







The Catholic Record.

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Catholic Record

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As we go to press His Grace the Archbishop of Toronto is about to take leave of the people of London Diocese. The day will be, for the good priests of this Western part of Ontario, as well as for the people, an occasion of sorrowful and heartfelt farewells.

And not alone a great and good prelate is Toronto taking from us. Rev. James Walsh will henceforth be attached to the archdiocese. He came to us when quite a young man, having been ordained in Rome.

Last Sunday was a day that for many, many years will be remembered by the Catholic people of London. It was the last Sunday our beloved Archbishop would be present as their chief pastor.

REV. JAMES WALSH preached in the Cathedral in the evening. It was the last time he would appear in that pulpit as one of their priests. Often had he spoken to them, animated solely by a desire to fulfill the solemn promise made at his ordination.

one of their priests. Often had he spoken to them, animated solely by a desire to fulfill the solemn promise made at his ordination. And well has he kept his promise. He, too, like His Grace the Archbishop, could not refrain from preaching a sermon of the heart.

THE "EQUAL RIGHTS" PROGRAMME.

"Mr. W. C. Clendenning, a Montreal merchant of prominence, reverent to Mr. Mercer's threat to visit on the English in Quebec his vengeance for any anti-French legislation that may be passed in other provinces, says: 'I wish to tell the Hon. Mr. Mercer plainly and openly that it is beyond his power or any other man's to do what he says.'"

The above is from the editorial notes of the Toronto Mail, and in its way it is a gem, as it exhibits the spirit of that journal, and of the fanatics generally, who are roaring out "Equal Rights" as loudly as their lungs allow them.

From the whole tone of the article we should imagine that the Witness and Mail are anything but "amused" at the situation. But it is "amusing" to find the organ of fanaticism styling the Protestant population of the most Protestant County in Quebec, the Anglican and Methodist ministers, included, as "beetles and hotel loungers,"

AN ENGLISHWOMAN'S TRIBUTE TO FATHER DAMIEN.

Mrs. Isabella Bishop, nee Miss Bird, the well-known authoress of "Six months in the Sandwich Islands," and other interesting works of travel, tells in the book named above of the "noble instance of self-devotion given by Father Damien, a Belgian priest, who has gone to spend his life amidst the hideous scenes and the sickness and death of the ghastly valley of Kalawao."

Lambton is Ontario. In West York, however, the Conservative Convention have selected as their candidate Major Clendenning of West Toronto Junction, though he proclaims himself to be the Equal Rights candidate running on the platform of Prohibition, no-Popery and Mr. Meredith. It is a humiliating alliance for both of these parties, after the proclamation on the part of the Equal Rights Association that they must "sweep the board" of both political parties.

The last sentence in the Mail's note is another gem in its way: "Of course the British North America Act protects the English minority in the matter of education."

Of course it does; but it equally protects the Catholic minority in Ontario. And has not the Mail been telling us for the last six months that the British North America Act must be revised, and that the protection afforded to Catholics must be removed from it?

The aid plight to which the Equal Rights party is reduced by the position in Brome is thus laughably bewailed by the Montreal Evening Witness of 21st inst., as quoted in the Mail of the 22nd:

"It is true to his party, more or less. There are two distinct camps. As to Equal Rights, however, both unite in opposing any introduction of it. The leaders, guilty either of the Jesuit legislation or its allowance, have their prestige to lose. The hotels and hotel loungers have no money, free drinks, or dinners to expect from the Equal Rights, who have no party money. Therefore those used to party reward oppose the Equal Rights idea."

"It is rather amusing at the present juncture to watch the efforts of both parties to set themselves in as favorable a light as possible on the Jesuit question." From the whole tone of the article we should imagine that the Witness and Mail are anything but "amused" at the situation.

has ceased to grapple; a community of doomed beings, socially dead, whose only business is to perish, wifeless husbands, husbandless wives, children without parents and parents without children; men and women who have 'no more a portion forever in anything that is done under the sun,' condemned to watch the repulsive steps by which each of their doomed fellows goes down to a loathsome death, knowing that by the same they too must pass.

"A small stone church near the landing and another at Kalawao tell of the extraordinary devotion of a Catholic priest, who, with every prospect of advancement in his Church, and with youth, culture and refinement to hold him back from the sacrifice, is in this hideous valley a self-exiled man for Christ's sake. It was singular to hear the burst of spontaneous admiration which his act elicited. No unworthy motives were suggested, all envious speech was hushed; it was almost forgotten by the most rigid Protestant that Father Damien, who has literally followed the example of Christ by 'laying down his life for the brethren,' is a Romish priest, and an intuition higher than all reasoning hastened to number him with the 'noble army of martyrs.'"

It is further worthy of being recorded here that Mr. C. W. Moulton, in the November number of Queries, honorably apologizes for a scurrilous and false attack made in the October issue on Father Damien's character. The article, he says, was published by an assistant in the office during his absence, and "he does not sanction the sentiments and opinions expressed therein."

THE MORMONS IN THE NORTH-WEST.

Mr. A. M. Stenhouse, who was formerly a member of the British Columbia Legislature, but resigned his seat therein and joined the Mormons, is now engaged in the propagation of Mormon principles, on behalf of the Mormon settlement in the Canadian North-west. So far there is no evidence that the Mormons of that section have imported into Canada the polygamous practices of their Utah brethren; yet, as they are known to have immigrated chiefly because of the operation of the Edmunds law prohibiting and punishing polygamy pressed hardly on them, it is very natural that there should exist some doubt as to their strictly monogamous intentions.

Mr. Stenhouse, however, has recently written a letter to the Ottawa Free Press in which he states that there is no law in British Dominions which could touch either Mormon or Mahometan polygamy. He maintains that bigamy is prohibited, not as being essentially opposed to the nature of marriage, but as being a deception practised against one, or both, parties who have contracted marriage.

"Bigamy," he says, "is prohibited and punished in order to enforce the terms of a voluntary contract, and for no other reason." He acknowledges in effect that when such a contract exists, as implies that only one man and one woman are to be united in marriage; but he evidently wishes to give the impression that with the understanding between man and wife at the first marriage, that a second marriage shall be admissible, it would be quite lawful to marry a second wife, provided the latter were not deceived as to the existing state of affairs.

Of course, there is no doubt as to the teaching of Christian morality on this subject, which admits of only one wife at a time; but we believe that it will be found that Mr. Stenhouse's conception of the law is also wrong. It will be found that the marriage law of Catholic lands holds good still. The evils of the polygamous state, which degrades the family, and makes home a mere bestial lair, are too apparent both in Mormon and in Mahometan countries to be tolerated under a Christian civilization.

We are quite satisfied that, even independently of the Christian law, social reasons alone would suffice to convince the people of Canada that they must adhere to Christian usage in this matter, and prevent the unclean practice of polygamy from being introduced into the Dominion. If the laws that exist be not efficacious enough to effect this, the whole population will approve of the passage of Acts of Parliament which will be efficacious.

As a further reason why polygamy should be permitted, Mr. Stenhouse states that "incestuous marriages are quite unknown in the Mormon Church." United States Marshal Bennet tells a different story from his own experience. At a village named Weston, near the line of the Utah Northern Railway, he found an incestuous marriage on the part of one of the prominent Mormons named Nelson, and near Paris another case of incest of the worst description imaginable. He expressly states that in this last case the man's own daughter was regularly sealed to her father, in the Salt Lake Endowment house, as his second

wife; and in both cases the men were regarded as good Mormons.

It is to be hoped that the Dominion Government will take proper steps to prevent the introduction of all such abominations into Canada, otherwise we may have to go through some of the difficulties which beset the United States in its dealings with the people of Utah. We have no doubt that proper precautions will be taken, as the delegation to Ottawa were informed that those who had already a plurality of wives would not be allowed to bring them into the new settlement, and that any who violate the laws will lay themselves open to prosecution. Mr. Stenhouse has the temerity to say that it is his intention to "test the law as soon as he shall find the ladies." He appears to be preparing trouble for himself.

THE LESSON OF THE CENTENNIAL.

The centennial celebration at Baltimore, having come to so successful an issue, has excited the anger of many anti-Catholic journals, because they see therein a grand triumph achieved by the Church; and, animated by an insane hatred of Catholicity, they interpret this as a menace to the Constitution and the well being of the country. They shut their eyes to the fact that Catholic moral teaching is the only moral teaching which is based upon the indestructible principles of eternal truth, the only teaching, therefore, which can make good citizens; and if Protestantism in its various forms teaches also some kind of morality, it is only because it has adopted those principles with more or less fullness from the Catholic Church, which maintains them in their integrity. How could it be expected that a system which recognizes the lawfulness of change in doctrine, should adhere persistently to the immutable principles of morality? These principles are, after all, doctrines, and if it is admitted to be lawful to charge the doctrines of the Westminster Confession, for example, then it is lawful also to charge at the will of the majority the great principles on which popular morals must be based.

The Catholic Church alone maintains the immutability of its divine teaching and divine law. She is the bulwark of Christianity, and if there is any virtue in Christianity, it is to the immutable Catholic Church that we must look for its preservation.

From all this it follows that the representations of our enemies are false and misleading. So far from being a danger to nationality, the moral code of the Church is the only one which can be insisted upon as always obligatory: it is the only one which is immutable, and which in consequence can be efficaciously enforced on men's consciences. It is therefore the only one which can certainly succeed in making good citizens, whatever may be the form of government under which we live. Her triumph and wonderful progress, as evinced by the centenary celebration, are the best security the country can have that law and order will be vindicated in the future, at all events by all who are under the influence of those principles which were represented in the celebration.

One journalist styles the assembled Bishops "alien potentates." As a matter of fact they are not aliens. Most of them are by birth American citizens, and we believe that in every case the United States prelates present who are not citizens by birth are so by naturalization. More than this cannot with any show of reason be asked by the most fastidious American. But altogether apart from this consideration, the principles of the Catholic Church are universal, applying to all mankind, and what is universal cannot be alien to any country. They are the principles which Christ commanded His Church to teach all nations to observe. Hence even if Bishops and prelates were in fact foreigners, the doctrines and morals which they inculcate, being of universal application, are not foreign, whether in the United States or elsewhere. There is no need that a universal Church should make among her members distinctions according to nationality, and the Catholic Church does not do so.

Nearly all the Bishops of the United States and Canada were present at the centenary, besides representatives from England and Mexico, and a delegate from the Supreme Pontiff. His Grace Archbishop Ryan, of Philadelphia, in his sermon at the solemn opening Mass, drew a glowing picture of the progress of the Church during the century, and foretold a prosperous future for the Church, which "is alive to-day with a divine energy and fecundity that will continue to multiply these great results;" that is to say, the results of the past 100 years, which have produced in the country 13 Archbishops, 71 Bishops, 8,000 priests, 10,500 churches and chapels, 650 academies and colleges, 3,100 parish schools, and a population of at least 9,000,000 Catholics.

Archbishop Ireland in his evening instruction urged earnestness, a prudent and manly assertion of faith, and a Catholic public spirit. What he recommended for the United States is equally necessary for Catholics in Ontario. He

recommended patriotism to the country they live in. Canadian Catholics must be patriotic too. Catholics should be "the first patriots in the land," and the more earnest we are in obeying the precepts of the Church the more patriotic we shall be.

The Catholic Congress which followed the religious celebration expressed the allegiance of the laity to Catholic doctrine, and repudiated the instruction of enemies that to be faithful Catholics we should abate any of our love for our country. They maintained that even though the United States make no provision for religious education, this is the kind of education which will promote true civilization. They therefore strongly urge a continued loyal support of Catholic parochial schools. They condemn Mormonism and divorce as a blow aimed at the foundation of civil society and Christian civilization. The principles of Anarchy, Nihilism, Socialism and Communism, and the greed of capital, are also denounced in equally strong language. They recommend those Catholic societies whose object is to relieve the poor and to alleviate human misery, and they wisely add: "It must be left to individual action to select the field in which each shall aid in religious and charitable work."

The temperance movement is strongly approved of and the following recommendation is adopted: "We favor the passage and enforcement of laws rigidly closing saloons on Sunday, and forbidding the sale of liquors to minors and intoxicated persons."

Good Catholic reading is strongly recommended by the Congress, and they urge Catholics to support generously the Catholic press, which comes to the front to defend Catholic doctrine and which furnishes right answers and practical solutions to the important questions which are from day to day arising for public consideration.

They conclude their declaration of principles by vindicating the rights of the Holy See to perfect liberty of action. They say:

"We record our solemn conviction that the absolute freedom of the Holy See is equally indispensable to the peace of the Church and the welfare of mankind. We demand in the name of humanity and justice that this freedom be scrupulously respected by all secular governments. . . . and we pledge to Leo the Thirteenth, the worthy Pontiff to whose hands Almighty God has committed the helm of Peter's bark, amid the tempests of this stormy age, the loyal sympathy and unstinted aid of all his spiritual children in vindicating that perfect liberty which he justly claims as his sacred and inalienable right."

These are the correct principles to which all Catholics should adhere, and the decision of the conference on the educational question should convince the public of Ontario as well as of the United States that Catholics feel so strongly moved by conscience to impart to their children a religious education that it is the most abominable tyranny and want of generosity to attempt to deprive them of this blessing, the concession of which will inflict no injury on any one.

TOLL THE BELL.

The high horse which the bogus Equal Rights party have been riding has proved in West Lambton to be but a sorry nag. The claims of its journalistic organs were that it represented not only Ontario but the Dominion, and ex-Bishop Carman declared that they would "Sweep the Board." Not a trace was to be left of either political party; but now that they have shown themselves to be only a few more than the majority of Reformers over the Conservatives of West Lambton, the Mall of 20th inst. connotes the still-born organization that though "standing by itself its vote is non-effective," the "Independents can if they please decide the fate of the political organizations. They may not form a triumphant party, but they can become an influence, making and unmaking parties." Have they not told us over and over again that they "do please?" Why then did they not decide the fate of a political organization in West Lambton? It is, at all events, rather coming down from the high horse when, from threatening to annihilate the Constitution and the Province of Quebec at one dire blow, they are reduced to "becoming an influence in making and unmaking parties." There is not a voter in the Dominion who cannot do this. But Canada has not come to that low condition that so insignificant a minority shall control the country.

The Ottawa Journal has already drawn the inference from the result in West Lambton, that the Equal Rights party must cut loose from Dr. Sutherland's Third Party. It says:

"The Equal Rights party had better decline to run on the same track with the prohibitionists. There are many who sympathize with the Equal Rights platform who have no sympathy with prohibition, and vice versa. The two parties will best consult their own interests by acting independently."

Very likely, surely! Success would have been certain if there had been a fourth candidate in the field. It will be wise to try this next time.

It is further worthy of remark that the Mall has all along made it one of its chief accusations against Catholics that they have operated by being "an influence in

the making and unmaking of parties. He has argued that this is proof that Catholics are corrupt. He it now that it recommends Rights party, the party of purification, to adopt this corrupt doctrine that the end justifies the means. Or is this "honest and independent leader of righteous Protestants" a Jesuit in disguise?

EXIT FULTON.

Filthy Fulton has come and it may be permitted us to ask has he done. Has the present beastly villifier of everything good contributed in any way to moral improvement of the city? Have the obscene expressions, filthy allusions which go to make up the total of Fulton's abominations conferred any benefit on the young and old, of the daily which they were printed almost? We grow not. We are strongly of the opinion that the lectures of Fulton wrought great harm, if not a certain class of readers whose minds are easily excited, and who say to themselves, if clergyman as Fulton represents them, why may be expected from should we be virtuous when they are vicious? It is utterly impossible, that such lectures should be followed by the very worst was the duty of the civil authorities to put a stop to the publicity of such literature. The law is in this matter, and why has it not been enforced? Obscene literature seized upon at the frontiers of Majesty's Custom House, and publicly destroyed, lest any, even of Her Majesty's subjects, should be harmed or the minds of children be polluted and public morals endangered. There is no ever about the existence of a law for the preservation of a in this as in every other governed country in Christendom. Literature, impure pictures, may be arrested at the and confiscated, while traffic in obscene literature is liable to heavy fines and imprisonment. It is difficult to understand Fulton's stamp are allowed Canada unchallenged. But you conceivable is the fact of his being to peddle an immoral work of purport character, that is full of lies and of the vilest calumnies against Catholic priests, who are naturally the protection of the civil guardians of its morality. No may last long, no Government said to have any guarantee without morals—without respect to the principles of public decency as well as national where all these are thrown a the very priests themselves are and falsely and lyingly held most flagrant violators of all decency and morality—it is almost authorities of the country should enforce the laws that for individual protection and for decency. Why should a lecher be allowed to invade the sanctities of Canadian homes, and with breath and impure lips and stables pollute the very air and shock the delicate our pure-minded Canadian that for innate modesty and to stand above reproach, and to say, peerless on the continent? If the soul-polluting permitted the liberty of the unclean subject—if he be allowed by legislators and weak-kneed lawgivers about sowing the poison of aid of obscenity in every town at least let them enforce the obscene literature, and select the book of fifth before to be wrought and too many lives are destroyed by the pestiferous influence of his blighted.

In the published accounts of night's lecture it is said that Fulton explained how his came to be written. He did audience how all the young the printing establishment refused to work, how they polluted their hands or their imaginations with the pro compilation of such a deed. He did not tell his audience girls in Boston struck work home in a body and remained whole week rather than soil with such immoral dirt.

It is noteworthy that women, who are usually excluded or courted on such occasions, encouraged, on the contrary, hear all the suggestive imm would flow from the impure malodorous Fulton. It is that Rev. J. A. Murray the courage of the women, who were brave enough to be present at the meeting.

It certainly must have required the making and unmaking of parties. He has argued that this is proof that Catholics are corrupt. He it now that it recommends Rights party, the party of purification, to adopt this corrupt doctrine that the end justifies the means. Or is this "honest and independent leader of righteous Protestants" a Jesuit in disguise?

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Mater Dolorosa.

BY AUBREY DE VEE.

From her breast passed; yet still with her The sacred anguish of her agonies; And sad and sacred branch of myrrh Forever soiled in her breast.

A boreal winter wind of light— No sooner her widowed days forlorn: She slept; but in a moment, a flight Her heart lay waking till the morn.

Sad flowers of Calvary that grew— Sad fruits that ripened from the Cross— These were the only joys she knew; Yet all but these she counted loss.

Love strong as death! She lives through thee That mystic life whose every breath From life's low harp strings amorously Draws out the sweetened notes of Death.

Love stronger far than death or life! Thy martyrdom was o'er at last! Her soul's drop; and without strife To Him she loved her spirit passed.

ORIGIN OF THE CHURCH OF ENGLAND.

From the Tilsonburg Observer, 8th Nov.

To the Editor of the Observer: DEAR SIR—A correspondent writing in your last issue over the signature "Anglican" complains bitterly because it has been "publicly stated in this town that there was no Church of England before the English Reformation"; that is to say before "Henry VIII., to gratify his own evil passions, rebelled against the authority of the Sovereign Pontiff and for a purpose started a new Church, which is a modern invention and a sect."

Now, Mr. Editor, I do not wish to hurt the feelings of any person belonging to the Church of England, or as it is also called, the Anglican denomination. Among its members I have many friends whom I much respect, but I trust they will pardon me if I am obliged by truth to give rather a discreditable account of the origin of their Church. They are not altogether responsible for it, for they did not originate it.

However, the public statement to which Anglican refers was not exactly made concerning the "Church of England" property so called. It was said that the "Anglican Church" is a "modern invention" of the aforesaid Henry VIII., of uxorious memory, and the statement is perfectly true, notwithstanding the effort made by Anglican to prove that the modern Church usually called Anglican, or the Church of England, is identical with the Church of England which existed before Henry the Eighth's time.

Let us properly understand the meaning to be attributed to the words "Church of England." The Catholic Church is spread through the whole world, and has its jurisdiction throughout the world by virtue of the words of Christ addressed to His Apostles: "Teach all nations . . . teaching them to observe all things whatsoever I have commanded you." (St. Matt. xxviii, 10, 20.) Hence it was found convenient to speak of portions of the Universal Church as the Church of France, of Spain, of Italy, of Rome, and as "the Church of England," meaning that portion of the Universal or Catholic Church which was in France, Spain, Italy, Rome or England; but by no means would the Church of England thus spoken of be identical with a new-fangled institution which any Tom, Dick, or Harry might institute of his own authority, even though he might call it by the same name, "Church of England." The pre-Reformation Church of England remained in England even after the new Church was started, which now calls itself Church of England. The Catholic Church is still in England, and every child knows that it is identical with the "Church of England" which existed before the days of Henry VIII. It is subject to the same head, the Pope, it teaches the same doctrine, it administers the same sacraments, and is governed by its hierarchy in union with the same head. The thirty-third article of the modern Church of England asserts, and indeed everyone admits the right of the supreme authority in the Church of Christ to correct, to reprove, and even to excommunicate refractory members. The Catholic Church, of which the Church in England, then called the Church of England, was part, excommunicated those refractory members who presumed to give the Church a new constitution, a new head, and a new faith. It matters little whether they seceded from the great and Universal Church of Christ, or were excommunicated by the Supreme authority of that Church; they became a new and distinct Church from that which had lasted fifteen centuries, and which had existed in England for over nine hundred years from the time of St. Augustine, or for over one thousand three hundred years from the time of King Lucretius. The fact is the new Church both cut its identity from the Universal Church of many centuries, and by the Universal Church it was excommunicated and repudiated.

Your correspondent Anglican virtually admits that the Church Universal, of which the pre-Reformation Church of England was a part, was the true Church of Christ, since his ambition is to claim membership in it. Well, then, that is the very Church which repudiates the modern so-called Church of England, and disclaims identity with it, and it has authority to disclaim it, for if anyone "will not hear the Church," that is the one true and Universal Church, Christ declares such a one to be "as the heathen and the publican." (St. Matt. xviii, 17.)

I do not deny that the Anglican Church calls itself and is called and recognized by English law as the Church of England, but where either in Scripture or in the canon of the Universal Catholic Church is the English Parliament made the legislator over Christ's Church of the world? What authority has it in France, in Austria, in Germany, in the United States? I respect Her Majesty the Queen as my Sovereign, but I do not recognize her as having authority to change the constitution of the Church which Christ established "to teach all nations."

The Church of England, so-called nowadays, is as much the Church of England of King John's time as St. John's Church of Tilsonburg is the Church of St. John of Lateran in Rome, the Metropolitan Church of the world, and no more. Hallam, and certain Acts of Parliament of the reigns of Edward I. and Edward III, which assert that there was a Church of England at that time. He also quotes Magna Charta to the same effect. Who denies this? But the Church of England then meant simply that part of the Universal or Catholic

Church which was in England, and in which the Universal authority of the Pope was acknowledged. That Church taught the same faith that was taught throughout the world, and acknowledged the head that was universally acknowledged. It was altogether different thing from that which was set up by Henry VIII. I will quote a few testimonies to prove this. Anglican quotes Magna Charta to the effect that "the Church of England shall be free and shall have all her whole rights and liberties inviolable." He wishes us to believe that this freedom means separation from the authority of the Pope. This is not the case. King John tyrannically meddled with the Church, and interfered with her administration, and the stipulation was that the Church should be free from such meddling on the part of the king. This passage, far from proving the identity of the Church with the modern Church of England, proves them to be altogether different institutions. For the modern Church is the creation of a king, and one of the worst kings that ever reigned; and it was always subject to the king or queen; so much so that actually Queen Elizabeth threatened, whenever she happened to be in bad humor with the bishops, "to un-frock them." At the head of the barons who extorted Magna Charta from King John, was St. Stephen Langton, a Cardinal of the Catholic Church, a Prince of the Church under the Pope. Who ever heard of a Cardinal in the Church of Henry VIII.?

While King John was on the throne of England, the Provincial Council of London, held in A. D. 1200, in its first canon orders the prayers of the Mass to be recited distinctly and without precipitation. The second canon orders that the "communion of the blood at the first Mass" should be received with care so that drops may not remain in the chalice, and all the canons end with the formula of submission to the Pope: "Saving always the privilege and honor of the Holy Roman Church."

The 31st article of the modern Church of England calls "sacrifices of the Mass" "blasphemous fables and dangerous deceits." Transubstantiation, which was evidently the doctrine of the Church of England in A. D. 1200, is declared in the modern Church to be "repugnant to holy writ," and the modern Church does not "observe the privileges and honors of the Holy Roman Church." The third canon gives directions how and when confessions are to be heard. Now, though these articles of the modern Church which maintain the efficacy of the sacramental confession, this cannot by any means be called a practice or a doctrine of the modern Church, most of whose adherents repudiate it as a relic of "Popery." The celibacy of the clergy is also prescribed by the ancient Church. We need go no further with the catalogue of doctrines. It is notorious that the Church before the Reformation was one with the Catholic Church of to-day, but the modern English Church is quite another thing. Anglican's assertion that there was "never a Roman Catholic Sovereign until James II.," who "lost his throne in consequence," is simply an absurdity.

What was King Lucretius, the first Christian king, but a Roman Catholic? Volcanic Bede, the great historian of the ancient Church of England says, "Lucretius, King of the Britons, sent a letter to him (Pope Eleutherus), entreating him that by his command he might be made a Christian." The Landsiff annals called the "Book of Llandaff" says, ch. i, "The Pontiff received a letter from Lucretius, a King of Britain, that he might be made a Christian by his command." We are then told that Eleutherus sent Eilan and Midway as ambassadors, that the ambassadors were received into the Church, and returned, Eilan being made a Bishop, and Midway a teacher, and that Lucretius and the nobles received baptism by command of Eleutherus. The Anglo-Saxons Chronicle gives the same account. Bede, the great historian of the ancient Church of England, tells us that in their discussions with St. Augustine, the British Bishops declared that their observance of Easter "was authorized by the Holy Eleutherus, their first founder." Every positive document which tells of the foundation of the ancient British Church gives us the same history.

At the Council of Arles, in France in 314, there were three British bishops subscribing to the decrees, Adulfus, Eborius of York, and Restitutus of London. These decrees "salute the Pope with reverence." They state that they communicate their decrees to the Pope "that these may be made known to all by him who holds the mightiest diocese." Hence the British Church was one with the other Churches of Christendom—with the Churches of France, Spain, and especially with that of Rome. At the Council of Sardis, in 347, British bishops were again present. There Octavius, the Pope's representative, presided; the Pope is called the head, Rome is declared to be the See of Peter, and it is said that the bishops of every province should have recourse to that See.

Mr. Editor: I might multiply quotations, but I would require too much space from you. Suffice it to say that the Saxon Church was also established by missionaries sent by a Pope, the illustrious Gregory the Great, and the Christianity of England remained Roman, though many kings acted tyrannically in meddling with the liberties of the Church. This may be seen everywhere in Bede, and every other respectable history. Anglican quotes "Stubbs" to the contrary, but Stubbs has evidently studied history in the same loose fashion as Anglican himself, who places the end of Henry the Eighth's reign in 1545, instead of 1534, the correct year. The religion of England before Henry VIII. was Catholic and Roman, submitting to the Pope as head of the Church, and Henry himself was a Catholic, until he found the Pope too intractable to annul his lawful marriage with Queen Catharine. It was then that a new Church was instituted, established, or created with the king for its head; a Church which would divorce the king whenever he desired it.

Anglican lays great stress upon the fact that the Church was not called the "Church of Rome" in the Magna Charta. Why should it be so called? Church of Rome is not the title of the Catholic Church. It is merely the name of the local Church in Rome, which is part of the Universal or Catholic Church, of

the knowledge of this fact, Anglican is evidently blissfully innocent. The title of the Church is "Catholic." Only the Church Universal can be Catholic. The title "Roman Catholic" is merely the title given in English Protestant law. We do not repudiate it, because it expresses that Rome is the centre of the Church's Catholicity. There is, therefore, no misnomer in the title. Anglo-Catholic is, however, an absurdity, because nowhere in Scripture or tradition is England made the centre of the University of Christ's Church.

I must say a word concerning a lease on which Anglican places great stress. There was a newspaper statement that a lease of the reign of King Alfred expired in 1887, and that the present Church of England assumed proprietorship. I do not rest my faith on a newspaper statement like that. It may be true, or it may be false; and it bears so little on the question that it is not worth troubling ourselves to enquire into the truth or falsity of the statement. We know that the modern Church of England stole all the property of the Catholic Church in Henry the Eighth's reign, and there was very little use for the Catholic Church to dispute her title to the property of the Church. He who stole the cow might as well have the halter; so perhaps the Catholic Church authorities did not think it worth while to dispute the title. The modern Church is, of course, the one recognized by English law as the Church. It is the Church of England by English law; that is all, it is not so by the law of God; for by God's law the Church of the world is one. The civil law could probably give the modern Church the land in dispute, but the law of right, the law of God, would not do so. It is a case wherein might, not right, would prevail.

Thanking you, Mr. Editor, for your very great kindness in giving me space for this letter.

I am respectfully yours,  
TRUTH.

IRELAND'S STRUGGLE.

Archbishop Walsh, of Dublin, has sent £50 as a contribution towards the funds of the new Tenant's Defence Association, wishing them at the same time "God speed" in their undertaking.

The Birmingham Conservatives wish John Albert Balfour to retire from the contest in favor of Lord Randolph Churchill. The ill-feeling between the Conservatives and the Liberal-Unionists still continues.

Mr. Goschen failed badly at Cardiff, Wales, while making a speech on the 15th inst. He was roundly hissed for his references to the tithes and other questions in relation to the people of Wales. At another point in his speech he referred to Mr. Gladstone as the exponent of views dangerous to the welfare of the Empire, whereupon the audience, at the call of some one in the body of the hall, gave three rousing cheers for Mr. Gladstone, greatly to the discomfiture of the renegade Chancellor of the Exchequer, who hurriedly brought his remarks to a close.

London Punch depicts the scene in court at the continuance of the sessions of the Commission, by a picture of three half-sleeping judges with empty benches before them, and this is a correct representation of the interest which is displayed by the public in the occasion. It is well known that the real interest in the trial is now transferred to Mr. Balfour's suit against the Times, which is sure to bring before the public gaze the whole history of how the forged letters were obtained and why they were published. The Government cannot escape exposure for their well known complicity in the disreputable transaction.

The Government have in preparation an Irish Land Purchase Bill, which is in the hands of Mr. Goschen and Lord Ashbourne, who are said to know more of the subject in its practical details than any other members of the Government. The Chief Secretary and the First Lord of the Treasury will also be associated with them in the formation of this great scheme.

Mr. Gladstone, in his speech on the recent London strike, pointed out with great force that the principles for which the dockmen contended were precisely the same as those for which the Irish tradesmen and tenantry sought recognition at the hands of a British Parliament. It was absurd to give our sympathies to the one and deny them to the other, for the two must stand or fall together. But this was precisely what the Tory Government had done. While conceding the justice of the dockmen's claims to a decent living as the fruits of their labor, they crowded the Irish prisons with tenants who made the same claim. He believed that an appeal to the people, if it could be made to-morrow, would result in a verdict overwhelmingly in favor of the Liberal policy of justice to Ireland. The policy of coercion, he insisted, had proved a miserable failure, and if any proof were needed of the fact it would only be necessary to point out that after all those years of coercion with which it was proposed to pacify Ireland, the Tory government found it necessary less than a fortnight ago to proclaim new districts in Ireland. The crime rate was the same to-day as it was in 1854, when the Tories declared that coercion was no longer necessary, and yet that policy remained the corner-stone of the Government's programme.

In concluding, he stated that it was impossible at this time to map out the Liberal policy of the future within the outlines already known to the electors. When the present time arrives the Liberal party would be found prepared to formulate their proposals with a due regard for the necessity of attention to details. At this time it was only necessary to present to the electors for their approval or rejection the living principles for which the Liberal party contended.

The people of Tipperary are not deterred by the Government's "suppression" of the National League in the county from holding meetings avowedly of that body. The huge posters announcing the meeting were torn down by the police, who also posted themselves as patrols on all the highways; nevertheless the meeting was held under the very shadow of the police barracks. Rev.

Father Power declared vehemently that every fair-minded man in the kingdom, whether Protestant or Catholic, regarded the Maryborough trials as a mockery, and whose resolutions were passed strongly denouncing the jury-packing which had been perpetrated shamelessly at the trials.

Mr. Gladstone does not believe that the absence of Irish members from Westminster would endanger the Empire, yet he is quite willing, if the public so desire, that Ireland be represented in the British Parliament. He said in a recent speech:

"The answer to that question is to be found in the Bill of 1886, which showed my belief that the withdrawal of the Irish members involved no danger to the Empire, and in the state of things before 1800 when, without an Irishman in Westminster, the Empire was, perhaps, yet as much united as now, but the country wished it otherwise. I think it ought to be otherwise, and Irish members should remain."

THE TENANTS' DEFENCE ASSOCIATION.

On Monday, 28th inst., the Tenants' Defence Association was formally inaugurated in Tipperary. This promises to be the most formidable organization which has yet had an existence in favor of the oppressed tenantry of Ireland.

The meeting was held in the hall of St. Patrick's College, Thurles, His Grace the Archbishop of Cashel having placed it at the disposal of the delegates, of whom there were eight hundred present. The Lord Mayor of Dublin, Mr. Sexton, M. P., presided as representing Mr. Parnell. Representatives of the Corporation of Clonmel, the town Commissioners of Cashel, and of many other towns, Boards of Guardians and ninety-five branches of the National League were represented, and a large number of priests of the Archdiocese of Cashel were present.

The importance attached to the meeting may be judged from the fact that there were eighteen members of Parliament, and no fewer than eighty-eight priests, besides the most prominent laymen of the country among the delegates. The Lord Mayor very justly pointed to the gross injury inflicted upon Ireland, inasmuch as while "such assemblies as this one, if they were gathered in England, could dictate policy to the greatest Government that ever came into power. Governments would vie with each other in showing deference to their will, but in Ireland the presence of one man, the man of the English and the Irish people that the Government which rules over us would scorn to pay heed to our opinion, and we may count ourselves fortunate that these conventions are not dispersed by force; and that we are not sent to prison on a charge of unlawful assembly or some other of the assortment of fancy charges which the grasping ingenuity of the lawyers of Dublin Castle has woven out of the constitution, and by means of which they had managed to keep Dr. Tanner in prison, who is now here present, having been but just released."

In reference to Mr. Balfour's state ment that "Tipperary is the most disturbed part of Ireland," he pointed out that both town and country are as orderly as the most quiet shires in England. There had been no disorder there, except what Mr. Balfour had caused by wantonly taking away innocent life.

He explained that on the Ponsonby estate, the tenants were on the point of reaching a settlement with Mr. Ponsonby. It was acknowledged by Mr. Ponsonby's agent over his own signature, that the tenants' demands were for a just reduction, and that in the Land Courts they would have obtained a larger reduction than that which they demanded, and Mr. Ponsonby was willing to come to a settlement, when Mr. Smith Barry with his syndicate of landlords stepped in to prevent a settlement.

The object of the Defence Association is to protect the tenantry of Ireland from the combination of landlords, who are bent on defeating the tenantry in their struggle for life. By the conspiracies of landlords tenants are kept from taking advantage of the Land Courts. They are punished for entering the courts by the withdrawal of immemorial rights of grazing, of commonage, of cutting turf, quarrying stones, and gathering seaweed. They are deterred by threats of prosecution for arrears and costs of appeals which would be presented against them. It is to counteract these conspiracies that the Defence Association is now inaugurated. Its object is to protect the legal and equitable interest of the tenant farmers in their holdings. The means whereby this will be effected will be by affording to evicted tenants shelter and support if they will refer to arbitration questions in dispute between them and their landlords. Another object of the association is to maintain the rights of meeting and free speech by means of orderly debate. Mr. Sexton is of opinion that the bitter lessons which Mr. Balfour has learned from the late election will make him pause before he again interferes with these rights; for the Landlords now "go into paroxysms of delight," not because they win a seat which they had not before, but because they hold one which they had.

He took it as an omen of victory that though the landlords at their meeting in Cork opened a subscription list for purposes of offence, they did no more than open it. It is very easy to open a subscription list, but the trouble is to fill it; and this they did not do. The tenants' list opened at Dublin had received £1000 at their first meeting. He expressed his confidence that the next general election would create a new situation which would decide the matter, so that the calls upon their generosity would not be protracted.

Among the priests who were at the meeting we noticed the name of Rev. Dr. O'Reilly, of Detroit, the patriotic Treasurer of the National League of America. Colonel Atkinson was also present.

For The Babies

It is not necessary to buy corn cures. Men and women should remember that Penman's Painless Corn Extract is the only safe, sure, and painless corn remover extant. It does its work quickly and with certainty. See that the signature N. C. Polson & Co. appears on each bottle. Beware of poisonous imitations.

Coughing

Nature's effort to expel foreign substances from the bronchial passages. Frequently, this causes inflammation, and the need of an anodyne. No other expectorant or anodyne is equal to Ayer's Cherry Pectoral. It assists Nature in ejecting the mucus, allays irritation, induces repose, and is the most popular of all cough cures.

Of the many preparations before the public for the cure of colds, coughs, bronchitis, and kindred diseases, there is none, within the range of my experience, so reliable as Ayer's Cherry Pectoral. For years I was subject to colds, followed by terrible coughs. About four years ago, when so afflicted, I was advised to try Ayer's Cherry Pectoral, and to lay all other remedies aside. I did so, and within a week was well of my cold and cough. Since then I have always kept this preparation in the house, and feel comparatively secure."

—Mrs. L. L. Brown, Denmark, Miss.

"A few years ago I took a severe cold which affected my lungs. I had a terrible cough, and could not sleep after night without sleep. The doctors gave me up. I tried Ayer's Cherry Pectoral, which relieved my lungs, induced the recovery of my strength. By the continual use of the Pectoral, a permanent cure was effected."—Horace Fairbrother, Rockingham, Vt.

Ayer's Cherry Pectoral, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25¢; six bottles, \$5.

Kendall's Spavin Cure.

Office of Charles A. Snyder, BREWSTER OF CLEVELAND DAY AND TRACTOR BIRD ROBERT, ELKWOOD, ILL., NOV. 23, 1888.

Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles. I would like prices in larger quantity. I think it is one of the best liniments on earth. I have used it in my stables for three years.

Yours truly, CHAR. A. SNYDER.

Kendall's Spavin Cure.

Brooklyn, N. Y., November 5, 1888.

Dear Sir: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for lameness, stiff joints and sprains, and have found it an excellent remedy in all these cases. I can only recommend it to all horsemen.

Yours truly, H. GREENE, Manager Troy Laundry Stable.

Kendall's Spavin Cure.

Dr. R. J. Kendall, Co., 100, Dec. 19, 1888.

Gentle: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had spavins, ten of King Henry, and many others. I have used it for lameness, stiff joints and sprains, and have found it an excellent remedy in all these cases. I can only recommend it to all horsemen.

Yours truly, ANDREW TOWN, Horse Doctor.

Kendall's Spavin Cure.

Price 25¢ per bottle, or six bottles for \$1. All Druggists have it for sale. No return will be made on any address on receipt of price by the proprietor. Write to R. J. Kendall, Co., 100, Broadway, N. Y., or to H. A. F. & Co., 100, Broadway, N. Y., or to H. A. F. & Co., 100, Broadway, N. Y., or to H. A. F. & Co., 100, Broadway, N. Y.

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The advantages and convenience of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence . . .

2nd. No extra commissions are charged its pairs on purchases made for them, and the goods are delivered to the wholesaler at the lowest prices. . . .

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one extra or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. . . .

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. . . .

6th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. . . .

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14th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. . . .



Branch No. 4, London, meets on the 2nd and 4th...

C. M. B. A.

We are pleased to notice that our esteemed...

Guelph, Ont., November 19th, 1889. To the Editor Catholic Record London, Ont.:

A Warm Reception in Store. The Montreal Branch has decided to spend \$1000 on the reception...

At the last regular meeting of Branch No. 20, Newstadt, the following officers were elected...

Table with 2 columns: Item and Amount. Includes entries like 'Supplementary Statement of the Bazaar Fund'.

Resolutions of Condolence. Richmond, Nov. 8, 1889. Moved by Brother C. N. Desautels...

Noble Words from a Protestant. With pleasure we give place to the following article from the Winnipeg Free Press...

At a meeting of the C. M. B. A., held at St. Agatha's on Nov. 9th, 1889, the following resolutions of sympathy were moved...

Organization of St. Mary's Branch, No. 24. For some time past efforts have been put forth by B. Bolton, T. McAuliffe...

derived from it. The origin and progress of the association was dwelt upon in an eloquent and pleasing manner...

Chairman—Very Rev Canon Foley, P.P. President—Timothy McAuliffe. Vice-President—R. McGregor. Recording Secretary—Chas E. Leaney...

At the close of the meeting the members of the newly-organized branch, together with a number of invited guests, repaired to the spacious dining hall...

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THE JESUITS.

The Rev. Father Drummond delivered his lecture on "The Jesuits" in the Catholic church last Sunday evening to a large audience of all religious denominations...

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OBITUARY.

Mrs. M. Shannon, Napanee. Deceased at Napanee, on Monday, the 11th inst., after a lingering illness extending over a number of years...

William O'Halloran, McMillan. A sad and fatal accident occurred at Berlin, near Buffalo, on Monday, 11th inst., the death of a young man...

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