

MISSION GOODS.
of Mission Goods kept
CATHOLIC RECORD Office.

The Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, FEBRUARY 17, 1894.

NO. 800.

ARCHDIOCESE OF HALIFAX.

Ursellus, by the Grace of God and
Vicar of the Apostolic See, Arch-
bishop of Halifax :

To the Clergy, Religious Orders, and
Laity of the Diocese :

HEALTH AND BLESSINGS IN THE
LORD.

Dearly Beloved — Notwithstanding
the various changes which have been,
and are continually verified in the
Social, Civil and Religious life of the
human race, there are some features
which have preserved an unbroken
continuity from the dawn in Eden to
our own day. They have existed at
all periods of time; they have been
common to all epochs of civilization;

garded. To enable man to satisfy
more fully, more rapidly and more
surely his desire of knowledge in
things which might be known by
the light of reason and to
attain to higher and more perfect
truths which lie altogether outside the
range of unaided reason, our loving
Father deigned to reveal them to us.
As St. Paul says: "God having
spoken on divers occasions, and many
ways in times past to the fathers, by
the Prophets, last of all in these days
bath spoken to us by His Son whom
He hath appointed heir of all things,
by whom also He made the world."
(Heb. i—1-2). As Revelation is
knowledge it cannot possibly be in
contradiction to known truths, neither
can it in any sense hamper or restrict
our intelligence. Quite the contrary.
It casts a fuller light on what we may
already know, and carries our intel-
lectual vision forward to a farther
range, and to a loftier plane. It aids
the intellect as the telescope does the
eye, and its teachings can no more be
in contradiction to the former than
the action of the telescope is to the
latter. It follows from this that an
accurate knowledge of and belief in
the teachings of Revelation will en-
able the intellect of man to attain to
the highest degree of human knowl-
edge; and without the former the
latter is necessarily impossible of
attainment. Again, to illustrate this
we need only call attention to the
pitiful spectacle presented by unbe-
lieving scientists in our day, and to
the deplorable fact that a not incon-
siderable part of the reading world,
calling itself Christian, take these
men as their guides, teachers and
authorities on the awful problem of
life, its duties, its responsibilities and
its future. The former are aimlessly
groping in the twilight, like the Pagan
philosophers of yore, proclaiming a
dogma one day, and contradicting it
the next, and occasionally parading
as a wonderful discovery a truth
known even to the little ones of the
faithful; whilst the latter, bewildered
and confused, sink into hopeless
indifference, or happily turn at last
to the One divinely constituted teacher
of mankind.

It is only the word of God, the truth of
God, that can satisfy the intellect,
solve the problems of life and death,
give peace to the soul, and vindicate
the ways of Providence in the
chequered history of our race. To the
non-believer doubt and mystery en-
shroud our origin; fate, or evolution,
or inexorable laws, shape our lives;
utter extinction, or at best a mingling
of our noble spirit force with the blind
electric currents of the surrounding
aure, our hopeless future. This is a
fair presentation of the Gospel taught
by scientists who "liked not to have
God in their knowledge," (Rom. i,
28), and re-echoed by emasculated
males and unsexed females in book
and magazine and daily paper. The
believer, on the other hand, knows and
can clearly prove we come from God;
we can make or mar our own lives,
and after death shall receive the
guerdon of everlasting bliss, or the doom
of eternal misery. For the word of God
is no dead and forgotten language; it
is no barren fig tree of science with-
ering away by old age, or perishing
from lack of vitality, because of the
gardener's neglect. Far otherwise;
"the word of God is living and effect-
ual, and more penetrating than any
two edged sword," as the Apostle has it,
(Heb. ii, 12). On "divers occasions"
and "in various ways" God made
known His will; but in the "fulness
of time," when He spoke through His
Son, whom He had constituted the
"heir of all things," He gave the cus-
tomary of that word, and the commission
of teaching it to His Church, against
which He promised the "gates of hell"
should never prevail, (Matt. xvi, 18).

By reason of this promise the Church
did not and could not fail in its guar-
dianship of God's word. In fact, she
is the embodiment of that word, being
the visible expression of God's will.
She is as much the light of the spiri-
tual and religious life as the sun
is of the physical. In the
present order of things nothing can
replace the sun; and in the super-
natural order to which man has been
raised the Church cannot be super-
seded. Each in its way and its mea-
sure is the power of God manifested
for the good of man. It is unreasonable,
then, to maintain that the Church has
failed as it would be to say that the
sun had not fulfilled its mission. And
just as one who should shut himself up
from the glorious sunlight, and live
forever in a darkened chamber, would
have no healthy fancies, no lovely
visions to refresh and invigorate his
intellect, so the one who lends a deaf
ear to the voice of the Church, which
is God's voice, and turns away from
her light, must suffer spiritual mildew
and intellectual dry rot. This is why,
outside of the Church, all, except those
who unconsciously hold her truths, are
the veriest babes in spiritual science;
and, satisfied with the husks, fail to
reach the sweet kernel in questions of
natural knowledge.

The commission and the command to
"teach all nations; baptizing them in
the name of the Father and of the Son,
and of the Holy Ghost; teaching them
to observe all things whatsoever I have
commanded you," (Matt. xxvii, 19-20)
were faithfully carried out. Neither

tools, nor opposition nor cruel persecu-
tions daunted the ministers of the
Church, for they knew the Saviour
would keep the promise which accom-
panied the foregoing command—"And
behold I am with you all days even to
the consummation of the world"
(ibidem). The purity and integrity of
the Gospel message were jealously
guarded too; and any one daring to
preach a doctrine other than the one
delivered by Christ to his Church, was
promptly anathematized and cut off as
a betrayer of the truth. All along the
pathway of the Church's history,
from Apostolic days until our own,
we can find traces of decaying
heresies, which, like diseased
and withered branches lopped off by
the prudent gardener, give eloquent
testimony to the zeal and anxiety of
the Supreme Pontiffs for the preserva-
tion of Christ's message in its original
purity. Had personal considerations
or poor human expediency been their
motive, they would have paltered at
some juncture with their duty, and
spared the sentence that condemned,
and stayed the excommunication which
cut off whole districts and nations.
But being the successors of St. Peter
and the inheritors of his power and
prerogatives, they were endowed, also,
with the gift which our Lord's prayer
had obtained for him, and animated
by his spirit. For not in vain did
Christ say: "Simon, Simon, behold
Satan hath desired to have you, that
he may sift you as wheat; but I have
prayed for thee, that thy faith fail not;
and thou being once converted, con-
firm thy brethren" (Luke xviii, 31-32).
Only the efficacy of that prayer can
offer a reasonable explanation of the
consistent action of the Popes in con-
demning in all ages, and under all
circumstances, teachings at variance
with the deposit of faith, and of their
never having been guilty of a contra-
diction in doctrine.

The earlier heresies smitten by the
Church's anathema have long since
ceased to be more than obscure his-
toric names. Those condemned in the
sixteenth century, although powerful
for a time by reason of material
strength, have ever been sterile in the
missionary field, and hopelessly divid-
ed at home. The old time belief in
Divine Revelation is being gradually
sapped to an alarming extent. The
absence and denial of a lawfully con-
stituted authority has been followed by
its logical consequence—religious
anarchy. The Sacred Scriptures once
revered as God's word, are doubted
and even contradicted; science is
supposed to have destroyed their
claims to inspiration. True, very
many devout non-Catholics de-
plore this; yet they remain in a
form of Religion which is powerless to
condemn these blasphemers, who are
only carrying the principle of private
interpretation to its ultimate and
necessary conclusion.

But the written, as well as the
spoken, Word of God is in the custody
of the Church, and claims her solici-
tude. Hence, the zealous and learned
Pope who now sits in the Chair of St.
Peter has lately given to the world an
Encyclical Letter on the Holy Scrip-
tures, which is destined to produce
deep and widespread effect. We ex-
hort you all, dearly beloved, to procure
a copy of that document, and have it
carefully and frequently read in
your families. Treasure up its
words of wisdom and Faith; and learn
from the concise history it gives of
what holy men have done for bible
science, to glory in the learning and
vast knowledge which have in all ages
adorned the Church. You can buy it,
in English, for a few cents; by dis-
tributing copies of it you will be doing
a most meritorious act in supplying an
antidote to the open, or half-veiled
attacks so often made against the
Gospels, and other books of the Scrip-
tures. The speculations and fanciful
theories of men who leave God out of
their calculations, or set out with the
purpose of refuting Him, and who
rely for their arguments or deceptive
philosophical analogy; or still more in-
vasive internal evidence, backed up
by sensational rhetoric and appeals to
the "enlightened spirit of the age,"
are, when fairly weighed in the
balance, found to be less reasonable,
less probable, less convincing than the
uninterrupted testimony of eighteen
centuries of interpretation and teach-
ing by the authorized guardian of the
Old and New Testaments.

To you, dear brethren of the clergy,
who share in the ministry of the Word,
the letter of our Holy Father should be
an ever-present manual for thoughtful
study. Be anxious to profit by its
many practical suggestions, so that
your ministrations may be more fruit-
ful unto the salvation of souls. Espe-
cially during the coming season of
Lent, be mindful of the Apostolic
warning—"Preach the Word." Teach
God's Law to the little ones of the flock
with earnest and unwearied zeal, for
the "Word of God is living and effect-
ual." Without it there is no Christian
life; without it your ministry will be
barren, and your labors vain.
Happy are you, dear children of the
laity, in being members of the Church
of all the ages, wherein the Spoken
and Written Word of God are pre-
served in their integrity, and
expounded by legitimate authority;
Their message is not the indistin-

guishings of the sea—sounding
differently to different ears; it is
spoken in clear and unmistakable
tones yesterday, to-day, forever. If,
however, you are to derive benefit
therefrom, its commands must be
obeyed. In whatsoever day you shall
hear God's voice harden not your
hearts. Approach the Holy Sacraments
during this Lenten time, and be
doers as well as hearers of God's
will.

The Grace of our Lord Jesus be with
you, brethren.

This pastoral shall be read in every
church of the diocese on the first Sun-
day after its reception that the pastor
shall officiate therein.

† C. O'BRIEN,
Archbishop of Halifax.

E. F. MURPHY,
Secretary.

HALIFAX.
Feast of the conversion of St. Paul, '94.

REMEMBER DEATH.

"Dust Thou Art, and Unto Dust Thou
Shalt Return."

If we might question the individuals
who throng the thoroughfares of the
world and ask each one — what art
thou? and whither goest thou? we
should receive many and different
answers. One would say: "I am a
Judge and I go to the law-courts."
Another:—"I am a merchant and I
go to my office." Another:—"I am a
workman and I go to the workshop."
Another:—"I am a schoolboy
and I go to school." But there is
a fuller and a truer answer which
none of them would give, though all
might give it, which, perhaps, none of
them think of, though all should re-
member it. For, the merchant and
magistrate, the workman and school-
boy differ less from each other than
they are in the habit of thinking. In
this they are all equal — that they
are but dust, and although they separate
to go to the law court, the office, the
workshop, and the school room, there
is a meeting place to which they all
are hurrying, for they all are tread-
ing "the way to dusty death."

This is the sobering truth which the
Church bids us "remember" on Ash-
Wednesday every year, as she signs
our brows with the ashes of mortality.
But, why remember it? Is it not
enough to know this harrowing truth
without keeping it in mind? Surely
it is enough to know that a day is
coming when we, each in turn, must
quit this busy scene of life: a day on
which we—though now so active—shall
lie helpless and motionless, and be
carried out and laid to rest for all
time, in the trampled dust? No; God
has said it and He knows best:—"In
all thy works remember thy last end."
(Eccl. vii, 40.)

The world of human beings, in
whom midst we live, never reminds us
of this truth; death is a subject most
unpleasant to the health-seekers, the
money-seekers, the place-seekers, and
the pleasure-seekers that surround us.
For it mocks the wisdom of the world,
it brings contempt upon its goods, its
honors, its dignities, its pleasures, and
it spoils all that it loves and prizes. And
this is the reason why we are admon-
ished to "remember" it; that we may
not be deceived by the lying promises
of the deceiving hopes, the sinful, never-
satisfying pleasures of the world. For,
there is nothing true, great, good or
desirable which will not bear to be
judged within the shadow of the tomb.

Nevertheless, it is wonderful how
seldom and how little we think of
death—that is, of our own death. The
great majority of us act as if we
thought death concerns everybody
but ourselves. How confidently we
speak when we hear of another's
death. "Ah, poor fellow!" says one
—"I am not surprised. He
had a bad constitution, and
took no care of himself." Another
observes:—"He neglected that cold;
he did not attend to it in time." In
all such remarks there is self-deception.
We try to account for death as if its
coming were only accidental, a some-
thing that happens—like railroad col-
lisions—now and then, through want
of care and prudence. And thus the
inevitable law of death is ignored,
and the warning to ourselves is un-
heeded. The consequences is that
death generally comes unexpectedly,
and finds men unprepared.

To avoid the irreparable calamity
of a death unprepared for, we should
keep constantly in mind the remem-
brance of the fact that we are but
"dust." For this reason God re-
minded Adam of this truth when con-
demning him to "return" to the
dust:—"Dust thou art, and unto dust
thou shalt return." (Genesis 3, 19.)
The remembrance of this truth would
save us from many sins and follies
during life; and so would prepare us
for the fulfillment of the other truth—
our "return" to the dust. It is
humiliating to think that we are but
dust; for of all the despised things we
know of, there is none more despisable
than dust. We trample it, we brush
it off, we regard it as a nuisance
wherever we find it. And yet, this
is the stuff of which we are made.
The captivating "beauty" who struts
the stage or basks in public admira-
tion in "the boxes"—though she
may be "the most beautiful piece of
clay that ever the sun shone on"—is

but dust. Yes, this is what we are,
though highly we esteem ourselves;
though much the world may flatter
us; though dressed in the richest
robes, though possessed of all earth's
riches; though having the learning
of all philosophers;—dust, and nothing
but vile dust, doomed to moulder, to
decay, to fall to pieces, and "return
to the earth out of which we were
taken, for dust we are and unto dust
we shall return."

But, wounding to our pride though
it is to know that we are dust, far
more alarming to us is the fact that
we must go back to the dust. That
even the most brilliant life must come
to this at last, is sad to think of. With
such a doom before us, it is marvellous
that we never cease to think of it. Yet,
so it is. We need to be reminded of
it. Though commanded to remember
it, we often do our best to forget it.
We dislike funerals and shun the
graveyard. The breeze among the
tomstones chills us. We turn with
horror from an open grave; shudder
at the sight of a broken coffin; and
shrink from the withered bones that
the digger is digging up. When the
death of some dear one obliges us to
go there, we hurry away, fast as possible,
relieved, as we go, to think that the
dismal sight is past, and that we are
rolling back to life, and heat, and
cheerful company. Ah! but we shall
go there another day, when we shall
not return, and we alone shall stay
behind when all our friends have
gone.

Since it is a serious thing to die, and
reason tells us that we should prepare
for that awful "change," we should go,
betimes, if only in thought, to the
silent graveyard. It is good to visit
those dwellers in the graves and listen
to the sermons which their silent
tongues are preaching. There we
may see what we are and what we
shall be. There we shall be con-
vinced of how worthless is all that the
world holds dear. There gold ceases
to be powerful; lust is frozen there;
pride is humbled there; and all ambi-
tions, honors, rank, and dignity, are
levelled in the dust. There the "smart
men" lose all their smartness; the
millionaires are all poor there; the
"politicians" cease to plot there; and
the vain young lady has no flatterers
now. If the proud and ambitious one
goes to the grave, and look in upon the
former great ones—the sight must
make him humble. If the avaricious
one who lives, and thinks, and frets,
and toils, for the goods of earth—will
only look at, and consider, the poverty
of the millionaire in his winding
sheet—he will cease to worship gold.
If the sensualist goes there and look
in upon her who, but a while ago,
was the ideal of the ball-room, re-
buked and chastened, he will come
away, saying with Job:—"Rotteness
thou art my father! worms, you are
my mother and my sister!" (xvii, 14.)
Yes, there is wisdom to be learned in
the graveyard which can be learned no
where else so quickly. The bone long
turned to dust, cry out to the living in
the words of inspiration: "What
hath pride profited us? or what hath
the boasting or riches brought us?"
(Wis. v, 7.)

With what a rough hand death corrects
the follies of life! Life demands
superfluities, a variety of graceful gar-
ments; grand and expensive dwell-
ings, change of climate and beautiful
scenery. Death will brook nothing
but a meagre winding sheet; a narrow
coffin; and a changeless tomb.—J.
McK. in Catholic Review.

MR. BLAKE'S GREAT SPEECH.

Boston Pilot.

The speech of Hon. Edward Blake in
Boston last week was not only a great
speech, but it is, in many respects, the
greatest speech on that question ever
delivered before an American audi-
ence.

Without a particle of the "rhetoric"
with which a recent critic accuses all
Irish orators of being too freely en-
dowed, it is eloquent with the eloquence
of simplicity, clearness and unanswer-
able logic. He marshals facts and
figures with the skill of a general
marshalling his forces, but the strength
of his arguments lies in their undeni-
able, absolute truth.

All the specious sophistries of the
advocates who declare that "Home
Rule means Rome Rule," are swept
aside by this man of Irish blood and
Protestant faith with a few pregnant
figures showing the present inequit-
able and iniquitous ascendancy to the
Protestant minority of 78,000 in five
counties containing not less than 660,000
Catholics. In these counties there
are on the grand juries, which consti-
tute the real local authority, exactly
2 Catholics to 114 Protestants! Would
Home Rule change that outrageous
disparity? It certainly would, but
not by substituting a corresponding
disparity on the other side. It would
deal justly and even generously with
the minority, and it would never toler-
ate such proscription by Catholics as
has been and is still practiced against
them.

Mr. Blake is no enthusiastic novice
in political matters. He is sixty years
old, and his whole adult life has been
devoted to public or professional work.
Born and reared in Upper Canada, he
is familiar with the many political

phases of which, until recently, Ameri-
cians have been happily ignorant.
Orangeism, but lately introduced under
the name of the A. P. A. into the
United States, has been a disease of
long standing across the border, just
as Asiatic cholera is always chronic in
Mecca. A man of transcendent ability
and belonging, as Mr. Blake does, to
Irish Protestant stock, might easily
have won the highest political place by
affiliating with the party of bigotry.
He chose, being an honest gentleman,
to espouse the cause of right.

In championing the Irish Home Rule
movement, he sacrificed professional in-
terests, to an extent not easily calcu-
lable, as we trust they do, that in Ed-
ward Blake they have an ally who
speaks not merely for the Dominion of
Canada, but equally for the great Re-
public; in a word, for the whole Eng-
lish speaking people of America. He
is not a factionist, here or there. His
voice is the voice of Ireland in Amer-
ica. It should be received as the voice
of America in Ireland and in England.
For ourselves, we care less than nothing
for the welfare of England; but
England will be even more indifferent
to her own interests, if that be possible,
should she fail to recognize the signifi-
cance of such a spokesman, coming
accredited as the advocate of justice
both from her still loyal provinces and
from the States which, fortunately for
them, are no longer her loyal Colonies.

MUST RETURN TO CATHOLICISM.

Pope Leo Delivers an Address Sug-
gested by the Sicilian Troubles.

Pope Leo delivered an address in
St. Peter's last Sunday in which he
referred substantially as follows to the
recent disturbances in Italy:

"The present occasion gives us
fresh proof of the revolution of the
Roman people, to whom we wish all
blessings. In view of this, it is easy
to understand our bitterness when we
think of the trying conditions in Rome
which are aggravated by the general
state of the peninsula. Let us hope,
however, that the present disasters can
be repaired and order can be restored
in those districts which are now
troubled. We cannot on this occasion
omit to recall the past when the pre-
sence of the Popes gave Rome, not
merely for years but for centuries,
glorious, tranquil prosperity. That
prosperity was the outcome of neither
chance nor the institutions of man. It
was rational and sure of the morrow.
Life was then calm and well ordered.
Nothing was wanting for the well-
being of the people. The opposite is
true of the present. If we would profit
by bitter experience let us trace the
evils to their origin and seek an effec-
tual remedy. The religious ruin, in-
voked and designed, has brought
moral and material ruin. Not only
justice but also political expediency
must demand the return of the nation
to the religion of its fathers with
mutual confidence and affection and
without suspicion of the Pope, whose
preaching of the life eternal renders
even mortal life happy and prosper-
ous."

"Truth" and the "Rescued" Nun.

Mr. Labouchere writes thus of the
investigations he has made into the
Golding fablehood: "I was recently at
Bournemouth, and I found a discussion
raging there about a Miss Golding,
calling herself a 'rescued nun,' who is
travelling about the country reciting
her experiences in French convents.
The 'rescued nun' had delivered a
lecture at Bournemouth at a charge of
five s. entrance, and had there made
most astounding charges against the French
convents. This has led to an in-
vestigation, which showed that
the woman had piled falsehood
on falsehood. According to the
nun, she had joined the Order of 'La
Sainte Union,' and she had been in
ten of their convents. They were
prison homes, and she could not
escape. Scenes of the grossest im-
mortality took place, and one of the
penitences inflicted on the inmates was
to administer to them a poisonous
decoction. This took place in every
convent, and many died from the
effects of the drug whilst she was in
the convent. She had at last escaped,
but the nuns had refused to give her
money which belonged to her. Naturally the Roman Catholics took
up these charges. Inquiries were
made of the French authorities, and it
turned out that Miss Golding had
resided in nine of the convents she
mentioned; that in eight of them there
had been no deaths during her resi-
dence, and in one there had been two
deaths—one from consumption and the
other from a cancer. I am not a
Roman Catholic; but I see no reason
why Roman Catholics should be at-
tacked in this fashion. The poor,
silly, 'Rescued Nun' is very possibly
suffering from some brain distur-
bance."

It is now settled that during the
present session of Parliament Mr.
Gladstone will introduce a bill for the
reinstatement of evicted tenants in
Ireland. The bill will be introduced
early during the session.

of Flesh

the first signs of
Coughs, Colds,
Diseased Blood

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of these weakness-
it in time to avert
over, endorse it.

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INDERS.

INDERS addressed to the un-
dermentioned "Tender for In-
formation" will be received at this
Office, MONDAY, 19th MARCH, 1894,
between the hours of 10 a.m. and 4 p.m.
Applications should be made to the
Assistant Indian Commissioner,
Ottawa, on or before the 15th inst.,
and the North-west
Territories, containing full particu-
lars, by applying to the under-
mentioned Assistant Indian Commis-
sioner, or to the Indian Office,
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and Canada to the terms of the Manitoba Act so much Bill of Rights that it is easy to purpose was to put into legal reach.

ANGELIC CLAIMS IN THE LIGHT OF HISTORY.

Ottawa Citizen, Jan. 16, 1894.

Mr. Joseph Pope To Rev. Mr. Baum.

Editor Citizen:—May I beg the favor of the use of your columns in which to say a few words in reply to Dr. Baum's criticism of my lecture on "Angelic Claims." Theological discussions, at any rate by those who are not theologians, are commonly deprecated as leading to strife and bitterness.

SUBJECT OF DISPUTE.

I have said (1) that for long years, reaching at any rate far back into the Saxon period, the English Church acknowledged the supremacy of the Holy See; (2) that the Anglican Orders are at best, exceedingly doubtful.

In both cases I have supported my position by numerous and precise references to eminent Protestant historians. I have done this in temperate language, boldly, over my own signature, in the light of day.

I, who am speaking for those who are by nature and training "Jesuitical" and "underhand," and "evasive" and "sly." I have made no disparaging allusions to anyone who has not been dead three hundred years.

I have purposely avoided any reference to what one of her Bishops has called the "extreme divergencies of doctrine," which distract the Establishment. How am I met? Firstly, a series of anonymous letters to the newspapers, from writers who make all sorts of wild statements, under cover of a pseudonym.

"The substance of one of these letters is, that while the writer himself cannot do it, he has a big brother, who can. A few days later, I received—again from an anonymous source—three tickets marked "complimentary," for Dr. Baum's lecture. I presumed that these cards were sent by some one authorized to do so, and considered that it would be only courteous in me to accept the invitation.

Accordingly, I attended the first lecture—the guest, as it were, of the Managing Committee. Under these circumstances, with no opportunity of saying a word, my presence was rudely and offensively remarked upon by the lecturer, under cover of vulgar allusions to my name, which appeared to divert him exceedingly.

I do not hold the St. Andrew's Brotherhood responsible for this gross breach of courtesy, which I am sure they do not regret more than I did. It will, I trust, be a lesson to them not to bring a lecturer here again without first assuring themselves that he possesses some acquaintance with the amenities of civilized life.

That this treatment of an opponent commends itself to my Anglican friends in general, as being fair, or even decent, I cannot believe.

At this lecture I saw some pretty views, and heard an immense amount of extravagant assertions, but no mention of any historical name in support of any proposition in which I was interested.

It is true the lecturer alluded to two historians—Macaulay and Froude—who, it appears, have the misfortune to differ from him, and he ridiculed the idea of anybody of intelligence accepting either as an authority. Without directly saying so, he conveyed, by one of the tricks known to the professional lecturer, the impression that I had been guilty of this impropriety. Now I never mentioned Froude's name, and if I quoted Macaulay, it was in reply to Mr. Mucklestone who had invoked him against us.

Whatever one may think of Macaulay, this use of him is surely justifiable. According to this statement of the lecturer one of two things is clear: either Mr. Mucklestone, who introduced Macaulay, is a person of no intelligence, or Macaulay is an authority only when he says something against the Catholic Church, and is of no account when he makes any statement in her favor.

ROME SUPREMACY IN ENGLAND. During the course of the lecture at which I was present, no attempt was made to disprove any of my statements, and only one was specifically challenged. I said that at the Council of Whitby, held in the year 664, the ecclesiastical supremacy of Rome in England was formally acknowledged.

Dr. Baum asserted that that was not true, and I see by the papers that he reiterated his statement last night, and declared that the Roman supremacy was not acknowledged in England for four hundred years after that date. Now, here is an important question of fact. If my statement can be shown to be unfounded, a great deal will have been accomplished for the Anglican position. I affirm, he denies. How is the question to be settled? How, but by an appeal to history? Mere assertion, even when backed up by a magic lantern, is no proof. The people whom this subject interests are surely not going to be satisfied of the correctness of the assertion respecting the outcome of the Council of Whitby, because they are shown a picture of St. Columba, or the Colliseum. These pictures are, no doubt, interesting, but they do not prove whatever may happen to be said in the intervals between them.

To ascertain what was done at the Council of Whitby, we must look not at ancient assemblage, but view it as it stands revealed in the clear light of history. Now, it is a fact that every historian of whom I have any knowledge bears out my statement in terms more or less explicit. John Richard Green is perhaps as high an authority as we possess. Speaking on this point, he says: "The issue of the Synod

(Whitby) not only gave England a lead in the religious unity of western Christendom, it gave her a religious unity at home." (Green's Making of England, Ed. 1881, p. 325.) And, further down on the same page: "From the channel to the Firth of Forth, the English Church was now a single religious body within the obedience of Rome."

ADDITIONAL AUTHORITIES.

Mr. Emerton, Professor of History at Harvard University, in his "Introduction to the Study of the Middle Ages" (ed. 1889, p. 112), speaking of this period, says: "Many meetings were held and the discussions were hot enough; but as might have been expected, the Roman speakers, with all their great history, and the splendid system of Rome behind them, prevailed. The Council of Whitby settled the question of the allegiance of the Anglo-Saxon Church."

Low and Pulling's Dictionary of English History is a standard work. In the edition of 1884, p. 262, it is written that "at the Synod of Whitby (664) the Northumbrian Kingdom adopted the Roman use; and from that time England obtained ecclesiastical unity as a daughter of the Church of Rome."

HERE IS A CHALLENGE. I will not take up your space with more quotations. I repeat that I do not know of a single English historian of any eminence, who does not support my contention. In the face of overwhelming testimony such as this, is it preposterous that the people of Ottawa should be asked to believe on the mere *ipse dixit* of any man, however distinguished, much less that of an irresponsible lecturer who is here to-day and gone to-morrow, that all the historians in England are in error upon this point? It must certainly seem so to any fair-minded man, yet the "uninstructed churchmen" applauded to the echo—as they would have applauded any statement against Catholicity—this audacious, yet apparently successful attempt, to impose upon their credulity. I am so desirous to see a representative member of the Anglican Church assume the responsibility of this utterance that I would go almost any length to entice one of them from the shelter of his anonymity. I, therefore, make the following proposition. I agree to submit this question of fact to the editor of the Citizen, the editor of the Journal, a member of the Royal Society, or perhaps better still, to that Presbyterian clergyman who enjoys in an especial manner the esteem and regard of the whole community. Let the evidence on which we respectively rely be submitted to any one of these gentlemen; and if it should be decided by him that the judgment of history is that the Synod of Whitby did not result in the submission of England to the Roman obedience, I pledge myself to use whatever influence I possess with the Catholic Truth Society to withdraw my pamphlet from circulation, and I will retire long from the field. It would not be long: the whole matter could be settled in the Parliamentary Library in half an hour. Should my position be sustained, I shall be content to accept from the Brotherhood of St. Andrew any form of *amende* which their sense of propriety may dictate.

Now let my Anglican friends clearly understand what I am saying. The subject of this proposed reference has nothing to do with Queen Mary, or the Inquisition, or the false decretals, or the massacre of St. Bartholomew, or the Province of Quebec. It is the Council of Whitby and its results—that, and that alone.

One word as to the Anglican orders. The lecturer is reported in the newspapers as having said that no intelligent member of the Roman Church to-day looked with doubt upon their validity.

THE ANGLICAN CLAIM WEAK. "Meaty jelly," said Mr. Silas Wegg, on a memorable occasion, "is very mellowing to the organ," and it is recorded of that gentleman that he did not indicate which organ, but spoke with a cheerful generality. Our censor of the Roman Church, equally with the distinguished student of the Roman Empire, whose words I have quoted, is where in Europe and will be most happy to conduct you over ground that I am now convinced is new to you. I wish you, my dear brother of the Holy Roman Church, two great blessings. The first, that you may yet enjoy the blessings of a good all round common school English education, which will wonderfully expand your knowledge of English history. Surely in those youthful days that I am constrained must have been yours, instead of improving the "shining hours" you must have played "hockey."

THE COUNCIL OF WHITBY. With this touching allusion to our part I come to your historical statement. I am sorry to state that there is not a word of truth in your assertions regarding the history of the Anglican Church. You asked that the question of Whitby be left to three men, but neither of them can I regard as a friend of the church. I would as soon refer the subject to yourself to be decided in committee of the Whole. However, I make you this proposition. I will leave the questions at issue to three honorable laymen of the Roman Church and the same number of Churchmen. We will each take an hour—and I am willing to abide the result.

The editor has given me one column this morning and I am to have one to-morrow, as I have asked for as much space as was occupied by Mr. Pope. I will therefore end the part of my reply this morning with a consideration of the Council of Streathamshelch Abbey near Whitby, commonly known as the council of Whitby, which Mr. Pope

acknowledged the supremacy of Rome. One of the Anglo Saxon kingdoms—Kent—had been converted by Italian missionaries under a monk, by the name of Augustine, sent out from Rome by Gregory the Great (he it was who said that any one claiming to be universal Bishop was the forerunner of anti-Christ. What do you say, Mr. Pope, to that?) The other kingdoms had been converted by Celtic missionaries from Iona and Lindisfarne. Each kingdom had its own Bishop. The two most powerful Princes were the Kings of Northumbria and Kent, Oswy and Egbert; Oswy had been converted by St. Aidan and adhered to the British customs. His wife Eaulfeula had been educated in Kent, and of course followed the Roman customs. There was a point of difference in the two rituals that gave the King trouble, viz., the crucifixion of our Lord took place on the 14th of the Jewish month. Nisan, and the Churches of Asia accordingly at first kept Easter on the third day after that date, regardless of the day of the week. The Council of Nice, 325, ordered that Easter day should always be a Sunday. The British Church conformed in always keeping it on Sunday, but in their computation often brought it on a Sunday earlier than that observed on the continent, and they did not adopt the general rule now observed until the eighth century, viz., that Easter day should be "the Sunday after the full moon, which happens upon or next after the 21st of March. In 663 it happened that the King of Northumbria was keeping Easter when his Queen was beginning the solemnities of Holy Week. To put an end to such a state of things he called a conference at Whitby to explain to him the rival customs. Coleman, St. Aidan's successor, and Bishop of Lindisfarne defended the old British customs. Wilfred who with Benedict Biscop, had been frequently down to Rome defending the Roman usage. Coleman claimed St. John for his authority and Wilfred St. Peter. The King was still puzzled, but the tact of Wilfred (Jesuitical) won the recently converted pagan King—for he said Christ said, "thou art Peter," etc., and I will give unto thee the keys of the Kingdom of God." The King could not run the risk of not keeping St. Peter's customs lest he be refused admittance to the kingdom of Heaven. Bishop Coleman and his clergy at once left the Kingdom of Northumbria and went back to Iona. Now, Mr. Pope, this question of Easter and that of one of the tonsur were the only ones discussed. Was the King or the Bishops and clergy the Church? and if the latter did they accept the customs of Rome or repudiate them? For a most interesting account of the whole affair I refer you to Montalambert's "History of the Monks in the West,"—your own great historian, who will tell you a great deal you evidently do not know at present. Another column is allowed me still for to-morrow to complete my reply, to one who has in fine Christian spirit called your visitor a foreign missionary. H. M. BAUM.

Ottawa, Jan. 16.

Rev. H. M. Baum to Mr. Jos. Pope. Ottawa Citizen, Jan. 18.

Ed. Citizen:—The conference of Whitby, as we see from the account given of it, was simply for the purpose of settling domestic affairs in the Capital of Northumbria, and we see that the British Bishop and clergy repudiated the decision of the King and left his kingdom. The supremacy of the Bishop of Rome was not considered. The Bishop of Rome did not at that time claim!!! all things—the earth. RESULT OF THE WHITBY CONFERENCE. The See of Canterbury now became vacant. The British Bishops refused to consecrate a Bishop for Canterbury and the Kings of Northumbria and Kent had to send to the Bishop of Rome for help. No Italian priest would come. But Theodore, a Greek monk, a native of St. Paul's City, Tarsus, offered his services. He was duly consecrated for the See of Canterbury. Now if the Bishop of Rome had any jurisdiction outside of Rome, this man would have been most likely to have recognized it. Did he? In a short time this same Wilfrid objected to Theodore's plans for subdividing the See of York. Wilfrid did what no man had ever done before. He appealed to the Bishop of Rome against Theodore. How was it received? As a matter of course the Bishop of Rome decided in favor of Wilfrid. Theodore told Wilfrid that the Bishop of Rome had no jurisdiction in England. He repudiated the very idea, paid no attention to the Bull and the King of Northumbria and his council imprisoned Wilfrid for appealing to a power outside the kingdom, and in the end he was banished from Northumbria. So that the King never intended in his household conference at Whitby to acknowledge the right of the Bishop of Rome to interfere in ecclesiastical matters in his kingdom. These are the facts, and now Mr. Pope, where do you stand? From what I understand is the sentiment in Roman circles here they are not only anxious that you should withdraw your pamphlet from circulation but also yourself.

The great English Romanizer Dunstan was the great defender of Roman innovations like that of the celibacy of the clergy and the multiplying of monastic establishments. Remember that over two hundred years had passed away and we hear nothing of the Bishop of Rome in England. He had enough of the Greek Theodore. He turns up in the case of the unfortunate Edwy the Fair and his beautiful cousin-queen. Edwy had married his

cousin in defiance of the laws of the Church. Dunstan excommunicated him. Edwy appealed to the Bishop of Rome. Ah! here was the golden opportunity for the Pope. He commanded Dunstan to restore Edwy; he refused flatly to do so, replying that the Bishop of Rome had no right to interfere with affairs in England.

The Church of England never acknowledged the supremacy of the Bishop of Rome. I care nothing about what historians say. Until it can be shown that the Church of England, assembled in national council, acknowledged by formal decree the supremacy of the Pope, what individuals did amount to nothing. This she has never done. I came here to lecture on Church History, as we find it in the acts of the Church of England, and not in church histories. What this or that historical writer has said (and many have no greater claims to be called historical writers than Mr. Pope) is not to the point. The fact is not in the Canada an "uncivilized, vulgar, foreign mercenary," and declaring that Canada is a part of the United States, does not make it so.

What is the trouble and the cause of these frequent attacks from Rome? My glorious good friend the Archdeacon of Ottawa stated the case exactly yesterday, when he said "Rome would give all she has to exchange places with England." They look with longing eyes on God's fair heritage stretching away from the seat of the British Empire into all parts of the world, carrying the blessings of His Word, religious and constitutional liberty, and Christian civilization. They see the Christianity of England obliterated civil boundaries and making a great race one in the struggle for God and humanity. It is that bond which links the British Isles with Jerusalem in her happier days, reaches over the Atlantic and makes me feel that notwithstanding your abuse, if I ever have the gripe again I prefer to have it in Ottawa among good, sound Catholics, of whom I find many here. I feel that I can leave you in their hands. They will give you the "chapter and verse." I rejoice to find one Catholic layman here whose ecclesiastical learning would bring honor to the Episcopate. I need not say that his name is not Pope, but Mr. Pope in due time will hear from him.

One word about Mr. Mucklestone's pamphlet. If, Mr. Pope, you are honest and sincere, why did you not meet his indictment? You have evaded him on every important point. On the question of Anglican Order, I refer you back to his pamphlet, which is straightforward, scholarly and to the point. Your answer is rambling nonsense. Had such a document come to me editorially it would have been sent back without the usual compliments accompanying rejected MSS.

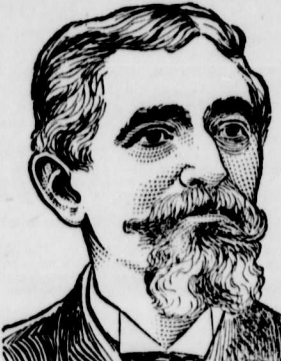
I want to conclude with this statement in justice to laymen of the Roman Church. I have no feeling of ill-will toward them. My energies are devoted to upholding the Church of England, and destroying the efforts of a glorio heritage. When these attacks cease, and religion not politics is shown to be the one great object of the leaders of the Church of Rome, I shall be through with controversy. HENRY MASON BAUM.

Ottawa, Jan. 17, 1894.

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the obstinacy of a few mutinous members as a revolt of "the congregation," and "the transference of the congregation to the Baptist communion."

It is thus only by misrepresentation of facts that the Mail can make it appear that the people of Quebec are in rebellion against the ecclesiastical authorities.

As the county of Maskinonge has hitherto contained a population of 17,779 Catholics, and only 50 Protestants of all denominations, any event which on a sudden adds 22 per cent. to the Protestant population of the county is deemed to be one of immense importance, though it is a remarkable fact that the dissenters did not join themselves with any of the Protestant sects already existing in the county—but oh! We notice by the census figures that there was one Baptist in the county previously! The Baptists may therefore boast that there has been suddenly an increase in their numbers of 110 per cent. though the Catholics will scarcely feel the loss of a few members who for the most part were never very fervent in their devotedness to their religion.

A second instance in which the Mail lays great stress in that which recently occurred in the parish of Montebello, in Ottawa county. This case is so fresh in the minds of our readers that it is scarcely necessary to recall the circumstances. We shall, therefore, merely mention briefly that the wealthy seigneur, Mr. L. J. Papineau, who has not been a practical Catholic in the past, but has freely declared himself to be an adherent of the Free-thinking school, suddenly finds that he is not permitted to dictate to his Bishop, his parish priest and the Catholics of the parish, how the Church temporalities are to be managed. Mr. Papineau's only claim to rule the Church is that he is his father's son; yet even the father was no more a practical Catholic than has been the son. It does not appear that even one of the parishioners sided with Mr. Papineau in opposing the erection of a new church, so that the question at issue was whether Mr. Papineau's will was to override that of the whole congregation, together with the ecclesiastical authorities. Because he could not rule, he has joined with the five Presbyterians who were in Montebello before. This is the case on which the Mail rests its terrible indictment against the Church in Lower Canada, that she is engaged in the work of imposing insupportable burdens on the people in the way of taxes. We presume that the people of Montebello know what they are capable of as well as the Mail; and if they could not build the new church they would not undertake it, as they seem to be willing to do. Mr. Papineau may find it as difficult to rule his five new brothers in religion as he found it to carry out his will in the teeth of the Catholic people of his parish.

The third instance adduced in this connection occurred at Pike River. Here there was a real disagreement between the desires of the clergy and the majority of the people; but unfortunately for the Mail's case it is acknowledged that the difficulty is probably on the point of being amicably settled by "a compromise." We do not deny that differences of opinion on such matters may exist, but the present position shows that there exists a commendable reasonableness on both sides to arrange such matters without pushing them to extremes, so that the Mail's comments and conclusions are not justified by the real facts.

We have said that the Mail could only find three instances of dissension on this subject by going back for a period of several years. It is true two other cases are referred to, one of which occurs at Nicolet, and the other at Beaumont, in the county of Belleschasse; but as it is admitted that the people are not objecting to the proposed improvements in either of these cases, it cannot be truly said there is dissension in the matter at all, so that the Mail, in its grief that there is nothing of the kind, makes the lugubrious remark that, "it would be assuming a partizan position were it to besaid that the people in this (Beaumont) instance deserve to win."

Such are the proofs which the Mail gathers out of all the parishes of Quebec to prove that the Catholic people there "are showing signs of rebellion" against the ecclesiastical authorities. We imagine that all the rebellion that is going on can be settled without the Mail's arbitration or interference. The desire of the clergy to impose heavy burdens upon the people is but a myth which does not deserve to be refuted seriously.

The Mail represents this instance of

A PREPOSTEROUS SUGGESTION.

A French-Canadian correspondent, writing from Kansas, says Mr. Papineau ought to be elected to Parliament as recognition of his bold vindication of religious liberty, as a solace for his vile treatment at the hands of the enemies of liberty, and that the Protestant French-Canadians may at last have representation in Parliament. Our correspondent does not seem to remember that the Protestant French-Canadians have enjoyed no mean share of representation in Parliament if Mr. Joly is to be counted as one of them, as he has always desired to be. Mr. Auger, long member of Parliament for Shefford, is also a very devout Protestant. It would be entirely unfair to hold the French-Canadian people guilty of the diatribes which have been dictated to the French press.—Montreal Witness, 7th Feb.

We notice with pleasure the kindly spirit in which the above words were penned by our esteemed contemporary, and we fully admit that some of the French papers in the sister Province from time to time indulge in ebullitions of bad temper, which ill befit serious and influential journals. We are pleased to see that the Witness does not, like some of our Ontario journals, represent these unbecoming manifestations as indications of chronic ill-will on the part of the French-Canadian people against the Protestants of their Province.

The facts mentioned by our contemporary prove that such ill-will on the part of French-Canadians does not exist. At the same time we deem it our duty to point out that there is a palliation if not complete justification for the occasional outbreaks of anger on the part of the French press in the persistence with which a considerable section of the English press endeavor to excite the worst passions of the Protestant majority in the Dominion against, not only the French-Canadians, but also against the whole Catholic population. The English papers which do this habitually are not confined either to Ontario, but are sufficiently numerous in Quebec itself to do much mischief; and it is a natural result that there should be some anger shown by the abused ones when unreasonable threats and misrepresentations are uttered against them.

It must be remembered too that the threats and misrepresentations which are uttered so freely against the French-Canadians especially, are not trifling or unimportant. They are the indications of a fixed policy on the part of a considerable permanent party in both Provinces which glories in the shame of being a party of persecution. It is all the more provoking that there is a constant danger that this party, unceasingly aggressive as it is, may become dominant in the most powerful Province of our union.

There is not, and there never has been, in Quebec, a party whose aim it was to ostracise and disfranchise the Protestants or any sect of Protestants. In Ontario, however, there has nearly always been such a party against Catholics, since it became an English-speaking Province. Even though we now freely accord to the Montreal Witness the praise due it for discountenancing the most recent anti-Catholic movement of the P. P. A., we cannot forget entirely that it has encouraged the similar movements of days past, even so recently as that of the Equal Rights and the McCarthys. Other journals have not been even so reasonable as the Witness; and it is not to be wondered at that the French press sometimes forget themselves and use weapons somewhat similar to those of their assailants. Yet the accusation of the Witness is too general when it charges the French press as a whole with illiberality, as it does in the above-quoted paragraph.

For our own part, while we have firmly maintained Catholic principles and rights, and have refused to be cowed by the threats of adversaries, such as those of Mr. D'Alton McCarthy uttered at St. Thomas and elsewhere, we have always endeavored to avoid returning railing for railing. The Witness points out that French constituencies have habitually shown their liberality by electing Protestants, English or French, to Parliament or the Local Legislature without regard to difference of religion.

This is sufficient evidence of the liberality of the French Canadians, notwithstanding the attacks made upon them on the ground of nationality and religion. It is very seldom that Protestant constituencies show similar consideration, and we presume that while the wave of bigotry raised under the present fanatical crusade continues, this will occur more seldom still. We do not for an instant imagine that there will be any sym-

thetic wave of opposition to Protestants in Quebec on account of this, for, we must say it, Catholics are not so easily moved to manifestations of bigotry.

We must add a word on the suggestion of the Kansas correspondent of the Witness that Mr. Papineau "ought to be elected to Parliament," because of his renunciation of what little Catholic faith was in him. This is rather too much to expect from a Catholic people, and the Witness with a good deal of common sense virtually admits that such is the case.

It is pretty well settled in Canada that a man's religion should not be a bar to his political advancement, if he be otherwise qualified for preferment. The P. P. A. are the only ones who openly ostracise any one on account of his religious belief; but it is going a little too far to maintain that a man ought to be sent to Parliament because he belongs to some sect in particular. Still more preposterous is it to suppose that a Catholic constituency ought to elect such a one simply because he has renounced his religion, even if his motives were the purest imaginable, which we have good reason to believe was not the case with Mr. Papineau.

The county of Ottawa, where Mr. Papineau resides, contains 51,460 Catholics out of a total population of 68,560. We are not told that Mr. Papineau has any peculiar fitness to be the representative of the county or any part of it, and we presume if he had it he might have been its representative before now. The Kansas correspondent must surely be poking fun at the readers of the Witness when suggesting that as soon as he becomes a Presbyterian he becomes endowed with all the qualities which should fit him for such a position. There are, indeed, five Quebec counties in which the Protestants are in a majority, small or large; but the Protestants of Quebec, having practical experience of the generosity and liberality of their French-Canadian neighbors, are not of the fanatical class out of which P. P. A. are made, and they are not likely to make a hero out of a man who has no other claim upon them than that he has become a Protestant because he has the personal pique that he could not force his will upon the Catholic congregation to which he had hitherto belonged.

It will be remembered that the treatment which Dr. Carman, of Montreal, and members of the P. P. A. generally propose for the Premier of the Dominion is very different from that proposed by the Kansas correspondent for Mr. Papineau, though the fitness of the former for the position he occupies is not denied by any one. Everything seems to depend upon the color of the spectacles through which these matters are looked at.

THE GERMAN EMPEROR AND PRINCE BISMARCK.

The reconciliation of Prince Bismarck and the Emperor William is still a theme of much talk in Germany. There is no doubt that even during the period of estrangement Bismarck continued to be the most popular man in the Empire, the gratitude of the people towards him being manifested whenever an opportunity was afforded to display it. This feeling prevented any close criticism of his arbitrary conduct during his occupancy of the Chancellorship. The greatest enthusiasm was displayed on the occasion of the Prince's visit to Berlin to see the Emperor, on invitation of the latter, and it is believed that the Emperor will return the visit very soon. Bismarck expects this return visit, and his residence at Friedrichsruhe is being now prepared for the great occasion.

In spite of all the outward jubilation it is well known that Bismarck is grievously disappointed because his visit to Berlin took place in a style so different from what he expected when four years ago he left Berlin exclaiming "the Emperor shall see me again." It is true, the Emperor has seen him again, and received him cordially, but he thought that the reception would have been of a very different character from what it really was. He imagined, like Owen Glendower, he could "call spirits from the vasty deep," and that they would at once come at the call to do his will, to make or unmake dynasties. His disappointment is proportionately great as he finds that this is not the case.

Instead of returning as a dictator, he still remains a private citizen, glad to bask in the sunshine of the Emperor's friendship. Outwardly, at least, the Emperor appears to be highly delighted at being reconciled with the prince. Thus, on

the occasion of his receiving the report of General Von Shellenhoff, the Minister of War, on the state of the army, a few days ago, when the general thanked him on behalf of the army for having brought about the reconciliation, he asked, in a tone which indicated real pleasure,

"What? is the army also pleased?" It is still notorious that there is not any cordial feeling between Bismarck and the members of Chancellor Von Caprivi's ministry, and none of them visited him in Berlin except Von Caprivi himself, who was obliged to do so to keep up appearances, inasmuch as Bismarck was the Emperor's guest. Count Eulenber, the President of the Prussian Ministry, was also one of his visitors, but beyond these he received no Government officials at all.

It is not expected even by Bismarck himself that the festivities which were held in his honor will result in his resumption of the Chancellorship, or of any position in the Government; hence he is careful to make it known that his age and health will not permit him to undertake any such onerous duties. His opposition to the liberal and moderate views of the Emperor is the real cause which makes him now a governmental impossibility, and even the people understand this fully while they regard him with gratitude because of his successful efforts to bring about the unity of the Empire after having taken so active a part in bringing the Franco-German conflict to a termination so satisfactory to Germany, or at least to Prussia.

THE COERCION BUGBEAR.

The Mail has been for several years occupying itself with efforts to prove that the Catholic Separate School Law of Ontario is coercive, obliging Catholics to become Separate school supporters; but of late articles after articles have appeared in its columns to prove this point, and that Sir Oliver Mowat is to be censured for having made the law in this way.

In fact we would have no objection, nor would Catholics in general have any objection, to offer if such were really the case. Hence we have not considered it necessary to pay any attention to the Mail's sayings on this matter, conscious as we are of the folly of that contention. Every one who has read the law even in the most cursory manner is quite aware that it is not in the least degree coercive in the sense asserted by the Mail, and they who have had practical experience of the working of the law are perfectly aware that it is rather coercive in the direction opposite to that indicated. That journal must either rely very much on the obtuseness of its readers, or be very obtuse itself to maintain such a proposition. Thus we find the statement in an article published only a few days ago:

"With reference to the Separate School Law the complaint (of the Mail) is that in its operation it treats all Roman Catholics as Separate school supporters whether they care to be such or not, and that at bottom it is coercive."

"At bottom," forsooth! This is surely a slight departure from the original contention that the law is actually and strongly coercive. But at the top it appears there is no coercion. Perhaps the Mail will inform us which is the top and which the bottom of the law, then we may keep at the top and avoid the coercion on which the Mail is constantly harping, but at present we are quite in the dark as to its meaning.

There is coercion, however, on the Protestant ratepayers to support the Public schools, even when they prefer to send their children to the Separate schools, and we know of a number of instances where Protestants send their children to Separate schools, while paying their taxes to the Public schools which they are coerced into supporting. Moreover, in every instance of this kind which we have known, the Catholic trustees have generously allowed these children to attend their schools without charge, and no such fuss was ever made about the matter, as the Public School Board made in Toronto a few weeks ago about a few Catholic children who chanced to attend the Toronto night schools.

But a few lines below the statement that Catholics are "at bottom" coerced into supporting Separate schools, the Mail admits that they are not coerced at all! It tells us that "Dr. O'Sullivan, it seems, rose in the House during the discussion of Mr. Crooks' School Bill, and moved that every Roman Catholic should be deemed ipso facto a Separate school supporter."

The Mail denies that the Hon. C. Fraser "at once took the ground that

such an amendment would be unconstitutional." It adds that Mr. Fraser's words were, "he hoped care would be taken in dealing with this bill, as he did not want the question of constitutionality raised at any future time."

There appears to be no substantial difference between the two statements, the important point being that the motion was not passed, and so there is no such "coercion" as the Mail has conjured up as a bogey for the delatation or terror of P. P. A. readers. Mr. Crooks, however, opposed Dr. Sullivan's motion on the ground that "the amendment would elevate the Separate school system into a rival of the Public schools." Surely this language does not imply a very great desire to give Separate schools extraordinary privileges.

We may add here that a careful reading of the Confederation Act seems to us to give the meaning which Mr. Fraser intimated that Catholics could not be coerced into becoming Separate school supporters, even if an Act were passed to this effect by the Legislature. But as there is no such Act, the question is not a practical one.

But the Mail has discovered another mare's nest in the matter: "Dr. O'Sullivan said that as he had received the assurances of the Minister of Education that justice would be done to Separate schools, he would consent to withdraw the amendment, which was done accordingly." It continues: "Now the Globe does not favor us with this last speech of Dr. O'Sullivan, which is the keynote to the situation."

Here we find also the keynote to the Mail's objections. That journal is not satisfied that "justice should be done to Separate schools." Its whole efforts are directed towards doing them injustice. Entrap the Separate school supporters by means of legal quibbles, so that the Public schools may gobble up their taxes, and starve out the Separate schools by robbing them of money which belongs to them by every rule of justice and equity. This is the policy which the Mail has been advocating for years, but without success. The people of Ontario have twice condemned this policy at the polls, but the recent rise of the P. P. A. has given the Mail renewed hope that if persevered in it may be successful at the next election. There is an obstacle in the way, however, which will effectually prevent it from being carried out: the clause of the Confederation Act which removes from the Local Legislature the power of taking from the Catholic minority the rights they possessed before Confederation. The Mail's followers are well aware of this, and the Rev. Mr. Madill, the new President of the P. P. A., declared in an interview with a Globe reporter, just after his election, that it will be the aim of the P. P. A. to change the constitution so that this organization may be able to wipe out Catholic schools entirely. That is to say, the whole Confederation Act is to be upset in order to gratify the P. P. A. It may be taken for granted that if they were to succeed in their purpose, the Protestant Separate schools of Quebec would be swept away by the same tornado which would destroy the Catholic school system of Ontario. Indeed the Confederation itself would be destroyed; but it is not to be supposed for a moment that the fanaticism of thirty or thirty-five thousand Ontario men, only a certain fraction of whom are voters, will be allowed to control the whole Dominion with its population of nearly five million souls. The British Parliament would never consent for the sake of a few fanatics to destroy the fabric which makes of Canada a real and prosperous nationality. We can, therefore, afford to smile at the frantic ravings of the Mail and its correspondents, and of the conspirators who had not the courage to acknowledge their own identity at the recent convention held in Hamilton.

The Mail tells us, further, that under Sir Oliver Mowat's regime "it was ordered that the assessors should rank all Roman Catholics as Separate school supporters without even a by your leave," as the law of 1879 directs "that the assessor shall accept the statement of, or on behalf of, any ratepayer that he is a Roman Catholic as sufficient prima facie evidence for placing him in the Separate school column" and "if the assessor knows personally any ratepayer to be a Roman Catholic, this also shall be sufficient for placing him in such last mentioned column."

It is very true that this law passed, and that to a cursory reader it appears to give a valuable privilege to Separate schools; but even if it did so it would be only fair, inasmuch as

Catholics, almost desire to support where they exist hardship, therefore Catholics are prima Separate schools.

But the Mail is the judges have apparently generous nothing. It to place any Separate school before given notice desires his name. That the Mail is the case is clear from in its columns, as tilted. We cannot present renewal of tions as anything honesty.

One more extra article, and we shall state that "the above extract to be apparent when first, that the demand ceased, and, secondly, school press, which control, accepts it. Surely a conv Catholic are favored cause they are wish of the Mail that we should always grumbling we might expect. wise legislation to are legislated for, contented, but who object of the law, ing yoke to satisfy aties.

We must add, Mail's argument false premises are false law because we citizens; but we advantages are g schools which we the law were perfo Protestant majority thoroughly in ea justice by giving opportunity we improve our school

FEBRUARY 17, 1894. FEBRUARY

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Catholics, almost without exception, desire to support the Separate schools where they exist. There could be no hardship, therefore, in assuming that Catholics are prima facie supporters of Separate schools.

But the Mail is perfectly aware that the judges have decided that this apparently generous provision is but a nothing. It is not allowed to place any Catholic on the Separate school list unless he has before given notice in writing that he desires his name to be so placed. That the Mail is aware that such is the case is clear from the fact that the matter was fully discussed years ago in its columns, and thoroughly ventilated. We cannot characterize the present renewal of the Mail's assertions as anything less than a dishonesty.

One more extract from the Mail's article, and we shall close the matter. It states that "the full meaning" of the above extract from the law "must be apparent when it is mentioned, first, that the demands for it have not ceased, and, secondly, that the Separate school press, which is under clerical control, accepts it as satisfactory."

Surely a convincing argument! Catholics are favored too much because they are satisfied! It is the wish of the Mail's party, therefore, that we should be dissatisfied and always grumbling! It is just what we might expect. It is the aim of wise legislation to satisfy those who are legislated for, and to make them contented, but when Catholics are the object of the law, there must be a galling yoke to satisfy the hate of the fanatics.

We must add, however, that the Mail's argument fails here because its premises are false. We submit to the law because we are law-abiding citizens; but we still feel that certain advantages are given to the Public schools which would not be given if the law were perfectly just and if the Protestant majority in Ontario were thoroughly in earnest to do us full justice by giving us the complete opportunity we are entitled to improve our schools.

THE CONSPIRACY.

Some of our esteemed subscribers wonder why the Record gives over its columns to the denunciation of P. P. Aism. It seems an organization that is destined to die violently and speedily, and without any effort on our part. We have no doubt of it, but we deemed it a duty to join the crusade against the men who would fain sow dissensions between creed and creed, foment hatred and encourage injustice. We, in a frank and fair spirit, examined the tenets of its believers and held them up for the scorn and ridicule of all who love truth. Banded together, not for the alleviation of the woes and sorrows of humanity, but for the vilification of a religion they will not understand, and pledged by every method that villainy can devise to the destruction, political and commercial, of law-abiding citizens, we felt obliged to have recourse to the only weapon they fear—an exposé.

And our task, repellent and loathsome, has been productive of good. We have enlightened many as to the real aims of this un-Christian society; we have revealed its tactics and have awakened the indignation of all who detest unreasoning bigotry and reverence charity.

Some of its adherents have declared that it is an organization formed merely for political reform. But why have it secret? Such a theory is hardly tenable when it is known that its main object is to deprive Catholics of their political rights, of the enjoyment of their religious opinions, and even of their property.

But enough. There are many of our separated brethren who look with scorn upon the misguided followers of the P. P. A. They are not in touch with methods that would reflect but little credit even in barbaric times. True to their own principles, they respect those who are true to theirs, and they grant willingly to brother citizens the rights to which they may lay lawful claim.

Hence many have not hesitated to denounce this organization as a foe to liberty, a barrier to progress and a menace to our prosperity. The words of Myron Reed, pastor of the First Congregational church in Denver, Colorado, speaking of the anti-Catholic agitators out there, may be read with profit by Canadians. He says:

"Take this A. P. A. agitation now; is there anybody that really believes its twaddle about the Catholic Church? Why some of the best citizens I know in Denver are Catholics. Let the A.

P. A.'s pick up their constitutions and look at the glorious bill of rights. Nobler sentiments were never expressed. Where did they come from? Most people say from Jefferson. They're half right. He suggested them for the constitution. But where did he get them? From the old colony of Maryland—the only Catholic member of the original thirteen. While our distinguished Puritan ancestors were burning the Quakers and the Baptists right and left the Romanist of Maryland was granting not religious toleration, but religious freedom to all over whom he had authority."

FANATICISM OVER-REACHED.

An interesting political battle is about to take place in Derry, Westmoreland county, Pennsylvania. It is the first time that the A. P. A. of Pennsylvania has attempted an open fight, and the result is looked forward to by all parties with great interest.

Hitherto the Apaisists have been satisfied with endeavoring to induce the Republicans to fall in with their views, and to elect the candidates selected by their united forces, but a few nights ago, while the Republicans of the town indicated were holding a preliminary meeting for the nomination of borough officers, a delegation of the A. P. A. entered the room of meeting and gave notice that the officers must this time and hereafter be elected as supporters of the A. P. A. policy, and they proceeded to nominate a distinctive A. P. A. ticket.

The Republicans were taken quite by surprise. They remonstrated, however, and the meeting becoming too noisy for the transaction of serious business, they finally gave up their hall to the Apaisists, who out-numbered them considerably.

The matter was not allowed to end here, but the Republicans proceeded at once to the Democratic headquarters, where a meeting was being held for a similar purpose in the interest of the Democratic party. They explained what had occurred, and after some interchange of views it was agreed that a union ticket should be formed under the name of "the citizen's ticket" to run against the A. P. A. nominees. It is stated that this union ticket is receiving the support of all the citizens who are not members of the A. P. A., and the expectation is that the secret organization will be thoroughly routed at the polls.

This independent course of the two great political parties deserves the success which it will in all probability secure, and it may serve as an example which might be initiated by honorable and honest citizens in Ontario, who are at present terrorized by a gang of unimpartial, ignorant, and really feeble bigots whose only object is to create dissension and ill-will.

We have already mentioned in our columns how a similar situation occurred in Windsor, Ontario, at its last municipal elections, with the result that the Apaisists were completely overwhelmed, though Windsor is the very hotbed of Apaisism in Ontario, it being the town where the first lodge of the organization was instituted in Canada. We hope that honest citizens will profit by the lesson which has been given in these towns and will unite to prevent the mischief which may be wrought in the country by this secret infamous association. It is not impossible that a somewhat similar course may be followed with success in the larger fields of Provincial and Dominion politics. At all events, the matter is worthy of serious consideration.

SICILY NOW AND THEN.

A recent issue of the Catholic Times of Philadelphia contained a very interesting paper on the Papacy and Sicily, by Dr. Heinrichs. So much has been said of the miserable condition of any territory ever under the control of the Pope, that it is consoling to read an article such as this, penned in a dispassionate spirit and describing facts not figments. And if all our opponents say were true, it could scarcely rival the condition of Italy at the present time, with its empty treasury and discontented people.

In the days of Gregory the Great the Pope was the largest landed proprietor in Italy. Four hundred large farms in Sicily alone were the property of the Church, and history records the methods adopted in their administration. The employes were shielded from every species of unjust taxation, and the chief aim of the Roman Pontiffs was to alleviate the hardness of their lot. Again and again do we hear Pope Gregory denouncing those who presumed to transgress the laws of justice. Hence the Church made use of her vast possession that she might benefit mankind. It is ridiculous to

see a grave and learned professor giving vent to a medley of words purporting to prove that the Roman Church is but "a corporation without a soul." His gaze is directed Romeward, and he cannot see the corporations which, by unjust monopoly, the sweating system, and the ruin of less wealthier competitors, are hoarding up money in quantities that are a menace to the prosperity of a country. Business principles guide their march, and charity and unselfishness are words not found in their vocabulary, or at best they are without any distinct meaning. Men are not creatures with human souls, but spokes in business wheels—instruments to make money. Different, however, was the view taken by Gregory the Great. To protect the peasant from unjust exploitation, Gregory issued to the managers of the Church estates in Sicily written instructions and ordered that they be brought to the knowledge of the public. "Let the writings which I have directed to the country people," says the Pope in a letter to the administrator Peter, "be read on every estate so that the people may know that they have a refuge against oppression in an appeal to our authority. See to it that you follow my orders exactly. I have performed my duty by instructing you how to fulfill the demands of justice."

Many other documents might be given to show how free from injustice and misgovernment was the Papacy in the administration of her estates.

EDITORIAL NOTES.

THERE has been a strong suspicion all along that the Conservative party of Ontario and the P. P. A. are one and the same. When we say the Conservative party we do not mean the whole body, for we are aware that there are some Conservatives to be found here and there who have nothing in common with these conspirators and who will not give them any encouragement. We believe, however, that the vast majority of the party are not only in sympathy with the movement but are enrolled in its membership and actively engaged in its spread.

One very striking instance in proof of this is to be found in the fact that Major Jas. Hiscott, of Niagara Tp., who is seeking nomination as member for the local Legislature, has taken the pledge of the P. P. A., and will therefore be their candidate. We are also informed in the same despatch, which appeared in the public press, that the major likewise received the endorsement of the Conservative party at a convention held on the day following the date of his signature of the pledge.

TRULY the great Conservative party of Ontario has become a scandal and a reproach to the men who in former years gave it prominence and stability! The importation of old country feuds and the nourishment given to their growth by the pot-house politicians in the ranks of Conservatism has transformed the Province into a seething cauldron of bitterness and bigotry. Its ranks have been battered and shattered by unscrupulous boodlers, who will stop at nothing that their ends may be attained. So low indeed has the reputation of the party become that it is doubtful if even Mr. Meredith will consent to retain its leadership. We fancy it would be to him a most distasteful task to marshal and endeavor to keep in orderly ranks such a conglomeration of absurdities, such a combination of contradictions, such a gathering of unscrupulous and ignorant adventurers whose only object is self and who have no more qualifications for governing a country than a horde of Zulus.

WE HAVE no fears, however, that the Little Premier will be sacrificed at the next election, because it is becoming plainer every day that the real object for the establishment of the P. P. A. is to create a breach in the ranks of its supporters by making senseless appeals to bigotry and prejudice. Truly the cat is out of the bag. The Ontario Tories and the P. P. A. will fraternize in the same wigwag when the election tocsin is sounded.

THE Mail seems to have taken a particular fancy to Mr. Moffett, of Ottawa, because that gentleman is at variance with his ecclesiastical superiors on school matters, and is anxious to have the ballot introduced into school elections. This leads the Mail to say to us, practically: "Catholics, be independent; fight for the ballot; you must get it; never mind whether you want it or not; we know better what you want than you do yourselves;

take it and be free." The silly assertion is made that were Catholics to use the ballot for school elections they would escape the spiritual terrors said to be imposed upon the people when they vote contrary to the wishes of their priests. Granting, for the sake of argument, that spiritual disabilities are imposed, could not they be applied towards those who would cast a ballot for a candidate who is opposed to the priests as well as those who would antagonize them openly?

WE may remind the Mail that the way in which the Public school supporters have used the ballot does not give Catholics any proof of its worth. At the last election in a Western Ontario city a noted spiritualist was elected school trustee; and, worse still, has been chosen as chairman of the Board of Education. Regular sances are held at his house; an admission fee of \$1.00 is charged; spirit rappings, we are told, are heard; ghosts and goblins are made to appear and stalk across the platform, and all sorts of preposterous transactions are indulged in. And the proprietor of this establishment, insurance agent and general jobber in ghosts, is chairman of the Board of Education. It may come to pass that some of the little ones attending the Public schools will during recreation time improvise a play-house and indulge in table-rapping to see if they cannot bring forth the spirit of Bluebeard and other historical characters to be found in our juvenile literature. The teacher may, it is true, admonish them, but will it not seem strange to the children to be told that such things are wrong when the teacher's superior in authority holds a contrary opinion.

JOAN OF ARC has been pronounced worthy of veneration by the Congregation of Sacred Rites. This act seems to strengthen Leo XIII's claim to be called the "Friend of the People."

WE are glad to notice that Mr. W. D. Balfour, M. P. P., has spoken in no uncertain manner regarding the P. P. A. The speech recently delivered by him at the Liberal convention in Amherstburg places him just where we expected to find him—amongst the liberal and broad-minded men of the Province. Speaking of the P. P. A., he said:

When he had the opportunity of listening to its platform exponents in East Lambton in November last, with their uncharitable, untrue and intolerant declamations, he made up his mind that surely no Liberal, whose political education had been one of toleration and religious freedom, could continue to uphold such an organization; that in fact Protestantism was being attacked at its very foundation. He had been told that it would have been better for his political chances had he kept quiet about this organization and sought for the support of its members, but if Liberals should feel called upon to oppose him because he had been thus advocating one of the fundamental doctrines of Liberalism, he would rather fall politically, than take the opposite course.

WE HAD thought that Mr. McCully, M. D., of Toronto, was the only doctor in Canada who had become demented with bigotry, but another, by name Steeves, has turned up in Moncton, N. B. He is county master of the Orange order in that district. At a recent celebration he delivered a speech which shows that he is a very illiterate person, and has not read, and seemingly does not want to read, current literature, save that distributed from the Orange lodges, for we find him advancing all the stale calumnies against the Catholic Church which have been a thousand and one times refuted. We fancy the doctor may be classed among those medics whose professional equipment is of the poverty-stricken order, and who, therefore, take to politics in search of glory. We will quote Mr. Steeves's peroration:

"As Orangemen we are sworn to be loyal, to uphold British principles and honor the chastity of women. We are taught to fear God, honor the Queen and maintain the law; and above all we are exhorted to study the scriptures and avoid all unseemly conduct."

As Orangemen they are sworn to be loyal and to uphold British principles, but, unless Orangemen get all the offices, they will kick the Queen's crown into the Boyne. They are loyal for revenue only. They are taught to maintain the law, but when engaged in their annual or semi-annual celebrations they have precious little respect for it. They are exhorted to study the Scriptures, but if they do they have profited very little thereby, for we find them only too frequently guilty of all manner of uncharitableness and injustice toward their Catholic neighbors. The doctor's prescription, delivered at the meeting referred to, should be labelled "poison."

That was a queer move of the Poor Committee of the Town Council to engage Mrs. Shepherd to lecture for the benefit of the town poor fund; but the result was still more queer. The net proceeds of the enterprise,

as reported, amounted to the beggarly sum of \$3.50! Not even for "sweet charity's sake" could the people she had been humbugging in her former so-called lectures, be persuaded to listen again to her abominable nonsense. And therein they showed their wisdom.—Sarnia Observer, Feb. 9.

It was a poor committee truly. Poor in intellect, poor in liberality, poor in Christian conduct, poor in all that constitutes manly men; but Sarnia need not weep very bitterly, for such men as constitute its poor committee may be found in other places in Western Ontario as well. The Forest City is full of them. Its mayor gave London's city hall to Mrs. Shepherd to lecture in—and the mayor's name is Esery. Besides this, he presented her with a bible, "not for its intrinsic value, but as a mark of esteem."

THE Pope has granted an extraordinary jubilee to France which will extend from Easter to Christmas this year. The occasion of the jubilee is the occurrence of the fifteen hundredth anniversary of the baptism of Clovis, King of the Franks, which may be considered as the festival of the conversion of France to Christianity, a remarkable event in the history of the Church in France. When it is considered that only a couple of years ago Methodism celebrated the first centenary of its existence, the contrast between the claims of the Catholic Church and those of the sects to be the primitive Christian religion becomes very striking. The baptism of Clovis does not represent the beginning of the Catholic Church, but only an incident of her history.

THE memoirs of the late Theodre de Bernhardt have some very interesting notes on contemporary history. They report that Marshal Von Motke once said:

"The fact of the matter is, we ought all to return to the Catholic Church, whose great superiority consists in the fact that it has a head, a supreme, undisputed authority, who has the mission to decide for the whole world, and to stifle in its germ every doubt and every movement of rebellion. It is in the Catholic Church alone that one finds the certainty that dogma alone can give. She acts more powerfully on the imagination than the Protestant Church. The priest enjoys in his parish that authority which his position as representative of God should make necessary; in a word, he reigns over his parish in a manner impossible to the Protestant pastor."

The opinion of the eminent strategist is valuable, coming as it does from one who weighed well his mode of saying and acting.

THE Truth of London gave lately a complete exposé of Miss Golding, the ex-nun. This, of course, is not relished by those who regarded this unscrupulous young lady as a victim rescued from the slavery of Rome. But Labouchere has never been regarded with favor by the classes of England, and this present manifestation of dislike will not disturb his equanimity. He is a journalist sans pure if not sans reproche. A journalist, said Napoleon, is a grumbler, a censor, a giver of advice, a regent of sovereigns, a tutor of nations, and that four hostile newspapers are more to be feared than a thousand bayonets. In other days, Labouchere would, for such frank and fearless utterances, have eaten out his heart in a dungeon.

TACOMA, Washington, boasts of having one of the freaks in the preaching line who have recently become so common. This one is an uneducated laborer named Edward Brekhus, a native of Bergen, Norway, twenty-six years of age. He has been in Tacoma three years, and a few months ago he fell down in an epileptic fit, from which the physicians declared he could not recover, but when he was supposed to be dying he arose from his bed quite well. A few days later he took a similar fit in the Norwegian Lutheran church, and it is said he suddenly began to preach with eloquence and great power at the rate of two hundred words a minute. The Lutheran ministers of the town assert that he is under supernatural influence, as when not in a trance he speaks ungrammatically and uses the most common and simple language. The ignorant Swedes and Norwegians are beginning to worship him and he is likely to become the leader of a new sect. One of the Lutheran clergymen of the city, the Rev. Mr. Tollefson, is reported as having said to the correspondent of the New York World:

"This man is filled with the Holy Ghost, and with the spirit of the prophets of old. God is in him, and God is using him as a mouthpiece. There can be no doubt of this. He is a revelation, a miracle."

No doubt it will soon be discovered that the whole affair is a cunning

deception, of a kind similar to the many other deceptions of which the Lutherans of the West have of late been credulous victims.

ON THE 5th inst., by special request, the Rev. George R. Northgraves, editor of the CATHOLIC RECORD, who is also a member of the World's Volapuk Club, and of the North American Volapuk Club, lectured in Detroit on Volapuk, the recently invented international language. The audience was small but very appreciative. The lecture was highly interesting, and the attention of the audience was kept closely to the subject to the end. The lecturer exhibited a chart which contained all the grammatical inflections of the new language, showing its wonderful simplicity, while it is at the same time very rich in expression. Its cases, moods, and tenses, and other inflections, though simple, and not admitting any exceptions, nevertheless express tersely all the niceties of thought which we can imagine language to be capable of expressing. The reasons were given why no one of the modern national languages is suited to become an international or universal language, the main reason being that their structure is too difficult to allow of their being easily acquired. After the lecture some of those present who were specially interested in the study of languages asked some questions for the further elucidation of the subject. The questions were answered by the lecturer with great urbanity, and entirely to the satisfaction of the ladies and gentlemen who proposed them. Volapuk is the invention of Father Schleyer of Constance, and is now used by about two millions of persons who have studied it for the purposes of international intercommunication.

SOME newspapers are endeavoring to make capital of the French intrigues in Sicily—Pope Leo XIII. has encouraged them; and again we hear the charge, as baseless as it is untrue, that allegiance to the Church interferes with allegiance to the State. Happily, however, the Pontiff who rules so wisely has, in plain and unmistakable words, given a direct denial to the accusation. "I was born in Italy," says the venerable Pontiff, "and I love my fatherland. The man who does not love his fatherland is unworthy of God's blessing."

And so says every Catholic, irrespective of rank, for he knows that the Church has ever strenuously exhorted her children to be firm and unwavering in their loyalty to the State.

An organization has, under the fostering care of Cardinal Vaughan, sprung into being in London, having an aim that cannot but be admired and calculated to awaken the hope that ere long it may meet with perfect success. Its object is (1) To bridge over the chasm separating the East from the West and to unite one part of the Catholic population with the other on a basis of friendly interest and mutual good will. (2) To save a great multitude of Catholics from becoming lost to their religion and to Christianity. (3) To safeguard society in the future by strengthening the hold of the Church upon the rising generation. The society that undertakes a work of such magnitude is happy in having such a guide as the learned Cardinal of Westminster.

CATHOLICITY is not stagnating in Mexico. Attempts have been made to "convert" the country to the tenets of Protestantism, but we judge from recent events that they proved fruitless. The old devotion for the Blessed Virgin still animates the minds and hearts of Mexicans, for no less than 800,000 attended the ceremonies of the national feast, at the shrine of our Lady of Guadalupe.

The Crucifix.

A well known priest of Paris, the Abbe Lenfant, has hit upon a novel and effective way of preaching to the masses. Seeing that his excellent conferences on "Socialism" worked rather slowly, he procured a quantity of small crucifixes, which he distributed in the streets. The crosses were presented with the simple admonition, "Here is the image of One who suffered even more than you"; and they were gratefully received by large crowds of poor persons of both sexes, who seemed to find instant comfort in the gift.

It is no wonder that the Abbe Lenfant should find the crucifix to be the best of all sermons. It is the essence of all holy speech, the key to all revealed truth, and the best compendium of theology. It is a pity that the place which the crucifix should occupy in every Christian home has been usurped by statues and prints, which are often not of even a religious character.—Ave Maria.

FIVE-MINUTE SERMONS.

Second Sunday in Lent.

CHRISTIAN PERFECTION NOT IMPOSSIBLE.

This is the will of God, your sanctification.

What, my dear brethren, is the will of Almighty God and of the Catholic Church, which is directed by His Holy Spirit, in establishing for us this fast of Lent, and commanding us to observe it? What is the end which He meant that every Christian should attain by keeping it, and which makes the opportunity now offered to us such a great grace as we were warned last week that it is? The words of St. Paul to-day answer these questions for us. "The will of God," he says, His intention for us at all times indeed, but especially now, "is our sanctification."

But what is our sanctification? It is the making us saints. That, then, is what Lent ought to do for us. It ought to make us saints: God and His Church mean that it should. "Well," perhaps you may say, "if that is the end for which Lent is appointed, it seems to me that the end is seldom attained. For my part, I am afraid I shall never be a saint; saints are few and far between. It will take more than one Lent to make a saint out of such a sinner as I am."

If, then, you say this, I must confess that there is a good deal of truth in it. We must all feel and acknowledge that. Any one who could feel sure now that when Easter comes he will be fit to be canonized must either be very proud and presumptuous, and far from real sanctity, or have some special revelation from God, to which, I think, none of us will pretend.

But for all that it is true that Lent ought to sanctify us; it ought to make us saints, only we need not take the word in quite so high a sense. Though we may hope for the greatest possible gifts now, we cannot confidently expect them. There is, however, a sanctification that we ought to expect from this Lent, and what is it? It is what I fear many of you, even though tolerably good Christians, do not expect. What do I mean by a tolerably good Christian? I mean, of course, one who expects to make his Easter duty. One who does not expect and mean to do that can hardly be called a tolerably good Christian; it would be more nearly right to call him an intolerably bad one. Well, then, you who are good Christians expect to make your Easter duty; so far, so good. But it is not far enough. For what is it that is meant, perhaps, by that? Is it not merely to make up your mind to confess your sins and to keep for a few days as you ought to be, and then be pretty much as you were before? Has not that been the experience of the past Easter duties; and may not the same be said of the missions you have attended, and the other great graces you have received from time to time in your life? You came up to the surface, as a fish jumps out of the water for a moment, and then down you went again.

But that is not enough. That is not sanctification, and it is not the will or intention of God. What you ought to expect is much more than that. What, then, is it? It is simply this: that when you have made your Easter duty you are going to stay all your life where it will put you. It is that the habits of mortal sin which you may then have to confess will be gone for good; that those impure thoughts, words and actions will have stopped for ever; that the shameful drunkenness, and all the sins which came from it, will be things only of the past; that you will never again wilfully neglect holy Mass; that in every way you will really live as you ought, all the time in the state of grace, in peace with God and men, and in readiness to die at any time, even without the sacraments, if such should be God's will; that, in short, you will be truly converted to Him once for all.

That is the sanctification which past Lent has not brought you, but which this one should. Do not, I beg you, think it impossible, for it is not only possible but easy. Do not make your Easter duty the highest point and the end of your Christian life; it should be only the beginning of it. What a consolation it will be to you, if in your future life you can look back on this Lent and say, "That was the time when I really began to be a good Christian; since then I have not had much on my conscience; I have kept in the state of grace. I made really good and strong resolutions then, and I have been faithful to them ever since."

There are those now, plenty of them, who can say this of some past Lent. Let it be now your turn to say it of this one. It is not a matter of luck and chance; if you will, this grace of a lasting conversion from sin is now offered to each and every one of you. It is yours to a certainty, if you will take the trouble to secure it; for it is the will of God.

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Inflammation of the Eyes Cured. Mr. Jacob D. Miller, Newbury, writes: "I was troubled with inflammation of the eyes, so that during nearly the whole of the summer of 1892 I could not work; I took several bottles of Hood's Sarsaparilla and Vegetable Discovery, and it gives me great pleasure to inform you that it cured me of my affliction. It is an excellent medicine for Constiveness."

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M. DONNELLY, Proprietor.

A MAY-DAY GIFT.

By MARY CATHERINE CROWLEY.

III.

For two or three days Mrs. Clayton suffered the oratory to remain as the children had arranged it. They said their prayers there morning and evening; and to Abby especially the ridges and patches in the carpet, which now seemed to stare her out of countenance, the pink vases, the candelabra, were a constant reproach for her disobedience. Larry, too, grew to hate the sight of them. He often realized poignantly also that it was not well to be too easily influenced by one's playmates; for if he happened to be late and ran into the room and popped down on his knees in a hurry, he was almost sure to start up again with an exclamation caused by the prick one of the numerous tacks which he had inadvertently left scattered over the floor.

When the good mother thought that the admonition which she wished to convey was sufficiently impressed, she had the carpet taken up, repaired as much as possible, and properly laid. Then she hung soft lace curtains at the window, draped the altar anew, took away the pink vases, and put the finishing touches to the oratory. It was now a lovely little retreat. Abby and Larry never tired of admiring it. They went in and out of the room many times during the day; and the image of the Blessed Virgin, ever there to greet them, by its very presence taught them sweet lessons of virtue. For who can look upon a statue of Our Lady without being reminded of her motherly tenderness, her purity and love; without finding, at least for a moment, his thoughts borne upward, as the angels bore the body of the dead St. Catherine, from amid the tumult of the world to the holy heights, the very atmosphere of which is prayer and peace?

Whenever Abby felt cross or disagreeable, she hid herself in the oratory until her ill-humor had passed. This was certainly a great improvement upon her former habit, under such circumstances, of provoking a quarrel with Larry, teasing Della, and taxing her mother's patience to the utmost. She liked to go there, too, in the afternoon when she came in from play, when twilight crept on and deepened, and the flame of the little altar lamp that her father had given her shone like a tiny star amid the dusk of the quiet room. Larry liked it better when, just after supper, the candles of the candelabra were all lighted, and the family gathered around the shrine and said the Rosary together.

To Abby belonged the welcome charge of keeping the oratory in order, while Larry always managed to have a few flowers for his vase, even if they were only dandelions or buttercups. He and his sister differed about the placing of this offering. "What a queer you are!" said Abby to him one day. "Your vase has a pretty wild rose painted on it, yet you always set it with the plain side out. Nobody'd know it was anything but a plain white vase. You ought to put it round this way," she added, turning it so that the rose would show.

"No, I won't!" protested Larry, twisting it back again. "The prettiest side ought to be toward the Blessed Virgin." "Oh—well—to be sure, in one way!" began Abby. "But, then, the shrine is all for her, and this is only a statue. What difference does it make which side of the vase is toward a statue? And it looks so funny to see the wrong side turned to the front. Some day we'll be bringing Annie Conwell and Jack Tyrrell, and some of mother's friends, up here; and just think how they'll laugh when they see it."

Larry flushed, but he answered firmly: "I don't care—the prettiest side ought to be toward the Blessed Virgin."

"But it is only a statue!" persisted Abby, testily. "Of course I know it is only a statue," replied her brother, raising his voice a trifle; "for she was really well as you do. But I think Our Lady in heaven understands that I put the vase that way because I want to give her the best I have. And I don't care whether any one laughs at it or not. That vase isn't here so Annie Conwell or Jack Tyrrell or anybody else will think it looks pretty, but only for the Blessed Virgin—so there!"

Larry, having expressed himself with such warmth, subsided. Abby did not venture to turn the vase again. She was vaguely conscious that she had been a little too anxious to "show off" the oratory, and had thought rather too much of what her friends would say in regard to her arrangement of the altar.

It was about this time that Aunt Kitty and her little daughter Claire came to stay a few days with the Claytons. Claire was only four years old. She had light, fluffy curls and brown eyes, and was so dainty and graceful that she seemed to Abby and Larry like a talking doll when she was comparatively quiet, and a merry, roguish fairy when she romped with them.

"How do you happen to have such lovely curls?" asked Abby of the fascinating little creature. "Oh, mamma puts every curl into a wee nightcap of its own when I go to bed!" answered the child, with a playful shake of the head. Larry thought this very droll. "Isn't she cunning?" he said. "But what can she mean?" "Your mother puts your hair into a

nightcap!" cried Abby. "Those are curl papers, I suppose."

"No, nightcaps," insisted the little one. "That's the right name."

The children puzzled over it for some time; but finally Aunt Kitty came to the rescue, and explained that she rolled them on bits of muslin or cotton, to give them the soft, pretty appearance which Abby so much admired; because Claire's father liked her to have curls, and the poor child's hair was naturally as straight as a pipe stem.

"Come and see our chapel, Claire," said Abby; the word oratory did not yet come trippingly to her tongue. Claire was delighted with the beautiful image, and behaved as decorously as if she were in church. Afterward the children took her to walk. They went into the park, in which there were many handsome flower pots, several fountains, and a number of fine pieces of marble statuary. Claire seemed to be much impressed with the latter.

"Oh, my!" she exclaimed, pointing to them reverently. "Look at all the Blessed Virgins!"

The children laughed. She stood looking at them with a little frown, not having quite made up her mind whether to join in their mirth or to be vexed. When her mistake was explained to her, she said, with a pout: "Well, if they are not Blessed Virgins, then I don't care about them, and I'm going home."

The children had promptly sent a note to Father Dominic thanking him for his appropriate May-Day gift. Each had a share in the composition of this acknowledgment, but it had been carefully copied by Abby. Later they had the satisfaction of showing him the oratory. While Claire was with them, he happened to call again one evening just as the young people were saying good-night.

"Larry," whispered Abby, when they went upstairs and she knelt with her brother and cousin before the little altar—"Larry, let's say our prayers real loud, so Father Dominic will know how good we've got to be since we've had the lovely statue."

"All right," said Larry, obediently. They began, Abby leading off in clear, distinct accents, and Larry following in a heavy alto; for his voice was unusually deep and sonorous for such a little fellow. Baby Claire listened wonderingly. Then, apparently making up her mind that the clamor was due to the intensity of their fervor, she joined with her shrill treble, and prayed with all her might and main.

To a certain extent, they succeeded in their object. The din of their devotions soon penetrated to the library, where their friend Father Dominic was chatting with Mr. and Mrs. Clayton. In a few moments the latter stepped quietly into the lower hall.

"Abby!" she called, softly.

"The little girl pretended not to hear, and kept on."

"Abby!"—there was a decision in the tone which was not to be trifled with.

"What is it, mother?" she asked, with an assumption of innocence, breaking off so suddenly as to startle her companions.

"Not so loud, dear. You can be heard distinctly in the library."

Abby and Larry snickered; Claire giggled without knowing why. Then Abby applied herself with renewed earnestness and volubility to the litany. She did not intend any disrespect: on the contrary, she meant to be very devout. But she not only believed in the injunction "Let your light shine before men," but felt that it behooved her to attract Father Dominic's attention to the fact that it was shining. Clearer and higher rose her voice; deeper and louder sounded Larry's; more shrilly piped Claire.

"Abby!" called Mrs. Clayton again, with grave displeasure. "That will do. Children, go to your rooms at once."

The others stole off without another word, but Abby lingered a minute. Father Dominic was going, and she could not resist the impulse to wait and learn what impression their piety had made. Leaning over the balusters, she saw him laughing in an amused manner. Then he said to her mother:

"Tell Abby she has such a good, strong voice, I wish I could have her read the prayers for the Sodality. She would surely be heard all over the church."

He went away, and Abby crept upstairs with burning cheeks and an unpleasant suspicion that she had made herself ridiculous.

Mrs. Clayton suspected that her little daughter had overheard the message. She therefore spared the children any reference to the subject. But the next time they met Father Dominic he alluded, as if casually, to the devotions suitable for May, and then quite naturally went on to speak of the virtues of the Blessed Virgin, especially of her humility and love of retirement; saying how, although the Mother of God, she was content to lead a humble, hidden life at Nazareth, with no thought or wish to proclaim her goodness from the house-tops. The lesson was gently and kindly given, but Abby was shrewd enough and sufficiently well disposed to understand. She felt that she was indeed learning a great deal during the middle of the month there was a stir of pleasurable excitement at St. Mary's school.

"Suppose we get up a May drama among the younger pupils?" suggested Marion Gaines, the leading spirit of the graduating class.

The proposition was received with enthusiasm, and Mother Rosalie was applied to for permission.

"Yes," she answered, "you have my consent to your plans; but on one

condition—that you arrange the drama and drill the children yourselves. It will be good practice for you in the art of composition; and, by teaching others, you will prove whether or not you have profited by Professor Willet's lessons in elocution."

The graduates were delighted. "That is just like Mother Rosalie," said Marion. "She is willing to trust us, and leaves us to our own resources, so that if we succeed all the credit will be ours. Now we must draw up a plan. Shall we decide upon a plot, and then each work out a portion of it?"

"Oh, dear, I never could think of anything!" declared one.

"I should not know how to manage the dialogue. My characters would be perfect sticks," added a second.

"I can't even write an interesting letter," lamented some one else.

"I respectfully suggest that Marion and Ellen be requested to compose the drama," said the first speaker, with mock ceremony.

"I agree with all my heart" cried one.

"And I,"—"and I!" chimed in the others.

"It is a unanimous vote," continued their spokesman, turning to the young ladies in question, with low bow.

"But we shall have all the work," objected Marion.

"No; we will take a double share at the rehearsals, and they will be no small share of the trouble."

"I'll do it if you will, Ellen," began Marion.

"I don't mind trying," agreed Ellen.

Thus the matter was settled.

"Let us first select the little girls to take part in our drama," Marion continued.

"There's Annie Conwell," said one.

"And Lucy Garry," interposed another.

So they went on, till they had chosen ten or twelve little girls.

"As it is to be a May piece, of course we must have a Queen," said Ellen.

"Yes; and let us have Abby Clayton for the Queen," rejoined Marion.

"Abby is passably good-looking and rather graceful; besides, she has a clear, strong voice, and plenty of self-confidence. She would not be apt to get flustered. Annie Conwell, now, is a dear child; but perhaps she would be timid, and it would spoil the whole play if the Queen should break down."

After school the little girls were invited into the graduates' class-room; and, although not a word of the drama had yet been written, the principal parts were then and there assigned. Lucy Garry was to have the opening address, Annie as many lines as she would undertake, and so on.

Abby was delighted to find that she was chosen for the most prominent role. She ran all the way home, and skipped gaily into the house and up to the sitting room, where Mrs. Clayton was sewing.

"O mother!" she exclaimed, tossing off her hat and throwing her books upon the table, "we are to have a lovely drama at our school, and I'm to be the May Queen!"

TO BE CONTINUED.

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of 12, broken fronts, tier of lots, etc. etc. etc. Do not, I beg you, think it impossible, for it is not only possible but easy. Do not make your Easter duty the highest point and the end of your Christian life; it should be only the beginning of it. What a consolation it will be to you, if in your future life you can look back on this Lent and say, "That was the time when I really began to be a good Christian; since then I have not had much on my conscience; I have kept in the state of grace. I made really good and strong resolutions then, and I have been faithful to them ever since."

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ANNUAL OF THE P. P. A.

published in pamphlet form the text of the conspiracy known as the book was obtained from one of the members of the association. It is thought to be distributed, as it will be the means of many of our well meaning Protestants falling into the trap set for signing knaves. The book will be addressed on receipt of 6 cents in stamps, 4 cents per copy; and addressed, THOS. COFFEY, CATHOLIC RECORD Office, London, Ontario.

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Supreme Council Assessment No. 1 has been issued. It calls for the payment of thirty-four cents...

ARCHDIOCESE OF TORONTO.

Barris Gazette, Feb. 7. On Sunday, 4th inst., St. Mary's school at Barris were solemnly blessed and dedicated by His Grace, Archbishop Walsh.

At 10 a. m. and after early Mass, a procession was formed from the church to the school. First came the cross-bearer and acolytes, followed in succession by the pupils, numbering over two hundred...

After the High Mass, which was sung by Vicar-General McCann, the following address was presented by the trustees to the Archbishop of Toronto:

TO HIS GRACE, THE MOST REV. JOHN WALSH, Archbishop of Toronto: MAY IT PLEASE YOUR GRACE—We, the Board of Trustees of St. Mary's school, beg to leave most respectfully to you welcome and to call you as the distinguished advocate of Catholic education.

That we have the beautiful structure just blessed by Your Grace, and placed under the management of our Holy Mother Church, largely due to your encouraging words, and to the facilities you have afforded us when we were granted to us at a nominal rent the picturesque site on which it stands.

We are also indebted to Your Grace's wise judgment for selecting from among your priests one who takes so much interest in the school and devotes so much time to the school as our esteemed pastor, the Very Rev. Dean Egan.

We are happy to inform Your Grace, that even in matters pertaining to secular education, our schools rank second to none in this Province, though in the inculcation of piety and reverence in the hearts of our pupils, we are far ahead of all other schools.

His Grace, taking up as he went along the different points of the address, delivered a magnificent and most interesting discourse on Christian Education, at the same time commending the pastor, the trustees, and the architect, Mr. Kennedy, on the success they had achieved.

The building has four lofty and spacious rooms, is of red brick and is decidedly one of the handsomest schools in the city. At 7 o'clock in the evening, Vicar-General McCann delivered an eloquent and interesting discourse on the duties of the clergy.

Signed, Denis Scully, Cornelius F. Flynn, William Leane, James O'Brien, Wm. Murray, Charles Lucas, Joseph Lucas and Henry Matas.

MEMORANDUM FOR PRINCIPALS OF SCHOOLS. With a view to secure a more reliable test of the candidates' fitness to pass the entrance examinations, the Education Department intends to direct the examiners...

They bore their trial with truly Christian fortitude, for there were many circumstances which rendered the examination a severe test. The candidates were not only required to pass the examination, but also to be recommended by the examiners.

MR. JOSEPH TULLY, IRISH TOWN. The painful duty devolves on me of recording the death of Mr. Joseph, son of the late Michael Tully and Mrs. Mary Ann Tully.

Hamilton Separate Schools. At the close of his recent inspection of the Hamilton Separate schools, the Government Inspector complimented the teachers on the successful operation of the practice of making promotions on the basis of the pupils' record for the year.

HOME RULE FUND. The editor of the RECORD—Dear Sir—Having been named by your venerable Bishop, Right Rev. Dr. O'Connor, as treasurer of the Home Rule Fund, I beg to inform you that I have accepted the honor.

The Future of Religion. Bishop Keane, in January Donohoe's. In the future, religion will be able to accomplish in the inner sanctuary of each soul a nobler work than has been ordinarily practicable under the circumstances now happily passing away.

MR. O'DOHERTY, OTTAWA. It yearly occurs that the festivity of New Year's does not pass without the howl of some belated one, among the many who experienced this sorrow during the recent festivals, were the members of the O'Doherty family.

MR. DANIEL FLANNERY, CALIFORNIA. Died in Beaumont, California, on the 6th inst., Mr. Daniel Flannery, late of Winnipeg, at the age of 72 years.

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OBITUARY. Mrs. J. McNAMARA, SEAFORTH. It is with deep sorrow we chronicle the death of Elizabeth, the beloved wife of John McNamara, Seaforth, which occurred on the 1st inst.

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MISSION GOODS. A large stock of Mission Goods kept on sale at the CATHOLIC RECORD Office. Bibles, Testaments, Prayer Books, Rosaries, Scapulars, Medals, and a large stock of books of devotion and works treating on Catholic doctrine.

MARRIED. McCARTHY-CRIBBLE. On Wednesday, 31st January, 1894, by the Very Rev. Dean Egan, Barris, Thos. Arthur McCarthy, Chicago, second son of Alexander McCarthy, late chief railway mail clerk of the Erie and Ontario Railway, and Miss Elizabeth Cribble, only daughter of the late Thomas Criddle, Esq., Barris.

WEDDING BELLS. MOLONEY-HOLLIS. One of those events which set a parish in a flutter of excitement took place at St. John's church, Arthur, on Monday, Feb. 5, the occasion being the marriage of Mr. Patrick Moloney, of Beechwood, to Miss Ellen Hollis of Danvers.

Taken Another Position. J. J. Hanratty, a district superintendent in the New York Life Insurance Company, has been appointed inspector of the Standard Life Insurance Company for the Peterboro' district.

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