

# The Catholic Record.

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

VOLUME 12.

LONDON, ONTARIO, SATURDAY, NOVEMBER 9, 1889.

NO. 577

## The Catholic Record.

London, Sat., Nov. 9th, 1889.

### EDITORIAL NOTES.

We were very much pleased this week to be honored with a visit from the popular and talented Chancellor of Hamilton diocese, Rev. Father McEvay. The gentleman is fast making his way into the affections of the people of the West, a trait of character which rendered his parting from Peterborough diocese an event of general regret.

The Northwest Legislature has begun the assault on the Confederation compact. On the 28th inst. the Legislature adopted by a vote of seventeen to two a memorial to the Dominion Government praying for a change in the North-West Territories Act to establish the dual language system in official printing. A lengthy discussion took place, Judge Rouleau championing the French cause.

The Canada Presbyterian said lately: "Our French Canadians are quiet, industrious, frugal people, and would make excellent citizens if the priests would let them alone."

If the preachers would let them alone they would be still better off, for they would retain their faith and their morality. Even if the preachers—the Mc Gregors, Hunters Johnstons, & *les autres*—would let the Protestants alone, peace and tranquility and fraternal charity and good citizenship would reign in Ontario. The priests preach peace and good will to men—the Swaddlers must have war.

A MEETING of the most prominent Catholic gentlemen of Toronto was held at St. Vincent's Hall last Sunday. Hon. Frank Smith presided and ex-Ald. D. M. Defoe was secretary. The object of the gathering was to make arrangements to secure a suitable reception to Archbishop Walsh on the occasion of his arrival in that city. Representatives of all the Catholic societies were present, and a committee appointed who will doubtless organize a demonstration for the event such as is rarely seen in Toronto.

REFERRING to Mr. Laurier's visit to Ontario, last Saturday's Free Press of this city quotes Napoleon's saying: "If you scratch a Russian you will find a Tartar beneath," and adds: "If you scratch a French Liberal of the sort we have in Canada there will most assuredly be found below the surface a thorough supporter of the Pope and all the *deadly doings* of the ecclesiastical organization under which the Province of Quebec lies bound in chains." Undoubtedly it would suit our esteemed contemporary better to find beneath an infidel of the Gam betta stamp. We know plenty of our zealous Protestants of Ontario who, if scratched, would reveal such a phenomenon. The Free Press does not realize yet that the Catholic Church is in Canada to stay.

THE announcement is telegraphed from London, Eng., that General Simons has been gazetted as Special Envoy to the Pope with reference to the subject of Church jurisdiction in Malta. This is the first appointment of an authorized Envoy to the Pope since the Reformation. Whose are the Evangelical Associations and the Equal Rights men? Unless they are quite dead we may expect from them a fearful howling. Here is a chance for such legal lights as Mr. Dalton McCarthy and Mr. Henry O'Brien to show that the Queen and her Government have violated the Constitution of the Empire, and have broken the laws—the penal laws which they would have us believe are still in force in Canada.

Two of the delegates to the Pan-American Congress who are now the guests of the United States, and who are on a tour of inspection of the cities of the Union by invitation of Secretary Blaine, are graduates of the Jesuit College of Georgetown, Maryland. These are Dr. C. F. Zagarra, Peruvian Minister, and Senor Jeronimo Zelaya, ex-Minister of Foreign Affairs of Honduras. We would be delighted to hear if the Colleges from which Principle McVicar and Owen Hall, or any other colleges in which the Equal Rights persons are interested, can make as good a showing. The Professors who belong to the Equal Rights Association are probably too busy in finding material on which to base columns against the Jesuits to devote themselves to giving such an education to their alumni as to fit them for such positions. They leave the real work to the Jesuits, whom they abuse so heartily.

The Mail is evidently under the impression that its readers of the Equal Rights Party will swallow any dose which it fur-

nishes as an item of information. It has repeatedly stated that the Act of Confederation was simply the handwork of the Catholic hierarchy. It was nauseous enough for the slanderers of the Jesuits to be told that the Catholic hierarchy had the ability to frame that masterly work of our best statesmen; but a recent issue of that journal assures us that the clergy managed the matter so cleverly, keeping so astutely in the background, that even the great no-Popery leader, the Hon. George Brown, thought that it was his masterpiece and triumph, and that he remained in this delusion till the day of his death, having repeatedly declared, "we have now all we wanted, all we looked for after a quarter of a century's denunciation of the Romanists and French-Canadians." This is, truly, a bitter pill for the fledgling statesmen who wish now a new Constitution on the plea that all the wisdom and foresight of the Dominion are concentrated in them. Do not the Mail's assertions lead them to suspect that there is some cleverness outside of their little clique?

The arbitrary and unnecessarily cruel manner in which tithes are collected is as much a cause of the resolute opposition offered to the Church Establishment in Wales, as the injustice of the Establishment itself, imposed upon a people who do not believe in and will not attend the Church. The clergy by their exactions are hastening the day when the crash will come, as it must now very soon. If payment be not prompt, the bill of costs which is added to the tithes frequently goes up to seven or sometimes nine or ten times the original bill. In one case recently on account of a claim of £6 17s. 6d. £71 had to be paid, and in another £98 were collected in order to pay a claim of £10 15s. In another case four and a half tons of hay, valued at £20 5s were seized to pay a debt of £7 18s. 3d. A farmer who used some hay and corn which had been seized and left on his farm was forced to pay three times its value, and in other cases cattle and goods were deliberately left on the farms, and if by necessity the farmer turned them out to graze, or moved them, he was heavily fined for pound breach. The non-Conformists are now engaged in instituting a fund to enable the farmers to resist these exactions.

It is proposed to build a bridge across the British Channel, from Folkestone to Cape Griezec. If the design be carried out the Victoria and other great bridges will sink into insignificance in comparison with this one. The plan was proposed by French engineers at a recent meeting of the Iron and Steel Institute at Paris. The bridge would be thirty-two miles long, and the plans, which the author of the enterprise has already prepared, contemplate a structure of a height from the foundations to the top of 600 feet, carried on 120 piers, and containing 1,000,000 tons of steel. Its cost would be about \$175,000,000. With the enormous advance that the last dozen years have effected in modern engineering it would hardly be safe to say that the project is not feasible. England, however, does not take kindly to schemes for uniting the island so closely with the Continent, and there may be such opposition offered as will delay the carrying out of the project, as all tunnel schemes with the same purpose in view have been indefinitely postponed.

Mr. W. H. Smith, the leader of the British House of Commons, has recently built a new church at Portsea, at a cost of more than \$110,000. He has no interest in the place whatever, but happening to visit it for a day on Government business he noticed that it greatly needed a new church. Forthwith he sent for the vicar and set the work in progress, and until a few days ago no one but the vicar knew where all the money came from. That's the kind of man Old Mortality is.

The above announcement has been going the round of the papers, and Mr. Smith has been highly praised for his bounty towards the Church. Would it not be a glorious stroke of policy for the Government to seize on the property now and call it "public funds"? Then a great uproar could be made if the Church reclaimed it. This is just what was done in the case of the Jesuits' Estates, and we are told we have not yet heard the last of the denunciations of the aggressive Jesuits and Church which presumed to claim compensation for the robbery.

THE Presbyterians, generally speaking, do not profess to be averse to consider the question of Union with Anglicanism, but so far the matter seems not to have made any substantial progress nor to have got any further on than mere consideration. Both contracting parties are very jealous of the distinctive characteristics of their respective sects, both

doctrinal and disciplinary. The Anglicans are very slow about giving up the "historic Episcopacy," with the necessity of Episcopal ordination, and Apostolic succession, while on the other hand the Presbyterians are quite decided as yet not to concede anything which might be construed as signifying that Prelacy has anything Apostolic about it. We do not profess to be able to foretell whether this great difficulty will be bridged over, though it seems to us evident that one or both must yield what has hitherto been held as a divine ordinance before a union can be effected. The Archbishop of Canterbury recently uttered very strong expressions as to the lofty position occupied by the Church of England under these aspects, which are by no means calculated to increase the probability of union. This has given great offence to the Presbyterians, and Dr. Fraser has put into words the Presbyterian sentiment thereby aroused. The Dr. says:

"It is curious to notice the cool assumption of Anglican writers that theirs is the only Church, and that all non-Presbyterian Christians around them are waifs and strays who have gone out from them, and must be eschewed back. They even call the Episcopal Church in the United States (a comparatively small religious denomination) the 'American Church.' They must descend from their 'high horse' if they would talk to us to any purpose."

Those who suppose there can be no question as to the propriety of a fire insurance policy must not flatter themselves that they are quite right in the matter. A correspondent of one of the religious weeklies finds that insurance is utterly unjustifiable, if not downright sinful. The theory of this writer is that nothing is done by chance. Everything that is done is the work of the Almighty. What the Almighty does is for our good. It is therefore improper to endeavor by human means, such as insurance companies, to escape the results of any occurrence or of any catastrophe that may overtake us. This is logical enough. But the argument is based upon false premises. It is hardly proper to attribute to the Almighty, who has created us free agents, the natural consequences of our voluntary indiscretions.—Mail.

If the theory of the correspondent is correct there would be no harm in church lotteries, since it is not chance that decides who is the winner but Almighty God. The correspondent referred to must belong to the Calvinistic sect, which advocates the Mahomedan creed of fatalism, viz: That God foresees our actions, and so shapes our ends; that it is not we but He who acts, and that consequently we are not responsible for our actions, whether good or evil. The Calvinist, while proclaiming for himself liberty, denies it to himself and others by his erroneous and heretical doctrine of predestination or fatalism. We should never look for consistency among heretics. The editor of the Mail betrays his Catholic training in tripping up the religious crank who maintains that it is for our good Almighty God allows our house or our church to be destroyed by fire, and therefore it is a sin to insure it. As we are free agents, and can take care of ourselves and our property, it is scarcely fair, says the Mail, to attribute to the Almighty the results of our own negligence; but the correspondent alluded to denies that we are free agents. The Mail knows a good deal more than most of them, and shows it when on the right side.

### A PRIEST'S HEROISM.

A press despatch to the daily papers, from Toronto under date October 31st, says:

The residents of East Toronto Village and little York are greatly excited over an outbreak of diphtheria in their little burg, for quite a number of residents are down with the terrible disease. Dr. Britton, of Little York, attended the Cook family, who were the first victims, until he, too, was taken down. He was hovering between life and death on Saturday, and his friends had grave fears for his recovery. The Cook family, left to themselves, struggled as best they could until their little boy died. Rev. Father O'Reilly, of St. Joseph's Church, was sent for, and he remained in the afflicted house all day. Mother and father were both helpless, and the priest washed the little corpse, laid it out for burial with his own hands, got a coffin and made final arrangements for the interment. "I had to do it," said Father O'Reilly. "The poor creatures had no one to help them, and in cases like that they always look to the priest." Father O'Reilly said that diphtheria was very rife in the village.

PERSONAL.—Mr. Henry Stafford, of Almonte, who has acted as Licentiate Inspector for the past fifteen years for the South Riding of Lanark, has resigned for the purpose of fulfilling the duties of a more lucrative position which awaits him. Mr. Stafford is a brother of the late lamented Rev. Father Stafford, of Lind say.

The League of the Sacred Heart in St. Aloysius Church, Washington, D. C., has three thousand members.

### ARCHDIOCESE OF KINGSTON.

HIS GRACE THE ARCHBISHOP OF KINGSTON IN THE COMBINED MISSIONS OF KITLEY AND PHILIPVILLE—GRAND AND IMPRESSIVE RECEPTION.

On the 29th of October His Grace Most Rev. Dr. Cleary, Archbishop elect of Kingston, in a journey of his course of pastoral visitations through the diocese, came from Perth to Kitley, having on the previous day conferred the order of priest hood on the Rev. Charles Killeen in that town, and on the preceding day ordained him deacon in St. Edward's Church, Westport. He had come to Smith's Falls by railway, accompanied by his acting Secretary, Rev. C. B. Murray, arriving at 4 o'clock p. m., and had been received there by Rev. M. J. Spratt, pastor of Kitley and Philipville, and Rev. M. J. Stanton, pastor of Smith's Falls. In less than an hour the Archbishop and party had reached Toledo, twelve miles distant, where they were met by a large concourse of Catholics in vehicles, and the village brass band, which played lively airs of welcome at His Grace's approach. A procession was then formed, the band leading and playing sweet music, and in a very short time the church of Kitley was reached just as the sun had set. The presbytery and church were gallily decorated with arched festoons and Chinese lanterns, and everything was in elegant form of preparation. The Rev. Charles J. Duffus, pastor of Merrickville, Rev. Thomas J. Spratt, pastor of Wolfe Island, Rev. P. A. Tooley, pastor of Westport, and Rev. J. Kelly, pastor of Yonge, received the Archbishop at the gate of the presbytery, sitting in a carriage and carriage, and accompanied by a number of altar boys, with candles and crucifix. A procession was formed and moved to the church, where the prescriptions of the Roman Pontifical for Episcopal visitation were carried out, after which the following address was presented to His Grace by the laity of the missions of Kitley and Philipville.

To His Grace the Most Reverend Doctor Cleary, First Archbishop of Kingston.

MAY I PLEASE YOUR GRACE—It is with deep feelings of joy, love and gratitude, that we approach Your Grace with a cordial welcome to the united missions of Kitley and Philipville. Knowing as we do that you come to us laden with precious gifts for the children of your flock. We beg all that is dear to us in Holy Mother Church, and bearing as you do the respect of submission, the power to rule and govern, coupled with distinguished learning, prudence, zeal and piety, to be happily secure under your faithful guidance.

We have an exceptional esteem for Your Grace, for we see and feel aware of the numberless, strenuous and successful efforts you have made in the cause of religion since your arrival in the Episcopal diocese. Or else as we have heard and read of your continued labors for the people, and the untiring following visitation in unrelenting succession, your lengthy and wholesome instructions, your frequent journeys from mission to mission in the performance of duty, good works, and the exercise of your office, of your love and devotion for your flock, we have been excited to wonder and confidence, and we are proud to be supported by more than natural strength.

It is to your efforts we attribute the recent elevation of the diocese to a Metropolitan See, and now that Your Grace is with us we request you to accept our sincere congratulations on your own most merited elevation to the Archbishopric dignity. We would likewise express our sympathy in your sufferings from over-exertion and untiring labors for us and for the temporal welfare. We are humbled also that we have no more fitting place to express our gratitude for your word of command which we will obey to the letter. We are pleased with your choice of location and desire for the new presbytery, having already had so many proofs of Your Grace's wisdom and ability.

Being a frequent remembrance in Your Grace's prayers, we are requesting you your paternal benediction, we remain, on behalf of the united missions of Kitley and Philipville,

Your Grace's very devoted children,  
KITLEY.—James Morrice, Thomas Ralph, John McNamee and Jeremiah Donovan.  
PHILIPVILLE.—Patrick Murphy, Thomas Keenan and Michael Dwyer.

The Archbishop replied to the address by a discourse of forty minutes, dwelling upon the several parts of the address in succession, and concluded by arranging the order of proceedings for the visitation, and finally giving his blessing to the people.

Referring to the last paragraph in the address which signified the willingness of the people to give effect to the suggestions made by His Grace at his two previous visitations respecting the unity of the existing presbytery, and the propriety of erecting a new one of suitable character, the Archbishop expressed his pleasure at their readiness to conform to his wishes, but he preferred to give no decision on the subject of erecting the presbytery here or elsewhere until he shall have considered more fully this important point and examined the subject in all its bearings; and he invited the people of both congregations, Kitley and Philipville, to meet him on Thursday morning 31st inst., at ten o'clock and to name one or two speakers for each section of the mission, to state to him in the name of the two congregations what their views may be regarding the erection of the presbytery, on the site of the present one or elsewhere. He desired, he said, to serve the general interest of the mission, but there may be many considerations in the case that might not occur to him unless he should have the advantage of hearing what everyone has to say. He then gave the congregation his blessing and dismissed them.

On the following morning, 30th October, at 10:30 o'clock, the Archbishop as-

sisted at solemn Mass in St. Philip Nerli's Church, accompanied by a large number of clergy. The church was filled to overflowing. After Mass he examined the candidates for confirmation in the several forms of prayer, prescribed in the pastoral letter, for canonical in memory by the children and in catechism of Christian doctrine, introducing everywhere explanations and illustrations of the Church's doctrine and laws and rules of piety calculated to give the children distinct ideas, and to make lasting impressions on their plastic minds. The parents of the children and the entire congregation, among whom were many Protestants, listened eagerly to these valuable instructions. The examination lasted three hours, after which His Grace administered the sacrament of confirmation to fifty six males and sixty two females. He then gave an instruction to parents on their duty to God, the Church and society, and to themselves and their families, regarding the observance of the Church's laws and discipline in the rearing of their children, laying the chief duty upon the mother of every family, and proclaiming the fundamental maxim of the Catholic religion laid down by the Apostle Saint Paul, "The woman shall be saved by the rearing of her children."

The Archbishop here as everywhere else in the diocese required the candidates for confirmation to give him publicly a pledge to assist at catechetical instructions in the church every Sunday for the next twelve months, also to abstain until the completion of their twenty-first year of age from intoxicating liquor of every kind and by whatsoever name known, and on arriving at their twenty-second year of age to come to their pastor for advice as to the continuance of their pledge for three or four years more. He explained to the parents the great importance of this twofold pledge, and most earnestly exhorted them to co-operation with him in safeguarding them for their own sake as well as for the temporal and spiritual welfare of the children. He then delivered an ordinance the reasonableness of which he explained to pastor and people, that henceforth instead of Mass being celebrated only on alternate Sundays in each of the two churches every second Sunday, celebrating Mass on that day for both congregations in their respective churches and alternating as before for the celebration of Mass on the Sunday that he is free to celebrate only one Mass in one or other church according to its turn. He ordained also that on the Sunday or holiday on which the priest duplicates Mass, he shall not be required to hear confessions before either Mass or to preach within the Mass, but he must always have catechetical instructions in each church by himself or by some religious and edifying females selected for the purpose of instructing the children in their prayers and the Christian doctrine.

The service lasted four hours and a half.

On the following morning, October 31st, at 10 o'clock, the Archbishop met the chief men of the two congregations in the church for consultation with them as to the place where the new presbytery shall be erected. After the subject had been exhausted in debate by the chief speakers representing the different divisions of the entire mission, it was unanimously agreed, as decided by His Grace's decision, who kept the same in abeyance that he might have time for more mature deliberation. At 11:30 a. m. His Grace and Secretary were escorted to the train, which he boarded at 1:40 o'clock en route to Kingston.

HOW ROYALTY REGARDS ORANGEISM.

The following interesting letters in regard to the Orange Society we take from the Thornbury Standard. The information therein contained will be of special interest at this time:

To the Editor of the Standard:

DEAR SIR—While at the late exhibition in Toronto, I got into a conversation with R. Gilray, barrister, Mayor Clark, besides the president of the Equal Rights Association for Toronto and other gentlemen. One gentleman in the party, a Mr. Hind, of Bowmanville, asserted that the Queen never forgot nor forgave. But what put me to thinking was his assertion that the Queen never conferred any title upon any Orangeman. Without thinking I told the gentleman he must be mistaken. "Well," he says, "if you can point out a single Orangeman that the Queen ever knighted, I will set up emblems for the party." I could not. He instanced that the Queen knighted several Catholics, such as Langevin, Caron, Thompson, etc., but never an Orangeman, although it is well known that Hon. McKenzie Bowell, Hon. John Hilliard Cameron and other prominent Orangemen were exceedingly anxious to be knighted. When the Prince of Wales visited this country, under the guidance of the Duke of Newcastle, it was well known how the Orangemen were treated by royalty. After this the Hon. John Hilliard Cameron was sent home to the Queen by the Orangemen, but Her Majesty fairly scorned him. D'Alton McCarthy was asked at Steyner why he never joined the Orange Order, and he gave no reply. The reason, I was informed by the gentleman I refer to, is that McCarthy was always very anxious for knighthood and Sir John A. Macdonald told him personally that if he ever

joined the Orange body the Queen would never knight him, and hence one can easily understand why John A., in his celebrated London speech, said "he never set foot in an Orange Lodge," and that he "never had any confidence in the same."

Mr. Editor, if you know of a solitary Orangeman in Canada or in the world over that Her Gracious Majesty, Queen Victoria, ever knighted, I hope you will inform Your humble servant,  
ENQUIRER.

Meaford, Sept. 29th, 1889.

To the Editor of the Standard:

DEAR SIR—In the Union Standard of the 3rd of this month I saw a letter from a person in Meaford who signs himself "Enquirer" stating why the Queen never gave any title to an Orangeman. "Enquirer" is all right as far as he goes, but he does not go far enough. All the Orange Lodges in England were suppressed in the reign of William IV., and notwithstanding the conspiracy of the Orangemen against her present Majesty, she forgave them till they burned down the Parliament buildings and rotten egged our Governor-General, Lord Elgin. This last straw broke the camel's back, and ever since the Queen has nothing but contempt, hatred and disdain for Orangemen and Orangeism, as was plainly shown by her instructions to the Duke of Newcastle, when he brought the Prince of Wales to Canada, not to recognize the Orange society in any respect, but to treat it with contempt. These instructions from the Queen he carried out as far as he could without causing Orangists. Now the Queen was a strong personal friend of Lord Elgin's. When she was a young girl he gave her words of encouragement and advice, and when the Queen heard how Lord Elgin had been abused and insulted by the Orangemen in Canada she was affected to tears, and said she would rather be used so herself. The Prince of Wales has about the same respect for the Orangemen that the Queen has.

Yours very truly,  
D. M.

Meaford, Oct. 7th, 1889.

BENZIGER'S CATHOLIC HOME ALMANAC FOR 1890. Can now be had by sending Twenty five cents to THOS. COFFEY, Catholic Record Office, London.

The Chapel of the Catholic University at Washington, D. C., will be adorned with seventeen stained glass windows executed in the Royal Bavarian Institute at Munich. Five will be in the sanctuary representing "The Saviour on the Mount" on the left, followed by "The Resurrection," "The Ascension," the "Pentecost," and "Corset Giving the Keys to St. Peter." The subjects of the side windows are: "Our Lady of Lourdes," "St. Peter," "St. John the Baptist," "St. Leo Magnum," "St. Thomas Aquinas," "St. Joseph," "St. Paul," "St. John the Evangelist," "St. Augustine," "St. Francis de Sales" and "St. Vincent de Paul."

A case of clerical intolerance is reported from the seat of the Earl of Feversham in Helmsley, North Yorkshire. The Catholics there contemplated building a church and had all but obtained the signature of his lordship to the deed granting a site for the purpose, when the vicar, Rev. C. N. Gray, somewhat harshly returned from a holiday tour on the continent, and having prevailed upon Lord Feversham to delay appending his signature to the deed, is now busily engaged in securing signatures to a request to his lordship begging him not to grant the Catholics the facilities which they seek to attain. A rival petition is also being taken round by the leading representatives of the Catholics, and further developments are awaited with lively interest.

In St. James' Catholic church on St. James street, Montreal, an invention has been introduced which will make the control of the largest organs more complete than has been the case hitherto. The organist, at any moment, by simply touching with the tips of his fingers a slender horizontal bar placed over each set of keys, brings out an entirely new set of stops without removing either hand from the keyboard or interrupting even for a second the rendition of the music before him. By a most ingenious contrivance he sets forth and the various consecutive combinations of stops which he intends to use during his performance, and as he touches the bar these combinations present themselves in their proper order and at the exact moment required.

The "Missionary Annual" for 1889, which has just been published, contains statistics proving that in missionary countries, that is countries in which there are only Titular Bishops, Prelates or Vicars-Apostolic, there has been within the past two years a considerable accession to the ranks of the faithful. Since 1886 the increase has numbered in Europe 118,533 souls; in Asia 87,113; in America 486,861; and in Oceania 142,807. Deducting from the figures a decrease of 19,859 in Africa, we get a total increase of over eight hundred and fifteen thousand. As to the diminution in Africa, it is only apparent, inasmuch as the "Annual" has suppressed the figures representing the European Catholic soldiers in garrison in Africa—figures which it gave in 1886. The great increase is very largely due to the wisdom of the administration of the Holy Father Leo XIII.

### THE GENERAL VERDICT.

Ottawa, October 30, 1889.

Thos. Coffey, Esq.—Dear Sir—Enclose find amount of yearly subscription. Continue sending me the RECORD, as I consider it the newspaper I wish to read in a family.

Yours respectfully,  
F. B. LATYF,  
603 King street.

The Persuasive Peddler.

He drifted in, in a quiet way. And he softly said what he had to say. And we all sat still, and his voice was so soft...

CARROLL O'DONOGHUE.

CHAPTER LX.

A HAPPY RESTORATION.

The two funerals took place on the same day; but while Rick of the Hills was followed to the grave by sincerely mourning hearts, Mortimer Carter was followed...

of their telegram he had acquainted his father with the facts, and the suffering nobleman—suddenly strangely softened because of that very suffering...

"Come," he said, seizing a hand of each; "he knows all, and he is convinced—both years for you, he waits to clasp you both!"

Yes, there he stood in the centre of his private apartment, actually standing, though his feeble strength had not permitted him to assume that position for days before—his arms outstretched, his stern face now softened to inimitable tenderness by suffering and the wild ravings of his long past heart, and his voice crying: "Come! my children—my children!"

His sudden strength gave way, and he was borne to his bed by his children. Marie had performed for him the tender offices she had so often performed for the sick and lonely poor.

The only visage that was somewhat lengthily was that of Tighe a Vohr. "Faith, Moira," he said one day, just a week before the eventful day of the wedding, "it's a burnin' shame, after all me good behaviour, that Father Meagher won't as much as tip me a wink to let me know that he's aware of me impudence in this matter of our courtship—his just pertains to be nottin' nothin'!"

"Indeed you have, Tighe!" said Moira warmly; "and I undertook to tell uncle something about it last night."

"No, Mr. O'Donoghue, it isn't anything folks that I want; it's to ax you to get something for me that will make me happier than the whole of yer estate could do. You see, Mather Carroll, me heart is broken by love of Mrs. Moynahan, an' Father Meagher thinks I'm not honest enough to get her, though I've been on me good behavior so strict that I didn't as much as give one crooked luk this while back. Now, mebbe if you'd give Father Meagher this character of me, an' at the same time puttin' in a cozlin' word to hilt the matter, an' mebbe if Miss O'Donoghue would do the same, things would come right for poor Moira."

"Well, well, Tighe, make yourself content. I think I can arrange it for you." "Thank you, Mather Carroll; you were never yet wantin' in settlin' a difficulty!" and Tighe a Vohr departed, so light hearted that his joyful spirits would find vent in a merry refrain. That evening he was summoned to Father Meagher's study.

derived not a little of their beauty from the loveliness of the pure souls within. Father Berkeley was the last to receive their adieu, and to his sister he turned for the final embrace. He held her for him; it was the first time his mortified heart would permit him so fond a caress.

"Marie!" he whispered, "to your noble sacrifice is due all our happiness. Heaven has rewarded your devotion to duty. May He in whose footsteps you have sought to follow ever keep and guide you!"

The quiet little wedding ceremony which Father Meagher desired for his niece was performed, and Tighe's "best man" had been Coryn O'Toole. Tighe, however, had stipulated with Coryn that he must permit himself to be dressed in accordance with Tighe's taste, and the latter man, too happy in the prospect of an opportunity to be near Mrs. Carmody, willingly assented.

Cathleen Sullivan and Mrs. Kelly, with fragile Bartley Donovan—the latter growing more fragile, and at the same time more beautiful every day—were also present, with many of Tighe's old friends and acquaintances.

At the outset which followed the ceremony, Father Meagher presided, and a merrier party had never assembled. In the midst of a temporary lull which had followed the ebullition of mirth caused by one of Father Meagher's excellent witty stories, the company were suddenly and amusingly electrified by Coryn O'Toole—who had consented to be seated next to Mrs. Carmody—sitting and saying to his hand on his heart: "Understand me, Mrs. Carmody; I never meant to have you remove your affections from the cold grave of your lamented husband; if it is any satisfaction, mebbe, to have them remain there, Coryn O'Toole is not the man, no Mrs. Moira Carmody, Coryn O'Toole is not the man to ask you to remove them."

"Thank you, Mather Carroll; you were never yet wantin' in settlin' a difficulty!" and Tighe a Vohr departed, so light hearted that his joyful spirits would find vent in a merry refrain. That evening he was summoned to Father Meagher's study.

his wretched abode, and having no one to claim it, it reverted to the government. We leave them all at last—the friends whose fortunes we have accompanied as long—happy in the reward of that virtue which sanctified no duty, and which never forgot its allegiance to Him who even in this world so lovingly rewards goodness, and so justly punishes crime.

A LEGEND OF ALL SOULS DAY.

A gloomy three days' storm has prevailed all along the French coast. Tall gray clouds hide the blue vault of heaven and frown upon the tossing waters beneath. The fresh, invigorating air, remembered with delight by all who have ever been in Normandy, has given place to a damp, chilliness, broken occasionally by fierce gusts of wind and rain. The fisher-boats are all in port, the small ones being securely anchored. But this is not due only to the storm. Even if it were the fairest of weather, no Dieppe fisherman would set sail to day. It is All-Souls' day—the feast of the dead, the commemoration of the loved and lost; and who is there that has not loved and lost? But among these simple Catholic souls one feels that the loved are never absent, and often vain endeavors to anguish all the more bitter because silenced and unconfessed. On All-Souls' day old Toulain and Mere Suchet had wished to have a Requiem Mass offered for the lost sailors, but Mathilde wept aloud at the suggestion, and Manon forbade it instantly, positively, almost angrily.

Manon had borne up well through the sad funeral services of the church. She smiled upon her little ones, and returned serene and cheerful greetings to the curious or pitying friends who accosted her. All day she had carried the burden of domestic cares and duties, while her heart ached within her bosom and cried out for solitude. Now, at night, alone with her sleeping babes, the agony of fear and pain, so long repressed, takes full possession of her sinking heart. Mingled with the roar of her husband's sea, she hears the wailing of her husband and son, now calling loudly for help, now borne away on the fitful wind. She sees their pale faces, with unclosed eyes, flitting below the cruel green water, their strong limbs entangled in the twisted cordage. Now great, gleaming fish swim around them. Oh! it is too fearful. From her knees she falls forward upon her face and groans aloud.

At a sudden she hears a stir without—a sound of repressed voices and hurrying feet. Hope is not dead within her yet, for she springs to the window with the wild thought that it is her absent returned. No, 'tis but a group of fishermen on the way to the pier; but Pinaud stops to tell her, with a strange thrill in his rough voice, that there is a fishing boat coming into port!

Manon screams to her father to watch the little ones—she must go to the pier—then flies out into the night. It is not raining, and she returns to snatch her wakened and sobbing babe, and wrap him in his father's woolen blouse. She does not know when Mathilde joins her; she is scarcely conscious of the warm, exultant clasp of her hand. Jean is there, too, agitated but brave.

As they turn the angle of the village street before them lies the open bay. It is past midnight, but the stars are many. There, truly, remains in with outspread canvas, white in the struggling rays of a watery moon is the missing ship! Tasy know it well. Upon the broken, pebbly shore the two women kneel to thank God; but they can only lift up their voices and weep.

"They are not safe yet," says Jean shortly. "The wind takes them straight upon the pier. They will need all our help!" The crowd make way instantly for the breathless women. The lighthouse keeper stands ready with a coil of rope. The fishermen range themselves in line, tighten their belts, and wait to draw the friendly hawser. Great waves thunder against the long pier, sending showers of spray high above the pale crucifix at the end against which the women lean. Now the moon, emerging from a light cloud, sends a gleam of pale radiance upon the vessel's deck. Is it they! Jacques Payen is at the helm; young Jacques stands upon the gunwale.

The light-house keeper throws his rope; the fishermen raise their musical, long-drawn cry. Jacques catches the rope, but in silence; and silently the crew make fast. "It is their vow!" cries Manon, darting forward with many a sobbing word. "They will not speak until they sit to Deum at Notre Dame for their safe return." Reassured, the men pull in vigorously, but to no effect. Again, and yet again, but the ship does not move. A moment since it came on swift as the wind; now it seems anchored forever not fifty yards away. They can see plainly every object upon the deck, where the silent crew stand gazing towards the pier. Even Manon and Mathilde have seized the rope, and draw with the strength of terror. Breathless, unsteady, large drops of sweat standing upon their faces, they pause irresolute. Stretching her arms toward her husband, Manon holds out her babe. A white mist rises out of the sea and hugs like a veil between them. Sid, reproachful voices rise out of the waves, some near at hand, others far off. An icy wind fits the mist and carries it slowly away, clinging for a moment like a shroud around the crucifix. The cable falls slack in the strong hands that grasp it. The ship is gone—vanished without a sound; but far away echoes a solemn chorus, "Have pity on me, have pity on me, at least you, my friends, for the hand of the Lord hath touched me."

could not be! It was too dreadful! God could not be so cruel! Besides, there were no other sailors than the Payens, father and son; none who knew the coast so well, with all its perils, hidden rocks and dangerous currents. Their vessel was new and strong; why should they be lost; they alone? Jean Pinaud was not positive it was their vessel he had seen; how could he tell in a fog? No; she was sure they were safe. They had put into one of the islands. They would not risk a dangerous journey in stormy weather just to tell her what she knew already, that they were safe.

To Mere Suchet's Mathilde, the betrothed of Jacques Payen, how much better and clearer was this reasoning than the submissive grief of her plous old grandmother! Young people cannot easily believe the worst when it concerns themselves. Mathilde could not pray for the repose of the soul of her lover, brother and cousin; with the passionate, impatient yearning of a heart new to affliction, she besought the Blessed Mother for their safe return. Her brother Jean did not try to destroy her hopes, though he would not say he shared them.

As time passed on and brought no news of the absent, the hearts of these two poor women grew faint and sore; but they refused to acknowledge it to one another, or even to themselves. Their days passed in feverish, and often vain endeavors to anguish all the more bitter because silenced and unconfessed. On All-Souls' day old Toulain and Mere Suchet had wished to have a Requiem Mass offered for the lost sailors, but Mathilde wept aloud at the suggestion, and Manon forbade it instantly, positively, almost angrily.

Manon had borne up well through the sad funeral services of the church. She smiled upon her little ones, and returned serene and cheerful greetings to the curious or pitying friends who accosted her. All day she had carried the burden of domestic cares and duties, while her heart ached within her bosom and cried out for solitude. Now, at night, alone with her sleeping babes, the agony of fear and pain, so long repressed, takes full possession of her sinking heart. Mingled with the roar of her husband's sea, she hears the wailing of her husband and son, now calling loudly for help, now borne away on the fitful wind. She sees their pale faces, with unclosed eyes, flitting below the cruel green water, their strong limbs entangled in the twisted cordage. Now great, gleaming fish swim around them. Oh! it is too fearful. From her knees she falls forward upon her face and groans aloud.

At a sudden she hears a stir without—a sound of repressed voices and hurrying feet. Hope is not dead within her yet, for she springs to the window with the wild thought that it is her absent returned. No, 'tis but a group of fishermen on the way to the pier; but Pinaud stops to tell her, with a strange thrill in his rough voice, that there is a fishing boat coming into port!

Manon screams to her father to watch the little ones—she must go to the pier—then flies out into the night. It is not raining, and she returns to snatch her wakened and sobbing babe, and wrap him in his father's woolen blouse. She does not know when Mathilde joins her; she is scarcely conscious of the warm, exultant clasp of her hand. Jean is there, too, agitated but brave.

As they turn the angle of the village street before them lies the open bay. It is past midnight, but the stars are many. There, truly, remains in with outspread canvas, white in the struggling rays of a watery moon is the missing ship! Tasy know it well. Upon the broken, pebbly shore the two women kneel to thank God; but they can only lift up their voices and weep.

"They are not safe yet," says Jean shortly. "The wind takes them straight upon the pier. They will need all our help!" The crowd make way instantly for the breathless women. The lighthouse keeper stands ready with a coil of rope. The fishermen range themselves in line, tighten their belts, and wait to draw the friendly hawser. Great waves thunder against the long pier, sending showers of spray high above the pale crucifix at the end against which the women lean. Now the moon, emerging from a light cloud, sends a gleam of pale radiance upon the vessel's deck. Is it they! Jacques Payen is at the helm; young Jacques stands upon the gunwale.

At the dawn of Christianity he was groaning under the tyranny of the devil. Everywhere was a man race for pleasure; the Impres of his fallen growth was the appalling rapt society. Man, a willing pascion, sat down contented shadowy region of death; bound foot, he willingly embraced his amid the dismal clanking of his flattened himself. This deplorable dation pressed heavily upon soul yoke of slavery, for four thousand reminded man of his fallen and wrenched from his passion, eight and counting. Satan, a master, compelled enslaved him to pay a heavy tribute in the form of passions, hatred and discord, tions which bound our fallen in still faster servitude. The God, when the fullness of time had looked down upon His oppressor and sent, after the manner of his children of predilection, the begotten Son to pay and exhaust for all the general price and re all mankind. Thus wrapped human nature, Christ caused the liberty to shine into the darkness of misery and servitude. He caused mission of mercy and compassion principal object was to alleviate and miseries of hell, rendering to His very name implies that He rescue from the hands of Satan, a soul of man: "Thou shalt name Jesus, for He shall save people from their sins." (Mat. The whole history of His mission, which He stamped His mission, and institutions with the seal of His Divinity. Among the most glorious standing in His Church, His visible presence and mouth piece upon earth, channel through which He disranking the graces of redemption by His glorious resurrection, seal of His Divinity upon His He then proceeds to enrich it with means of which it may be a discharge of His high office. An treasure with which He enriches one of the chiefest and most is the sacrament of penance. Church was established by Jes to perpetuate the work of r sinners to God, it obviously fo to be the principal office of the But how was that reconciled into service? Was Christ to come every sinner and say to each the case of Magdalen and of sick of the palsy: "Thy sins are thee;" or was the power of forgiveness to be delegated? Christ may personally if He had so delegated a minister to perform work. We read, 2 Cor. v. 18, arrangement of Divine mission to discharge His high office. All things are of God who created us to Himself by Christ given to us the ministry of reconciliation. We are therefore called to Christ, God as it were ex For Christ we beseech reconciled to God." It is these words of St. Paul that are cited to Himself, who would serve in His appointed His legitimate successors in ministers, i. e., to reconcile those guilty of post-baptismal sins now see what is the remedy will leave for the cure of the into which man may fall after. In the sixteenth chapter of St. beginning with the eighteenth of rock: "Thou art Peter, and upon thee I will build my Church. And I will give to thee the kingdom of heaven. And thou shalt bind upon earth, and thou shalt be bound in heaven; and thou shalt loose on earth, and loosed also in heaven." An apostles assembled together occasion He uses the same language in precisely the same (Mat. xviii, 18.) And I will give to His met a twofold promise which He after His resurrection, viz, primacy of Peter over His Church, confirmed by these words, "feed My sheep" (John xx, 15) and secondly, the power of the power of forgiving sins in legitimate successors, as promised to Peter, of losing of his subordination to the invested in supreme authority according to St. John, when of time had come, Christ promise which He had conferred on His Apostles the releasing the soul from the of sin and of restoring it to of a child of God. Jesus to His resurrection, appeared in for fear of the Jews, greeting them with the salutation, "Peace be with added: "As the Father hath also send you." . . . I alleviate the ills and miseries humanity, to release man from bondage of sin; and after shall return to My Father, by the power entrusted to Me, and continue the work upon them. He said, the Holy Ghost, whom shall forgive they are forgiven whose sins you shall retain." (John xx, 22, 23) ises made by our Blessed Apostles prior to His death, rection are now fulfilled, gauge He employs a language of losing and binding is and: "The power which My Father, the same I confer you. Receive the power

CONTINUED.



THE CATHOLIC RECORD

Published Weekly at 44 and 46 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE B. NORTON, Editor.

REV. WILLIAM FLANNERY, Business Manager.

THOMAS COFFEY, Publisher and Proprietor.

WESLEY L. KING, JOHN NICH and LUKE NICH are authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Agents for Alexandria, Glenora and Louisa.—Mr. Donald A. McDonald.

Rates of Advertising—Ten cents per line each insertion.

Approved by the Bishop of London, and recommended by the Archbishops of St. Boniface and Ottawa, and the Bishops of Hamilton, Kingston, and Peterboro, 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 as the name of their former post office.

The Catholic Record.

London, Sat., Nov. 9th, 1889.

THE SCHOOL QUESTION IN THE WEST.

The notion of the pretended lovers of Equal Rights is that the greatest care should be taken to meet the views of Protestant ministers of every denomination, be they Anglicans, Presbyterians, Methodists, Baptists, etc., but to allow Catholics no voice, no choice, as to the kind of education which should be imparted to their children.

When considering the recent utterances of our enemies, we must keep this fact in view. The question of separate schools in Manitoba and the North west must be settled, according to these meddlers, just as Protestant feeling may decide, or rather just as the most fanatical among Protestants may wish, no matter what injustice Catholics may thereby endure.

Hence great attention has been accorded to the proceedings of the Anglican Synod of the diocese of Rupert's Land, which was in session last week. The question of separate schools came up for discussion in synod, and while, for the most part, the speakers, as far as we know, expressed the desire to abolish Catholic separate schools, with very few exceptions, all expressed the wish that some kind of "Common Christianity" might be discovered which should be taught in the public schools and which would be inoffensive either to Catholics or Protestants.

The Bishop may see from these facts that Catholics are in earnest in the matter of securing a really religious system of education; and that they cannot adopt his proposal for the teaching of a mutilated religion, almost a pure Dalm, under the name of "our Common Christianity."

Morals are founded upon the dogmas of religion, and cannot be taught as a thing independent; and religious dogmas are so interwoven with each other, and dependent one upon the other, that any attempt to teach the mutilated system of Christianity proposed by the Bishop must end with a failure, which would be ridiculous, if it were not disastrous both to the country and to religion.

We hold, therefore, that the Catholic idea of religious teaching is alone practicable, as it is alone truly patriotic. We hope, therefore, that the Bishop of Rupert's Land will be as good as his word, and that he will be found battling on the side of Freedom of Education. That is the true freedom of education which gives to parents the perfect liberty of educating their children in the principles of the religion in which they believe.

One of the chief arguments which we are accustomed to hear advanced against the separate school system is that it applies public funds to sectarian purposes. Public funds are justly public only inasmuch as they are applied to purposes which are for the public benefit.

The school fund is a trust fund to which Catholics and Protestants contribute alike, and the State is bound to appropriate it so that Catholics and Protestants alike may profit by it, consistently with their religious convictions. If this distributive justice be not observed, it ceases to be public money. It becomes merely plunder unjustly taken from the pockets of the injured to enrich the more powerful majority. It becomes the law of might over right.

We are pleased to notice that the Rev. Dr. King, President of Manitoba Presbyterian College, has also declared himself in favor of religious education. We are told that he spoke in terms almost identical with the Bishop of Rupert's Land. If these gentlemen carry out their principles consistently, we presume they intend to do, the Greenway Government will find that in attempting the abolition of separate schools, and thus running counter to the Christian sentiment of the country, they have undertaken a task which is more gigantic than they expected. It is in the nature of things that these two gentlemen represent the opinions of a large body of their co-religionists, but however this may be, it is plainly the duty of Catholics throughout the Dominion to resist the tyrannical aggression with which they are threatened against their most sacred rights.

right to force our views upon them. We equally deny their right to force their views or their system of education upon us. This is what the pretended Equal Rights Association proposes to do, but if the Catholics of the Dominion be only true to themselves we have not the least doubt of the result. The efforts of the fanatics will come to naught.

It is the duty, and of course the right, of parents to see to the instruction of their children, morally, doctrinally, and secularly; and though we admit the advisability of the State aiding parents in the work of education, we assert the inalienable right of parents to insist upon it that the instruction imparted shall be religious and moral. This is the dictate equally of reason and religion. The State, or the majority of the people, have, therefore, no right to interpose any impediment against parents fulfilling their obligation to their children. Any attempt to do this is not law, but a tyranny to be resisted.

The compromise suggested by the Bishop of Rupert's Land cannot be accepted by Catholics, though we acknowledge and reciprocate the pacific and kindly spirit with which he seems to propose it. If he will direct his eyes towards the United States he will find that though the Catholics of that country are unjustly compelled to pay for the support of schools to which they cannot conscientiously send their children, they are besides sustaining a system of religious schools, in which 1,000,000 Catholic children are being educated, at a cost which cannot be less than \$16,000,000 annually.

Of this sum the State positively robs them, because the infidels of the country have succeeded in duping the fanatics to enter into a combination with them to make the State schools G-dless. The fanatics, however, are even now beginning to see that their hatred of Catholicity has blinded them into playing into the hands of the infidel, by raising an infidel generation. Except in this particular, the Catholics of the United States enjoy, equally with their Protestant fellow citizens, the protection of just laws; but it is not surprising that they should endeavor, as they are doing, to secure justice in this matter also.

It is clear that the motive from which the Convention acted in this and other changes was simply to show the world more manifestly that the P. E. Church of the United States is no longer the Church of England. It is a wonder that doctrines now common to the two Churches did not suffer as well as liturgy; but doctrinal changes were made long ago, and the prayer book of the American Episcopalian is quite different, even doctrinally, from that of the English Church. This was to be expected as the result of separation, for there can be no "Holy Catholic Church," that is to say a Universal Church, without a head whose authority extends over the whole world.

It needs no argument to show that Christ in establishing a Church for the world must necessarily have established a supreme authority, which does not now exist even in Anglicanism. In the not distant future the differences between the multifarious branches of Anglicanism will undoubtedly be as great as between the most discordant sects existing outside that Communion. The acknowledged four marks of the Church: Unity, Sanctity, Catholicity, Apostolicity, exist in the Catholic Church, subject to the successor of St. Peter, but not elsewhere.

The Nicene and Athanasian Creeds, concerning which the eighth article of the Church of England says: "They ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture," have narrowly escaped being tampered with by the present Convention, but who can say how long the hands of ecclesiastical vandals will be kept off? A thirst for change is in the Protestant atmosphere now, and we may soon expect that the Nicene and Athanasian Creeds shall be discarded, and the doctrines contained in them will go likewise.

There can be no more powerful argument for the necessity of one Supreme Head of Christ's Church than this constant itch for changes which affects those denominations which are separated from the centre of Catholic unity. In regard to the Nicene Creed, it is remarkable that the prayer book hitherto in use does not make its reading compulsory. Hence when it was proposed to make it so, one of the speakers against this change, Dr. Huntington, chairman of the Committee on Revision, opposed it, saying that it introduced a doctrinal change. This implies, what indeed is really the case, that many of the Episcopalian clergy do not believe the Nicene Creed, but it is sure that many of them disbelieve other essential doctrines of Christianity as well, and if they must adhere to the formulas of faith with a mental reservation, it is as well they should have plenty of subjects on which they may exercise their skill at such mental gymnastics. At all events, such seems to have been the opinion of the majority, for it was decided to make the reading of the creed compulsory on five days of the year.

The principal objection which was raised against this step was the doctrine that the "Holy Ghost proceedeth from the Father and the Son." The words "and the Son" were deemed objectionable, not because they were supposed to teach false doctrine, but because the Greek schismatics do not accept them, and it is well known that both the Anglican and the American Episcopal Churches are anxious to cultivate fellowship with the Russian Church. Notwithstanding all this, and that it was vigorously insisted on by several speakers that the formal adoption of this Creed would be an obstacle to any kind of unity with the Greeks, a large majority voted for the compulsory reading. The Anglican Prayer Book makes it compulsory whenever the Communion service is celebrated, so that while the Americans are departing from the Greek belief, they are really coming nearer to their own parent Church, from whose practice they had already strayed.

It is needless to say that those who are advocating corporate union with Presbyterians and other sects regard this as a step backward, inasmuch as it makes the Creed more definite. The fewer the doctrines insisted on by any of the contracting parties, the easier will it be to make compromises hereafter. Hence the tendency is, nowadays, to eliminate doctrines which it is thought will be a barrier to the institution of a great Church formed by the corporate union of many discordant denominations. But these considerations do not prevail with the Convention. Orthodoxy has gained a point by the innovation, for, as is well known, the Nicene Creed was, in the fourth century, the battle ground between Catholics, and the Arians who denied the divinity of our Blessed Saviour. It was necessary, unless the Episcopallians intended to merge themselves entirely into Unitarianism or pure Dalm, to make strong profession of the divinity of Christ; and we do not see that they could have asserted this in better form than that employed in the Nicene Creed. We take the action of the Convention as an indication that Dalm and Unitarianism have not made such inroads upon Episcopallianism as upon other sects which openly allow their clergymen to impugn Christ's divinity from the pulpit, and to speak of our Lord as if He were merely a man of great virtue. The vigorous opposition offered to the compulsory reading of the Nicene Creed, shows that pure Dalm is the actual standing ground of many clergymen even in the Episcopal Church, and it is stated on good authority that it was more through fear that the Church would be charged with not believing in the doctrines of the Creed, than through a desire to make the teaching of the Church more definite, that the action was taken. Whatever may have been the motive Catholic truth has scored a victory, and we are glad of it, amid the dangers which are threatening us from the spread of unbelief.

CHANGES IN EPISCOPALIANISM.

The Episcopal Convention which met recently in New York, while revising the prayer book, have changed the passage in the Litany wherein it is said: "From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death: Good Lord deliver us." Finding that not all forms of sudden death are here specified, they have added to the list fire, flood and earthquake. The Globe very pertinently remarks:

"This completely spoils the rhythm and beauty of the passage, and, moreover, even the amended enumeration is by no means complete. There is nothing about railway accidents or imperfectly insulated electric wires. If the amenders wanted to be so very precise why didn't they say, 'and all other forms of sudden death not heretofore specified.' The framers of the prayer book were wise. They knew that a complete catalogue of calamities, even if attainable, would be grotesque, and they selected a few of the most striking, and put them into a beautiful and poetic form—which the revisers have spoiled."

Another alternative was seriously proposed to the Convention, viz., to adopt the Nicene Creed as it came from the hands of the Council of Nice, that is to say, without the word "filioque," and the Son." This course would have evaded the difficulty that its adoption would create an obstacle to union with the Greeks, who reject this clause. If the Convention had taken this course they would have rendered themselves a laughing stock before the whole world. Of course, it is perfectly true that the Creed in its original form sets forth divine truth, but the clause filioque was added afterwards to express a truth which the Greek schismatics denied, the truth which our Lord expresses when He says: "The Paraclete whom I will send you from the Father, the Spirit of Truth who proceedeth from the Father, He shall give testimony of Me." (St. John xv, 26) The same truth is implied when Christ imparts the Holy Ghost to His Apostles, saying: "Receive ye the Holy Ghost." (St. John xx, 22.) If the Convention had adopted the more ancient form of the creed which omits this doctrine, a form known now in the Western Church only as a matter of history, they would have virtually declared that they do not believe the truth concerning the Holy Ghost, a truth which is recognized by the Anglican Church, and which even the Greeks acknowledged at the Council of Florence.

Another question which came before the Convention met a fate which gives us an insight into the progress of opinion within the Episcopal Church. It was proposed to introduce into the liturgy a prayer commending the soul of the deceased to God, that is to say, in plain terms, a prayer for the dead. Such a prayer was exceedingly proper, for Holy Scripture says "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins," and we have the testimony of antiquity that such prayers were offered both under the Old Law, and from the beginning under the New Law. But all this implies that "some souls suffer for a time before they enter into heaven," that is, that there is a purgatory, for otherwise such prayers would be useless. This doctrine is condemned in the present Prayer Book; yet the proposal passed the House of Bishops,

and in the "House of Deputies," consisting of two hundred and thirty members, it was lost by only five votes. This is incontrovertible evidence that the Bishops and about half of the Church are returning to the doctrines of the Catholic Church which have been so persistently rejected in the past. It may be hoped that a complete return to ancient Christianity and to the Catholic Church will be the ultimate result.

A "NON-SECTARIAN" SCHOOL-BOARD.

An exhibition of bigotry has been given by the Board of Education of Painesville, Ohio, which shows how, while pretending to unsectarianism, school boards may be guilty of the grossest bigotry. Six applicants presented themselves as candidates to fill a vacancy in the teaching staff of the public schools, of whom two failed to pass, and two fell short of the eighty per cent. which was necessary to secure the position, according to the school regulations. The two candidates who came up to the requirements were Irish American Catholics, Miss Margaret Gill, and Miss Margaret Murray, Miss Gill, the highest on the list, having been a successful teacher for five years, and holding the best possible recommendations as regards character. This young lady was, accordingly presented by the examiners for the vacancy, but three of the members of the Board of Education for Painesville said:

"They did not care how long she had taught, nor if her percentage had been a hundred and fifty, they would never consent to hiring an Irish Catholic as teacher in our public schools."

The other three members of the Board voted for Miss Gill, but, of course, she was not chosen. This is just the kind of justice which might be expected from the fanatics who are now clamoring in Ontario for the abolition of Catholic separate schools. It must be remembered that in Ohio Catholics pay school rates equally with Protestants; yet such is the justice shown to them by professedly non-sectarian School Boards. The Cleveland Catholic Universe calls upon its readers to remember the bigots at next election, and add:

"So vile and unmanly a course could never have been pursued by Americans. Bosworth, Sanford, and Gray must surely be imported bigots; Orangemen likely."

We cannot say whether the bigots in question are Orangemen or not, but the experience of the past is sufficient to show that Catholics here would just get the same measure of justice in many places if once the pseudo Equal Rights men were to succeed in their efforts. We have evidence enough of this in the sympathy with United States bigots which has been openly expressed by the chief Equal Rights organ, whenever Catholics of the United States have had an appointment to public schools, and whenever Catholics have protested against turning the schools into instruments of anti-Catholic propaganda, as in Boston, Haverhill and Pittsburg.

ANGLO SAXON OR BRITISH: WHICH?

At the Church Congress which recently assembled in Wales the Rev. Dr. Patterson, of the American Protestant Episcopal Church, fell into the very common but very absurd claim that the Church of England, that is to say, the present Church as evolved from the hands of Henry VIII., existed over a thousand years before it was hatched out by that monarch of uxorious memory. It will be seen that he does not pretend that it is the Church of St. Augustine, and St. Anselm, as was claimed by the Archbishop of Canterbury when the last Pan-Anglican Council met. St. Augustine maintained against the British Bishops the necessity of yielding to the Pope's authority in regard to the observance of Easter, and the duty, in charity, of converting the Saxons, and it was undeniably in virtue of the Pope's authority that he became Archbishop of Canterbury. This is a nut with a very hard shell for those who maintain the identity of St. Augustine's title to the See of Canterbury with that of the present claimant. Still it is by succession from St. Augustine that the present incumbent holds his See, if he has a claim on it of any value at all.

Dr. Patterson evidently recognizes the incongruity, so he claims the continuity of Anglicanism, not through the Anglo-Saxon episcopate, but through that of the ancient Britons. He said: "He had read a great deal, but so far as he knew, Parliament had never passed anything like an Act which established the Church. He did not know what it meant. He had been rather a careful reader of history, and if he read it aright the Church established the State. It was the Church which made the State possible. The State never established the Church, and the State could not disestablish it if such meetings as those were to be held every year. He, however, did not think they need fear disestablishment. He was told when he went to Llandaff that a church stood on that spot in the year 180, and he saw the effigy of a bishop which had been there since 530. That was before the State was known. The State had never been heard of at that day, and the Church of England did not exist then, but the Church in Wales did. When he looked at the wonderful work that had been done in Cardiff during the last few years and the number of churches that had been built, he could not help thinking that the people were coming back from Dissent to the Church."

The Doctor seems to be in blissful ignorance of the fact that the British Bishops equally with the succession of the Saxon line derived all their authority from the Pope. In the life of Odoceus, who flourished in the sixth century, just about the date last named by the Doctor, it is stated: "And as the Church of Rome has dignity above all the Churches of the Catholic faith, so the Church of Southern Britain in dignity and in privilege and in excellency." This is the record given in the book of Llandaff. A little before, in the same book, it is stated: "This is the law and privilege of the Church of Teilo of Llandaff, which these kings and princes of Wales granted to the Church of Teilo and all its Bishops after him forever, and was confirmed by the Popes of Rome." Such references to the Apostolic See are frequent at this period, and, going back to the year when we have the first evidence of the introduction of Christianity into Britain, we find this record of the year 167 in the Anglo-Saxon Chronicle: "To him (Pope Eleutherius) Lucius, king of Britain, sent letters praying that he might be made a Christian; and he fulfilled that he requested. And they afterwards continued in the true faith to the reign of Diocletian." Venerable Bede and the Book of Llandaff relate the same fact, the latter naming Eilan and Medway as the two ambassadors sent by Eleutherius on receiving the request of Lucius. The Book of Llandaff places the event eleven years earlier than does the Anglo-Saxon Chronicle; but there is no doubt that the date is really about A. D. 180 or 183.

The claim of identity falls as egregiously in one case as in the other, whether it be with the Anglo-Saxon or with the British Church. It has no foundation except in the accident that owing to lack of communication between Wales and Rome, the British Bishops fell into the error of observing Easter on the wrong day. But on this subject the modern Church of England follows the Roman and not the ancient British custom.

SAM, THE BROTHER OF THE OTHER HUGHES.

The Oblate Fathers have established missions in all parts of the North-west territories and along the north tributaries of the Ottawa river. In winter they visit the lumbering regions and preach on Sundays to the raftsmen employed in felling timber and squaring logs in remote districts where no village exists. The raftsmen erect shanties after the manner of Indian wigwams, and have no means of hearing Mass or of spending the Sunday in a Christian manner except by the ministrations of the devoted and indefatigable Fathers of the Order of Mary Immaculate. About ten years ago the Fathers erected a log chapel in Mattawa, a rising village situated in the midst of rocks and hill lands about two hundred and fifty miles north of Ottawa city and on the banks of the river of that name. Raftsmen, Indians and charcoal burners leave their leafy abodes in the forest every Sunday and crowd into Mattawa to assist at the Holy Sacrifice and listen to the word of God. It goes without saying that ready cash is scarce in those regions, and that if a decent church must needs be erected and supplied, the charitable amongst the Catholics of other and more favored districts must be appealed to for a small contribution. Such is exactly the state of things in Mattawa. The Oblate Fathers have in course of construction a beautiful church, and, not being able to procure the necessary funds, they have appealed through the post office to the charitably-disposed in many parts of Ontario. For this praiseworthy conduct on their part Orange Sam Hughes calls them "Jesuits," which is a falsehood on the part of Sam, or a proof of his most stolid and stupid ignorance, since he confounds "Jesuits" with "Oblate Fathers." He also styles them a "gang of scoundrels" worse than hay fork rogues and swindlers, because they ask from each one the modest sum of twenty-five cents. Had the Oblate Fathers simply asked for a contribution and promised nothing in return Sam would have no objection to offer, and probably it would have been after all the

wisest course to pursue. But the Fathers think otherwise, and they promise in return for the modest contribution of twenty-five cents what they can only give, their prayers. This is what stirs up all Sam Hughes's bile. Why should they pray, why should Jesuit priests—who are not Jesuits—dare to offer up the Holy Sacrifice of the Mass in British territory? If Sam had the power he would very soon enforce the Act of Queen Elizabeth that yet repealed, and have every Oblate and Jesuit Father in the country sentenced to be "hanged, drawn and quartered." The Fathers, besides their prayers, offer a town lot, donated to them for the purpose, to be rifled for and bestowed on the drawer of the lucky number—or its equivalent, \$100, will be sent instead. This is what Sam Hughes calls swindling and rascality. Let us reason a little on the depth of the crime involved. The Rev. Fathers are building a church in a poor locality. They solicit subscriptions from members of their own belief to the amount of twenty-five cents. For this donation they have nothing to give in return but their prayers and a memento of the Holy Sacrifice of Mass, which they say every morning. However, a man of property comes to their aid and donates a town lot which cannot be given to all the subscribers, but they will cast lot among themselves to decide who is going to obtain it. Most probably the man who wins will make a present of the property to the Fathers and tell them, as all those who sent in twenty-five cents or a larger sum could tell them, "that he had no such mercenary motive in contributing his mite to the new church; that his object was charity and not 'filthy lucre.'"

Mr. Sam Hughes is editor of the Victoria Warder, a low, vulgar Orange sheet printed at Lindsay. In referring to the subscriptions called for by the Oblate Fathers to help them in the building of their new church at Mattawa, the Warder says: "A few months ago we got an offer from a Jesuit ranche in London, England, which is far ahead of the above. For one dollar they would shove a feller's soul right through Purgatory, and into Heaven; and for fifty cents more would give him a seat in the front ranks near St. Peter. Recently another Jesuit concern, in return for selling ten twenty-five cent tickets, made almost as good an offer as pardon and absolution for all the sins one ever had committed or ever would commit. In comparison with those truly liberal offers one is constrained to ask, why the Mattawa gang give one only two years' prayers?"

All this horrible trash is pure invention on the part of Sam Hughes's fertile brain, fired, no doubt, with Orange hate and bad whiskey. Let him produce the documents and prove that he is not a vile calumniator of good men, and a scurrilous trifler with holy things. In conclusion the Warder claims ten cents per line for the liberal space it devotes to advertising of the Mattawa Catholic bazaar, and asks besides: "If in addition he chooses to give us absolution, and a free pass in perpetuity, through purgatory, and up to a seat 'among the saints' at 'David's hip,' we will not object. But would he not prefer giving us a 'front seat with a short poker' in the nether regions?"

It is not very likely the pious Fathers will be found in the lower regions to accommodate Sam with "a short poker." He will have congenial company enough in his brother James L. and the other vile persecutors of holy men—the Wilds and the Hunters—for whom a hot place is reserved by Him who said: "Lying lips are an abomination" and, further on, "Refrain your tongue from detraction, for the mouth that lieth killeth the soul."

In another column of the same page the Warder tells how Protestant ministers raked in the shekels: Special to the Warder: A basket social was held at the residence of R. V. M. Currie on Friday evening last, and was remarkably well attended. The baskets were sold at high figures by Mr. Black.

Those basket socials, neckties and sugar socials, and other abominable incentives to lasciviousness, are called into requisition every week in the year for the purpose of money making, yet we never read indignation articles or protests from the Warder in condemnation of such questionable means to acquire wealth. It appears the Warder was present and enjoyed some of the good things going round, for we read further on:

"Rev. Mr. Currie proved himself a splendid director of ceremonies as well as host. The Warder respectfully acknowledges his courtesy and kindness and hopes he may be spared to have many such social evenings with the people who have grown up under his teaching of the gospel."

It is not said there was a church in course of construction in the district, or that twenty-five cent subscriptions would suffice. "The baskets were sold at high figures." The Toronto Empire of Thursday last contained a letter which we transcribe and will speak for itself: CLERICAL FEES. To the Editor of the Empire: SIR—In my recent letter to the Empire on this topic, to show that the scandalous clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I can promise to stand by the bill, if it comes to a vote, and I will not be out of the country until it is passed."

wisest course to pursue. But the Fathers think otherwise, and they promise in return for the modest contribution of twenty-five cents what they can only give, their prayers. This is what stirs up all Sam Hughes's bile. Why should they pray, why should Jesuit priests—who are not Jesuits—dare to offer up the Holy Sacrifice of the Mass in British territory? If Sam had the power he would very soon enforce the Act of Queen Elizabeth not yet repealed, and have every Oblate and Jesuit Father in the country sentenced to be "hanged, drawn and quartered."

The Fathers, besides their prayers, offer a town lot, donated to them for the purpose, to be rifled for and bestowed on the drawer of the lucky number—or its equivalent, \$100, will be sent instead. This is what Sam Hughes calls swindling and rascality. Let us reason a little on the depth of the crime involved. The Rev. Fathers are building a church in a poor locality. They solicit subscriptions from members of their own belief to the amount of twenty-five cents. For this donation they have nothing to give in return but their prayers and a memento at the Holy Sacrifice of Mass, which they say every morning. However, a man of property comes to their aid and donates a town lot which cannot be given to all the subscribers, but they will cast lots among themselves to decide who is going to obtain it. Most probably the man who wins will make a present of the property to the Fathers and tell them, as all those who sent in twenty-five cents or a larger sum could tell them, "that he had no such mercenary motive in contributing his mite to the new church; that his object was charity and not 'filthy lucre.'"

Mr. Sam Hughes is editor of the Victoria Warder, a low, vulgar Orange sheet printed at Lindsay. In referring to the subscriptions called for by the Oblate Fathers to help them in the building of their new church at Mattawa, the Warder says: "A few months ago we got an offer from a Jesuit ranche in London, England, which is far ahead of the above. For one dollar they would shove a feller's soul right through Purgatory, and into Heaven; and for fifty cents more would give him a seat in the front ranks near St. Peter. Recently another Jesuit concern, in return for selling ten twenty-five cent tickets, made almost as good an offer as pardon and absolution for all the sins one ever had committed or ever would commit. In comparison with those truly liberal offers one is constrained to ask, why the Mattawa gang give one only two years' prayers?"

All this horrible trash is pure invention on the part of Sam Hughes's fertile brain, fired, no doubt, with Orange hate and bad whiskey. Let him produce the documents and prove that he is not a vile calumniator of good men, and a sacrilegious trifler with holy things.

In conclusion the Warder claims ten cents per line for the liberal space it devotes to advertising of the Mattawa Catholic bazaar, and asks besides: "If in addition he chooses to give us absolution, and a free pass in perpetuity, through purgatory, and up to a seat 'among the saints' at 'David's hip,' we will not object. But would he not prefer giving us a front seat with a short poker in the nether regions?"

It is not very likely the pious Fathers will be found in the lower regions to accommodate Sam with "a short poker." He will have congenial company enough in his brother James L. and the other vile persecutors of holy men—the Wilds and the Hunters—for whom a hot place is reserved by Him who said: "Lying lips are an abomination" and, further on, "Refrain your tongue from detraction, for the mouth that hath killed the soul."

In another column of the same page the Warder tells how Protestant ministers rake in the shekels: *Special to the Warder:* A basket social was held at the residence of R. W. M. Currie on Friday evening last, and was remarkably well attended. The baskets were sold at high figures by Mr. Black.

Those basket socials, neckties and sugar socials, and other abominable incentives to lasciviousness, are called into requisition every week in the year for the purpose of money making, yet we never read indignation articles or protests from the Warder in condemnation of such questionable means to acquire wealth. It appears the Warder was present and enjoyed some of the good things going round, for we read further on:

"Rev. Mr. Currie proved himself a splendid director of ceremonies as well as host. The Warder respectfully acknowledges his courtesy and kindness and hopes he may be spared to have many such social evenings with the people who have grown up under his teaching of the gospel."

It is not said there was a church in course of construction in the district, or that twenty-five cent subscriptions would suffice. "The baskets were sold at high figures." The Toronto Empire of Thursday last contained a letter which we transcribe and will speak for itself:

*CEREBRAL FEARS.*  
*To the Editor of the Empire:*  
SIR—In my recent letter to the Empire on this topic, to show that the sonnet of clerical fees authorized by the Anglican Synod of the Diocese of Toronto was not regarded as a dead letter, I said: "I

can point out in a parish, not twenty miles from Toronto see house, an instance in which the incumbent not only billed the relatives of the deceased with these burial fees, but added thereto some \$8 00 for clerical visits, etc." Total, \$12 00.

If "Common Sense" desires further proof, I can supply names and an interesting letter that accompanied this bill. Yours, etc., C. BACHLEUR.  
If the Oblate or Jesuit Fathers were to charge mileage for clerical or missionary visits they would have a poor chance of converting the starving Indian or the isolated pioneer in the Algoma and North West territories. And yet they are hounded down and calumniated by the Orange Warder, edited by Sam Hughes, who calls them "scoundrels in petticoats, who, if they got their deserts, should be breaking stones in the Central Prison." All we can say in reply to this verdict of Sam Hughes is that if he does not mend his ways he may yet experience the "prison of fire" and the "hot poker" of which he loves to speak. And that, if he will not have it in Purgatory, he may go further and fare worse.

MR. FOWELL AND MR. HUNTER.

Two pulpit utterances of last Sunday were reported in the daily press of this city. The irrepressible and warlike Dr. Hunter held forth in his little Congregational Church, and Rev. Principal Fowell, of Huron College, held the fort in Christ Church (Episcopal). The day, as we have noted, was Sunday—the churches claim to be Christian churches—the preachers claim to be Christian preachers—yet not a word of brotherly love was spoken, but many words of intense hate for fellow-Christians, and yet many more words which truthful men would have left unspoken. Mr. Fowell fired the Young Britton heart with the same dear old brass-money-and-wooden-shoes-Battle-of-the-Boyne-keep-your powder dry orations, and doubtless feelings of hatred were engendered in the breasts of his ill-directed hearers against their Catholic neighbors. Mr. Fowell was not doing God's work on last Sunday. He was working in the other direction. As to Mr. Hunter: Some months ago the Congregational Church was in a glow of prosperity. The collections were enhanced the more the preacher bunted his head against the rock of Peter—the Jesuits all the while keeping guard on the top and laughing heartily at the Doctor's antics. Finally the people became tired. They wanted a change. They always want a change in these little conventicles. They must have a change, or changed will be the preacher. The next change was the purchase of a vocation. We suppose it has been in use for some time, but at all events another change is now demanded and Mr. Hunter, dear man, is at his wits' end. Again he picks up the Jesuit question—worn threadbare, but yet a wonderfully serviceable theme. It is like a neat suit of black—always serviceable—good for any occasion. Mr. Hunter was not doing God's work on last Sunday. He was working in the other direction.

DIocese of Peterborough.

*NEW CHURCH AT WOOLER.*  
*Special to the Catholic Record.*  
The beautiful new church, dedicated to St. Alphonsus, at Wooler, Hastings Co., in the diocese of Peterborough, was solemnly dedicated to the service of God on Sunday, 27th ult., by Right Rev. Dr. O'Connor, Bishop of Peterborough. The church is beautifully situated on an eminence a little east of the village of Wooler, and is one of the neatest country churches in the diocese. The dimensions are as follows: Main building 72x36, exclusive of tower, vestry and sacristy; height of tower and spire 110 feet, height of wall 20 feet, seating capacity three hundred and fifty. The style is plain Gothic. The material is brick, with a deep, solid foundation of stone work. The interior is nicely finished and painted, a new altar is being prepared, and will shortly be placed in position. On the whole, the good people of Wooler parish have reason to be proud of their church, and deserve credit for their liberal contributions, both in work and money.

A few words about the cost. Three acres were purchased for \$300, and the cost of material and work about \$4000, a new organ, furnace and other articles will bring the total to about \$4,600, and to look at the building as it stands one must conclude that it is a marvel of cheapness, due, in a great measure, we are told, to the tact and good management of the pastor, Rev. Father McLoisley. His Lordship, accompanied by Rev. E. Murray, P. P. of Cobourg, arrived at Trenton by the noon train Saturday. He was met by Rev. Father McLoisley, and drove directly to Wooler.

The ceremony of the dedication began at 10:30, in the presence of a large concourse of people, both of Wooler and surrounding parishes. Many Protestants were also present. Previous to the blessing of the walls His Lordship explained the ceremony of blessing churches set aside for the glory and worship of the Most High. Everything used in the service of the Church is blessed and dedicated. After the ceremony of blessing the walls inside and outside His Lordship celebrated High Mass, assisted by Father Murray.

After the first gospel Rev. Father Murray preached an eloquent sermon—of which the following is a brief and imperfect synopsis on the History of the Church, taking for his text, "Amen, amen, I say unto you, Heaven and earth shall pass away, but My words shall not pass away." "Behold I am with you all days even to the consummation of the world." The rev.

gentleman said these words of Holy Writ explain the reason they were assembled there that morning. They were there to witness the solemn dedication of their beautiful church to the honor and glory of God. They were there to witness their beloved Bishop bless the fruits of their faith and generosity, adding as the new flower to the crown of our Holy Mother Church. We are not here to celebrate the coming of a great man, not to applaud any work of political or commercial importance, but to welcome the coming for the first time of our dear Lord in the Holy Sacrament of His love. The Church to day stands in all her beauty, grandeur and strength, the wonder of an admiring world, condensing all errors, containing all favors here below, for she seeks only the favor and approval of her Divine Spouse.

The Rev. Father spoke in eloquent terms of the early persecutions of the Church, after she had taken possession of Rome, hiding in the recesses of the catacombs. The cry of death was raised against her, and her faithful children were condemned to suffer a cruel death by being torn to pieces by beasts of prey. Allusion was also made to a persecution of a different nature by Julian, the apostate, not so cruel, perhaps, to the worldly eye. Instead of torture he used every cunning plot and stratagem to seduce, building altars to the false gods, etc.—but he failed, and acknowledged his defeat when death claimed him for his own. Grasping a hand full of his heart's blood he cried, "At last! at last! Jesus of Galilee, Thou hast conquered."

After alluding briefly to the various schisms against which the Church has to contend, the preacher spoke of the Protestant Reformation, and alluded to the many different sects that have branched off from it; but the Catholic Church is today the same as it was in the first century, and although she has had to contend with kings and emperors and republics she has never surrendered. She has resisted the world as no other Church has, and has given tangible evidence that Christ was and is with her "all days, even to the consummation of the world."

The Rev. Father also alluded to the great progress made by the Church on the continent of America, comparing her position now and one hundred years ago, and feelingly alluded to the part taken in establishing the Church by the Irish people, who see in this newly-blessed edifice a continuation of the grand old churches, monasteries, convents and other religious institutions now going to decay that recall persecutions in the dear old land. He also alluded to the hardships of the early settlers in Canada, who came here poor in everything but faith, which they have heritage to their sons and daughters. He congratulated pastor and people of Wooler parish on their beautiful church. All had done their share for God's honor and glory. They worked together, and this was an eventful day, a day of joy. At the dedication of Solomon's temple God appeared in a cloud and spoke to the people, promising to bearken to their prayers, and here we have a temple where God is continually present, ready to hear our prayers, to bless us and even to unite Himself with us in the Most Holy Sacrament.

After Mass His Lordship addressed the congregation, expressing his great pleasure in being among the people, and spoke to the people, promising to bearken to their prayers, and here we have a temple where God is continually present, ready to hear our prayers, to bless us and even to unite Himself with us in the Most Holy Sacrament.

The congregation again assembled at 5 o'clock for Vespers, Benediction of the Most Blessed Sacrament, and a sermon by His Lordship on the Blessed Eucharist.

We regret we cannot give his Lordship's sermon in full. It was most eloquent, clear and forcible instruction on the great dogma of the Real Presence. His Lordship took for his text, "He that eateth My flesh and drinketh My blood shall have life in him and I will raise him up on the last day." Our Lord foresaw the difficulty of making the Jews understand this dogma and hid the mystery from them by frequent parables and instructions, also by the miracle of the loaves and fishes. He promised them a life-giving bread, saying "I am the Bread of life," and spoke of feeding them with His flesh, but they wondered all the more how would He give them His flesh to eat. They had seen Him perform miracles, but this was too much for them, and even some of His disciples left Him and "walked no more with Him," but He allowed them to depart, only reiterating His words all the more firmly, thus showing us that He meant it to be literally His Flesh and Blood, but in a mystical manner. Then, turning to His remaining Apostles, He asked them if they believed in Him, and answered "Yes, Lord, whether shall we go? Thou hast the words of eternal life." His Lordship then dwelt on the great importance of frequenting the most Holy Sacrament; by this means grace is conveyed to our souls, and we become as it were incorporated with our dear Lord, who promised to "raise us up on the last day." It is the sacrament of His mercy and of His love. Why should any have doubts about it? Is it not as easy to turn bread and wine into His Body and Blood as to raise the dead to life? Christ promised to give us His Flesh and Blood to eat and drink. Did He fulfill His promise? At the Last Supper He established this most consoling sacrament, and told His Apostles to continue it for all time. It was not to die with the Apostles, for was not those who came after Him as precious to Him as they were.

On Monday, at 9:30 a. m., His Lordship administered confirmation to about fifty boys and girls, also some adults, previous to which he gave a clear and lucid explanation of this sacrament and its divinely instituted character, and the faith. His Lordship also administered the total abstinence pledge to the newly confirmed. After confirmation His Lordship blessed a beautiful set of Stations of the Cross, and they were capotally erected. His Lordship explaining the nature of this most consoling devotion, with the indulgence attached thereto. L. K. Wooler, October 29th, 1889.

FATHER EGAN REVIEWS MR. CHINIQUY'S LECTURE.

*To the Editor of the Richmond Hill Labour:*  
SIR—Some time ago the Rev. Mr. Percival undertook to prove that the Catholic Church teaches the doctrine that the end justifies the means. He promised also to prove that the same Church was opposed to the circulation of the Bible in the vulgar tongue, and held other doctrines subversive of the principles which bind civil society. He claimed to have made out a strong case against "Roman Dogmatics," as he improperly called the doctrine he attacked. Last, however, there should be the slightest suspicion of his having failed in all that he undertook, he invited the infamous Chiniquy to endorse all that he had said, as he could get no respectable or reliable authority to do so. Graciously did the unscrupulous apostate respond, and for the trifling consideration of a small collection, gave to Mr. Percival that endorsement which he may now rejoice in, for all it is worth.

It is useless to remonstrate with men of the Chiniquy or Percival stamp, or to expect anything like justice at their hands, when treating on matters pertaining to the Catholic Church. I therefore have had the trifling consideration of a small collection, gave to Mr. Percival that endorsement which he may now rejoice in, for all it is worth.

In the course of his lecture Mr. Chiniquy said that the French-Canadians are taught by the priests that it is not wicked to kill a Protestant. He says also that the French-Canadians are priest ridden, and must do what the priests tell them. If this is all true, how is it that we never hear of those wholesale massacres of Protestants, which would be the natural outcome of such teaching?

A few days ago a man named Mr. Chiniquy told about Archbishop Lynch, who is dead, and a certain candidate for the priesthood, whom Mr. Chiniquy does not name, was reported in the news papers. Why did he not place the scene of such an occurrence at the door of Archbishop Walsh, or Archbishop Cleary, who are living and could contradict him? He invariably locates the scenes of his narrations at a long distance, and in regions generally where there is little danger of refutation. This is precisely after the fashion of Bob Ingersoll, who entertains enraptured audiences for fifty cents a head about the mistakes of Moses, when he knows right well that Moses, being dead, has no chance of appearing in propria persona to expose the mistakes of Bob Ingersoll.

Again he said, the belief of the Catholics is that the Pope, Bishops and priests are infinitely above God, etc. What Catholics do believe is that God alone can be, and alone is, infinite. They do not believe that there can be two infinite beings—that would spoil all their theology—and they do not believe that the Pope is calculated to go far in shaking the confidence of honest and intelligent Presbyterians in adventures like Chiniquy. If Presbyterians believe such statements against us, no wonder they should consider us benighted, as they say we are. If, on the other hand, they did not believe him, and knew he was doing us injustice, how is it that not one of them had the manliness to protest against this insult to the feelings of their Catholic neighbors? True religion should not require such aids.

*Non tali auxilio.*  
Does Presbyterianism require such services? It would seem so from the tactics now in requisition by the clergy of that denomination. They are taking occasion of the excitement of the times, and the bitter feelings they themselves have engendered against Catholics, through the passing of the Jesuits Estates Bill, to deepen and widen still more the gulf they themselves have dug out, between ourselves and our Protestant neighbors, with whom we could live in harmony were it not for the machinations of their persons. They are incessantly warning their flock against the dangers to be apprehended from Catholicism. This they do lest the people should by any chance come to know what the doctrines of the Church really are. The result is that the average Presbyterian is like a certain man who believed in the man made of freestone, and could never be induced to go near the fire, and though his friends made every effort that mortal ingenuity could devise to cure him of this monomania, he went to his grave regardless of every persuasion, and died underground, out of the reach of the sun, shivering with the cold.

The report given of this performance, or farce, says that "After singing by the choir, and prayer by Rev. Mr. Percival, the lecturer said Rome not only hates, but fears, the Bible." Well, the idea, the hypocrisy, this mockery of God, of having what he well knew, and what every intelligent person in the audience knew, to be most unmitigated slander, commended by asking the Divine blessing. Do these people know that such conduct is calculated to promote infidelity and bring nothing but ridicule on religion?

With regard to the Bible, did I not offer to discuss this whole question amicably, with Mr. Percival? and does he now fancy that the mere sessions of Mr. Chiniquy will cover his cowardly delinquency? Is it possible that the Presbyterian people of Richmond Hill can be again imposed upon by that old stereotyped lie that the Catholic Church is hostile to the Bible? The Catholic Church teaches the contrary. The Pope, Bishops, priests all teach it, and the whole world knows this, except the poor, wretched dupes of the swarm of bigots who blind the eyes of their bewildered followers to such an incredible degree of biblical infatuation that we hear and read statements every day in contradiction to facts as clear as the noon day sun of a summer sky. Not the least singular part of this crafty hypocrisy is when they assert that Catholics are hostile to the Word of God; just because Catholics will not receive their perverted text of it. And although they will not take our Bibles, with our notes and our comments, they fancy they stand acquitted of all hostility to the Word of God. Yet they will not allow the same argument to be applied to us,

when we spurn their mutilated, ill translated text, where whole books are omitted, where verses are changed, certain omitted, or introduced to suit parties purposes. Would they have us to adopt this corrupted Bible, and by doing so involve our creed in a common ruin with theirs? By the way, the Presbyterians are about to change their creed. They find now that the texts of scripture which proved the doctrines contained in the Confession of Faith can no longer be used to prove these same doctrines. After that it is highly refreshing to find Presbyterian parsons lecturing the Catholic Church, the rock of ages, on Bible reading.

Of all the nauseating cant of modern times the most sickening is the charge that the Catholic Church is opposed to the Bible. Who collected the different books of Holy Writ? Who decided their integrity and authenticity? Who stamped them with that authority with which they could not vouch for themselves? Who proved their inspiration? and who preserved them amidst the wreck of the Roman Empire, the convulsions of ages, and the changes of dynasties, races, creeds and tongues? Will any reader of history risk his reputation as a reader and a scholar by saying it was Calvin, Knox, or any of their disciples? Chiniquy makes his assertions before audiences whom he looks upon as ignorant dupes, who know no better. He insults their intelligence by thus presuming on their ignorance, or he supposes they will swallow anything, no matter how improbable, that is uttered against the Catholic Church.

Mr. Chiniquy gave his alleged reasons for leaving Rome. He did not give his real reasons. In the archives of the diocese of Montreal are kept records of the true reasons which obliged the Bishops to suspend and expel him from the ministry of the Catholic Church. He never tells that, though; it would not take, but he knows what will take, and that's what he tells. Chiniquy has left, and to take the opinion of any sensible Presbyterian, what good has he done? He is not even thankful, for he complained that the collections were far too small, and he did not consider them in any degree proportionate to his services in the cause of gospel truth.

It is really astonishing how ready some people are to be gulled by any tramp or adventurer who comes along in the garb of an ex-priest, ex-monk, or ex anything at all, provided he can give a discourse on the abominations of Romanism. Will this obscenity in the name of religion make Presbyterians more charitable, more liberal, more purer-minded, more pious and more virtuous, and if so, is slander a proper means of obtaining a result so desirable? In the discourses delivered by Mr. Chiniquy there is nothing new, nothing but what has been repeated ad nauseam, nothing calculated to make any one better or wiser, unless hatred of Catholic institutions, and every element necessary to that end. It is really humiliating for Catholics to be from time to time subjected to the scorn which these vagrants elicit before audiences of their Protestant neighbors, whose esteem and good will they would wish to cultivate and cherish. Why, then, I would ask, are these itinerant encouraged to pour out on us the turbid torrent of their abuse? How is it that our respectable neighbors permit this perpetual stirring up of bitter strife? What have we done, or what are we doing to merit all this, and if we have not by want of due consideration for the feelings of our Protestant fellow-citizens, merited it, why thus wantonly insult us by ridiculing and lampooning what we venerate and hold sacred?

Now are not the minds of our Protestant fellow citizens prejudiced against us in this way, without the slightest provocation or reason on our part? The poisonous error and calumny spread with the velocity of lightning to the remotest ends of the land on the wings of an unerring press, and when the truth comes limping after it, its progress is checked. How many think you of the hundreds of thousands who swallowed with avidity the poison of Maria Monk's obscene imposture, known now by all to be such, were allowed to receive the antidote? How many of the religious press published the contradiction of that wicked book? How many millions are there even now, of the ignorant haters of the Pope, who still devoutly believe every syllable written in that infamous book?

How many there are who believe the statements in the obscene book written by Chiniquy, and now to be found in almost every Presbyterian family? The book is replete with obscenity, and even if true, would be unfit reading for any pure-minded person. How any parent could tolerate in his house such a book, open to the perusal of his family, is a marvel. Is it not a burning shame that such things should be done in a Christian land, in the light of the nineteenth century? And when this course is still persisted in, in spite of our just denunciation of its un-Christian spirit and glaring injustice—when even rev. preachers, and men of standing in the community, are the active instruments in encouraging this impure bigotry, and in pouring over this virgin hemisphere this foul torrent of imbrity—no soft language be employed in rebuking a spirit so unclean? What is religion without justice and charity? There is neither justice nor charity, but the lowest form of bigotry, in conduct like this. I think that parties who had any share in it have reason to be ashamed of themselves.

It would appear that what persons of the Chiniquy and Percival type are trying to inculcate is not so much a love for their own creed, if they have any, which may be set aside for some fresh one before a year, as hatred of Catholics. That's their hobby. They are following the precept of their quondam apostle, who said, "Lie, and lie boldly about the Papists, throw all the mud at them you can—some of it will stick." They do not say hate them, it is not put in that way, that would not be ingenious, it would exhibit too glaring an un-Christian spirit. They put in their fine work, and obtain the desired result all the same. As Mr. Chiniquy put it, one must pity these poor benighted Catholics, and

draw them from the errors of their way. Look at what they are taught. They are not allowed to read the Bible. They are taught that the Pope, Bishops and priests, who teach these doctrines, are infinitely above God. These Catholics are a real menace to our institutions, and would kill every one of us if they could. After all this the preachers look up to heaven, in pious gratitude that they are not like the rest of men, and then go snivelling and whining about equal rights. It is time to bring this letter to a close, but I am not through. J. J. EGAN.

LATEST CATHOLIC NEWS.

The number of Catholics in Australia is now eight hundred thousand. In the East Indies there are nearly one million and three quarters Catholics. There are about two hundred and twenty thousand priests in the Catholic Church. The French Government has decorated two priests, the Abbe Gay and the Abbe Veisin, for their courage in saving life during the inundations in the Department of Sarthe last June.

The New York Catholic Club has purchased for its new club house a plot of ground, 75 by 210, in Fifty-eighth street west of Sixth avenue. The ground cost \$165,000, and the building will cost \$175,000 more.

The Benedictine Brothers are about to build in Peoria, Ill., a convent and monastery to cost \$400,000. The building will be five hundred by four hundred feet, three stories high with basement, and will be of pressed brick and stone.

Right Rev. A. Van Duvyver was consecrated bishop of St. Peter's Catholic Cathedral, Richmond, Va., Sunday. Cardinal Gibbons was consecrator, after which the sermon of the day was preached by Bishop John Keane.

The Benedictine Fathers are about to build eight churches in Oklahoma for Catholic settlers. There will be eight large parishes, grants of land having been obtained on which the parish churches are to be erected.

Father Nagent, the well-known able temperance advocate and editor of the Catholic Times of Liverpool, is now in this country, having come out on the special invitation of Bishop Keane to attend to the opening of the Catholic University and the Catholic Congress.

In China there are about twenty-eight Bishops, over five hundred native priests, and over a million and a quarter native Chinese Catholics. Every day the Church is receiving a large increase to the number of its converts in China. The Catholic Church is progressing in Japan also.

Rev. Father Danmordor, who died recently at St. Mary's Marlboro, Mass., has bequeathed \$10,000 to St. Anne's convent and school, Marlboro, Mass.; \$1,000 to his native parish, St. Bartholomew, in St. Hyacinthe, Can.; \$1,000 each to an hospital and a deaf mute institute in Montreal.

Bishop Lummens, of Vancouver Island, has announced that the erection of the new cathedral, which was unfortunately postponed owing to the tragic death of Archbishop Sproy, is now to be undertaken with as little delay as possible, so as to have the edifice finished before next fall.

It is announced from Pittsburgh that Miss Kate Drexel, a daughter of the late Francis A. Drexel, of Philadelphia, who has been in retreat at the Mother House of the Sisters of Mercy, in Pittsburgh, since June, has finally decided to embrace a religious life, and will take the veil next month, probably within two weeks. Miss Drexel is worth \$7,000,000.

The Congregationalist says: "More than one-half of the church property in Ontario, about \$5,000,000 worth, belongs to the Catholics. The Methodists, who come next, own about \$1,250,000 worth. The Catholic parochial schools are attended by 43,000 children, that number being more than one-half of the school population of the city."

The Hon. John B. Sathlin, Mayor of Duluth sent his congratulations to Right Rev. Dr. Jas. McGonigle, the newly appointed Bishop of the city, and expressed his earnest hope soon to see the distinguished prelate at his new home. The bishop returned sincere thanks for the Mayor's kind words, and declared that he would take the greatest pleasure in co-operating for the advancement of the "wonderful City of Duluth."

The Hungarian Catholic journal, the Magyar Allam, says that the Dowager Empress Augusta, the widow of the Emperor William I., has been converted to the Catholic faith. Also the well-informed Catholic paper of Vienna, the Vaterland, not only endorses this report, but affirms its correctness. It will be remembered that in July last it was vehemently contradicted by several journals, but there now seems to be no doubt that the information as first given was accurate.

The London Ultraversary says: Some of the best men of the Catholic party refused to be led, or rather misled, by General Boulanger; most of them have been placed at the head of the poll in the divisions for which they stood. Such are M. Desjardins, M. de Larceny, M. de Krasnany and M. de Boleissel, all of them representatives of Catholic Britain, who would have nothing to say to M. Boulanger, though he is a native of Brittany himself. M. Jules Ferry, though repentant, has met with a signal defeat, which no Catholic will grudge him, at the hands of a man with no political past.

**BENZIGER'S CATHOLIC HOME ALMANAC FOR 1890. The BEST YET. It Should be in Every Catholic Family. PRICE 25 CENTS. "DEFENCE OF THE JESUITS" By Rev. W. Flannery, with songs and music of "Devil's Embassy." Single copies, 10c. per doz., 50c. Address, THOS. COFFEY, Catholic Record Office, London.**

A VISIT TO CARDINAL MAN- NING.

KATHARINE TYNAN DESCRIBES THE GREAT PRELATE.

Special Correspondence of the Pilot. Dublin, Oct. 7. Archbishop's House, the lonely-looking palace of the Cardinal Archbishop, stands in Carriage Place, a quiet street on one of the main thoroughfares of West- minster. It was on a grey September morning, warm and still, and the news- vendors were shrieking in the streets the announcement of the latest White- chapel tragedy, when, leaving the hum of traffic in Vauxhall Bridge Road behind us, we came into the comparative silence of Carriage Place. The Cardinal's outlook is not a cheerful one. In front of his windows is a waste plot of ground covered with rubbish of building ma- terials, his site for the Catholic cathedral, one day to be built. On another side the windows overlook a row of mean- looking workmen's houses, so that the Cardinal fittingly dwells with the poor. At the Cardinal's door, when we re- spected it, his old servant came to us from Cardinal Wiseman, was dis- missing a needy-looking workman, a dockerman, perhaps, for those were strike- times. We went through a bare hall, all of grey stone, and up a wide stone stairs, which led to a balustraded gallery overlooking the hall, and whence various doors go off. We waited for the Cardinal in a stately room—a room in which councils might be held. A long table went down the centre, and around it were great chairs, French chairs of ornate and crimson satin, with an air of old-world magnificence. The room had its share of pictures and engravings. There was a portrait of Blessed John Fisher, an old portrait, or an exceed- ingly clever copy; there was a large picture of the last Vatican Council and a little one of Our Lady of Good Counsel. Under a glass shade was Cardinal Wiseman's biretta, and on another table, in marble, an Italian Mater Dolosa. There were also some delicately painted portraits, family portraits apparently. All this one had time to notice before the Cardinal's entrance. Within this room is a smaller one, where he receives his visitors sometimes; of a wet or cold day it is easier to warm, than the great room outside. This lesser room is more of a library, with book cases at each end filled with the great literature. On a side table here I noticed a set of the Greek points over the English Bible. Presently the Cardinal came in, a tall old man and thin to attention, with the face of a saint, colorless and ascetic, in which the eyes, full of kindness, smiled for the stern mouth. He was attired in a long cassock trimmed with the red of his Cardinalate, and on his head a tall black hat with a red tassel. As he seated himself in an arm- chair he drew his Irish visitor to his left hand with a gesture of fatherly kindness. One felt filled with a mixture of awe and reverent affection for him. He was tired with the labor and anxiety of the strike, and leaned back in his chair, looking greater than his seeming or he could never get through the week he does. He talked first of poetry, mentioning, among recent poetry which had interested him, that of Mr. Arthur Symonds, whose "Days and Nights," dealing, as they often do, with painful social problems, would naturally interest so great a social reformer as the Cardinal. Other poetry which he men- tioned with much appreciation was that of Mr. Hamilton King. Presently he branched off to other topics. Ireland, lying near his heart, easily came uppermost. He spoke of the goodness of her people. Before the Royal Commission on the Housing of the Poor it had been proved in extreme cases of poverty and overcrowding no such evils had arisen as in other countries; drink was the only trouble, and the drink question seemed to lie heavily on him. He referred with satisfaction to the temperance work being done in Cork by Mrs. Barry and her helpers. He said the Irish mind was under the pro- tection of God, and no enemy came to break through except drunkenness. "Men," said the Cardinal, "can build houses, but only God can build a home." Then he branched away to the newspaper press, and what it was doing, and with especial reference to the Catholic press. The doings of a certain class of anti-Irish English Catholics and his multiplicity in the press must needs vex his heart. "The Weekly Register," he said with emphasis, "never offends." My friend had brought him a newspaper cutting which purported to give an authentic account of his way of living, how he had a farm in the country whence came fowl and eggs and butter for his table; a pretty fiction over which His Eminence smiled as he read it. "There is my only farm," he said, pointing to the desolate plot of building ground outside. The news of yet another Whitechapel horror seemed to move him deeply; his face took on a new pallor, and his eyes, visible, and as he closed his eyes, he looked like a saint whose reward is already come. The sin and misery of the great city must lie heavily at his heart, though scarcely any other man has done as much to lessen the burden. I thought of what Lord Shaftesbury's son wrote when his father lay dead: "I often heard my father say of you that wherever there was grief to be done and evil to be fought he was always sure of you."

THE DEVIL'S THIRTEEN.

By Rev. W. FLANNERY, Editor of the Catholic Record.

Air.—"The Laird o' Cockpen." There's a charm in old numbers, And the same locks attend now as in days of yore; But the Octava's Parliament Colours O' Mine, De-clared in his eloquent, unctuous white, That Jes-

Remarks suggested by an article under the caption, "The Devil's Thirteen," in the Contemporary Review for August last.

FOR THE CATHOLIC RECORD. ENGLISH DIPLOMACY.

No other nation has been so acute as England in furthering its foreign trade by diplomatic agencies. Cardinal Wolsey in Henry the VIII's time was probably the first to direct English diplomacy to the re-employment of this one chief end. Ever since his day, while the ambassadors of France, Spain and the German nations were disputing or intriguing over ques- tions of precedence, negotiating about the rights of sovereignty of the sea or other states, English diplomacy has had but one thing in view: English trade. England has been called a Protestant power, yet the history of her wars, alliances, and treaties, shows that her diplomacy seldom or ever paid much store at- tention to the promotion of the Protestant cause, except when that cause offered a pretext for advancing English commercial interests. Quite the contrary, English diplomacy never hesitated to join with Catholic against Protestant nations—even when England was governed by so thorough a Protestant as the dictator Cromwell—if there was a prospect that English trade would be benefited by the alliance. Just after the middle of the last century, at the time that the Catholics of Ireland were ground to the earth by the penal code, England conceded to the Catholics of Canada the same religious liberty and privileges which they had enjoyed under France. Indeed, one of the blots on the history of the American Revolution is that a few of the leaders in it, and notably John Jay of New York, alleged as "grievances" against England the toleration accorded to the Catholic religion in Canada. But if English diplo- macy has been habitually, almost con- temptuously, indifferent to religion and religious prejudices—has been, in fact, generally solicitous about nothing else than the prosperity and increase of En- glish commerce and the opening and main- tenance of markets in all parts of the world, for the sale of English goods—the question naturally arises: What is the ex- planation of English diplomatic intrigues not many years ago (under Lord Palmer- ston, d'Almeida, in Italy, Portugal, Spain, and Spanish America, in favor of the confis- cation of the Church estates? But a few years before, England had been on the side of the ultra-Conservative party in those countries. What appears to be the correct answer to this question involves some interesting circumstances. The Napoleonic wars, or the revolutions, which had disturbed these countries, had left them deeply in debt, and most of their debt was due to British creditors. Appar- ently, there were just two methods by which to pay the debt. The most reasonable and patriotic course certainly seemed to be that of reviving and developing their manufac- tures and commerce. This could only be done, however, by adopting a protective tariff on imports. But the system of such a system, wholly unaltered, would have re- sulted in the bankruptcy of these coun- tries, and have made them industriously independent. But this action would have been highly injurious to British trade. Hence, British diplomacy set to work at once; it became the patron of "An- tismuggling" and "Progress." The secret activities were stirred up from the head-quarters in London. Espartaco in Spain, Mazzini and his lieutenants in Italy, and a host of similar men, though of less calibre, in Mexico and South America, were openly or secretly, as oc- casion dictated, taken under the protection of the flag or the pay of England. The easy way of doing this was to set up in the glorious road of "progress" for these peoples was declared to be the con- fiscation of the Church property. It would take a good-sized volume to record the various means employed by clever British diplomacy to keep the markets open for Britons. The Catholic Church and the religious orders were assailed with a venom that now-days seems almost in- credible. Literature was brought to bear. Mrs. Browning, George Borrow, the Trollope, and a small army of British scribblers took part in the campaign. Americans also were skillfully made use of: Washington Irving during his sojourn in Spain as American Minister, and George F. Ruxton during his many years residence in Italy, in the one capacity, are merely two samples of how British diplo- macy has been able to cajole even the Americans into leading a band to forward British interests. The scheme prospered to a great extent; the dishonest method of paying the public debt by robbery of the Church was adopted, and British cre- ditors continued to flourish, and the British creditors were paid. It is noteworthy, however, that all of these countries, in spite of the heavy annual tribute which they have continued to pay to British manufacturers and ship owners, are still as heavily in debt as ever; and that their creditors still are Britons. Now, on re-ading between the lines of the certainly remarkable and beautifully-written article

AN EXPLANATION.

To the Editor of the Catholic Record:

Some time ago there appeared an article in your paper, in which a compar- ison was made between the American "Mugwumps" and the Equal (R) Rights Party of Canada, both being made to appear equally contemptible. In the issue of October 20th your Montreal cor- respondent, taking his cue, doubtless, from that article, calls his letter a "Pen Picture of the Mugwumps," and then pro- ceeds to describe the doings of the Equal Rights Party. As is evident from these two articles, a wrong impression has been formed as to what they are; and as, doubtless, some of your readers have not other data to refer to, I propose, with your permission, to correct it in your columns.

During the presidential campaign of 1884 quite a number of the prominent men in the Republican party became disgusted with the tactics of the managers, in the questionable efforts they were making to secure the election. As these plans had the sanction of their candi- date, J. G. Blain, the question quite naturally arose in their minds, what kind of an administration could we expect from a man who was strong to such methods now? The result of their cogitations was that they left their party and supported Cleveland. For thus having the courage of their convictions, and daring to prefer the man they be- lieved the best fitted for the position, and the principles he represented, they were dubbed "Mugwumps" by their disgruntled party political associates.

In the honest effort Mr. Cleveland made to set up to the principles of the civil service plank in the democratic platform, on the strength of which he was elected, he made innumerable enemies among the old-time democrats who were hungry for office, and believed that "no voter should belong to the spoils." The consequence was that he had little suc- cess in their denunciations of him, than his political opponents were; and regard to the Republican with less dislike than they did those of their own party, who believed the promises made prior to election should be kept. Thus the extreme party on both sides were arrayed against the Cleveland administration, the supporters of which were soon put in the same category as his Republican supporters, and because they preferred measures to men, principle to party, were all called Mugwumps. But, in spite of all this opposition, these same Mugwumps gave us the cleanest admin- istration we have had in thirty years.

As I fail to trace any resemblance be- tween those men who held their integrity above party ties and those cranks, intolerant bigots, and hot-headed igno- rantes who comprise the so-called Equal Rights Party of Canada, I hope the term applied to them will not again in your columns offend the senses of an un- amiable Mugwump. WHEATLAND, N. D., Oct. 15, 1889.

AN INCIDENT.

To the Editor of the Catholic Record: Sir—I am not aware that your paper, or any other paper, has given a report of the discourse which Archbishop Dometti delivered on occasion of the unveiling of the statue of his predecessor. It is too late now, perhaps, to reproduce it at length. But a certain clause may be ad- mitted, on account of its peculiarly great importance. The Archbishop, in alluding to the personal sacrifice by which his predecessor was distinguished, alluded to a circumstance which is particularly net- worthy. Soon after he (Mgr. Dubuque) became Bishop of Ottawa an intelligent Protestant came to him and earnestly entreated him to head his son who was ill of a disease that physicians could not remove. On the Bishop protesting that he had no power of healing, his visitor stated that his predecessor possessed that power, and exercised it in restoring to health another son of the same person who labored under the same disease and was pronounced incurable. Why should not he do the same now, having no power in the power as well as the office of his predecessor? His Grace would not antici- pate the judgment of the Church, but he could not refrain from alluding to a fact of which there was no room to doubt.

OSK W. HEARD. Ottawa, October 29th, 1889.

THE SERVICE FOR THE DEAD.

The following extract from the late Matthew Arnold's "Last Essays on Church and Religion," page 231, may serve to direct greater attention to the beauty, harmony and appropriateness of the Church's Liturgy, a portion only of which is here referred to by the writer named, who it may be noted, although possessing a brother a Catholic, was far from favorable to Catholicism in general: "Now, the offices in our [Anglican] Prayer Book are, as has been already said, for the most part made up out of the old Catholic offices, the common religious offices of Christendom before it was divided. But whoever looks at a Catholic service, he notices that the lessons there are shorter than ours. There are, of course, some that are much shorter, among them being, as far as possible, all of them complete wholes in themselves, and at producing one dis- tinct, powerful, total impression; which is the right aim for lessons to follow. To this end chapters are broken up, and verses left out, and things which are naturally related brought together. And this is not in the least with a controversial design, or to favor what are called Roman doctrines, but simply to produce a clearer and stronger impression. The unknown arranger of the old lessons has simply followed the instinct of a true critic, the promptings of a sound, natural love for what is clear and impressive. And in following this he gives an instance of the truth of what I have somewhere said that practically in many cases Cath- olics are less superstitious in their way of dealing with the Bible than Protestants."

Mrs. Celeste Coon, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dyspepsia or Indiges- tion.' One box entirely cured me. I can now eat anything I choose, without dis- tressing me in the least." These Pills do not cause pain or griping, and should be used when a cathartic is required.

CONSUMPTION.

It is first stages, can be successfully checked by the prompt use of Ayer's Cherry Pectoral. Even in the later periods of this disease, the cough is wonderfully relieved by this medicine.

"I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly exhausted, and had given up by my physician. One bottle and a half of the Pectoral cured me."—A. J. Eldon, M. D., Middleton, Tennessee. "Several years ago I was severely ill. The doctors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."—James Birchard, Darien, Conn. "Several years ago, on a passage home from California, by water, I contracted so severe a cold that for some days I was confined to my state-room. My physician on board considered my life in danger. Happening to have a bottle of Ayer's Cherry Pectoral, I used it freely, and in a few days I was restored to a healthy condition. Since then I have invariably recommended this pre- paration."—J. B. Chandler, Junction, Va.

Ayer's Cherry Pectoral.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25 cents per bottle.



Ayer's Sarsaparilla.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price 25 cents per bottle. Worth \$5 a bottle.

EDUCATIONAL. ACADEMY OF THE SACRED HEART, BOSTON, Osr. Conducted by the Sisters of the Sacred Heart. Locally unrivalled for healthiness, offering peculiar advantages to pupils over other boarding schools. Extensive grounds afford a healthy and cheerful environment of education thorough and practical. Educational advantages are numerous. French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Recreational amusements are held monthly. Vocal and instrumental music form a prominent feature of the school. Musical instruction is given weekly, elevating taste, testing improvement and imparting possession of a practical art. Board and tuition in French language. French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Recreational amusements are held monthly. Vocal and instrumental music form a prominent feature of the school. Musical instruction is given weekly, elevating taste, testing improvement and imparting possession of a practical art. Board and tuition in French language. French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Recreational amusements are held monthly. Vocal and instrumental music form a prominent feature of the school. Musical instruction is given weekly, elevating taste, testing improvement and imparting possession of a practical art. Board and tuition in French language.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO. This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Board and tuition per annum, \$100. For further particulars apply to the Mother Superior, Box 303.

ASSUMPTION COLLEGE, SANDWICH, ONT. The studies embrace the Classical and Commercial Courses. Terms, including all incidental expenses, \$150 per annum. For full particulars apply to the Rev. Denis Cosson, President.

ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting. For further particulars apply to Rev. L. FUNKER, C. R., D. D., President.

ST. MICHAEL'S COLLEGE, TORONTO, ONT. In affiliation with Toronto University) under the special patronage of the admin- istrators of the Archdiocese, directed by the Most Reverend Fathers. Full Classical, Scientific and Commercial Courses. Special courses for students preparing for Uni- versity matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per annum. Board and tuition \$75.00. Day pupils \$25.00. For further particulars apply to Rev. J. R. TEEFY, President.

PETERBORO BUSINESS COLLEGE. A High Class Institution. Excelled by none. Graduates everywhere successful. For particulars and circulars apply to the Principals, J. S. BEAN, B. A., Peterboro, Ont.

Indigestion

It is not only a distressing complaint, of itself, but by causing the blood to become depraved and the system en- feebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, is proved by the following testimony from Mrs. Joseph Lake, of Brockway Centre, Mich.: "I never complaint and indigestion troubled me until I was nearly forty years old. For more than four years I suffered untold agony, was reduced almost to a skeleton, and hardly had strength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do any permanent good until I commenced the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an improvement in my condition. My appetite began to return and with it came the ability to digest all the food taken, my strength im- proved each day, and after a few months of faithful attention to your directions, I found myself a well woman, able to attend to all household duties. The medicine has given me a new lease of life."

Ayer's Sarsaparilla.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price 25 cents per bottle. Worth \$5 a bottle.

EDUCATIONAL. ACADEMY OF THE SACRED HEART, BOSTON, Osr. Conducted by the Sisters of the Sacred Heart. Locally unrivalled for healthiness, offering peculiar advantages to pupils over other boarding schools. Extensive grounds afford a healthy and cheerful environment of education thorough and practical. Educational advantages are numerous. French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Recreational amusements are held monthly. Vocal and instrumental music form a prominent feature of the school. Musical instruction is given weekly, elevating taste, testing improvement and imparting possession of a practical art. Board and tuition in French language. French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Recreational amusements are held monthly. Vocal and instrumental music form a prominent feature of the school. Musical instruction is given weekly, elevating taste, testing improvement and imparting possession of a practical art. Board and tuition in French language.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO. This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Board and tuition per annum, \$100. For further particulars apply to the Mother Superior, Box 303.

ASSUMPTION COLLEGE, SANDWICH, ONT. The studies embrace the Classical and Commercial Courses. Terms, including all incidental expenses, \$150 per annum. For full particulars apply to the Rev. Denis Cosson, President.

ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting. For further particulars apply to Rev. L. FUNKER, C. R., D. D., President.

ST. MICHAEL'S COLLEGE, TORONTO, ONT. In affiliation with Toronto University) under the special patronage of the admin- istrators of the Archdiocese, directed by the Most Reverend Fathers. Full Classical, Scientific and Commercial Courses. Special courses for students preparing for Uni- versity matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per annum. Board and tuition \$75.00. Day pupils \$25.00. For further particulars apply to Rev. J. R. TEEFY, President.

PETERBORO BUSINESS COLLEGE. A High Class Institution. Excelled by none. Graduates everywhere successful. For particulars and circulars apply to the Principals, J. S. BEAN, B. A., Peterboro, Ont.

WANTED A CATHOLIC MAN of business disposition and of good character, to manage the business of the firm. Apply with references to BEN- ZIGER BROTHERS, 36 & 38 Barclay St., New York. 573-58

LONDON MEDICAL DISPENSING CO. 883, Talbot Street, opp. Market. PURE DRUGS, CHEMICALS, TOILET ARTICLES, SOAPS, PERFUMERY. DRUGGISTS' SUPPLIES. Prescriptions carefully compounded and Or- ders attended to with care and dispatch. Telephone No. 418. DR. ROURE, . . . MANAGER.



MAMA SAYS THE DOWSWELL WASHER IS THE STANDARD WRINGER. SAVE REAL TIME MONEY. HARDWARE DEALERS. SEND THEM ORDER FROM THE FACTORY. STANDARD MFG CO. HAMILTON ONT.

CONCORDIA VINEYARDS, SANDWICH, ONT. ERNEST GIRARDOT & COMPANY PURE NATIVE WINES. Alter Wine a specialty. Only Native Alter Wine used and recommended by His Emi- nence Cardinal Archbishop, specially recom- mended and used by Rt. Rev. Archbishop Lynch and Bishop O'Reilly. We also make the best Native Claret wine for prices and circular.

WANTED Active men, young or middle aged, to sell Catholic Books and Goods in their Fortunes have been, are being, and can be made. Oceanic Publishing Co., Guelph, Ont. This is the same firm that to shortly did business as Lyons, Bland & Co. They have simply taken the name &



