruptly closed those days and at last "the tired head of Scotland's queen reposed upon the block."

THE MADAGASCAR LEPEERS.

Mrs. Bernard O'Reilly, writing to the New York Sun from Paris on the self-sacrifice of men and women who devote their lives to the care of lepers, furnishes the following information about the leprosy hospital of Madagascar:

Here is one great leprosy hospital, in the service of which several missionaries have sacrificed health and life, that would not now be heard of were it not that the sad state of affairs in France compels the missionaries to call for pecuniary help to meet the needs of an ever-increasing number of lepers.

The hospital is in Madagascar, that wonderful island so near the coast of Africa, and as science proves the sole remaining fragment of a continent long ago submerged by the surrounding ocean. The missionaries—all French Jesuits—appealed in their distress to the great Society for the Propagation of the Faith, established long ago at Lyons, hence the appellation in *Les Missions Catholiques* of one of a great good work, which deserves to be made known to the American public.

In Madagascar, as everywhere in heaven, every man, woman and child tainted with leprosy was pitilessly driven from every human habitation, and obliged to live or perish in the wilderness. I remember during my first stay in France, from 1855 to 1859, listening to more than one marvelous narrative of missionary devotion, of devotion, especially, to the victims of leprosy. The French Jesuits had a long and hard battle to fight in the island, not only against the savage jealousy of the idolatrous Hovas, but also against the emissaries of the Protestant societies and the misrepresentations which painted these priests as the forerunners of French conquest and domination.

Balashed again and again from the island they managed to return. Of course, from the beginning they had no thought of striking the labor of evangelizing the lepers, of whom large numbers wandered about in the magnificent forests, shunned by all, and more dreaded than were the wild beasts and serpents.

At last the missionaries founded a hospital asylum for these wretched wanderers at Amboulontara. It was soon afterward transferred to Ambahivora. This is the establishment described by one of the priests especially devoted to the lepers, Father D'Enjoy, in a touching letter printed in *Les Missions Catholiques*:

"The traveller," he says, "who descends from Tannanaria (the capital) by the eastern slopes has before him a narrow road north to south, irregularly of unculivated hills separating long and fertile valleys. To the right and to the left in the far distance are the profiles of lofty mountains; here the mountain chain of Andriatsra, with its thick head-reef of wild forests; there the Ambont-Monambol chain and its sacred wood so long the dwelling-place of a famous idol.

"At our feet are bright green rice fields. Then, not far off, the pretty village of Andraloro, with its cottages built of red brick, and, beyond that, lying above the surrounding orchards, the steeple of the Catholic church of Saaman Andrianara, a graceful Roman tower planted by an artist's hands on the Imerina.

"We pass over a rocky crest, to find before us a wide plain with masses of varied color; through which a narrow road winds. Then comes a wilderness separating from the other opulent villages on the rim of the horizon. * * * And then the road turns suddenly off, and you stand facing groups of humble dwellings. Let us stop: here is the place.

"You shudder as you approach them, perhaps. Oh, how wretched their exterior is, and how fit are they to be the abode of one of the most appalling of human miseries!

"This but on your right, built with reeds and thatch, is the dwelling place of the priest when he comes to console at leisure this most hapless portion of his flock. To your left, stretching from east to west, are two long structures formed of a multitude of separate cells; they are the habitations of lepers.

"Some of the inmates come out and look with apprehension at the visitor who dare

to venture so near them. Others, seated outside their doors, offer to the genial heat of the sun their deformed and disfigured bodies. How ruinous are these miserable houses! How eloquently they appeal to Christian hearts! Here is what all these human lives have come to, which might have been spent in happiness beneath the family roof tree! Such is the only refuge left to the poor pariahs by their countrymen. To them how much needed are Christian belief and Christian hope to bear their intolerable burden! Since religion shows us in them the suffering members of Christ, how well bestowed would be the alms placed here.

"Near these huts is the church, a poor wooden structure, surrounded by a large cross. The cross is the emblem of their hopes, the sign of salvation. It is more needed here than anywhere else in the world. It is particularly eloquent amid this assemblage of human woe.

"The bell rings to announce the hour for prayer. The lepers come forth, the sick and those bused in the field in cultivating manioc flock toward the church. See them at the foot of the altar—ages and all social ranks have here their representatives. There are fathers of families, whose hands are eaten and whose arms are cruelly crippled by the disease. There are young women with faces as pale as horribly ravaged by it. A thousand varieties of ugliness have disfigured their features. The skin, where it yet exists, is a network of white scales. Then the touching sight offered by that line of children, whose foreheads already bear the hideous stamp of leprosy!

"The missionary has just come in. An old Christian, the senior member of that old brotherhood, touched, harmonious are poured forth the strains of a hymn full of fervent faith and supplication. Perhaps in no one of our villages is prayer in song rendered with so much evident feeling and expression. It soars up towards the Father in heaven, this powerful hymn of the lepers blessing Him Whose hand seems so heavy upon them.

"Al! this is a scene of such irresistible pathos that the stranger has to give vent to tears.

"These harmonious strains end, the divine word is brought home to them. The priest teaches these disinherited ones of earth that they are the children of the Most High God, that they are members of that family in which the Son of the Virgin Mary is elder brother; that their souls, purchased by His blood, are most beautiful in His sight, and precious beyond all price. Then these priests instruct them, exhort them to all goodness, and lavish on them the wealth of his zeal.

"How well they listen to him; and how grateful they are! Just wait till the prayer service is ended, and then see how they crowd around their benefactor, who is for them both father and mother?

"Are there any lepers to be baptized? Any confessions to be heard? Are there any of these poor sufferers, who, hapless than their companions, have come to the end of their sad pilgrimage, and are calling for the priest's helpful hand! Stay with them, O missionary! Stay many long days with these wretched ones of your wide family, with these pariahs among whom you alone dare to live. Others of your brethren have before you contracted this dread disease, but you brave it contagion fearlessly. If eternal life can be purchased by a cup of cold water, what, then, must be your reward?"

One feels in the hand which wrote that letter the throbs of that divine emotion which comes from a heart near to Christ and filled with His sublime charity. I have known, again and again, some of these noble born and chivalrous young results to act on benighted knees, and as a privilege beyond all possible merit, that their Superior should send them among the lepers of Madagascar, the yellow fever haunts of Guiana, the perilous missions of India and Japan.

The apostolic spirit is not dead in this dear and glorious France.

Think of it.

Never before in the history of the world was there a remedy for corns as safe, painless, and certain as Putnam's Painless Corn Extractor. It makes no sore spots and acts speedily. Try Putnam's Corn Extractor. At druggists. Sure, safe, and painless.

A Marvelous Recovery.

I was so ill with inflammatory rheumatism in 1882 that I was given up, and had all my earthly business put in order. One of my sons begged me to get Burdock Blood Bitters. After the third bottle I could sit up alone and eat good food, and in six weeks I was out of bed feeling better than I ever felt. I take three bottles every spring, and two every fall.

Mrs. M. N. D. BERNARD.
 Main St., Winnepig Man.

Mr. T. J. Homes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Paroel's Pills the best medicine for these diseases. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gela'sin Coated, and called in the Flour of Lioicore to preserve their purity, and give them a pleasant, agreeable taste."

Everyone Should Try

To secure good health. The great specific for all diseases arising from disordered stomach, such as overflow of bile, sick headache, loss of appetite, nausea, palpitation, indigestion, constipation and all blood diseases, is Burdock Blood Bitters. Hundreds of people owe their health to B. B. B., nature's regulator and tonic.

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do again.

Well Adapted.

The effective action on the glandular system and the blood, and the general regulating tonic and purifying action of B. B. B., especially adapt it for the bilious, nervous, costive or scrofulous. From 3 to 6 bottles will cure all blood diseases, from a common pimples to the worst scrofulous sore.

THE RED COLOR of the blood is caused by the Iron it contains. Supply the iron when lacking by using Minard's Beef, Iron and Wine.

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age.

"MANY MEN, MANY MINDS," but all men and all minds agree as to the merits of Burdock Pills, small and sugar-coated.

Minard's Lintment for Rheumatism.

The Word of Cheer.

It is a kind word, dear?
Else leave it still unsaid.
The world is thick with thorns for blooms,
With stings where should be bread.

The heartache is so many,
Or grow with saline seas,
And days bring heavy burdens
Of heavy anxious care.

It may with fancy sparkle,
Or glow with saline seas,
And they who list may cheer you
With praise as sweet as wine;

But has it aught of comfort?
This word of pen or tongue—
Of help for those who struggle
Of hope for those who long?

The world needs sunshine, dearie,
Sweet words that fall like oil,
Balm for the wounds a bleeding,
Its souls bespent with toil.

The world needs courage, darling,
Draw words of faith and cheer,
A cordial for its fainting,
Like music to its ear.

Oh! give such to full measure;
All joy, all gladness, write;
But leave unsaid by tongue or pen
The word that holds a sting.

—Miss Thomas, in Harper's Bazar.

Protestant minister and his school. A few incidents that happened during the late mission given to the Castors will explain things fully.

Since last spring Mr. Lawrence, the Protestant schoolmaster, had been away in Canada on his vacation. During his absence the school had dispersed. On the return of the savages in autumn, after their expedition in search of winter provisions, they were greatly annoyed to find their children wandering about; and the latter aggravated their parents' vexation by their untruthful, or perhaps, reasonable complaints against the schoolmaster.

At the same time I told them of my great desire to instruct their children, and beyond all expectations. Having studied their language only four months I could not expect to be master of it. Spite my embarrassment my catechism class and evening instructions were faithfully attended, especially by the men; yet I do not think I can say that more than three knew how to make the sign of the cross properly.

My Lord, my hardest trial, in my ministry among the Indians here, does not consist in the difficulty I encounter in instructing or catechizing them and their children, nor even in the fatigue of being with them from morning until night—these are the missionary's happiest moments—but my heart aches to see all the misery that surrounds me, and that I can do nothing to relieve it.

The beautiful little figure of the infant Jesus which you sent me will greatly surprise our good people at Christmas. I am preparing to give it to the child who never has hoped to receive so large and rich a present; but it is another proof of Your Lordship's unlimited bounty.

Since that victory the Indians have been desirous to place their children in my school. I explained to them the impossibility of receiving them this year because of the want of accommodation and provisions. I have promised them a good school next year, and it will not do to disappoint them. With the exception of two orphans and a little girl whose father's circumstances keep her at the Protestant school at the children have been withdrawn by their parents.

My Lord, a serious question to decide presents itself. How are all these children to be supported? I count on kind Providence and upon Your Grace to help us, and it is with this hope I undertake to build the school. I have thought of buying a house of the Hudson Bay Company, which will cost a great deal, I know; but I trust our good friend, Reverend Father Collignon, will give us a helping hand. We will also require about \$120 worth of boards and shingles. These, it is true, are right at our door, but the trouble is to make out the money to pay for them. We must be venturesome, however, if we do not want the Indians to abandon the right path. The Protestant

school, my Lord, offers many material advantages not to be thought of by us presently, and it is prepared to receive all the Indian children and half breeds in the vicinity. No doubt, the minister and the schoolmaster will exert themselves to gain the parents to send the children back, and if we are unable to assist, I do long for their good desires, all will be lost; they will hasten to embrace Protestantism, and then the difficulty on our side to bring them into the true fold again will be considerably greater than now.

My Lord, I have known the district of the Castors as I do that of the Montagnais the results of the mission would have been beyond all expectations. Having studied their language only four months I could not expect to be master of it. Spite my embarrassment my catechism class and evening instructions were faithfully attended, especially by the men; yet I do not think I can say that more than three knew how to make the sign of the cross properly.

My Lord, when we expect you to return to us? When will God put an end to your trials and sufferings? Why not immediately, we desire so much to have you near us again? Hasten, then, my Lord, to come and bless us with your presence. In the meantime, my Lord and dearly beloved Father, bless me, who considers myself as ever,

Your spotted and grateful child, C. JOUSSARD, O. M. I.

The prevalence of scrofulous taint in the blood is much more universal than many are aware. Indeed, but few persons are free from it. Fortunately, however, we have in Ayer's Sarsaparilla, the most potent remedy ever discovered for this terrible affliction.

A Boon To Mankind. The quickest, surest and best remedy for rheumatism, neuralgia, sciatica, sore throat, scrofulous taint, in Hagar's Yellow Oil. It quickly cures sprains, bruises, burns, frostbites, chilblains, etc. For cramp, colic, quins, etc., take 10 to 30 drops on sugar, and apply the oil externally also, on immediate relief will result.

Minard's Liniment cures Colds, etc. You can make a large sum of money at work for us in your own locality. Five Millions Dollars. If you are a man of energy, and wish to make a large sum of money, we will give you the opportunity.

Sick Headache

Is a complaint from which many suffer and few are entirely free. Its cause is indigestion and a sluggish liver, the cure for which is readily found in the use of Ayer's Pills.

Ayer's Pills, PREPARED BY DR. J. C. AYER & CO., LOWELL, MASS. Sold by all Druggists and Dealers in Medicine.

ONTARIO STAINED GLASS WORKS. STAINED GLASS FOR CHURCHES. PUBLIC & PRIVATE BUILDING. Furnished in the best style and at prices low enough to bring within the reach of all.

MAT PATTERNS. Hand Made, Novelty, Best, Most Complete, Catalogue free. Address, J. J. HAZELTON, Genioph, Ont.

Dr. Morse's INDIAN ROOT PILLS. Thousands testify to their being the best Family Pill in use. They purify the system, regulate the bowels, thereby cleansing the blood.

No Female Should be without Them. W. H. COMSTOCK, Brockville, Ont.

DEFENCE OF THE JESUITS. CALUMNIES. Paucal, Pietro Sardi and Rev. B. F. Austin TRIUMPHANTLY REFUTED.

NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

McShane Bell Foundry. Finest Grade of Bells, Cast Iron and Steel for Churches, Colleges, Tower Clocks, etc.

SMITH BROTHERS, Plumbers, Gas & Steam Fitters. 172 KING STREET. Plumbing work done on the latest improved sanitary principles.

Worth their Weight in Gold

Dr. Morse's Indian Root Pills. Dr. Morse's Indian Root Pills. Dr. Morse's Indian Root Pills. Dr. Morse's Indian Root Pills.

To save Doctors Bills use Dr. Morse's Indian Root Pills. The Best Family Pill in use.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

Health for All

HOLLOWAY'S PILLS & OINTMENT. THE PILLS. Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

THE OINTMENT. Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 633 OXFORD ST.), LONDON.

ONE POUND JOHNSTON'S FLUID BEEF

JOHNSTON'S FLUID BEEF. A PERFECT FOOD FOR THE SICK.

THE VALUE OF A FOOD LIKE THIS. To INVALIDS, DYSPYPTIC, and all needing STRONG NOURISHMENT in an easily digested form, must be apparent.

HIRST'S PAIN EXTERMINATOR

THE GREAT HOUSEHOLD REMEDY. Dear Sir—I have used your Pain Exterminator in my family for everything that a family is affected with, such as Coughs, Colds, Rheumatism, Sprains and Burns.

W. H. COMSTOCK, Brockville, Ont.

WILSON BROS.

Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS. 388 RICHMOND STREET—LONDON, ONT.

P. J. WATT, Importer of Wines & Liquors

Wholesale and Retail Greener. My stock of staple and fancy groceries is the largest in the city, and the finest brands of liquors always on hand.

McShane Bell Foundry

BUCKEY BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Pumps, etc.

C. B. LANGTROT, MONTREAL, P.Q. Electricity, Hotter Baths & Sulphur Saline Baths. CURE OF ALL NERVOUS DISEASES.

The Catholic Record.

Published Weekly at 454 and 456 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. BORTHEGRAVES, REV. WILLIAM FLANNERY, THOMAS COFFEY.

Approved by the Archbishop of Toronto, and recommended by the Archbishops of St. Boniface, Ottawa, Kingston, and the Bishops of Hamilton and Peterborough, and leading Catholic Clergymen throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., May 24th, 1890.

DEMORALIZED.

The Equal Righters of Hamilton held a meeting on the 13th inst. to consider the advisability of choosing a candidate to run for the city at the coming election.

It is pretty clear that the Equal Righters are getting into cross purposes, and many of those who have a modicum of common sense are beginning to see through the designs of the leaders of the movement to manipulate the political wires to suit their own private ends.

The case is quite different in Toronto. The Conservatives there are strong, and at a late Conservative meeting, the Meredithites refused to admit that doughty Equal Rights champion, Alderman Bell, a life-long Conservative, unless he would sign a bond to support the Conservative nominees for the city.

Ward, and even in the whole city; but the Equal Rightists of London are very thankful to be allowed to fawn at Mr. Meredith's feet. They have not the courage to bring forward a candidate boldly flaunting their colors to the breeze.

And, by the way, Mr. John Charlton has virtually abandoned the Equal Rights organization. We gave, in our last issue, an account of the adoption of an Equal Rights manifesto by the Executive of the Association.

It seems to be indubitable that the Equal Rights party is rapidly becoming disorganized. The signs of its decay are numerous in every quarter.

THE EX-PRIEST MARTIN'S CASE.

A great deal of unnecessary froth is being expended by the anti-Catholic press on the case of an ex-priest named Martin, formerly of Green Bay, Wisconsin, who left the Church, and is said to have married his housekeeper, Mary Vanstoppel, and taken up his residence in Montreal.

At all events, on the 5th inst., the ex-priest suddenly left his residence, without informing any one whether he went. It is taken for granted that he has retired to a monastery, in order to do penance, and the whole anti-Catholic press are loud in their denunciations against the authorities of the Church for their supposed share in what has occurred.

It is well known that in the Catholic Church the marriage of a priest is not allowed to take place, and a marriage contract with a priest is null and void. Marriage is a sacrament, having been raised by Christ to this dignity as a religious rite.

It is a question of Christian morality, and it affects the moral right of the parties to live as husband and wife. The Church, however, does not pretend to interfere with the civil effects of the so-called marriage, nor with the natural duty of the ex-priest to provide for his children, and to repair to the best of his ability any injustice which may have been done to the woman.

We are quite satisfied that if any Catholic priest or Bishop was consulted on the subject, this is what the ex-priest was told. Whether this was done or not is a mere matter of conjecture or speculation, and the papers which, without any evidence on the matter, at once threw the blame on the Catholic ecclesiastical authorities, are certainly guilty of breaking the commandment of God: "Thou shalt not bear false witness against thy neighbor."

THE SCHOOL ISSUE.

The Conservative leader, Mr. Meredith, is certainly laboring hard for victory in the elections which are imminent, and if his cause were just he would deserve success. There is scarcely a constituency in which the contest is expected to be close where he has not either taken, or is about to take, the platform to vindicate his cause before the people.

The amendments made by Mr. Mowat to the Separate School Act are the principal subjects dealt with in Mr. Meredith's speeches. He declares that these amendments must be repealed in the interest of the general public. He has not declared for the abolition of Separate schools, for, as a lawyer of reputation, he knows that it is not in his power to abolish them.

It has been said, as an argument against Separate schools, that the Separate school law was passed by a majority from Lower Canada, against the expressed wish of an Upper Canadian majority. This was the case when the School Act of 1863 was passed.

can do will not prevent Catholic rate-payers from supporting the Separate schools. With the School Act of 1863 guaranteeing to Catholics the right of establishing Separate schools, those schools will continue to exist, and will continue to receive their just share of every public appropriation for school purposes, in spite of his adverse legislation.

Confederation, in fact, was brought about chiefly by Ontario. It was Ontario that was dissatisfied with the Legislative Union, and the Act of Confederation agreed upon as a satisfactory compromise, with the almost unanimous consent of the representatives of both Provinces.

As citizens of this country, having its welfare at heart, we would regret the break up of the Dominion, the "smashing of Confederation," as the Mail calls it. But as Catholics merely, it seems to us of little consequence whether the Confederation be smashed or not.

THE NUN OF KENMARE.

New York, May 10.—A special to the Times from Pittsburg, Pa., says: There are many persons in Pittsburg who are anxious to discover the present whereabouts of Miss Mary Frances Cusack, the "Nun of Kenmare."

To those who are anxious to find her we would say that information of her whereabouts might be obtained from Justin D. Falton, Toronto; the Witness, Montreal; or from Edith O'Gorman. All these parties are engaged in the same line of business.

Following is the copy of a letter that has been sent to the Empire: Sir—My attention has been called to an article which appears in the Empire of the 5th, and which states, among other things, that "Last Sunday the Rev. Father Brohmman, of Mildmay, who is somewhat noted as a local politician, preached in support of the Mowat Government at his church service."

We say, and we know whereof we speak, that should Mr. Meredith succeed in attaining the Premiership of Ontario, and should he pass the harassing laws with which he threatens us, the Catholic trustees will become more vigilant in securing the adhesion of Catholic rate-payers to the Separate schools, and the Public school supporters will have the consolation of seeing that Mr. Meredith's wonderful legislative powers shall have culminated in the ludicrous result, that the Public schools of each county will be not \$10 richer for Mr. Meredith's legislation, and he and his fire eating followers, Messrs. H. E. Clarke, J. L. Hughes, Mayor Clendennan, et hoc genus omne, will become the laughing-stock of the people.

Another specimen of their ignorance of the issues of the day is that they declare that "English should be the general language of instruction in the public schools." English is now the general language of instruction. It is only in special or particular cases that there is any other language taught, namely, when the children do not understand English, and must therefore be taught in French or German, or be left without instruction.

THE NUN OF KENMARE.

To those who are anxious to find her we would say that information of her whereabouts might be obtained from Justin D. Falton, Toronto; the Witness, Montreal; or from Edith O'Gorman. All these parties are engaged in the same line of business.

A SKETCH of the great Catholic leader in the German Reichstag, Herr Windthorst, appears in the Catholic World for May, from the pen of Rev. W. D. Kelly. Father Kelly's appreciation of this leader is exceedingly accurate, and his article is well calculated to give a high opinion of Herr Windthorst's prudence and ability.

BOGUS INTELLIGENCE.

Since the public announcement by Mr. Meredith that he does not intend to back down from his no-Popery attitude, the Empire has taken to furnishing no-Popery pabulum to its readers in most lavish quantity, and in manufacturing bogus news for its readers.

Following is the copy of a letter that has been sent to the Empire: Sir—My attention has been called to an article which appears in the Empire of the 5th, and which states, among other things, that "Last Sunday the Rev. Father Brohmman, of Mildmay, who is somewhat noted as a local politician, preached in support of the Mowat Government at his church service."

Another specimen of their ignorance of the issues of the day is that they declare that "English should be the general language of instruction in the public schools." English is now the general language of instruction. It is only in special or particular cases that there is any other language taught, namely, when the children do not understand English, and must therefore be taught in French or German, or be left without instruction.

THE NUN OF KENMARE.

To those who are anxious to find her we would say that information of her whereabouts might be obtained from Justin D. Falton, Toronto; the Witness, Montreal; or from Edith O'Gorman. All these parties are engaged in the same line of business.

Mr. Meredith's hostility to Catholic schools is further evidenced by the fact that he declares that under certain circumstances—that is to say, if they are "to exist only under the ideas pronounced by the Bishops—then I say an agitation should be inaugurated that will wipe them out of existence."

MAY 24, 1890.

TRANSUBSTANTIATION.

We have received from a respected Anglican correspondent and constant reader of the Record the following letter, which contains certain objections against the doctrine of the Catholic Church concerning Transubstantiation.

To the Editor of the Catholic Record: Sir—As an Anglican Churchman, who firmly believes in the doctrine of the Real Presence of Our Lord Jesus Christ in the Holy Eucharist, I ask your permission to state a few difficulties I find in the dogma of Transubstantiation.

As a clear, authoritative statement of the dogma as held by the Roman Catholic Church, I take that laid down in the creed of Pius IV., which runs: "I profess that there is a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, which conversion the Catholic Church calls Transubstantiation."

Now, sir, I think the nature of this is constantly mistaken even by professional theologians. In my opinion it is not a theological doctrine at all. The theological doctrine is simply that of the Presence of Christ in the Holy Eucharist. Transubstantiation is merely a philosophical theory, intended to meet certain subtle intellectual difficulties, as to the manner of that presence, and depends entirely on the notions entertained by the realist school of philosophers as to the nature of substance and accidents. This school did not spring up in Western Europe till the eleventh century; the word Transubstantiation was not invented till the Council of Lateran in 1215, when also the theory it denotes was first formulated as a dogma; and the virtual oblivion into which Realism passed has resulted in the practical abandonment of Transubstantiation by Roman theologians. For whereas they formerly taught that only mere phantasms of bread and wine survive after consecration. Now the received teaching is no physical change whatever of which the senses can take cognizance is effected by consecration, but that all the accidents of the bread and wine in the Eucharist remain as they were before.

This is the Anglican doctrine, that "they remain in their very natural substance," expressed in other but equivalent language. To put the question in a more popular way it is this: "In the Eucharist after the words of consecration the whole substance of the bread is converted into the substance of the Body of Christ and the substance of the wine into the substance of His Blood, so that bread and wine no longer remain, but the Body and Blood of Christ are substituted in their place. It is not pretended that this doctrine was ever formulated before the time of Paschasius Radbertus, who lived about the middle of the ninth century. No teacher before him taught dogmatically that the presence is corporal and carnal."

Now here is the crucial difficulty of the whole question. The definition did not grow out of the statements of Holy Scripture and it was not a summarizing of a traditional doctrine of the Church. It was suggested, as I have before, by a philosophical speculation of the schoolmen, which is in all probability altogether false. We can conceive of the *res* or substance of anything existing apart from one or more of the ordinary accidents of that substance; but we cannot conceive of it existing apart from all of them together. To say that anything is not in any sense what all our senses declare it to be, is to destroy the very basis of all faith too. For if the senses of touch, taste and smell may deceive us, why may not the senses of sight and hearing, and so the ground of faith, for faith cometh by hearing.

To declare, however, concerning anything that it is something more than our senses can take cognizance of, is to transfer it into the realm of faith and is in harmony with our experience and observation, as for instance the outward form of plant or tree or animal, and its inner life. The body which our senses take cognizance of and the indwelling soul and spirit; the mind and the thoughts that dwell in it. That the whole Primitive Church believed in an actual presence of Christ in the Eucharist is beyond dispute. But then was it after a heavenly and spiritual manner or was it a carnal presence that they believed in? Was it natural or supernatural? Did they teach a carnal eating and drinking of Christ's nature? Flesh and Blood? Or did they believe the bread and wine to be literally and actually transmuted into Christ's Body and Blood, or did they think the bread and wine still to remain bread and wine, yet to be so identified by the operation of His Spirit in some inscrutable way with His Body and Blood as to be called by their name and to be the instrument of actually conveying their principal difficulties connected with Transubstantiation, and if I have mistaken the Roman doctrine I desire to be set right and also to have these difficulties cleared away. Thanking you, Mr. Editor, for so much space in your valuable paper, I am yours etc.

Toronto, May 1, 1890. ANGLICAN.

The writer of the above, undoubtedly, states correctly the Catholic doctrine of Transubstantiation, as far as his quotation from the Creed of Pius IV. is concerned; but he is much in error in supposing that Catholic theologians of today have "abandoned" or changed the doctrine of the Church on this subject. Our correspondent professes to believe firmly in the Real Presence of our Lord Jesus Christ in the Holy Eucharist, and he asserts that the belief in the Real Presence constitutes the whole theological doctrine which is revealed on this subject. He objects, therefore, to any doctrinal decision as to the mode or manner in which Christ is present. If this be correct, why does he set forth what he calls the "Anglican doctrine" on this very point? According to his own admission the mode of Christ's presence is "a theological doctrine." He maintains that the presence by Transubstantiation "does not grow out of the statements of Holy Scripture, and it was

not a summarizing of a traditional doctrine of the Church," but "it was suggested by a philosophical speculation of the schoolmen which is in all probability altogether false."

We are quite satisfied that a close examination of the words of Holy Scripture, and of the traditional teaching of the Church, will show that Transubstantiation is taught plainly in both, and that what Anglicans call the "Anglican doctrine" cannot be distilled out of either by any process.

Before proceeding to show this we will explain, for the benefit of readers who might not otherwise fully understand this matter, wherein the difference between these doctrines consists. Transubstantiation signifies the change of one substance into another. As it is the Catholic doctrine that, by the words of Christ, the bread and wine are changed in the Holy Eucharist into Christ's body and blood, so that the bread and wine no longer remain, the word is appropriate to express the Catholic meaning. It is no real difficulty, though Anglicans seem to consider it an insurmountable one, that the word Transubstantiation was not used by the earliest Fathers, but was invented at a comparatively modern date; and he infers that the doctrine implied thereby is equally modern. His conclusion is quite erroneous. The words Trinity, Incarnation, are not used in Holy Scripture, nor till a much later date, yet the doctrines thereby implied are certainly Scriptural, and it is quite competent for the Church to employ a convenient and brief word for the purpose of expressing a doctrine without having recourse to a lengthy circumlocution every time it may be spoken of. It is for this reason that such words as Trinity, Incarnation, Eucharist, Purgatory, Transubstantiation, and many others have been adopted.

The Lutherans invented new modes of Christ's Real Presence in the Holy Eucharist. These are commonly known as Impanation or Consubstantiation. Olander taught Impanation, which signifies a personal or hypostatic union of Christ's body with the bread, both substances being supposed to exist together, forming one Christ, just as in Christ the human and divine natures are united into one person. Other Lutherans hold Consubstantiation, a doctrine which takes different forms, according as Christ is maintained to be with, under or in the bread. Thus it is seen that all the Lutheran dogmas suppose the existence of both the bread and the body of Christ at the same time.

The Anglican doctrine, as our esteemed correspondent states it, might be either that of Impanation or one of the Consubstantiation theories, but, with all due respect, we must say that the objection which he makes to Transubstantiation, instead of being applicable to the Catholic doctrine, has full force against his theory, and all the Lutheran theories, namely, "that they grow out of the statements of Holy Scripture. . . . nor from the traditional doctrine of the Church."

The doctrine of the Real Presence arises out of the words of our Blessed Lord, "This is My Body: this is My Blood." The presence of two substances under either form is certainly not expressed by these words, so that they do not imply either Impanation or Consubstantiation. It would indeed be absurd to say, for example, that if, while Christ dwelt in the flesh, He were pointed out with the words, this is the divinity, we would imply His humanity also to be there. Similarly, the words, "This is My Body," do not imply the presence of bread. Hence neither Impanation nor Consubstantiation is implied in these Omnipotent words of Christ which produced the Real Presence. We can understand, though we disagree with, those who say the words were merely figurative. But those who maintain that they imply that the bread remains with Christ's Body after consecration, maintain a gross absurdity. If the words prove, as Anglican acknowledges they do, that the Blessed Eucharist is Christ's Body, they prove also that Christ's Body is the substance present there, and not bread. If these words of Christ implied the presence of bread, it must be either that the bread is changed or unchanged. If the bread be changed, the words are false; if it be unchanged, the words are false; for in no sense can it be said that what remains is the body of Christ; and our correspondent practically admits the absurdity of his own doctrine; for if the words could be thus understood, it is not Consubstantiation which would be implied by them, but the Zingilian or Calvinistic doctrine of the figurative presence, not the Real Presence in which he professes to believe. Such expressions as "my body is with this," or "in this," would imply the presence of the two substances; but "this is my body" implies the presence of but one, the body of Christ.

Here we must remark that what Anglicans call "the Anglican doctrine" is not the doctrine of the Church at all. It is the doctrine of the Tractarians, or High Churchmen, but who will presume to say that the High Church section constitutes the Church of England? Still less can it be said that they constituted that Church

when its Articles and Liturgy were framed. It may be asserted that the formularies do not contradict clearly the High Church position. We shall not at present discuss this question, for it is well known that these formularies are a compromise between many irreconcilable opinions; but a compromise doctrine certainly does not make the doctrine of one of the parties to the compromise the doctrine of the Church. To us it appears, however, that the note appended to the Anglican Communion Service is fatal to any claim that the Church professes belief in any Real Presence, whether it be Impanation or Consubstantiation. The note referred to apologizes for the reception of the Communion kneeling. It states, indeed, that there are present "Sacramental Bread and Wine," but of Christ's Real Presence it says: "The natural Body and Blood of our Saviour Christ are in Heaven, and not here, it being against the truth of Christ's natural Body to be at one time in more places than one."

It is quite true these words do not necessarily exclude the possibility of a supernatural presence; but, taken in connection with the inference drawn from this reasoning in the same note that no adoration is to be offered to any corporal presence of the natural body, we think it evident enough that the Real Presence is not the doctrine of the Church, and certainly the vast majority of the clergy and laity are of this opinion. Want of space obliges us to defer till next issue the proof that Transubstantiation is the doctrine which was always the doctrine of the Church, and the answers to other difficulties proposed by our esteemed correspondent.

PREBYTERIAN REVISION.

The Presbyterian General Assembly has been for some days in session at Saratoga, N. Y., and, as was expected, the principal business which has occupied its attention has been the question of the revision of the Westminster Confession of Faith. The religious revolution which resulted from Luther's Reformation movement took different forms in different countries, and in England, notwithstanding that there was a large Calvinistic element which under the leadership of Oliver Cromwell for a time predominated in the country, the Calvinistic tendency was effectually checked by the restoration of the monarchy, and the Episcopal form of Church government was finally and firmly established. Whether the present tendency toward the union of the various denominations may have the result of changing the existing forms of ecclesiastical rule it is difficult to foretell; but from the beginning of the Reformation the Presbyterian form of Church government was favored by the people of Scotland, and it ultimately prevailed so far as to become the dominant religion of the country, in spite of the efforts of the English Royalists to introduce Prelacy. With the Presbyterian form of government the doctrines of Calvin also became firmly implanted in Scotch soil, and the Westminster Confession adopts those doctrines in all their repulsiveness; repulsive, because of the cruelty which it depicts in the character of the Almighty. Calvin absolutely denied human liberty. According to him, the elect cannot sin, and the reprobate must sin, according to God's decree; and in consequence of this same unchangeable decree, the elect are saved, and the reprobate condemned to everlasting punishment. God, in fact, is represented as punishing man for his own evil acts. The Westminster Confession, though speaking less clearly than Calvin on this subject, nevertheless propounds the same doctrine, though more covertly: "As God hath appointed the elect unto glory so hath He by the eternal and most free purpose of His will foreordained all the means thereunto. . . . Neither are any other redeemed by Christ. . . . but the elect only."

And again: "The rest of mankind, God was pleased, according to the inscrutable counsel of His own will, whereby He executeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creature, to pass by and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice." (Chap. 3)

The larger catechism states the same doctrine in these terms: "God, by an eternal and immutable decree, . . . according to His sovereign power and the inscrutable counsel of His own will (whereby He extendeth or withholdeth favor as He pleaseth), hath passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise and glory of His justice." These are the passages of the Confession of Faith which, chiefly, the advocates of revision desire to see modified, though there are also some other statements which many of the Revisionists also wish to be left out. Amongst them is the statement of the 25th chapter that: "The Pope of Rome, . . . is that anti-Christ, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God." There are 213 Presbyterians, of which

208 have answered the summons of the General Assembly to give; their opinion on the subject of Revision. Six have refused to vote. One hundred and thirty-three have voted for Revision and 69 against. From the other 5 no answer has been received as yet, owing to the fact that they are in remote or foreign regions.

It is clear that a very decisive majority are in favor of Revision, though so far the expected two thirds have not voted for it. It remains now for the General Assembly to pronounce on the matter. The committee appointed to give the matter their best consideration have recommended that the Presbyteries be asked to answer directly to two questions, namely:

- 1. Do you desire a revision of the Confession of Faith?
- 2. If so, in what respects, and to what extent?

If this recommendation be adopted the inevitable will merely be delayed. There is certainly room for considerable revision, and that it is desired by the large majority has been made evident by the vote which has been already taken, but there is considerable difference of opinion as to what changes should be made. Some wish for but slight modifications, others desire greater. It is therefore very problematical whether the movement will, just now, result in any satisfactory settlement. The immutable decree, and the absurdity about the Pope may occupy a little longer their place in the Confession as parts of God's Revealed Truth; but the time is at hand when this will be changed, and then, of course, they will be true no longer, even in the estimation of rigid Presbyterians.

The Southern Presbyterians are also in session at Asheville, N. C., and at a banquet given to the delegates Dr. C. R. Humpbill urged steadfastness to old standards, and opposed the revision of the Confession of Faith. He said he hoped God would direct his brethren of the Northern Church, now in session, and keep them true to the faith once delivered to the saints. He was most enthusiastically applauded. Evidently, the Southern Presbyterians do not want any revision.

AN ILLUSTRATION.

A beautiful example of Equal Rightism stands out prominently at present in our little city of London. Some years ago a number of penniless old people were sustained at the City Hospital, but it was considered that a better course would be to place the Catholics in the care of the Sisters of St. Joseph and the Protestants in charge of the ladies of the Protestant home. A sum of one dollar a week was allowed by the corporation for the maintenance of each person. When the Equal Rights agitation began the corporation decided that all the old people should be placed in a refuge conducted by the Protestant ladies. The Sisters, however, decided to retain those who were in their charge, and of course the paltry sum allowed for their support was withdrawn. It might be mentioned here that some old people were still permitted to remain in private families and receive the grant alluded to. One old lady, about ninety years of age, a Catholic, was forced to leave the family with whom she was stopping, and seek another abode. It was difficult to provide a place for her. She was very helpless and no one would undertake the responsibility of caring for her, more especially as the allowance was so small. Where could she go and what could she do was the problem that stared her in the face. She was poor, penniless, a cripple, having no friends—no one to look to save Him who is the father of all. With the weight of ninety years and a heart broken with more than her share of the world's misery and loneliness, she sought a resting place, but none was to be found. At last the good Sisters were appealed to, and not in vain. Jesus was their model and they could not refuse. They took her in and tenderly cared for her, but her lamp of life went out and she was called home. Meantime application was made to the Council to allow the grant to follow her to the Sisters, and also to be allowed the other old people from whom it was withdrawn some time since. It will be remembered that the grant would be given to any one who would keep her—Türk, Jew or Atheist—except the Sisters, who could not, it seems, be recognized. The Council proceedings, as published in the daily press, tell the story:

In the report of No. 1 Committee appears this sentence: "(8) In the matter of the petition of Rev. M. J. Tiernan, your committee report no power."

Ald. O'Meara moved an amendment to the eighth clause to continue the grant to the Mount Hope Asylum. Lost. Yeas—Aldermen O'Meara, Moule, Wallace.

Nays—Aldermen Wyatt, Heaman, Taylor, Fitzgerald, Skinner, Jones, Garratt, Glass, Boyd, Drenney, Bartlett and Anderson.

The "nays" are gentlemen who on public platform will at all times hold up both hands in favor of "civil and religious

liberty, equal rights to all and special privileges to none." God help the Province of Ontario if the evil day ever comes when its affairs will be conducted by such men! And such are the men, indeed, who are now clamoring for the removal of Oliver Mowat.

CATHOLIC PRESS.

Church Progress. At a meeting at Southampton, England, Canon Wilberforce addressed his audience in the following out-spoken and telling manner: "The two most immoral works which have been published during the century are Zola's 'La Terre' and Walter's 'Parnellism and Crime,' and the two meanest apologies since the creation are Adam's to God and Webster's to Parnell."

The press being an acknowledged power either for good or for evil, Catholics should employ it more than they do in defending the faith and spreading the Gospel. If the art of printing had been in use in the time of St. Paul, the great apostle would, no doubt, have had his epistles printed and published throughout the world. The great writers of the Church are to be ranked among her great preachers. The people are starving for the Bread of Life, for the word of God, and that word which giveth eternal life should be distributed to the famishing multitudes through the Catholic press as well as through the Catholic pulpit. Many have been converted by reading as well as by hearing. It was by reading that the great St. Augustine was converted. May God bless the Catholic press, and propagating religion, truth, liberty and justice! So said the Rev. Patrick O'Brien at the "Catholic Central Association" banquet in Cleveland.

Western Australian Record. The Wesleyan Conference which has been sitting in Adelaide lately appears to be much concerned about the affairs of Feejee and the doings of the Roman Catholic missionaries there. At one of their sittings the following resolution was carried on the motion of the Rev. S. F. Prior: "That in view of the strenuous endeavors of the Church of Rome to proselytize our people, the Conference strongly urges the sustaining of the full missionary staff in Feejee for the present."

We gather from the reverend gentleman's speech that the Pope has had the audacity to appoint an Archbishop at Feejee lately, and he and his clergy are very energetic in their work among the natives. Those Catholic priests, it appears, are willing to work in their Master's vineyard without the rewards and luxuries for which Protestant missionaries look. They build houses and churches for themselves and their flocks, labor gratuitously and unpretentiously among them, and at their service they dispense with the "usual collection," without which the labors of a Wesleyan Gospel dispenser would be stale, flat and unprofitable. Strange to state, the labors of these humble workers have endangered the Protestant ascendancy in the island, and the Rev. Mr. Prior has raised the cry of "The Church in danger," and this, although he claims that its adherents number 113,000 out of a total population of 120,000.

New York Freeman's Journal. The Rev. E. W. Jenkins, pastor of the Universalist church, of Norwich, Conn., has written an open letter to the North Board of Education demanding that the teachers in Public schools refrain from reading aloud from the Old Testament, and bases his objections on these grounds: "For some months a certain teacher in one of our city schools has been reading repeatedly from the Old Testament accounts of murders, tortures (Judges, iv.), fire falling from heaven (I. Kings, xviii.), human beings stoned and tortured to death (I. Kings, xxi.), threatening to cut the Chaldeans to pieces (Dan. ii.), the pieces burned (Dan. iii.), etc., to her scholars as an opening exercise. By repeated complaints I have appealed to the Superintendent and to the Board to limit the Scripture reading to the New Testament or to introduce a manual of Scriptural selections suitable to be read to children. I can get no reply or satisfaction, having done my best since November 18, 1889. Exactly as regards the same position in the Church has been reviled by all the abusive epithets in the English language. In fact, God did not intend the Bible for popular reading. It contains His Revelation to mankind, and those who read it in a defiant spirit are apt, as we are told therein, to work it to their own destruction. The Catholic Church gathered the writings which compose the Book, and she alone is the competent authority to guard and interpret it."

Catholic Columbian. Dr. Helwig is doing work for the Catholic Church. He is calling the attention of the Protestants of Springfield to its history, its claims, and its services to the world. Prompted by him, many of them have undertaken to investigate its record for themselves, and if they do and are sincerely anxious to accept the truth, and will beg God to enlighten them—their conversion is certain. No man can know the Catholic Church as it really is—not as its enemies misrepresent it—without recognizing it as the Church founded by Christ nearly nineteen hundred years ago. It is true that Dr. Helwig is not competent to discuss the Catholic Church, because he has made no original examination of its doctrines, he takes his belief about it at second-hand, he has never sought information from a Catholic priest. It is also true that he is trying to lead his hearers away from the Church, that he is drawing a caricature instead of a portrait of it, that he is misstating its dogmas and misrepresenting its aims and its means. But, all the same, he is advertising it, he is calling the people's notice to its existence, he is suggesting to them to make the acquaintance of this tremendous organization, that has a membership of three hundred millions of Christians, scattered over the face of the earth, and that comes down to us in an unbroken line of Bishops from the Apostles. Now, if the people will only take him at his word, get a few Catholic books, such as

Father Smarius' "Points of Controversy," Cardinal Gibbons' "Faith of Our Fathers," Father Bruno's "Catholic Belief," and Bishop Hiny's "Catholic Christian Instruction"—and we'll send anyone a copy of any one of these for forty cents and will consider the transaction confidential—they'll not end until they become Catholics. We should not be surprised to see Dr. Helwig himself come to the Church. He may be simply endeavoring to close his eyes to the light, trying to before his soul that the Catholic is the true Church of Christ. But, if so, he must not trifle with grace too far, nor resist the inspirations of the Holy Ghost with obstinacy, or the light will be withdrawn and he will be delivered over to darkness eternal.

Buffalo Union and Times.

In 1880 a convert, now living in Florida, was asked by a priest of this diocese who was preparing him for the sacraments how his attention was first attracted to the Catholic religion. "I was determined," he answered, "to examine all religions. After finding the Protestant, the Jewish and the Buddhist systems unsatisfactory, I concluded that there is no true Church on earth; and I bought and read a Catholic book, not with any intention of finding the truth, but simply to keep my resolution to examine all religions." It must be an awful ordeal for some non-Catholics to make up their minds to spend three or four hours in acquiring a correct idea of the Catholic religion. Perhaps many are afraid that by reading a book like Cardinal Gibbons' "Faith of Our Fathers" they might find the truth and then lack the courage to follow it. They think that it is somewhat safer to be ignorant of the truth, than to know it without living up to its dictates. It is strange that in this age of enlightenment, people who are ever eager to acquire correct information on any important subject, should remain stubbornly unwilling to learn something about the Catholic Church, which is by far the greatest factor in the progress of civilization.

Pittsburg Catholic. A Catholic paper made a very true observation when it said that the reason why there was so much crime abroad in society was, because our young men and women do not sufficiently love God; neglect to say their prayers night and morning; and get in the habit of keeping away from the Sunday services.

Does it not occur to most minds that the real Gospel of Christ was, in the estimation of a certain class of Eastern preachers, worn threadbare, leaving them nothing more to say about it, so great is their avidity to seize upon secular themes as topics for their dissertations on the "Sabbath?"

Baltimore Mirror. The *Advocate*, which does not hesitate to fabricate encyclicals when in the business of calculating the Pope, is nevertheless compelled to approve the sentiments expressed by the Holy Father in a recent "interview." "These sentiments and expressions of benevolent plan and purpose are worthy of the exalted position of infallibility and authority which he occupies. If the occupants of kingly thrones were imbued with like sentiments, and gifted with like insight and statesmanlike wisdom, it would be an unpeakable blessing to the millions now crushed by the burdens of royalty and military establishments." It is possible for the readers of the *Advocate* to reconcile this estimate of the Pontiff with the imbecilities attributed to him in the alleged "encyclical" quoted in the last issue of that journal?

Ave Maria. It must be said of the French that they feel deep sympathy with the people of other lands united in the same faith. The name of Ireland drew crowds on two successive Sundays of last month to St. Honoré and St. Charles, Paris, to listen to Pere Ollivier's conferences in aid of the Church of Cahretveen. The subject of the first conference was O'Connell, his work; and the second, the religious and political consequences of the Emancipation upon the Catholics of France. The eloquent speaker drew a brilliant and soul-stirring picture of the Liberator—the loftiness of his ideal, the obstacles he had to overcome, his self sacrifice and perseverance rewarded by the bill of Emancipation. It was O'Connell's example, he declared, that inspired Leclercq, Montalembert, and Louis Veuillot, the courageous champions of every liberty.

ORGAN OPENING.

On last Sunday this interesting event took place at St. Mary's Church in this city. The instrument is a two-manual organ, with pedal base attachment, and contains seventeen sets of reeds (nine of 40 notes each, six of 21 notes each and two of 30 notes), 28 stops, with right and left balance swell pedals, grand organ pedal, foot-blow pedal, a blow lever and organ bench. The case is black walnut, and the workmanship, both of the exterior and interior mechanism, is of the most careful and thorough description. For power, soundness and volume of tone ability to carry and fill space it is all that the most critical listener can desire.

Messrs. Halle, of this city, are agents for these organs. They are of American manufacture, possess many entirely new improvements and patented inventions and will doubtless ere long be introduced into many of our churches. The ceremony of blessing was performed by Rev. M. J. Tiernan, rector of the Cathedral, who also preached a very beautiful and earnest discourse on the occasion. The musical selections were of a high order of merit. In the evening a sacred recital was given, and Rev. Father Kealy, P. P., of Mount Carmel, delivered a sermon of a most appropriate character, the subject being "Christian Music." Seldom had we the pleasure of listening to a discourse at once so clear, lucid and intensely interesting from beginning to close. He illustrated the sublime effect music had on the human soul, and pictured in choicest language the benefits to be derived from a proper use of this heaven-born gift. The effect of the sermon will leave a lasting impression for good on the minds of the large congregation present in St. Mary's church on Sunday evening.

Too Late. What silence we keep year after year... We live beside each other day by day...

HON. C. F. FRASER'S SPEECH ON THE SEPARATE SCHOOL QUESTION.

The Conservative Party and the Roman Catholic Vote.

The following is a report of the speech delivered on Tuesday evening, March 25th, 1890, in the Legislative Assembly, by Hon. C. F. Fraser, Commissioner of Public Works...

Hon. Mr. Fraser followed close upon Mr. Meredith, and was received with hearty applause as he rose. Mr. Meredith, he said, had started out all right apparently, but had not gone far before it was manifest that whatever else his intention was, he was bent on making an appeal to a certain class in this Province...

which was intended to accomplish the abolition of Separate schools. So they had better see now where they were, what Separate schools really meant, what principle was involved in them, how their supporters might or might not be concerned, and what the school law provisions were.

IN DESTROYING THE RIGHTS AND privileges now enjoyed by law in respect of Separate schools, would be to compel those of the Roman Catholic religion—just as they were being compelled across the lines—to pay the support of Public schools to which they could not conscientiously send their children, and to all intents and purposes, would be the same as the Separate schools of to-day. He told the hon. gentleman, with respect to the 300,000 people of this Province forming its religious minority, who were concerned in this question, Separate schools from the standpoint of their religion, and to whom it was a matter of conscience—who, when they aided in supporting Separate schools were but doing that which their faith and religious belief required them to do—he told him that, should they ever repeal these provisions,

so that there would no longer be a Separate School Act, there was not a single Roman Catholic Separate school that would the day thereafter be closed, and they could not be closed under any law. Now, he would point out where the cardinal point of the whole school law of this Province was to be found. It was found in a couple of sections of the Public Schools Act. They were usually known as the compulsory sections. Sections 209 and 210 of the Public Schools Act were the only sections under which, by any law of this Province hitherto passed or now in operation, any parent or guardian of a child was compelled to send the child to school at all. They could take the parent's or guardian's rates or taxes, and compel them, whether poor or rich, to pay towards the support of a school, but under those two sections, which formed the

CORNER-STONES OF THE WHOLE SYSTEM, and which directed whether a parent or guardian might or might not choose to send the child to any particular school. Section 209 said: "The parent or guardian of every child, not less than seven years nor more than thirteen years of age, is required to cause such child to attend a Public school, or any other school in which elementary instruction is given, for the period of 100 days in each Public school year, unless there be some reasonable excuse for non-attendance." So that the parent or guardian was not bound by any law that was in existence now to send his child to any particular school, and they could not in this Province enforce any law to compel the parents to do so, because intelligent Protestants would not have regard to their own proper privileges and liberties as parents, permit the enactment of such a law. Therefore, it was only under this clause that there was any compulsion, and this clause applied only to children between seven and thirteen years of age, and under it the child might be sent to any school whatsoever where elementary instruction was given. The next clause proceeded: "A child shall not be required to attend a Public school if such child is under efficient elementary instruction in some other manner, or if such child has been prevented attending school by sickness or other unavoidable cause, or if there is no Public school within two miles, measured according to the nearest road, from the residence of such child, if under the age of nine, and within three miles if over that age." So, he said again, that when people talked about abolishing Separate schools, when it was said that the hon. member for London looking to that end, he told them that if the day ever came when that decision would be reached by the Legislature, if they ever put the people of the minority in the same position as they found themselves in the State of New York, where, being compelled to pay towards the Public schools, they at the same time voluntarily, because of a religious faith, had established schools of their own—he said to them ahead of time, if ever that time did come, if ever such a law was brought into operation, it would be the stealing—for he could not use any other phrase—from the Roman Catholic minority money for the support of schools to which they could not conscientiously send their children. What else could it be? Under a compact, as he would like to see that compact, as entered by the old Province of Upper Canada, first formulated by conference, then ratified by the people, ratified by the Imperial Parliament and the Parliament of Canada, the pledged faith of the whole people of this country was given that the minority should be allowed to retain their Separate schools, and why should they be jeopardized when they had done nothing to deserve the jeopardizing of them? What had they done? He should like to ask the hon. gentleman. There were those who said the pupils were inferior, but where were they inferior, or how? In what line of life was it? The Separate schools of this Province were fifty years old. They had been guaranteed to the minority now by the British North America Act for quite a quarter of a century. He would like to see that clause in the graduates were afraid to face the majority of their fellowmen in this Province of Ontario? He thought that was the best test of what the system was doing. They might assert mere theories and say the Separate school teachers had not certificates, but the practical and beneficial fruits of the Separate school system were seen in every walk of life, and, comparing the position of the Separate school minority with that of twenty-five years ago, their position had distinctly advanced. Take the bar, take the pulpit, take the bench, take the merchant's desk, taking any rank or walk of citizenship, and, bearing in mind their proportion and numbers, would not those educated in Separate schools be found

TO BE THE EQUALS OF THOSE who were presumed to be better educated because they came from Public schools? He did not say they were any better. It was not because they said they were any better that they maintained these schools, but because they believed that their young children growing up should be educated day by day in their religion. What were they doing in the United States? There were nearly a million of the Roman Catholic children attending what are called Parochial schools, and these were supported out of the pockets of the Roman Catholic ratepayers, who had to pay besides towards supporting the other common or Public schools of the country. And these parochial schools were increasing, and only recently there had been a more energetic move in the direction of increasing them in face of the fact that those who supported them had to pay two rates. Now, in face of this, when they were pledged to this system, when it was doing no harm and educating the pupils just as fairly as the Public school system, when the graduates were in all respects the equals of their fellows from the Public schools, what pretext could there be for the abolition of the Separate school system unless it was to steal a piper from the minority? There could be no possible end gained, save this, and one had but to glance at what was going on in the United States to-day to find abundant proof for his assertion. There, where they had no Separate school law at all, the Roman Catholics were carrying on their own system of education, and the same thing would occur here. Did they think the Roman Catholic min-

ority were going to be such meek, or make of themselves such palpitating cowards as they would be, if, under such provocation, they would be found submitting to that which was contrary to their conscience and faith and religion? Now, so far as the general question was concerned, it was sometimes asked by those who claimed to belong to the "Equal Rights" party, "Why should the Roman Catholics have any rights which we have not?" He did not read the law as saying that Protestants could not establish Separate schools. He read quite the contrary. As a matter of fact there were nine

PROTESTANT SEPARATE SCHOOLS in this Province, and, as he read the law, they could be established in every city, town and village to-morrow, and established by far more easy methods as to control, as to the giving of notice and as to all that concerned the machinery of the schools, than could the Roman Catholic Separate schools. He would quote from the Protestant Separate School Act on this point, because they had heard it stated that there was no such thing as power to establish Protestant Separate schools except under certain exceptional circumstances. Section 1 of this Act said: "Upon the application in writing of five or more heads of families resident in any township, city, town or incorporated village, or of five or more members of the Municipal Council of the said township, or the Board of School Trustees of any such city, town or incorporated village, shall authorize the establishment therein of one or more Separate schools for Protestants; and upon the application of five or more heads of families resident in any township, city, town or incorporated village, being colored people, and in every such case such Council or Board, as the case may be, shall prescribe the limits of the section or sections of such school."

Mr. Meredith—Hear, hear. Mr. Fraser said his hon. friend said "hear, hear," but this restriction only applied to the case of rural school sections, not to the case of cities, towns and villages, and there might have been very good reasons why there should not be a second Protestant school in a rural school section where already there was one taught by a Protestant teacher. Section 8 said: "In all cities, towns, incorporated villages and township Public school sections, in which Separate schools exist, every Protestant or colored person (as the case may be) sending children to such a school, or causing the same to be established, shall annually an amount equal to the sum at which such person, if such Separate school did not exist, must have been rated in order to obtain the annual Legislative Public school grant, shall be exempt from the payment of all rates imposed for the support of the Public schools of such city, town, incorporated village, or school section respectively, and all rates imposed for the purpose of obtaining the Public school grant."

Mr. Meredith—That is a condition also. There is no such condition in regard to the Roman Catholic Separate schools. Mr. Fraser—No, but this is more liberal. It does not require any notice. I am pointing out that there is no more technically put in the way of Protestant Separate school supporters. Mr. Fraser went out into the back school-house where he went to see the school-house were too prone to say the Catholics obtained too much; yet, even under this Liberal Government, desirous as they have been to do what was right by the Roman Catholics, they had not been able to do it, simply because the underlying influences had been against them. The next movement of any consequence among the Roman Catholics took place after the election of 1871. The taking into the Government of Mr. Scott, as Commissioner of Crown Lands, was looked upon by a large section as a certain concession to what they were asking. In consequence, a still further deviation from the ranks of hon. gentlemen opposite took place. Later on came the platform laid down by the Orangemen of this Province. In the Grand Lodge of Western Ontario that met at Hamilton in 1876, a political platform was adopted, which is quoted in another part of this report. He asked them, in the face of that platform, adopted by those who formed the strength of the Conservative party then as they did to-day, what might any intelligent Catholic be expected to do except to leave that party. In 1879, therefore, by reason of that platform, more left the ranks of the Conservative party a large body of Catholics, who joined the Liberal party and had remained with it ever since. But they did not all leave, not even then. There were then probably remained more than one-half the Roman Catholics following the hon. gentleman opposite. In order to see whether their separation from him had come about by perfectly natural stages, he proposed to take the returns of the general elections of 1879 and 1883 and 1886. There were

in this Province constituencies in which the Roman Catholics were either in the majority or nearly so, and others in which they formed a very large proportion of the electorate, and he intended to take these constituencies to demonstrate that in the election of 1879, even after these amendments, the hon. gentleman had as nearly as might be one-half the Catholic vote. In Dundas his supporter was elected (Mr. Broder). The Roman Catholic vote in that constituency was a large one, and they largely supported him then and still support him, though not in such numbers now as they did in the election of 1879. How could they be expected to do so now, when, as it would seem the

LEADER OF THE OPPOSITION THOUGHT his only chance of success lay in driving out the Catholics from his party in the hope that he might gather in sufficient others to compensate him, or more than compensate him, for their loss. His policy was one of desperation. Having failed at all other points, this last chance was to be taken. Then Mr. Fraser returned to a review of the results of the election of 1879. He showed how in Essex North, in Guelph, in Huron East, in Lanark, in Ottawa, in Peterborough West, in Prescott, in Russell, in Stormont, in Essex North, Mr. White was defeated by Mr. Peacock, but Mr. White received the vote of his co-religionists. Mr. White, by the way, Mr. Fraser pointed out, was the particular Roman Catholic who was taken round to the various constituencies to straighten things out.

MR. MEREDITH WAS ASSEMBLED at this time to show any more than his boots and spurs, and he didn't want to risk too much on them; so, while he was doing all he could to increase the number of his Protestant supporters, Mr. White was sent around to try and keep the Roman Catholics together. Mr. Fraser then repeated the story of how, while he was going round in this way, Mr. White happened to get into a church one day while a service was on, and, upon the kneeling of the congregation, Mr. White had knelt, too, and the prayer happened to be for the success of Mr. White's opponents. Mr. White, no doubt, prayed as heartily as anybody, and his prayer was answered, for his opponents were successful. After that let nobody doubt the efficacy of prayer, said Mr. Fraser. The hon. Commissioner recounted the story of how, in 1886, a good share of the Roman Catholic vote. When he came to Kent, he remarked that his hon. friend, Mr. Clancy, a Roman Catholic himself, had been still returned for that constituency. Mr. Clancy broke in with, "Yes, in spite of you."

Mr. Fraser said, "I was on my back on a sick bed at the time, I don't see how the hon. gentleman can say in spite of me. If I had been able to do anything I might have succeeded in reducing his two or three of a majority so much that he would not have got back here at all." Mr. Fraser proceeded to show that even at the election of '86 he could point to fifteen or twenty constituencies in the Province where the Roman Catholic vote was largest, and demonstrate that that vote had not been influenced either one way or the other by the Roman hierarchy. The Roman Catholic minority were not slaves or bondmen in the exercise of their franchise. They voted as independently as the Protestants. It was an insult, and an offensive insult, to say they did otherwise. They did not require the ballot to protect them. No doubt in some constituencies the Roman Catholic vote exceeded their influence, just as many of the Protestant clergy had done. He did not hear very much said against the political sermons that were preached from Protestant pulpits on behalf of the Conservatives so frequently, but if the Roman Catholic priests had done the like the Orangegolds would be blue with denunciation. The Roman Catholic clergy had the same rights as the Protestants. He was not protesting against the use of the Protestant clergy just their right to. Ministers and priests had the right to use their influence just as other men did. He knew no reason why they should not be permitted to express their opinion just as other men did. Yet Mr. Meredith, only in his recent London speech, had taken a slash at Archbishop Cleary for using his influence, and had carefully refrained from mentioning the Protestant element who had preached sermons on his behalf in London pulpits on a certain Sunday shortly preceding the last general election.

Mr. Meredith said he had never even heard of them. Mr. Fraser said they were reported in the press at all events, and must have been delivered. No doubt priests of the Roman Catholic minority had exercised their right similarly. "But he had right to do so. Many of them had used their influence against hon. gentlemen opposite. How could they have expected them to do otherwise when the conflict came to what it was in 1886, or still more, what it had come to now, when it had become a "battle of the schools," as it had been styled the other day by the hon. member for Toronto (Mr. H. E. Clarke), an hon. gentleman whom he supposed would be one of those likely to form a Government if they were returned to power? He (Mr. Clarke) had said that Separate schools would have to be tolerated until the Legislature got the power to abolish them. There was no reason then for Roman Catholic clergy acting otherwise than they had done. Accused as they were from religious belief, they would be traitors to their Church if they did; were to their own conscientious convictions and to the Church of which they were priests and ministers if they did not, so far as lay in their power, seek to prevent the

ABOLITION OF THOSE SCHOOLS of which they thought so much, and the maintaining of which was with them a matter of faith and conscience. They were not to be blamed either for their active part in matters relating to the schools. They would have more readily blam'd by the Roman Catholic minority if they had not displayed this activity. The Roman Catholic minority expected them to do this. They felt, many of them, that their priests had more time at their disposal, and were otherwise better fitted than many laymen were, for taking an active part in defending the rights that had been guaranteed to the Roman Catholic minority in this respect. They were

expected to do this. They felt, many of them, that their priests had more time at their disposal, and were otherwise better fitted than many laymen were, for taking an active part in defending the rights that had been guaranteed to the Roman Catholic minority in this respect. They were

expected to do this. They felt, many of them, that their priests had more time at their disposal, and were otherwise better fitted than many laymen were, for taking an active part in defending the rights that had been guaranteed to the Roman Catholic minority in this respect. They were

expected to do this. They felt, many of them, that their priests had more time at their disposal, and were otherwise better fitted than many laymen were, for taking an active part in defending the rights that had been guaranteed to the Roman Catholic minority in this respect. They were

expected to do this. They felt, many of them, that their priests had more time at their disposal, and were otherwise better fitted than many laymen were, for taking an active part in defending the rights that had been guaranteed to the Roman Catholic minority in this respect. They were

