

The Catholic Record.

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

VOLUME 11.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 7, 1889.

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Catholic Record.

London, Sat., Sept. 7th, 1889.

EDITORIAL NOTES.

On Sunday, 25th of Aug., Revs. Peter McCabe and James Coutois were ordained priests by His Grace Archbishop Walsh, in his private chapel at the palace in this city. Rev. Fathers Tiernan, Walsh and Kennedy assisted at the ordination.

FATHER McFADDEN'S trial for conspiracy against the law will take place on October 16th. Balfour says that no juror will be challenged by the Crown on account of religious belief. This will be something new in political trials in Ireland; but can we credit it, knowing Secretary Balfour's character as to truthfulness?

ALL the prelates of the United States and Canada have been invited to attend the centenary of the Catholic hierarchy, which will be celebrated at Baltimore in November. A great number of other ecclesiastical dignitaries will be invited, also many distinguished laymen. The gathering will be a remarkable one.

At a meeting of lay gentlemen of the city at St. Michael's Palace, Toronto, on the 25th ult., held for the purpose of considering the question of building a suitable residence for His Grace the new Archbishop, a committee was named to provide ways and means to put the design into execution. It has not been decided yet where the new Archbishop's residence will be erected, but it is stated that it will probably be at St. John's Grove. A most cordial reception will be given to His Grace on his arrival to take possession of the See.

The third party have at length succeeded in trotting out a candidate for the local Legislature, Mr. J. G. McCrae, of Sarnia, raises the "No Ram, No Romanism" banner for the county of Lambton, having been nominated by a convention of the party held at Petrolia. We shall thus have an opportunity of discovering whether the bogus Equal Rights' platform will have one representative in the House after next election. However, Mr. McCrae's election even will not represent the Jesuit Estates Act.

THE thoroughly Catholic spirit of Belgium is manifested in the readiness of Belgian priests to devote themselves to the real martyrdom of attending to the spiritual wants of the Molokai lepers, Fathers Damien and Conrady are both Belgians, and another Belgian priest is about to devote himself to the same work, Father Valentine Frank, of Willebroek, in the diocese of Mechlin. He has just been ordained and is about to embark at once for the Sandwich Islands, where he will enter upon the same work to which Fathers Damien and Conrady devoted themselves.

The Liberal Conservative party of Canada is no more. The untamed patriot, Sam Hughes, of the Victoria Warder, has been in his awful might and given the poor old party its death blow. — Hamilton Spectator.

Commenting on the above, the Port Hope Times (Conservative) says: "Don't be scared, Jack, Sam will come around all right in time." In fact there can be no better evidence that the anti Jesuit agitation is "played out" than the ludicrous efforts made by the ultra religious wire pullers of the whole concern to work it this way and the other in order to make political capital out of it.

APPROX of the Mail's desperate efforts to find some party which can appreciate its disinterested efforts to "smash Confederation" and which will make it once more the organ of a paying party, the Bradford Expressor has the following sly note:

"The Mail is searching for a constituency to supply the vacuum caused by its disjunction with Sir J. J. McDonald and the establishment of The Empire. It is a kind of an orphan in search of a home, a Japhet in search of a father. It is trying to work out its destiny as it goes along, to decide upon its port of destination on the open sea, to tack its course to suit the favoring winds, to grasp the chance of circumstance and hug the shore of expediency."

APPROX of the very prevalent superstitious practice of consulting dream books, the Boston Republic publishes the following interesting item. It is equally foolish to consult fortune tellers, the experience with whom is very similar to that of the hero of the story here given:

"A once superstitious Albanian, who consulted a 'dream book' for every dream he had for a period of fifteen years, says that if they had all been verified, according to the book, he would have met with six violent deaths, married eleven blonde haired and six dark-

haired girls, inherited nine fortunes and made fourteen trips to foreign lands. He is still living, an old bachelor, has never been more than ten miles from the town in which he was born, and hasn't got a shilling laid up for inclement weather. But he has lost all faith in dreams and dream books."

THE New York World stated recently that the victims of certain delusions in the South-West were illiterate persons who had not received a public school education. The Atlanta Constitution replies as follows:

"The followers of Mr. Schweinfurth, the false Christ in Illinois, grew up in the public schools. The same is true of the followers of the female Christ near Cincinnati, and it is also true of the dupes of the professors of Christian Science in New York and throughout the North. The World will have to invent another explanation of those southern and western delusions."

It is a well known fact that those who are godlessly educated are the most sunk in superstition. If religion be not taught in the schools, those who are so educated will betake themselves to making religions of their own, and such religions must necessarily be replete with absurdity. It was from the godlessly educated that the superstition of spiritualism was recruited. It cannot be said that such men as Lawyer Marsh, of New York, was illiterate; yet of such are the disciples of that Satan-born delusion.

THE bogus Equal Rights' Association, of Blyth, on the 29th of August, passed resolutions which are a fair sample of the resolutions of the branches of that association all over the Province. First they state that the Governor General is bound to defend the rights of all British subjects; then that he had no right to defend the Jesuits. Next they assert that the Jesuits have been disloyal to the Crown in Canada, in proof of which they mention cursorily "the Galbord and Hackett cases," with which Jesuits had nothing whatever to do; and then they call a proof from Canadian history of Jesuit disloyalty. Then they declare that the 188 members who voted for the allowance of the Jesuit Estates Act do not represent the wishes of the people. Of course this means that the baker's dozen were the real representatives of the people. They then swell the 59,000 men, women and children who signed the petition for disallowance as 70,000 voters of the several provinces — still a insignificant minority. They accuse His Excellency of falsehood, bias and want of courtesy, and lastly they pledge themselves to vote against "all trucklers to Rome." All this is surely enthusiasm run into madness.

Last Saturday's Mail complains that we ranked as bigots and fanatics a number of "leading Protestant clergymen, Methodists, Anglicans, Presbyterians, Congregationalists, and Baptists," because of the "course they have felt it their duty to pursue of late." We acknowledged that a few Protestant clergymen of these denominations would not degrade themselves by joining in the hue and cry against the Jesuits, and to these we gave due credit. But when men like Dr. Carman, Bishop Usher, Dr. Hunter, Dr. Wild, etc., tell deliberate lies in order to blacken the character of an association of priests who have been their superiors in learning, in the cultivation of the highest virtues and in zeal for the propagation of religion, we cannot characterize them otherwise than as fanatics and bigots, even if, like those who persecuted the Apostles of Christ, they flatter themselves that in persecuting the Jesuits "they are rendering service to their God." We might as well defend the conduct of the high priests who clamored for the crucifixion of Christ, as justify, for example, Dr. Wild, who incited his congregation to the murder of virtuous and self-sacrificing bishops and priests; or Bishop Usher, who publicly asked the Protestants of Ontario to declare a war of extermination against the Catholics of Quebec, because the latter do not acquiesce in his views that a Jesuit is a criminal of the most dangerous class. The Mail defends them simply because it is as mendacious as they are. They are all sailing in one boat.

THE four arbitrators to whom the dispute between Father Whelan and Dr. Hurbutt was to be referred met on 29th August. Principal McVicar and Professor Scrimger, Dr. Hurbutt's arbitrators presented themselves at St. Mary's College, Montreal, in company with Dr. J. B. Hurbutt, and met Father Whelan. The Protestant arbitrators desired Dr. Murray, Professor of metaphysics and ethics at McGill University, to be appointed as fifth arbitrator. The Jesuit Fathers would not consent to this, as some one familiar with the prin-

ciples of Catholic theology was needed to form a correct judgment of the matter in dispute. They wished an expert in such matters to be appointed, and offered to accept any professor of moral theology of one of their colleges, the Protestants selecting any institution of Europe or America. Dr. McVicar insisted that Professor Murray is fully competent to pass judgment on the question, but the Catholic arbitrators would not consent to his appointment, while, on the other hand, the Protestant arbitrators would not permit a Catholic to be selected. As a consequence there was no selection of a fifth arbitrator and the matter has ended thus. Dr. Hurbutt states that he will publish the proofs he has gathered. The Protestant journals profess to regard the result as a back-down of the Catholic arbitrators. The Catholics have, certainly, no reason to back down; but why they should be bound to select as umpire the Protestant professor selected by Messrs. McVicar and Scrimger is a mystery. They gave much greater scope to their adversaries in allowing them to select any Catholic moral theologian over so wide an area, but it was scarcely to be expected that the Protestants would agree to this. The difficulty was to discover a moral theologian who would have no bias, either Catholic or Protestant, and on this rock the arbitration has turned out to be a fiasco. However, of the two proposals, that of the Catholic arbitrators was the more reasonable, as it is to be supposed that Catholic theologians know more of the meaning which other Catholic theologians intend to convey, than a Protestant. Besides, Fathers Jones and Doherty offered much wider liberty of selection than did Messrs. McVicar and Scrimger, who had the matter all out and dried.

DEATH OF FATHER LENNON, OF GALT. The Rev. Father J. F. Lennon, who has been P. P. of Galt for the last three years, died at his residence at two o'clock, a. m., on Monday, 2nd inst., from pneumonia and Bright's disease. Father Lennon was thirty-five years of age, and had been failing in health for some months past. He was much beloved by his flock, for whose spiritual welfare he was an indefatigable and zealous laborer. The body of the deceased was taken to Hamilton, where the funeral took place at 9 a. m. on Wednesday. Father Lennon is the third priest who died in Galt during the past two years.

REV. FATHER HOGAN. This distinguished ecclesiastic edified and delighted the people of London on last Sunday with one of those sweet, touching and soul-inspiring sermons that are heard only when sanctity ascends the pulpit. Father Hogan impressed his hearers as an able theologian, a profound scholar and a keen searcher into the recesses of the human heart. We often heard of this distinguished Irish Abbe of whom all Paris at one time was speaking, and felt very proud that we had an opportunity of at last setting eyes on his venerable, saintly countenance and of listening to words of wisdom so much appreciated in the land where his name is a household word and where his virtues and talents are fully appreciated.

Born in Ireland about sixty-five years ago, Father Hogan studied first in the Sulpician College at Bordeaux. He then came to Paris, where he joined the Order of St. Sulpice and where he has lived for the last thirty-two years. During the siege of Paris and the reign of the infamous commune he saved his college and church property from spoliation by holding the British flag and defying an armed multitude which came from the clubs with the intention of imprisoning the Sulpician Fathers and of looting and pillaging both church and college. Father Hogan has been for the last three years Superior of the theological seminary of Boston. Recently he has been appointed spiritual director and Principal of the Catholic University now in course of erection at Washington. He has lately been preaching ecclesiastical retreats for Bishop Ireland in Minneapolis and for the priests of this diocese in Assumption College at Sandwich. Both bishops and priests are loud in their praise of his many salutary qualities and in their gratitude for the sermons wrought in their midst by the presence and the force of his eloquence.

NEW BOOKS. Thoughts and Councils for the Consideration of Young Men. By Rev. P. A. Van Dusen, S. J. Freely translated and adapted by Rev. Augustine Wirth, O. S. B. New York: Fr. Pusset & Co., lock box 3627. Price, \$1.25.

The Roman Hymnal. A complete manual of English hymns and Latin chants for the use of congregations, schools, colleges and choirs. Compiled and arranged by Rev. J. B. Young, S. J., choir master of St. Francis Xavier's Church, New York. Fifth edition. New York: Fr. Pusset & Co., lock box 3627.

A Short Cut to the True Church; or, The Fact and the Word. By the Rev. Father Edmund Hill, C. P. Notre Dame, Indiana: Office of the Ave Maria.

IRELAND'S STRUGGLE.

A stormy debate was raised in the House of Commons on Friday, 23rd ult., when the estimates for Irish prisons were brought forward. The treatment of Irish political prisoners was severely commented on and the case of Mr. Conybeare was referred to in most scathing terms. Chief Secretary Balfour announced that Mr. Conybeare was now cured, and the only question was as to the origin of his disease. Mr. McFadden, he said, was the previous occupant of the cell. A thorough examination revealed no trace of disease in the prison or among the prisoners. After the examination he consented to the transfer of Mr. Conybeare to another goal.

Mr. Blane gave his experience in Londonderry goal. He declared sick prisoners were never sent to hospitals until they were nearly dying. He had seen prisoners arrive suffering from cholera. The closets were filthy. He and other prisoners had been exhibited from the balcony to lady friends of officials. He had never complained of his treatment, because he knew it was useless to do so.

Mr. Sexton violently attacked Mr. Balfour's allusion to Mr. McFadden.

Mr. Balfour said he intended no insinuation.

Mr. Sexton continuing, described the Londonderry goal as a pest-house, where prisoners contracted fever and were thrust out to die. He detailed one case of fever amid groans from the Parnellites, who were crying, "Another murder." "There's the assassin," he said, "Balfour to smile."

Mr. Balfour said long familiarity with such attacks induced contempt. He adduced statistics to show there was a lower rate of mortality in Irish than in English prisons.

Mr. Sexton, complaining of a personal attack, drew an indirect rebuke from the Chair on both himself and Mr. Balfour.

Mr. T. W. Russell, Unionist member for Tyrone, urged that a sanitary engineer be appointed to inspect the prisons.

Mr. Parnell, in the course of his speech, contended that oakum picking was ill paid work, and an endeavor was made to compensate even for this outlay by reducing the food supply. The result was the permanent establishment of the prisoners in the goal. He was convinced the Irish prisoners were half starved. They ought to be provided with plenty of remunerative work and should be better fed. All the older prisoners are in a bad sanitary condition. He had himself seen in the older part of Kilmahinshan goal the liquid sewage leaking through the foundations of the walls and bursting into the very yard. He was convinced that Derry prison required to be entirely rebuilt, otherwise its objectionable condition is irreparable. The medical officers tried to hide the fact of the existence of fever under the medical name of tuberculosis.

Mr. Balfour had been guilty of culpable neglect. He was glad that Mr. Conybeare had been removed, but he urged the House not to forget that the humblest victims of Mr. Balfour were liable to be stricken at any moment, while Mr. Balfour sported himself with characteristic nonchalance. He hoped Mr. Balfour would give some assurance that an engineer would be appointed to lay the truth before the country. Mr. Balfour would find that his procedure would only strengthen Irishmen in their determination not to yield. Mr. Balfour did not compel his pet Belfast forgers to clean the prison cesspools, as he did Mr. Fitzgibbon. The Parnellites would force this question until justice was obtained.

The prison was adopted by one hundred and thirteen to sixty nine, and all the other votes were agreed to.

The sensational report made by the Contemporary Review respecting the anti-Irish influences at work at the Vatican had fallen very flat on the Irish people, notwithstanding the loud flourish of trumpets with which it was announced truth before the country. Mr. Balfour would find that his procedure would only strengthen Irishmen in their determination not to yield. Mr. Balfour did not compel his pet Belfast forgers to clean the prison cesspools, as he did Mr. Fitzgibbon. The Parnellites would force this question until justice was obtained.

The quarrel between Mr. Joseph Chamberlain and Sir Randolph Churchill is as bitter as ever. Mr. Chamberlain spoke at a garden party at Birmingham recently, sneering at Parnellites and the Liberals. He also expressed most bitter opposition to the candidacy of Lord Randolph Churchill for the parliamentary seat of Central Birmingham, and declared that, if successful, it would strike a blow at the union.

There was a close vote during the debate on the tithes bill on the 11th ult. Mr. Charles W. Gray, Conservative, moved that the time rent charge be recoverable from the landlord only. The motion was rejected by 145 to 141. The smallness of the Government's majority elicits cheers from the Opposition. The Government have saved themselves from defeat, for the present, by their total withdrawal of the bill at the last moment.

The Town Commissioners of Kingston have a Nationalist majority, and the first use they made of it was to present an address to Mr. Wm. O'Brien, M. P. The chairman of the Town Commissioners, Mr. Robinson, presided. Hitherto Kingston has always had a Tory majority on the Town Commission.

A landgrabber named Convery brought up before the Ballina Petty Session a widow woman named Mrs. Keaveney and her sons on a charge of malicious injury. The injury was that they had dug and carried off a few potatoes from the farm from which they had been evicted, and of which Convery had taken possession. The widow had planted the potatoes, and

she said that the planting had cost her £20; nevertheless the alion law which evicted her deprived her also of her property, and though the magistrate evidently commiserated the poor woman in the wrongs inflicted on her, he was obliged to mulct her. He inflicted a fine of six pence, and awarded six pence as damages to Convery. Other magistrates would have inflicted a heavy penalty and have sent her to jail. Colonel Stewart, the magistrate, stated that Convery had asked him to issue warrants "all over the county" as he was in fear of his life; but the Colonel stated that he did not believe that he was in any danger of his life, so he had refused to issue the warrants asked for.

Mr. Balfour being questioned in the House of Commons regarding the injury inflicted on the eyesight of political prisoners who have been confined in the Irish prisons, and especially with regard to the members of Parliament, Messrs. Conybeare and Cox, and also to Mr. Wilfred Blunt, had the hardihood to deny it. But Mr. Cox was in his seat at the time, and at once brought him to task for the falsehood, as he was himself "compelled to undergo medical treatment owing to the glare of the whitewashed walls of his cell." Thereupon Mr. Balfour thought proper to say in the same spirit with which he made his witticism over the grave of the murdered John Mandeville:

"He could only say he was not aware that the eyesight of prisoners convicted under the Crimes Act is more delicate than that of prisoners under any other Act, and he had heard no complaining till then."

The long sentences inflicted under the Crimes Act, of course, give more chance to the glare of the whitewashed walls to produce their natural effect; but Secretary Balfour's heartlessness is disgusting in first bidding his prisoners and then ridiculing them.

£5,720 have been sent within six weeks to the treasurer of the Irish National League from Australia. Nothing could more strongly manifest the sympathy of Australia for the National cause. The sum is thus made up: Sydney, £2,500; Melbourne, £1,500; Ballarat, £408; Sale, £230; Echuca, £300; Rochester, £141; Hobart, £110; Sandbury, £70; Sandhurst, £200; Hobart, Tasmania, £200. Other additions have since been made to this. On the 11th of June Sir Thomas Esmond lectured at Casterton, and his audience added £105 to the war chest. On the 13th he spoke at Kyneton, and had a tremendous audience and reception, and a subscription list opened by Mr. Martin McKenna, J. P., with a check for £20 totaled £240 in ten minutes, and at Rockingham there was a most enthusiastic reception to Mr. John Dillon, M. P. It is expected that the subscription list there will amount to £500. Total will make the total reach to £6,937 within a short time.

At a recent meeting of the Borneocoolia branch, Co. Leitrim, J. N. L. John Conroy, of Rusehamon, complained that a neighbor took part of his turf bank. Arrangements were made to settle the case by arbitration. The following resolution was passed unanimously: "Resolved that we, the members of the committee of the National League of Borneocoolia, hail with joy the glad tidings that Mr. Conroy, of Rusehamon, is restored to his holding after being evicted eight years."

Two emergency men named Long and Connor, employed on an evicted farm on the Pansobry estate, were charged at Castlemary petty sessions recently, before Colonel Cardell and Mr. Redmond, B. M. S., with larceny of an umbrella from a railway carriage. They were sent to jail for fourteen days. The emergency men, recruited from the worst classes, and mostly Orangemen, are constantly guilty of the most despicable crimes. This is but a slight sample of their oft-recurring delinquencies.

Lord Mayor Sexton, of Dublin, has commenced an action against the publishers of the Belfast News Letter for alleged libels published in that journal in the form of a series of letters addressed to the Lord Mayor by John D. Crockett, secretary of the Ulster Loyalist Anti-Boycott Union, Belfast.

In opening the assizes at Kerry, Baron Dowdall said that the comparatively crimeless condition of the county is due to the "firm yet merciful administration of the law." He evidently has peculiar ideas of mercy when he can discover that quality in Balfour's administration.

Contributions to the Gweedore prisoners' fair trial and evicted tenants' relief fund have reached a handsome sum.

It is announced that Mr. Balfour proposes to establish a Catholic university in Ireland with the hope to entice the Nationalists to give up their opposition to the Government. This is an acknowledgment of prospective defeat, but it is by no means likely that the Irish party can be coaxed by such a measure. The Irish party will support the bill, which ought to be dealt with by an Irish Parliament, but as long as an Irish Parliament has no existence the Nationalists must accept such piecemeal, ameliorative legislation as an English Parliament is willing to grant.

GREAT BAZAAR AND DRAWING OF PRIZES AT PETROLIA.

The bazaar, as previously announced, in aid of St. Philip's Church, Petrolia, will be held on September 10th, 11th and 12th. The drawing of the valuable thirty-three prizes, as given on the tickets, will take place on the evening of the 12th, strictly supervised by a committee of gentlemen. This bazaar is approved of and encouraged by His Grace Archbishop Walsh. The costly prizes, together with the good end in view, should prompt all ticket-holders to make speedy returns.

Eight Bishops are now vacant in France.

A Song of Killarney.

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By the lakes of Killarney, one morning in May...

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when consulted, declared that he could see none; and hence endeavored to dissuade Mr. Scott from submitting the matter to a jury selected from the most prejudiced people in the country...

the authority of David O'Connell; and declared, moreover, that all meetings held independently of and in defiance of their pastors were schismatic and heretical...



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addition of the words, which appear to be equally vague, that "the Westminster and Heidelberg catechisms be received for substance of doctrine." This, however, was not satisfactory to the Congregational Churches, and the proposals fell through.

Dr. Imbrie, of the Presbyterians, says: "According to one of the missionaries present, the hostility to the proposed constitution finds its chief explanation in the rise of an anti clerical spirit. Some of the churches are restive under the leadership of ministers. The explanation, however, is not accepted by the Japanese. It is true that some who are unfriendly to the union have called attention to the 'aristocratic' character and ill concealed tyranny of the Presbyterian and Reformed ministry. But the real question is not one between the Churches and the ministers so much as between the older and more conservative men, and the younger and more radical."

The difficulty, in fact, is precisely the same which has cropped up both on this continent and in Europe. The tendency of Protestantism is naturally towards free thought and the elimination of positive doctrines from Christianity. This is the necessary consequence of the first principle of Protestantism, private judgment. If the Church acknowledges that the judgment of the individual is the supreme authority by which controversies of faith are to be settled, it is as well to say at once that the Church as a body has no authority whatsoever. The Presbyterians will not go so far as this, but the Congregationalists base their whole discipline on this consequence, and even in Japan they will not yield it for the sake of an outward union which has no solidity. The only true principle of unity is Church authority, and this leads directly to submission to the Pope. Presbyterianism is the least consistent of the two bodies which negotiated for union, for it wishes to assert the authority of a mock antiquity, without accepting the logical consequences of their doctrine. It is almost needless to add that the effort to both up an apparent union on so frail a basis has utterly failed, for the present, at least.

MEANNESS UNPARALLELED.

The meanness of the Mail has been frequently manifested during the course of the discussion on the Jesuit Estates Act, and on other occasions during its no-popery crusade since 1886. That journal is in the habit of publishing anonymous letters from supposed correspondents, approving of its anti Catholic course, and at the same time suggesting to its readers measures repulsive to the good sense and love of fair play which the people of Ontario usually exhibit. It is by such means that it has succeeded to some extent in exciting the fanatical faction of the province to a degree of frenzy which is almost inconceivable. At the same time it evidently expects to be exonerated from responsibility for those communications on the plea that it is not responsible for the opinions expressed by correspondents.

It is well understood that journalists do not admit to their columns letters which propose any startling course to be pursued in the advocacy of a certain policy, without expressing their dissent from their correspondents' views, unless they approve of them. But when these views are repeated by many correspondents, so as indeed to give actually a tone to the journal, it certainly cannot shirk the responsibility, more especially when the communications are anonymous.

Under such circumstances, notwithstanding that the Mail has frequently declared that its desire is not to do anything to the injury of Catholics, nor to take from them liberty of conscience, the admission of numerous letters of which the purpose is to excite Protestant hatred against the Catholic religion and people, even to violent acts of physical aggression, undoubtedly makes the Mail responsible for the sentiments of these correspondents; and it will scarcely be denied that this course of recommending physical force to be used, especially against the people of Quebec, "for the good of the habitants themselves," forsooth, might be mistaken for courage, if that journal openly advocated it; but its advocacy through the medium of anonymous letters can be called only inoffensive cowardice and meanness.

But the meanness which we here reprobate has been surpassed, if possible, by the publication of a letter signed "Anti-Jesuit," which recently appeared in the columns of the Mail. This cowardly anonymous scribble recommends Protestants to absent themselves from—the boycott, in fact—the Toronto Industrial Exhibition on the day when it will be opened by the Governor-General, because His Excellency did not agree with the fanatics who called on him to stigmatize the Jesuit Order as an illegal and immoral association by disallowing the Act of the Quebec Legislature, which recompenses the Jesuits and the Catholic Bishops for a grievous wrong inflicted on them over a century ago. The Mail itself has repeatedly acknowledged that the only plea on

which the power of disallowance could be exercised is a plea of "public policy," which it founds upon the wicked character of the Jesuit Order. The boycotting of the exhibition is, therefore, proposed, through its anonymous correspondent, as a means of taking revenge upon the Governor-General because the latter does not agree to believe all the falsehoods which have appeared in the columns of the Mail, both editorially and in its correspondence columns. This Anti Jesuit says: "If they (Protestants) have any regard for themselves, they will stay at home on that occasion. If they attend and accord to His Excellency a reception, they will follow the example of the spaniel who, when you beat him, will turn round and lick the hand that smites him." The writer gives as an additional reason why all Protestants should absent themselves from the opening, that Sir John Macdonald is also to be present.

As the exhibition is of great benefit to Toronto, the advice thus virtually given by the Mail, if acted upon, would be greatly to the injury of that city. Still, it is as well that the Mail should exhibit itself in its true colors. The public will be able to judge by the result the amount of influence which that journal wields. We venture to say that the absence of all whom it can influence will not be felt, and that, if the weather be favorable, the opening will exceed in eclat all that has ever been witnessed in Toronto on such occasions, and that the greeting which will be accorded to the Governor-General on his appearance will be both cordial and general.

We have been accustomed to hear the assertion repeated over and over again that the bogus Equal Rights' Association is truly representative of the people of Ontario. It is nothing of the kind. We do not dispute the fact that the bigots of the Province are numerous, but we do not believe that they form a majority of the population. All who could be influenced to sign the petition for disallowance amounted to but fifty-one thousand persons in Ontario, voters and non voters. So far as these from being a majority of Ontario voters, that the Catholic voters of the Province alone are in excess of that number; and a few days will suffice to make it known whether all the Mail's influence will make the opening day of the exhibition a failure. We predict with confidence that it will be a success, in spite of the meanness effort on record to create a failure.

And this is the degrading work to which the boasted organ of the truly loyal population of the Province devotes itself! Such loyalty is perfectly on a par with the loyalty which was manifested exactly by the same class of blatant loyalists who plotted to set aside Queen Victoria's claim to the throne, who insulted the Prince of Wales in Toronto, Kingston, Belleville, Milbrook, etc., when he visited Canada in 1860, who insulted and personally maltreated Lord and Lady Elgin, who burned the House of Parliament in Montreal, and in other ways, even more infamous, exhibited their peaceful and law-abiding spirit, and their love of civil and religious liberty.

THE AMERICAN CATHOLIC CONGRESS.

The Catholic Lay Congress of the United States will meet in the city of Baltimore on Monday, November 11th, at 10 o'clock a. m., and will remain in session two days. All Catholics will be admitted to the sessions. Immediately after the centennial of the establishment of the Catholic hierarchy of the United States will take place, and nearly coincidentally the new Washington Catholic University will be opened. There will be a large number of distinguished prelates, priests and laymen present for the triple celebration, which is expected to be conducted with greater eclat than any Catholic celebration which has ever taken place in America.

There are many subjects which can be treated by the Congress to great advantage. The Church has made, undoubtedly, great and rapid progress in the United States, but it has also met with many losses. In districts where Catholic settlers were spread over large areas, owing to scarcity of priests it frequently happened that Catholics became lukewarm, and practically became lost to the faith. The children, in such cases, frequently wandered away from the Church, and either joined the ranks of some of the numerous sects, or helped to recruit those of the agnostics. How is the recurrence of this evil to be prevented? How may the knowledge of Catholic doctrine be brought home to the millions of Protestants of this continent? By what means can the Catholic press do the greatest amount of good? In what way can the laity best co-operate with the clergy in promoting Catholic interests? All these are questions of great importance to Catholics, and well worthy of most careful consideration by the Conference. It has been resolved by the promoters of the enterprise not to take into consideration the subject of the Catholic press, and the Catholic Review has recommended that the press should ignore the Conference; but it is not likely that the press will act vindictively. The Catholic press will be

glad to co-operate with any good work which the Conference may recommend, provided it propose anything practical, and do not confine itself to mere wordy resolutions. The distinguished gentlemen whose names are on the committee of management afford hope that the best possible results will flow from the deliberations, and the undertaking has our best wishes that it may be a decided success.

THE SEPARATE SCHOOL QUESTION.

The question of the right of Catholics in Manitoba to retain their separate schools is one which does not affect that Province alone. With it is bound up the right of two other minorities in the two other Provinces in which separate schools exist, the Catholic minority in Ontario and the Protestant minority in Quebec.

It is the practice with those who are agitating for the settlement of this question in Manitoba on the lines of the new policy announced first by Mr. Martin, to treat this as if it were a question by which Catholics only are injuriously affected. Thus treated, of course, all the fanatical proclivities of a large section in every Province are aroused, and it is impossible to get them to listen to reason. "The Catholics want to retain their separate schools," they say, "but we will not let them do so."

Let us consider the matter calmly and not as a question to be dealt with merely for the purpose of giving annoyance to one side or the other. Is it a matter either of expediency, or of right, that the minorities should be permitted to have separate schools? Let us look at the matter, first, as a question of expediency. Even if a majority have the absolute right of forcing their will upon the minority, it is not always expedient they should do so; and we maintain that in the very mixed community of Canada it is not expedient that wherever there is a majority of a certain denomination, that they should force their views on the subject of religious education upon the minority.

It is well known that Catholics are very firm in the conviction that religious instruction is of even greater importance than secular. We fully appreciate the great utility of secular instruction, and we are anxious that all the children in the country should have every facility to acquire it, but we say that at the same time the great truths of religion must not be relegated to a secondary place. When the wonders of creation are explained to children, the existence of a Creator ought not to be ignored, and our obligations to Him. As God is the author of nature, the minds of children should be raised to God while secular knowledge is being imparted; and we maintain that it is not only a matter of expediency, but also of duty to educate children in this manner. But without pressing just now, the question of right, we ask, is it proper that an obstacle should be thrown in the way either of Catholics, or of Protestants, who feel similarly on this subject, so that they should be prevented from having imparted to their children that efficient religious instruction which they believe to be so important?

But we hear it said frequently, "religious instruction is indeed important, but it is the business of the parents to impart this at home, or for clergymen to do it in the Church." Our answer to this is: 1st. The teaching at home, or in the Church, only, would have the effect of making religious instruction a merely secondary matter. It will, therefore, be viewed by the children as a subject of secondary importance. It should be taught at home truly, and by the clergy in the Church, but apt as we are to forget our duties to God, religion should be taught as the most important of our studies, and those studies should be taken up with religion in the foreground. If we learn, for example, the laws of mechanics, or optics, or the truths of astronomy, our mind should be led to God whenever these studies afford a peculiar opportunity of recalling Him to mind as their author. Religion cannot be too strongly impressed upon the mind of a youth, and however strongly it may be impressed, he is not likely to know more of it than he ought to know, nor is he likely either to be too moral, even if the laws of morality are impressed upon him when ever an opportunity presents itself in the school-room.

2ndly. Parents are very often and even usually either so much occupied with business, or so careless, or so uneducated that it is impossible for them to give that attention to the religious instruction of their children at home which is desirable, and it is not only expedient, but wrong, to prevent them from employing, as their children's teacher, a person who is competent to combine religious and secular instruction. By the law of nature, which is the divine law of creation, the duty of instruction belongs primarily to the parent, and the State has no right to do more in the matter than to insist that proper

secular instruction be given to the children in the school. The divine natural law is above the human law which constitutes the State; and when the State so manages matters as to impede the religious training which parents desire to give their children, it wrongfully puts the parents from their place, and if, while neglecting to make proper provision itself for the religious instruction of the children, the State impedes parents in the discharge of their duty; it inflicts violent and irreparable damage on parental rights.

We maintain, therefore, that all parents have the right to provide that the religious and secular education of their children should go together. Hence it is expedient, and it is the right of Catholic parents, to educate their children as Catholics in Catholic schools. To Protestants we willingly concede the same rights.

The Catholics of Manitoba and Ontario do not ask the State to furnish religious education, but they ask that they shall be permitted to furnish it at their own expense, and that while doing so, provided they do not neglect giving a proper secular education to their children, the State should not deprive Catholic schools of a share in whatever State aid may be given to any other schools in the Provinces, whether they be godless or not. If this be not done, a penalty is practically inflicted upon Catholics who do their full duty to their children. We say, then, that it is neither just nor expedient to refuse to Catholic schools, properly conducted, a share in whatever State aid is extended by the State for school purposes, otherwise Catholics would be compelled to pay out of their own pockets for the instruction of their own children, while they would be taxed also to instruct the children of their Protestant neighbors.

To this state of affairs Catholics are subjected in most of the United States, but it is a glaring injustice. It is and it would be poor consolation to those Catholics who form the minority in Ontario and Manitoba to see the Protestants of Quebec subjected to the same ill-treatment. The three minorities should be protected in their parental rights, and it is the duty of the Dominion Parliament to protect them—Catholic and Protestant alike.

The Protestant clergy themselves advocate in Ontario the introduction of religious teaching in the schools, so that Catholics are not alone in claiming the right of having religious schools. Many Protestants, however, are satisfied with the reading of the Bible and a prayer before and after instruction. Catholics look upon this as a totally inadequate religious teaching, and we claim that these Protestants have no right to force their views upon us in this matter. Protestants are satisfied with this scanty religious teaching, because they cannot find common ground beyond this, but Catholics know what their children should be taught. We claim, therefore, that if the Manitoba do violence to the rights of the minority, the Dominion Parliament should preserve the "Freedom of Religious Education" by protecting the Catholic minority of that Province.

The Mail has before now maintained that as we have advocated the autonomy of Quebec with regard to the Jesuits' Estates Act, we should also maintain the right of Manitoba to legislate as any Catholic schools.

There is no parallel whatsoever between the two cases. By the Jesuits' Estates Act there is no injustice perpetrated on any one. It ought to have been an act of restitution simply; but by giving for Protestant education a sum proportioned to the Protestant population of the Province, it became an appropriation for educational purposes merely, on the same basis on which all educational grants are divided, and distributive justice was observed towards the minority; but in the threatened legislation for Manitoba, as we have shown, actual injustice would be perpetrated against a large section of the people. This is sufficient reason why such legislation should be disallowed.

The Oblate Annual Council assembled last week at Ottawa have appointed Rev. Father McGucken, Rector of the Catholic University of Ottawa, Father McGuckin is now Vice-General in British Columbia and President of the Catholic College of New Westminster. He has for over twenty years labored on the Pacific coast, where he is well-known and much respected. He is an Irishman, in the prime of life and possessed of every qualification for the rectorship of the University. Archbishop Duhamel last winter obtained from the Pope recognition of the University of Ottawa for the English-speaking Catholics of the Dominion.

The Observatore Romano, the Holy Father's official organ, states that the numerous reports promulgated by Italian and foreign Liberal journals concerning the Pope's intention to leave Rome are totally unfounded. Reports have also been published concerning interviews between the Holy Father and certain diplomats. These are purely the inventions of those journals, as the interviews have had no existence.

THE CONDITION OF QUEBEC.

The Toronto Mail has a leading article on this subject which is fully in keeping with its insane policy of belittling the neighboring province and of keeping up the excitement and animosity it has engendered in the breasts of its fanatical supporters against everything and every body with the name of Catholic. It declares that the net sum of Quebec's indebtedness is \$13,000,000, and that the main cause of such chronic bankruptcy is the poverty of the people, which "compels the Provincial Government to undertake a variety of services which in Ontario belong to the municipalities." Compared with Queensland, Victoria, and other provinces of Australia, \$13,000,000 is not such an enormous debt as to plunge the whole province into utter bankruptcy. The Dominion Government of Canada is indebted to the tune of \$250,000,000 and yet we are not in a state of despondency nor are we going to put on sack cloth and ashes and bewail our national misfortune as beggars and bankrupts. If the Dominion is able to carry a debt of \$250,000,000, with its high five million inhabitants, surely the Province of Quebec, with its high two millions, can bear up under \$13,000,000.

While showing the superior system of Ontario the Mail explains the whole case of Quebec's indebtedness. It says that a variety of services which in Quebec are met by the Provincial Government are shouldered here by the municipalities. But the money comes out of the pockets of the people all the same. Whether the counties or the Government undertake to keep up the gools or the roads or the drainage system or the charitable institutions, it is from the industry and the revenues of the people the money always comes. What terribly annoys the Mail is the fact that in Quebec Province all the charities are in the hands of ecclesiastics. Quoth the Mail:

"Over one hundred institutions of various kinds receive subventions every year under the guise of aid to public charities, etc., and nearly all these are controlled by religious orders."

What in the eyes of the Mail is a source of weakness and corruption, viewed by the light of experience proves to be, on the contrary, a principle of emolument to the country and a safeguard to the proper and faithful distribution of the people's money. The religious orders, whose members have made vows of poverty and who want for nothing and charge nothing for their services, are the very persons whose office and whose calling fit them, as dispensers of charity, for the work of discerning among the less fortunate classes who are deserving objects of consideration and who are not. They alone give freely and with a blessing and from the abundance of the heart. What services they do bestow and what services they do render are gratefully received, while, on account of the contact and intercourse of the poor with those religious, a great moral work is accomplished and spiritual as well as corporal relief is afforded.

It is strange, though frequently it happens, that people contradict themselves without knowing it; and that in the very hour and on the very page that one thing is asserted its very opposite will be unblushingly maintained. In the very next column of the Mail in which charity passing through the hands of religious is reproved, charity by the hands of laymen, or, what it calls "misguided philanthropy," is also reproved. "Careless, indiscriminate charity," writes the Mail, "is an evil much greater than most people think it. It is, in fact, a propagator of poverty, and it nourishes that which it ought to destroy." We have as many "paupers as we will pay for and the truth of the statement scarcely needs demonstration."

That such indiscriminate philanthropy exists in all Protestant states, and rather increases than diminishes poverty, is patent to any observer who will take the trouble of studying the ways and means which they invariably adopt in their methods of affording relief to the poor. In England and Ireland, where the poor law system prevails, a great portion of the monies extorted by law as poor rates is squandered on big-salaried officials, while the poor are treated as convicts, half-starved and degraded, as though they were criminals. And it is a fact that while the deserving poor remain outside the work house and manage, as best they can, to keep body and soul together, only the idlers and the loafers or the dissolute are clothed and fed by the State. Red tape and charity cannot get along very well together. Charity, springing from the pure love of God, must be necessarily allied to religion, and no other charity can exist. To tax a Government with pusillanimity and mismanagement because of its wisdom in the proper distribution of its charities through the agency of religious orders is the same of folly and insolence on the part of any journalist. When it is remembered, however, that the writers in the Mail are self-confessed infidels, and do not believe in prayer, wonder ceases. Nor should we marvel at the

blind inconsistency which first condemns the prudent distribution of the public funds by religious orders and then condemns the alternative, for, in another column, the Mail says:

"Any State which chose to make a periodical and careful distribution of public funds by way of charity would soon make of its citizens a race of beggars." And this is exactly what the Province of Quebec does not do. That Catholic Province, like every other Catholic State, endows religious orders, and, through them, reaches the deserving poor. Previous to the Reformation, in England there were no such establishments as work-houses. Nor were the people taxed to their uttermost stalling for the maintenance of those degrading institutions in which staid officials grow fat and unfortunate paupers are starved. The monasteries and convents took care of the poor. The Mail continues:

"At the present moment Cardinal Tachereau is president of a committee charged with the distribution of an appropriation of \$50,000 among distressed agricultural districts. To sum up, the Church and her orders virtually direct the expenditure on education, colonization and the mitigation of asylums, reformatories and charities, a large portion of which is consumed by the orders themselves, etc."

The above admission speaks volumes for the unalloyed trust reposed in the honesty and unselfishness of priests and bishops by the people's representatives in the Province of Quebec. It must be at least two hundred years and more since this state of things has existed, and the bishops and the religious orders have nobly acquitted themselves of the grave responsibility of handing such vast sums for the benefit of the poor and of the "distressed agricultural districts." Had suspicion ever attached to the gestation of such charities by the Church long since complaints would have been made, and lay men would have been selected for the distribution of the public funds. But the same confidence in the honesty and unselfishness of the priests and Bishops exists as firmly to day as it obtained in the time of Bishop Laval and Duplessis. The French-Canadians are not such dolls as the Mail supposes. They entrust their moneys and charities to those alone in whom they have the most unbounded confidence. Probably the people of Ontario would go and do likewise if they thought it safe or advisable to entrust large amounts to the safe keeping of bishops, parsons and principals of colleges who would offer no objection to being "subvented" for such philanthropic work.

Strange it seems and inexplicable, how men or ministers, who would not be trusted with the handling of charitable donations, are yet entrusted with the "breaking of the bread of life" and with the guidance and care of immortal souls.

THE MAIL'S ABSURDITIES.

From time to time the Mail, in its zeal for the preservation of the integrity of Canada, delivers a very serious lecture to the French-Canadians, in which it attempts to prove that they are ripe to be come annexed to the United States. A few days ago we were treated to one of these essays, the whole evidence that this is the case being that Mr. Bechar had said that the Province of Quebec might have recourse to this alternative if she were overpowered in any struggle which might be inaugurated by Ontario fanatics to impose upon Quebec the intolerable yoke of subjection to Ontario parsons and Orangemen.

There is little danger that such a crisis should arise. It is true there is a great deal of tall talk published in the columns of that journal, over the signatures of parsons and other fanatics in which the threats uttered against Quebec are unmistakable, but the people of that Province are perfectly well aware that the parsons have small influence over the public opinion of Ontario; and though such firebrands as Bishop Sullivan, ex-Bishop Carman, Dra. Wild, Hunter, Campbell and others, backed or rather led on by the parlor soldier who edits the Mail, are loud in their threats of an armed invasion of Lower Canada, which is to result in turning the highways of that Province into rivers of French-Canadian blood, such infamous language is perfectly appreciated by the people of Quebec at its true value, as the ravings of maniacs.

The Orangemen, too, at the beck of Messrs. Dalton McCarthy and John Charlton, have not desisted for a moment from passing resolutions in their lodges and on the platform, as terrible as the exclamation of the giant who was remorselessly slain soon after by bean-stock Jack:

"Fee, Paw, Fum: I smell the blood of a French man And I must have some."

But the courage of the Orangemen is also very generally estimated at its real worth. They have exhibited it in Canada in the past, and we have no doubt they would do so

blind inconsistency which first condemns the prudent distribution of the public funds by religious orders and then condemns the alternative, for, in another column, the Mail says:

"Any State which chose to make a periodical and careful distribution of public funds by way of charity would soon make of its citizens a race of beggars."

And this is exactly what the Province of Quebec does not do. That Catholic Province, like every other Catholic State, endows religious orders, and, through them, reaches the deserving poor. Previous to the Reformation, in England there were no such establishments as work-houses. Nor were the people taxed to their uttermost for the maintenance of those degrading institutions in which stunted officials grow fat and unfortunate paupers are starved. The monasteries and convents took care of the poor. The Mail continues:

"At the present moment Cardinal Taschereau is president of a committee charged with the distribution of an appropriation of \$50,000 among distressed agricultural districts. To sum up, the Church and her orders virtually direct the expenditure on education, colonization and the maintenance of asylums, reformatories and charities, a large portion of which is consumed by the orders themselves, etc."

The above admission speaks volumes for the unlimited trust reposed in the honesty and unselfishness of priests and bishops by the people's representatives in the Province of Quebec. It must be at least two hundred years and more since this state of things has existed, and the bishops and the religious orders have nobly acquitted themselves of the grave responsibility of handing such vast sums for the benefit of the poor and of the "distressed agricultural districts." Had suspicion ever attached to the gestation of such charities by the Church long since complaints would have been made, and lay men would have been selected for the distribution of the public funds. But the same confidence in the honesty and unselfishness of the priests and bishops exists as firmly as day as it obtained in the time of Bishops Laval and Duplessis. The French-Canadians are not such dolls as the Mail supposes. They entrust their moneys and charities to those alone in whom they have the most unbounded confidence. Probably the people of Ontario would go and do likewise if they thought it safe or advisable to entrust large amounts to the safe keeping of bishops, parsons and principals of colleges who would offer no objection to being "subvented" for such philanthropic work.

Strange it seems and inexplicable, how men or ministers, who would not be trusted with the handling of charitable donations, are yet entrusted with the "breaking of the bread of life" and with the guidance and care of immortal souls.

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"Fee, Faw, Fum, I smell the blood of a French man And I must have some."

But the courage of the Orangemen is also very generally estimated at its real worth. They have exhibited it in Canada in the past, and we have no doubt they would do so again in the same way at this date if they dared. They have frequently shown their readiness in the past in Toronto, Mornington, Wallace, Mulmur, and in the counties of York, Wellington, Victoria, etc., to injure Catholic churches, to desecrate cemeteries, to wreck houses of

Catholics when only women and children were the inmates, or to fire upon unarmed Catholics, when they could attack in overwhelming numbers; but in invading the Province of Quebec they would be met man for man; and there is no fear that the expedition will be attempted. Mr. Dalton McCarthy's talk of subjugating Lower Canada by bullets is but empty vaporing.

Still, if the attempt were made, and if it proved to some degree successful, in the beginning, the people of Canada are well aware that the result of such Canadian anarchy would inevitably be the annexation, not alone of Quebec, but of Ontario also. The Mail itself acknowledged but a few weeks ago that Ontario could not stand alone as the leading province of the Dominion if Quebec were once annexed to the United States, and indeed the whole Dominion would soon follow in the same direction.

If this is what the fanatics are really aiming at, they might attain their purpose without stirring up race dissension. It would be more honest for them to agitate for annexation by direct means; and it would be more to their interest also; for certainly Ontario would be received into the Union on more favorable terms by direct negotiations than that purpose, than if she entered into it on compulsion arising out of the distracted and disorganized condition of the Province which would result from civil war.

The Mail endorses, in the article referred to above, to show that if annexation were resorted to by Lower Canada, the French population would not be any more free in the practice of their religion than they would be under Ontario domination, and at times it quoted two United States newspapers which expressed that opinion. As the contingency is not at all likely to arise, it is unnecessary to discuss the matter seriously; but we may remark that other and more influential American newspapers have expressed a different opinion. As a State, Quebec would be at liberty to govern herself, just as she does under Confederation, and the fanatics of Ontario would be as snubbed a race every time they would attempt interference with the affairs of Quebec, as they were when Lord Stanley covered them so snugly the other day with wet blankets.

We must not conclude this article without pointing out the reliability of the Mail as a provider of intelligence on this subject of the intentions of the French-Canadians. We are now told that they are bent on annexation to the United States. Only a few days ago the same journal proved to demonstration, to its own satisfaction, that the union desired by French-Canadians is with France and not with the United States. On the other hand, we are frequently treated in the columns of the same journal to learned essays which explain, on motives of interest, the undeniable loyalty of French Canada to the British throne. Only a few days ago one of these essays appeared in the Mail's editorial columns.

People who expect to be believed usually deem it expedient to stick to the same story; but it would appear that the readers of the Mail are prepared to swallow doses of any kind, so that it is not necessary for that journal to be consistent. Anything will do if it is only anti-French and anti-Catholic.

HIS FIRST MASS.

The Rev. P. McCabe, who was recently ordained by His Lordship Bishop Walsh, of London, celebrated his first Mass in St. Mary's Church, Simcoe, on Sunday last. The congregation present was unusually large and included the relatives and many personal friends of the celebrant. After the gospel Father McCabe spoke briefly and very acceptably on the "Devotion of the Rosary." His initial effort was most creditable and indicated that the rev. gentleman will quickly develop into an earnest and effective speaker.

Towards the end of the Mass the pastor, Father Traher, addressed those present, drawing their attention to the fact that in order to become a follower of Christ, one must deny himself and take up his cross and follow Him. The priest, he continued, is pre-eminently a follower of Christ. Up to the time of his ordination the sacerdotal candidate is called upon principally to deny himself—to deny himself the comforts of home, the pleasures of the world, to enter upon a severe course of studies and to subject himself to a discipline more severe still; but upon the day of his ordination the priest, whilst still continuing to deny himself, is called upon in a special manner to take up his cross. The nature of this cross, continued the speaker, he would not then explain—it being rather a day of rejoicing—but in inviting those present to receive the blessing of the "newly ordained," he asked of them, whilst receiving it, to pray earnestly that the young priest having taken up his cross might carry it bravely and manfully and to the end triumphantly.

At the conclusion of Father Traher's remarks Father McCabe gave his blessing individually to all present. Before the congregation dispersed Father Traher announced that in a few days himself and they would be honored with a visit from their beloved Bishop, an announcement that was received by all with manifest delight.

In the evening Father McCabe officiated at Vespers and at the Benediction of the Blessed Sacrament. The music on this occasion was exceptionally good. Miss M. Jeffrey's alto solos, with violin

obligo by Father Traher, being most acceptably rendered.

Father McCabe, we understand, will leave Simcoe in a few days to enter upon his regular duties, and in so doing he will certainly have the satisfaction of knowing that he carries with him the esteem and good wishes of all in the parish of his adoption.

WHELAN vs. HURLBERT.

Montreal Gazette, Aug. 30.

The meeting for the appointment of a fifth arbitrator in connection with the challenge of Father Whelan, of Ottawa, to anyone to prove that the Jesuits hold the doctrine that the end justifies the means, which was accepted by Dr. J. Beaufort Hurlbert, was held at St. Mary's College yesterday morning. Rev. Principal MacVicar and Rev. Prof. Scrimgeour appeared for Dr. Hurlbert, and Rev. Fathers Jones, S. J., and Doherty, S. J., for Father Whelan. Neither Dr. Hurlbert or Father Whelan were present at the conference. After some pleasant and complimentary remarks on both sides, the two Protestant arbitrators brought up the name of Rev. Prof. J. Clark Murray, who, they stated, was a professor in metaphysics and ethics at McGill University, a Doctor of Laws at the Glasgow University, an author of high repute, and a man of calm and impartial judgment, who had not committed himself in any way in connection with the anti-Jesuit agitation. Prof. Scrimgeour added to this that he had asked Dr. Murray to allow his name to be brought up, but had not discussed the matter with him in any way. The Jesuit fathers replied to this that though they had no personal objection to the gentleman, they could not accept him because they wanted an expert and one familiar with their technical language. Rev. Dr. MacVicar stated that he thought Prof. Murray possessed the necessary qualifications, but the Jesuit fathers gave them a choice of

A PROFESSOR OF MORAL THEOLOGY in Laval University or the Sulpician Seminary or in any faculty of moral theology in America or Europe. To this the Protestant gentlemen objected because such a man, who naturally would take the position of the Roman Catholic Church upon a matter of this kind, could hardly be expected to use entirely independent judgment. "If that is the case," replied the Jesuit fathers, "the same arguments can be used on our part. How can we expect that a Protestant minister to be any more independent?" They also asked why they did not submit the same proposition as themselves and allow them to take any Protestant answer to the statement of the Evangelical alliance that the Jesuit teaching was different from the general teaching of the Catholic Church. The Jesuit fathers also made a proposal that the four arbitrators should act; that each should make a report, and these reports could be published under the name of the answer to this was that that would not be an authentic report. It was apparent therefore that under the circumstances no agreement could be reached, and after assuring them that they would aid them as much as was in their power, should it be possible to settle the matter in some other way, the Jesuit fathers invited their visitors to take a look through the college building. Rev. Father Jones accompanied them down stairs and there met Dr. Hurlbert, with whom he shook hands very cordially, expressing regret that he had not been through the building. The visitors then departed.

Dr. Hurlbert stated that he expected this result and that the best thing he could do under the circumstances would be to publish the proofs he had gathered so that they could be spread broadcast. Should he do so they will no doubt be answered by the Jesuit fathers.

Letter From Father Jones.

To the Editor of the Star: Sir—Yesterday's meeting of the commission of enquiry to select a fifth man is not fairly reported in your paper. You state that "the final terms of the Jesuit Fathers were that the fifth arbitrator should be a professor of one of their colleges, giving their visitors the right to choose from any of their educational institutions either in America or Europe." The obvious conclusion of the public will be that we asked for a Jesuit professor of moral theology. We expressly and repeatedly disclaimed any such pretension. The fifth man might be taken from Laval, the Seminary of St. Sulpice, or any other similar institution in America or Europe. It was an excellent opportunity of testing the value of the assertion that Jesuit teaching was different from the common teaching of the Catholic Church. The latitude we offered Dr. Hurlbert's representatives was refused. We were not allowed to choose the old member of the commission at will from among the Protestant body, as Principal MacVicar alleged there was no parity between the two cases; a professor of moral theology, chosen from among Catholics, who would look upon himself as in duty bound to give the decision, as by so doing he would be defending the Church. But if, on the other hand, Father Whelan's representatives are forced to accept the one only person proposed, a reverend gentleman of the Protestant clergy wholly unknown to them, are they to be blamed for imagining that their objection to such an appointment would be less forcible than Principal MacVicar's in view of the interests they were called upon to defend.

No doubt the inaccuracy of your reporter was unintentional. I am sure you must have misunderstood both Principal MacVicar and Professor Scrimgeour; and my confidence in the uprightness of these gentlemen remains as unshaken as before. Yours etc. A. E. JONES, S. J., St. Mary's College, Aug. 29, 1889.

LETTER FROM MR. J. J. CURRAN, M. P.

ON BOARD THE SS. COBAN, VISIT TO CHARLOTTETOWN, ST. JOHN'S AND SYDNEY.

When at last, after many vain efforts to get away, the Coban sailed out of our port, looking around to take stock of our fellow passengers and inventory disclosed that not only was the dominion fairly represented from many quarters, but the neighboring republic was also there in the person of a tall Michigan-der, whom we designated throughout the voyage as "Uncle Sam." Ottawa gave us the Messrs. Harrison, jolly good fellows they are. Valley sent along a rather severe, assigned Scotch lawyer of the Gilt persuasion, who looked rather glum at first, but melted at the close of the opening evening concert to the melodious strains of "Auld Lang Syne." I should have given place aux dames, and mentioned three charming young ladies from our own city, who were daily designated by the name of Mr. Drummond of Pettie Cote, who was with us, and two of his daughters, who could have foreseen that one of them was soon to be gathered in by the pitiless reaper death, and that she was then making her last journey. Mr. Drummond has the heartfelt sympathy of all. Mr. Traux, of Farnham, represented the Eastern Townships, and did us proud well, Cornwall (Ont.) more than held its own through Mr. and Mrs. Milken. The Messrs. Wickam, of Prince Edward, were a valuable part of our contingent. Mr. Wilson, of Point St. Charles, carried off the palm as a vocalist. I also take the liberty of mentioning the Rev. Dr. Chas. Taylor, president of the Anglican Theological Seminary, of St. John's, Newfoundland. He was the life of the party, a ripe scholar and thorough English gentleman, who will long be remembered by his fellow-passengers on the Coban. Our trip to Charlottetown having been made in the fairest of weather was of the brightest description. We scouted the idea of seasickness. Every one did his or her level best to make the time pass agreeably, and everything went as merry as a marriage bell, which was only proper, as I forgot to mention we had on board an exceedingly agreeable couple who, if I mistake not, were on their wedding tour.

At length we reached the tight little island of P. E., that claims, and not without substantial reason, to be the garden of the Dominion. We arrived on Saturday night and our first greeting on Sunday morning was from Hon. Senator Howland and his most amiable wife, who were hastening along the wharf to bid us adieu. The weather was in true warm-hearted Irish Canadian fashion. After attending mass at the Catholic cathedral, which is to be esmild, a very poor edifice (soon to be replaced), where a very fine service was held, and as one of the isdy passengers styled it "a duck of a short sermon" we proceeded, where we were taken in hand by the sexton and the best everything placed at our disposal. Talk of hospitality!

We drove around Charlottetown and its environs. It is perfectly charming at this season of the year; numbering about 13,000 inhabitants, it is progressing rapidly day by day. The public buildings are creditable and those of a first class hotel, the Davison house, whose genial proprietor is a general favorite. What shall I say of the welcome we were accorded by everyone we met. The Hon. Mr. Sullivan, premier of the province, and a man of acknowledged ability and great popularity, who has presided over the destinies of the island for several years; Mr. Blake, M. P. P., who represents the city in the local Legislature "by a large majority," a solid Liberal Conservative, clever, genial and generous; Dr. Cavin, one of the professors of St. Dunstan college, an old graduate of the Propaganda; the Rev. Father O'Connell, president of the institutions, who made us quite at home in the college quarters; the Messrs. Redden, enterprising young merchants, enjoying the reputation of "live men" ever ready to do a good turn, and many others, not omitting my colleague, Captain Walsh, M. P., who used very strong language in his own good natured fashion, because we could not spend a day at his country seat and there find out what sort of a paradise Prince Edward Island actually is; and just let me say here, that viewed from the water as we sailed out, a more picturesque place than the Captain's it would be difficult to find. The prettiest sight we saw in Charlottetown was the gardens around the public buildings.

They are attended to free of charge by Mr. Newberry, one of the officers of the Provincial Government. The flower beds out rival anything I have seen, not even the skill of the florist who delights the eye in the grounds of the Parliament buildings at Ottawa can compare with admirable effects produced by Mr. Newberry. I cannot close my remarks about those we met, without mentioning Mr. Edward Roach, the veteran librarian of the local parliament, now in his seventy-fifth year. Despite his age he took us not only through the most beautiful buildings, but actually insisted on accompanying us to the roof that we might see by the view. Next to the "gem of the ocean," P. E. Island occupies the warm est place in the veteran's heart. Showing us through the little picture gallery, pointing out the engraving of Daniel O'Connell he told us many anecdotes of the great liberator whose eloquence he had heard more than once. He spoke of a celebrated speech he had once listened to from the innkeeper Dan, in which he referred to P. E. as a little island with 40,000 inhabitants in the full possession of legislative freedom that was denied his ancient race of 8,000,000. "Little did I think at that time," said the old man, "that I should ever see the Place myself." Mr. Roach is fond of speaking of his sons, one of whom was a distinguished officer in the naval service of the United States, who lost his life in the Samoan disaster; the other is the well-known litterateur whose brilliant pen has contributed so much to popularize the Boston Pilot, and whose writings find

their way into many of the leading newspapers and periodicals of the neighboring Republic. Prince Edward Island is one of the happiest spots on the face of the globe. There are no powerfully wealthy people, but no paupers. The last census gave them 108,891, of whom 47,111 are Catholics, the remainder belonging to different Protestant denominations, all living harmoniously together, although they have had their troubles. There are 16,663 owners of land in the island and 13,629 occupiers. Agriculture is the principal resource of the country. There are, however, good fisheries.

The manufactures are limited but have rapidly developed of late. They consist of butter, cheese, starch and soap factories, tanneries, grist, saw and woolen mills, factories for canning and preserving meat and fish, carriage factories, etc. By the census of 1881 the figures of Island industries were as follows:

Capital invested, \$2,000,000
Number of employees, 2,750
Yearly wages, over \$800,000
Value of products, \$3,500,000

The following census statistics compare the fisheries of 1880 with those of 1870:

Vessels and boats 1870 1880 Incr.
Employed 1,183 2,759 1,576
Number of fish, cod, had, 1,946 5,794 4,144
do, hake and 1,000 1,000 0
do, mackerel 15,649 26,392 10,743
Barrels of herring 16,881 22,457 5,576
do, mackerel 27,732 73,745 46,013
Barrels of other fish 706 706 0
Barrels of oysters 175,448 175,448 0
do, of crabs 6,711 3,273,316 3,266,605

A comparative statement of the exports of the province of Prince Edward Island for the years ending respectively 31st December, 1871, and the 30th September, 1883, shows—values, 1871, \$1,478,645; 1883, \$3,300,000. These few figures will give the reader an idea of the rapid progress the people of Prince Edward Island are making in material wealth. Space will not permit me to refer to the schools, colleges and other evidences not less convincing of moral progress as well.

NEWFOUNDLAND.
After forty-eight hours' pleasantly spent in Charlottetown, we again boarded our good steamer, and, under the guidance of our new captain, Mr. Fraser, a great favorite, off we steamed for Terra Nova. I referred in rather blippant terms to the mal de mer on our way down the Gulf; the less I now say about our feelings on the broad Atlantic the better. When it is recalled in all candor, that the night before we reached St. John's, Newfoundland, I had some serious doubts about the sanity of those, myself included, who had undertaken such a journey as a pleasure trip. When at length it was announced, "land is in sight," that we were approaching the wharf the unanimous expression was, "This is Quebec No. 2." Here we found we were no longer in the Dominion. The Custom house guardians were on hand—I say guardians because the officer was not, neither did he file an appearance for nearly two hours, during which the ladies were not allowed to go ashore but even so much as their handstichels, the guardians insisted being there for the arrival of the high and mighty officer. Well, at last he did arrive, and I should not be surprised had he smelt sulphur in the atmosphere as the result of the language the male portion of the passengers had indulged in, at his expense, during our long detention. Everything had an end however; and our objects having been duly chalked, we were permitted to proceed to the Atlantic hotel, a fine building kept by Mr. Foran. We had a very large cargo of flour, etc., to discharge and the captain told us we might count on two days to investigate the colony. I was singularly fortunate in the person to whom I was privileged to meet during our stay in the capital of N. F. L. His Lordship the Catholic Bishop, Mgr. Power, is a prince of the church, with all the courtesy and kindness of the best of mundane princes, a universal favorite, most accomplished as a scholar and enjoying the reputation of an administrator of great ability. He was kindness personified, taking us in person through the different establishments over which he presides, although pressed for time, it being his busiest day. The Cathedral, St. John the Baptist church, would be a credit to any city; it has standing room for 15,000 persons, and though not quite complete in its decorations, has one of the finest altars in America. Several of the best works of Foley, the Irish sculptor, also embellish the interior of the edifice. Another noble structure is St. Patrick's church, in the lower section of the city. The Sisters have a really fine building for the education of young ladies, and the Christian Brothers (of Ireland), have charge of the parochial schools, one of which is held in the lower part of a building I was proud to see inscribed as "St. Patrick's Hall," the main story of which is a first-class room for public concerts, lectures, etc. It is certainly a credit to the Irishmen of St. John's that they should have erected so noble a building in honor of their patron saint. The population of St. John's is about 20,000, of whom 20,000 are Catholics, mostly of Irish descent. The English cathedral is a fine building, but, I am informed, sadly deficient in acoustic properties. There several very pretty churches belonging to the different Protestant denominations. The civic government is unsatisfactory to some of those I spoke of. The electric light system is in vogue and guides the weary passenger up and down hill and on the traverse. Soaps may be seen in many quarters, yet the business of the city is confined principally to one street near the water's edge, which would remind one forcibly of our old Notre Dame street thirty-five years ago. The drainage of the city is simply abominable, and as a consequence diphtheria has been playing sad havoc this summer and now I understand they are threatened with a malignant fever.

St. John's is a very interesting and well-built city. Before leaving home I took up a geography belonging to one of my boys, and found that our youth are taught that the capital of Newfoundland is a city "comprised principally in one street." This is a grave injustice and I hope more accurate information will be given in future publications.

Newfoundland, which is in area one-sixth larger than Ireland, has suffered greatly from injustice and mismanagement and in fact is still a victim of unfavorable circumstances. It is the oldest colony of Great Britain, and yet as the official pamphlet informs us "only eighty-five years have elapsed since it became lawful to erect a dwelling house and enclose or cultivate a portion of land." It was a penal offence to do so. A lot of greedy monopolists in England for long years were enabled by their influence to have those enactments passed by the British Parliament so as to keep within their own clutch the fruitful fisheries of the Banks. Captains of fishing vessels were obliged to give bonds that they would bring back to England as many fishermen as they carried out. This was to prevent settlement and thereby competition. Despite these laws vigorously enforced a few sturdy settlers did make their homes there; they contended for their rights, and at length got them. Eighty-five years ago the bleak-fishery was abandoned. The first public road of nine miles was built only sixty years ago. The present state of affairs is no doubt better, but the mass of people have only changed masters. The English monopolists have been replaced by a few local monopolists, who control everything in legislation, trade and commerce. The supply merchants are lords of creation. Many of them remain in the country just long enough to make fortunes and then go back home. A new generation is then sent out to go through the same process in carrying on the business of the established firms. This is of course disastrous to the progress of the colony and until the masses of the people realize that their true interest is to agitate successfully for admission into the Canadian Confederation there is little hope for the amelioration of the condition of the toilers on land and sea. This brings me to say a word on the subject of confederation which is in every one's mouth in St. John's. No sooner is a Canadian traveller recalled that he is put down as an agent for gobbling up the country. Yet, I met very many warm friends of Confederation and many others who, whilst opposed to union with Canada, will tell you that it must come before long. Amongst others whom I had the pleasure of meeting was Mr. P. Bowers, editor of the Chronicle, the leading spirit of the anti-Confederates on the press of the colony. He is a cultivated and genial Irishman who would, as a facile and forcible pen, but whilst striking his political opponents mercilessly is the most pleasant companion one could find in with. His wife, an accomplished lady from Prince Edward Island, viel with her husband in making our two short sojourns in St. John's most pleasant. Mr. Bowers did all in his power to give me information on the recent acts and possibilities of the island, and whilst I cannot see things as he does I shall always feel deeply indebted to him for his kindness and hospitality.

Hon. Mr. Hodgerson, one of the members of a late administration, was also extremely obliging, as indeed were all those I had the pleasure of meeting. Having enjoyed a few drives to view the scenery and made some purchases at the request of the ladies, just to remember St. John's by (how childlike and bland) wherein we discovered that Canadian notes or even a mercantile gold is liable to a heavy discount in that land of promise; we were informed that our time was up and that we should again resume our nook on board the Coban, as we were to sail at daybreak on Sunday morning. We had a much more pleasant voyage on the return, and reached Sydney, N. S., where I have many friends. Here again we met with more than ordinary kindness Judge Murray Dalton, M. P. for the district, now the most highly considered judicial officer that has graced the bench in that locality for many years, and several members of the Bar, made things very pleasant in the town that lies on the grandest of harbors. Mr. Hearn, who, if he is not a Q.C., ought to be, is another Irish Canadian whose hospitality I feel bound to acknowledge. At Charlottetown we visited B. Leclercq and other English men-of-war. Here we were fortunate enough to find some of the French vessels, and the sons of La Balle France made our inspection one to be long and pleasantly remembered. I cannot conclude this hasty and imperfect sketch without mentioning an incident that occurred on the May Queen, a little steamer that plies between Sydney and Sydney North. I had no sooner got on board than a French-Canadian rushed to me and grasped me by the hand as though I had been a long lost brother. I asked him where he hailed from and he said from Montreal, and had come to Sydney so that whilst following his avocation as a steamboat engineer, he might learn English, a feat he has already accomplished within a few months. No wonder the French-Canadian is making his way throughout the Dominion. I asked my new found friend how he liked Sydney, and he replied with characteristic bonhomie—le monde est bon par ici—they are good people here). We were detained a little longer than we expected in this port owing to the supply of coal not being equal to the demand of so many ships at the International pier. Some visited the mines, others took a drive over to the Bras d'Or lake, and became more and more delighted with Cape Breton and its hospitable people. Here I shall close my already too long effusion. If any one wishes to be convinced of the truth of Sir George Cartier's song,

Rein'est al beau que son pays, let him just take in the St. Lawrence and its Gulf after having visited our western and northwestern regions, and should he then fall to be a patriotic Canadian he does not deserve to live. The whole country is grand; but do you wish to reach the climax? Then steer your barque for the island that bears the name of R. J. J. in its bosom, for there is no place like Montreal.

J. J. CURRAN, M. P.
Montreal, August 28, 1889.

Our Lady of Help Oratory of the Knight of St. Joan, Detroit, took first prize in a competitive drill in that city.

The Lord's Prayer.

Our Father, We feel our riches as we look to Thee, And know without Thee we but poor should be.

English investors like a thunderbolt, that "Ottoman bonds" were waste paper...

thought, and confessor to his wife; and to tell him the painful news of their ruined fortunes.

my eternal recompense in the next world so that I might thus win the right to say to my father, 'You have given, give yet more.'

THOMAS O'HAGAN

Thomas O'Hagan, M. A., Ph. D., is one of the rising literateurs of Canada, and he bids fair to take high rank amongst those who have reflected credit by their intellectual achievements, on their Irish race.



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living, that is, a blameless life as the world reckons it—yet without pre-occupying myself about God, . . . at the door of the sanctuary, but outside. This position is of all others the most perilous, because it is not open to reproof. I was tempted me to enter in; and this possible indifference is like an untroubled sleep—the last hour may awaken it, in truth, but who can answer for his last hour? Indifference, in itself, may be, and often is the most certain of condemnations.

At last, when his fevered brain, which seemed as if it could not feel the want of God, yet could not rest without Him, wanting all else, had unavailingly reviewed and rejected every prospect of hope, the words escaped him, "What would you do, in my place?" She answered swiftly and decisively: "In your place I should go to confession!"

which knit these two hearts still more closely in one, to each other, and to the Infinite Heart of Love. But his own words flew on irresistibly, thought upon thought coming swiftly and sweetly still.

And what of the new life which dawned on that eventful afternoon, when the ray of grace so effectually touched his heart? From the successful novelist and artist, the dramatist, Paul Feval became the knight errant and chaste champion of Catholicism for the next ten years, developing new fire and eloquence in the defence of the Jesuits, the priesthood, the various topics and difficulties of the day, and above all, of his beloved devotion to the Sacred Heart. He revised and republished his former works, destroying as far as possible the old editions lest they should do harm, and that he might gain nothing himself by the process, he refused to benefit by the sale of the loose sheets, which were sold as usual to tobacconists and other shops for wrappers, but gave every son to the poor.

And with these words he closed the old life. That is, a blameless life as the world reckons it—yet without pre-occupying myself about God, . . . at the door of the sanctuary, but outside. This position is of all others the most perilous, because it is not open to reproof. I was tempted me to enter in; and this possible indifference is like an untroubled sleep—the last hour may awaken it, in truth, but who can answer for his last hour? Indifference, in itself, may be, and often is the most certain of condemnations.

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FROM PETERBOROUGH.

On the occasion of a recent visit to the beautiful town of Peterborough, the writer called at the Peterborough business college and shorthand institute, located on Water street, opposite the Mechanics' Institute. This excellent institution imparts a most thorough business education to young ladies and gentlemen in a most practical and systematic manner. The branches taught are book-keeping, business forms, correspondence, commercial arithmetic, foreign exchange, shorthand, type-writing, telegraphy, and, in fact, everything necessary to carry on any business. The system in vogue is of such a character that the time usually required to impart a thorough business training is very materially reduced, thus enabling pupils to obtain an education at a minimum cost. The faculty of the college are George S. Bean, B. A., B. S., Principal of actual business department; J. J. Rooney, who holds a first class teacher's certificate and has had eight years' experience, Principal of theory department; R. D. Nimmo, teacher of penmanship and shorthand; A. Stephenson, B. A., barrister and solicitor, teacher of mercantile law, and James L. W., teacher of telegraphy. See advertisement in another column.

FROM THE ANCIENT CAPITAL.

Quebec Chronicle, August 27. Mr. M. F. Walsh, of Ottawa, was on a visit to the city at his home, 105 St. Elizabeth street. Mr. Daniel Brophy, of Ballarat, Victoria, Australia, accompanied by his niece, the daughter of Mr. J. R. Brophy, of the Post Office Department, Ottawa, and Mrs. J. G. Burns, of Buffalo, N. Y., arrived in the city on their return from the Saguenay on Sunday morning, and are at the St. Louis Hotel. Mr. Brophy is an old-time Quebecer, although a native of the Green Isle. He came to Canada with his family in the memorable year 1847, settling in this city. In 1853 he was seized with what the oldest citizens will remember as the "Australian fever," which then prevailed, and in company with several other young Quebecers, sailed from New York in that year. Although, as may be supposed, Mr. Brophy, in his early days at the gold fields, had to submit to the ups and downs common to all the adventurers, his career in his adopted country has been an honorable as well as a profitable one, and he is now at the head of an extensive business in Ballarat. He has served as a member of the Parliament of Victoria and still holds other important public positions. In everything pertaining to his native land he has always taken an influential leading part, notably during the visit of Messrs. Dillon, Deasy and Sir Thomas Graham Edmond, M. P.'s to the Province of Victoria; while at the same time he has always continued to keep a warm corner in his Irish heart for the country of his earlier sojourn, and fortunately for old Quebec. For his services to the cause of religion in Australasia he has been honored with the dignity of Knight of St. Gregory by the Pope. Mr. Brophy intends spending a few days here visiting the graves of his relatives who are interred here, including that of his sister who was a Sister of Charity in other places which were familiar to him in his boyhood. While being a warm lover of his Australasian home, Mr. Brophy expresses himself in wonderment and admiration of the progress of Canada.

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some rectors made enquiries respecting the gradual to be read secundum tempora, as the missal makes no provision outside the time of the occurrence of the feast, the following instruction has been referred to by the Sacred Congregation of Rites under the date Feb. 25, 1886: "In corpore Missalis in Missa Sacri Cordis Jesu post Graduale quod per annum legitur, apponatur sequentia: In Missa votiva post Septuagesimam post Graduale, omittitur Alleluia et V. sequens, dicitur Tractus: Ego autem sum veritas et non homo; apponitur hominum, et alleluia plura. Omnia videtur me desiderant me; locuti sunt labia et inveniunt caput. V. Sicut aqua effusa sum et dispersa sunt omnia ossa mea; factum est cor meum tanquam cera liquefactum in medio ventris mei, (ex Missa Egredivimus pro aliquo loco). "Tempore Paschali: Alleluia, Alleluia. V. Pa. 29. Dominus Deus meus clamavit ad se et sanavit me; elevavit ab inferno animam meam, Alleluia. V. Converterit planctum meum in gaudium mihi; convertit in letitiam meam, et circumdedit me letitia. Alleluia, (ut in eadem Missa)."

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Every member attending shall wear a funeral badge. Every member willfully neglecting to attend the funeral of a deceased member of his Branch shall pay a fine of fifty cents. At the death of a member the President shall cause a Mass to be offered for the repose of the soul of the deceased; also a Mass shall be offered for the deceased members of the Branch, at which the members shall be present. W. LANS, Grand Secretary, 35 Burtlett Ave., Toronto.

DEATH OF MR. DANIEL W. STRITCH.

Stratford Dispatch. It is with sentiments of heartfelt sorrow that we chronicle the demise of Mr. D. W. Stritch, who died shortly after midnight on Monday, the 12th ult. He was taken ill on July 6th, and during the long busy days and the long silent nights since then he endured his sufferings with a Christian fortitude that was truly edifying, and although he had been summoned suddenly at last, he died fortified by all the rites and sacraments of the Church of which he was, during life, a devoted and faithful member. Mr. Stritch was born in Barrie, Ont., 15th, 1803, and during the past five years has been one of our most popular business men.

He was a general favorite; his mild and affable disposition securing for him the admiration and esteem of all who knew him, and it is only putting it mildly to say that his death has created a void that will long be felt among his countless friends of all denominations. He was first attacked by malarial fever, which afterwards developed into typhoid, and notwithstanding skilful medical aid, the best of attention all proved unavailing. His illness was long and painful, but his cheerful resignation to the will of God will be a source of consolation to his aged parents in their sad affliction, which has cast a chill of sorrow over Stratford, and occasioned a widespread sympathy for the bereaved ones. On Monday morning the casket bearing his remains was placed on a catafalque in the chancel of the Catholic church. The sanctuary and altar were draped in black, while the catafalque was embellished with choicest cut flowers, from friends here and in London, and around it burned a number of tapers. Fully a thousand people viewed the remains in the afternoon, and on Monday night vigils were kept by members of the C. M. B. A. Society. The funeral took place on Tuesday morning, and was largely attended by representatives of all classes, and many tears were shed for the good young man who was taken up to his true home "best death" should begeth his soul." A solemn requiem mass was chanted by Rev. Father Curmins for the repose of the departed soul, and appropriate selections were rendered by the choir of which the deceased had been an appreciated member.

After Mass, Rev. Father McKee delivered a very touching sermon on immortality, making special reference to the exalted life of the excellent young man, whose remains were about to be placed in the silent grave. "He was," the reverend gentleman said, "a true friend, an upright business man, and a model Christian. He was obedient to the laws of God and His Church. He was kind and considerate. He was assiduous to self-denial and mortification. He was a solemn religious man, whose remains were about to be placed in the silent grave. He was," the reverend gentleman said, "a true friend, an upright business man, and a model Christian. He was obedient to the laws of God and His Church. He was kind and considerate. He was assiduous to self-denial and mortification. He was a solemn religious man, whose remains were about to be placed in the silent grave. He was," the reverend gentleman said, "a true friend, an upright business man, and a model Christian. 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