

# The Catholic Record.

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

VOLUME 13.

LONDON, ONTARIO, SATURDAY, MARCH 22, 1890.

NO. 596

## Catholic Record

London, Sat., March 22nd, 1890.  
EDITORIAL NOTES.

The people of England must have felt considerable relief when the good ship took away from its shores Prof. Goldwin Smith. Mr. Smith is of a literary turn of mind, and writes and speaks beautiful English; but unfortunately he writes and speaks too much, and he is forever meddling, unnecessarily, many will think, in matters of great and very little importance. One day we will perhaps find him in the midst of a gathering in New York, giving his views on commercial union; next day he will probably have a two-column article in the *Mail* on "Imperial Federation;" then again he will take up the condition of politics in England, and write many bitter things about Gladstone, Parnell and the Home Rule party, to be followed by his views as to how the statesmen of Canada should conduct our public affairs. He is in his happiest mood, however, when he raises his voice or wields his pen in attacking the Catholic Church, and the arrows aimed at the Jesuits have their tips well charged with poison. These are, however, all weighty matters, and Mr. Smith likes to have some recreation after so much literary effort. He is now enjoying a holiday season by engaging in a fierce onslaught on the manager of the Toronto soup kitchen. That official, Mr. H. C. Dixon, in a letter to the *Globe*, claims that he is engaged in the Lord's work, and did not notice the Professor's remarks, because his strictures proved to be a good advertisement for the undertaking. This is a very unkind cut from the manager of the kitchen, and doubtless Mr. Smith will be avenged. Since his arrival in Canada Mr. Smith has proved to be a very undesirable emigrant, because his literary stock in trade would appear to be setting people by the ears.

MR. JAMES L. HUGHES is in trouble once more. It will be remembered that he has for quite a long time occupied the position of fifth wheel in the ponderous old wagon which has been drawn about the muddied concessions of Orange township by the Protestant horse. Mr. James L. Hughes is the starling official of the Toronto School Board, and is supposed to be Inspector of the city schools. How he can perform the duties pertaining to that position and at the same time be absent nearly all the while on missionary work for the "Boyan Water" party, is something that perhaps the Toronto Public School Board could explain. The Board is evidently charmed with Mr. James L. Hughes, and Mr. James L. Hughes doubtless feels that the Board is composed of jolly good fellows. They form a sort of mutual admiration club. From the *Globe* of last Wednesday we take the following item explaining Mr. James L. Hughes' conduct in regard to the teachers:

"The Public school teachers of the city are evidently determined to have an understanding with Inspector Hughes, who, they claim, has been overstepping his powers and endeavoring to reduce them to a state of Egyptian bondage. The punch-ticket business has proved the last straw, and has roused them from a state of passive submission to open rebellion. Several of the masters were seen last night and they stated that a delegation had been appointed to bring the matter before the School Management Committee. The proceeding of Friday last, when the Inspector, with Drill Instructor Thompson, stationed himself at the door to watch for late arrivals, their character as the smallest kind of business and unworthy of a public official, as well as degrading to the teachers who were thereby placed on the same level as their pupils. One gentleman asked how it was that while a teacher was watched so closely by the zealous Inspector, he himself was allowed to go all over the country working for the Conservative party. At present Mr. Hughes is at Brampton, attending the Convention of the Grand Black Chapter."

We might suggest to Mr. David Creighton, of the *Empire*, that the Board of Trustees which keeps this man in his present position were elected by ballot, which proves that that system of voting furnishes no guarantee that the best men will be brought to the front. We should certainly feel not a little troubled about the education of Catholic children did we know there existed in Ontario boards of separate school trustees as devoid of administrative ability and rectitude of purpose as the Public School Board of the "vestibule of heaven." It is lamentable in the extreme that the city of Toronto should be allowed to suffer in reputation abroad to such a great extent because the better class of Protestant citizens allow the vulgar, noisy ward bosses of the Orange lodges to take into their hands the administration of civic affairs.

THE feeling in favor of a union of Eng-

lish Non-Conformists is growing, and it is now proposed to establish a Non-Conformist Congress which will leave each denomination free to teach its special doctrines, while on matters of general interest it is supposed they will be able to maintain a definite and united purpose. Quakers will continue to teach that Baptism is a superstition, while Baptists will insist that immersion is the divine law, and the whole arrangement will be the Church of God in a new form.

A CONGREGATION of Presbyterians who are dissatisfied with certain practices of several of the Presbyterian churches of Toronto has been formed under the name of "Irish Presbyterians." Their place of meeting is in Richmond Hall, though one of the number declares in a letter to the *Mail* that there is room to spare in some of the Presbyterian churches close by. Complaint is made because, contrary to all old Presbyterian usage, some of the Presbyterian churches have adopted saints' names, and in others "the chanting, the organ, the hymns are all innovations." In another case twelve little girls in white robes took part in a devotional play in which some religious homages were paid to a figure of the cross which was erected on a platform. The writer considers these practices as "inventions of men and devices of Satan" totally inconsistent with Presbyterian simplicity and as justifying secession from the regular Presbyterian churches. We presume the new set will claim to be the only primitive and true Church.

A TORONTO clergyman has excited considerable indignation by sending an appeal to a large number of young men of other churches to join his choir, holding out to them as an inducement instruction in music and other advantages to be derived from accepting his invitation. The clergy of the churches thus interfered with declare that the offending minister exhibits a great lack of courtesy in thus inviting members of another denomination to forsake their own Church in order to join his.

HERR WINDHORST, the leader of the Catholic party in the Lower House of the Prussian Diet, declared on the 11th inst. that his party will insist on the restoration of the situation existing before the Kulturkampf and that they are opposed to Socialism and prepared to combat it. A union of the Government supporters and the Catholic or Centre party would secure a good working majority for the Government, but unless the Government are willing to place the Catholics upon a footing of equality it does not appear that the union will be effected, as all branches of the Opposition have increased in numbers, especially the Socialists, who, having eleven members in the former Diet, now number thirty-five.

LIEUT. GOVERNOR ROYAL recently paid an official visit to the new Mormon domain in the North West Territory. He was well received and great testimonies of respect were paid to him as the representative of the authority of the Dominion. This perhaps had some weight in influencing him to look favorably upon the settlement, which consists of about four hundred persons. At all events the inhabitants do not seem to have let him see the bad features of Mormonism, and they declared that it is their firm intention to obey the laws of the country. His Honor reports that there appears to be no polygamy practiced there, and throughout his report of the settlement is very favorable.

IN the *North American Review* there is an article on Mormonism by Mrs. Susan Young Gates, which is intended to be a defence of the peculiar institution. Mrs. Gates is one of fifty-six children of her father, whom she declares to be all "healthy, bright, and without spot or blemish in body or mind." Seventeen of these died, and among the surviving males there are a large number who occupy important positions. The females, she says, were all gifted girls, finely developed, and especially skilful in music. She describes in glowing terms their home life, though she acknowledges that they frequently saw sad hours, and suffered from frequent bickerings. But it will be wondered that any woman could say as she does: "What woman's respect would not deepen for the man she saw guarding her own feelings tenderly, while still gentle and kind to the young wife recently taken beneath her roof. . . . She might, she certainly would, suffer in giving up her share of that time and attention that had been all her own, but her love and esteem would deepen, she contends, as toward the man who degraded her; while he would love more and more the noble woman who made the sacrifice." This is the state

of things which, we hope, will not be introduced into Canada to make it impossible for decent settlers to make their homes in the North-West.

OWING to the lax views on Christian fundamental doctrines, and especially on the inspiration of the Bible, entertained by Professors Dods and Bruce, of the Free Kirk of Scotland, an effort is being made by the Ministers of what is styled the more orthodox class to oust them from their theological Professorships. Their views were well known at the time when Dr. Dods was elected to his position by the last General Assembly of the Kirk, and a strong protest was made against his election, but the opposition was fruitless. Dr. Dods has, however, recently given forth utterances which show that he adheres to his rationalistic tendencies, and the efforts of the more orthodox are being renewed to bring him to trial. As the Assembly elected him with the knowledge of what his views were, it would scarcely be consistent now to remove him for a fault which was then regarded as quite venial. However, it is difficult to foretell what wad of doctrine may prevail when the next Assembly will meet. St. Paul tells us that the Church has its apostles, doctors, pastors, etc., for the perfecting of the saints and to guard them from being carried about by every wind of doctrine, but it would appear that in Presbyterianism the purpose of the ministry is to expose the flock as much as possible to the action of the wind, from whatsoever quarter it may blow.

IT DOES NOT sugar well for the permanency of the present infidel regime in France that the Government were recently saved from defeat in the Chamber by the fact that one hundred and eighty of the Opposition voted for them and against a measure which was proposed and supported by the extreme anti-Catholic party, which forms part of the Government's following. In 1884 and 1885 Mons. Chagot of Moulon-lez-Mines took on his works some practical Catholics, in consequence of which violent outrage were committed by the infidel faction, and in 1886 M. Watrin, the Chief Engineer at Decauville, was murdered for a similar fault to that of Mons. Chagot. Most of the participants in the outrages were very leniently dealt with, but several are still in prison, and there was no reason for releasing them before their term had ended. Yet Messrs. Dumay and Joffrin moved for their pardon and the motion was supported by one hundred and forty-one of the usual following of the Government. The Government opposed the motion, which was lost, three hundred and twenty-seven votes being recorded against it. Thus was the Government policy opposed by almost one-half of its own supporters.

Since the above was written, the collapse has taken place. The French Senate gave an adverse vote on a motion of confidence, the question being on the commercial treaty with Turkey. The ministry resigned in consequence. The motion was defeated by 163 to 85. The belief is that M. Freycinet will form the new Cabinet.

In sending accounts of the St. Patrick's Day celebration our friends will oblige by making them as brief as possible, as there is now and has been for some time past very much difficulty experienced by us in making room for other matter of much importance to our Catholic people.

MUCH dissatisfaction is expressed by the Episcopalian clergy of the United States because their confreres, Rev. Phillips Brooks, took part in the installation of Rev. Lyman Abbot as Henry Ward Beecher's successor in Plymouth Church. They are wondering what is to become of their Apostolic succession if this kind of work be permitted to go on.

In relation to the recent resolution adopted by the Lower House of the Bavarian State Parliament, whereby the Government were called upon to give up the claim that questions of faith and morals should be subject to the placitum regium (equivalent to the veto power), Prince Ludwig, the heir apparent to the throne, said:

"In interpreting the constitutional laws of the country relating to the Catholic Church and its members I take my stand upon the Declaration of Tegernsee of September 15, 1821, which lays down the rule that the King has no authority to prohibit the publication of Church ordinances connected with faith and dogma."

We may therefore expect that when the Prince shall become king, the absurd practice of asking his permission to teach the revelation and law of God shall cease to be enforced. It is only those who are the doctrines and precepts of

men, as those of the Protestant sects are now acknowledged to be, that should be subjected to such an indignity.

THE *Globe* says that "His Immensity" Brother W. W. Fitzgerald, of London, attended the meeting of the Grand Black Chapter at Brampton. In the course of debate Brother Fitzgerald said that "Whatever we do let our motto continue to be equality, justice and toleration to all, asking nothing for ourselves that we will not freely grant to others." This is the same dear old speech—the same dear old theory—with the practice, "Papists alone excepted," left out.

We were honored with a call last week from Major Henry A. Gray, of the Public Works Department, Toronto. His London friends will ever have a warm welcome for this distinguished gentleman, and more particularly will his victims be appreciated by C. M. B. A. men, of which society he has for many years been an honored member.

A GENTLEMAN named Hood writes to the *Toronto Mail*, taking the ground that religious teaching of any sort should not be allowed in the schools of the Province. His objection to imparting "the outlines of religious instruction" arises from the fact "that it would not be just to the numerous class who are not actually unbelievers, but who attend no church services." Further on he states that "The injustice is of course still greater to those who oppose all religious creeds on principle, because they do not believe them to be of divine origin. This is a far more numerous class than is generally supposed, and cannot be pushed by attributing to them, as is generally done, all sorts of evil motives."

Our Protestant friends who take an active interest in church work, and who are most anxious to spread gospel influence at home and abroad, will sooner or later, we think, recognize the fact that the "narrow class" who "suppose all religious creeds" are the product of the public or godless school system.

## THE PRESBYTERIAN REVIEW AND MR. LAURIER'S OPINION.

Editor of the *Catholic*:—Your editorial of Saturday in which you comment upon an article in the *Presbyterian Review* repudiating in its coarsest avowal the \$10,000 grant from the Quebec Legislature to the Toronto University, would give the impression that the *Presbyterian Review* is an organ of the Presbyterian Church and as such expresses the views of the Presbyterian body in Ontario.

The sheet in question is not the "organ" of the Presbyterian Church in the sense in which that term is understood, but is a privateer for profit and hoists the Presbyterian flag doubtless looking upon the name Presbyterian as a good passport, and its editorials, judging by the extracts you reproduce, would appear to represent the view of some unconverted and uncivilized tribe of South Sea Islanders rather than those of the Presbyterians of this Province are. That your readers may have further evidence in support of my declaration regarding this so-called Presbyterian journal, let me quote a few lines from an editorial which appeared in its issue of the 27th February last, under the title "Mr. Laurier's Position." Here is the precious specimen:

"Mr. Laurier is a 'good Catholic,' as well as Sir John Thompson and others, are convinced in their inmost soul, no doubt, that the Infallible Pope has a divine right to dictate to kings, judges and parliament, and that when he speaks all men of every rank and office ought to obey Christ's vicar; yes, as the Jesuit Act implies, these men think that the Protestant Queen of England is 'under moral obligation' to accept the dictum of Pius IX. or Leo XIII., and to set aside the opinions of all the law officers of the realm and nullify the acts of legislatures which oppose such dicta, yes, further, to confess herself a receiver of 'stolen goods' when the Pope says: 'These lands belong to me as Head of Christ's Church, and George IV. was guilty of sacrilege when he took possession of the excommunicated estates.' Now, I would ask the editor of this professedly religious journal, what authority he has that justifies him in asserting and publishing to the world that the view set forth in this extract are held by either Mr. Laurier or Sir John Thompson. I feel very confident that he cannot point to any utterances of either of these gentlemen that would warrant him in coupling their names with such opinions. For my part, I doubt if there be an intelligent person in Canada who believes that either one of them entertains a single one of the opinions so ascribed to them by this 'apostle' of truth and righteousness"—not even excepting the "apostle" himself.

"But this paragon of Christian journalism, not content with 'bearing false witness' against men, the latches of whose shoes its editor is not fit to unlodge, must further exemplify its vulgar savagery by printing such lines as these, in the same editorial in which it slanders Mr. Laurier and Sir John Thompson.

We are quite willing that our Roman Catholic fellow citizens be allowed to send their private gifts and Peter's pence to Rome, to refer their church disputes to the Pope as arbitrator, to worship the Virgin Mary and the Host, and generally to practice their religion, but we will

resist, in every constitutional way, any attempt to give public funds to the Roman clergy or to impose upon any portion of our country the domination of the Papal Hierarchy. If in order to prevent this the majority of the people see fit to do away with race and ecclesiastical privileges at present enjoyed by the French people, good and well; they must go. One thing we know: in this Canada of ours the Pope shall not rule by a 'glorious concordat,' if the stout hearts, loud voices and strong presence of our Presbyterian people can prevent it. Knox still lives, hated by the Rome indeed, but he never feared the face of man."

As an adherent of the Presbyterian Church I deny that the *Presbyterian Review* represents the views of the Presbyterian body of the province, or has any authority, beyond its own assumption of such, to speak in the name of that body. That body is noted here, as it is noted throughout the world, for its intelligence, toleration, love of fair argument and fair play, and a journal that has none of these characteristics can never be its mouth-piece. Yours etc., A. V. McINTYRE, Ottawa, March 11th, 1890.

## MONTH'S MIND OF LATE MRS. ROMAN.

On Tuesday last a very large audience assembled in the Catholic church at Wallaceburg to assist at the solemn ceremonies of High Mass for the dead and public prayers offered for the soul of the late Mrs. Roman, mother of the venerated pastor of that parish. The altar, pulpit and walls of the church were heavily draped in folds of drapery of a sable hue. The celebrant of High Mass was Rev. J. Roman, son of the deceased. He was assisted by Rev. Father J. Shea as deacon and by Rev. M. Cummins as subdeacon. Rev. Father Tierman, of London, and Rev. Fathers McKee, of Strathroy, and Corcoran, of La Salette, were also in the sanctuary. After the gospel was sung by the deacon, Rev. Father Tierman ascended the pulpit and read the epistle and gospel of the day, both of which he paraphrased in impressing his hearers with the necessity of leading holy lives, so that they may at all times be prepared to answer the final summons. The greatest ambition being the Jewish nation was that of being mother to the long-expected Messiah. But the priest of God is an Alter Christus, and he considered that no more exalted honor could be conferred on the Christian woman than that she should claim as her son the priest who offers up the daily sacrifice of pure oblation for the saved and the lost. To such exalted aim did dignity by the late Mrs. Roman been honored, and her many virtues, her exemplary piety and noble sacrifices won for her such well earned distinction. But though we be pure as angels, no human being is without blemish in the sight of God. The duty then is imposed on us of praying for the dead, that in the mercy of God they may be saved from their sins. Father Tierman's fervid discourse reached the hearts of all and evoked sympathetic tears from the eyes of many present.

A large number, over two hundred, approached the Holy Table and received Communion. The priests had been all morning busy at the confessional. General surprise was expressed that so large an audience could be found at a season so unpropitious, when it was known that several families had to travel twelve and fifteen miles over roads almost impassable at this time of the year.

Rev. Father Shea pronounced the last absolution.

## OBITUARY.

Adaline Amelia McDonald, Alexandria. To the Editor of the *Catholic Record*:—When penning you a few lines last October, announcing the death of the late lamented Dr. D. L. McMillan, son of the Hon. Senator McMillan, of this place, little did we think that before six months rolled by we would again be summoned to the sad duty of informing you of the demise of his sister, Adaline Amelia, wife of Mr. Samuel McDonald, of this place. Her premature and unlooked-for death was a hard trial to her husband, who is left with two little boys, the younger of which is only one year and eight months, and the parents and immediate friends who are so sorely afflicted in consequence of the shortness of the time since her brother died, thereby enlisting the deepest sympathy of all who have the pleasure of their acquaintance.

The late Mrs. McDonald took ill about the 12th of February, and was attended by her father, the Hon. Senator McMillan, M. D., A. L. McDonnell, M. D., and D. D. McDonald, M. D., all of this place, who did everything possible to alleviate her suffering. But it would appear the disease had gone forth and on the 6th inst. death put an end to her sufferings.

Sad as it is to the friends of Mrs. McDonald in this hour of affliction, yet it is consoling to them that she was fortified with all the blessings Mother Church can bestow on her departing children.

The funeral left the residence of Mr. McDonald on Saturday morning at 10 o'clock and proceeded to St. Finnan's Church, where a Requiem High Mass was offered, and the crowded state of that large edifice was ample proof, if in deed proof were necessary, of the high esteem in which the deceased and her friends are held by the people of Alexandria and the surrounding country.

The deceased lady was an accomplished musician, and had few equals, particularly in Scotch music. She was organist in St. Finnan's Church for a number of years, where her sweet voice will never again be heard. The funeral offerings were beautiful and were the gifts of many friends from

Ottawa and Alexandria. Mrs. McDonald was twenty-eight years of age, and her death has cast a gloom in our midst.

## HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

Mr. Parnell has recommended Vasey Knox, an Ulster Protestant, to the Home Rule element of the West Division of County Cavan, Ireland, as the candidate of that party to fill the vacancy in the House of Commons caused by the death of Mr. Biggar.

It is generally conceded that if London should go Gladstonian at the next election, so also with the whole country; and as the great Liberal gains during the by-elections, and especially the gain of St. Pancras, indicate that Home Rule will win in London, the inference is readily drawn that the Tory majority will be wiped out, as the Government were defeated on the 13th inst. on a vote which made more liberal provision for the volunteers. This shows that the majority are even now growing fractions.

The tenants' defence fund now amounts to £16,000. The Irish party have received information from a good source which will enable them to prove that the attorney-general has lied deliberately in the House when the bill appointing the special commission was being discussed, Mr. Webster stated solemnly that he was never consulted as to its terms and that he never saw it till it was completed. Information has been received that Mr. Webster was consulted in the drafting of the bill, and that the original draft contains corrections in his handwriting. The Government will be asked to lay this draft on the table. If it refuses, nothing can save Mr. Webster from the consequences of an act which will run him politically, and render his elevation to the bench an impossibility.

It is thought probable that the evictions on the Smith-Barry estate at Tipperary will be shortly resumed. Some thirty families are to be evicted. The new police barracks are ready, and will accommodate a large force of police, which, it is thought, will be required there during the coming campaign. Active preparations have also been made on behalf of the tenants. A house has just been completed sufficient to afford temporary accommodations for seventy families.

A correspondent met Mr. Labouchere Saturday night and asked him what course he proposed to take in the Cleveland street matter. He said he would pursue it at the first opportunity. He added: "You know I still hold a brief for the Prince of Wales." There is evidently a good deal of truth in the story that the Prince and Lord Salisbury have quarrelled, an event which would seriously hamper the latter in carrying on the government.

Sir Francis Knollys, private secretary to the Prince of Wales, writes a denial of the report that the Prince and Princess of Wales were going to Canada to spend the summer on account of ill health. He declares they were never better in their lives.

Mr. Parnell will prosecute the *Exeter Gazette* for publishing the first forged letter printed by the *Times* in its articles on "Parnellism and Crime," and copying the *Times* article day by day.

The election in Sticks upon Trent resulted in the return of Lawson Gower, Home Ruler, who received 4,157 votes against 2,290 for his opponent, Mr. Allen. The majority was therefore 1,867, being an increase of 699 over the majority of the Liberal candidate in 1885.

FROM CHATHAM.—St. Joseph's Church congregation had a most delightful treat yesterday. Mr. and Mrs. Egan, who have been spending a few days in Chatham, rendered some choice solos and duets. In the morning Mr. Egan sang "Propheetia," Rossini, in grand style. In the evening Mr. and Mrs. Egan sang a duet—*Justus ut Palma*, by Lambillotte, which could not but please the most critical ear. Mrs. Egan also sang the solo "Quis fecit," in the Magnificat, by Lamouille, most soprano voice of a very high register, very sweet and executes perfectly. The trio rendered at both morning and evening services by Mrs. Egan, Mr. Egan and Mr. Maronetto, was certainly exquisite, their voices blending in manner most enchanting.—*Planet*, March 10.

MYTHS AND IRISH FOLK LORE (F. IRELAND)—This is the title of a very handsome volume issued by Little, Brown & Co., of Boston. The author is Mr. Jerome Galtin. The book has an etched frontispiece, and the price is \$2.00. The prospectus says:

"It is believed that this volume is the most valuable contribution which has ever been made to Irish folk lore. The myths tales it includes were collected personally by the author, during 1887, in the west of Ireland, in Kerry, Galway, and Donegal, and taken down from the mouths of men, who, with one or two exceptions, spoke only Gaelic, or but little English, and that imperfectly. To this is due the fact that the stories are so well preserved, and not blurred and rendered indistinct, as is the case in places where the ancient Gaelic language, in which they were originally told, is 'perished.' The Irish people especially will find the work very interesting and valuable.

Father Jerome, a Benedictine missionary among the Western Indians, has compiled a prayer book for the Sioux. It will be published by Bishop Marry, and will be printed in the Sioux language. Besides the ordinary Catholic prayers, the book will contain a catechism of Christian doctrine and Catholic hymns with appropriate music. Five thousand copies of the prayer book will be published.





The Catholic Record.

Published Weekly at 434 and 436 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

Catholic Record.

London, Sat., March 22nd, 1890.

PRIESTLY INFLUENCE.

The Toronto Mail, in spite of all that may be said or written about the daily insults it heaps on our compatriots in the Province of Quebec, still continues its impudent and insouciant course of dictating its duty to the French Canadians.

Since the day when the Norman knights established the authority of England in the country, Ireland has not known what it is to enjoy self-government; but now that the Liberal party of the British Empire have proclaimed their policy to grant justice to the Irish people, we may reasonably hope that a better day will soon dawn upon the country, and that an era of peace and prosperity will succeed to the epoch of suffering which has pressed so hardly upon her in the past.

Yet the Mail in last Thursday's issue most untruthfully declared "that the direst and heaviest burden of the French-Canadian population is their fear of the clergy. Time and the growth of enlightenment," it continues, "are alone competent to effect a change for the better."

If the French-Canadian had such a horror and dread of the priest as to leave the country to avoid him he surely would not send for him afterwards and offer him large inducements to accompany him and his family in exile.

Mr. W. H. Smith, on behalf of the Government, moved in the House the adoption of the judges' report. At the same time, amid groans and laughter from the opposition, he told the House that the Government has no intention to push the matter further by inflicting punishment on the Parnellite members.

In the course of the debate following Mr. Smith's motion the Government received perhaps the most scathing criticism ever dealt out to a body of men

at sea on that important question, and suggests that they be incorporated into a cadet corps and put under military discipline. The idea of clergymen being able to exercise any restraining influence over a Toronto mob is never entertained. Clergymen such as Dr. Wild and Dr. McLaughlin have been known to exercise influence to some purpose in urging on mobs to deeds of riot and violence. But although they may go with the tide they are no more able to resist its impetus than was King Canute when he attempted to stem the rushing ocean.

ST. PATRICK'S DAY.

On Monday last Irishmen in all parts of the world celebrated the great festival of Ireland's patron Saint. The festival of St. Patrick is one which must always be dear to the Irish race, because it is kept in grateful memory of the illustrious saint to whom Ireland owes its conversion from the darkness of Paganism to the light of Christian faith.

The history of Ireland has been a tale of suffering, owing in great measure to her fidelity to the faith of St. Patrick, for though she lost her autonomy long before the Reformation, she suffered to a much greater extent from the religious persecution which has been carried on against her from the time of Henry VIII.

Since the day when the Norman knights established the authority of England in the country, Ireland has not known what it is to enjoy self-government; but now that the Liberal party of the British Empire have proclaimed their policy to grant justice to the Irish people, we may reasonably hope that a better day will soon dawn upon the country, and that an era of peace and prosperity will succeed to the epoch of suffering which has pressed so hardly upon her in the past.

THE SPECIAL COMMISSION.

In the Imperial House of Commons the reception accorded to the report of the three Judges who formed the Special Commission to try the charges brought against Mr. Parnell occupied the attention of the members all last week. The people of the three kingdoms have already unmistakably registered their verdict on the subject, which is to the effect that the charges, founded as they were upon Pigott's despicable forgeries, are entirely false.

Mr. Sifton spoke in support of the Government bill, and made a speech which would have suited well in the mouth of Mr. Dalton McCarthy on a twelfth of July platform. He maintained that the operation of a separate school system is bad and pernicious, and that its tendency is to give political power to the priesthood.

The wish of the majority has been manifested by the vote on the second reading of the Bill, which was passed by twenty-two to six. As the question was

not before the people at last election, it is not necessarily to be inferred that they will approve of the tyrannical measure. At all events, notwithstanding Mr. Martin's assertion that the measure is within the powers of the Legislature, its legality will undoubtedly be contested to the utmost, even should it escape the veto of the Dominion Government, which we believe will be given to a bill which so grossly interferes with parental rights and with the compact of Confederation.

The Government, to ascertain the truth of criminal charges against its political opponents, discarded and set aside the ordinary law of the land. (Parnellite cheers.) The Government decided to place political opponents on trial on criminal charges without the protection which a jury would give. (Cheers)

Mr. Smith's motion was of course carried on a division, but with a majority which shows that the end of Tory rule is not far distant. A general election will, we feel certain, relegate to obscurity a clique of tyrants that have brought disgrace on the British Empire—a disgrace as deep as that attached to Russia for her transactions in Siberia.

THE MANITOBA EDUCATIONAL BILL.

On the 4th inst. Mr. Martin, the Attorney-General for Manitoba, brought forward his long-threatened bill for the abolition of Separate schools in that Province. The speech he delivered in support of the bill lasted almost four hours, beginning at 8 p. m. and ending at ten minutes before midnight.

Mr. Prendergast, the ex-Provincial Secretary, replied on Friday night, the 7th inst., to Mr. Martin's speech. He also spoke for four hours on Friday and continued his speech until 10 o'clock on Saturday night. He spoke most eloquently in defence of the rights of the Catholic minority. He argued that the Protestant minority in Quebec value most highly the Separate schools which a generous Catholic majority had granted them, and in giving statistics concerning them stated that there are 916 Protestant elementary schools, 38 middle and 19 academies. He pointed out that the Manitoba Act has been supposed, at all events, to guarantee to the Catholic minority of the Province the denominational school system there existing, and dwell upon the gratification afforded to the Catholics that Catholic children are educated in the tenets of their own Church.

These "restrictions" show that even though the Methodists maintain that the clergy may marry, nevertheless it is desirable and good that there should be a considerable proportion of their clergy unmarried. Does it not look as if it were desired that they should be free to flirt with quite a number of the youthful female members of their flocks?

How does all this comport with the declaration of the Westminster Confession: "No man may vow to do anything forbidden in the word of God, or what would hinder any duty therein commanded, or which is not to his own power, and for the performance whereof he hath no promise or ability from God. In which respects, Popish monastic vows of perpetual single life . . . are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself!" This plainly states celibacy to be forbidden in the Word of God.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

CLERICAL CELIBACY. The students of Wickliffe College, Toronto, last week held a debate on the subject of the Celibacy of the Clergy, a clergyman, presumably Baptist, being in the chair. The decision was reached that celibacy is desirable for the greater efficiency of clerical work. It was thus acknowledged that the reasons given by Catholics why the celibacy of the clergy is established in the Catholic Church are valid, yet these were the same students who, a couple of weeks ago, made an absurd address, in which they spoke of the filthy Justin D. Fulton as another Moses or Aaron or Luther or Knox raised up by God for the special work of reforming His Church.

MARCH 22, 1890.

edith's programme to deprive Catholics of the few amendments which were introduced into the Separate School Act to make the working of the Separate schools of Ontario more efficient, and in covert words they express the hope that the final result of Mr. Meredith's proposed legislation will be the total abolition of Separate schools in the Dominion. Mr. Meredith's proposals they recognize to be a step in this direction. Catholics also recognize this. Mr. Meredith's aim is to deprive Catholics of freedom of education. We could not expect that the Orange Grand Lodge would do anything else than bolster him up in this, but we are convinced that the love of fair play which is inherent in the majority of the people of the Dominion will effectually prevent Mr. Meredith's and the Grand Lodge's design from being put into execution.

THE NEW AMENDMENTS OF THE SEPARATE SCHOOL ACT.

The Mowat Government, from whom we had reason to expect some amelioration to the already imperfect Separate School Act, has introduced one amendment in the session now being held in Toronto. We cannot consider it in the light of a favor granted, but rather as a backing down on the part of the Reform party and a truckling to the bigotry fomented by the Equal Rights Association and formulated in the programme laid down in the London speech of Mr. W. R. Meredith. This amendment is merely a re-opening of the old clause that compelled every new comer in a school district to give, in writing, a notice to the clerk of the municipality that he or she is a Catholic and a supporter of the Catholic Separate school. It supposes that every ratepayer is a supporter of the Public school until such notice has been duly given and entered on the books of the city or township clerk. In well-established and settled communities of long standing no difficulty is met with in the observance of such a rule, but where the population is of a transient or floating character this necessity amounts to a real grievance. In cities or towns, upheld principally by railroad or manufacturing industries, the population changes almost every year. In these centres of population the trustees of the Catholic Separate schools must be constantly on the watch for new settlers. These people come generally from the United States or some other country where no such law exists. It is not to be expected that they will know anything about the necessity of sending to the city clerk the required notice. Their children, if they are Catholics, will be sent to the nearest Catholic school while their taxes may for years be appropriated to the Common school fund. It often happens that people of this description may live several years in a town or city before it comes to the knowledge of the trustees that such people are Catholics, and when discovered, they are not inclined to sign papers which they were never accustomed to have presented to them in their former places of abode. Fearing that signing a notice to the city clerk may bind them down to make payments and leave themselves at the mercy of School Boards, it is often a difficult matter to induce them to comply with the law. It was considered that the law which bound assessors to make note of all Catholics as supporters of the Catholic Separate school did away with this grievance. Now we are told that nothing of the kind was ever meant or intended, so that for the last five or six years we have been thanking the Mowat Government for favors which they never meant to bestow on us, and which very probably would still be looked upon and accepted as favors were it not for the cry raised by the Meredith faction that saw in such an excuse reason for open attacks on the Reform Government. Of course any concession made to Catholics in Ontario must needs be styled "a truckling to Rome," and the Mowat Government this time betrays weakness in allowing itself to be scared by the threats of fanatics into undoing their own work and repealing amendments to the School Act which were very serviceable to Catholics in the maintenance of their schools. Henceforth it would seem to us that trustees of Separate schools in cities and railroad centres shall see the necessity of employing a visitor of families or an overseer whose business it will be to look out for strangers, ascertain their religious belief, and have them initiated into the ways of our school law, so that there may be no trouble about their names being sent in to the city clerk before the 1st of March. The other amendment to the Separate School Act is introduced by the Opposition, and consists in the repealing of section 62 of the Separate Schools Act, which stood as follows, and which was considered a favor granted even with the consent of the late Dr. E. Ryerson. It read as follows: "The teachers of any Separate school shall be subject to the same examination...

tions, and receive their certificates of qualification in the same manner as the Public school teachers generally; but persons qualified by law as teachers, either in the Province of Ontario or at the time of the passing of the British North America Act, in the Province of Quebec, shall be considered qualified teachers for the purpose of this Act."

The latter clause of this section is abrogated, so that henceforth, after the first day of January, 1892, if this becomes law, all our teachers, Christian Brothers, Sisters of St. Joseph, Ladies of the Sacred Heart and others who are now considered qualified teachers must present themselves for examination before the Collegiate Institute or Normal School examiners. It is possible that before the year 1892 Mr. Mowat's Government may be replaced by the Equal Rights, or by the Meredith faction of politicians, and that men of the James L. Hughes or Dr. Wild stamp, Bishop Carman and others, by their hatred of Popish nuns and Christian Brothers, will make it utterly impossible for any Christian Brother or cloistered nun to submit to insolence, and the indignity of undergoing examination at Boards of Examiners provided by such fanatics. This would be crippling our schools with a vengeance. Why not appoint a Catholic Committee of the Council of Public Instruction in Ontario, and give Catholics the same opportunities for having suitable teachers as are afforded to the Protestant minority in Quebec? In that Province twelve men are appointed by the Government to form a Protestant Committee. These twelve men choose five others, and one member is elected by the Provincial Association of Protestant Teachers of the Province of Quebec. (Report of Rev. E. Rexford.) Again it is said in the same report that:

This committee is empowered to make regulations for Protestant schools, concerning Normal schools, boards of examiners, school-inspectors, tax books, and also concerning the organization, government and discipline of Protestant schools, and classification of schools and teachers. The McGill Normal School trains, under the regulations of this committee, teachers for the non-Roman Catholic section of the Province. The Protestant Central Board of Examiners, acting under the regulation of the committee, has alone the power to grant diplomas valid for teaching in Protestant schools." (Report of Rev. Mr. Rexford.) If equal rights are to be granted to all minorities in the Dominion we call upon our present Government to appoint a corresponding Catholic Committee of Public Instruction in Toronto. The material is all there. Such committees might be composed of His Grace the Archbishop, Rev. Father Teefy, Dr. Sallivan, the Messrs. Foy, Dr. Cassidy, and others equally competent to form a Board of Examiners for the Catholic Separate schools of Ontario. Until some such measures of protection to our teachers be provided the Catholics of this Province must be looked upon and consider themselves as inferior to the Protestants of Quebec in intelligence. We will go further and maintain that unless some such committee be appointed it will be in order for Hon. Honore Mercler to take into serious consideration the advisability of doing away with the Protestant Committee of Public Instruction in Quebec and sending Rev. Mr. Rexford, with his largess, to the task of preaching to his congregation instead of acting as a Government officer in the management of the Public schools of that Province. It is very certain that a large number of our teachers, who are doing good work and sending up every year more than their proportion of candidates to the Collegiate Institutes, will never submit to be examined by appointees of a Protestant government.

AN OLD TALE REHASHED.

A fishy story is going the round of some papers to the effect that one Peter Donnelly, of Monaghan, Ireland, having broken his arm, was obliged to go to the infirmary, where he found "an old copy of the Bible, of which he read portions through curiosity." The story is an old one, being told of many individuals, many of whom are prominent in the history of Protestantism. Martin Luther is among those of whom the story is related, as if he had never seen a copy of the Bible until he came across it by accident, the result being that he became a shining light. It was the same with Peter Monaghan. After much debating with himself he at last decided to leave the Catholic Church and become a Presbyterian, of which form of Protestantism he is now a zealous missionary. His reason for selecting Presbyterianism from among all forms of Protestantism, as the Biblical religion, is not given, nor is it apparent to the thoughtful reader, for while on the one hand it is acknowledged that Presbyterianism has no better claim to acceptance than any other sect in the much-divided Protestant world, it is perfectly recognized now that the distinctive features of Presbyterianism are unscriptural and absurd, inasmuch as they are to be reviled out of the Westminster Confession, and its doctrines are made more consonant with Scripture and common sense, in order to make its theology more acceptable. It is acknowledged that in its present form Presbyterianism is losing the ground it would

acquire by even natural increase were it not for its repugnance and harshness. The whole tale is founded on the oft-repeated lie that the Catholic Church keeps the Bible from the people. Peter Donnelly, if he be not a pure myth, must have been acquainted with the Bible before he entered the Monaghan Infirmary at all, and must have known that the really Scriptural Church is the Catholic Church, while the Presbyterian doctrine are they which are of purely human invention.

ST. PATRICK'S DAY

IN BIDDULPH.

On Monday last St. Patrick's Day was observed in a most becoming manner in the parish of Biddulph. High Mass was sung at the usual hour by the venerated pastor, Rev. John Connolly. A very large congregation was present, as might be expected, for the stirring Irish people of that section will never allow love for the old land to become extinct, or even grow less warm than of old. The sermon was preached by Rev. Joseph Kennedy, of the Cathedral, London. We regret we can give but a synopsis of the reverend gentleman's discourse. It was a well-arranged, touching and appropriate sermon, and was appreciated most highly by the congregation. Father Kennedy took for his text:

"Watch ye, stand fast in the faith; do manfully and be strengthened. Let all things be done in charity." (1 Cor. xvi. 13, 14)

He said that grace, that supernatural aid without which no one can take a step in the narrow road to eternal life, descends upon characters of great natural diversities. Just as it finds men very different one from the other, so it leaves in them the outlines and general stamp of their former selves. It enlightens, it builds up, perfects and renders consistent the individual life into which it enters. A man under the hallowing influence of grace becomes "a new man," for in him old things are past away, and all things are become new. Man has in him an element of the good, as chaos may be said to have contained the elements of great beauty. Thus he is marked out among his fellow-men by a greater impetuosity of temper or a stronger determined will. When set upon the motions of God's grace he retains the distinctive character of his former self, with the addition of that grace that will refine, elevate and convert it all to the good. St. Patrick was even such an instance of a man turned into a better self on the same lines which marked his former character. He possessed a strong, determined will, a most useful attribute, if rightly directed; for how many a man has come short of sanctity, because he has failed of salvation for want of this attribute! The weak-minded man fears the scorn of others, surrenders himself to a stronger character and thus he surrenders his own soul and the know will of God in regard to Heaven and earth. This is a most holy violence quite in accord with Christian meekness and charity, because it is exercised against oneself and not against others. Wherefore when our neighbor stands in the way of our relations with God and will divert us from the right path, we are obliged to resist with increasing urgency and, if need be, we must push him aside and walk past him. This is the union of firmness with gentleness and Christian charity to which the apostle here exhorts us. Watch ye, stand fast in the faith, do manfully and be strengthened. Do all things be done in charity. The features of the character of the great Irish Apostle are here strongly traced. He did watch, he did stand fast in the faith, he did manfully and be strengthened, and then charity, the love of God and of man for God's sake, and that in a heroic degree, expanded within his breast, till he enkindled the fire of never after wards extinguished. Soldierly and firm, self devoted, this he had been from the first and there in that sterling and lofty nature lay the material for grace to work upon. And grace descended, transformed, fortified and lived in him and made him what he became, first for his own salvation and perfection, and secondly for that of those children whose characters he was destined to mould.

He then sketched briefly St. Patrick's exile, his vocation to the ministry, his correspondence with the call, and his second return to Ireland as an apostle. On his arrival he bewailed the great error of paganism in which he found the nation steeped. A man who was changed into joy, for he found Ireland essentially pagan and idolatrous, and left it essentially Christian or Catholic. The Rev. Father then fully recounted the wonderful works performed by this great saint. He founded seven hundred religious houses, consecrated a large number of bishops and ordained well nigh three thousand priests. No wonder, then, this country should be styled by the great apostle the "Island of Saints."

The Rev. lecturer here asked the question: "Did the Irish faith die with the death of its founder?" No! Patrick prayed that her faith might never fail, and his prayer was heard. He went on to demonstrate that, notwithstanding all the persecution to which the Irish people were subject, they still stood in the faith planted by Patrick. The people were despoiled of worldly possessions—their lands were confiscated—they were made poor indeed as the poor, but all the Draconian laws of the foreigner could never separate from the Irish heart the divine and priceless faith, firmly planted therein by the God-sent apostle of Ireland. Father Kennedy dwelt at length on the great influence Irish missionaries and scholars exerted all over Europe and in recent times throughout America and Australia, showing that these missionaries and to the Church at large is greatly due the existence of all that is most valuable in

art and science, and what is still greater importance, the flourishing condition of the divine faith of the Crucified. True civilization does not consist solely in the cultivation of arts and sciences. Greek and Roman culture did not save them from national destruction. True civilization consists in good morals based upon exact knowledge of Jesus Christ, and a faithful compliance with our religious duties. The mould in which character should be shaped must be a Christian mould and education must be Christian. He then went on to speak of the perpetuity of the Irish faith, and showed that while many churches, founded by the apostles, protected by the Emperor of Christiana B. M. and governed for centuries by pious and learned pontiffs, have long since fallen to decay, the Irish faith, planted by the apostle Patrick, is as bright to-day as ever and has never suffered the dimness of an hour.

IN LONDON.

The feast of St. Patrick was observed in London in a most appropriate manner. Solemn High Mass was sung in St. Peter's Cathedral at ten o'clock, Rev. Father Noonan being celebrant, Rev. M. J. Tierman and Rev. J. P. Molloy P. P. of Ingersoll acting as deacon and sub-deacon respectively. Rev. M. J. Tierman, rector of the Cathedral, preached the words: "Let us now praise men of renown and our fathers in their generation. Let the people show forth their wisdom and the church declare their praise." (Ecc. xlv. 1, 15)

The Rev. Father alluded to the words of his text and said that God required that the men of renown should be praised as they are. In looking over the category of great men whose names emblazon the pages of history we find many whose names are more renowned than that of the saint whose festival we celebrate to-day—St. Patrick, apostle of Ireland. It is but right that we who are the descendants of Ireland, should be proud to have converted to the faith, should think our special honor to his memory, and hence on this day, throughout the whole world, wherever an Irishman has taken up his abode, the name of Patrick is highly honored. The Rev. gentleman then went on to recount the life and apostolic acts—his fervent prayer that the faith of his dear people of Ireland should never fail. The Lord answered that prayer, and in vision manifested to Patrick that their faith would fail not, but they would have to undergo hardships and persecution such as no other nation would be found to endure. The history of the faithfulness of that vision, for verily the Irish nation has had to endure the greatest persecution and oppression that any nation has ever known. It is to-day as fresh and as green in the Irish heart as on the day when the great apostle went to receive his reward in heaven. We should then thank our blessed Lord for having given us in such abundance this gift of faith, and this faith we should make it our purpose to bequeath to our children in all its purity and beauty—the most priceless inheritance we could bestow upon them.

In the evening at the Grand Opera House a large number as ever attended was present to witness the presentation of the Irish drama "Kathleen Mavourneen," which was very well rendered by an amateur dramatic company, under the management of Mr. J. K. McDonald. Mrs. Chadwick, as "Kathleen," performed the same with credit. Miss Brophy, Miss Valenta Tealy executed the sword dance in capital style. The gentleman who took part one and all acted in a manner deserving the highest praise. Special mention must be made of Messrs. J. K. McDonald, M. Morkin, J. and L. Palleddin, J. Kearney, McKenna, and Barton for their artistic song and dance performance. The little Master Morkin gives promise of becoming one of the star dancers of the country. Mr. J. M. Williams sang a couple of songs in a style denoting a voice at once sweet, powerful and highly trained.

Before the performance Rev. Father Tierman stepped on the stage in front of the curtain and extended his hearty thanks to the immense audience for their kindness in responding to his invitation. He also made some happy remarks in connection with the celebration of the day, and trusted that before many other like events would transpire Ireland's partition would once more be held in Colman's Alley. Ireland's cause is a holy cause, and all the nefarious schemes of the party in power will fail to injure or kill that holy aspiration in the hearts of Irishmen.

On the whole, St. Patrick's Day in London was celebrated this year in an enthusiastic manner, and the great success attending it is only the just reward due Rev. M. J. Tierman for his arduous labors of the past few weeks.

IN TORONTO.

Yesterday was the eve of St. Patrick's Day. The members of the Irish Catholic Benevolent Union and the Celtic League, I. O. B. U., paraded in regalia to St. Michael's Cathedral at 9 o'clock, when Vicar-General Laurent celebrated Mass. The society men received Holy Communion. The parade was four hundred strong. In the evening, at St. Michael's Cathedral, Very Rev. E. B. Kilroy, D. D., P. P., Sirafront, delivered a sermon in aid of St. Michael's Institute, Lombard street, great work for the homeless boys of the city. Dr. Kilroy took for his text the following words, addressed by Paul to the Corinthians: "The foolish things of the world hath God chosen, that no man should confound the wise, and the weak things of this world hath God chosen, that no man should exalt himself." What the apostle here says in relation to the worldly estate and promise of those whom our Saviour first sent forth to send His name and salvation throughout the Roman empire applies very strikingly to the great saint whose labors and

triumphs the Irish people commemorate. Following his subject, he spoke of the durability of the Irish faith and gave some interesting figures, showing the increase in various countries of Catholics and Catholic clergy. He then spoke of the Archdiocese of Toronto, and in the course of his address he told the congregation that he was taught his catechism by the first Catholic priest ordained in the United States, Rev. Stephen Theo. Badin.

At St. Paul's Church, Power street, there was in the evening grand musical Vespers. The sermon on the labors of St. Patrick was preached by Rev. Father Walsh, nephew of the Archbishop.

IN INGERSOLL.

In this town St. Patrick's day was celebrated in a quiet and unobtrusive way in the church only, yet in a manner calculated to make a deep and lasting impression. High Mass was sung in honor of St. Patrick by Rev. George R. Northgraves, editor of the Catholic Record, and the choir, under the able leadership of the organist, Miss Allen, was more than usually effective.

After the Gospel Rev. Father Northgraves preached from the text "The just shall be in everlasting remembrance." (Ps. cxi. ii) He sketched briefly the life and labors of the great saint whose anniversary was celebrated, and described the wonderful readiness of the Irish to receive the truth from him when he went among them, their evincing the same time the zeal of the Apostle of Ireland and the docility of the Irish when the word of truth was presented to them. The efficacy of St. Patrick's work was shown by its durability, for the faith of Ireland has remained unshaken after nearly eight hundred years of suffering. During the first period this suffering arose from the dominion of an alien race which had imposed its yoke upon the necks of the people. But from the time of Henry VIII. when England changed her religion, the sufferings were more intense, because persecution for religion's sake was added to the other causes which produced the unshakings of the country. He showed the fortitude with which the Irish had endured the severest penal code under which a nation was ever persecuted for conscience' sake, and sketched the missionary work which had been accomplished by the Irish people, who, driven from their own land by the tortures they endured there, had established a flourishing Catholic church in every land where they had settled.

He exhorted the congregation to flow in the footsteps of their fathers, persevering in the faith planted in Ireland by St. Patrick. The text speaks of the everlasting memory in which the just shall be held, and the memory of St. Patrick, which is still fresh and green in the heart of every true Irishman, is an instance of how the memory of the just is cherished. So also you cherish the memory of your fathers who suffered untold torture for the faith. Imitate them, and your memory and the memory of your constancy will likewise endure.

He showed that under who and just laws Ireland had prospered in Australia, Canada, America, in the United States and elsewhere. They are still oppressed in Ireland, and the country is therefore still poor. But good legislation is promulgated by the noble leader of a grand party in Great Britain, and from all appearance that leader will soon have an opportunity to oblige for Ireland self-government or Home Rule. Thus the country, legislating for itself, will, we may reasonably hope, soon be free, prosperous and happy.

IN ST. THOMAS.

The return of the anniversary of the birth of St. Patrick, Ireland's patron saint, was celebrated in St. Thomas to-day in the usual quiet and becoming manner. High Mass was celebrated at the Church of the Holy Angels. The school children occupied seats in the gallery, and during the service sang the hymns, "Hibernia's Champion Saint," "All Hail," and "Father Forber." All praise to St. Patrick! in a manner which reflected credit on their instructor and trainer, Miss Hughson. Rev. Father Flannery preached an eloquent and interesting discourse suitable to the occasion, from the words: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will place thee over many." During the course of his remarks the Rev. Father related the parable of the talents, and showed what a sin people were guilty of who buried their talents under a bushel. To those whose talent had secured a profitable return the Master said "Well done, thou good and faithful servant." There was no saint like that of St. Patrick. After the Mass he addressed to him more than anyone else. He received the talent of an early training in purity and science from his father Calpernius, a Roman knight, and from Conchessa, his mother, a nun of Conchessa, his mother, a nun of St. Martin, Archbishop of Tours, at the age of twelve years, he was led as a slave to Ireland, where he dwelt in bondage seven long years, during which he besought God to make him the instrument of converting the nation from paganism. His prayers were heard, means of escape were found, and he returned to his native country (France) and after having studied for nine years under the direction of his uncle St. Martin and St. Jerome, Bishop of Auxerre, he went to Rome, where he was ordained a priest and consecrated a Bishop. From Pope Celestine he received a mission to go to Ireland and establish the Christian faith in that country. He first appeared at a council of chiefs at King Luaghare at a council of chiefs at Tara. To them he preached the mysteries of the Christian religion, and proved the possibility of the mystery of the Trinity by picking up a shamrock, which has since remained the national emblem of Ireland. Several princes and nobles were converted; writing home they told to their relatives the wonderful things they had heard and seen at Tara. Thus was the country prepared of the Roman empire applies very strikingly to the great saint whose labors and

mission fulfilled. Before St. Patrick died the whole country, which was buried in darkness and the shadow of death as he coming, blossomed by all the fruits of perfect Christianity. Churches and schools were established everywhere. One of his disciples, Columba, was sent to Scotland. This saint established the far famed shrine and monastery of Iona, from whence missionaries went to all parts of Scotland, and introduced letters, civilization and Christianity amongst the inhabitants. They were called Picts, but afterwards were called Scots from the number of missionaries who came in those days, from Ireland known as Scotia Major. The Reverend Father counselled his hearers to study and practice the lesson St. Patrick's history taught.

A very well-packed and enthusiastic audience greeted the concert which was held in the evening at the Opera House. It was an amateur performance of that beautiful operetta "The Chimes of Normandy," under the direction of Mr. J. H. Jones, organist of Trinity Church. Mr. W. P. Reynolds, of the Molson's Bank, sang and acted to perfection in the character of Gaspard the Miser. Messrs. Bourne, Simpson and Hyde did admirably in the tenor and also accompaniments of the very sweet duets and of the grand choruses of fifty voices with which the play was interspersed. Miss Lily Mitchell was nearly perfect in her impersonation of Serpolette. But the bright star of the evening was Miss Orlia McNulty, as "Germaine," singing a quiet, modest ditty with lovely appearance and faultless singing she was vociferously applauded. In all her songs her sweetness of voice and facile compass, even to the very highest pitch, was very much admired, while in her duets, "Twas but an Impulse," "The Sweet a Happy Fate," and "My Lord, My Lord," she was encored each time and honored with a profusion of bouquets.

During an interval between the parts Rev. Father Flannery arose and thanked the vast audience for coming there that evening to honor him and St. Patrick. He was sure not half of those present were members of his church, but he was satisfied there were very few present who had not some little drop of Irish blood in their veins. There was never in the history of Great Britain and Ireland a time when the Irish and English were so closely allied and rapidly approaching an entire cordial as the present moment. There were Englishmen to-day of the highest nobility and merit and eloquence who if they visited Ireland would receive from grateful hearts ovations that the most popular sovereign might envy. After some further happy and eloquent remarks his reverence called upon Mr. C. McDugal, Q. C., who addressed the audience for some time referring to the opportunities afforded by Father Flannery of meeting together on such joyous occasions and blending in social harmony the various creeds and nationalities which must be united here to build a great and glorious Dominion. Mr. J. H. O'Connell, County Registrar, and Mr. D. J. Donohue, County Court Attorney, also delivered short speeches full of wit and point, both expressing the hope that we should live to enjoy many such happy and benedictory celebrations of St. Patrick's day as the one just now terminating in such harmonious good feeling and pleasure for all.

IN WOODSTOCK.

On Monday services were held in St. Mary's Church. An opening chorus, "St. Patrick's Day," was rendered by a choir of boys with good effect, after which Farmer's Mass was sung by the choir of the church. During the Mass Mr. J. McNeill Chairman sang "Consider the Lilies" in good style. Mr. Chalmers, sang in the same church last night, a tenor solo, "Ashamed of Jesus." The Rev. P. J. O'Connell of LaSalle, formerly of Parkhill, preached on "St. Patrick, his life and work." The sermon was an eloquent exposition of the life and labors of the great patron saint, together with a warm tribute to the zeal and faith of those who still hold his name sacred. A repetition of the chorus, "St. Patrick's Day" brought the services to a close. Most of the congregation wore a bunch of shamrocks or a bit of green ribbon.

CARDINAL GIBBONS ON THE CONFESSORIAL.

At the Cathedral in Baltimore last Sunday Cardinal Gibbons preached at the High Mass the second of his series of Lenten sermons. It was a presentation and refutation of the popular objections against sacramental confession. To the first objection, that sacramental confession is a human invention and not a divine ordinance, the Cardinal stated that it is an institution dating from apostolic times. It was impossible for the practice of confession to have had its origin between apostolic times and the fourth century, for the teachings of our Divine Saviour and His Apostles had made too vivid an impression on the minds of the primitive Christians to be easily effaced. To the second objection, that it is a blasphemy for a man to presume to forgive sins, the Cardinal interposed that it is not a blasphemy, since the priest acts in the name of God and by virtue of the authority of Christ. The Cardinal then said that there is another objection—which it is difficult to kill, which has been refuted over and over again, and which, like Banquo's ghost, will not be driven out of the city by the torch of truth, it will hide itself for a while and make its rounds again. This was the charge that a priest is paid for hearing confessions and giving absolution. After an experience of thirty years, the Cardinal said he had yet to hear of a man so presuming to forgive sins, the Cardinal interposed that it is not a blasphemy, since the priest acts in the name of God and by virtue of the authority of Christ. The Cardinal then said that there is another objection—which it is difficult to kill, which has been refuted over and over again, and which, like Banquo's ghost, will not be driven out of the city by the torch of truth, it will hide itself for a while and make its rounds again. This was the charge that a priest is paid for hearing confessions and giving absolution. After an experience of thirty years, the Cardinal said he had yet to hear of a man so presuming to forgive sins, the Cardinal interposed that it is not a blasphemy, since the priest acts in the name of God and by virtue of the authority of Christ.

It is now definitely stated that the Pope has formed a hierarchy for Japan. The sees of the Bishops will be at Tokio, Kiota, Nagasaki and Suway, and an Apostolic prefecture will be erected in the German Cameroons.





