

The Catholic Record.

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

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EDITORIAL NOTES.

CARDINAL MANNING on Saturday last received into the Catholic Church Rev. Mr. Townsend, recently Principal of the Oxford mission at Calcutta, also six former clergymen of the Anglican Church.

DR KING, the Anglican Bishop of Lincoln, England, deputed the authority of the Archbishop of Canterbury to try the charge against him for ritualistic practices. His hope was that it would be tried by the Bishops, the majority of whom are Ritualists, but the appeal has been dismissed, and the trial has been ordered to proceed.

THE Free Press of Friday has a very mixed article about disallowance of the Jesuit Estates Act and separate schools. It reasons thus: if the Jesuits' Estates Act should not be vetoed, therefore separate schools should be hampered with all the restrictions which will tend to make them unworkable. It is something like the reasoning: the moon rose at 12 last night, therefore the Czar is dead. But it does not depend on the Free Press what will be done to the separate schools.

MORE than two hundred thousand Italians emigrated to America last year in search of employment, and to avoid the heavy taxes which are now imposed on the people of Italy. Such is the condition to which the present Atheistic Government has brought the country. The confident predictions which were made when the Pope's territories were seized by King Victor Emmanuel, that an era of prosperity was about to set in, have certainly not been verified. The interest on the Italian debt, according to Mr. Gladstone, amounts to twenty-three millions, which is more than that on the national debt of Great Britain, and the amount is rapidly increasing every year.

"The Roman Catholics themselves cannot object to a policy which advocates equal privileges to all and exclusive privileges to none." — London Advertiser. Certainly not. They never did and never will. But, sad to relate, many of those who are the loudest to proclaim this doctrine are arrant hypocrites. Let a Catholic, no matter how well qualified, present himself for election for any municipal office in most of the cities and towns of Ontario, and at once these apostles of "equal rights" will be up in arms and cast their ballots against him because he is a Papist. To Catholics, no Protestants, belong the agitation for equal rights. It is not customary for Catholics to vote against any man because he is a Protestant.

The members of a female Bible Class connected with one of the Protestant Churches of New York have raised a small fund for the service of the Roman Catholic priest, Father Conrady, who is now doing benevolent work among the lepers of the Sandwich Islands, as successor of Father Damien. We do not think that the staunchest Protestant will say that this generosity is unwise. For Father Conrady is carried on in the noblest Christian spirit, no matter under what standard—Globe.

It is pleasing to find such a spirit of generosity and benevolence as the above fact manifests. If such occurrences were more frequent there would be much less of ill feeling engendered on account of differences in religion.

PENNSYLVANIA will submit to the electors of the State two amendments to the Constitution, which will be voted on June 18th. The first regards the qualifications of voters, and will establish manhood suffrage for citizens of the United States only. The second is to prohibit the manufacture, sale or keeping for sale intoxicating liquor to be used as a beverage. The General Assembly will be empowered by this amendment to enact laws for the manufacture, sale and keeping for sale the said liquors for other purposes than as a beverage. Many friends of Prohibition are included among a large number of Philadelphians and Pittsburg lawyers who have joined in a protest against the proposed amendment, which, they say, is rather a subject for legislation than for constitutional enactment.

THE Empire exploded last week, in an amusing manner, one of those big anti-Jesuit demonstrations which were planned for the establishment of Protestant ascendancy, or for upsetting the Confederation, no matter which. It was the "great meeting" at St. Catharines which condemned the local M. P., Mr. Rykert, who, though an Orangeman, would not join in the no-Popery howl. The Mail represented that three thousand people were at the meeting in the Opera House which condemned Mr. Rykert. As there was no hall in the city which would hold such a crowd, it

was suspected that there was a mistake somewhere, and enquiries were instituted which elicited a letter from Mr. Rykert, which explained that the utmost capacity of the hall, when crowded, is 1,200; but by actual count there were 547 present at the meeting in question. That bubble is burst.

FRANCES CLARE CURICK, formerly "the Nun of Kenmare," lectured in this city on Friday of last week. She had a very small audience, and was in consequence in no good humor. She told them that if she had the filthy stories to tell that some other lecturers were accustomed to retail, she would have had more hearers, but she would tell the truth. Maria Monk's and Father Chiniquy's tales belonged to a period further back than she could speak of from personal knowledge. She had no such experiences as they related—still Catholic principles would lead to immorality if only followed out. Nuns are very good people, she says, but priests very bad. The ex nun has not yet arrived at the degree of mendacity and shamelessness which will make her a successful No-Popery lecturer, but if she does not repent soon, she will reach it in the near future.

MR. SPURGEON still continues to denounce in the strongest language the encouragement given by the Baptist Union to Latitudinarian views. The Rev. Dr. Clifford, President of the Union, lately preached in a Unitarian chapel in London, which is frequently used by Latitudinarian speakers. This chapel is remarkable inasmuch as the names of Voltaire, Paine, and Zoroaster are associated with the sacred name of Jesus on its walls. This gave occasion to Mr. Spurgeon to make the following spirited protest:

"The blasphemous association of our Lord with Thomas Paine and Voltaire creates an indescribable feeling in a Christian mind, and makes us wonder how a man professing to be a servant of the Lord Jesus could associate himself with such a place. Well might the Union resent our complaints against its more obscure wanderers, when its President, before he closed his year of office, thus publicly associate himself with the deniers of our Lord's divinity. Has the body of Baptists over which this gentleman presides become so easy-going and docile that it will by its silence endorse the action of its President? Is it really so, that to preserve their consistency any amount of looseness will be tolerated? We do not see that anything worse can be invented than that which the governing party either condones or admires. On the 'Down Grade' the train travels very fast; another station has been passed. What next? And what next?"

In reference to the prominence which Baptists give to the question of immersion, it is remarkable that one of the most eminent English Baptist clergymen, Dr. Clifford, has discovered that the Baptists are on this subject extremely "Ritualistic." The Baptists are perhaps one of the least inclined of all the denominations to be Ritualists, yet human nature so strongly demands that inward belief shall be expressed by suggestive outward ceremonies that the Baptists cannot entirely suppress the natural desire of man to be to some extent Ritualistic. Dr. Clifford says:

"Is it not then one of the ghastly ironies of history that after three centuries of existence, the one idea of the Baptists that has chief currency amongst outsiders is that in the sixteenth and seventeenth centuries they were simple enough to give vitality to British soil to the ancient practice of immersion as the right mode of baptism—a symbol, it is commonly alleged, which in its Oriental home may have been appropriate and useful enough, but in the frigid North and amongst reasoning Westerns can never appear other than a demoralizing fetishism? Is it not strange that the popular label of one of the most anti-ritualistic and spiritual of societies should fix attention on a method and not on a conviction, on a form and not on an idea? It is a sad fate, and we must bear it as cheerfully as we can."

The attitude of the Catholic Church on the question of immersion is that it is one of three ways in which Baptism may be conferred in accordance with ancient ecclesiastical usage; but the usage of the Church in our own time and locality is not to be departed from on private authority; hence, it would be wrong to make use of the method of immersion where the laws and usages of the Church require the method of infusion, or the pouring on of water, as is the case with us, in the administration of this sacrament. The practice of the Catholic Church, which cannot err in her dogmatic decisions, is sufficient guarantee that her mode of administering the sacrament is correct.

THE Living Church, a Protestant Episcopal journal of New York, has a sensible article condemning the attempts of certain members of that Church to set up Reformed Churches in Catholic countries. "These attempts," it says,

"are certainly the wildest folly, and tend only to spiritual anarchy and unbelief," and they "expose the Anglican Communion to ridicule and contempt in the popular mind." In Cuba such efforts have been made, but the Living Church adds concerning them:

"But we fear such religious adventures in foreign lands on the part of our bishops only tend to inspire people of the Latin race with contempt for our religious intelligence. Nothing is more certain than that no Roman Catholic country will ever embrace Protestantism, unless it be by force from the secular power, and the days of the Inquisition on the one side, and infallible kings and parliaments on the other, have gone by. The doctrines of the Mass, of the invocation of saints, of prayers for the dead, etc., are bound up with the religious experience and national pride of Spain, of Cuba, France and Italy for ages, and to seek to destroy the faith of the people in them is simply to weaken their belief in Christ as God, in the Bible, in future rewards and punishments."

Protestants should bear in mind that such undertakings as this journal condemns invariably result merely in weakening the belief of the people in all Christianity. Such a result must necessarily follow from the bringing so prominently before the view of the people the many discordant sects which Protestantism has begotten.

FATHER FLANNERY AND REV. MR. AUSTIN.

To the Editor of the Catholic Record:

The following letter was refused insertion in the columns of the St. Thomas Journal. I penned it in reply to a last letter of Mr. Austin. As defendant I claimed to be heard, but the editor had exercised his privilege of closure, and I was barred out. Begging of you to send me some extra copies of the letter for distribution among my Protestant friends, I am, yours etc.,

W. FLANNERY.

To the Editor of the Journal:

St. Thomas, June 10th, 1889. Sir—I was absent in Essex on a confirmation tour with the Bishop of this diocese when Mr. Austin's last letter appeared in your columns. Since then I have been very busy preparing for the Bishop's reception in this parish and have not had for some weeks one day I could call my own.

I now take advantage of a day's leisure to remove some false impressions Mr. Austin's last letter may have left on some minds. But, as I hope this may be my final and good for all last letter, I ask leave to summarize the letters that have been written. So far Mr. Austin opened with a terrible onslaught on the Jesuit Fathers. I speak from memory. Their arraignment for the abominable crimes of murder, arson, perjury, etc., etc., was indeed formidable, and all things looked desolation on the Jesuit side of the house. I fancy, however, that I proved that the Jesuits are not, and never have been, the immoral wretches they have been represented. I proved from unbiased history that they were not guilty of the murder of William the Silent by giving the name of the real murderer and citing date and date and circumstance of the murder. Mr. Austin, again accused the Jesuits of having assassinated Henry III., king of France. Again I named the murderer, with day and date, etc., mentioning the page in history where found. I did the same for the murder of Henry IV., king of France, who was most faithfully attached, as I proved, to the Jesuit Fathers. I showed that St. Alphonsus Liguori assisted at the death of Pope Clement XIV., and His attendant physician denied that this Pope died an unnatural death, and yet Mr. Austin accused the Jesuit Fathers of having murdered him. He again accused them of having caused the revocation of the Edict of Nantes, by which several hundred Huguenots, or Calvinists, were banished from France. I showed from irrefutable facts and arguments that the Jesuits were not at all concerned or consulted with in this matter, and that Louis XIV., who did banish them on account of their sympathizing with his enemies in Holland, was at that time establishing the Gallican liberties in France and for this reason quarrelled with the Jesuits and the Pope, who was then Innocent XI. When Mr. Austin then how closely he was concerned on all these false and abominable accusations he said he would let them pass; he would not insist upon these points, and because he called them disputed records he wanted me to say no more about them; and, anyhow, he said that I was manufacturing history. This I denied, and proved my denial, and now I maintain that were I so low-minded and so bereft of all decency as to manufacture history, I would not deem myself so wicked or so totally un-Christian as the man who wantonly and audaciously but falsely accused good and saintly priests of God of the most atrocious and most revolting crimes.

Mr. Austin and all those who hate the Jesuits without knowing the first much comfort in the fact that the Jesuits were banished from so many Catholic countries. But not one of them has ever been able to tell the public the reasons or the crimes for which they were so banished. I defy Mr. Austin, I defy the Mail, I defy all the worst enemies of the Jesuits, to tell us one crime that was ever proved home against any Jesuit. I defy Mr. Austin to name one Jesuit in Canada, or the United States, or any part of Europe, who has ever been arraigned before a civil tribunal for any misdemeanor. Mr. Austin has not been able to do it. I defy any other body of men on earth to show the

same unblemished, unvarying record. And, therefore, I maintain that, take them all in all, with their past glorious and saintly record, that for private and public virtue, for burning zeal for God's honor and glory, for self-sacrifice and love of their fellow men, there is no such body of men on the broad face of this earth. One of their number, St. Francis Xavier, baptized two millions of souls in Japan; St. Francis Borgia left the court of Spain "to deny himself," take up his cross, and follow Jesus, the call of heaven and Breton consecrated the soil we live on with martyrs' blood; the Jesuit priest Marquette first sailed up our lakes and discovered the Mississippi. His grave is honored to-day, and a city named after him. A few years ago the Americans celebrated his centennial with unusual splendor, with speeches, music and poems sung and recited. Were not Ontario cursed with the sin of black ingratitude, instead of reviling her benefactors, the Jesuits, she should be to-day occupied in raising monuments to perpetuate the memory of her earliest founders. But the day will come when Ontario will be found celebrating the feast days of her paternal saints and martyrs, Lallemand and Breton.

I will venture a reason why the Jesuits were banished from so many Catholic countries. In those countries the politicians are divided between Ultramontanes or Catholics, and Infidels or Liberals. Whenever the Infidels means of organization, by means of secret lodges and carabats, or godless societies, get the upper hand, their first act of policy is to banish the Jesuits. The Catholic Church is blamed unjustly for having once banished the Huguenots—but the Infidels are praised by Mr. Austin and others for having several times banished the Jesuits. It would occupy too much space in your journal were I to enumerate the infamies of the Court of Louis XV., King of France, when Pompadour and her lascivious court ruled that unfortunate country, and because the Jesuits did, what I believe the Methodist preachers would have done, viz., denied the sacraments to the scandal monger, they were banished. They gloried in their banishment. The corrupt and effete Bourbon kings of Spain and Portugal were similarly at the mercy of lewd women and corrupt ministers, D'Aranda in Spain and de Pompadour in Portugal. Were the whole truth made known to day there is not an honest man in Canada, or a sincere, God-fearing preacher in the Protestant Church who would not applaud the Jesuit Fathers for the stand they took in those days, and hold them up for imitators to every Christian minister as models of piety and fearlessness, of zeal and self-sacrifice to vindicate the honor of women and the glory of God.

Mr. Austin, in order to blacken the character of the Jesuit Order, quoted some garbled extracts from the pages of a Jesuit theologian named Escobar, written in Latin, and translated into Latin in French by a prejudiced author named Pascal. At first Mr. Austin gave those extracts as genuine, as though he had the book right before him. But I knew that no book of Escobar's can be had for love or money, and that it was utterly impossible for Escobar to have found his way to Alma College, and charged Mr. Austin with copying second hand, and informed the public that Mr. Austin had nothing reliable to advance for what he called an "acknowledged record." Escobar wrote about fifty years before the Battle of the Boyne, 1690, and all Mr. Austin could know about him was some misquotations and selections of passages that were invented by Pascal in his famous "Provincial Letters." It is certain also that Pietro, or rather Paolo Sarpi, the Servite, was excommunicated *nisi nisi* by Paul V., and yet he is put forward persistently as a good Catholic author. But Mr. Austin never saw the works of Pietro Sarpi. He has to rely on Pascal for any knowledge of his writings. In fact the only foundation on which he has to depend for his repeated charges of depravity against the Jesuits is Pascal. Does my rev. friend know that in the court of Queen's Bench, Montreal, a few weeks ago, Pascal was ruled out of court as being utterly unreliable and worthless as a witness against the Jesuits? It is a fact, however, I had already proved from Voltaire and Chateaubriand that Pascal is wholly unreliable, that he has been bequeathed to us as an immortal lie, that his writings were condemned by the Parliament of Six in France, and copies of them burnt by the hands of the public executioner. Yet Mr. Austin calls him a good man and a safe author, although it has been stated on good evidence that nine hundred falsifications of passages were proved against him. In vain have I appealed to Mr. Austin to attend to the warnings of Holy Scripture: "My son, have nothing to do with detractors, for their destruction shall rise suddenly; and who knoweth the ruin of them?" (Prov. xxiv, 21) In vain have I reminded him that "the Lord hatheth and His soul detesteth... a deceitful witness that uttereth lies, and him that soweth discord among brethren." (Prov. vi, 16)

Mr. Austin has quoted Gury, but has not even given either volume or chapter or page, although challenged to do so. I am, therefore, entitled to hazard the statement that Mr. Austin never saw a copy of Gury's Moral Theology, that he quotes him second hand, and, therefore, his arguments on that head are utterly worthless. In his last letter he goes into hysterics over Gury for teaching that it is no sin to defraud the customs. I have two volumes of Gury here on my table, and I am ready to swear that Gury teaches nothing of the kind. On the contrary he teaches the very reverse. Here is the principle he lays down: *Leges quae versantur circa tributa, gene rationis spectate non sunt mere penales,*

sed obligant in conscientia, etc. quoting Mach 22, 21, "Quis est Causa" 45. The boys of the collegiate will translate the above for Mr. Austin. They mean that "Custom laws oblige in conscience, not as mere penal laws," because deemed necessary for the protection of trade or the revenues of the country. (*De Restitutione ob fraudationem in tributa*, page 329.) However, Gury says that he would not condemn a poor man who lived on the borders and brought over a small quantity. Would Mr. Austin condemn him? Did Mr. Austin, or any of his friends, ever bring over a gold pin or a watch from Detroit, and say nothing about it to the custom house officers? Is it generally considered a very grievous sin? Mr. Austin believes that such trifles are not sinful when perpetrated by an ordinary man—a Methodist preacher for instance—but it would be a horrible crime for any Jesuit to attempt such open violation of the laws of our country.

In my last letter I quoted a passage from Lord Macaulay, in testimony of his self-sacrificing spirit of the Jesuit Fathers. Mr. Austin objects this by asking why did I not quote all the rest of Macaulay? How could I do it? It would require volumes. Macaulay is a Protestant author and opposed to the Jesuits. Any passages by him against the Jesuits are to be expected. What I quoted from him tells very much in their favor as being an admission from the enemy, and cannot be offset by the rest of his book, which is avowedly written to their prejudice. Mr. Austin, however, will make no admission. In his base ingratitude he will give no credit to the Jesuit Fathers for all their stupendous works, and their wonderful success in introducing the gospel to the dusky denizens of every savage country under the sun. He will not credit them with having converted the Huron and fierce Iroquois, with having taught the Paraguayan of South America, and the Sioux and Grosventres of the Rockies, how to be self-reliant and virtuous. He can say nothing of them but what is base and cruel and utterly false.

It is to me inconceivable how men living in the midst of social luxuries, surrounded with duties and all the allures of perfume and music and women's society, can have the audacity to sit in judgment on the great and saintly characters of the Jesuit order, who are starting with the fishermen on the coasts of Labrador or exposing themselves to death in yellow fever hospitals, and who are forever found away from the frontiers of civilization, cross in hand, extending and pushing forward the boundaries of the Kingdom of Christ. The record of the Jesuit Fathers is not a question of opinion between Mr. Austin and myself. We are not talking of a question of truth and of history independent of us both. I am certain the Protestant public is anxious to hear the whole truth, whether it be for or against the Jesuits. There is a natural craving in every human soul for the truth. Therefore I do not fear to dispense any of my Protestant friends with refuting the sophisms and laying bare the columns of Pietro Sarpi or of Pascal or of Rev. B. E. Austin.

Well and truly hath Hon. David Mills spoken when he declared that were it not for a few preachers seeking notoriety there would be no agitation in Ontario on the Jesuit Estate Act. All justice-loving people must acknowledge the right of the people and Legislature to make some restitution to the Jesuits for all the lands of which they were plundered, especially when the Jesuits are getting but a mere trifle, \$160,000 of the millions that were taken from them; and again, especially when the Head of the Church to whom the estates fall, has refused to have given his consent, which binds the bargain forever, and makes it impossible for the Jesuit Fathers to ever come back to the Government with fresh demands. But the whole trouble arises from the ambitious impudence of a few unscrupulous, fanatical preachers who, with a following of about a dozen crazy women, are determined to rule this country. They have utterly failed in their efforts to enforce the Iniquitous Spoils Act and now they are in a white heat and rage against the Jesuit order and the French Canadians. But all their efforts to "smash up Confederation" will amount to zero.

I am yours, etc.,

W. FLANNERY.

NEW BOOKS.

"Germany's Debt to Ireland." By Rev. Wm. Stang, D. D. Price 25 cents. New York: Fr. Pustet & Co.
From the publishing house of Messrs. Benziger Bros., 36 and 38 Barclay street, New York, we have received the following:

"The Holy Mass." Vol. 13 of the Centenary Edition of the Aseptic works of St. Alphonsus Liguori. 12mo., cloth, \$1.25.

"The Religious State." By St. Alphonsus Liguori. 32mo., cloth, 50 cents.

A Cabinet Photo of the Laper Vrestra of Molokai, Father J. Damien de Vestra. Price 25 cents.

Normal College.

The Christian Brothers are about to open a Normal College in the vicinity of Toronto for the training of their own members for this Province. Their subjects are now trained in St. Joseph's Normal Institute, New York.

Cardinal's hats were presented to the Archbishops of Paris, Lyons and Bordeaux on the 11th inst. by President Carnot. The Archbishop of Paris, speaking also for the other two prelates, said their hearts were full of sentiments of concord and patriotism. M. Carnot referred to the zeal the new Cardinals had shown in maintaining peace between the civil and spiritual powers. He eulogized the Archbishop of Paris, especially for the recent eloquent appeal to all men to unite to secure the prosperity of France.

THE MENTAL EPIDEMIC.

TO THE EDITOR—DEAR SIR.—Considering the persistent and vehement attacks of the Mail and Globe on the Jesuits' Indemnity Bill, it is pleasing to note the very slender results thus far obtained. The great bulk of the Protestant people of Ontario are neither moved to frenzy nor appalled at the awful prospect of this country being handed over to the Government of the Pope and the Jesuits. Neither are they very much concerned as to which of the two champions sit most gracefully on the Protestant horse. The zeal with which both journals appear to be animated for the safety of the country and its protection from "three money and wooden shoes" cannot arouse the people to a proper sense of their danger. There is, of course, a certain class of the community who are easily influenced whenever any passionate appeals are made to their prejudices, who will not stop to consider whether such appeals are worthy of attention or whether in reality they are not intended to deceive. Such persons will of course embrace any fanatical movement and only return to their normal condition after they have discovered that they have been deceived. The Ministerial Association (those children of brotherly love) appear to have got control of the Globe and are running it to suit their own purposes. The once great journal seems to be nothing more at present than the mouth piece of clerical cliques who are swayed by a wave of religious fanaticism and irrational bigotry too violent for common sense to check or for prudence to restrain. This cabal of fanatics imagine that they can overthrow the laws and institutions of Quebec, in fact that unless that Province obtains their permission she shall pass no laws to which they or the Orange body shall object. The impudence which prompts such pretensions is too ludicrous for serious consideration and too grotesque even for contempt. The Mail is too long in the business of inciting class against class, and creed against creed, to excite any surprise at its present course, but for the Globe to take up and play the role of demagogue is a matter which thousands have viewed with regret. It may be well for it to remember that it is now but the shadow of its former self, and has only been patronized in a great measure from its past association with the illustrious name of Brown. Its thunders at present are neither alarming nor peculiarly dangerous. Its management is incompetent to seize the proper opportunity to guide the storm, and those who will be led under its banner when the great conflict arrives, will find themselves prisoners in the hands of the enemy. The Orange faction are not such fools as to believe the sincerity of the Globe or its flapping round to catch them in its embrace and conduct their warfare to a satisfactory issue. It is quite honor enough for Orangemen to have governed Ireland for more than one hundred years without aspiring to rule Canada or even any one of its Provinces. No, gentlemen, this thing will not be permitted, nor shall the Presbyterian or Methodist ministers either singly or combined be allowed to run the machine. They are too in temperate for a business of this kind. Their wisest course is to leave the politics and the duties of government to the hands of statesmen who understand such work, whilst they may be of some use to their own people by directing their energy in the only channel through which they can hope to obtain spiritual favor and abundance of graces for the sheep and lambs committed to their care. WATCHMAN.

The Christian Brothers Going to Renfrew.

Brother Tobias, Provincial of the Christian Brothers for Ontario, was in Renfrew last week, and arranged with Father Rougier and the School Board to send brothers to take charge of the separate school there next January. Negotiations are under way between the Bishop of Pembroke, the School Board and the Christian Brothers, to give the Brothers charge of the Pembroke separate school at an early day.

A Grand Union Picnic.

Will be held in the Park, La Salle (Port Dover Junction) on Dominion day, July 1st. Among the attractions will be speeches by several members of Parliament and other distinguished gentlemen, games and sports, croquet and base ball matches. A brass band will furnish music during the day. The Michigan Central and Grand Trunk Railways will run excursion trains to the picnic.

Sir Wm. Comer Petheram, Chief Justice of the High Court at Calcutta, has become a Catholic. On his recovery from a severe illness he was congratulated by the Bar and he replied: "It was impossible for him by any words to express his feelings of gratitude for the kindness universally shown to him during his illness; and the sympathy received, not alone from members of the legal profession, but from the general public, rendered it impossible to convey in adequate language his grateful appreciation. His heart was too full of gratitude to enable him to say more."

We would draw attention to the card of the London Medical Dispensing Co., in this issue of the CATHOLIC RECORD. Not alone are the medicines carefully selected and guaranteed of the purest quality, but, in addition, Dr. Rouik, an experienced practitioner, is present to give valuable advice in time of need. An institution of this kind was much needed in London, and we trust will be liberally patronized.

WRITTEN FOR CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

BY THE REV. ANNEAS M'DONELL DAWSON, LL. D., F. R. S.

Mr. McPherson brought from Paris four valuable manuscripts, the property of the Scotch college there. He lent them to Mr. George Chalmers, the eminent antiquary, who, in return, gave the agent a carefully written receipt. It contains the titles of the manuscripts which had belonged to the Archbishop of Glasgow. They are also enumerated as follows: 1st, Of the Chantry of that See (Glasgow) marked A; 2nd, The Chantry of the same, marked B; 3rd, An Original Register in paper of the Lands and other Temporal Rights of that See; 4th, Another Register in paper, marked on the outside, 1499 1510, also concerning the Temporal Rights of the same See. Then follow a promise to return the manuscripts on demand, and a most polite acknowledgment of Mr. McPherson's kindness. It happened unfortunately when Mr. Chalmers died, that the Chantry marked A, and the Register of the Lands of the See of Glasgow, notwithstanding the receipt, were considered as his private property. The other two manuscripts are now at Presbiterian together with other historical treasures.

Mr. McPherson now returned to Scotland, where, as may be well conceived, he met with a cordial welcome. Bishop Hay had need of this consolation, for he was overwhelmed with grief when he heard that Rome was in the hands of the French Revolutionists and the Holy Father their prisoner.

The agent was the bearer of a most kind and comforting letter from Cardinal Gerdil to the Scotch Bishops. Bishop Hay, after visiting the building operations in progress at Aquilera, set about preparing a pastoral letter on the Duty of Loyalty to the Government. As usual, he took counsel on the subject with his invalid coadjutor, requesting him to give a sketch of the general plan of the letter. Bishop Geddies replied by an amanuensis, at great length, notwithstanding the severity of his ailment. It was the last letter that he ever composed. From this date, the afflicted bishop no longer took any part in public affairs, but turned his face away from the world, thought only of preparing for the final change, which, he believed, was near at hand.

The pastoral letter on Loyalty was specially issued from the Edinburgh press; and was well calculated to meet a want of the time; for there is no denying that the dangerous principles of the French Revolution were secretly spreading even among the cool and wary population of Scotland.

All the movable property of the Scotch College at Rome was sold, and the college itself, together with the church wall. St. Scausa bought from the Jews the pictures that were in the church and the *pietra scura* (sacred stone) of the high altar. These objects it was his intention to restore in more happy days. Meanwhile he was proud to have them, as he stated in a letter to Mr. McPherson, particularly his prospect of a good picture, and also "St. Margaret," a work which he intended to have repaired. It was not to be supposed that at such a time even the great Churches of Rome and the Catholic world should escape being desecrated. St. Peter's was to be closed and delivered during four months to the Jews to be unguilted; and then it was to be given to the Capuchins. The church, however, was partially saved by the purchase of the Jews. They would not pay the price demanded for the building, and so the vandalism operation of removing it was not performed.

The robberies in Italy at France had so much reduced the funds of the Scotch mission that there was only a very inadequate allowance to the priests for maintenance. This was a great hardship, especially in the poorer missions. The Rev. Fr. John, who was a most devoted and friendly and indefatigable man, made a most successful appeal to the state, and succeeded in obtaining a grant from the government in aid of the clergy. All his diplomacy was put in requisition, and it needed it all. The Ministers were friendly and inclined to bestow the desired grant; but they dreaded lest by so doing they should raise a storm of fanatic intolerance, for they well knew that this kind of demon was the least but not the only enemy. Mr. Dundas, indeed, distinctly expressed his fear in a conversation with Sir J. Hippisley; whilst, at the same time, he admitted that a good case had been made out for relieving the Scotch clergy. Sir John was not to be defeated. He drew up an amended statement, in which it was suggested that some private persons in Scotland might be named to whom Government might hand over a sum of money for the relief of the Catholic clergy; and that the persons so entrusted should pay this money to the bishops for the benefit of their clergy. The proposal was pleasing to Mr. Dundas; and the papers relating to it were left with him. There was still much negotiation. The Lord Advocate wrote to Bishop Hay, in his own hand, although it was his custom to dictate to a clerk, stating that he was directed to ask the bishop's opinion of the following amendments, or alterations that might occur to him. Government proposed to give each of the two bishops £100 a year; and each of the two coadjutors £60; and to each of fifty clergy £20 a year. Bishop Hay was asked whether he would wish a distinction to be made between bishops and their coadjutors; whether the bishop first in rank should have more than his colleague, say £120, and the second £80 or £100; and whether the £1000 which the Government designed for the clergy of the second order should be divided equally among them all. As to the "schools" the Bishop's letter of February 26th, on which this scheme was based, did not state, explicitly, what amount of aid was necessary to preserve them in the same state, as before their continual losses. Their funds were stated to be thirty shares of bank stock and £500 cash, equally divided between the two "colleges." The Bishop was now asked to say whether more than

this was required for their efficiency, and how much more. As to the two colleges which were then in progress of erection, the same inquiry applied. "Your own good sense and discretion," the Lord Advocate concluded, "will, when consulted to you the delicacy of this last point and the unavoidable necessity of these two establishments being kept on as private and limited a footing as is consistent with the object of the undertaking." When the bishop's answer should arrive, the advocate trusted to be able, ere long, to inform him "that a class of persons whose virtue and loyalty I so much respect, as I do that of the Catholic clergy and laity of Scotland, are relieved by the liberality of the British Government from the distresses under which they have been so unfortunately subjected." The business was finally settled at an interview held at the Scotch Bishops with the Lord Advocate at Edinburgh. (June 17) Each of the bishops was to receive £1000 a year, and his coadjutor £500. It was also settled that the Government allowance to the clergy should be at such a rate as, when combined with the income of their common fund, should give each priest £20 a year. The new colleges were to receive, each of them £50 a year, and each of them, also, a grant of £600 towards their erection.

The bishops could not but be grateful to the ministers of the day, and particularly to Sir John Hippisley, who, after three years of persevering and tedious negotiations, had reached a happy conclusion. They expressed their gratitude, and their desire, in an appropriate letter to Sir John, dated at Edinburgh, June 19th, 1799. Bishop Hay, at the suggestion of Sir John Hippisley, also wrote a letter of thanks in his own and his colleague's name, to Mr. Secretary Dundas. It was favored with a prompt and highly complimentary reply: "29th July, 1799."

"REVEREND SIRS—It is with much pleasure, that I acknowledge the receipt of your letter, particularly as I find by it that the aid which His Majesty's Government has been enabled to extend to you and to the rest of the Roman Catholic clergy under your authority, promises to afford so much comfort and relief to such a pious, loyal and respectable body of men as the Roman Catholic clergy of Scotland have constantly shown themselves, and which I can have no doubt they will ever continue to be, while they have the benefit of such an example as you have invariably given them. With every good wish for your future health and happiness, I remain with much respect and regard, "Reverend Sirs, "Your very faithful, humble servant, "HENRY DUNDAS."

Another proof of the liberality of our statesmen in the closing days of last century, and which shows also the general decline of bigotry, was presented in the order of the adjacent general to the effect that non-commissioned officers and men should be permitted to attend divine worship in the churches, chapels, or meeting houses to which they belonged, when an opportunity for their doing so should offer. The Government, to their credit let it be recorded, lost no opportunity of moderating the wrath of persecuting laity. A tyrannical proprietor had lodged a groundless accusation against a priest. The Lord Advocate declined to entertain it, and only took occasion to request Bishop Hay to assist him in promoting better feelings between the priest and the laity of Barra.

Now that the French were away from Rome, an army of twenty thousand Neapolitans having driven them from the city, a few months after they had seized it, Mr. Sloan, a devoted friend of the cause, and who was the first to suggest that the time was come for the restoration of the college and its estates. He accordingly addressed Sir William Hamilton at Naples, asking him to use his influence for the recovery of so much British property. It was too soon. But neither Mr. Sloan nor any one else could foresee, at the time, that the French had not yet done with Rome. The bishops, while, were making demands for a restoration of the college, and for the loss of the crown lands. The ministers of the crown looked with favor on this work of the bishops. They, as well as all other public men, were agreed as to the importance of encouraging the education of Catholic priests at home, conceiving it to be an essential part of a good education to be made acquainted with the principles of the British constitution. It was with this view that the great advantage that so much was done to more happy times, especially by Sir John Hippisley, in order to obtain national superiors for the British colleges. Sir John now held the opinion that if Bishop Hay could procure an adequate establishment for ecclesiastical education in Scotland, he would never have cause to regret the loss of the Roman College.

The severe and prolonged sufferings of the invalid bishop at Aberdeen were now drawing to a close. In the earlier half of January there was an aggravation of his ailment. His back was laid open in two places, by bed sores, which, as he was obliged to lay in one position in bed, were of the worst description. Mortification supervened. Meanwhile the sufferer was a pattern of patience. He never complained of pain. It was frosty weather and the attending physician, Sir Alexander Bannerman, expressed the opinion that, as soon as a thaw set in, the final change would come; and accordingly it came, slowly and surely, like the malady by which it was preceded. It began on Saturday, February 9th, and was complete, all suffering at an end the following Monday at five o'clock in the afternoon. The snow church yard (St. Maria ad Nives) was chosen for the place of his funeral. There was a large gathering of mourners including the more notable people of the city. The Professor of King's college university, proprietors of the beautiful cemetery, declined to accept the usual fees. They desired no more than the signal honor that the bones of so great and so good a man were laid at rest within their ground.

Almost all the learned Bishop's printed works including his tract, "Watch and Pray," a second edition of which was issued shortly before his death, have been slowly and surely, like the malady by which it was preceded. It began on Saturday, February 9th, and was complete, all suffering at an end the following Monday at five o'clock in the afternoon. The snow church yard (St. Maria ad Nives) was chosen for the place of his funeral. There was a large gathering of mourners including the more notable people of the city. The Professor of King's college university, proprietors of the beautiful cemetery, declined to accept the usual fees. They desired no more than the signal honor that the bones of so great and so good a man were laid at rest within their ground.

tyne, First Prefect of the Mission: 3rd, An Account of the Bishop's Journey to Paris in 1791, on the affairs of the Scotch college; 4th, A Letter to the Scotch Agent in Rome on his duties; 5th, Observations relating to the Catholic missions in Scotland; 6th, A Short Account of the State of Religion in Scotland, in 1745 & 7th, Observations on the duties of a Catholic missionary. It is also said, and on competent authority, that Bishop Geddies was the author of a *Life of Cardinal Laines*, which appeared in the Antiquarian Transactions, about 1794, and was republished in the Edinburgh Monthly Register June 1810.

When the bishops of Scotland were incurring so much expense in providing seminaries at home in place of the colleges abroad of which they were deprived, a new calamity came to aggravate their difficulties. They had been in the habit of receiving, hitherto, substantial aid from the Congregation of Propaganda. This great institution which did so much to maintain the Christian faith in many countries by the aid of its funds, was robbed of its properties by the Revolutionists and reduced to poverty. The usual remittances to the Scotch mission could no longer be looked for. This evil, however, was soon repaired through the generosity of a pious and wealthy person in Spain who contributed, yearly, a sum equal to what was expended by Propaganda for the support of the missions and colleges that were confided to its management by Savaroff. They took Milan and threatened Piedmont. It was soon learned that they had advanced as far as Susa, and it was announced in the Paris Gazette that Savaroff, Commander of the Imperial arms, had orders to use his utmost efforts for the deliverance of the Pope. The dread of the holy father being rescued caused him to be conveyed to Valence, where he died. General Scherer was succeeded in the command of the army of Italy by the celebrated Moreau. Under Scherer began, under Moreau was completed the loss of Buonaparte's conquests. The latter fell back before Sararoff to the foot of the Alps. He then resigned and was replaced by General Jourbet, who fell by a bullet wound at the commencement of a battle in which the French were defeated. The Russians penetrated into the French departments of the Mont Blanc and the higher Alps (Hautes Alpes). But they were beaten at Zurich by Massena. Thus were the danger and disquietude of the French Republic diminished, but far from ended.

TO BE CONTINUED. PRESBYTERIAN DECAY. A Presbyterian General Assembly is holding its session in New York city. The following occurs in the 19th annual report as presented to that body: "From all the Eastern States a great tide of emigration has been rolling out westward for many years. The outflow of our own people has made room for foreigners to flow in, and in many a place where forty years ago scarcely one such could be found, now the Roman Catholics have the French departments in town. The rural districts that were originally settled by a solid Protestant population are becoming settled by them. "According to the last minutes there are 615 vacant churches in the large and vigorous synods of New York, Pennsylvania, Ohio, Indiana, and Michigan; not all vacant from their own feebleness, but presumably largely from that cause. We had here some 345 churches in these synods that have just the 30 members each. It is useless to try to bottle the picture by saying that New York synod has 804 churches, while it is confronted with 99 vacant churches, or 75 with less than 30 members each; or that Pennsylvania has 1,059 churches, with 180 vacant and 80 have less than 30 members each. "The process of decay is much more alarming than many suppose. It has become a more prominent feature in its missionary work, and because it is so our presbyteries are slow to see its magnitude or to grapple with it. The last year only 206 churches were organized in our bounds and 88 were dissolved, so that for every 12 churches formed we lost over 5. Such loss and waste cannot fail to arrest the attention of the most careless.

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FATHER KENNEDY'S NERVE TONIC

WHAT A CURESMAN SAYS. MONTREAL, Christian Co., 111, 2nd St. REV. FATHER KENNEDY—Pain the last six years. I had good opportunity to observe the excellent results from your medicine for the cure of nervous diseases—I refer to the case of N. Moore, a boy of fourteen years of age. He was so helpless, that he had to be fed like a baby, and could not be taken out of bed for a long time. He was cured by your medicine, and is now perfectly well.

Another person with falling sickness, J. J. Brennan in this city. He had the first attack in a college at Toronto, 11, eight years ago, which repeated himself in short intervals until he took some of your medicine. Since four months he has not had any attack and feels perfectly well. Upon my advice he still takes two bottles of your medicine, since it is a sure cure, and he is now perfectly well. I remain most respectfully yours, A. T. PETER, Pastor.

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TENDERS FOR COAL. The undersigned will receive tenders to be addressed to them at their office in the City of Montreal, P. Q., and marked "TENDERS FOR COAL," up to noon of SATURDAY, the 22nd day of JUNE, 1889, for the delivery of the following quantities of coal in the sheds of the Institutions below named, on or before the 15th day of AUGUST NEXT, except as regards the coal for the Central Prison, viz: ASYLUM FOR INSANE, TORONTO. Hard coal, 90 tons large egg size, 100 tons stove size, 75 tons nut size; soft coal, 450 tons.

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CLASS D. The 25th Monthly Drawing will take place WEDNESDAY, JULY 17, 1889 At 2 o'clock p. m. PRIZES VALUE CAPITAL PRIZE: \$50,000. One Real Estate worth \$5,000. LIST OF PRIZES: 1 Real Estate worth \$5,000. 1000 \$5,000. 1000 \$5,000. 1000 \$5,000. 1000 \$5,000.

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NOTICE. It is hereby given that all communications in respect to matters affecting the Department of Indian Affairs should be addressed to the Honorable E. Dewdney as Superintendent general of Indian Affairs, and not as Minister of the Interior, or to the undersigned. All Officers and the Department should address their official letters to the undersigned. L. VANKOUGHNET, Deputy Superintendent-General of Indian Affairs, Department of Indian Affairs, Ottawa, 11th May, 1889.

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DR. KELLOGG'S SERMONS.

"We do well to take heed that, led away with this or that special plea for moral reform, we in our Presbyteries, Synods, and assemblies lay no law upon the consciences of men, which God has not laid on them in His Word; else we judge Rome for this thing shall fall our judgment into the same condemnation."

These words are part of the summing up of a sermon preached by Dr. Kellogg, of Toronto, on May 26th. The sermon appeared in the Globe of the 27th ult., and was followed by a second a few days later, both being on the subject "Why I cannot be a Romanist." As the Reverend Doctor touched upon many matters in these two sermons, it would be impossible for us in a single newspaper article, especially in the present crowded condition of our columns, to do justice to all the subjects of which he treats, but we will select a few on which we shall make some comments.

After making the statement which we have quoted above, Dr. Kellogg adds: "All that is worst in the belief and history of the Roman Church may be traced to her continual transgressions on this point, whereas in matters more than a century ago, like the Parishes of Christ's day, she has through her traditions made void that very word of God which she professes to receive, teaching in addition or contradiction thereto the traditions of men for the commandments of God, and thus laying upon the necks of men burdens which neither we nor our fathers have been able to bear."

Surely while such imaginary reasons are given why Dr. Kellogg "cannot be a Romanist," they should have prevailed on him not to be a Presbyterian, for if anywhere in the world "traditions of men" are substituted for or added to the "commandments of God" it is in Presbyterianism; if any Church places upon the shoulders of men burdens which they cannot bear, it is the Presbyterian Church.

In another column will be found an account of the proceedings of the Presbyterian General Assembly of the Northern United States. It may be seen from what occurred at the meeting of the General Assembly, that Presbyterians are themselves in open rebellion against a doctrine which has been for the last three centuries peculiarly a Presbyterian doctrine, that known as "eternal reprobation," a doctrine according to which by far the greater portion of the human race are excluded from the possibility of obtaining sanctifying grace. They are doomed from all eternity to reprobation, and for them there is no Saviour, since Christ did not die for them but only for the elect. This unscriptural and anti-scriptural doctrine makes it possible for the damned to say they have done all the good they could do, and have avoided all the evil they could avoid, yet they are condemned by God.

We likewise read in the confession of Presbyterian faith: "Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others . . . are therefore sinful . . . and yet their neglect of them is more sinful, and displeasing to God." (Chap. xvi)

Surely if there is any doctrine which "lays upon the necks of men, burdens which neither we nor our fathers have been able to bear," it is this teaching of Rev. Mr. Kellogg's Church. These teachings, by picturing God as a tyrant, are the parent of Universalism, and they are to this day the avowed cause why so many who were instructed in Presbyterianism in their youth, have now totally repudiated Christianity, erroneously thinking that these doctrines of Calvinism and Presbyterianism are part of real Christianity. To these doctrines, especially, it is due, that the New England States are now almost totally lost to Christianity, except where there are many Catholics.

The Rev. Dr. especially attacks the Catholic Church for teaching that it is the office of the Church to judge of the true sense and interpretation of the Holy Scriptures. In opposition to this he maintains the right of every individual to set up his private judgment as the ultimate judge of all matters of faith and morals, and of the intent and meaning of

Holy Scripture. He says in his first lecture:

"I cannot be a Roman Catholic because the Roman Church denies the perspicuity of the Scriptures, and therewith the right of private judgment as to their intent and meaning. "As to the perspicuity of the Scriptures, it is the common belief of Protestants that while there are undoubtedly many things in them which are difficult of understanding, yet all therein which they declare to be essential to salvation is so very clear that it is both the duty and the privilege of all to whom the Scriptures come, to search them for themselves, either in their own tongue, or if they have the knowledge, then in the original languages themselves. Moreover, all Protestants agree that, however, we should thankfully recognize and use whatever assistance to the understanding of Scripture the studies of learned and devout men may have put in our reach, yet all alike have the inalienable right, in reading a revelation of God which addresses all men personally on matters of personal duty, to decide for themselves, as best they see, its purport and meaning. This is a matter between the individual and God."

We have here a plain proclamation of the right of each individual to sit in supreme judgment on the Revelation of God. For the interpretation of human laws, it is acknowledged by all that the direct confusion would arise if they were left to the fancy of individuals to "decide for themselves as best they can their purport and meaning," and therefore judges are appointed in all nations to interpret and administer them, but Dr. Kellogg allows every one to over-ride the divine judgment. Is it true, as the Doctor says, that the Scripture is so easy of comprehension, that all have the right to interpret them for themselves? The one fact that among Protestants innumerable sects using this supposed right differ from each other so preposterously, on most important doctrines, is sufficient to show that Dr. Kellogg's theory, which is at the same time the fundamental doctrine of Protestantism, is radically wrong.

This principle would justify Protestantism of every shade; but why would it not justify Catholicity also? If all men are to be the ultimate judges of the interpretation of Scripture, why are Catholics to be excluded from the exercise of this universal prerogative of humanity? Dr. Kellogg, however, admits the accuracy of the principle only when applied to Protestants. He says:

"The number who to day profess allegiance to Rome is not far short of 200,000,000, fully double that of all the Protestant denominations. The question is thus whether really the majority in this case are in the wrong, and we the minority, in the right."

He decides the question in favor of the minority, and if the rule of faith he advocates be worth a brass farthing, Protestantism, with all its contradictions, with all its variations year after year, is the embodiment of God's truth. There are probably one thousand different sects, and these change their doctrines time after time. Thus many thousands of contradictory doctrines are made the vehicle of conveying to man the necessary truths of salvation. We will let Lord Macaulay, himself a Presbyterian, describe some of the absurdities which Dr. Kellogg's principles justify:

"The cant (of the Puritans) which had moved laughter when it was heard on the stage from Tribulation Wholesome, and Zeal of the Land Busy, was still more laughable when it proceeded from the lips of General and Councilors of State. It is also to be noticed that during the civil troubles several sects had sprung into existence whose eccentricities surpassed anything that had before been seen in England. A mad tailor, named Ludwick Muggleton, wandered from pot-house to pot-house, tipping ale, and denouncing eternal torments against those who refused to believe, on his testimony, that the Supreme being was only six feet high, and that the sun was just four miles from the earth. George Fox had raised a tempest of delusion by proclaiming that it was a violation of Christian sincerity to designate a single person by a plural pronoun, and that it was an idolatrous offence to Janus and Woden to talk about January and Wednesday."

These are some of the least of the absurdities which Dr. Kellogg justifies by his advocacy of individual judgment as against the authority of the Church which Christ established on earth upon His apostles—that Church which St. Paul declares to be "the pillar and the ground of truth."

The Judicial Committee of the Privy Council is the Supreme Court which decides all questions of Ritual and Doctrine for the Church of England but unfortunately for the stability of faith of members of the Church, both clerical and lay, it is gloriously uncertain what its decisions are or will be; for even though it may have decided one way in the past, on any given subject, its decisions on the same point are very likely to be in the future quite the other way. Canon Lucas has compiled a table of rulings of the latter body which amusingly illustrates this. Twice have they ruled that the ornaments of 1549 may be used in the Church, and twice that they may not; once that "standing before the table" in the Communion service applies to the classes following, twice that it does not; that wheat bread may be made round, once that they may not, and once that the injunctions of Elizabeth are inconsistent with the prayer book, once that they are not; once that a cross may be placed over the Communion table, once that it may not; once that the "priest" (the officiating minister) may stand in front of the table, once that he may not.

CATHOLIC SCHOOLS AND THE CIVIL SERVICE.

"As to patronage, we have the best reasons for saying that Roman Catholics have more cause for complaint than Protestants, the fact being that they are handicapped by the comparatively inferior quality of instruction given in their own schools. Had we the public school system of education only, the children of Roman Catholic parents now attending separate schools would have better opportunities than it is possible that they can obtain in a large majority of their schools in the Province, and so would be better fitted to fill Government and other positions than they now are."

This is a base and utterly unfounded assertion on the part of the Advertiser. When making a positive declaration of this kind there should be grounds presented, or some reasons given that would warrant so grave a charge in prejudice of the whole separate school system. We beg leave, therefore, to enter our solemn protest against the assertion of the Advertiser, or of any other authority, viz., that "Roman Catholics are handicapped by the comparatively inferior quality of instruction given in their own schools." In what does the inferior quality consist? Are our text books of inferior merit? Or are our teachers in any particular inferior to the teachers in the common schools? We trow not. With the exception of the Catechism and of the first, second, and third readers, our school books are identical with those of the common schools. As to the respective teachers, we could easily prove that in no respects are we handicapped. Our teachers must hold certificates of qualification, and have passed through the same ordeals of examination at the collegiate institutes or at the Normal School as are compulsory on the teachers of the common schools. It is true that the ladies belonging to religious orders are not compelled by law to stand up for examination before the county boards of examiners; but then it is true also that most of those ladies held certificates and diplomas or were qualified teachers before they entered the convent to devote themselves to a life of seclusion and of prayer. All our schools are visited at least once every year by Government inspectors, and an exact report made and handed in to the Education Department at Toronto. Were anything lacking in our schools that are found in the common schools, a report of such deficiency would be made, and Government grant withheld until the deficiency complained of were supplied. So that there is no possible reason why our schools should be handicapped, as the Advertiser says, by the superiority of the common schools. A very large number of common school teachers, if not all, use their position of teacher as a means to an end. They are for the most part studying for law or medicine and cannot bestow their whole attention on the work they are pait for. It is quite otherwise with religious teachers, who have no other ambition and no other object in life than to gain heaven by the exact performance of every duty well and faithfully done. However, the proof of the pudding is in the eating, and the proof of the school is in its results. What are the common schools doing, or what do they pretend to do? Is it not that they are preparing for the majority of the city at last election. But let any one look at the men who are said to represent any of the remaining one hundred and nineteen municipalities of Ontario. The Rev. G. J. Dingman, a ranting preacher, is the self-appointed representative of the wealth and intelligence of the fine city of Belleville, and two other obscure parsons are the only men who could be found as representatives for the flourishing city of Guelph. We venture to say that Father Dougherty, the venerable head of the Jesuits in Guelph, would more accurately, as he certainly would more ably, represent that city than a hundred such delegates. From London, Mayor Taylor may in some sense be regarded as somewhat of a representative man, because he occupies the civic chair, which he certainly never would have attained through his ability or deserts, and which he occupies only because the accidental occurrence of a no Popery cry crazed for once the usually liberal citizens. The other London delegates are persons whom the great majority of London's best citizens would never choose to represent them in any capacity. Lindsay, a flourishing town which has a respectable population of merchants, bankers, lawyers and engineers, is claimed to be properly represented by a Presbyterian minister. Ingersoll is represented by a local itinerant preacher who has not even a congregation, and a strange minister who is unknown in the town. This is not surprising, as there was no meeting of the citizens for the purpose of choosing delegates. Those delegates who claimed to represent Ingersoll may possibly have been chosen by a gathering of Methodist preachers and laics, perfect strangers, who were assembled in town at Conference for some days before the Convention. If they did not represent Conference, they only represented themselves. But it is useless to go further in this analysis. The three Tooley street tailors were more worthy representatives

THE "EQUAL RIGHTS" CONVENTION.

"A representative Provincial Council."

Such is the name given by the Mail of Thursday, the 13th inst., to fifty worthies who were selected as an executive council, by the crowd who met in Toronto last week to air their eloquence against Jesuits, Catholics in general, and French Canadians in particular, and to pass resolutions, much less blood-curdling indeed than their speeches, yet portentous enough of future strife, were it not that we are fully aware there is more froth than substance in their bombast, and that empty drums make most noise.

The Toronto Citizens' Committee, whose address to the people of Ontario we already commented on in our columns some time ago, called together this assembly for the purpose of protesting against the passage of the Jesuits' Estates Act of Lower Canada, and they are pleased to call their gathering a "Representative Assembly." No doubt it was "representative" of the bigotry of which, as we are all aware, there is to be found no small quantity in Ontario, but further than this to call it representative is a misnomer. It represents the Orange lodges fairly, the Ministerial Associations, the Congregational Unions, many Presbyterian Presbyteries and Methodist Conferences, and other bodies which are always ready to join in singing "We'll kick the Pope before us." But the Pope has not been kicked before them yet, and in spite of the froth and foam of last week's Convention, he is not likely ever to become their football.

Judging from the list of delegates given in the daily papers, the number in attendance at the convention has been grossly exaggerated. Though it was stated that there were 761 present on the first day, the authentic list only contained 500 names, to which 150 were added on the second day. One-third of these were ministers, whose meddling propensities to cry out against "Roman aggression" make them the leading spirits in all intolerance. Toronto alone had nearly 200 "delegates," and to give the impression that the meeting was one of extraordinary magnitude, the Mail had a picture of the Opera House filled both as to floor and galleries, with more heads represented on the floor than there were delegates altogether. To show how thoroughly representative the meeting was, the Rev. Dr. Davidson of Montreal boasted that 120 municipalities of Ontario were represented at it. When it is remembered that there are 700 municipalities in Ontario it will be seen how inadequately the municipalities were represented, but when the personality of the representation is considered, the representative character of the assemblage will be seen to be a complete farce. It would be singular if among a couple of hundred Torontonians there were not a few prominent names, and we acknowledge that there were, outside of the bistant True Blues and other lodges, and the Ministerial Association; but how unimportant was even the Toronto delegation may be judged from the fact that almost the same combination was unable to elect the goody-goody candidate to the mayoralty of the city at last election. But let any one look at the men who are said to represent any of the remaining one hundred and nineteen municipalities of Ontario. The Rev. G. J. Dingman, a ranting preacher, is the self-appointed representative of the wealth and intelligence of the fine city of Belleville, and two other obscure parsons are the only men who could be found as representatives for the flourishing city of Guelph. We venture to say that Father Dougherty, the venerable head of the Jesuits in Guelph, would more accurately, as he certainly would more ably, represent that city than a hundred such delegates. From London, Mayor Taylor may in some sense be regarded as somewhat of a representative man, because he occupies the civic chair, which he certainly never would have attained through his ability or deserts, and which he occupies only because the accidental occurrence of a no Popery cry crazed for once the usually liberal citizens. The other London delegates are persons whom the great majority of London's best citizens would never choose to represent them in any capacity. Lindsay, a flourishing town which has a respectable population of merchants, bankers, lawyers and engineers, is claimed to be properly represented by a Presbyterian minister. Ingersoll is represented by a local itinerant preacher who has not even a congregation, and a strange minister who is unknown in the town. This is not surprising, as there was no meeting of the citizens for the purpose of choosing delegates. Those delegates who claimed to represent Ingersoll may possibly have been chosen by a gathering of Methodist preachers and laics, perfect strangers, who were assembled in town at Conference for some days before the Convention. If they did not represent Conference, they only represented themselves. But it is useless to go further in this analysis. The three Tooley street tailors were more worthy representatives

of the people of England in comparison with these representatives of one hundred and twenty municipalities of Ontario.

But much stress was laid upon the "representative gentlemen" who came from other Provinces of the Dominion. A person represented—by his own appointment—the City of Halifax, N. S.; another person represented Cape Breton, and a third Pictou. Two persons spoke sagely as the exponents of the sentiments of all British Columbia. Persons, persons everywhere. And are these the men who are to dictate the policy of the Dominion Cabinet? Four persons and four laymen claimed to represent the whole Province of Quebec. On behalf of New Brunswick two persons claimed to be the spokesmen, and one person carried in his pocket the entire vote of Manitoba. For the whole Dominion, outside of Ontario, five laymen and eleven persons claimed to be the legitimate representatives.

In the year 1873 nearly half the House of Commons of Canada made a bold attempt to hold a meeting of Parliament in defiance of the wishes of the Government, and urged upon Lord Dufferin their desire. Ninety members, being within ten of half the house, signed a document in which it was said that the honor of the country required that charges which had been brought against the Government four months before should be at once investigated. The Governor General in his reply asked these petitioners: "What guarantee can you afford me that the Parliament of the Dominion would endorse such an act of personal interference on my part? You yourselves, gentlemen, do not form an actual moiety of the House of Commons, and I have no means, therefore, of ascertaining that the majority of that body subscribe to the opinion you have announced." His Excellency had said a few days before in a speech at Halifax:

"My only guiding star in the conduct and maintenance of my official relations with your public men is the Parliament of Canada; in fact, I suppose I am the only person in the Dominion whose faith in the wisdom and in the infallibility of Parliament is never shaken. Each of you, gentlemen, only believes in Parliament so long as Parliament votes according to your wishes and convictions. I, gentlemen, believe in Parliament no matter which way it votes, and to those men alone whom the absolute will of the Confederated Parliament of the Dominion may assign to me as my responsible advisers, can I give my confidence."

Such is undoubtedly the constitutional doctrine of Parliamentary rule, yet the Toronto Convention, which in huge capital letters is described by the anti-Catholic journals as representing "National opinion," wishes to have the Government carried on by the unconstitutional method of packed conventions, instead of by the constitutional mode of responsibility to Parliament; and this on pretence that they wish an unconstitutional act of a Provincial Legislature to be vetoed. It is needless to say that the Government which would pay any attention to the demands of this self important tribunal would be traitorous to its country.

The Convention has assumed the name of the "Equal Rights Association," and loud are its assertions that it is in no sense "directed against the Roman Catholic religion." Rev. Dr. Caven chairman of the Convention, was very anxious to impress this upon the "delegates," and in his opening prayer he had the blasphemous audacity to tell this falsehood to the Almighty.

He said: "Thou knowest, Lord, that we desire only that civil and religious liberty shall prevail throughout the length and breadth of the land, and that we would not take away from those who differ from us liberty of conscience and liberty of speech." The glaring falsehood of this is evident throughout the proceedings. The object of the Convention was well known to every one. It was to deprive Catholics, especially those of the Province of Quebec, and the Jesuits, of both civil and religious liberty, and the animus of the assembly on this subject could not be concealed for any length of time. Dr. Caven was himself the first to state that "all Churches should be equal in the eye of the law;" yet while he objected most strenuously against the Quebec Government being allowed to make a grant for a religious purpose, he said not one word against the land grants given to the Jesuits by the Ontario Government to Presbyterians, Methodists and others. Consistency is a jewel, but truth is a gem of still greater price.

When Dr. Caven speaks of Ultramontaniam, he means all consistent adherence to the doctrines of the Catholic Church, yet in spite of his professions of friendship for Catholics, and of the principles of toleration, he declared that "Ultramontaniam" must be resisted strenuously as a "formidable" antagonist. He stated, what he certainly knows to be false, that the Catholic Church claims to be paramount in the secular as in the religious sphere. There is no such pronouncement of the Church, either by declaration of Pope or General Council.

But the doctor maintains that the Jesuits' Estate Act puts forward their claim on behalf of the Pope. It has been frequently pointed out that this is a pure invention. Of course the reference is to the permission which the Pope gives to the Quebec Government to sell the property of the Jesuits. Who had a better right than the owner of the property to give such a permission? And even if the Jesuits or the Church had no valid claim to the property, it will be admitted that in their own estimation, at least, they had a claim. The Pope's words, therefore, were intended as a claim of proprietorship, and by no means can they be twisted into signifying that he claims to control either the Government

of Quebec or that of the Dominion in civil matters. Besides, it must be remembered that the Government acknowledged the justice of the claim.

The Professor continued: "No member of this Convention, I am sure, would infringe upon the rights of the Province guaranteed under the Constitution."

Yet in the next breath he tells the self constituted representatives of the municipalities of Ontario, that if Lower Canada has not exceeded her constitutional powers, the Convention must take more vigorous measures than ever so as to secure the ultimate defeat of their antagonist, that is the Catholic Church. Such is the one-sided civil and religious liberty which Dr. Caven would grant: liberty to Protestants to do as they please, even to upsetting the Constitution; liberty to Catholics to cover under the feet of the idol of Presbyterian ascendancy.

That we may not be suspected of misinterpreting Dr. Caven's words, we will transcribe them here: "Should we fail to secure the dissolution or voidance of these Acts—should these Acts be even declared constitutional—the necessity for such action and organization as we propose will be greater, not less on this account, and the free and enlightened opinion of the Dominion must eventually fall upon a problem as difficult as this which we now encounter. We cannot doubt the ultimate defeat of our antagonist."

The Dr. conceals his virulence under a lot of verbiage, but the meaning is unmistakable. But Professor Caven is not the only one who revealed the disposition to crush the Catholic Church. Scarcely a speaker was heard who did not give utterance to similar sentiments, and these were the utterances which were cheered to the echo by those laud-like lovers of "civil and religious liberty." Their hypocritical professions of affection simply disgust us. Major Bon was "delighted to hear Professor Caven's kindly references to Roman Catholics," but he, too, assured us that if the Jesuit Estates Act is not unlawful, then himself and more of a band in Montreal will "hold the fort until assistance arrives." It appears that Her Majesty's loyal soldiers will be loyal as long as they have liberty to over-ride the law by crushing Catholics, but when this liberty is denied them, their loyalty rapidly evaporates.

These gentlemen may as well understand once for all that the Catholics of the Dominion are in no humor to be browbeaten by the rabble who are engaged in raising the no Popery standard. We fought down the no Popery crusade before, and we shall not shrink from the contest again if need be. Yet there are not wanting honorable and liberal Protestants who will do battle by our side. In many places these men showed themselves even at the meetings which assembled for the purpose of feeding the popular frenzy. This was the case at St. Thomas, Sarnia, and other places, and the speakers at the Convention acknowledged with rueful countenances that this is the case. They assured each other that "all the politicians of both parties" are against their movement, and as to the Province of Quebec, so little heed have they made, that not even one Protestant paper in Montreal is honest enough to side with the no Popery "Witness," a paper that has, in its day, created no small amount of bitterness between Catholics and Protestants, but which now speaks to a constituency so small and so unimportant that its utterances are of no consequence whatever.

WONT JOIN THE CRUSADE.

The following editorial article from the Halifax Presbyterian Witness is an indication that the Presbyterians of Nova Scotia do not intend to let the bigots of Ontario lead them by the nose to join in the no-Popery crusade which is being preached so vehemently in this Province. The Witness is by no means friendly to the Jesuits, or to Catholics generally, still it recognizes the fact that the Catholics of Canada have rights which must be respected, and it gives good advice to Protestants when it reminds them that Catholics are as much interested in the welfare of the Dominion as themselves. It therefore warns the Protestants that we Catholics cannot be expected to look through Protestant spectacles until we are converted to Protestantism. This is just the thing that many Ontarionians forget. Let them make Protestants of us before they expect us to join the crusade against the Pope and the Jesuits. Until then we are disposed to defend both against assaults from all quarters. The following is the Witness's article:

"In dealing with the Jesuit question let us ever bear in mind that we are in this country side by side with our Roman Catholic neighbors—that they are in the main friends as well as fellow-countrymen—that only a small, very small, proportion of the members of that Church belong to the Jesuit order, though unfortunately the policy of the Church is largely moulded by the Jesuits. The Roman Catholics have as deep and real an interest in the temporal welfare and prosperity of the country as we have. Every endeavor must be made in all good faith to 'live as brethren.' The real remedy for the ills deeply felt in this Dominion is the evangelization of our Roman Catholic population. Emancipate them from the domination of an 'infallible' Pope and clergy, and the change will be most important in every respect. Political action is at times necessary in view of Jesuit aggression. Stern resistance and due self-protection may become the order of the day. But the first and last resort, all the time, must be Christian effort for brethren whose salvation we desire."

A Catholic school is to be built at Lincoln, Neb., at a cost of \$20,000. It will be a beautiful building of three stories, elaborately ornamented in the Romanesque style of architecture.

THE SCHOOLS OF TORONTO.

The Public School Board of Toronto have announced that they will not receive Catholic children into their schools on any consideration. The Mail, however, assures the public that this announcement simply means that "those who pay public school taxes shall alone enjoy the benefit of public school education, while those who pay separate school taxes shall send their children where their money goes." The form of application that the parents of pupils are obliged to sign proves sufficiently that the Mail is in error. It is as follows:

I, _____, the undersigned, hereby certify that I am a Protestant, and that my _____, aged _____ years, was successfully vaccinated in the year 18____.

(Signature) _____ We are glad to see the Public School Board thus exhibit the spirit which animates them, for it will show the Catholics of the city that, with all the pretensions of non-sectarianism with which side attempts have been made to wheedle them, these schools are in reality offensively sectarian. Under the direct supervision of a bigot like Jas. L. Hughes they could not be anything else.

The trustees who have concocted the above declaration, of course, know perfectly well that such a form is illegal, and they certainly would not issue it if they were troubled with Catholic applications to be admitted into their schools. We congratulate the Catholics of Toronto on this latest evidence of the fact that they all support the Catholic schools of the city. It is thus that the Catholic School Board will be enabled to keep the schools under their charge in a state of complete efficiency, and we are pleased to learn from other sources as well that they are at present in that position.

BIGOTRY OF THE FREE PRESS.

The respectable class of people who subscribe for the Free Press and who for years have been its most devoted supporters are now throwing up their hands in utter surprise at the one-sided, bigoted course it is pursuing. The men who write for the press know too well the grand and glorious history of the Jesuit Order, not to be caught by the clap-net just now raised against them by fanatical brawlers. They know too that the Jesuits' Estate Act is constitutional, just and patriotic. How it is they can smother their scruples and echo the cry of the brawlers for "smashing confederation" is past all human conception. The men at the helm of the Free Press spanking vessel know too that the Catholics of Ontario are not by any means so well off and so liberally treated, in separate schools, as the Protestant minority is treated by the Catholic Government in the Province of Quebec. And yet the cry is raised that we are too well off; that we are bought and sold to the Mowat administration. The lie "that every person of Catholic belief is compelled by law to be a supporter of the Roman Catholic separate schools was nailed in Toronto last week." This lie, known to be a lie and proved to be a lie, is repeated ad nauseam in Saturday's leading article of the London Free Press. But "truth is great and will prevail." Every lie must bear its own condemnation. The fair-minded, honest and upright men of this Province will not allow themselves to be blindfolded and driven to the polls like sheep, because of one or two amendments to the Roman Catholic Separate School Act that render the operation of the schools less difficult, and their management less cumbersome.

Catholics, when sojourning for a while in the United States and conversing with American friends or relatives, could hitherto boast of the superior advantages enjoyed by Catholics in the Dominion of Canada; they could point with pride to the Roman Catholic Separate School Act of Canada and ask: "Have you Catholic Americans any such provisions as these for the education of your children?" And the answer came: "Certainly not; we are taxed heavily for the support of the state schools; and then we must put our hands in our pockets and contribute largely to the support and equipment of our own parochial schools. You have much greater reason in Canada to be loyal to the Government than we Americans with all our boasted freedom."

But the Free Press and kindred sheets, and the fanatical brawlers, want to deprive us of this inducement to loyalty. Their constant cry of late has been: "We must rule not only in Ontario, but also in Quebec. We must have ample provisions made for the Protestant education of our children in that Catholic Province, but, so help us heaven, we will smash up your schools and your institutions, Jesuit or other wise, in this Province, or confederation is not worth having. Let confederation go. If we cannot dictate to Lower Canadians and govern them as we like, we shall send them adrift, and you Catholics of Ontario must go too." Rev. Dr. Hugh Johnston said last week in St. Thomas: "You must leave this country, or by _____ we shall make you

go. I Press fair bound earth Free fanatic mince mate On ing, don't, he was at has his ash in in from the ing, t. Fatho Bisho tion tello of the side street advan the ion tione organ High the deal on Iumm the well who did e statu princ the treatm princ matic bilar Bisho dres gave were if the would a ta a touch and presse earn activi Patro and eloq had had preser ever his o soul a ha and HOI At of t our The title of deo educ ted of the beco one a vic "Tr put the was Chao on the Mo's occu of a been occur bein true bein Patro Cath "Tr it was He Prohio Mos' gooo fell non claimi on activi "Tr Atto hori quoc est a v thatio hop "re resis his Spi he app exco con

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BIGOTRY OF THE FREE PRESS.

The respectable class of people who subscribe for the Free Press and who for years have been its most devoted supporters are now throwing up their hands in utter surprise at the one-sided, bigoted course it is pursuing.

At the request of a number of readers of the Catholic Record the writer of the series of letters which appeared in our columns last year under the above title has published them in book form.

They form a highly interesting volume of one hundred and forty pages, and describe the path by which a highly educated schoolmaster, a firm Protestant by education and conviction, was led to embrace one by one the doctrines of the Catholic Church, until, at last, by the sole evidence of truth he was led to become unreservedly a member of the one true Church, the "Holy, Catholic, and Apostolic Church," named in the Nicene Creed.

Mr. Taylor had consolation in the hope that Archbishop Spalding had "tampered with the quotations," so he resolved to probe the matter as a consistent Protestant should do, and test his work.

go." Is this the policy of the London Free Press? Is there to be civil war in our fair Dominion? Are the preachers bound to make of Canada a hell upon earth? And are the gentlemen (?) of the Free Press in the leading strings of the fanatics of both sexes, who are determined to rule this country or consume its ruin?

DIOCESE OF LONDON.

On Thursday morning, June 13th inst., His Lordship, the Bishop of London left Goderich for Ashfield, where he was announced to give confirmation at half past ten o'clock.

The undersigned, hereby certify that I am a Protestant, and that my aged years, was successfully vaccinated in the year 18--.

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Catholic I am proud to declare myself; a Catholic I intend to be; and in the Catholic Church I hope to die."

Mr. Taylor's reasoning is very good, and throughout his book he exhibits much humor which makes the work very pleasant reading.

CORPUS CHRISTI.

Written for the CATHOLIC RECORD. What music swells on every gale? What heavenly hymns fill the past? Vale sighs to vale, "He comes; all hail!" Soa sighs to sea, "He comes at last."

The earth bursts forth in choral song; Aloft her "Lauda Sion" sounds; Her myrtle boughs at once are flung Before a thousand minster doors.

Far on the white procession wind Through wood and plain and street and court; The kings and prelates pace behind The King of kings in seemly sort.

In Catholic countries there is no feast of the year celebrated with greater pomp, and none instituted more in accordance with the feelings of the people than Corpus Christi.

There are altars of repose at the churches along the way where Benediction is given to the kneeling crowds, and the children hold up roses to be touched by the monstrance which contains the Host.

France, when it was Catholic France and before the blood-stained revolution had dethroned God, was also noted for the grandeur of the Corpus Christi celebrations.

At Rouen they have a peculiar custom in connection with the procession. A high table is erected in the middle of the nave of the cathedral, covered with a white cloth.

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has the Blessed Sacrament moved to the door of the church than the bells announce the presence with a deafening sound.

The feast of Corpus Christi comes in the most delightful season of the year, generally in June, and "June seems the season made for the universal rejoicing of all the creatures of existence.

There is no country which celebrates a more joyous, or more glorious Corpus Christi than that in which the devotion first arose—faithful Belgium.

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one person to carry the canopy on his behalf, and that the two church wardens together with an Indian should be the others; and that in future years the churchwardens and the parish priest should consult together as to who should be selected to carry it, three places being at their disposal and the first at that of the Governor.

Two bells were placed in front, then the banner—the person who carried it having a head-dress of flowers.

The seed planted by the Jesuit missionaries in these early days of New France has certainly fructified, for there is to country now where more devotion is shown to the Blessed Sacrament or more display made in celebrating the solemnity of the Feast of God, than in Lower Canada.

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For the CATHOLIC RECORD. Kenwood. Lines Written at the Sacred Heart Academy, Kenwood, Albany, N. Y. Who that ever has seen these yet, Thy lips are smiling at the light...

CARDINAL MANNING.

In a pastoral read on Sunday the Cardinal Archbishop of Westminster says: The Epistle to the Hebrews, by the inspiration of the Holy Ghost, teaches us to understand the Divine institution of the Christian priesthood...

There is only one body, of which we all are members; one sacrifice, continued upon the altar in heaven, and on all altars upon earth; and one priesthood, into which all who are called by God enter...

What art a priest for ever, according to the order of Melchisedech? "Neither doth any man take this honour to himself, but he that is called by God as Aaron was."

It is with your sons? And what a power is buried in the ground, or eaten away by the rust of worldly and unwise affections, when vocations are lost...

It is with your sons? And what a power is buried in the ground, or eaten away by the rust of worldly and unwise affections, when vocations are lost...

and the priest on whom it rests becomes all things to all men BY THE POWER OF A CHANGING LOVE. Such must of strict necessity be at all times the character and the spirit of a true priest of Jesus Christ.

ANOTHER HONEST EDITOR.

It is satisfactory to note that here and there even in bigoted Ontario we find coming to the front honest and fearless Protestant editors, who place a very just estimate on the present anti-Jesuit agitation.

THE ANTI-JESUIT MEETING.

The agitation at present going on in this Province would go to show that Jesuitism is not confined to those who are proud to call themselves the successors of that religious scoundrel, Ignatius Loyola...

The first speaker, Dr. Hunter, devoted a good deal of time to a history of the Jesuits and their expulsion from France, Spain, Portugal and other European countries in the last century.

At this period of the year there is a pleasure as cheap as it is wholesome in the contemplation of the meadow, the wine, the tall rock and the verdant ravine. The works of God are good and their inspiration is good.

Why do we not hear much from India at present? But from the hints of difficulties that leak out now and then, it would seem that although England has now established her dominion there over a century and a half, the love of her subjects for her rule is hardly greater than that of Ireland after seven centuries.

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the end of the officers nose clean. Then, shouting, 'I am Tania!' he leaped out, side, and made for the jungle, where, for all I know, he is still running."

When some Catholics get rich, they become worldly. They crave admission to "society," they ape the manners of the "four hundred" they will not bear the Church, they despise their brethren. Their children generally are a veritable to them, and they add their too frequently and by losing the faith.

CATHOLIC PRESS.

The London Times is in more trouble. Dr. Mackenzie, who helped to put the German Emperor Frederick out of pain, has sued it for libel, because it printed a letter accusing him of conspiracy against his distinguished patient.

Reference has often been made in the Pilot to the "Damen Fund," begun by the Rev. Hugh B. Chapman, Anglican Vicar of St. Luke's, Camberley, England. The contributors to it are chiefly Protestant Englishmen.

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KENDALL'S SPAVIN CURE.

The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister. Read proof below. OFFICE OF CHARLES A. STEEL, BROTHERS, 155 BROADWAY, NEW YORK.

KENDALL'S SPAVIN CURE.

Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles, I would like to purchase in larger quantity, I think it is one of the best remedies on earth.

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Nowhere is the Government's complicity in the grand election conspiracy more apparent than on the Pombony estate. Policemen are planted, and every man on the estate who is guilty of what, in the constabulary interpretation of the Land Act of 1887, can be regarded as a trespass, is promptly pulled before the Removables, who deal with him as they may be directed.

Mr. Chamberlain is, we must frankly confess, always a sore temptation to us. His utterances have long ago lost all their importance. We know the space we waste upon him would be devoted to many urgent matters that press upon us. But so great is the arrogance, falsehood, and folly that fill his speeches that it is impossible to resist the temptation to have a shy at him.

When the Commission was proposed in the House of Commons I stated publicly in my place that I did not believe that Mr. Parnell had written those letters, and from what I knew of him, I did not think he could be guilty of those letters. Under the circumstances, I need not say that I am glad he has been able to show to all the world that the charge was false.

Under the cloak of the closed avenues of the Bowels, Kidneys and Liver, carrying off gradually while weakening the system, all the impurities and foul humors of the secretions, all the same time, correct Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility call these and many other similar complaints blood to the happy influence of BURDOCK BLOOD PURIFIER.

The Most Worshipful Society of Drapers of London, we have no doubt, was vitally and indignantly repelled by the Libel Commission. We commend the dressing administered to the attention of fervent admirers of Irish landlords. Saddled of all, we gather from the Corcoran Press that the most virtuous Drapers had contributed handsomely out of their prospective plunder to the Eviction Promoting Company.

But there is a larger question behind all this which was raised by Mr. Clancy. Mr. P., despite the obstructive tactics of Mr. Emergencyman Russell, who seems to think he holds a general retainer for Irish landlords. These vast estates were originally purchased by London capitalists in trust for the improvement of the districts in which they are situated. The money was meant for local works, local charity, and local education. It was never intended that vast sums should be wrung from tolling tenants in Ulster to be expended in turtle soup, milk punch, and champagne, for the London gentlemen who had been grossly betrayed, but it has not thereby been abrogated. There can be no question that in any Liberal and comprehensive Irish land settlement these estates would have been treated as public property. As it is, the Skinners and Salters, most odious and appropriate names for Irish landlords, have managed to slip out with their enormous plunder through the back door Lord Ashbourne so kindly provided them. They must be pursued and stripped of the trust funds while there is still time.

The depuration of the "nobility and gentry of Ireland" to the Prime Minister praying him to abolish the Land Commission because no respectable peer could be got to take it, was as secret as a Castle Circular to the police. As we have not the same motive for curiosity, we will be at no pains to unearth the particulars. Our readers must take it for granted the promise to the distinguished assembly that they would give the matter "his very best consideration" by Lord Salisbury. Knows right well that if he touched any one part of the Dublin Castle system he might bring the whole rotten edifice tumbling about his ears. The Earl or the Duke (we are not quite clear which he is) of Zetland is the deus ex machina that saves Lord Salisbury from his pucker. This renegade Liberal noble gentleman, who has consented to accept the position which was offered to him as a last resource when everybody else had refused. He is to take up the role of Quintus Curtius, retired from the business, and, like his

Practical Optician, Graduate of the Optic School, New York. Defective sight, pain in head or eyes on viewing objects at a distance, or blurred vision in reading, removed by using our Properly Adjusted Glasses. A full guarantee. For more information, call on S. MURRAY & CO., 180 Dundas street, London, Ont.

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BITS FROM UNITED IRELAND.

Nowhere is the Government's complicity in the grand evulsion conspiracy more apparent than on the Fensby estate...

illustrious predecessor, to continue to protect the integrity of the Empire from the vantage point of Dublin Castle.

"THE POLICY OF VENGEANCE"

United Ireland, June 1st. Coercion has entered on a new phase. The Government is bent on vengeance if it cannot have victory...

DR. LITTELEDALE ON REFORMERS.

AN INTERESTING SAMPLE OF THE VIEW OF THE NOTED ENGLISH DIVINE.

Ottawa Evening Journal. Editor Journal: On the 20th inst. you published a letter from Mr. W. C. DesDrisy...

Ottawa, May 28th, 1889.

Dr. Littledale's Letter.

My attention has been only to-day directed by a friend to Dr. Galt's censure on my lecture at the University...

THE TABERNACLE SOCIETY.

AN ORGANIZATION WHICH OUGHT TO BE FORMED IN EVERY TOWN WHERE GOOD CATHOLICS ARE NUMEROUS AND FAIRLY SET.

In a missionary country the work of priests in new missions, or in missions which have fallen to nothing...

We have always maintained that in some way the wealthier classes should in charity be made to share with the poorer...

Ottawa, May 28th, 1889.

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SPECIAL AND ANNUAL MEETING OF THE ONTARIO MUTUAL LIFE.

THE ATTENDANCE OF MEMBERS AT THIS COMPANY AT ITS NINETEENTH ANNUAL MEETING IN WATERLOO, ON MAY 23rd, 1889...

The President, I. E. Bowman, Esq., M. P., having taken the chair, on motion the Secretary of the Company, W. H. Riddell, Esq., acted as Secretary of the Special and of the Annual Meeting.

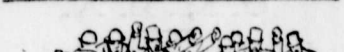
THE ANNUAL MEETING OF THE COMPANY

It affords your Directors much pleasure in submitting the following statement of the affairs of our Company...

Ottawa, May 28th, 1889.

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JENKS' DREAM.

Jenks had a queer dream the other night. He thought he saw a prize-fighter ring...

SICK HEADACHE.

Billions of headaches, biliousness, indigestion, migraines, etc., are cured by the use of Dr. Pierce's Pleasant Purgative Pellets...

OBJECTS OF THE NEW YORK CATHOLIC AGENCY.

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

THE MOST WORSHIPFUL SOCIETY OF DRAPERS

of London, we have no doubt a virtuous and dignified and noble and patriotic and patriotic and patriotic...

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TO CORRESPONDENTS.

SUBSCRIBER. The object of the devotion of approaching the Holy Eucharist on five Fridays...

THE WISDOM OF THE MOON'S INFLUENCE

Upon the weather is accepted by some as a sign of the business man and those whose occupation necessitates great mental strain or worry...

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GIVE HOLLOWAY'S CURE A TRIAL.

It removed ten corns from one pair of feet without any pain. What it has done once it will do again.

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Large advertisement for Dr. Woodruff's Catarrh Cure, featuring a large illustration of a man's face and detailed text describing the medicine's benefits for various ailments.



C. M. B. A.

A meeting of the trustees of the Supreme Council was held in Detroit, Tuesday, June 19, 1889.

The question referred to was the custodianship of members' Medical Certificates and the manner of applying for Beneficiary Certificates.

Resolutions of Condolence. At the last regular meeting of Branch 37, 1888, the following resolutions of condolence were passed.

IRELAND'S STRUGGLE. MR. PARNELL'S LATEST TRIUMPH. The ceremony of the presentation of addresses from the Irish municipal bodies to Mr. Parnell during the last week of May in London, England, was an imposing and significant occasion.

After the adoption of this resolution the President adjourned the Council, and Mr. J. Hickey, chairman of the Board of Trustees, called the board to order.

Secretary C. J. Hickey read a letter from the firm with whom he has been negotiating for printing of charts, and by motion was ordered to procure 500, cost not to exceed \$10.

Letter of F. K. Campana recommending the translation into French and printing of circulars, stating the objects and benefits of the association, for distribution in Canada, was referred to Canada Grand Council.

Secretary Hickey reported that the association was now in condition, for the first time since its organization, to pay death claims immediately after death on presentation of proofs.

Supreme President Mulholland reported all Grand Councils having complied with provisions of Reserve Fund article.

Bro. W. Franklin reported that the total amount of Reserve Fund from Branches in the jurisdiction of the Supreme Council to March 22nd, was \$597.05.

President Mulholland read a letter from the Secretary of Branch 1, Windsor, inviting the members at the meeting to participate in a reception to be given by said Branch of June 5th to His Lordship the Bishop of London.

On motion, the invitation was accepted with the assurance that as many as could would avail themselves of the pleasure of attending.

Secretary Hickey was instructed to return to Supreme Treasurer for cancellation of draft of \$1,300 unclaimed.

By motion the Supreme Secretary was instructed to prepare a circular stating the objects and benefits of the association for distribution in localities where there are no branches of the C. M. B. A.; and to have it ready for adoption at the next meeting of this board; also to prepare a notice of assessment with a view of adopting its use throughout the association.

The Supreme Secretary stated that the Finance Committee would meet in September to audit the accounts, and as the quarterly meeting of the trustees would take place about the same time, he extended an invitation to the board to meet in his office.

Assessment No. 7 was issued from the Supreme Recorder's office June 1st, 1889, and from the Grand Secretary's office June 5th.

All members initiated prior to May 24th are liable for this assessment. Branches are requested to forward the amount due on this assessment as soon as possible.

New branches will be organized at Perry Sound and Linwood in the course of a few days' time.

The attention of the Secretaries of Branches is called to section 12, page 33, and section 4, page 79 of Constitution, regarding their duty of forwarding to the chairman of Finance Committee the financial statements from 1st of July, 1888, to 1st of July, 1889.

In answer to "Correspondent," C. M. B. A. matter appearing in the press, or in our official organ, is not official, unless said matter appears over the signature of the Supreme President, Supreme Recorder, Grand President, or Grand Secretary.

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After a lengthy discussion as to the legality of that part of section 4, page 9 of the Beneficiary Fund Article relating to the forwarding of the reference to the Board of Trustees, it was resolved, in which C. J. Hickey, S. R. Brown, J. O'Meara, J. J. Hynes, E. Bertrand, D. J. O'Connor, Rev. Fathers Molloy, Tiernan and Baer, besides other members of the trustee board, took part, the following resolution, presented by trustee W. J. Bauger and duly recorded, was unanimously adopted by the Supreme President and trustees:

Resolved, That the Supreme President of this Council require all Grand Councils under the jurisdiction of this body or its proper officers, to forward, for the future, all medical certificates of membership and the applications for membership to the Supreme Recorder of this body, and that the question of forwarding medical certificates and application for membership, now in their possession and issued prior to January 10, 1889, be deferred until the next meeting of the Supreme Council.

After the adoption of this resolution the President adjourned the Council, and Mr. J. Hickey, chairman of the Board of Trustees, called the board to order.

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Mr. Parnell to explain such a circumstance.

It was to bear on the statements of the Times that the Commissioners were selected by the Government. The three judges selected were known to be pronounced enemies of Mr. Parnell and his cause.

There is no doubt they hoped by their appointment to secure Mr. Parnell's conviction, but the most unexpected discovery of Piggot's deliberate forgeries exploded their plans.

In spite of all this, it is very freely said that the judges will yet when they make their report, declare Mr. Parnell guilty of something. Lord Salisbury had the effrontery to hint very plainly even after Piggot's confession was made public, that the Commission would yet find Mr. Parnell guilty of being the author of the forged letters, and the Times still shows that it has great confidence in the judgment of the selection of the three judges, and that the Commissioners will give the final verdict in its favor.

Mr. Parnell does well to say that the men who are to make this decision have not the confidence of the Irish people, and that they are not competent to decide the great political issue which is put before them. The real issue which should have been kept in the foreground, the authenticity of the letters, was made by them but a secondary matter, and they undertook the larger issue of deciding upon the justice of Ireland's claim to self-government. It is not with the Commission that the decision of the Irish people is to be made, but with the people of Ireland, Ireland and Scotland, and whatever may be the report of the Commissioners, it is now absolutely certain the popular verdict will be favorable to the Nationalist cause.

The sum of \$856 was forwarded to Mr. Parnell by Rev. J. C. Walsh, President of the Parnell Defence Fund Committee for Providence, R. I.

The Edinburgh City Council are not to be balked in their determination to confer the freedom of their city on Mr. Parnell. The Lord Provost has refused to officiate, so the Senior Magistrate who will be present will act as representative of the council on the occasion.

Mr. Gladstone addressed a large meeting at Ramsey bared during a thunderstorm on the 7th inst. Next day he spoke at Weymouth. He said the Liberal party was moving in the right direction and at a fair pace. He spoke in favor of limiting the length of a Parliament to four or five years. Referring to Ireland, he admitted that crime had decreased there and attributed the improvement to recent remedial measures, to the beneficial influence of Irish members of Parliament, and the priests, and above all to the knowledge possessed by the Irish people that a large majority of the people of England sympathized with them.

At Plymouth Mr. Gladstone received an unprecedented popular demonstration. He addressed a crowd at Tavistock on the 15th inst., and afterwards another crowd of 7,000 people in Plymouth Drill Hall, maintaining, first, that the separation of a dependency had never been caused by the granting of autonomy; second, that separation had in numerous cases been caused by the refusal of autonomy; and third, that there were abundant cases in which separation had been prevented by the granting of autonomy.

A large number of English ladies and gentlemen were present to see how Irish evictions were carried out in the Olyphert estate. Fourteen houses were cleared out on Friday, 24th of May, and nineteen persons, chiefly women, were taken prisoners for defending their homes. The English visitors expressed their horror and indignation, and in a telegram to the Queen appealed for her to put a stop to such proceedings, which are a disgrace to England and humanity, more especially as they occur on the Queen's birthday.

The intention of leading Reformers in England to exhibit at Reform meetings in London and elsewhere a model of the battering rams with which Mr. Balfour has furnished the Irish police for battering down the houses of the Irish tenants, and a model also of one of the houses which have been battered down. The Tory papers are horrified that such an idea should be carried out, and the London correspondent of the Irish Times declares that the exhibition of the model will create disturbance in England. It appears that the Tories are ashamed of the appliances with which Mr. Balfour makes use of; but if the model will have such an effect upon English people, what would be the result if the battering-ram itself were put on exhibition?

The people of Mallow are determined to resist payment of a tax which has been imposed on them by the Grand Jury to compensate a policeman named Stone for injuries received during a street row between himself and a drunken emergency man. They will not pay the unjust imposition except at the point of the bayonet, and though the amount will probably be collected by seizure, it will cost more to collect it than the compensation will amount to. Thus the object will be gained not to leave anything to hand over to the policeman.

The Scotch Crofters of Glendale are receiving the benefit of the agitation in Ireland for tenant right. The Crofters' Commissioners have fixed fair rents on two estates, by which 214 tenants are allowed an average reduction of 35 1/2 per cent on rental, and 77 per cent on arrears. The total rental amounting to £265 7s 3d, has been reduced to £229 4s, and arrears of £693 1s have been reduced

THE GILMORE FESTIVAL.

The sitting up of the Crystal Palace for the grand concert on June 27th, is being pushed with all possible speed, and owing to the immense number of seats that have been reserved, it is expected that the order of the day. Referring to last week's performance in Toronto the Globe says: "The second day of the festival brought out even larger crowds than the first day and a similar climax was reached in the excellent vocal and instrumental programmes, for the selections offered by the performers were of the most pleasing description and the enthusiasm of the audience hardly knew bounds at times. An instance may be cited that of the 'Charge of the Light Brigade' which was played six times at the four concerts. The vocalists acquitted themselves in grand style and the instrumental soloists who had the pleasure of listening to them. 'The Charge of the Light Brigade' and the famous 'Ave Maria' are among the numbers assigned to the Matinee programme for London. Secure seats for this performance at once, as the best are being rapidly sold."

THE FEDERAL LIFE ASSURANCE CO.

HEAD OFFICE: HAMILTON. The Guaranteed four per cent. Insurance Bond issued by the Federal Life Co. is by far the most liberal, the most equitable and the most satisfactory investment insurance contract ever given with the public. It is the same as the money invested in the Government Savings Bank with the INSURANCE FREE OF CHARGE. For particulars apply to Mr. H. Rae, District Manager, 3 Masonic Temple, London, Ont. Agents wanted in unrepresented places.

CATARH.

A NEW HOME TREATMENT FOR THE CURE OF CATARRH, CATARRHAL DEAFNESS AND HAY FEVER. The micrococci which cause these diseases are contagious, and that they are due to the presence of living parasites in the ear, nose and throat, and that these parasites are not destroyed by the ordinary antiseptic passages and sustenance tubes. The eminent scientific, Tyndall, Huxley and Pasteur, endorse this theory, and the fact that these diseases are not cured by the ordinary antiseptic passages and sustenance tubes, and that they are due to the presence of living parasites in the ear, nose and throat, and that these parasites are not destroyed by the ordinary antiseptic passages and sustenance tubes, and that they are due to the presence of living parasites in the ear, nose and throat, and that these parasites are not destroyed by the ordinary antiseptic passages and sustenance tubes.

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