

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 6.

LONDON, ONT., FRIDAY, NOV. 2, 1883.

NO. 264

CLERICAL.

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(OFFICIAL.)
DIOCESE OF LONDON.

LONDON, ONT., Sept. 17th, 1883.

REV. AND DEAR SIR,—We beg to announce to you that our annual ecclesiastical retreat will begin this year at Mount Hope on Monday, the 5th of November, and will terminate on the following Saturday. The retreat is a time of special graces and blessings of which every good priest is desirous to avail himself in order to promote the work of his salvation and sanctification. In the midst of the distracting cares and responsibilities of the holy ministry, and especially of the pastoral office, we are exposed to neglect the all-important affair of our own sanctification, and yet by neglecting it we neglect our own true happiness and eternal interests; whilst our holy ministry must be like the barren fig tree of the Gospel, laying the leaves and promises of fruitfulness, but in reality bearing no spiritual fruit of sacerdotal zeal and fervour to feed the hungry souls of our people.

The object of the retreat is to enable us to repair past negligences and failings, to take practical resolves and efficacious measures to promote our own personal sanctification, to stir up the grace of God which is within us by the imposition of Episcopal hands, and in the strength of our revived priestly spirit to return to our posts of duty resolved to do our utmost to promote the glory of God and the salvation of souls.

You are of course required to be present at the coming retreat; and we wish it to be distinctly understood that no priest of the diocese may absent himself except for grave cause and without our express sanction. In this connection we wish to impress on the pastors the duty of coming prepared to pay the amount of the contribution to which their respective missions stand pledged for the work of building the new cathedral. We have been, for months past, carrying on this work by borrowed money, for which we have to pay a heavy interest, and we are even now very heavily in debt. If each pastor would pay the amount due by his mission we would thereby be greatly relieved and would be in a position to put the cathedral under roof this Autumn without involving ourselves and the diocese in too oppressive a debt.

We are confident you will do your utmost to cooperate with us in this great work, and that as far as in you lies you will gladly help in bringing to completion a structure that will redound to the glory of God and the honor of our Holy Faith, and that will stand for centuries an eloquent monument of the faith and piety of the clergy and faithful of the diocese.

Wishing you every blessing,
I am, Rev. and Dear Sir,
Yours very sincerely in Christ,
JOHN WALSH,
Bishop of London.

HOUSE OF PROVIDENCE, TORONTO.

LETTER FROM ARCHBISHOP LYNCH.

The following communication was read in all Catholic churches in Toronto on the 28th:—

St. MICHAEL'S PALACE, Oct. 28.

As next Sunday, the 1st of November, is the day to take up the annual collection for the support of the House of Providence, we consider ourselves called upon to press in a special manner the claims which this great institution has upon the good people of this city and diocese.

There are nearly 500 inmates, by far the largest number in any charitable institution of the country. The wants of the poor of this city, city, city, increasing, appeal to every charitable heart, especially for the coming winter.

A great many poor emigrants from Ireland come out with large families. They cannot support them until they get work. The House of Providence receives the children for a time till the parents are able to procure a home for them. This temporary relief has been of immense value to many of the poor parents burdened with children. In fact the children would have to be abandoned or sent to Protestant homes were it not for the House of Providence. Out-door relief had to be given to a greater number than usual during the winter. There are in the House at the present time 80 sick and incurable women, who have to be attended to at little children, besides an equal number of aged and indigent persons, many of whom were once well off.

In Paris, France, there is a society of highborn ladies, who spend two or three hours every day in turn in an Incurable Hospital doing all the offices of nurses, washing and dressing the sores, changing the bandages and linen, &c., &c. This is truly Catholic and heroic, imitating St. Elizabeth, Queen of Hungary, and many others of royal blood.

There are 68 helpless old men, who also require care as that of children, 122 orphan girls, and 130 orphan boys have to be fed, clothed, bedded, and schooled. Two hundred and fifty large loaves of

bread baked by the sisters, are consumed. The oven is never cool. There is no paid servant in the House: were not this the case a large amount of money would be spent. Another large expense had to be incurred this year and last. There was no adequate accommodation for the inmates to hear Mass, and a chapel of fair proportions was built, together with other accommodations, on which there is considerable debt, but God will inspire some of his servants devoted to the Most Blessed Sacrament to help to liquidate it. Then the roof of the main building had to be removed. It was defective and leaking in many parts, and injuring the house very seriously. Of necessity it had to be replaced by a new roof costing over \$2,000. When anything is absolutely needed for God's house or God's children we do not hesitate to permit debts to be contracted, as Holy Providence always manifests His care of His own children. He inspires His servants to supply His place. What would become of these 500 inmates if they were to be abandoned?

The poor, to whom God has promised to be a Father, look to Him through you in their need of assistance. The good Sisters who have all the trouble and anxiety of collecting funds and managing so large an institution, suffer a great deal mentally and bodily, but they act as servants of Christ, and their confidence in His mercy has been justified. Whatever you enable them to do for the little ones of Christ He will hold as done for Himself. Oh! what an honour to dress and bandage the wounds—to feed Christ in the hungry.

How rich will be the reward of the sisters and benefactors of the poor. In other places committees are instituted to collect funds for such institutions as the House of Providence. This is attended with great trouble and anxiety, but it relieves the sisters and leaves them enough to do to take care of the many poor; but with us the good sisters do all. It is edifying to see them humbling themselves so far as to stand in the market-place to receive alms for God's poor; to see them go from door to door, and in the depth of winter, on sleighs, going from farm house to farm house collecting provisions to feed the poor. We are often afraid that the corpses of some of these good sisters will be returned frozen to Toronto. They have done for years past the work of the "little sisters of the poor," lately established in France. To feed, without clothing, 500 inmates at the low figure of \$1 per week, exceeds \$26,000 yearly; then if clothing, house repairs, and cleaning be added, together with the water rate, which at half rate amounts to \$424 yearly, the cost of keeping the large house is very great, and great too, is the trouble and anxiety to meet all calls. The merciful providence of God alone is relied on to supply all wants. The medicines, coffins, and burial expenses, too, of a great number of poor, who find an asylum to prepare for a happy death, amount to a great deal. We need not mention here the various sources from which help comes. They are known to the people themselves. They press but very lightly on each individual, yet all have the consolation of knowing that God's poor are cared for both in life and death. Some legacies have been received from time to time, which benefit the souls of the givers more than the poor, even independent of their continual prayers. We need exhort our good people to think more of their own souls in their last will. They often neglect themselves and leave all to heirs, who may very soon forget them. They send nothing, or very little, before them to weigh in the balance of Divine justice against their sins. A grand funeral with a long line of carriages, an expensive coffin and grand marble tomb, too often administer to the pride and consolation of the living rather than help the dead. Those who give to the poor but lead to the Lord, and He will repay both principal and interest at the moment of death, when the soul is balancing between a miserable and a happy eternity. "Alms deeds free from death, cleanse from sin, and cause us to find mercy and life eternal." Job. 12c.

Yours in Christ,
JOHN JOSEPH LYNCH,
Archbishop of Toronto.

NOTES FROM ROME.

BY THE PILOT'S SPECIAL CORRESPONDENT.

Rome, Oct. 5.—The Rev. Dr. Donnelly, who, on the occasion of Cardinal McCabe's visit to Rome to receive the Cardinal's hat and take possession of his titular church, acted as the Cardinal's Secretary, has just been appointed Auxiliary Bishop of Dublin, by the Propaganda. Dr. Donnelly has excellent qualities and is universally respected. The failing health of the Cardinal has rendered it necessary for him to entrust much of the work of his extensive and important Archdiocese to another.

The newly-appointed Bishop of the Diocese of Hamilton, Ontario, arrived in Rome a few days ago. As I have already mentioned in "The Pilot," his return to Rome is for the purpose of being consecrated here. He has returned to his former residence at the Minerva, the chief house of the Order of the Dominicans in Rome, to which Order he belongs. His consecration will take place in the Church of the Minerva, as it is thought, on the second Sunday of November. The consecrating Prelate on the occasion will be His Eminence Cardinal Howard. The assistant Prelate at this consecration will be Monsignore Vincenzo Leone Sallua, of the Order of Preachers, Archbishop of Chalcidonia, and Commissary of the Holy Office, and Rt. Rev. James V. Cleary, Bishop of Kingston, Canada. A special interest surrounds the appointment of Father Carberry to this Diocese, as he was wholly unconscious of the intentions of the Sovereign Pontiff and the Propaganda in his regard on leaving Rome, a few weeks ago. His withdrawal from the office of Socius regretted by the Irish members of the Order.

FAITH.

The following beautiful and instructive sermon was preached last Sunday evening by Rev. Father William, O. S. F., in St. Joseph's Church, Chatham.

"We walk by Faith and not by sight." 2 Cor. 5:7.

St. Agathon, the hermit, was renowned for his great sanctity of life, especially for his solid humility. His brother hermit, however, wished to put his piety to the test. "Father," he said to him, "a great many are scandalized at you, because you are proud and over-bearing; you despise others and slander them in order to make yourself appear more virtuous. Others again report that in spite of your grey hairs, you are addicted to the vice of impurity." Agathon replied: "I must confess that I am a sinful man, and I cannot deny my wickedness." He then prostrated himself upon the ground and begged his brother to implore for him the mercy of God. Being convinced of the true humility of brother Agathon, his fellow-hermit brought up other accusations which he bore with the deepest humility. "Yes! and they say that you have denied the faith. You are, then, an apostate!" When Agathon heard these words his brow became dark and wrinkled, and with indignation he exclaimed: "If an apostate! If my soul never, never! If I were the greatest sinner never would I deny the faith, for if I fell away from Christ and his church I could not receive the forgiveness of my sins. Without faith I would be lost—lost forever! You may call me anything, but not a renegade." Agathon is right, my brethren, for whosoever falls away from the faith severs himself from God and cuts asunder the last tie which unites him to the great Creator. Cling to the cross and your holy faith, for faith is the root and foundation of salvation.

The Catholic Church teaches that this rule of faith is the Word of God as interpreted by the Church. No rule can be plainer or more adapted to the infirmity of human nature. For let a person be ever so illiterate, if he even cannot read, and have but the smallest degree of common sense he can always be instructed in what is necessary for him to know by the church's teaching. In ages before printing was ever invented, thousands and thousands learned the necessary Christian duties and doctrines by this easy rule, expressed in the Apostles' Creed: "I believe in the Holy Catholic Church." This rule is certain, worthy of the divine wisdom and goodness of Christ. The certainty of this rule appears from the nature of the rule itself; for this does not consist in the private opinion of a few particular persons, but in the unanimous doctrine of the great body of the pastors of the Church spread throughout the whole world. Now these pastors are exceedingly numerous; they are spread throughout all nations and they differ from one another in their country, language, manners, government and worldly interests, and even in their opinions about matters of knowledge and learning. When, therefore, they all agree in giving us the same interpretation of scripture, or in declaring to us any truth of religion, it is not infinitely more certain to follow the decision of this body of teachers than our own private judgment? Would not a man be a fool to prefer his own interpretation to the just and approved civil law of his land in opposition to the decisions of the body of judges and jurists?

Is not the finger of God strikingly shown in his Church, when he keeps such multitudes of men united in religion, who so widely differ in everything else. Hence St. Cyprian says: "He cannot have God for his Father, who has not the Church for his mother." You know well what St. Augustine says: "If I could not even believe the gospel unless the Church moved me to do so." How certain we are if we take the Church as our guide in matters of the scriptures, which, according to St. Peter, are hard to be understood. How immense is not the number of the unlearned? And even among those who are learned who can be sure of his own stability? But are not the scriptures a comprehensive rule of faith?

Far from it. There are things believed and practiced by all Christians for which no authority is found in Scripture. Nay, which are contrary to the express words of scripture.

The law of God laid down in scripture commands the seventh day of the week, which is Saturday, to be kept holy and no manner of work to be done on it. There is not in the whole bible a single text annulling that law or dispensing with it, and yet all Christians think it lawful to work on the 7th day and think it a duty to keep holy the first day of the week, or Sunday, in place of it. The Scripture expressly forbids to eat blood or things strangled, as a command of the Holy Ghost in Acts XV. And yet this law is broken every day by Christians without scruple, though they have not the authority from the bible to do so. All Christians believe the scriptures to be the Word of God, written by the inspiration of the Holy Ghost; yet it is impossible to prove from the books of the Canon of the bible that the writers of these books were all inspired by God, that the books, as we have them, are such as were written by them without addition, diminution, or corruption; or that the translations made of them are faithful, and agree with the originals.

What is the consequence of these reasonings? That seeing the written word alone, as interpreted by every man's private judgment, cannot be the plain, certain and comprehensive rule of faith left us by Christ, who said: "I have yet many things to say to you; but you cannot hear them

now; but when the spirit of truth shall come he will teach you all truth." John xvi.—"He that will not hear the Church, let him be to thee as a heathen and a publican." Hence the Bible is our material guide and the Church our formal guide and both of these are united in the one certain, plain and comprehensive rule of faith: "I believe in the One, the Holy, Catholic, and Apostolic Church." Our faith in this rule must be firm.

As St. Peter said to Christ: "To whom shall we go, for Thou hast words of eternal life?" then the faithful Catholic says: "To whom shall we go, for Thou O Church of God, being the oracle of God, hast words of eternal life?"

Take an instance: What would you think of a friend who would bargain that in spite of his present trust in you, he might be allowed some day to doubt you, who, when a thought came into his mind that you were playing a game with him, or that you were a knave, did not drive that thought from himself with indignation or laugh it away, but considered that he had an evident right to indulge it, any, should be wanting in duty to himself and your friend trifled with truth, that he was unjust to his reason, that he was wanting in manliness, that he was hurting his mind, if he did not banish such doubts about a true and trustworthy friend? Give me, you would say, for my friend, one who will unite heart and hand with me, who will take my part and who, though he may sometimes be critical, will always be anxious that others should also have faith in me.

What would you say of a friend that listened to every idle story against you? You would not trust him and like his absence better than his company.

Thus, a Catholic, who follows out a doubt against his Church, is not any more a faithful member.

You will sometimes hear of Catholics falling away, who will tell you it arose from reading the Scriptures, which opened their eyes to the "unscripturalness," so they speak, of the Church of the Living God. No, scripture did not make them disbelieve; they disbelieved when they opened the Bible, they opened it in an unbelieving spirit and for an unbelieving purpose.

They began, in self-will and disobedience, worshipping their own dear selves and their own private judgments in opposition to what Christ says: "He that will not hear the Church is a heathen," etc., and they become apostates, drifted to and fro by every wind of doctrine.

Have we not the most alarming instances of this in history? With the bible open before him Mameer finds that titles and great estates are impious usurpations contrary to the natural equality of the faithful. He invites his followers to praise God for finding this in the bible, and they proceed, with fire and sword, to extirpate the impious and possess themselves of their property. Next comes a Dutch shoemaker named Beccol or John of Leyden, who finds in the Scriptures that earthly law is a restriction on liberty, and behold the sapient son of Crispin flings away his tools, puts himself at the head of a fanatical mob and proclaims himself King of Zion. He takes 14 wives at once, asserting that polygamy is Christian liberty and a privilege of the saints.

Joanna Southcote, the "Praise God Bearebones," the Mormon, and the hosts of others are undeniable proofs of the danger of self-trust and private judgment.

In conclusion, I most earnestly remind every Catholic here to exercise a lively faith in the faith enlivened by good works. St. James says: "What shall it profit if a man say he hath faith, but hath not works. Faith, if it have not works, is dead in itself. The devils also believe and tremble." Do not risk to believe in that comfortable doctrine, which makes the path to heaven quite smooth and easy: "Christ has left nothing for us to do, except to believe."

If this doctrine were only safe, it would certainly be a decided improvement on the good old Catholic method of penance. It has widened and smoothed the once narrow and rugged way of salvation; and a Christian may now go to heaven on comfortable turn-pike, if not on a railroad.

Verily, ours is an age of improvement. We have greatly improved on the example of St. Paul, of John the Baptist and of Christ Himself. Do not be deceived, my Brethren!—there are not two different roads to heaven; the one ancient, the other modern; the one strewn with thorns and the other with roses; the one offering pardon on condition of good works and the other bidding us to be of good cheer—for that faith alone will save us. Remember what Melancthon said to his dying mother who asked his advice as to the religion she should then embrace: "The new religion is the more convenient, but the Catholic is the safer."

Hold in your hand the lantern of faith lit up by good works. Amen.

VANDALISM.

One of the grossest outrages that ever occurred in this city was, on Monday evening, perpetrated in St. Peter's Cathedral. The organist having visited the cathedral shortly before the time fixed for holding the Rosary service was astonished to find the organ mutilated and damaged to an extent rendering it almost useless. The run of stops, fifteen or sixteen in number, had been sawed off close to the instrument, the keys all twisted out of place, and the front of the organ hacked. The handle of the bellows had also been wrenched out, and general injury inflicted on the instrument.

The precise time at which the outrage was perpetrated was in all probability some moment between six and seven

o'clock, when the church had been temporarily vacated. Immediately on its discovery Father Tiernan placed the matter in the hands of the police. The offenders will, we trust, be speedily discovered and brought to justice. No punishment could be too severe for such lawlessness and villainy.

OBITUARY.

MRS. HONORA O'KEEFE.

We deeply regret to announce the death of Mrs. Honora O'Keefe, wife of Patrick O'Keefe, which took place in Grand Rapids, Michigan, on the 27th September last. The deceased lady was for many years a resident of London. She was a native of Oronmore, Co. Galway, Ireland, and a sister of Richard Carriek, Esq., of Montreal. We had the pleasure of her acquaintance for many years, and admired her many amiable qualities. She was one of those Irish ladies of the old time, in whom shone out all those brilliant qualities of ardent faith, sincere piety, and intense love of country. We hope the reward of a well-spent life awaits her in eternity. May her soul rest in peace.

MR. RICHARD DINAHAN.

We deeply regret to chronicle the death of Mr. Richard Dinahan, which occurred on Friday last at Montreal, at the residence of his son, Mr. Patrick Dinahan. The sad intelligence of Mr. Dinahan's demise was first received here by Mr. John Keary, and as soon as it was made public excited the deepest and most widespread regret. The deceased gentleman had been for nearly forty years a resident of London. The old residents of the city all remember the venerable appearance of Mr. Dinahan, who for upwards of twenty-five years was in city employment. Deceased was a native of the County Clare, Ireland, and after serving a full term in the 80th Regiment, retired with the rank of Colonel and Pay Sergeant, after which he came to Canada in 1845, with the intention of devoting his attention to farming, and settled in the Township of Carleton, near the village of Delaware. But the retirement of rural life had little or no charm for his naturally ardent disposition. He consequently moved to London. For many years the deceased gentleman had been ailing; and some time ago left this city for Montreal where on Friday last, fortified by all the consolations of religion he passed away in his eighty-fourth year. The remains were brought here for interment. The funeral took place on Monday at 10:30 a. m. from St. Peter's Cathedral, when the Rev. Father Tiernan sang a solemn requiem mass. There was a very large congregation present, gathered to pay a last tribute to one whom they had so long known and justly esteemed. After mass Father Tiernan addressed the congregation on the necessity of men leading true Christian lives in order to prepare themselves for a holy and happy death. A good life is the certain forerunner of a good death. Since all men must die, it is indeed of absolute necessity, the eternal interests of their souls being at stake, that they prepare themselves for that awful and final moment which is to decide their fate for eternity, and that moment is the moment of dying. St. John speaking of their dying a holy death pronounces them blessed, "Blessed" he says, "are the dead who die in the Lord," and the reason assigned by this great Apostle for this declaration is that resting as they will from their labors, "their good works will follow them." To obtain a holy and happy death should be the end and aim of all our actions.

The Rev. Father spoke very feelingly and eloquently of the Christian life led by the good man whose remains were about to be consigned to the grave, showing that in all regards he was an exemplary citizen, a fervent and devoted Catholic, and a model parent. Father Tiernan's touching allusions to the deceased produced a very profound impression. The remains were conveyed to St. Peter's cemetery attended by one of the largest corteges for many years seen in London. The deceased gentleman leaves two sons, Peter and Patrick, the former being the eminent Father Dinahan of the Dominican order, the latter a respected merchant of Montreal. To both we tender a hearty expression of condolence in their bereavement.

DETROIT ART LOAN.

It is only just, taking, as the RECORD does, a deep interest in every true educational effort, to make a few editorial remarks on the magnificent collection of art known as the Detroit Loan. The Church has ever fostered genius and under her protecting wing and in her service was produced those masterpieces that even in this day of general art training remain unequalled. Our visit to the Art Loan was one of unqualified pleasure, and we only regret that space forbids us lingering on the many objects of beauty associated there. The necessity for this course is implied in the fact that there is over 6000 articles on view. Paintings by ancient masters as well as every modern artist of note, gem the walls, and masterly creations of the sculptor's art deck the corridors; rich laces, old armor, antique bronzes and rare books, are in loving companionship. Precious historical relics delight the student and textiles created by deft fingers provoke the curiosity of fair patrons. The announcement that Manville & Co. will run a special train to Detroit on Nov. 8th, at the cheap rate of \$1.50, will be hailed with pleasure by our readers, and we can assure them of a delightful and instructive day. This is the last chance, as the Art Loan closes on 10th November.

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Yet—'tis a cross!

Only a soft, gray cross;
But half-concealed, full many a thorn
Lay waiting beneath the moss,
To pierce the bosom where 'tis worn,
This wee, sweet cross!

Only a thorny cross,
Unconsecrated, and it gives:
If less the fir, faded the moss,
Yet, while the hand that plucked them lives,
It is my cross.

THE WIZARD OF SAINTE MARIE.

Wm. Seton in The Catholic World.
CONTINUED.

"Well, if you must leave me," spoke Weepance, "come back before the first snow, but come not as a destroyer of Ste. Marie." "Your dear scalp will be safe in my hands," replied Atan. "And my father will you save him, too?" continued Weepance.

"We will adopt him as well as you—you shall both be made Iroquois." "It was these last words of Atan which most infuriated the sachelm, and now while Weepance and her ever embosomed self were whispering about Weepance's good-bye he muttered: "I am a squaw, indeed! O! why have I buried my tomahawk? I'd give all my beaver-skins, my birch canoe, my priceless wampum belt for a tomahawk."

"Love your enemies and bury the hatchet," answered the wizard in a sarcastic voice, which Weepance and Father Daniel heard, and they immediately turned their faces toward a clump of laurels a few feet distant.

We may imagine the wonder of the Christian Indians of Ste. Marie the following day to see their chief absent himself from Mass. Nor would Oatiraho pause at noon to say the Angelus; and when Father Daniel accused him he turned his back and walked sullenly away arm-in-arm with Oktorik, with whom he seemed to have renewed all his old-time friendship. Among the gossips many words were whispered about Weepance who had not been seen since the previous evening. Was she ill? Or was it true that her father had forbidden her to leave her cabin?

The missionary was, of course, well-nigh heart-broken at what had occurred. He knew that Weepance's love for an Iroquois had been discovered by Oatiraho, and that the latter had seen both himself and Weepance conversing with Atan. Nor did he doubt that the wizard was the author of all this trouble; and it was said to think where it might end.

Oatiraho's example was ere long followed by others, and within a week a score or more of young men, who had never altogether approved of the missionary's exhortations to peace and good-will towards their enemies, formed a circle around the wizard while Mass was going on in the chapel and listened with delight to his exciting descriptions of combats between Hurons and Iroquois, from which the former always returned laden with countless scalps. "And how much more glorious are these trophies of victory," exclaimed Oktorik, "than the stupid beads which the Blackrobe has given you to count your prayers by!" Whereupon, one by one, his hearers tore their rosaries apart and trampled the fragments under foot.

Father Daniel, however, was not sorry to see that predictions were being taken to prevent a surprise by the Iroquois, who, he knew, would be on the war-path before many months. He exhorted his pious flock to devote some hours daily to strengthening the palisade. "And those of you," he said, "who in your zeal for religion have buried your tomahawks must dig them up again. For great will be the blow to the faith in the Huron land, if this mission of Ste. Marie be destroyed."

As time wore on, and Weepance still did not appear, Oatiraho was more and more puffed with questions concerning her. But to nobody would he reveal the cause of her punishment; he merely said that she was alive. And the poor girl suffered much during the long hot summer, fanning herself with the wing of a wild turkey and with never a soul to speak to. Only once a day did her father bring her food and water. On one occasion Oktorik brought her a drink, but he dashed the cup in his face, and he came not a second time.

Poor Oatiraho! his father's heart still did not soften. He was torn with anguish. That his only child, in whom he took so much pride, should be enamored with a hated Iroquois, and that the latter should talk of his tribe adopting both himself and her, was enough to drive him distracted. And in certain things his mind did, indeed, appear to wander. Nor would he believe that Father Daniel, whom he had once so revered, was not what Oktorik said he was—a spy and worthy of being put to death. "And if I trust?" he would ask.

The wizard was certainly playing his part well. In his hands he held the life of both Weepance and the priest. If he breathed a single word of what he knew regarding Weepance she would immediately be stoned to death by the other squaws. And this her unhappy parent was well aware of. Therefore, in order to bribe the wizard to hold his tongue, Oatiraho first gave, then ten, then twenty beaver skins; and when these presents were declared not sufficient, he gave him the skin of a grizzly bear. Finally he made him a present of his birch canoe—the largest and finest of any kept in the lake. Yet still the wizard would not keep silent unless he received more gifts. "More, more, more!" he would say, "or I will reveal that your daughter is betrothed to an Iroquois."

"Mean, avaricious wretch!" muttered the unhappy chief one day. "I am half tempted to dash your brains out and afterward to kill myself."

But while Oktorik was thus impoverishing Oatiraho he had actually sworn from him a promise to murder Father Daniel. Why did the sachelm hesitate to keep his promise? Even the wizard, subtle as he was, was unable to account for the Jesuit's life being spared week after week; and he would sometimes whisper in Oatiraho's ear: "Keep your promise. The Blackrobe is hateful in my sight,

kill him soon; I am growing impatient." Still Oatiraho's hand refused to strike the blow, because Weepance had said: "Father, a single hair of Father Daniel's head touched I will proclaim aloud my own guilt; all who hear my voice will know that I am bound by an undying love to an Iroquois, and then I shall die a cruel death."

Nor was Father Daniel ignorant of the imminent peril which hung over him. Ever and anon he heard ominous threats, while Oktorik grew so boldly impudent as to curse him from the very threshold of the mission-house. Once he even succeeded in breaking up his catechism class. When the priest walked through the town many of the young men frowned and clutched their tomahawks, and sometimes little children spat at him. Yet never a thought of flight entered Father Daniel's mind. He fervently prayed that Oatiraho might come back to the faith and that the sachelm might be confounded in his wickedness. Where souls were to be saved, there Father Daniel would abide: Ad majorem Dei gloriam.

One rainy morning towards the end of September, after the wizard and Oatiraho had had a long and angry talk together, the sachelm entered his daughter's prison-chamber with a very distressed countenance. "What troubles my father?" inquired Weepance in tender accents; for she loved him dearly, albeit he had kept her so long in solitary confinement, and perhaps made it impossible ever to meet Atan again. "Tell me, father, has Oktorik been urging you anew to kill the Blackrobe?" "Yes," answered Oatiraho; "he has been pressing me harder than ever to fulfill my rash promise. But, estranged though I am from Father Daniel, I will not do it. I am a squaw, indeed! O! why have I buried my tomahawk? I'd give all my beaver-skins, my birch canoe, my priceless wampum belt for a tomahawk."

"Now is our only chance," spoke the latter presently in a hurried whisper, and pulling her away from the circle of howling Iroquois, who were dancing about the writhing form of Father Daniel, dimly visible through the smoke and flames. "Come, come quick," he said. And with this Atan snatched her in his arms and with the fleetness of a deer made off toward the forest.

This night, at the stillest hour, when the Iroquois had fallen asleep after the fatigues of the battle and the excitement of torturing to death the Huron prisoners, Atan stole back to the site of Ste. Marie, and, threading his way amid the smouldering remains of the houses, he sought the spot where Father Daniel had breathed his last. Peering above the post to which he had been tied, and, as Weepance had requested, he stooped and gathered as much of the hallowed ashes as he was able to carry away in both hands. Then, just as the dawn began to break in the east, he and Weepance—albeit the latter bright rays and long, sweeping eddies fell must abound," spoke Atan. "Yes, let us pause here," said Weepance. "And we will name our new home after the dear one where I was born and which Father Daniel loved so well."

"For your sake, too, love the name of Ste. Marie," said Atan, touching his lips to hers. "Therefore let us call it Ste. Marie."

"And with drops from this pure, sparkling current let me baptize you," said Weepance. "Then we shall both be Iroquois."

Many years afterward, when the first white explorers came here, a big cross was found planted at the edge of the water, and crosses, too, were faintly visible out in the bark of some of the trees. They likewise found a few Indians settled near the bright rapids and long, sweeping eddies of the river. "And in these bright rapids and long, sweeping eddies fell must abound," spoke Atan. "Yes, let us pause here," said Weepance. "And we will name our new home after the dear one where I was born and which Father Daniel loved so well."

"Well, but, father, you dare not redden your hatchet with the blood of the Blackrobe; for if you do, then, as I have said before, I will myself tell aloud what I have done and begin to chant my death-song. 'Alas! the way is dark; I am bewildered. Oh! what must I do?' groaned Oatiraho, burying his face in his hands. "Bid the good priest to flee—flee toward the rising sun," answered Weepance.

"Flee!" ejaculated the sachelm, looking up. "Oh! he would not budge an inch; he knows not fear. What a glorious Huron brave he would make, could he only change his skin and learn to hate the Iroquois! Why, Father Daniel would rather be eaten by wolves than to flee."

"Well, if he carries here his life may soon be in great danger," continued Weepance. "If the Iroquois attack us—as I expect they will before the first snowfall—drop—think you that he will escape from the massacre which will follow?" "But may we not beat off the attack?" said Oatiraho. "Has your heart become so wedded to the Iroquois that you believe they are certain to be victorious? O my child! shame, shame, on you!" "But they are coming in tremendous force," pursued Weepance earnestly. "And I implore you to make Father Daniel, whether he will or no, flee toward the rising sun. Escort him yourself into the forest, show him the trail, forbid him to return; and as my Atan will doubtless be at the head of the Iroquois warriors, he will take the Blackrobe under his protection."

The chief made no response; he was in tears, and so was Weepance. They were still weeping when a harsh voice outside the door, where the wizard appeared, said: "Come forth," growled Oktorik, who was armed with a tomahawk—"come forth and redeem your promise. I will wait no longer; my patience is exhausted." In another moment Oatiraho was facing him. "Are you ready?" asked the wizard. "I am," answered the sachelm. "I acknowledge that the Blackrobe is deserving of death; he is a secret friend of our deadliest foes. Where is he?" "In the mission-house, teaching Huron children to love the Iroquois," answered Oktorik, with a grin. "Then let me see your hatchet," said Oatiraho. Weepance, who had heard what was said, was about to utter a shrill cry, which would undoubtedly have proved her death-knell, when, with a heavy thud, down dropped Oktorik half-way across the threshold, and spattered over the floor were his brains. "Well done, father!" he exclaimed, springing forward and bending with savage delight over the quivering corpse of the wizard.

"Well done!" echoed Oatiraho, spitting upon it. "But now I must haste away and lead Father Daniel into the forest, whither he will or no. Forget not to be the upstart when Oktorik's friends discover what has happened. They will thirst for his scalp—perhaps, too, for mine."

Scarcely had the chief spoken when yells and screams were heard without the palisade, and in a few minutes in through the gates well-mell rashed hundreds of terrified men and women, crying out: "The Iroquois are here! The Iroquois are here!"

In the great confusion which followed this startling alarm nobody heeded Oktorik's mangled remains. Warriors, snatching their bows and tomahawks, hastened to meet the advancing enemy; trembling mothers clasped their papooses to their breasts. Weepance clung to her father. But Oatiraho broke loose from her, and flourishing aloft the wizard's gory hatchet, took his place among the foremost defenders. Meanwhile, surrounded by a crowd of old folk and those too young to fight, was Father Daniel. He was giving them his last blessing, after which to the post of danger he bent his steps; and soon there was plenty for him to do.

Many a living Huron received absolution, and among these, with tears of repentance, and among these, the violent Oktorik; an arrow had pierced his breast, and as his life-blood ebbed away he murmured the name of Weepance. "Baptize her, my father," he said—"baptize her. For I wish to meet her in heaven every Huron of Ste. Marie must wish to do so. Oh! seek Weepance and baptize her."

What the sachelm predicted seemed too likely to come true. Desperately as the Hurons were defending the town the assaults of the Iroquois was like unto a whirlwind of demons; in full strength they had come, and once inside the palisade there was no resisting them. Their tom-

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Judging Luther by the wonderful activity and tumultuous excitement of his life, he is one of the most remarkable men the world has ever produced; but regarding him in his character as a reformer of the sixteenth century, he is a most disastrous failure of any person who ever attempted that difficult task, for the reason that he was totally destitute of the necessary virtues of charity and humility. Arrogantly rejecting the authority of the Church, he soon learned that he had acted precipitately and unwisely, and was forced to shelter himself behind it to successfully defend himself against his adversaries. That he possessed courage is undeniable; but it is equally true that his courage frequently degenerated into foolish bravado. His activity was ceaseless and untiring, and his eloquence popular and captivating, his mind quick, his imagination brilliant, his character unselfish, and his temper profoundly religious. This creative religious sentiment, so characteristic of his system, contrasts strangely with the habitual blasphemy and sarcasm of his language. Hence, Erasmus said that he was a compound of two personalities. "At times," says the scholar of Rotterdam, "he writes like an apostle and again he talks like a fool." His jests are so coarse, and his thrusts so reckless, that he seems utterly forgetful of the figure he is cutting, or the spectacle he is presenting to the world. When I pray (i. e., say the Our Father), said Luther, on one occasion, I can't help cursing the whole time. While declaiming against the use of arms in vindicating the rights of religion, he put forth principles an employed language that might have done honor to a Jacobin of the eighteenth century. Apparently frank and honest in his advocacy of an unlimited freedom in interpreting the Holy Scriptures, he refused to his adversaries the right which he vauntingly arrogated to himself; and while proclaiming the glorious freedom of free inquiry, he conducted himself toward his most devoted adherents, and most intimate friends, Melancthon among the rest, as a tyrant and despot. So imperious was he in the assertion of his magisterial authority, and so exacting in his services, that Melancthon, in his own defence, it amounted to a degrading apology. (This servitude pone deformum). When it is in the assertion of his magisterial authority, and so exacting in his services, that Melancthon, in his own defence, it amounted to a degrading apology. (This servitude pone deformum). When it is in the assertion of his magisterial authority, and so exacting in his services, that Melancthon, in his own defence, it amounted to a degrading apology. (This servitude pone deformum).

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JOSEPH G. BIGGAR.

Pen Portrait of the Great Irish Obstructionist.

In the October number of the Manhattan, a magazine published in New York, Mr. Thomas P. Gill has an excellent article on the "Irish Parliamentary Party," from which we extract the following sketch of Mr. Joseph G. Biggar, the popular member for Cavan.

Long before many prominent members of the Irish party dreamed of entering Parliament—before even Mr. Parnell himself was a member of the House, Mr. Joseph Gill Biggar, member for Cavan, had inaugurated the policy which now made the Irish party an effective force in the English legislature. Mr. Biggar is the father of "obstruction." In the American House of Representatives obstruction is a familiar tactic; there it is called "filibustering." But in the English Parliament, until that April night in 1877 when Mr. Biggar drove the Commons into consternation with his memorable five hours' speech, obstruction proper was unknown. Mr. Biggar had learned, during his parliamentary experience that no attention was paid to what the Irish representatives said, whether they supported or opposed a bill. He resolved to put an end to this neglect by using the forms of the House to block English legislation until what he had to say was listened to. When Mr. Parnell entered Parliament in 1875 he became an ardent ally of Mr. Biggar's, and both began to insist, that career of obstruction which culminated in the secession from the moderate leadership of Mr. Butt, and the

FORMATION OF AN ACTIVE IRISH PARTY, with Mr. Parnell as leader and Mr. Biggar as its first lieutenant. The policy of obstruction, in itself objectionable to the right of small minorities, who have no other way of making themselves felt. It was quite effectual with the Irish party, and, if it is not often resorted to by them now, it is because the necessity has almost disappeared; the House is now willing to listen to men who, having the power to insist upon being heard, whether it likes or not. Joe Biggar, he is familiarly called by his friends, is one of the "characters" of the House. In reality a man of great shrewdness and breadth of mind and of the warmest of honest Irish hearts, he is a humorist and a hunchback, and his appearance adds to the effect of his style. To see Mr. Biggar in his glory it should be on one of those occasions when, in making the Commons of England feel before him like a panic-stricken enemy, or yell in their dismay. It is Mr. Biggar's delight to talk to empty benches or

AMID THE BELLOWINGS OF BRITISH RAJES. On Wednesday evenings, for instance, the debate must surely be a dull one, and the member who has been speaking continues the debate next day. Mr. Biggar wants to obstruct a measure, and he enters smiling with his pile of books. The moment he rises there is consternation for the faithful Commons know that Mr. Biggar is with one eye on the clock and another on the blue book, will go on eking out his speech with extracts, read in a grating and monotonous voice, until the minute-hand marks the hour of six. At first they howl and shriek, and then turning round and talking in loud voices, they say, "It is of no avail. Mr. Biggar reads on placidly, caring nothing whether they hear him or not; all he wants is to talk the House out. At such times homely Joe Biggar seems transfixed. A light gleams across his face; these quaint and elfin features look fixed. It is Mr. Biggar's moment of rapture—he is in possession of the supreme enjoyment of worrying the detested Briton.

MR. BIGGAR'S HAPPY HUNTING-GROUND is among the four or five hundred stolid mediocrities of the rank and file of the British representation. There are certain English members over whom Mr. Biggar exercises a sort of mesmeric influence. These are country members who occasionally desire to get off a speech in order to make a show of doing something before their constituents. The member so carefully prepared copy of his oration, which he is going to read to the Madford Weekly Bazaar of the Constitution, in his hand. He looks nervously round for Mr. Biggar. Happiness! The tormentor is not to be seen. He begins, but he has scarcely got through his opening sentences when Mr. Biggar pops up like an imp from a bench right opposite him, and seating himself in a conspicuous place where all the House can see him, and curling up his legs till his chin rests between his knees, he begins to leer and snigger at the most absurd points. Invariably this proves too much for the poor victim, who breaks down in his speech before the House has got to understand what he had been talking about. Whereupon Mr. Biggar retires to the lobby and treats himself to a celestial drink. It would make quite an interesting volume to describe the thousand and one crafty ways in which Mr. Biggar "lays for" the little bills of such members as this. One has a bill with references to a little water-works; another wants a new gas company chartered for some purpose or other. Surely Mr. Biggar will let these alone, or cannot know of them even. After long waiting, the opportunity for introducing one of these bills at last arrives. The member produces it—and discovers that the little innocent is dead, with Mr. Biggar's knife motion" of the evil genius has caused it to be shelved "till that day six months"; and the member withdraws broken-hearted with a peal of unceasing laughter from somewhere on the Irish benches ringing in his ears.

No Room for an Adulterer.

St. Laurence O'Toole, Archbishop of Dublin, cried out to the nation: "To arms! Draw the sword!" The land is invaded by the Scotch. The nation is in danger. The King of Leinster, and he was a devil from hell in his character; first, by treason to his country, and secondly, by treason to the sacredness of that marriage tie that has always been so inviolably preserved in Ireland. The traitor to Ireland is the Duke of Devonshire, from her husband; and it speaks well for Ireland—that Ireland which needed the Pope's policemen, according to Mr. Froude, to keep us in order—it speaks well for Ireland that, in the day that one man took another man's wife, the whole nation rose up against him, and all the hundred and thousand men in Ireland declared that the land of St. Patrick, the island of saints, should not afford standing-room for an adulterer.—Rev. Thomas N. Burke.

That poor beardless, invalid wife, sister, mother, or daughter, can be made the picture of health by a few bottles of Hop Bitters. Will you let them suffer? When so easily cured!

Mr. W. A. Wing, Westport, writes: "I wish to inform you of the wonderful results which followed the use of Northrop & Lyman's Eucalypti Compound Oil and Hypophosphites of Lime and Soda. A cough of six months' standing had reduced me to such an extent that I was unable to work. I tried many remedies without effect; at last I used this Eucalypti Compound Oil and before three bottles were used I was glad to say I was restored to perfect health."

Messrs. Mitchell & Platt, Druggists, London, Ont., writes Dec., 1881: "We have sold Dr. Thomas' Electric Oil since its first introduction, and we can safely say, no medicine on our shelves has had a larger sale, or gives better satisfaction. We always feel safe in recommending it to our customers."

For the Hoop
Domine Quo

BY MRS. SUSIE A. NEAR TO ROME'S decay in the well-known AP stands a small and humble Where the pilgrim rests

Domine Quo Vadis called in the name they call an angel's mission to How it came that man Peter, Christ's Impulse In a Roman prison in Donned to die by crucifix At the dawning of the But his watchful friend How he might escape And besought him to And for their sakes, for Peter yielded, and at the Swift from Rome and Reached the Alps and Suddenly in we and

So the saviour stood in Clothed in modest array With the glorious cross on Sweeter than the flower The fragrance of And his brow was crowned From his serene eyes

"Domine, quo vadis?" The disciple to his Lord And the Master smiled And thus he said to us And the answer pierces "Since thou wilt not Needs must I in pain Suffer death and rise

That thy place be Rome To Rome, to Rome On his knees, repentant And stayed his base, for And the morning glow In his prison cell Thus to consecrate the For the saviour's day Had not been ended

So they built this way Thus to consecrate the Where the saviour's day To endure a martyr

THE SCOTTISH

The true story of the nation is one in Great Britain, but in Scotland, both in the people, both in the public have been given public instructors in English "Reformation" disgraceful in its origin which it was carried out by its leaders; responding revolutionary surpassed it in the was conceived and disastrous nature of common idea in Scotland, the religious and the politicians who aided and abetted and being persons who to strike a fatal civilization in their heaven-inspired apathy

For the Heath. Domine Quo Vadis.

BY MRS. SUSIE A. HIBBEE.

Near to Rome's deposing portals, In the well-known Appian way,

Stands a small and humble chapel, Where the pilgrim stops to pray.

Domine Quo Vadis chapel, Is the name they call it there,

And an old tradition tells, How it came that name to bear.

Peter, Christ's Impulsive servant, In a Roman prison lay,

Doomed to die by crucifixion, At the dawning of the day.

But his watchful friends had plotted How he might escape ere morn,

And besought him, for the churches, And for their sakes, to begone.

Peter yielded, and at midnight Swift from Rome and prison fled,

Reached the Appian way, then faltered Suddenly in awe and dread.

So the Saviour stood before him, Clothed in majestic and grand,

With the glories of heaven shining In his matchless face.

Sweeter than the flowers of springtime Was the fragrance of his breath,

And his robes shone with a glory, Through his sacrificial death.

"Domine, quo vadis?" stammered The disciple to his Lord,

And the Master smiled upon him, But the smile was sad and sad.

And the answer pierced yet deeper, "Since thou wilt not die for me,

Needs must I in pain and anguish, Suffer death again for thee."

That they place he not found empty, Journey to the east he sped,

On his knees, repentant Peter, Stayed his base, ignoble flight.

And the morning found him waiting In his prison cell again,

For the Saviour's light of day, Had not been endured in vain.

So they built this wayside chapel, Thus to consecrate the spot,

Where the Saviour's agonized Peter To endure a martyr's lot.

THE SCOTTISH "REFORMATION."

The true story of the Scottish "Reformation" is one which sorely needs to be told for use in Great Britain, for there is probably no subject on which the masses of the people, both in England and Scotland, have been so gravely misled by those public instructors to whom the British public have been willing to listen.

The English "Reformation" was a movement in which it was carried on, and in the character of its leaders, but probably the re- sponding revolution North of the Tweed surpassed it in the infancy with which it was conceived and worked out and in the disastrous nature of its results.

Yet the common idea in Scotland and in England still is that John Knox, his disciples, and the politicians who for their own ends aided and abetted their designs, instead of heaven-inspired apostles who aimed at and achieved the religious and political emancipation of their countrymen.

To this day this notion finds countenance in the works of leading British publicists; and really would appear as if any attempt to dissipate such notions were, as far as the public mind of England and Scotland are concerned, foredoomed to failure.

Such attempts, however, ought to be made from time to time, for truth, we know, wins in the long run; and especially do we think that accounts of the Scottish "Reformation" written in a popular style are calculated to be of considerable use. Elaborate historical treatises are good in their way and even necessary, but it is out of the question to think that they will be perused by the great mass of the reading public; whereas short manuals, if attractive in style and bearing on their face evidence of the trustworthiness of their authors, are pretty sure in these days of widespread inquiry to meet with an opposite fate.

To this latter category belongs the book before us. Mr. Wilmot, in his preface, tells us that it is a reprint of two hundred small pages, shows in plain, matter-of-fact language what the work of John Knox and his fellows really was; and if he seems to abandon somewhat frequently the character of an impartial historian by indulging in strongly worded comments, the impartial reader cannot fail to see that those comments are fully justified.

In order to be more effectually to expose the character of the Scottish "Reformation" of the sixteenth century Mr. Wilmot wisely starts by picturing the genuine religious reformation effected some centuries before, when the Catholic sovereigns, Malcolm and Margaret and their successors, laid the foundation of that civilisation some of the monuments of which still remain in such glorious works of art as the abbeys of Scotland.

Malcolm and Margaret improved the manners and morals of the nation by encouraging education on the soundest basis. A great revolution was successfully accomplished which can be traced through subsequent reigns. The language and laws were altered and improved, and laws were encouraged, and nobly endowed, and the poor were provided for. Margaret is the poor woman from which flowed the civilisation and improvements whose noble monuments still speak in praise of her reformation, and in denunciation of that of John Knox.

The remains of the Abbey Melrose, Holyrood, and Jedburgh, still raise their beautiful arching arms to Heaven as witnesses in favor of the beneficent influences of Catholicism upon art and refinement. In order to show the effects of a thoroughly Catholic reformation, animated by the spirit of Catholicism, and directed by its firm supporters, it is only necessary to refer to the pages of Protestant writers. These men testify to the true character of John Knox and his followers, while they conclusively prove that the leaders of the Reformation had really no case when they declared against the dogmas, teaching, and David of the Church of St. Margaret, and the Second, William Wallace, and Robert Bruce.

Mr. Cosmo Innes refers to the enlightened monarch of Scotland First leading the burghers into industry forward, and protecting their industry by laws which secured the centres of learning, religion, and civilisation over wide and barbarous districts. Then came another step—learning was fostered and encouraged by religion. When the long wars with England had quite shut out

young Scotsmen from completing their education at Oxford and Cambridge, and especially the clergy, behooved them of founding universities of their own.

One century (the fifteenth) gave rise to famous schools of theology, literature, and science in St. Andrew's, Glasgow, and Aberdeen, all founded and endowed by bishops.

The university city served the cause of spreading cultivation yet more than the bishop's see had done.

The same learned writer in his lectures on "Scottish Legal Antiquities" traces all the great judicial forms of the administration of equal-handed justice to the learned ecclesiastics who had drawn copiously and wisely from the Roman fountain. The work of more firmly planting and more widely extending Christianity—in Scotland—in Scotland.

It was one of the powerful works of reformation effected by Queen Margaret and her children. Every abbey and church was a centre of religious learning and charity. The author of "Scotland in the Middle Ages," truly observes that the monks were zealous agriculturists and gardeners at a time when we have no proof that the lay "knew anything of the soil except consuming its fruits. They were good neighbours and kind landlords." The tenant of the Church, was considered the most favoured of agriculturists. The monks' charity and hospitality have been acknowledged by their enemies. Above all they were firm in their profession and attached to their duties. In the monasteries that the fine arts were encouraged. National progress in architecture, painting, and sculpture proved that the Catholic Church was truly the best and most noble patron of the arts.

In the thirteenth century Scotland was unquestionably a prosperous and well governed country. Wise and just laws were ably administered. Noble churches and monasteries stood as monuments both of civilization and religion. The poor were amply provided for without the galling intervention of workhouse authorities, and education was liberally bestowed and encouraged.

Trade and commerce increased, and generally the benefits derived from the Catholicism of Queen Margaret and her successors told in the most powerful and favourable manner.

The substantial truth of this picture cannot be doubted, and if in the course of time the good work of the early Catholic sovereigns was marred, if the true civilization of earlier days had to a great extent vanished in the sixteenth century, and if in the Church itself in Scotland grave abuses and scandals abounded, the Catholic religion cannot be held accountable. The operative influence that the true reformation was effected, and it was when those principles ceased to have effect that degeneracy supervened. But did the Scottish "Reformation" of the sixteenth century, who condemned the Church and its human agents in their particular portion of the world, restore the primitive state of things in which even they professed to glory? So far from doing so, they made confusion worse confounded; they left Scotland in a condition infinitely worse than that in which they found it; and they accomplished this feat by a series of abominable crimes.

"The student of history," says Mr. Wilmot, "finds nothing more distinctly proved than that the Scottish Reformation was the work of an oligarchy." This is, no doubt, true, though it is no palliation of the action of the mass of the people that they merely obeyed the bidding of their social superiors. The nobles of Scotland were a powerful body, animated only by a desire of self-aggrandisement, and ready to adopt any means to secure their ends. They murdered James the First and James the Third, imprisoned James the Fifth, rebelled against James the Second, and imprisoned James, War and rapine, in fact, were their principal employments, and they especially detested and despised learning. They had long ruled supreme, and at last a blow was struck at their power.

Mr. Wilmot writes: "The Scottish aristocracy and the clergy of the Church of Scotland were waged ferociously during the reign of James the Fifth. It was by means of the efforts of Beaton, Archbishop of St. Andrew's that the king had effected his escape from the Douglas and was enabled to take refuge in the Castle of Stirling. Ever afterwards the great ecclesiastic was his principal adviser and friend. The chancellorship of the kingdom was conferred upon the Archbishop of Glasgow, the Abbot of Holyrood became treasurer, and the Bishop of Dunkeld was made Privy Seal. No follower of the house of Douglas was allowed to approach within twelve miles of the court and palace of Stirling. The Earl of Angus had been driven out of Scotland, while the Earls of Bothwell, Maxwell, and Home, as well as the Barons of Johnston, Duncleuch, and Polwarth, were cast into prison. Other noblemen were severely punished, and the clergy held the highest offices of State. In the interest of justice if the people it was evidently necessary that a competent high court should be established, and the Archbishop of Glasgow instigated the formation of one of the noblest institutions of Scotland—the College of Justice. This was a deadly blow aimed at the jurisdiction of barons and counts, where each nobleman in his own castle was the tyrant of his neighborhood.

"The establishment of the nobles of Scotland expected madness, and stern hatred land almost the chief of attainder, if of their clergy and desire of revenge induced them to become traitors to their country as well as to their creed. A secret understanding was soon arrived at with Henry the Eighth, who desired to take away that independence for which Wallace had died, and Bruce successfully fought. The Reformers, indeed, fought. Their characters were as bad as their motives, and their conduct was quite on a par with both. Treason was accompanied by assassination, destruction, rapine, and plunder.

In other words, the heads of the Church strove in the interest of public liberty, of justice, and of religion to subdue the Scottish nobles, and then these latter set themselves to the task of destroying the Church. We have said that they

were unscrupulous, and the barest summary of their "reforming" crusade is sufficient to justify the charge. They leagued with the hereditary English enemy against their own sovereign, even though Mary gave the widest toleration to the professors of the new religion—that is to say, they were traitors; they appropriated to their own use the property of the Church—that is, they were public robbers; and the killing of Cardinal Beaton, of Rizzio, of Darnley, and others, proves them to have been common murderers. In most of those iniquities John Knox and the other apostate preachers strove indifferently to obtain the approval of the mass of the people by pulpitations in which they indulged in the most rancorous abuse and the most astounding falsehoods against those whom they wished to hound to destruction. At this point it may be well to dwell for a while on the character of what Luther was to Germany and what Calvin was to Geneva. "To know John Knox," says the Rev. Dr. McLeod, chaplain to Queen Victoria, "is to know the Scotch Reformation, for he embodies in once the virtues and the faults which characterised the whole movement." What manner of man, then, was this John Knox? Mr. Wilmot answers the question for us as follows:—

John Knox was born in Scotland in 1505, studied at the University of St. Andrew, and was ordained priest before the year 1530. It was not until 1542 that he openly began to profess himself a Protestant. A few years afterwards he broke the solemn vows of celibacy to a woman named Marjory Boece. We have already an accomplice in the murder of Cardinal Beaton. He was taken with the other conspirators, carried to France, and there became a convict, and had to work at the galley. He fled to England subsequently, and remained there several years, traveling missionary and chaplain to Edward the Sixth. He disbelieved in the episcopacy, and Archbishop Cranmer, Grindal, and other "fathers of the English Reformation" fully recognized the ordination of Knox and other foreign Calvinistic preachers. The only really necessary bond of union was determined hatred to the Catholic Church. Knox fled from England some months after the accession of Mary, and remained safely on the Continent for nearly two years. Then in his anxiety to see his wife he returned secretly into Scotland, and penetrated very quietly into Berwick, and danger again threatened him, and he again fled to Geneva (July, 1556). At last the Lords of the Congregation had really conquered, and his person was safe, so he came to Scotland, and permanently to Scotland. When on the experience of public prisons, for we find that Calvin had to deliver him from the galleys of the Prior of Capua, to which he had been condemned for leading a grossly immoral life. In a work by a contemporary (James Laing) we are distinctly informed that such grossly young man, was guilty of such grossly immoral conduct, that his bishop was forced to interfere and call him to account for these crimes. Then Knox became inflamed with hatred of the religion which censured him, and he became a Calvinist and a Reformer. . . . We find three references to Knox in the Scotch history, published within nine years after the death of Knox, certain specific charges—not any vague generalities. They write strongly, it is true, and they may even appear to exaggerate, but it is rather absurd to suppose that, even for the sake of their own cause, they would boldly state complete falsehoods which could easily have been refuted while the events were fresh in everyone's mind. Still, never important, their statements have never been refuted. Bailie repeats as well Father Laing, and states that the charge of immorality made against Knox by contemporaries. He definitely names places, persons, and deeds. . . . Where are the contemporary answers to the charges of Hamilton, Laing, Bailie, and others? We find three references to Knox in the Scotch history, published within nine years after the death of Knox, certain specific charges—not any vague generalities. 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Rev. JOHN F. COFFEY, Editor.
THOMAS COFFEY, Publisher & Proprietor.
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Catholic Record.
LONDON, FRIDAY, NOV. 2, 1883.
THE RECORD FOR 1884.

Having entered on the sixth year of our journalistic existence we deem it a duty before soliciting from our friends and the general public a renewal and enlargement of support, to return heartfelt thanks for the generous patronage already extended to us. We have indeed met with a hearty support and most genuine encouragement. So nobly have our friends supported us that we can now lay claim to the

LARGEST CIRCULATION
of any journal published in this Dominion. The expansion of our circulation is, we may justly assert, one of the marvels of journalism in this country. Our circulation extends through

EVERY PROVINCE OF CANADA
from Vancouver to Cape Breton. The Record is now to be found in the hands of Catholics, lay and clerical, in all parts of the country, and has become one of the most powerful vehicles of information in Canada.

The proprietor of the Record has pleasure in announcing that the Rev. Father Coffey, who, from May, 1879, until the present time has been sole editor of the Record, has again consented to control its editorial department. To his historical, political and controversial articles will be next year added a series of biographical sketches of prominent Catholics in Canada which must prove of very great interest to the readers of the Record. Another most interesting feature in connection with this journal for 1884 will be the publication of a number of articles bearing on contemporaneous Catholic mission work.

The proprietor feels also the heartiest satisfaction in informing the public that besides these contributions the Record is for 1884 promised several well known lady and gentleman writers in Canada and the United States.

The proprietor has also, in view of its large and rapidly increasing circulation in Eastern Ontario, Quebec, and the Maritime Provinces, decided on opening a special General Agency in the

CITY OF OTTAWA
with which our patrons in the East may at all times hold communication and transact business. Mr. P. J. Coffey, 74 George st., Ottawa, has been for the moment placed in charge of this Agency, through the establishment of which at the very seat of government itself the proprietor hopes to secure for the Record, in so far as circumstances permit, that which a paper in its position should have, a truly national character. The Record has from the beginning enjoyed the approval and encouragement of the episcopacy and priesthood of the Dominion.

Published with the hearty approval of His Lordship the Bishop of London, this journal has received from learned and distinguished bishops and devoted priests throughout the Dominion the strongest commendation. As early as January, 1880, His Lordship Bishop Jamot wrote us in the following terms:

"I pray the Divine Child to bless your noble effort in the important cause of journalism, that you may continue to advocate the cause of the Catholic Church. A sound Catholic journal is a great boon now-a-days when an infidel press attacks us on every side."

In November, 1881, the late venerated Archbishop of Halifax wrote: "I have had opportunities during the last two years of reading copies of the Catholic Record, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese."

In November, 1882, Bishop Cleary gave us signal proof of his kind regard, evident by the following letter addressed to our agent:

Bishop's Palace, Kingston, 13th Nov., 1882.
DEAR SIR—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the Catholic Record, published in London with the warm approval of His Lordship,

Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selections from the best writers supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pure literature.

I shall be pleased if my Rev. Clergy will continue your mission for the diffusion of the Record among their congregations. Yours faithfully,
JAMES VINCENT CLEARY,
Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD.
Last December we received two letters one from the furthest confines of the North West, and the other from the ancient colony by the sea, distant Newfoundland. The first was from the Rev. Father Lacombe, the veteran Indian missionary of the North West, and the second from Father Carolan, of Bonavista, Newfoundland. Father Lacombe writes from Fort Macleod. It is as follows:

Fort Macleod, N. W. T., Dec. 4th, 1882.
My dear Sir—I am very fond of the CATHOLIC RECORD, and I receive it once in a while by the means of a friend in Ottawa. I am a poor Indian missionary, I wish I could be able to subscribe to your fine journal, but I have no money to pay the subscription. In the meantime I am just beginning to make my people, the few white Catholics here, subscribe to it. To-day I send you \$2.00, the subscription for one year, with the following address: "John Coffey, Esq., Fort Macleod, High River, N. W. T." Soon, I hope I will send you some more money. I wish you all kinds of success.
I remain, yours truly,
A. LACOMBE, O. M. I.

Father Carolan's letter is equally encouraging:
Bonavista, N. E., Dec. 9th, 1882.
Thomas Coffey, Esq.,—Dear Sir—Enclosed please find \$4, the amount of two years' subscription to your admirable and instructive paper, the CATHOLIC RECORD.
Wishing you the large share of patronage and full measure of success which so clear an exponent of Christian doctrine and so able a champion of Catholic truth deserves, I remain, yours sincerely,
P. CAROLAN.

The following opinion of the CATHOLIC RECORD is sent by Rev. Father Lestaut, O. M. I., St. Albert, N. W. T.:
"I am a subscriber to the CATHOLIC RECORD now for four or five years. I have tried to propagate it among my brethren of the clergy and amongst the few of the laity who can read English. Every where the body becomes an eager reader of it. No wonder. The spirit of your paper is so good, the style is beautiful, the selection of reading matter most appropriate and most interesting."

From Father Moulin, O. M. I., Grandin, Saskatchewan:
"We are always happy to receive the CATHOLIC RECORD. It is a very pleasant companion in our lone home place."
His Lordship the Bishop of Ottawa kindly commends the Record in the following cordial terms addressed to our agent, Mr. Donat Crowe:

"The CATHOLIC RECORD, published in London, Ont., with the warm approval of His Lordship the Right Rev. John Walsh, D. D., is a journal to which I would much like to see every Catholic family subscribe in the diocese of Ottawa."
J. THOMAS,
Bishop of Ottawa.

Ottawa, Oct. 13th, 1883.
We have received the following amongst other letters which attest the feelings of our friends and patrons in regard to the Record. We can only say that it is our purpose to continue to make every effort to further deserve the good opinion of our readers, and keep the Record in the foremost rank of Catholic journals.

Douglastown, Oct. 22, 1883.
I have been a subscriber to the Record for some time and I am always happy to receive and should be very sorry to have to give it up as I consider it one of the best Catholic papers we have.
Yours respectfully,
WILLIAM KELLY.

Douglastown, Miramichi, N. B., Canada.
Dear Father Coffey—I have great pleasure in forwarding letters to the Record and am greatly pleased with the numbers I have received. I hope your kind letter to hand a few weeks since, and wishing you every happiness and success.
Believe me, very faithfully yours,
MICHAEL HANNAH, P. P.

The proprietor in view of the past record, present position and hopeful future of this journal in an enlarged sphere of usefulness, feel confident of renewed and generous support. The Record will remain what it has been, a thoroughly independent Catholic journal, free from all alliance with political parties, and seeking first, last and at all times to promote by every just means available the transcendent interests of faith and country dear to every Catholic heart. The proprietor of the Record, aware of the great power for good wielded by Catholic societies, will be at all times ready to advance their claims to support, to enlarge their influence, and contribute to their success.

In the all-important matter of education, the Record will be found as active, earnest and energetic as ever in advocating the rights of the Catholics of Canada to a recognition of their just claims. In a word, this journal, untrammelled by local or personal jealousies, and unfettered by ties of faction or by prejudices of party, will continue to be fearless, outspoken and independent in its maintenance of the right and in condemnation of the wrong.

The continuation of Bishop Cleary's Pastoral is unavoidably held over.

We are also compelled to hold over several matters of interest, including several book reviews.

THE GENUINE ARTICLE.

We had thought we knew something of selfish men. We have, indeed, met such, met them with all their villainies, deceit and cruelty, met them in every form, met them in the form of the sybaritic libertine with filth in his heart and purity on his lips, met them in the form of the pampered hypocrite, rolling a bloated eye to heaven in search, as it were, of celestial covering for infamy, met them in the form of the loud-mouthed demagogue, and even in the abject form of mendicancy itself. We must, however, confess that we had formed but an inadequate idea of the genuine article of selfishness till a friend lately called our attention to Jay Gould's evidence before the Senate Committee on Labor Troubles. The whole evidence is a narrative of unprincipled scheming, for, let it be borne in mind, it contains a sort of autobiography of Jay Gould himself. The man is honest in one thing only, and that is his utter disregard for what good men term morality. And even in this he is hardly honest, for he tells his story with so much plausibility that many might, on its reading, mistake him for a man of public spirit, a faithful citizen or even a good christian. Mr. Gould informed the Senate Committee that once in his life he prayed and felt the better for it. Truly wonderful indeed! He does not, however, claim that his scheming, mendacity and dishonesty, were anywise diminished by the prayer. One thing clearly admitted in the evidence is that Jay Gould did not in his early days pray to any great extent. His story, on the whole, is one of the very saddest in history, for it is the story of a man who by his wealth wields a vast influence for evil over his fellowmen. It is also the story of other men who with as little merit and as little patriotism employ their millions to degrade, enslave and impoverish their fellowmen. Reviewing Jay Gould's story of himself, an able, observant and patriotic writer remarks:

Wonderfully American and wonderfully attractive to Americans is this narrative of struggle with adversity in youth, and this achievement of wealth and of power in their most material forms. From the days of Franklin to our own, it has been the American story, and has been held before the eyes of our generation as the incentive to effort and the encouragement to hope. The poor boy, cast on his own resources, undergoing disappointment and distress, and yet at last "winning his way" to wealth and fame,—this has been the American epic in a nutshell. That a man begun poor and ended as wealthy, that he began life as an orphan, a peddler, a store clerk, a baggage-master in a mountain town, or a surveyor's assistant, and has become by any sort of means "worth his millions, sir," seems to give him a claim to attention and respect. He may have begun poor and ended as one; he may have smirched his soul with unscrupulous dishonesty at every stage of his career; he may have not a claim to any honest man's respect. Yet the newspapers will give columns to the tale of his achievements; chairmen of Congressional committees will request the favor of his autobiography; better men than himself will speak of his success with no reproach of the means to it; the national admiration will reward his millions as though they were virtues in him and a cause of virtue in other men.

European critics of American institutions say that this arises from a vice in our institutions. We have no aristocracy, no distinct social recognition of any other kind of distinction; so we must bow ourselves down before wealth and success, and cry: "These be thy gods, O Israel!" We do not regard this opinion as well founded. Aristocratic institutions may be used and are used to foster the worship of money and success as readily as democratic; and mere social arrangements cannot be relied upon to secure moral results. What we need is an awakening of the social conscience as to the true standard of business morality and of business success. After all, the millionaires we ought not to respect, the rich men who have won wealth without a claim to social dignity, are but exaggerated embodiments of a selfish and grasping spirit which more or less pervades all our business life. Men like Mr. Jay Gould turn upon their critics with indignant surprise, asking wherein they have differed from other men, except in being more successful in the application of maxims recognized by all. Have they not good authority and high example in regarding money-getting as the chief end of business, in thinking any means allowable that the law does not forbid, in accumulating wealth by transactions which render no service to society, and in regarding the maxim: "Every man for himself, and the devil take the hindmost?"

In the worst days of Pagan times no man could have dared to offend the popular sense of right as Mr. Gould lately did in his evidence, and he would not have dared do so were not that sense, as above set forth, so sadly and so completely blunted.

WOULDN'T CHANGE.

The Montreal Star says: The Protestant Episcopal Church of America has by a large majority voted down a motion to change its name to "The Holy Catholic Church" and is to be congratulated on its good taste. The name suggested was nearly as inappropriate as that adopted by the amalgamated Methodist churches of Canada, which have modestly styled themselves "The Methodist Church," thus ignoring the existence of some respectable sized Methodist organizations in the United States and "in parts beyond the seas."

Neither Anglicans nor Methodists are to our mind characterized by any excess of modesty in asserting claims of the most foundationless character. No man has yet been able to give a clear definition of either Anglicanism or Methodism. The assumption of false titles by these sects might deceive some persons, but could never throw light on the real meaning of either system of religion, if any system these sectaries really have. The assumption by the Anglicans of the name and style of the "Holy Catholic Church" would have no wise injured the only Church entitled to bear that sacred name. Their refusal to assume the title of Holy Catholic proves that they are resolved to be Protestant in name as in purpose.

IRELAND IN AMERICA.

The Irish National League of America has, from the beginning, asserted its power in vindication of Irish rights, and in firm opposition to the aggrandizement of British influence in America. The League took decided ground on the question of pauper immigration, and gained its point. Its energies are now directed towards the prohibition of purchase by British capitalists of large tracts of American lands.

The American, dealing with this important question, states the case of the League very clearly:

"Our fellow-citizens of the National League are about to begin an agitation of the question of the right of British capitalists to buy up large areas of American land, and withhold them from actual settlers until they can secure tenants. It is said that a committee of lawyers has been appointed to investigate how much land in America is owned by persons who remain foreign subjects, and to publish widely the results of their inquiries. Immediately after the adoption of Free Trade in grain by the British Parliament (June 1847), there was a movement of British capital to investment in Western lands, with a view to controlling the source of the British wheat-supply. It was frustrated by the organization of the Land Reform League, and the agitation which ended in the passage of the Homestead Law of 1861. Large districts of land thus held were abandoned or sold for taxes; and the States followed the process by special taxes on lands taken up for occupation, but not brought under cultivation. Since the quantity of American land available for settlement under the Homestead Law has been reduced to a much smaller area, and our competition in the matter of supplying England with wheat has become much more serious, the attention of British capitalists—aristocrats and others,—seems to have been diverted once more in this direction. It is said that several members of the London bar devote their attention entirely to managing purchases of American lands and the securing of titles. In several states where purchases have been made, the laws forbid aliens to their own lands; but it is charged that these laws have been evaded. The object of the League is to secure uniform and strict laws against such purchases in every state and Territory of the Union. It might urge the adoption into our system of the English rule of law which cheats to the Government the lands of a deceased alien. Even George Peabody's model lodging-houses in London fell to the Crown at his death, and had to be restored to his executors by the act of the Queen."

Our contemporary then goes on to suggest a remedy: "Our land laws, he says, need a general revision. The accumulation of great tracts in the hands of single owners or companies. We need special taxation on lands taken up, but not brought under cultivation. We need such a revision of

the Homestead Law as will confine its benefits to bona fide settlers. As the law now stands, it is not unknown that four girls representing wealthy city families could make themselves legal owners of four homesteads by residing a few weeks in a shanty built at their junction, although they may never again see that land in their lives. It is by reforming the undeniable abuses of our land system that we shall best protect ourselves against the prevalence of wild and crude theories of land ownership, such as those that Mr. George ventilated once more before the Senate committee.

We are pleased to see the League take action in regard of the attempt of late made by certain British capitalists to transplant landlordism to America. We feel confident that under the able guidance of Mr. Sullivan our American friends will be enabled to bring about such amendments in the land laws as those indicated in the journal just quoted. The League requires the earnest support of the Irish people in America. That support will be best given by our countrymen if they eschew all connection with secret organizations and work earnestly for the objects of the National League through the methods indicated by Mr. Sullivan and his colleagues in the executive. In numbers, respectability, influence and wealth, the League is by far the most powerful organization of Irishmen ever established. Its principles and methods of action are unexceptionable. Nothing, therefore, can hinder or prevent its success but divided energy on the part of the Irish in America. The Ireland in America has it in her power to work wonders for the dear old land across the water. Let her but avoid the treachery and deceit of the demagogues and then wonders shall be achieved.

THE GROWTH OF MORMONISM.

The growth of Mormonism in the West is simply marvellous. Predominant in Utah, and powerful in Idaho and Arizona, Mormonism bids fair to overcome all attempts at legislative suppression. An instance of Mormon activity, of which our readers must have already noticed the report, is the late Mormon conference, held at Salt Lake, Six thousand persons attended, and Apostles Richards, Carrington, Lyman and Cannon spoke, impressing on their hearers the necessity of living up to their religion, going into polygamy and paying tithing. Cannon presented statistics showing the membership of the Church in Utah to be 127,000, the number of families 23,000, the births of the past six months 1,200 males and 1,100 females, the number of children under eight years in this city 7,000, the number of marriages in six months 339, new members 23,040, and deaths, 781. The Church organization embraces 12 apostles, 58 patriarchs, 3,884 "seventies," 3,153 high priests, 11,000 elders, 1,500 bishops and 4,400 deacons. Arizona reports a membership of 2,264; Idaho [not reported] has double that of Arizona. Eighty-one missionaries have been appointed to go on missions to Europe and the United States, and eighteen set apart for missions in the Southern States, where Mormonism is said to be meeting with considerable success.

Whatever the success of the Mormon missionaries in the South, they have certainly met with great success as well in the Scandinavian countries as in England and Wales. As a consequence, Americans stand face to face with the undisputed fact that in the United States the sect is on the increase. We have always held that the American government will be powerless to deal with Mormonism till the plague of divorce shall have ceased to afflict the country. Mormonism is indeed an evil of unspeakable magnitude, but not, in so far as we can see, more deleterious than the system of divorce in vogue in so many states of the Union. The Mormons, as a body, can compare very favorably, in point of morality, with those New Englanders amongst whom divorce is most common. New England distinguished herself during the agitation against slavery. She cannot so distinguish herself in the struggle against Mormonism till she shall have rid herself of divorce. Once rid of the domination of that foul monster, New England, and the other states, with the welfare of the country at heart, may speedily work out the effacement of Mormonism.

A LATE RELIGIOUS SENSATION.

From Philadelphia there came, a short time ago, a highly sensational despatch, conveying information that one Hog Chuk, a Chinaman, who died in the almshouse on Wednesday, was buried on the 30th ult. The body was encased in a handsome casket. The bottom was filled with Chinese coins, and the body covered with perforated paper with Chinese lettering on it. At the grave Rev. Mr. Lyle repeated the Lord's Prayer in Chinese and English, after which a number of ribbons around the body were removed and thrown upon the coffin. While the grave was being shovelled upon it the Celestials cast in meats, rice, tea, baked dough, roast chicken, and a black bottle. On the way to the grave the Chinamen threw rice and paper along the ground traversed. Ten thousand people witnessed the ceremonies.

We do not know to which of the sects the Rev. Mr. Lyle belongs, nor are we specially desirous to know. He may be a Methodist, or a Baptist, or a Reformed Episcopalian, or even a Latter Day Saint, but he does, we may safely assume, pretend to profess some form of Christianity. We may, then, under this assumption, ask if Mr. Lyle, by his participation in the singular burial service above related, desired to bring Protestantism into some sort of assimilation with the Paganism of Ah Sin? Or did he, we may enquire, desire to add some impressiveness to the extraordinary ritual of the Heathen Chinese? He may have thought the latter, but we doubt if the celestial spectators looked upon his intervention in that light. Were Mr. Lyle a High Churchman he would certainly be condemned for ritualistic tendencies, but as such is not likely the case he will quite probably escape the condemnation that ever attends such zealots, for instance, as "Father" Ritchie of Chicago. But whether condemnation awaits him or not, the scene, as described in the Philadelphia despatch, must have brought grief and misgiving to thoughtful men outside the true fold, and inspired those within it with a spirit of thankfulness to God that they are not tossed about upon every wave of doctrine, and led into practices of which the Rev. Mr. Lyle appears to be an apostle. It is, indeed, seriously speaking, enough to make one blush for the very name of Christian to hear of any man claiming to be a minister of Christ, or looked upon as such, participating in the unclean rites of heathenism.

DIOCESE OF HAMILTON.

CONSECRATION OF THE NEW BISHOP.

We are authorized to announce that a second letter has been sent by the Rt. Rev. Dr. Carbery to Very Rev. Father Dowling, Administrator of the diocese, in which he states that the cardinal prefect of Propaganda has appointed the second Sunday in November, the feast of the Patronage of the Blessed Virgin, as the day of his consecration. His Lordship thanks and blesses the Administrator, the chancellor, and the clergy of the diocese in their words: "May God bless and reward you for your kind, affectionate, cordial and loyal letter of Sept. 28th, written in your own name and that of the exemplary clergy of Hamilton; and adds: "The cardinal prefect was entirely delighted when I gave him an account of your letter and I am sure the holy Father will also rejoice at the good tidings." We are pleased to add that the Administrator and clergy of the diocese heartily rejoice at the appointment of so eminent and holy a bishop, that they pray daily in the mansion of their Holy Ghost may shed his most abundant gifts upon them, and that they are looking forward eagerly for the day when they may have the pleasure of extending him a warm welcome to his new home in Hamilton.

Rev. Father Crinnon, formerly in charge of Arthur, and who has recently returned from Ireland, where he has been on a visit to his friends, has gone to Catalonia to take charge of that mission. Rev. P. J. Maddigan, who has been in charge for some time past, but has been ill at the House of Providence, Dundas, goes to Arthur to replace Father Crinnon. Father Maddigan is now quite restored to health.

DUNDAS.

A large and intelligent audience met at St. Augustine's Church on Sunday, 21st ult., to hear a lecture by the Very Rev. T. J. Dowling, Administrator of the diocese. The subject was "Christian Education." The rev. gentleman, after for his text the words of the Psalmist, "Teach me goodness, knowledge and discipline," and began by remarking that whilst the necessity and importance of education were generally admitted, in reference to its nature a great variety of opinions existed. Hence the necessity of a definition. The very rev. speaker then defined education according to the literal meaning of the word and afterwards in its most comprehensive sense, classifying it under the heads of physical, intellectual and moral, and stating that whilst by seculars one or more of those branches was cultivated separately and specially to the neglect of the others, the idea of Christian education embraced

all, and therefore since it alone here and in a logical manner these propositions of the interest of the Church properly educated. of the Church properly educated has ever in the present, the project. After pretensions by arguments theology and to answer the against religious ence of the Church cluded by giving parents and children, on the the laws of the wicked literature lic books and parents to promote Catholic schools not only in the manual and religious of the Church. dren. At the side in aid of the

Before closing in detail that the school system be permitted to vailing in Quebec minority are full training made instruction. F strength of the derived from it claims and equi our much-van constructed systemario will readily late report of superintendent the main point possessed and ad zens of Quebec set forth:

"I have spoken and trustees. "This dualism of the which divide equally protect in consequence State unites its ters of education a school to be requires it to be it aid, does belong to any liberty is given the reason why amongst our pe "These two trustees, represent whom the law, etc. TI conflicts. "We have have no lessons but we may be ourselves upon to apply to our of freedom of "School inspu obliged twice a and to forward lic instruction a labours. "Finally, to a the work of r given him comp mandable and th all desirable gov Government an cent parts of the posed of 17 Cat the bishops of members, each diocese, which superintende divided into ce Protestant; and bers and the sec authorized by le bers to the provi "In our Prov Quebec and Sta worked hand questions relat a mission in without causin our social syst "The Church edictors of the remote ages, w trusted with the preserving the tion and learnin of wisdom of oureled guardian "The Church make citizens a country.

"The duty of of the people is for from the individuals depend. The penity of nation "The State is encouraging a for it is the first emment and viri veloped. "A people w out the princip beauty would world. It wou an incompara everything wor sciences, arts, harmonious un ism. "Thus, my L great are to gether on the set and social in there must be tion. The O the State requ these two qual strong relation always a good and State unit realization of elevation of n "Such is th national educ

... came, a... information... on Wed-... 30th ult... handsome... filled with... ly covered... Chinese... grave Rev... after which... round the... brown upon... was be... Celestials... ked dough... ack bottle... the China... along the... thousand... monies... of which... elongs, nor... to know... a Baptist... an, or even... e does, we... to prom-... nity. We... assumption... participation... ices above... Protestant... assimilation... h Sin? Or... re, desire to... to the ex-... the Heathen... thought the... the celestial... is interven-... Mr. Lyle a... d certainly... stic tenden-... likely the... ever escape... bly attends... as "Father"... or not, the... Philadel... have brought... thoughtful... fold, and in-... with a spirit... that they are... practices of... e appears to... indeed, seri-... to make one... of Christian... iming to be a... ooked upon as... the unclean... MILTON.

all, and therefore was alone the true one, since it alone fitted man for his duties here and his destiny hereafter. He then in a logical manner proceeded to prove these propositions showing (1) that it was the interest of society that man should be educated. (2) That it was the interest of the Church that her children should be properly educated, and (3) That the Church has ever in the past taken, as she takes at present, the deepest interest in the subject. After proving each of these propositions by arguments derived from reason, theology and history, he next proceeded to answer the popular arguments urged against religious training and the influence of the Church on learning, and concluded by giving some valuable hints to parents and children on the value of home culture, on the necessity of attention to the laws of health, on the dangers of wicked literature and the value of Catholic books and journals, and on the duty of parents to co-operate with teachers and pastors in promoting the advancement of Catholic schools with a view of securing not only the intellectual culture, but the moral and religious training of their children. At the close a collection was taken in aid of the school.

THE SCHOOL QUESTION.

Before closing our argument and stating in detail that which justice, right reason and public interest demand of reform in the school system of Ontario, we may again be permitted to refer to the system prevailing in Quebec, where the rights of the minority are fully protected, and religious training made the groundwork of public instruction. From consideration of the strength of the Quebec system, a strength derived from its firm maintenance of just claims and equal rights, the weakness of our much-vaunted, but feebly and loosely-constructed system of education in Ontario will readily and fully appear. In a late report of the Hon. Gedeon Ouimet, superintendent of education for Quebec, the main points of the admirable system possessed and enjoyed by our fellow citizens of Quebec are very briefly but clearly set forth:

"I have spoken of school commissioners and trustees. This dualism is the corollary of the dualism of the religions and nationalities which divide the country. The State equally protects French and English and in consequence both beliefs. In fact the State unites itself to both creeds, in matters of education, and it does not authorize a school to be atheistical; but if it requires it to be Christian in order to grant it aid, it does not demand that it should belong to any particular creed. Full liberty is given in this respect and this is the reason why perfect harmony reigns amongst our people.

"These two bodies, commissioners and trustees, represent the people. They employ whom they wish, govern according to law, etc. Thus no religious or national conflicts.

"We have no advice to give, still less have we lessons to read to the foreigner, but we may be permitted to congratulate ourselves upon having been so well able to apply to our country the great principle of freedom of teaching.

"School inspectors, numbering 36, are obliged twice a year to visit each school and to forward to the Department of Public Instruction a detailed statement of their labours.

"Finally, to assist the Superintendent in the work of management, a Council is given him composed of men highly recommended and offering by their honorable position and their well-known capacities, all desirable guarantees, appointed by the Government and chosen from the different parts of the Province. It is sufficient for me to state that of this Council, composed of 17 Catholics and 8 Protestants, the bishops of the Province are de jure members, each of them representing his diocese, which is for him a school district whose moral and intellectual direction he superintends. This general Council is divided into committees: Catholic and Protestant; the first composed of 17 members and the second of 8, these latter being authorized by law to add 5 associate members to the number.

"In our Province, we must acknowledge, Church and State have always fraternally worked hand in hand in all important questions relating to education; both have a mission in which they cannot falter without causing the greatest disorders in our social system.

"The Church has always been the great educator of the human race. In the most remote ages, we find the priesthood entrusted with the glorious prerogative of preserving the precious deposits of tradition and learning and of diffusing the light of wisdom of which it was the time-honored guardian.

"The Church has always laboured to make citizens useful to society and to their country.

"The duty of the State in the education of the people is also of great importance, for from the intellectual culture of individuals depends the happiness and prosperity of nations.

"The State is greatly interested in encouraging a healthy and moral education, for it is the first to benefit by the enlightenment and virtues which it may have developed.

exercising its civilizing influence and its sovereign action upon the heart, the character and the intelligence; the State, on its side, labouring to multiply the centres of intellectual activity by the generous and equitable distribution of its funds, by rewards granted to real merit, by the care it takes in selecting those to whom it confides the management of its youth, by its constant tendency to raise the intellectual and moral level of growing generations. It is this fruitful union of Church and State, in the work of education, which gives to a nation the surest guarantees of prosperity in the present and of safety in the future.

"My Lords and gentlemen, this theoretical ideal of perfect education, of which I sometimes dream when I ponder upon the responsibilities of the office I hold from God and from my country, has not yet been attained in practice. But, let us hope that, thanks to the elements we possess and with the help of Providence, our system will produce, if not perfect men, for none exist on this earth, at least excellent Christians and blameless citizens."

Of the spirit animating the statesmen of both political parties in Quebec on the subject of education, we need say but little. Towards the close of the last year the present Premier of the Province addressed the superintendent of public instruction the following remarkable letter:

Quebec, 23rd December, 1882. HON. GEDEON OUMET, Superintendent of Public Instruction, Quebec.

Dear Sir, I have the honor to acknowledge the receipt of your letter of the 4th November last, (No. 1522-82) containing a resolution of the Catholic Committee of the Council of Public Instruction, which, owing to certain recent facts, expresses a strong desire that, hereafter, no bill relating to education will be presented to the legislature, until it has first been submitted to this Committee to enable it to express its opinion.

As you are aware, the Government, in asking the Quebec Legislature to establish a Council of Public Instruction, wished to secure for itself in the members composing it, enlightened and competent assistants, whose wisdom would secure it from all danger of error, in a matter so important and so delicate as education.

"It is my firm intention to carry out the object of the law and to benefit by the valuable suggestions which the members of council may give me. I especially appreciate those coming from their Lordships the Bishops; I know they will always be the result of their experience and of their labor, as I am convinced they will be dictated by the same zeal and devotedness as they have always shown in the cause of education.

"It is the desire of the population of every creed in the Province of Quebec that religion should form the basis of education, and so long as I occupy the position which I now have the honor to fill, I will always oppose any legislation which may endanger our religious instruction.

"Besides, there is nothing to apprehend on the score, but I speak as I do to show, for all, to the members of the Council of Public Instruction, especially when we may have to legislate on the subject that I will always be ready to receive their sage advice and derive as much benefit as possible therefrom in every matter in which religion occupies the most prominent position.

"I have the honor to be, Sir, "Your obedient servant, "(Signed), J. A. MOUSSEAU."

Of the reform leader, Mr. Mercier's, views on this all important subject the writer has no reason to think they have undergone any change since his noble advocacy of Catholic educational rights in New Brunswick ten years ago on the floor of the Canadian Commons.

The very composition of the Council of Public Instruction for Quebec affords the surest guarantee of the maintenance of the present system, its steady development and the promotion by the best means available of education in the true sense of that now much-misunderstood and much-abused term.

The following is the official list of the members of that body:

- CATHOLIC COMMITTEE. L'Honorable Gedeon Ouimet, Superintendent, Chairman. His Grace the Arch-bishop of Quebec His Lordship the Bishop of Montreal do do Three-Rivers do do Ottawa do do St. Hyacinthe do do Sherbrooke do do Rimouski do do Chicoutimi do do Cythra Vic.

- Ap. Pontiac Sir F. F. Belleau Hon. P. J. O. Chauveau Hon. Thos. Ryan Hon. Justice A. B. Routhier Hon. Justice L. A. Jette Jos. G. Bosse, Q. C. P. S. Murphy, Esq. Dr. Chs. F. Fauchaud Dr. Louis Giard, Recording-Secretary.

PROTESTANT COMMITTEE. Honorable Gedeon Ouimet, Superintendent

- The Right Rev. James Williams, D. D., Bishop of Quebec, Chairman The Right Rev. Wm. B. Bond, D. D., LL.D., Bishop of Montreal Venerable Archdeacon Leach, M.A., D.C.L., LL.D., Vice-Chancellor of McGill College Rev. John Cook, D.D., Principal of Morin College Principal Dawson, C.M.G., LL.D., F.R.S., McGill College Hon. Justice Day, LL.D., D.C.L., Chancellor of McGill University Hon. James Ferrier, Senator, M.L.C. Honorable George Irvine, Q. C. R. W. Hencke, Esq., D.O.L. Associate Members: Rev. George D. Mathews, D.D. Honorable W. W. Lynch, B.C.L. Honorable L. Ruggles Church, Q.C., M.D. Dr. Cameron, M. P. P. E. J. Hemming, Esq.

Every class of citizens and every shade

of public opinion, is, as may at a glance be seen, ably represented in the Council.

So zealously guarded are the rights of the minority in Quebec that while Mr. Ouimet, the Superintendent, who is a Catholic, may take part in the deliberations of the Protestant Committee, he cannot vote therein. One can see at a glance how the hands of the government are strengthened by the deliberations of such a Council. Its existence does not interfere with the responsibility of the administration of the day to Parliament or to the people. But its assistance to the ministry enables it to do its duty so fully by all classes of the people in the great matter of education, that no matter what the mutations of political parties, the people's interest in that regard suffer no loss.

From official statements we take figures showing the amount of assistance given out of the Provincial Treasury in aid of exclusively Protestant institutions in Lower Canada:

TABLE OF THE DISTRIBUTION OF THE GRANT FOR SUPERIOR EDUCATION TO PROTESTANT INSTITUTIONS FOR THE YEARS 1875 AND 1876, IN VIRTUE OF CHAPTER 15 OF THE CONSOLIDATED STATUTES OF LOWER CANADA.

LIST NO. 1.—UNIVERSITIES. Name of the Institution. No. of Grant Pupils for 1875 for 1876. McGill College..... \$1899 49 \$1899 49 Contingencies..... 271 00 271 00 Bishop's College..... 100 979 18 979 18 Total..... \$2270 49 \$2270 49

LIST NO. 2.—CLASSICAL COLLEGES. Name of the Institution. No. of Grant Pupils for 1875 for 1876. High School, Montreal 314 \$1185 00 \$1185 00 High School, Quebec 118 1285 00 1285 00 Morris..... 88 399 96 399 96 St. Augustin..... 183 405 00 405 00 St. Francois..... 85 587 06 587 06 Total..... \$2362 02 \$2362 02

LIST NO. 3.—INDUSTRIAL COLLEGES. Name of the Institution. No. of Grant Pupils for 1875 for 1876. LaCelle..... 156 \$184 19 \$184 19 Total..... 184 19 184 19

31 Academies..... \$2610 93 \$2610 93 19 Model Schools..... 2226 29 2226 29

In 1880-1 the total amount voted for four colleges, twenty academies, and thirty-one model schools in Quebec, all Protestant, was \$16,050, and in 1881-2 the amount so voted was \$15,850. In Ontario, neither our colleges, nor institutions of higher education for young ladies, receive one farthing of government support. Yet Ontario is belauded as the land of equality. We may, we know, be told that Quebec in an educational sense is inferior to Ontario. This we emphatically deny. As far as elementary schools are concerned, the people of Quebec have, indeed, had great difficulty in bringing them to a high standard of usefulness. The severity of the climate, the sparseness of the population, their division in respect of language and religion, have all had much to do with the inferiority of elementary schools in many parts of Quebec. But even in the matter of elementary schools, Quebec has of late made gigantic strides, while in regard of higher education that Province has assuredly no competitor either among the provinces of Canada or the states of the neighboring union. Take for instance the legislature of Quebec, composed of gentlemen for the most part educated in that Province, and which of our Provincial legislatures will compare with it in point of culture or of debating talent. Take the Quebec delegation to the House of Commons, and which delegation in the Federal Parliament can claim to rank with it in respect of the qualities of dignity and usefulness that should characterize legislators.

"Had we in Ontario some such system of education as that prevailing in Quebec, we should not have at times to hang our very heads for shame that representatives of the people from Ontario should sometimes demean themselves and disgrace their constituents by act and by speech unworthy their high position.

The fact that our educational system can now be compared with that of our sister province. When we shall have placed on our statute books laws on the subject of education based on the principles of justice, of recognition of equal rights for all subjects of the same sovereign, and in furtherance of that freedom of conscience at the basis of the educational system of Quebec, then can we of Ontario with some appearance of fairness point out the short-comings of our neighbors. Meantime our own system demands immediate attention. It stands in absolute need of reformation and renovation. That man will be a true statesman who first devises and introduces legislation looking to this desirable and necessary end.

THE SPEAKERSHIP OF THE SENATE.

The Hon. William Miller, Q.C., of Halifax, Nova Scotia, has been appointed Speaker of the Senate of Canada, vice the Hon. D. L. Macpherson, resigned. Mr. Miller was born at Antigonish, N. S., on the 12th of February, 1835, was educated at the Grammar School, St. Andrew's, and at the Antigonish Academy. He studied law and was called to the Nova Scotia Bar in May, 1860. He was created a Queen's Counsel in 1872. He sat in the Legislative Assembly of Nova Scotia from the general election of 1863 until confederation, when he was called to the Senate of Canada. The hon. gentleman is a Catholic.

Mr. Miller is the sixth Speaker of the Senate. The first was the Hon. Joseph E. Cauchon, from November, 1867, to July, 1872; the second, the Hon. P. J. O. Chauveau, from February, 1873, to January, 1874; the third, the Hon. David Christie, from January, 1874, to October, 1878; the fourth, the Hon. R. D. Wilmot, from November, 1878, to February, 1880; the fifth, the Hon. D. L. Macpherson, from February, 1880, to October, 1883.

PERSONAL.

On Sunday last His Lordship the Bishop of Ottawa celebrated the ninth anniversary of his episcopal consecration. We beg to tender His Lordship our hearty congratulations on the splendid celebration of this festival, and our sincere wishes that he may see many happy returns of the day.

His Lordship has during his administration endeared himself to all, by his zeal, urbanity and other noble qualities of head and of heart.

THE SCHOOL QUESTION.

We still continue to elaborate our argument on the school question. There is a radical change required to place Catholics on a footing of equality with their non-Catholic fellow-citizens. We would indeed feel happy to see even the beginning of justice done us. If a movement in that direction be not soon made, Catholics will be bound to take a stand at once vigorous and united in assertion of their just rights. Our argument will, we expect, be concluded in our next issue.

DIOCESE OF LONDON.

Dedication of a Splendid Church in Kinkora.

On Tuesday last His Lordship Bishop Walsh, accompanied by the Rev. Father Coffey, left London for Stratford, and on the following day proceeded to the site of a new church. Some few months ago a worthy gentleman of Stratford wrote the Herald newspaper of that town a description of the then incomplete church of Kinkora, which will serve to convey to our readers an idea of the magnificent edifice blessed on Sunday last.

In 1879 the Rev. Father O'Neill first laid before his people the design of building a new church. The old church was rather small, and the time was opportune for their inquiries: "The Lord in his justice, hath broken the heads of sinners," Psalm. cxviii. The Rev. Doctor began by expressing his hearty satisfaction to be with the good people of Kinkora that day. It was indeed, as His Lordship affirmed a day of joy and pleasure, as well as of thanksgiving for them all. Theirs was a glorious church edifice, one that would prompt to give lasting expression to their zeal for the faith of their noble ancestry. Their forefathers had sacrificed all for God and Holy Church, and they themselves had had much to endure in the planting of the Cross in this new world. The Church had indeed to maintain a bitter struggle in this world. The whole history of mankind for the four thousand years before the coming of the Redeemer has been well summed up in the words: "All for Christ, Christ for man, man for God." The coming of the Man God and the purpose of His coming had been to them on that day sung in words of solemn and significant meaning. Qui propter nos homines, et propter nostram salutem, descendit de caelis, et incarnatus est de Spiritu Sancto, et Maria Virgine: ex utero matris, et in mundo hunc mundum assumptum by His Divine Founder to teach all nations. That commission it had ever sought to carry out, battling for this purpose against the perversity of prices, and the prejudices of peoples. The struggle had gone on for eighteen hundred years and would go on till the end of time.

The church is of the Gothic order, and was designed by Mr. Connolly, of Toronto. The building fronts the west with tower and sacristy on gospel side. It stands on a solid granite foundation with Gothic cut plinth. The length of the church is 91 feet 6, by 50 clear, with chancel 22 feet long and sacristy 16 by 32, in the clear. The walls are built of pure sulphur-colored white brick and exterior dressing, with carved all impressed with the goodness of a very bold relief. The mouldings, pinnacles mouldings, and carvings are wrought in Ohio stone. The walls are 22 feet high. The height of it pure is 150 feet. The aisles will have an ambulatory roof, full Gothic pitch, all covered with best blue Canadian slate, and never-fading green tiles, ornamented work, ridge finished with beautiful iron crestwork. The door and window frames are lancet except the transepts which are circular. There is a number of clerestory windows which will give abundance of light, and add beauty to the building. In the centre of the front there is a rose window 13 feet 6 in diameter. There is a flying arch on epistle side, supporting two octagon pinnacles. Near the top of the gable there is a niche to receive the statue of St. Patrick, covered by cut stone canopy. The interior of the walls are vaulted with pressed brick. The roof is supported by arches sprung off large pillars, finished with beautiful base band mouldings and mas-

sive caps. The chancel roof is supported by wall shafts resting on heavy corbels inserted in the walls. The interior is about finished and the church will likely be about paid for when fit to open. The church is a massive structure and will in all probability last for ages.

The ceremony commenced precisely at 10.30 a. m. His Lordship, robed in cope and mitre, assisted by Rev. Dean Murphy, Rev. Dr. Kilroy, and Fathers Brennan and Coffey, proceeded in solemn procession to the main entrance of the church, where he intoned the Asperges. Then, following the order of the ritual, the bishop, with the attendant clergymen, acolytes, and people, beginning at the right, slowly and impressively blessed, amid the solemn chants of the Church, the walls of the church on the outside. Re-entering the church at the main entrance, the bishop likewise blessed the walls in the inside and also the altar, upon which the Holy Sacrifice is to be offered. The ceremony of the blessing concluded His Lordship, briefly but earnestly, addressed the people. He commended the noble spirit of self-sacrifice shown by the people of the mission. His Lordship spoke in his happiest strain. His mission was to him very dear, for it had been, he might say, founded by his friend and colleague in the episcopacy, the late venerated Dr. Crinion, of Hamilton. He had even himself experienced at their hands hearty co-operation in all his purposes and designs.

They were, indeed, true children of St. Patrick, they had come to this land with no other heritage but the faith, and with their strong arms had hewn down the forests, and now their broad fields smiled in plenty and prosperity. They had done not only their share in building up the material wealth of this great country, but had carried the light of the Gospel to its remotest confines. Here they had reared a green in the hearts of the devotedness of which the church of Kinkora is the noble produce, was fully represented at the imposing ceremony of Sunday. There were there ladies and gentlemen from distant towns and townships, all feeling the heartiest interest in the celebration of the day, whose memory will forever remain in the hearts of the faithful priest and the people of Kinkora. Some few months ago a worthy gentleman of Stratford wrote the Herald newspaper of that town a description of the then incomplete church of Kinkora, which will serve to convey to our readers an idea of the magnificent edifice blessed on Sunday last.

The Rev. Dr. Kilroy then delivered the sermon of the day. He took for his text: "Often have my enemies attacked me from my youth, often have they attacked me, but they could not prevail against me. They have struck on my back as on an earthen vessel, they have lengthened their iniquities; but the Lord in his justice, hath broken the heads of sinners," Psalm. cxviii. The Rev. Doctor began by expressing his hearty satisfaction to be with the good people of Kinkora that day. It was indeed, as His Lordship affirmed a day of joy and pleasure, as well as of thanksgiving for them all. Theirs was a glorious church edifice, one that would prompt to give lasting expression to their zeal for the faith of their noble ancestry. Their forefathers had sacrificed all for God and Holy Church, and they themselves had had much to endure in the planting of the Cross in this new world. The Church had indeed to maintain a bitter struggle in this world. The whole history of mankind for the four thousand years before the coming of the Redeemer has been well summed up in the words: "All for Christ, Christ for man, man for God." The coming of the Man God and the purpose of His coming had been to them on that day sung in words of solemn and significant meaning. Qui propter nos homines, et propter nostram salutem, descendit de caelis, et incarnatus est de Spiritu Sancto, et Maria Virgine: ex utero matris, et in mundo hunc mundum assumptum by His Divine Founder to teach all nations. That commission it had ever sought to carry out, battling for this purpose against the perversity of prices, and the prejudices of peoples. The struggle had gone on for eighteen hundred years and would go on till the end of time.

The Rev. Doctor then in eloquent terms touched on the history of the Church in Europe, dwelling specially on its vicissitudes and troubles in Great Britain, Ireland and France. Coming nearer home he cited the fact that in the United States before the war of independence, the total number of Catholics was 25,000, of whom there were 16,000 in the state of Maryland alone, and the whole number of priests was but 35 or 30. Seventy-four years ago there were in the United States but seventy priests and 160,000 Catholic people. It is only seventy-five years since a Catholic to hold office in New York was obliged to deny all obedience to ecclesiastical authority. This was in the great state of New York seventy-five years ago. In Massachusetts till a period of almost sixty years ago Catholics were excluded from office. In Virginia the reign of intolerance continued till 1830, in North Carolina till 1836, in New Jersey till 1844, and it yet prevails in New Hampshire. In 1790, the Catholics were but 1 in 110 of the population, to-day they are one in six. Eighty years ago in that great republic there was but two bishops, fifty priests, two colleges, and two female academies, and only thirty thousand Catholics. There was no newspaper or periodical of any kind under Catholic control or inspiration. Now there are in that country 13 archbishops, 59 bishops, nearly 7,000

priests, 6,241 churches, 1,180 chapels, and 1766 stations, besides 81 colleges, 275 academies, 2,491 parochial schools, 375 asylums, 185 hospitals, 44 religious orders of females, and 27 religious orders of men. Coming to British America, the statistics were equally satisfactory. A hundred years ago there was in British North America, but one bishop, and a scattered population of about eighty thousand souls. To-day there are 4 archbishops, 26 bishops, 2080 priests, 1393 churches, 432 chapels and stations, 61 colleges and seminaries, 186 academies, 3,406 parochial schools, 51 asylums, and 53 hospitals. In testimony of the marvelous growth of religion on this continent, Dr. Kilroy recited the fact that he himself had been taught catechism by the first priest ever ordained in the United States, the Very Rev. Theodore Basin.

The growth of the churches in Ontario had been in all respects wonderful. In 1842 there assembled in his episcopal city, at the call of the late Bishop Power, a conference of the clergy of the diocese of Toronto. There were present from Western Ontario, Rev. P. O'Dwyer, London and St. Thomas; Rev. Michael MacDonnell, Madestown and Rochester; Rev. Thomas Gilbey, Stratford and Guelph; and Rev. Peter Schneider, Goderich, Waterloo and Wilmot. In what now constitutes the diocese of London there were then but seven priests. Now there are sixty-six.

In the Province of Ontario west of Kingston there are now four dioceses, where formerly there was but one. During the administration of our present beloved chief pastor the number of priests and of churches has in the diocese of London, multiplied three fold. Dr. Kilroy made a touching allusion to the memory of the late Father Schneider, and terminated his magnificent discourse by a powerful peroration.

Outside St. Peter's Church, Rome, he said, stands an obelisk dating from Augustus and Tiberius, but now surmounted by a cross. This obelisk is adorned by an inscription bearing the words, Christ conquers, Christ triumphs, Christ reigns. Christ conquers us by his grace, Christ triumphs over us by our correspondence with that grace, and Christ reigns within us by our sanctification through his grace. The discourse was one of the very finest it has ever been our lot to hear and was listened to with wrapt attention till its very close.

The offertory on the occasion amounted to \$1100. We beg to tender Father O'Neill and the people of Kinkora our hearty congratulations on their splendid day. It was in all regards a great day for Catholicity in Western Ontario. Before leaving the following act was signed by the bishop and clergy present:

The twenty-eighth day of October in the year of Our Lord, one thousand eight hundred and eighty-three, Sunday, feast of S.S. Simon and Jude Apostles was solemnly blessed by the Rt. Rev. Dr. Walsh Bishop of London the church of St. Patrick at Kinkora, in the township of Ellice, county of Perth and province of Ontario, Canada, in the presence of a numerous clergy and an immense concourse of the faithful from the adjoining missions. Have signed as present the Right Rev. John Walsh D. D., Bishop of London, who before and after Mass addressed the congregation in terms of commendation, exhortation, and good counsel, the Very Rev. Dean Murphy, P. P. of Irishtown, who officiated as celebrant of the Solemn High Mass, the Rev. E. B. Kilroy, D. D., P. P. of Stratford who preached the sermon of the day, the Rev. Philip Brennan, P. P. of St. Marys, and the Rev. John Coffey, Editor of the Catholic Record, London. Has also signed the Rev. John O'Neill, P. P. of Kinkora, who with his faithful people has raised in the church of St. Patrick, a noble monument of zeal, devotedness and piety. Here also a special mention is made of Joseph Connolly, Esq., Toronto, architect of the church of St. Patrick.

JAMES WALSH, Bp. of London. JOHN MURPHY, Dean. E. B. KILROY, D. D. P. BRENNAN. JOHN O'NEILL. JOS. COFFEY.

CONFIRMATION AT MOUNT CARMEL.

As stated in our last issue, His Lordship the Bishop of London administered, on the 22nd inst., the solemn rite of confirmation at Mount Carmel. The number of children confirmed was one hundred and ten, not eighty, as previously stated. The children were prepared with the utmost care by the worthy pastor, Father Kelly, and his zealous assistant, Father Gahan. Besides addressing the children on the nature of confirmation and the obligations its reception entails, His Lordship briefly dwelt on the temporal affairs of the parish, commending the spirit of generosity already shown by the people of Mount Carmel, and placing before them the question of building a new church or of repairing the old one. His Lordship said he would not force any particular course on them, but would refer the matter to their consideration, reserving, of course, to himself the right of pronouncing judgment on any final action they might recommend. The feeling seems to prevail in favor of the erection of a new church. Father Kelly has in charge, besides that of Mount Carmel, churches in Zurich and McGillivray. He has, throughout his mission, flourishing Catholic schools, which eloquently attest his zeal for the little ones of Christ.

OMISSION.

In an article on Sunday schools, which we, with pleasure, some time ago published, an accidental omission was made of the following sentence: "The foregoing is a synopsis of the plan adopted in the parish of Ashfield under the guardianship of Father Beausarg, where it has been attended with no small measure of success." The system of Sunday schools propounded by our correspondent, is an admirable one, and all our readers will be glad to know that it works so well in Ashfield.

