

The Catholic Record.

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

VOLUME 11.

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Catholic Record.

London, Ont., August 10th, 1889.

EDITORIAL NOTES.

THE Rev. L. W. Townsend, Superior of Oxford University Mission, whose conversion to the Catholic Church was announced lately, was an eminent scholar in literature, and was well versed in Sanscrit and Bengali. His conversion has created a great sensation among the people and clergy of the Church of England in India, where he was universally held in very high esteem.

ONE of the Church of England organs in England of the Evangelical party announces that two eminent counsel have pronounced Mr. Huxley to be "undoubtedly a member of the Church of England," inasmuch as "he belongs to no denomination." According to the highest legal authority those who do not belong to any distinctive creed are members of the Establishment. The Church must have within its fold many "speckled sheep," and sheep of divers colors.

A TELEGRAM has been published dated Rome, 31 July, as follows:

"The diocese of Kingston, Canada, has been created a new province and has been detached from the jurisdiction of the Archbishop of Toronto. The province will be divided into three dioceses, the bishops of two of these dioceses and the Bishop of Peterborough will be suffragans to the Archbishop of Kingston. The decree making these changes states that they are due to the notable progress of Catholicism in Kingston."

We cannot as yet state whether or not the news be authentic, but it will soon be known. The Episcopal See of Kingston is the oldest in Ontario.

The Globe says, in reference to Mr. J. L. Hughes' non-acceptance of the West Middlesex Conservative nomination:

"Some people wonder whether Mr. J. L. Hughes faked the West Middlesex contest for fear of the publication of a certain modest letter to the late Archbishop Lynch, in which a certain candidate for a certain Inspectorship requested the deceased prelate to exert himself in that candidate's favor."

The Inspectorship referred to, for which Mr. Hughes is said to have applied for the late Archbishop's influence, is the Inspectorship of Model Schools, The Lindsay Canadian Post, which knows the Hughes family pretty well, says on this subject:

"Jim has the cheek of a canal horse and would have no hesitation in asking the late Archbishop to back up his demands."

As an illustration of the strange ideas which Ritualists have of confession and the sacrament of penance many anecdotes are related, but one which was told as a fact by the Rev. W. Sullivan is peculiarly interesting on account of its being so well authenticated. He states that a young lady of Ritualistic tendencies, persuaded that it would be a good thing to unburden her soul to her spiritual director, made her wish known to him, and in compliance with his invitation waited on him at his house, and was conducted to the well-furnished drawing room. The clergyman presently appeared, and in reply to her question, "where am I to make my confession?" answered, "Oh, you may make it here: kneel down at the table." She did so, but immediately after she had begun to tell her sins, heard a rustling noise near by. Turning round, she saw a lady standing by and regarding her attentively. She asked the clergyman for an explanation, saying, "Is this your next penitent?" "Oh no," he replied, "that is my wife. She never allows me to hear ladies' confessions unless she is present."

THE anti Jesuit agitators are regarded with great suspicion by the respectable press in the Maritime Provinces. The Globe of St. John, N. B., after quoting Mr. Dalton McCarthy's "bullet" speech at St. John says: "Evidently Mr. McCarthy takes a pessimistic view of the Canadian future." Such views as those to which Mr. McCarthy gives utterance will always be readily cheered at twelfth of July gatherings, for it is the delight of the Orangemen to wade in blood knee deep, if they can only find victims, but the common sense even of Ontario revolts against such blood-thirsty fanaticism, and will not countenance Orange ruffianism. It is well for the country that bigots of the McCarthy stamp show their hand so plainly. In Ontario they can secure a certain considerable following, but this they cannot do anywhere else in the Dominion.

NOTWITHSTANDING the fact that Professor Huxley is an agnostic and that he acknowledges himself the father of the term agnostic," he pays the following tribute to the moral teaching of the Bible, and to the necessity of religious education:

"I have always been in favor of secular education, in the sense of education without theology; but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The Pagan moralists lack life and color; and even the noble stoic, Marcus Antoninus, is too high and refined for an ordinary child. Take the Bible, as a whole, make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast reservoir of moral beauty and grandeur. By the study of what other book would children be so much humanized? If Bible reading is not accompanied by constraint and solemnity, I do not believe there is anything in which children take more pleasure."

FANATICISM STERNLY REBUKED.

The petitions for the disallowance of the Jesuit Estates' Act were presented on Friday, the 2nd inst., to His Excellency the Governor-General at Quebec. The deputation which presented the petitions consisted of sixty-five gentlemen, the Rev. Principal Caven, of Knox College, Toronto, being the spokesman for Ontario, and Dr. Davidson, Q. C., for Quebec. The Ontario petitions were signed by over 51,000 persons, and those from Quebec by 8,000.

The Ontario petition set forth the objections which have been repeated ad nauseam. It stated that the "Act recognizes a right on the part of the Pope to interfere in the administration of the civil affairs of Canada, which is derogatory to the supremacy of the Queen, and menacing to the liberties of the people." It attacked the Jesuits as an illegal association, "not only incompatible with the constitution of an English province, but with every possible form of civil government."

Lord Stanley's reply to the delegates was respectful but firm. He informed the deputation that he could hold out no hope that their prayer would be complied with, and he informed them very plainly that they should show more tolerance for the opinions and convictions of every class of our citizens. His Excellency's reply was a dignified yet scathing rebuke to fanaticism. He said:

It is not usual to receive such a deputation as this, but, in view of the importance of the subject, I am willing to create a precedent. At the same time I do not think it should be too often followed. The difficulty in receiving deputations is that one may lay oneself open to the charge of arguing for or against the measure in which the deputations are interested, but with the sanction of my advisers I am disposed to let the deputation know what has been the aspect of the case as it presented itself to me. There is no disrespect to those who have so ably stated their views, if I express a doubt as to what might be construed as argument, however unintentionally. Previously to my arrival in the country, or about that date, the Legislature of Quebec had passed the Act in question. The history of the Jesuit estates is so well known that I need not refer to it in detail. Large amounts of property have been virtually idle, because when the Provincial Government had endeavored to sell, protests had been made by the claimants, and in fact none would accept so doubtful a title. I cannot agree with the view expressed in your second paragraph. There were two sets of claimants at least to the Jesuit estates. I was necessary to arrange to whom compensation should be paid, and to insure a division which would be accepted by all. It is true that the Pope, as an authority recognized by both sets of claimants, was to be called upon to approve or disapprove the proposed division, so far as Roman Catholic claimants were concerned, but this appears to me to relate not to the action of the Legislature of the Province but to the division of the funds after they had been paid over. It is arguable that, as a matter of fact, there is no reference to the Pope's authority at all in the executive portion of the Act. It is undoubtedly the case that the preamble to the Act (an unusually long one, which led to the introduction of the bill, and that on the correspondence so set out authority had been claimed on behalf of the Holy See, to which, however, the First Minister did not assent. The introduction of the name of the Pope may be unusual and very likely unjustifiable to some as Protestants, but as it appears in the course of recitals of facts which had previously occurred, and which of course legislation could not obliterate or annul, and there being, moreover, as I have before stated, no such reference to the body of the Act, I did not consider that His Majesty's authority was in any degree weakened or assailed, or that I was compelled in the exercise of my duty as her representative to disallow the Act on that account. As to the question of policy, that is not one on which I feel at liberty to pronounce an opinion. I believe, and am confirmed in my belief by the best authorities whom I can consult, that the interference is limited, for the Act does not appear to do more than to seek to restore to a certain society, not in kind but in money, a portion of the property of which that society was in years gone by deprived without compensation, and it professes to give a compensation therefore in the money of the Province which had been so possessed of the property and was profiting by it. As to the recognition (spoken of in paragraph 4) of the rights of the Jesuit Society to make further demands, it seems to me that this Act leaves so-called "rights" exactly where they were. It is by no means uncommon for the Crown to recognize such a moral claim, and I can speak from my personal experience when Secretary of the Treasury (ten or twelve years ago) and when it constantly happened that in cases of intestacy, ecclesiastical and other forfeitures to the Crown the moral claim of other persons was admitted and recognized—were made, not as a matter of legal right—for the right of the Crown was undisputed—but as a matter of grace. There are also many Parliamentary precedents to the same effect. Such cases, it seems to me, must in each instance be decided on their own merits.

A CORRESPONDENT writes over the signature "Protestant," in the columns of a recent number of the Evangelical Churchman, complaining that the Hamilton Spectator had "detailed a Roman Catholic to report the proceedings of the late Synod" of the Church of England in Hamilton. He adds:

"All know with what favor the average Romanist looks upon a Ritualist, for as Monsignor Capel pointed out, the Ritualists are doing the work of the Church of Rome. It is plain that no Roman Catholic reporter would do the Protestant cause justice in the columns of his paper, and that he would unduly favor the Ritualist. I am told that Roman Catholics are upon the different staffs of the Toronto dailies for the purpose of advancing the interests of Rome."

What would be thought if Catholics were to complain that Protestant reporters are detailed to report the doings of Catholic meetings? We know that frequently they misrepresent those proceedings in order to render to the taste of their anti Catholic readers, but there was no such inducement to a Catholic reporter to misrepresent the synod, while writing for a Protestant paper, and for a Protestant public. We presume that the Hamilton Spectator knew that it was sending a reliable reporter at all events, so that the "Protestant" correspondent of the Churchman is merely giving vent to his irrepressible spleen. His statement that Catholics are on the staffs of the Toronto dailies "for the purpose of advancing the interests of Rome" is as venomous as it is absurd. We do not know of any Toronto daily that would engage men with such a purpose; and as far as the men employed are concerned, we presume that they look for such employment because they have learned that kind of work, and they seek to earn an honest living, just as their Protestant fellow-workmen do. If they were not fit for their positions they would probably not be employed; but none but an unreasoning bigot would imagine that they have been employed in the interests of Rome, any more than Anglican workmen are employed in the interest of Anglicanism, or Methodists in the interest of Methodism.

The Catholic Times records an interesting incident in connection with Cardinal Manning. The other day a visitor called at the Cardinal's house and presented a bouquet of roses grown in the garden of the rectory which the Cardinal inhabited many years ago when he was a minister of the Established Church. With his own hands the Cardinal arranged the roses in a vase, which he then placed on the altar of his private chapel.

As to paragraphs five and six, you will pardon my saying that I am not concerned either to admit or to deny your statement; but as a matter of fact I do not find any evidence that in this Dominion and in this nineteenth century the Society of Jesus have been less law abiding or less loyal citizens than others. As to six, it appears to me that the legal status of the Society was settled by the Act of 1857 (to which little or no objection was taken). I cannot see anything unconstitutional in that respect in the payment of the money in question to a Society duly incorporated by law. The Governor-General, both by the written law and by the spirit of the Constitution, is to be guided by the advice of his responsible Ministers. If he disagrees with them on questions of high policy as being contrary to the interests of His Majesty's Empire, or if he believes that they do not represent the feeling of Parliament, it is constitutionally his duty to summon other advisers, if he is satisfied that those so summoned can carry on the Queen's Government and the affairs of the Dominion. As to the first, I cannot see that I disagree with the course which, under the circumstances, the ministers have recommended, believing it from the best authorities to which I have access to be constitutional. The Parliament of the Dominion by 188 to 13 has expressed the same view. I decline to go behind recorded votes. Members of Parliament are elected not as the delegates, but as the representatives of the people, and it is their duty to guide themselves according to that which they believe to be the best interests of the high functions which they have to discharge. Again, I would ask, do the dissentients represent the majority? I find that the 188 represent 910,717 voters, whereas the thirteen members represent 77,287, and, moreover, the body of the constitutional Opposition appears to have voted for the approval of the allowance of the bill. I have been asked, though not by you, to disallow the Act, though otherwise advised by the Ministers, and though contrary to the sense of Parliament. Would it be constitutional for a moment that I should do so, if it were a question of commerce or of finance, or of reform, or of Constitution. There would be some risk of my being held up as a Court of Appeal on questions of constitutional government and against the Parliament, with which it is my duty to work in concert. Then it has been said, "Why not facilitate matters by a reference to the Privy Council?" I believe that my advisers have a perfectly good answer, that, having no doubt of the correctness of their view they have a good reason for not doing so. I have been asked to dissolve the House of Commons in one of the petitions to which I am replying. A dissolution of Parliament, in the first instance, except under the gravest circumstances, and with great reservation even then, should not be pronounced except upon the advice of responsible Ministers. It causes the disturbance of the various businesses of the country and considerable expense to the country and to all concerned. It is a remedy which should be exercised only as a last resort, and I must say, though I do so with great deference to those present, that excepting in the Provinces of Ontario and Quebec there does not appear to have been any general feeling in this matter, such as would justify the Governor-General to use this remedy. I recognize the influence of the two Provinces, but I cannot leave the rest of the Dominion out of sight, and I may express the personal hope that this Parliament may exercise for some time to come a wise constitutional influence over the affairs of this country. I think my answer has been made substantially to the other petitions which have been presented to me. For the reasons which I have given, I am unable to hold out to you any hope that I shall disallow the Act. You cannot suppose that the course taken by my advisers and approved by me was taken without due consideration. Nothing has taken place to alter the views then entertained, nor could the Government recommend the reversal of an allowance already intimated. Gentlemen, I cannot conceal from you the personal regret which I feel myself in addressing a deputation and returning such an answer as it has been my duty to do to the petitions which have been presented to me, but I have endeavored to make my statement colorless, I have endeavored to avoid argument, and I can only hope that I have done something towards dissipating alarm. I will close by making an earnest appeal—an appeal which by anticipation has already, I am certain, found weight with you—and that is that in this question we should, as far as possible, act up to that which we find to be for the welfare of the Dominion. During late years we have hoped that animosities which unfortunately prevailed in former years had disappeared, and that the Dominion as a united country was on the path of prosperity and peace. I earnestly call upon all the best friends of the Dominion, as far as possible, while holding their own opinions, to be tolerant of those of others, and like our great neighbor, to live and let live, that we in time to come may feel that we have the one object of promoting the prosperity and welfare of the Dominion, and the maintenance of loyalty and devotion to the Sovereign.

After the interview the delegates held an indignation meeting at which it was resolved to "appeal from the foot of the throne to the Sovereign people." The Mail says that the next thing which must be done is to agitate for a revision of the Constitution. We presume this means that Ontario must be constituted the sole Province which is to make laws for the whole Dominion.

There are 800,000 Catholic Poles in the United States.

IRELAND'S STRUGGLE.

The state of Mr. Peter O'Brien, M. P., is causing considerable alarm among his friends. It is stated that O'Brien has set in, supervening on the wound received by him at the hands of the police in their brutal attack upon him.

Vigorous efforts are being made to make known the brutality of the Government's doings in Manchester, one of the divisions of which is Mr. A. J. Balfour's constituency. Mr. T. D. Sullivan was the principal speaker at a great mass meeting held there in July, the arrest of Mr. William O'Brien being the principal feature. The resolutions were passed unanimously condemning the Government in strong terms. Arrangements have been completed to hold a series of meetings in Mr. Balfour's and the other divisions of Manchester.

Mr. Charles Ernest Schwann (Liberal), M. P. for the North Division of Manchester, has donated \$2,500, through Mr. William O'Brien, to the fund for the relief of evicted tenants in Ireland.

Dr. Tanner, a member of Parliament from Cork, was sentenced, on the 29th, ult., at Tipperary, to one month's imprisonment on the charge of assaulting Police Inspector Stevenson in May last. When judgment was pronounced Dr. Tanner cried out in the dock "I defy you; the magistracy are the real criminals." For this outbreak three months were added to his sentence.

Dublin, July 29.—President Harrison has sent a letter to Lord Mayor Sexton in reply to the Dublin Corporation's expression of sympathy for the sufferers by the Jonestown disaster. In it he says: "I highly appreciate the exceedingly kind spirit that prompted your action. Please accept the warmest thanks of the President and the American people for the touching expressions of sympathy and generous gifts of the citizens of Dublin." Mr. Sexton states that the official envelope in which the letter was enclosed bore plain traces of having been tampered with. The seal had been melted and the envelope refastened with another kind of gum, and the American crest on the envelope defaced.

Mr. Arthur Warren, London correspondent of the Boston Herald, says of bloody Balfour: "He is thoroughly in earnest, but he means to have a long life." The same is true of Mr. Balfour's contemporary, "Jack the Ripper."—Boston Pilot.

At the Leitrim Assizes at Carrick on Shannon on July 3, a pair of white gloves were presented to the Lord Chief Baron, who presided in the House of Commons, as there was no criminal business at the assizes. In addressing the jury the Lordship said there were only six trivial cases reported by the police, as against sixteen for the same period last year. He congratulated them on the peaceful condition of the county.

In recognition of the courage and fortitude displayed by Mr. J. C. Finucane, M. P., a number of his friends in the county and city of Limerick have resolved to start a testimonial to the member for East Limerick, who is now in jail for the second time under the Coercion Act.

At a meeting of the Waterford Corporation, held on July 2nd, in the town hall, on the motion of Alderman Rodmond, the resolution of immigration recently passed by the Dublin Town Council in reference to the brutal treatment of political prisoners was unanimously adopted.

At the Diocesan Synod of Ferns, held at St. Peter's College, Wexford, on July 1st, a resolution was adopted denouncing the despotic action of the Coercion Government in the prosecution of the Rev. Canon Doyle and the Rev. J. Brown for their noble defence of the interests of their people; considering it an insult to the priesthood in Ireland, and expressing heartfelt sympathy with the persecuted brother priests, and determining to sustain them by all legitimate means. Canon Doyle's prosecution is exciting great indignation throughout Wexford County.

Postmaster General Rolke has requested Mr. Sexton, Lord Mayor of Dublin, to forward to him the envelope which contained the letter of President Harrison to Mr. Sexton thanking him for the contributions made by Dublin citizens for the Johnston sufferers, and which, Mr. Sexton declares, was tampered with by the post office authorities. Mr. Sexton, in reply, stated that he would show the envelope to the Postmaster-General, but he would be deceived if he should give it to the post-office department, as it had already proved unworthy of trust.

Mr. William O'Brien, M. P., has applied for a new trial of his libel suit against Lord Salisbury for slander.

Mr. Balfour was dining in Dublin, not long ago, at the same table with the genial Father Hoely. The Chief Secretary asked the priest: "Do the Irish really hate me as much as the newspapers say?" "My dear sir," replied the reverend gentleman, "if the Irish hated the devil only half as much as they hate you, my occupation would be gone."

The Father Damien Memorial Fund in London has grown very large. Cardinal Manning contributed £50 and the Duke of Norfolk £500 to it.

The priests of Kingston diocese are on their annual retreat this week. The retreat exercises are under the direction of Rev. Father Kenny, of the Jesuit Order. Father Kenny is well known as an eloquent and practical preacher.

On the occasion of the pilgrimage from Alsace Lorraine to Montmartre, Paris, one hundred and sixty thousand were celebrated, and about four thousand persons received Communion. The province was consecrated to the Sacred Heart amidst deep emotion.

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

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

By March 9th (1805) Bishop Hay had so far recovered his powers as to be able to write a short autobiographical letter to Bishop Cameron, chief conveying the information that his sister, Mrs Hay, had lately died, and praying that her soul might be remembered. Owing to the great feebleness of the writer, the writing is weak, blurred, blotted and misapprehended.

Employing as his amanuensis Mr. Gordon, one of the masters of the seminary, the bishop once more begged permission to resign his office of Vicar Apostolic, with its onerous duties. He, at the same time, requested a dispensation from the recitation of the office. He applied on this occasion first of all to the Scotch agent at Rome, begging him to make interest for him with Cardinal Erskine. The letter gives, at considerable length, the bishop's reasons for desiring to resign. The twofold dispensation from the recitation of the breviary together with the duties of Vicar Apostolic, was granted on June 16th as an audience of the Holy Father, Alexander's VIII.

When Mgr. Erskine became Cardinal Protector a brighter day appeared to have dawned for the Scotch mission and its college at Rome. His Eminence made strong representations in his favor, and not without beneficial results. Propaganda, in its renewed liberality, remitted to the Procurator at Edinburgh a grant of 1770 crowns; and the college efforts were so prosperous that its debts were in course of being liquidated in a few months. The Cardinal also had it in view to obtain for the college the long-desired boon of national superiors. There was a hope, moreover, of regaining the Neapolitan abbacies. It proved vain, however; and to this day they have not been restored. At the founding of the college Clement VIII. liberally bestowed funds, and, moreover, endowed it with an abbey in Calabria and another near Benevento. Both together produced about £100 sterling yearly. The college remained undisturbed possession of these benefices until the expulsion of the Jesuits from the kingdom of Naples. They were, on occasion of that event, seized by the Crown as Jesuit property. The Neapolitan Government ever since has found pretext for refusing to restore them. This information was communicated by the agent at Rome to the bishop, in a letter of 13th of April, 1805. It may be remarked that this is the first letter of those times, in which we find the bishops addressed "My Lords," the letter ending with "My Lords, Your Lordships' most obedient etc." It is addressed to the Right Reverend Dr. John Chalmers; Right Reverend Dr. Alexander Cameron; Right Reverend Dr. James Cairns.

Towards the end of July Bishop Cameron visited Aquinas. Bishop Hay was at that time able to walk with him to Fetterear, two miles distant, and to return on foot after tea, without being much fatigued. Before they separated, the bishop, in a formal document, transferred the whole government of the Low land vicariate to his coadjutor.

Bishop Cameron continued his journey to the Highland seminary of Lismore, where he consecrated Bishop James Chisholm on the 15th of September. A few days later the annual letters to Rome were prepared and signed, but for the first time without the name of Bishop Hay. And now some noteworthy changes took place. Mr. John Rit with drew from the mission of Preshome, Mr. James Carruthers taking his place. Mr. Andrew Scott, succeeding Mr. Farquhar, commenced his career in sacerdotal labor at Glasgow, which was only success by his death forty years later. Mr. James Robertson, who had the reputation of being somewhat eccentric, became a professor at the college of Maynooth with the title of doctor.

The bishop's physical strength appeared to improve. On a day in October of this year he walked to Fetterear in order to see a sickman who had been run over by a cart and severely bruised. In less than two hours he returned to the seminary. His mind was more at ease, the students giving less cause of anxiety than they had done for some time. The masters did all in their power to promote his comfort, providing him with a bed, and adding a double door to his room, which excluded all noise from without so less heard.

In May, 1806, the bishop's strength was so far renewed that he undertook a journey to Edinburgh. The bishops of the Highland district were there on his arrival, and his name appears along with theirs in the annual letters to Rome. Mr. John Gordon, head master of the seminary, was his traveling companion; and he returned home by Dundee towards the end of May, none the worse for his journey. Three weeks later, however, there came another slight shock of paralysis which weakened his limbs and temporarily impaired his speech. His vigorous constitution, nevertheless, carried him through. He felt uneasy as to what might happen in the ensuing winter. Meanwhile he did not forget his friends. In one of his letters he desired to be remembered to his old friend, Dr. Wood of Edinburgh. He often sent kindly messages to Madame Bonnettes, who was now the address of a flourishing dancing academy at Edinburgh. In the beginning of August the enemy made another attack. It was slight, but hotel longer than the former one. He soon recovered through an application of iodine and opium.

Bishop Cameron showed his concern and his anxiety for the infirm bishop's welfare by writing to the superiors of the seminary a very feeling letter in which he urged on all students as well as professors, the duty of watching the greatest care in alleviating the sufferings of the invalid. The same anxiety was manifested by Bishop Cameron on occasion of a visit to the seminary in the autumn. He gave to two of the students written directions regarding their attendance on the infirm bishop. The latter, hearing of this, asked to see the paper, and appeared to be pleased with it. The young men then requested him to name

certain times in the day when they might go to his room and see whether he wanted anything. He did not wish them to come to him too often, as long as he could walk about. They insisted on the instructions of Bishop Cameron, interesting them as an order to visit Bishop Hay five or six times a day. He strongly objected to this, saying that Bishop Cameron must have forgotten that he had only to touch the bell for the maid servant when he wanted anything. The students then dropped the subject lest they should annoy the bishop, but continued to visit him every day about noon, again at four o'clock and at seven, the master taking tea with him at five. Finally the bishop limited their visits to one, late in the evening, when he desired some good book to be read to him.

In September of this year (1807) Bishop Hay's health had so much improved as to enable him to remove to Edinburgh, in compliance with the advice of his physicians, who considered Aquinas too damp a place for an invalid. Mr. Charles Gordon, of Aberdeen, accompanied him on the journey. He resided with Bishop Cameron in High School Yards, now known as Sargson's Square. One day he was invited to dine with his old friend, Mr. Glenderson, and his daughter at Simon's Hotel in Queen Street. The bishop accepted the invitation and went to dinner attended by a young priest, Mr. Thomson, who was afterwards the missionary priest of Ayr. In the course of the dinner the bishop asked for a glass of cherry and the servant, by mistake, gave him a glass of brandy. He had nearly swallowed the contents of the glass before he discovered his mistake. Mr. Thomson laughed aloud. The bishop rebuked him severely as he deserved for his want of manners.

Bishop Hay, throughout his long career, could never be induced to sit for his portrait. He was now at last prevailed on, chiefly through the influence of the daughters of his late highly esteemed friend, Dr. Wood. This portrait, by Watson, is perhaps the best that has been preserved. It has been frequently engraved, and sometimes copied. There is another at the Scotch College of Rome which was taken on occasion of his visit to the Papal city in 1782 when he was in full health.

The bishop was much better for spending the winter in Edinburgh. In the first week of April he set out on his return journey to the seminary, accompanied by the Reverend William Reid, of Stobhill, and later, of Dunfermline, who attended his long career. On reaching Aberdeen the bishop felt a good deal exhausted, but he was so far restored by his night's rest as to be quite able to continue his journey to Aquinas the following day. On his arrival he gave the students a whole play day in compliment to his travelling companion. This fact is noticeable as up to that time he had never done so much. It speaks also for the kindly manners of the late Mr. Reid who had completely gained his good will. Notwithstanding, it occurred to him that the latter was taking care of him, as indeed he was; and he asked him why he was going to the North. Mr. Reid replied that he was going, in compliance with Bishop Cameron's request, to see how the farm at Aquinas looked. The Bishop was satisfied. But he remarked that if Mr. Reid had been going on his (the bishop's) account he could have gone quite as well by himself.

There were now indications of that mental infirmity which continued till the final change. He found it difficult to understand why the hour hand of a watch did not go as fast as the minute hand. A few days earlier he mistook the evening for the morning, and, instead of going to supper, went to the chapel with his stole on, waiting for Mass and Communion. He was able, notwithstanding, to compose a letter; and he dictated a long one to Mrs. O'Donnell and her husband, expressing his gratitude to them for their kind attention to him during his recent visit to Edinburgh, and assuring them that they had his warmest prayers for their welfare and prosperity.

The number of students at the seminary was increased this year by the addition of those young men who had escaped from Valladolid under the guidance of Mr. Wallace. They resumed their studies, and their matter was appointed to the charge of a class. Bishop Hay was able to communicate all this to Bishop Cameron. Overseeing notices in the Edinburgh Advertiser of the opening of a new church in Paisley he made haste to assure Bishop Cameron that everyone in the seminary was excited with joy in hearing of his success on the occasion. From this time (1810) the progress of the bishop's infirmity was painfully rapid. His bodily strength appeared to increase as his once powerful intellect declined. This was shown by a walk he undertook one day to Inverurie, where he remained all night at the inn. Next day it was found necessary to have recourse to a stragrim in order to bring him home. He was placed in a post-chaise, ostensibly for going to Edinburgh. Finally it became necessary to employ force in order to prevent him from straying from home. In April, 1811, he was seized with an alarming illness in the night. It appeared so dangerous that extreme unction was administered. He rallied, however, before morning and continued to improve. But the torpidity in his countenance and stupidity of expression were permanently increased. He passed the summer in the state of health now usual to him; but his mental powers were gone. Although now rapidly falling in strength, he was able to walk about a little, until the day before the last. In the afternoon of the 14th October he was put to bed and remained totally unconscious till the end. Next day in the afternoon he was anointed by Mr. James Sharp. Life was ebbing away, entirely but peacefully, and the great household expired without a struggle at a quarter to six o'clock in the evening.

It was a sad year in the annals of the Catholics of Scotland. Bishop Hay ended his extraordinarily bright career in the dismal gloom of mental obscurity; Mr. O'Malley was torn by death from the flock that he had served so well; and the mission was deprived forever of the support and invaluable services of the patriotic Cardinal Erskine, who died at Paris. On the 21st of October took place the funeral of Bishop Hay. It was conducted in the most simple manner. The company

walked from the college to the cemetery. The Protestant community was well represented by Sir Alexander Grant, of Monymusk, Mr. Gordon of Menar, and Mr. Harvey of Bress, together with the ministers of Inverurie and of the chapel of Garloch. There must also be mentioned the presence of Mr. Menzies, of Pitfoddy, a chief friend and admirer of the deceased bishop, and the Rev. John Reid. The students, attired in mourning, walked in procession to the place of interment; and when all was over, the company dined at the seminary. Mr. Menzies occupying the chair. The place of burial selected was an ancient cemetery picturesquely situated within the park of Fetterear house, on a steep bank round which flows the river Don. Within the enclosure set apart for deceased members of the Leslie family were laid the remains of the departed bishop. A chapel has since been erected there; and in the south transept is enclosed the grave of Bishop Hay. The eminent bishop, who did so much by his indefatigable labors to restore the Catholic religion in Scotland, needs no panegyric. It may not be out of place, however, to quote the words of two venerable priests, which were written in reply to the circular letter announcing the bishop's death. The Rev. Mr. Rattray says: "The venerable Bishop Hay has gone to receive the reward of his long and faithful labors in the vineyard of Christ. He certainly proved by his learning and his bright example of all virtues, while among us, a most signal blessing to that vineyard; and now, we have every reason to believe, he is where he can and where he will still render us service by his prayers as a holy, and most zealous for the divine honor." The Rev. James Carruthers, a meritorious historian, expresses similar sentiments, although in fewer words: "The exit of our most worthy and ever-to-be-revered Father, Bishop Hay, although with good reason it has awakened the most lively feelings, was certainly a desirable event. The purification, I trust, was completed, and the veil dropped to afford easy access to the sanctuary. Yet the tribute we pay is excited by gratitude and justice."

"To be continued."

HOW CATHOLICS SUBSIDIZE THE DAILY PRESS.

At a Methodist convention held in Detroit, Michigan, a renegade Irishman named Burke, with a "Reverend" prefix to his name, asserted that the American daily papers were paid and subsidized by "Popish checks" for publishing Catholic news; that was the reason they gave such glowing accounts of Catholic affairs. In reply to this, the clever editor of the Evening News of that city, says:

"Now that the cat is out of the bag the News may just as well make a clean breast of the whole business of receiving checks from Catholic ecclesiastics. It has received their checks at several times within the past few years. When Bishop Burgess was in office it raised a fund for the starving Irish of Achill Island, and a reference to our account of that fund shows that the Bishop's check for \$50 was received, and that there were also checks from Rev. F. J. Baumgartner, of Pontiac; Rev. Dean O'Brien, of Kalamazoo; Rev. Wm. De Bever, of Ypsilanti; Rev. Peter Baart, of Marshall; and Dr. Cass, O'Reilly, of Detroit. A year or so ago we started a fund for the erection of a memorial Protestant to a dead governor of Michigan, a Protestant of the Protestants, if there ever was one in religion, but as Catholic in the universality of his charity. In response to our call for subscriptions to that purpose there were checks from Catholic clergymen as well as Protestant ministers. Two weeks ago we opened our columns to the Johnstown sufferer's fund. It had been opened 24 hours before we had received the first substantial subscription of \$100 from a Catholic priest, Rev. John W. Maloney, of Jackson. Of the entire amount of \$4,200 received since the opening of the fund a liberal percentage has been received from Catholic priests whose names we have published, and from others who in the vastness and modesty of their charity sent requests that their names should not be published. In not one of these lists, for Christian charity or public spirit, do we find record of any check from the Rev. J. T. Burke. It would appear that, whatever say one else may have done, this particular parson has never been guilty of sending checks to the newspapers."

Help Wanted. By all who suffer from dyspepsia, biliousness, sick headache, jaundice, liver complaint, rheumatism, dropsy, etc. Lose no time in procuring BUCKEY BELL'S Bitters, nature's regulator and tonic. It is a prompt and permanent cure for all diseases of the blood, liver, kidneys, bowels and stomach.

NATIONAL PILLS are a mild purgative, acting on the stomach, liver and bowels, removing all obstructions.

CATARH. A NEW HOME TREATMENT FOR THE CURE OF CATARRH, CATARRHICAL BRUISES AND HAY FEVER. The microscope has proved that these diseases are contagious, and they are due to the presence of living parasites in the internal lining membrane of the upper air passages and mucous membranes. The eminent scientists, Fyfe, Huxley and Beane, endorse this, and their authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly, and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, sneezing it so change to hoarseness, and a natural consequence of such treatment not the permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made after they have become chronic. These remedies must give a chance to heal before an application is repeated. 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REV. GEORGE H. NORTHGRAVES, Editor.

REV. WILLIAM FLANNERY, Business Manager.

REV. THOMAS COFFEY, Publisher and Proprietor.

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Catholic Record.

London, Sat., August 10th, 1889.

CATHOLIC SCHOOLS.

President Harrison visited the academy of Notre Dame de Bon Secours at Putnam, Conn., on Wednesday, July 3rd, and was enthusiastically received. A triumphal arch was erected at the entrance of the academy bearing the inscription "Welcome to our President," and two hundred children were arranged with artistic effect wearing the National colors. The Catholic societies of St. Jean Baptiste and the Ancient Order of Workmen assisted at the ovation. Two little girls presented an address of welcome, with bouquets of red, white, and blue, and, after viewing the establishment and listening to a well-rendered programme of music, recitations, etc., the President and other distinguished visitors expressed themselves highly pleased with the efficient work done by the Sisters in charge of the academy. Gov. M. G. Bulkeley of Connecticut, Justice Miller of the U. S. Supreme Court, and others were of the party, all of whom united with the President in his congratulations.

Similar visits have been frequently made by various Governors General of Canada to our Canadian convent academies, and in every instance they have expressed themselves as delighted with the excellence of the education imparted in these institutions, as well as with the deportment of the pupils, and in many instances, to mark their appreciation of the good work being accomplished in them, they have instituted annual rewards in the form of medals, etc., to be awarded to the most forward pupils.

It is interesting to observe the difference of treatment accorded to those nurseries of education by such gentlemen of culture and refinement and that shown to the same establishments by illiterate bigots of the Sam Hughes stamp. Sam is at the present time making a desperate effort through the columns of his paper, the Wanderer, to throw odium upon the Ladies of Loretto in Lindsay, whose scholastic institution there has received special marks of approbation from the most distinguished visitors, as it is acknowledged to be one of the foremost institutions in the country. Lord Lansdowne was among those who instituted a prize medal in the academy. The worst thing that Sam can find, on account of which the establishment should be condemned, is that the name of the Lady Superior is Mother Loyola; St. Ignatius Loyola, after whom she is named, having been the founder of the illustrious order of the Jesuits, whom Sam describes to be the very incarnation of craft and duplicity.

The occasion which gave rise to Sam Hughes' vituperation was simply this: Two Protestant girls attended the Catholic separate school of Lindsay which is under charge of the Loretto ladies. The mother of the children urgently requested the admission of her children as she said she was conscious of the superior deportment of the Catholic children attending over those who attend the public schools of that town. When prizes were being given, some religious pictures and medals were given to a number of children. The Protestant children also referred to were given pictures representing some event in the history of our blessed Lord, Jesus Christ; but, as they were Protestants, the medals which bore upon them a representation of the Blessed Virgin, were not presented to them. After this, the children earnestly requested that medals should also be given to them, and after some objection on the part of the teachers, their request was at last acceded to. By some means or other one of the medals was, by persuasion or force, taken from the presser, after which it came into Sam Hughes' hands, and he is now exhibiting it as triumphantly as if it were a banner gained from the enemy during a sanguinary battle. If Sam were honest he would return it to the owner, but he prefers to invent a story of horrid Popish aggression which has no foundation in fact.

From the whole circumstances of the case the general public will, at all events, discover one fact, namely, that while the anti-Catholic press are constantly gloating over the occasional attendance of a Catholic pupil at the public schools, as an evidence of their superiority over the Catholic schools, Protestant parents are often very glad to get their children admitted to the Catholic schools, because the latter are in many cases superior to the public schools, even in towns so important as Lindsay. Such cases frequently occur, but the Catholic trustees and teachers do not think it necessary to proclaim them to the whole world, and it is only when the bigots of the Sam Hughes stamp cause the circumstances to become known that public attention is drawn to them. We may further remark that in such cases the Catholic schools do not get either the Legislative school grant or the taxes to which the school would be entitled in justice on account of the attendance of such pupils. The Mail has been making great complaint about the injustice inflicted once in a while by the accidental placing on the separate school roll of Catholic parents who send their children to public schools, or who desire to do so. If it were so much the advocate of equal rights as it pretends to be, it would find a fit subject for indignation in the fact that separate schools are always deprived of the taxes of Protestant parents and of the Legislative grant also, when Protestants send their children by choice to the separate schools.

THE ROMAN QUESTION.

In connection with the constant repetition of rumors that the Pope is about to leave Rome, the Cincinnati Wahrheitsfreund calls attention to the following expression of Frederick IV. wherein that monarch clearly implies that, in spite of prognostications to the contrary, Rome will continue to be the city of the Pope. The Wahrheitsfreund says: "Frederick IV. of Prussia once declared: 'Forty-four times have the Popes been driven from Rome, but nevertheless all who have occupied it to the disadvantage of the Papacy, have left it again, and the Popes have returned thither.'"

The Protestant press are very fond of prophesying that the Holy Father is on the point of leaving the city, and that when he will leave it again the Catholic Church itself will soon cease to exist. But it is certain that the Pope has no intention of leaving permanently, and if such were his intention the Catholic world itself would for the protection of religion take steps for his restoration. There have been occasions when, to escape persecution and invasion, Popes have been obliged to leave Rome temporarily, but their absence has been in every case only temporary. The bandits who are now annoying Leo XIII. may be able to continue their evil work for a time, under protection of the present anti-Catholic Government, but the Catholic spirit of Italy must in the end triumph, and the Pope's authority will then be established on a firmer basis than ever. The Catholic powers will also in the end insist upon a proper position being given to His Holiness that he may be able to exercise a proper independence in his government of the universal Church. It is indeed possible that circumstances may necessitate the removal of Pope Leo for a time, and the infamous law of Crispi, which will go into force in September, will make it really dangerous for the Pope to fulfil his duties. But the latest intelligence is that the power of Crispi is on the eve of being shattered. Both Austria and Prussia are of opinion that the opposition of the people to Crispi's whole policy will cause the fall of his Government within a few weeks, and at the present moment the triple alliance is severely threatened, though a few days ago it seemed to be a fixed fact. Austrian and German papers are stating freely that, under the circumstances which have recently developed themselves, these two countries must take steps to secure themselves against Russia's aggressions, independently of Italy, which cannot be relied on in an emergency. This Signor Crispi's strongest reliance is suddenly taken from him. In the meantime, it is expected that a new Government must step in soon, and this will undoubtedly be the beginning of a new policy toward the Holy See. There is little room to doubt, the new policy adopted will be one of conciliation.

OBITUARY.

The death is announced of two illustrious ecclesiastics of the United States whose services to religion have been great and enduring. The first is that of Right Rev. Bishop Mechebeuf, of Denver, Col., who first devoted himself as a priest to the spiritual care of the Catholic people of North Western Ohio in 1840 when the people were few and scattered over a large area. Much of his time was necessarily spent in the saddle while he journeyed over the vast area over which his flock was spread. By degrees he witnessed its development in numbers and material prosperity. He afterwards removed to New Mexico in 1851, under Bishop Lamy. In 1868 he was appointed Vicar-Apostolic of Colorado, and while under his care that State has grown and prospered until now churches and religious institutions are multiplied through every quarter. In 1877 he became first Bishop of Denver. Two years ago the Right Rev. Bishop Metz was appointed his coadjutor, with right of succession, so that now Bishop Metz assumes the position vacated by the late Bishop Mechebeuf.

In the diocese of Denver, which was once attended by the late bishop, as the sole missionary priest, there are now sixty-two priests and about one hundred and seventy nuns of various orders, forty-eight churches, a college and ten academies, besides twenty-one parochial schools with five thousand pupils attending. The Catholics in the diocese are estimated at about forty two thousand.

The other death is that of Mgr. James A. Corcoran, editor of the American Catholic Quarterly Review, and one of the staff of the Seminary of St. Charles. Dr. Corcoran had a world wide reputation as one of the most distinguished scholars of the Catholic Church in America. By his death the Church loses one of its ablest defenders. He was remarkable both for his theological learning and his amiability of character. Not only the Quarterly Review but the thousands of Catholics who read that periodical with interest will feel the loss deeply. May they rest in peace.

DR. DEWART'S EXCELLENT SPEECH.

A considerable number of the members of the Press Association made an excursion to the maritime Provinces spending a very pleasant time. They were everywhere well treated, and nowhere was there a more cordial reception given them than in Quebec. Under the guidance of their Quebec brethren they went on a trip around the harbor and to the shrine of "La Bonne Ste. Anne."

We are informed that Rev. Dr. Dewart, the outgoing President of the association, manifested great interest in the multitude of crutches and other evidences of the miraculous cures which have taken place at the shrine.

Most of our readers are aware that Rev. Dr. Dewart is the able editor of the Christian Guardian, the organ of the Methodist Church in Canada, and on the return of the excursionists to Quebec on the 30th ult., he was appointed to address the Quebec members of the association and to thank them for the cordial reception of the excursionists. The reverend doctor made it a point to condemn most emphatically the efforts which are now being made by evil-minded persons to excite strife between British and French Canadians, as injurious to the best interests of our common country. We are glad to notice this evidence of the liberal sentiments entertained by the learned editor of the Guardian. If there were more of the Protestant clergy of Ontario in his mind we would not have to deplore the threatened severance of the tie which now binds the provinces of Ontario and Quebec together, a tie which, in spite of all that the Mail and other non-Popery journals have said on the subject, has been most beneficial to both. French-Canadians have, undoubtedly, made some sharp retorts on those who have been endeavoring to create discord, but the provocation has come from Ontonarians, and though Dr. Dewart does not explicitly state this, he plainly enough implies it in his speech.

The doctor states that this very trip had opened his eyes to the good qualities of the French-Canadians and had taught him that they have a kindly feeling for the people of Ontario. He declares that his contact with them has had the effect of making him more liberal-minded towards them. We are especially pleased to find such sentiments uttered by a Protestant clergyman, and since the mollifying effect of a visit to Lower Canada is so great, we cannot but utter the hope that more of the ministers of Ontario will make similar visits. We fear, however, that the liberality of Dr. Dewart will be as unacceptable to his brethren who assisted at the bogus "Equal Rights' Convention," as were those of Dr. Herridge to his colleagues of the Presbytery of Ottawa.

We may have, and we have in Canada, differences of religion, language and race which must be borne, whatever the form of our Government, and true patriotism should teach toleration to all. The problem of the Dominion is not how we are to force our sectional theories upon each other, but how we can labor together to build the Dominion up into a great and prosperous country. Dr. Dewart very properly deprecates the creation of distinct parties on the basis of religious differences, as Protestant and Catholic, and in this we are of one accord with him.

It is but fair to state here that one or two French-Canadian journals have expressed their opinion that the Press excursionists were lionized too much. It was said that among them there were some of the most implacable enemies of Lower Canada, and that Lower Canadians should have borne this in mind on the occasion of their visit. It cannot be denied that there is a good deal of truth in the remark; however the friendly and forgiving spirit of the French-Canadians is all the more evident on this account; for the fact of the cordial reception cannot be blotted out by the protest of one or two journals. We presume that even in Ontario there sometimes is found a difference of opinion between journalists, and the circumstances that this is the

case should make us all tolerant of differences of opinion among journalists in another Province. The general feeling was probably better voiced in the cordiality of the reception than in the protest, and we hope that this fact will tend to increase friendship between members of the press in both provinces.

Another matter seems to have given offence in some quarters, but any feeling of chagrin is not justified by the circumstances. A Te Deum was sung at the Church of Ste. Anne on the occasion of the visit, and Cardinal Taschereau, on hearing of the fact, strongly condemned the act. Members of the press will readily understand that their excursion was not an adequate reason for a special religious demonstration, which is permitted by the Church only on the most solemn occasions when God's great bounty to mankind has been manifested in an extraordinary manner. It was, therefore, eminently proper that His Eminence should blame those who were at fault in making that religious demonstration for an insufficient cause.

We publish Dr. Dewart's speech as it appeared in the Empire, which journal calls it "a capital speech." The Mail had always been careful, up to the delivery of the doctor's speech, to report the progress of the Press excursionists, but the day of the delivery of the speech has been entirely ignored by that journal. The Mail seems to be quite unaware that any such a speech was delivered. Sir Adolphe Caron's excellent speech at Lundy's Lane the Mail could afford to publish, because Sir Adolphe is a French-Canadian, and that journal could abuse him. But Dr. Dewart is an Ontonarian, a Torontonian, too, and one of the most respectable among the Methodist clergy of the Province. It was easier, therefore, to pass him by than to deal with him as it dealt with Sir Adolphe. The doctor spoke as follows:

"All the Ontario press excursionists have now left town for their homes. The reception in their honor and the trip down the river, though marked by no remarkable features, were quite successful and apparently much appreciated by the visitors. The event of the day was the speech of Rev. Dr. Dewart on behalf of the Ontario press, the reverend gentleman making it a point to condemn in scathing language the religious and national crusade upon which some of the Toronto papers have entered. Among other things he said: 'Quebec had what very few places in Canada possessed, interesting historical recollections. Here was perpetuated in the monuments commemorating the last great struggle for sovereignty in Canada, the memory of the union of the two great races which peopled the country. He did not see that any feeling need be aroused here by a reference to the English conquest of Canada, any more than it would be called forth in England by an allusion to the conquest of that country by William of Normandy and his French followers. Nowadays if an Englishman wished to place himself above his fellow countrymen it was the custom to boast that his ancestors came over from France with William the Conqueror. If the Norman conquest had resulted in the weaving of French laws and civilization into English life, so the result of the cession of Canada to the British Crown had been a propitious circumstance in many respects for the people of this country. It was to be expected that he would refer to recent events and agitations, but he would say that ignorance was, no doubt, the parent of prejudice. Since his pleasant visit with the Press Association of Quebec, to Chicoutimi, the Saguenay, the Grand Ecluse and other parts of the Province of Quebec, he had certainly learnt more of his French-Canadian fellow-countrymen, and knowing them better he had learned to be more liberal-minded towards them. Then again he desired to acknowledge his appreciation of the fact that the people of Quebec had desired to show that above the din of battle, or through the smoke that seemed like that of battle, their hearts beat kindly towards them. He deprecated the attempts to set up national or religious dividing lines in Canada, and declared that the efforts to build up a Protestant party or a Catholic party, a French party or an English party, were the curse of the country. He dwelt upon the blessings of British connection and of the loyalty of the French-Canadians to that condition of affairs, adding that even if anything should ever occur in the providence of God to bring about a severance of those relations, he did not believe with those who thought that there was no other alternative for Canada but annexation. He believed, on the contrary, that we possessed the resources and material for the building up of a great, a prosperous and a self-reliant nation."

The Portuguese who fired a shot at Dom Pedro on the night of July 16th, while the latter was leaving the theatre at Rio Janeiro, is named Adrian Valle. He declares that he was instigated to make the attempt by a Republican association. Concerning this attempt a New York paper says:

"Dom Pedro, Emperor of Brazil, has been almost an ideal monarch, placing himself at the head of the national movement in favor of gradual emancipation, taking an important part in international alliances for the suppression of the slave trade, opening the great rivers of his dominions to the commerce of the world, introducing railways, telegraphs, postal routes and public schools, and establishing a new era of material prosperity for his people. In every other quarter of the world the Portuguese have been governed badly, but in Brazil the Alcauterias have pursued an enlightened policy and given form and direction to the agencies of modern civilization. Such a sovereign as Dom Pedro II. does not deserve to fall by the assassin's sudden dagger."

THE CATHOLIC VOTE.

An article which appears in the Mail of 29th ult. under the title "the Catholic vote" can only be characterized as a most despicable attempt to throw dirt at the whole Catholic body, from the highest ecclesiastical functionaries to the laity of every degree. It is hard to conceive that such an article should have been written by any one having the least respect for his own character or for the intelligence of his readers. It is not our intention to attempt to disprove by any serious argument what so outrages common sense, for it is one of the first principles of logic that what is asserted without evidence may be denied without evidence.

We must apologize to our readers for bringing the subject to their attention at all, but our apology is that we wish them to know the virulence with which the Mail treats all subjects connected with the Catholic Church. The bitterness with which one of the Mail editors has long treated everything that savors either of Irish nationality or Catholicity is well known; and from him little else could be expected but malignity and misrepresentation; but from his erratic views he has long been regarded as a mere failure in any attempt to direct public opinion. To his views regarding current events no reasonable person pays the least attention, notwithstanding his acknowledged literary ability. From his colleague in the editorial chair something better might be expected, for he at least has some knowledge of the religion he once professed and practiced, and well he knows that his theory about the Catholic vote being for sale for a corrupt bid is beneath contempt. The Mail says:

"The Liberal party got the Catholic vote by a corrupt arrangement with Archbishop Lynch and the Catholic League in 1871, and have held it corruptly ever since, for the Catholic Church is not Liberal but reactionary."

Such a statement is not only unfounded but also absurd. The Catholic League had no existence in 1871, but when the body bearing that name did exist it had no power to sell the Catholic vote, and as a matter of fact the Catholics in 1871 and ever since have been very fairly divided between both political parties, and are so still just as Protestants are. It would be as reasonable to say that the Protestant vote has been cast for a consideration with one particular party, as to assert this of the Catholics. It is perfectly true that at the local election of 1886 there was a fairly solid vote cast by the Catholics of Ontario in favor of Mr. Mowat's administration, but the reason for this is apparent on the surface. It is not necessary to look for a corrupt bargain and sale to account for it. An effort was then made by the Mail in its capacity as the Conservative organ, to defeat Mr. Mowat by raising a non-Popery cry, and that cry was echoed from one end of the Province to the other chiefly by Conservative candidates. It was threatened to destroy the Catholic school system, which is a system perfectly in accord with the best interests of the Province. It is to the interests of Ontario as well as of the Catholic Church that the rising generation should have a moral training, and such a training is best imparted in religious schools. The Catholics, therefore, by insisting upon the liberty of giving religious instruction to their children, voted in accordance with their conscientious convictions as to parental rights and liberties, and at the same time for the best interests of their country and creed; and they did not need that either the non-existing league or the revered Archbishop of Toronto should sell their solid vote. They had sufficient instinctive knowledge themselves to vote against any party which might threaten their liberties, and this is the secret of the tolerably solid vote given by them at the election referred to.

But let us turn to the other side of the account. Let us suppose for a moment that the Catholic vote was handed over to Mr. Mowat by the clergy, would that be any worse than the effort which the Methodists have made in Quebec only a few days ago to coerce Mr. Merxier's government by instructing the Methodist representative on the Protestant Council of Instruction to vote against the acceptance of the \$60,000 which has been apportioned by the Legislature for Protestant education, simply because a proportionate sum has been devoted to the same time to Catholic education? The Methodists are evidently not satisfied with a proportionate sum. They want one third, which is what they usually get, instead of one seventh, which would be their proper share.

Turn next to Ontario. Do we not find the Anglican Synod, the Methodist Conference, the Presbyteries, the Ministerial Associations, united with one accord in endeavoring to influence the Dominion Government to interfere with the legislation of another Province, and do we not find them threatening the same Government with the terrors of a solid Protestant vote unless they yield to such clerical demands? Do not

these persons with almost one voice laud the thirteen who voted non-conformity in the Government for not submitting to Protestant clerical domination? With much more justice, then, might we say that the Protestant vote has been sold at a corrupt bargain to Mr. Dalton Bulet McCarthy. There was no such agitation raised by Archbishop Lynch as the Protestant clergy have excited within the last few months, and the Mail's assertions, which are reiterated day after day, have not a particle of truth in them. But if any party, we care not by what name it may be called, third party or otherwise, raise the non-Popery banner, it may expect that the Catholics will be on the opposite side. In ranging ourselves so, we shall be exercising our rights as free-men and as British subjects, and it will be no easy matter to suppress us either. At St. Aymer Mr. McCarthy threatened us with bullets for the settlement of the questions which are now before the public. Be it remembered that out of every thousand inhabitants of the Dominion, there are 426 Catholics. The other 574 include Protestants of every shade, Jews, Mormons, Atheists and Notingarians. It is not always easy for 574 men to annihilate 426, even if the larger number were united on one side. But Mr. McCarthy should bear in mind Keop's story of the Cat and the Fox. Reynard said "Let things turn out ever so bad, he did not care, for he had a thousand tricks for them yet, before they should hurt him." Puss said: "Nay: I have but one shift for it, and if that won't do I am undone." When the hounds came suddenly on them, the cat by help of her single shift ran up a tree, while Reynard with his thousand tricks was overtaken on the plain and torn to pieces by the dogs.

Be it remembered that the organ of the non-Popery party acknowledged the other day that Quebec stands on a vantage ground. In the first place it is not to be expected that the Protestants of Quebec will join in a senseless non-Popery crusade against their neighbors, who have always manifested toward them the greatest liberality, and there are even in Ontario, thousands of liberal Protestants who have no sympathy with the fanatics. We know what Orangism is and that Orangemen generally would willingly employ their bullets for the suppression of the Catholic Church. They used them freely enough in the days that are past. But even among Orangemen there are many who are disgusted with the intolerance that body has displayed, and the thousands of tolerant Ontonarians will have no part in Mr. McCarthy's display of bullets. Yet should even that display prove stronger than we believe it can be, the Mail itself has acknowledged that there is still a shift left which would be decisive of which we might avail ourselves, even though we would adopt it only as a last resort.

The fact is we are ready for the battle with the ballot. We have no fear of the result should Mr. McCarthy and his myrmidons have recourse to the bullet, when they find themselves beaten at the polls. The whole story of the Mail about the sale of the Catholic vote is a fabrication of the editorial staff of that journal. The Catholics will, as usual, vote according to their consciences, as Protestants do, some on one side, some on the other, unless, indeed, they be forced by the fanaticism of a strong party, to unite in self defence. This is an event which is not likely to occur again. Fanaticism did not prove a success in the hands of an able man like George Brown. It is less likely to prove so in the hands of the incapables who are now endeavoring to foster it.

GENERAL BOULANGER'S DEFEAT.

The last session of the French Chamber of Deputies passed a law abolishing the scrutin de liste, so that now each division elects its own deputy, instead of voting for the deputies of the whole arrondissement. A law was also passed that no person shall be candidate for more than one district, the object of this being to prevent Gen. Boulanger from being elected in numerous divisions, and thus exhibiting his popularity throughout the country. Both laws were, indeed, intended to lessen the General's influence, but it was overlooked that on Sunday, 25th ult., there were elections for Councils General in 115 constituencies, and that with succeeding Sundays 2,871 elections will hold similar elections. The General determined at once to open his campaign against the Government, and as the law against multiple candidacy does not apply to these elections, he contested 80 cantons on Sunday, as it would serve as an index of popular will, and would have a great effect on the general elections which were expected to come off in October.

The result, however, did not justify the General's anticipations, as he gained only 12 of the 80 elections which he expected to win easily. The Government are jubilant over this result, and it is said that they will now bring about the elections in August instead of October, as they have every prospect of succeeding all over the country.

LORD STANLEY'S REPLY—THE PREACHERS REBUKED.

The ministers of Presbyterian and Methodist churches, with a few lay fanatics, who petitioned Lord Stanley to disallow the Jesuits' Estate Act, were, on last Friday, gravely rebuked by His Excellency for their insane bigotry and sent home to Ontario with a large-sized flea in their ears. Rev. Dr. Caven for Ontario and Leo H. Davidson for Quebec headed the petitioners. It is said "the delegates were politely, if not warmly, received by the Governor General." Among the petitioners were our own enlightened and liberal-minded Mayor and the Rev. W. H. W. Boyle, of the White Cross League, St. Thomas. Rev. Dr. Caven was the first speaker. "The Act," he said (which allowed the Jesuit Fathers some compensation for all their confiscated property), "beats money for denominational purposes and endows a society whose standing and history make it utterly unfit to become a public beneficiary." It has been told again and again, in both weekly and daily papers of this Province, that Dr. Caven had received from the Ontario Government land in Algoma valued at \$150,000 for denominational purposes—that is for the use and benefit of the Knox College of Toronto of which he is Principal—and how Rev. Dr. Caven could have the cheek to use "denominational grants" as an argument against the Act surpasses all understanding. We do not object to Government donations; colleges or educational establishments of any Christian denomination; but all should be treated alike, as the charitable institutions of the country are treated by the legislature. The amount of good done and of work accomplished is the basis of grants to denominational institutions of every character; but when done for one should be done for all. As the Knox College in Toronto has been endowed and enriched by public grants above all others, it will become Dr. Caven to put forward the argument that because the Quebec Government bestowed a certain sum of money for denominational purposes therefore its Act should be vetoed by the Governor General; especially when what was done for the Jesuits was done for all—for the Laval University, for the other colleges, the Protestant schools getting their share, \$80,000. The next powerful objection brought forward against the Act was that "the standing and history of the Jesuit Society make it utterly unfit to become a public beneficiary." This argument had very little weight with a man of Lord Stanley's literary and historical attainments. His Excellency was educated in the schools of diplomacy—where both sides of every question must be seen and examined, and where societies with grand, world-known records are not viewed with the cramped, one-sided squinting of Presbyterian exclusiveness. His Excellency had read other books than the Provincial Letters of Pascal, which, Voltaire said, were not serious but merely designed to raise a good laugh at the expense of the Fathers. Lord Stanley had read some more impartial and reliable account of the Jesuits than appears in the work of Fra Paolo Sarpi, who was a rebel against all authority and was excommunicated by Pope Paul V. His Excellency did not come out here to Canada to be schooled by Professor Caven, and learn from him who and what are the Jesuits, therefore he said, in rebuke to the entire deputation of preachers and fanatics:

"Let us be fair-minded and sane in our judgment and not hurried away by prejudices. I cannot find that in this nineteenth century the Society of Jesus has been less loyal or less law abiding citizens than others. The legal status of the society was settled by the Act of Incorporation of 1857, and the Jesuits' Estate Act has left their rights as all found estate. I venture with all due deference, gentlemen, to you to maintain that a vote in Parliament is not a thing to be made a little of. The House of Commons represents the Canadian people. Let me urge respectfully all possible toleration for the opinions and convictions of every class of our citizens. I am unable to hold out to you, gentlemen, any hope that the Act will be disallowed, and I cannot conceal the danger I apprehend that the Governor General might be made by the concurrence of such a deputation as yours, a court of appeal as I were against constitutional powers. Let me repeat it again: I cannot hold out to you the slightest hope that the Jesuits' Estate Act will be barred from becoming law."

The papers say that the delegates were wild with indignation. No doubt the were wild when they got from the higher authority in the realm so severe a slap in the face. And now if they do not submit with a good grace and take to heart at put in practice the lessons of toleration and history taught them by Her Majesty's representative—if still they continue fro and fume and agitate the Province and threaten to smash Confederation all good citizens must hold them guilty if disrespect and rebellion to the supremacy of the Queen, and condemn their acts as menacing the civil and religious liberties of Her Majesty's subjects in this Dominion.

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THE MAIL'S VAGARIES.

The history of no-Popery organs in Canada is not so encouraging as to hold out much inducement to ably-conducted journals to raise the no Popery cry. Years ago there was an Orange organ published in this city, and at one time Mr. Dalton McCarthy published a similar organ in Barrie. Both of these journals were called the Herald, but it is evident that they were not paying institutions, as they died of inanition, after eking out a precarious existence for some years.

The Lindsay Warder, which also is circulated chiefly in the Orange township of the county of Victoria, is supported in circulation and advertising patronage by its youngest rival in that town, and the Canadian Post is far ahead of it both in circulation and the ability with which it is conducted. The reason of this seems to be that a no Popery organ must give false news in order to sustain its character, and furnish pabulum which will suit the taste of its readers. Honorable Protestants will naturally not care to subscribe to a journal which encourages discord, and furnishes misrepresentations of facts.

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the Protestants of Quebec, while they were denied to the Catholics of Ontario, and it must not be forgotten that the reason why the measure was dropped was because of the opposition of Upper Canadian statesmen to giving Upper Canadian Catholics a school law as good as the statesmen of Lower Canada were quite willing to grant to the Protestants of that Province.

The illiberality of the Upper Canadian majority on this occasion did not, however, prevent the Catholic majority of Lower Canada from acting magnanimously. When Confederation became an accomplished fact one of the first measures of the newly constituted Legislature of Quebec was to improve the Protestant Dissident School Law. It is true that Mr. Mowat's Government has since made the Catholic Separate School Law more workable, but it should not be forgotten that in doing so they merely followed the example which was spontaneously set by the Catholic majority in the Province of Quebec.

The circumstances which we have here stated are sufficient to show that the Mail's statements as to the origin of Confederation are without foundation. The Act of Confederation was passed as the only means of settling the differences which had arisen between Upper and Lower Canada, and both parties in Upper Canada hailed the compact as the salvation of the country. None were more enthusiastic in its favor than the no-Popery party, while the most serious opposition to it came from Lower Canada. It is certain that it was opposed by the Catholic True Witness and the Protestant Witness. Hon. George E. Cartier stated in his opening speech in Parliament in favor of the measure that one of these journals maintained that it would ruin the Catholics, while the other declared it would destroy Protestantism.

We are willing to accept Mr. Cartier's statement that the Lower Canadian clergy, for the most part, favored the measure as a friendly way of settling a long standing quarrel with Ontario, but the circumstances prove that it was not their measure. It was, indeed, rather a concession to the wishes of Upper Canadians; and we may be sure that Mr. Brown and those who with him engineered the no Popery party of Upper Canada assisted in framing the measure, it was at least as much the work of the Protestant clergy of Upper Canada as of the Catholic hierarchy of the Lower Province. The falsehood of the Mail is therefore apparent.

There is, in fact, another feature in the Act which proves the readiness of the Lower Canadians to grant every reasonable guarantee that English and Protestant interests would be respected. The Hon. Mr. Brown, in his speech in advocacy of the measure in Parliament, declared that the object of the provision whereby the senators from Quebec are to be residents of the districts which they represent, was to ensure in the Senate an adequate representation of the Protestant or British population. There is no such provision in favor of the Catholic minority in Ontario.

The adoption of the Quebec resolutions was moved in the Parliament of United Canada by Sir E. P. Tache. This honorable gentleman took occasion to point out that in Lower Canada it frequently occurred that Protestants were elected to Parliament in the most thoroughly Catholic constituencies. He said that if there was any name which would naturally be odious to a French Canadian people, that name was Luther. Yet it was a Catholic constituency which sent a Protestant gentleman named Luther to represent it. No fact is better calculated than this to show that the Catholic people of Lower Canada are truly liberal. Yet the Mail is never tired of telling us that the people of Lower Canada entertain a hatred for Protestants. The facts of the case are altogether against the Mail's assertion. At the present moment there are more Protestant Quebec members in the Legislature and in the Dominion House of Parliament than the Protestant population of Quebec would call for, if it were the law that they should be represented in proportion to their numbers. This arises from the fact that Catholic constituencies are in many instances represented by Protestants.

The Honorable George Brown very justly stated that, from a military point of view, the Confederated Provinces are much stronger than they would be if they were as before, divided into five totally independent Provinces, this being the number of Provinces which constituted the original Confederation. The force of this reasoning is increased by the fact that since that time the number of Confederated Provinces has been increased.

The Mail's assertion that the Act of Confederation is the work of the Catholic hierarchy is a very poor tribute to the intellectual superiority which it is the Mail's custom to claim for the people of Ontario. The Protestant delegates at the Quebec Conference, representing all the Provinces except Quebec, were more than two-thirds of the whole Conference. It is conceivable that they could have been

manipulated by the Catholic hierarchy to the extent which the Mail pretends?

If this be true, not only did the Quebec hierarchy overreach all the Protestant Provinces of the Dominion, but they also succeeded in blindfolding the statesmen of Great Britain; for the Imperial Parliament made such changes in the Act as it deemed advisable, and Canada was compelled to accept it in the shape in which it was passed in England. We cannot conceive why the Mail is so earnest about destroying Confederation, unless its ulterior object be to weaken the country, so that it may become an easy prey to the United States. It takes exception to the Act of Confederation because it makes Quebec a self-governing Province. Certainly Quebec is self-governing under Confederation, but it cannot be expected that the people of Quebec will submit to be governed by an Ontario Parliament. If it is really the desire of Ontario to rule the whole Dominion, we presume the end will be, not the attainment of its object, but the disruption of the Union. Should this be the result, the responsibility must lie on the fanatics who, not content with being sharers in an honorable partnership, would wish to set the part of the intolerant and intolerable bully.

It is astonishing how differently the same facts will be looked at by the same individual at different times, when it suits his purpose to change his views. For months the Mail has been telling us that the British North America Act is the work of the Catholic hierarchy, but in last Saturday's Mail we are told "the veto was inserted in the Constitution of 1867 with the approval of Liberals and Conservatives alike, and recognized by both sides as a vital part of the machine."

This last statement is perfectly correct, for both parties accepted the Confederation Act in its integrity. The veto is no more than the rest of the Act the work of both Conservatives and Reformers. No one but the Mail would think of arguing for the wisdom of inserting the veto power in the Confederation Act because both parties agreed to it, while condemning the Act itself as being the work of the Catholic hierarchy, whereas it is just as much the work of both parties as is the insertion of the veto power. Yet in the same issue of Saturday we are told again that "the Constitution was dictated by the hierarchy speaking through Sir George Cartier, and is a Constitution framed not in the interest of the Canadian people so much as in the interest of the Roman Catholic Church and of the separate and distinct nationality of which she is the head."

ARCHBISHOP CLEARY.

A telegram from Rome gives the intelligence that Kingston has been erected into an Archiepiscopal See, and that two new bishoprics will be erected which, with the diocese of Peterborough, will be suffragan to the new Archiepiscopate. His Grace the Most Rev. Dr. Cleary will be first Archbishop of Kingston. Kingston was the first Episcopal See in the Province of Ontario, and since it was first made an episcopal city, by the elevation of Bishop Macdonnell to the dignity of the episcopacy it has had a line of prelates illustrious for their zeal, piety and learning. Bishops Guilan, Phelan, Moran and O'Brien filled in succession its episcopal throne which is now occupied by the Most Rev. Archbishop J. V. Cleary, who is one of the most eminent scholars of the country. Since his elevation to the Episcopate his sole aim has been to further the interests of religion, and the present prosperous condition of the diocese of Kingston shows how well he has succeeded. We congratulate the people of Kingston on this proof that the claims of the city to a higher ecclesiastical position have been recognized by the Holy See, and no able occupant of the new Archiepiscopal See could be selected than the Most Rev. Dr. Cleary, first Archbishop of Kingston.

It is stated that Cornwall will be one of the new Sees which will be erected. Public opinion has already fixed on the Very Rev. Dean Gauthier as the probable first Bishop of Cornwall, but though the Very Rev. Dean's abilities and other excellent qualifications would eminently fit him for the high office speculation on this subject is at present premature.

THE NEW TENANTS DEFENCE LEAGUE.

The Tenants' Defence League was formally constituted at a meeting of the Irish Parliamentary Party held on 22nd July in Dublin. Its rules have been approved by Sir Charles Russell and other eminent jurists, and it is believed that Balfour with all the legal learning of his lawyers will be unable to make it out to be an illegal association, or to bring it within the meshes of the law. The object of the league is declared to be to counteract by legal means all combinations of landlords used to extort excessive rents, to extort unjust arrears, or to impose inequitable terms of purchase, to stimulate eviction, or in any way to destroy or impair the security of tenants in their holdings. To effect

this purpose, tenants throughout Ireland are invited to contribute in proportion to the poor law valuation of their holdings. In order to increase the difficulty of the Government in fighting the league, or in attempting to suppress it, branches will not be formed, but supporters will hold an annual meeting for the election of treasurers and secretaries who will communicate with the Council of the league whenever occasion may require, and these officers will be recognized by the Council in the transaction of all business.

The league will give legal advice to the tenantry when any combination of landlords, or any landlord belonging to such combination, institutes proceedings against any tenant, and when tenants are evicted from their holdings in consequence of eviction proceedings by such landlord combinations, the league will support and shelter the evicted tenants to the full extent of its power. It will also inform the public of Great Britain of the proceedings of all landlord combinations, for the purpose of making known the grievances under which the country labors, and which it is endeavoring to remedy.

The league will be directed by a Council of fifteen members elected annually by members. After the adoption of the rules, the meeting unanimously agreed to the following resolution: "That a special committee, together with Mr. Davitt, Mr. Biggar, Mr. T. Healy and Mr. P. D. Sullivan, be authorized to receive subscriptions and register members of the league, pending its first meeting for the election of a Council, and that Mr. Campbell and Mr. Cox be requested to act as honorary secretaries of the committee."

AN IRISH JESUIT.

When the Jesuits Fathers are so vilely and so vehemently denounced by the fanatics of Canada, who know no better, it is refreshing to meet with evidences constantly springing up of the claims which the same Fathers have on conscience, morality and civilization. A few weeks ago a monument was raised in Quebec to the memory of Lallemant and Breton, two Jesuit Fathers who were the first to plant the emblem of man's salvation on our shores. To day we read of the death, at the age of ninety-three years, of Rev. James Curley, a Jesuit Father who established the first astronomical observatory in the United States, at Georgetown University, near Washington, D. C.

Rev. Father Curley was preceptor and teacher of men, who, for science in astronomy and mathematics, have since become famous in Europe. Among his pupils was an Italian boy named Secchi, who afterwards became a Jesuit Father, and who was recalled to Italy where his wonderful talents for astronomy and his discoveries among the heavenly bodies made his name and fame dear to the whole world of science. In 1871, when the Infidel Government of Italy banished the Jesuits from their colleges, an exception was made in favor of Father Secchi. His worth was universally recognized, and the Infidels, who hated the name of Jesuit, were compelled to bow down before the learning and genius of so surpassingly eminent a scientist. Father Secchi died a few years ago, and his death was looked upon as a national loss. His master in science, Rev. James Curley, survived him but a few years. A very short biography is given of him in the following sketch which we copy from the Boston Pilot:

The Rev. James Curley, S. J., died at Georgetown University, D. C., on the evening of Wednesday, July 24th, in the ninety-fifth year of his age. He was the oldest priest in America—perhaps in the world. He was a famous astronomer and the first preceptor in that science of one who has attained even a greater name than he—the renowned Italian astronomer, Father Secchi, S. J.

Father Curley was born at Athbogue, County Roscommon, Ireland, October 25th, 1796. His father was a builder and superintendent of mills. The talented boy laid the foundation of his magnificent mathematical education in the neighboring monastery of the Visitation Nuns. He gave himself to the study of astronomy with intense devotion, but under many disadvantages. Through the generosity of Mr. Meredith Jenkins, however, who himself also became a Jesuit, Georgetown College was supplied with a splendid and completely equipped observatory, for which Father Curley drew the plans. The result of Father Curley's observations was published in the Annals of Georgetown Observatory and were greatly appreciated in scientific circles. His observations to determine the exact longitude of Washington from Greenwich, made half a century ago, have recently been officially verified by the Government astronomers

and accepted by those connected with the English Royal Observatory.

In 1883 Father Curley celebrated the Golden Jubilee of his priesthood in the chapel of the Visitation Nuns, where he was ordained. From a beautiful ode, written for the day by a gifted Visitation, we quote a passage, which applies as well to the class of the veteran priest's holy and fruitful life.

"O faithful servant! nobly hast thou borne Thy hallowed toil; Hast poured the oil Of pardon into many a troubled soul; Hast dried the tears And calmed the tender fears Of childhood's conscience; thou, as gently stote To blushing womanhood thy virgin care, Hast sent them strong to do and dare In the world's great strife; or, calmly galled in Those rarer souls who sought to win A higher throne, and follow whatsoever

Goeth the Spotted Lamb. "O Father! where shall speech or song be found To tell the history of hearts who've reaped The ever-springing harvests of thy grace? The ocean depths of gratitude to sound In souls where thou hast fixed the anchor, peace. Where thy name is a prayer, and rather wept Than uttered."

Father Curley's funeral took place from the Church of the Holy Trinity, Georgetown, on Friday, July 26. The Mass was celebrated by the Rev. W. F. Clark, S. J., of Gonzaga College, the oldest living graduate of Georgetown. Cardinal Gibbons gave the Last Absolution. The interment was in the college cemetery.

FATHER WHELAN'S CHALLENGE.

On the day appointed for the meeting of the four arbitrators to appoint a fifth to decide the debate between Father Whelan and Dr. Hurlbut, of Ottawa, on the question whether the Jesuits, or any Jesuit, teaches that the "end justifies the means," the two Protestant arbitrators appointed by Dr. Hurlbut failed to put in an appearance. The day appointed was 29th July. Fathers Doherty and Jones were on hand, but waited in vain for the doctor's arbitrators to appear. The Etandard says in reference to the disappointment:

"Yesterday the two arbitrators of Dr. Hurlbut, Rev. John Scrimger, professor at the Presbyterian College, and another whose name we do not know, were to meet Rev. Fathers Doherty, S. J., and Jones, S. J., of St. Mary's College, to decide upon a fifth arbitrator. They made default. Is it a backdown at the last moment? When the scene is drawn it must be drunk, my reverends. We are awaiting with legitimate curiosity the outcome of this pacific duel. If Dr. Hurlbut wishes really to enter the contest, and if he has not given instructions to his witnesses to avoid the difficulty, by impracticable pretensions in the choice of a fifth arbitrator, the debate will be a memorable one—or we are greatly mistaken—full of teachings for those gentlemen. We understand that in so far as they are concerned, Rev. Fathers Doherty and Jones, relying on the justice of their cause, will be accommodating as it is possible to be."

The Mail's correspondent gives the following rather fishy excuse for the defaulting arbitrators. We suppose it is true enough that Principal McVicar, who lives in town, was "out of town" when his presence was required; but Father Doherty who lives "out of town" took the trouble to be in town for the occasion. It would have cost Principal McVicar but little trouble to have been in town also. But perhaps these arbitrators are of opinion that the end does justify the means. The Mail gives the explanation thus:

"Rev. Prof. Scrimger was seen in reference to the above, and said it was understood by him that this meeting was to take place on August 29th and not on July 29th. The second Protestant minister to discuss the question is Principal McVicar, who at present is out of the city. Father Jones, however, holds that yesterday was the day that the fifth party was to have been appointed. Prof. Scrimger said it was his intention to meet Fathers Jones and Doherty on the 29th of next month, and that he had no intention of backing out of the discussion. It was agreed that the arbitrators named by each of the parties should meet on a specified date in the Jesuit College in this city to choose a fifth arbitrator. There now seems to have been a misconception."

A VISIT TO SARNIA CONVENT.

Special to the CATHOLIC RECORD.

It was with feelings of real satisfaction that I, last week, visited the Convent of Our Lady of Lake Huron, Sarnia, Ont., under the direction of the Sisters of the Holy Names of Jesus and Mary. This institution is delightfully situated on an eminence which overlooks the sparkling waters of the river St. Clair, and commands a view of the busy city of Port Huron, Michigan. The convent, of late, has undergone extensive repairs; rooms have been enlarged and beautified; and the Sisters in charge can now offer all the young ladies entrusted to their care spacious, well-lighted and thoroughly ventilated apartments. As a friend of the institute, I sincerely trust that many parents, anxious to give their children the advantages of first class instruction in the English and French languages, as well as afford them an opportunity of cultivating fine arts, will visit this pleasant home before placing them elsewhere. Happy, indeed, must be the lot of those who seek for knowledge in a spot so magnificently enriched by nature! Here are to be found a commanding site, stately buildings, beautiful and large playgrounds, kind and devoted teachers; every thing, in fact, that tends to the comfort as well as to the physical and moral improvement of the happy inmates of this lovely "Home among the Pines" J. B.

His Eminence Cardinal Manning, Archbishop of Westminster, was born at Tottenham, Hertfordshire, on July 15th, 1808, so that on the 15th ult. he completed his eighty-first year.



C. M. B. A. We would call the attention of our C. M. B. A. Branches and members to the fact that we make a very pretty silk C. M. B. A. badge, nicely trimmed with gold fringe, and according to price, \$1.00, \$1.25, \$1.40, \$1.50, \$1.75, \$2.00, and can be used by branches when attending funerals of deceased members, or at a demonstration of any kind, and it imparts to a body of men a neat appearance.

E. B. A. I beg to inform the readers of your valuable journal that the revised edition of the constitution of the Episcopal Benevolent Association will be received from the printer on the 15th, when I shall have great pleasure in forwarding copies to the numerous applicants for same and any explanations that may be required will be most cheerfully given upon application.

THE ANTI-JESUIT AGITATION. The following letter from Mr. James Meagher appears in the Belleville Intelligencer of 26th ult. To the Editor of the Intelligencer: DEAR SIR—Too much cannot be said in praise of the press of this city, and I may add, with very few exceptions, its people, for the courtesy shown their fellow Catholics, in the face of the present persecution, a persecution begotten of the condemned principle "that the end justifies the means," and which like many of its predecessors will blow over immediately after the next Dominion and Provincial elections.

The Detroit Journal asks in what community white and black people are found worshipping in the same church. The answer is ready, in the Catholic community, and this is not recent, but has been from the first. In Florida, Texas, and Louisiana the negroes have always attended church with the whites; knelt at the same altar, received the same sacraments side by side with those of European origin. It is the same in the Catholic churches throughout Maryland, where no distinction is ever made. At the north it is the same. There were colored pew-holders in the cathedral and St. Peter's Church fifty years ago, and the fact excited no comment. The writer has often said the sign of a colored man, leading in the devotion. A number of colored Catholics can be constantly seen in the Church of St. Vincent de Paul. A colored Catholic calls attention to the fact that colored Catholics hold good sittings in the churches in Hartford and Middletown, Conn.; and the same is true to our own knowledge in Elizabeth, N. J.—N. Y. Catholic News.

The annual picnic of the Irish Benevolent Society will be held Wednesday, August 14th, at Port Stanley. There will be a good programme of sports, for which cash prizes will be given. The 7th Batt. Band will be in attendance. The public are cordially invited.

THE ANNUAL PICNIC OF THE IRISH BENEVOLENT SOCIETY WILL BE HELD WEDNESDAY, AUG. 14th. AT PORT STANLEY. Good Programme of Sports for which cash prizes will be given. By permission of Lieut. Col. Tracey and Officer.

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Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at the residence of Mrs. M. J. O'Meara, Richmond street, Martin O'Meara President; Wm. Corcoran, Rec. Sec.

DIocese of Peterborough. CONFIRMATION AT HASTINGS. SPECIAL TO THE CATHOLIC RECORD. On Sunday, 2nd July, His Lordship Bishop O'Connor administered the sacrament of confirmation to eighty young persons in St. Mary's Church, Hastings. High Mass, in presence of the Bishop, was sung by Very Rev. Dr. P. Ellaire, Professor of the Ottawa College and University, the Rev. Father Quirk, pastor of the mission, with the Rev. Mr. Whibbs being present in the sanctuary. The choir, conducted by Miss Reilly, merited the terms of praise both of His Lordship as well as those of the celebrant for the solemn and scientific execution of his Lordship's plain but emphatic and eloquent language, explained the institution, the form of administering and effects of the sacrament, dwelling at length on the gift of fear, which so often terrifies the sinner and prevents him from allowing Satan either to veil his actions or sign his name in his allegiance.

Rev. Dr. Davidson, chairman of the Montreal Citizens' Committee, has said that "the battle was not a religious one, and the men, in the fight against the Jesuit Society, were willing to shake hands with their Roman Catholic fellow citizens as an expression of brotherly regard." This remark very much of the Donnybrook Irishman— When he went into a tent to spend a half crown, Comes out with his friend and to love Ireland, in 1855, "where he witnessed a twelfth of July celebration from a safe distance—an upper story window—and since then he was firmly convinced that Protestant domination was one of the greatest evils of a civilized country."

Belleville, July 26, 1889. LATEST CATHOLIC NEWS. Rev. Thomas Ewing Sherman, son of General Sherman, was ordained priest on Sunday, 7th ult. in the private chapel of His Grace the Most Rev. Archbishop Ryan of Philadelphia. Twelve Catholic churches were dedicated, consecrated, or had their corners laid, or their construction was begun, within the last few weeks, in New York City and its immediate neighborhood.

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At the last regular meeting of Branch No. 4, this city, held on the 25th of July, the Grand Council report re incorporation and surrendering of application and medical certificates was taken up for discussion. After a lengthy report was put to a vote and lost thirty nine to six.

THE C. M. B. A. BAZAAR. The C. M. B. A. bazaar and drawing of prizes under the auspices of Branch 75, Penetanguishene, in aid of the Martyrs' Memorial Church, will be held during the first week in September. With the following circular they are sending a book of tickets to every Branch of the C. M. B. A. in Canada and the United States. Branch 75 was organized nearly two years ago. They stated with sixteen charter members. The Branch now numbers about forty members in good standing. Since they were organized they have neither had a death, suspension or expulsion in their Branch, and now when they have appealed to the members of the C. M. B. A. to assist them in their good work it is only reasonable to expect that every Branch of the society will at least take one book of tickets.

It cannot be denied that this anti-Jesuit crusade is largely fomented for political purposes, by a section of the press of this Province. The Mail, an unscrupulous journal, an outcast from both political parties, is very much interested in forming a third party, of which it hopes to be the accredited organ. It has enlisted under its banner the most fierce and warlike crusaders in the anti-Jesuit camp, both clerical and lay; politico-religious enthusiasts who deem it an honor and a duty to insult and persecute the mother Church of the Christian world. The Toronto Globe, an equitable organ famed for its many endeavors to bestride two Mustangs at the same time, a journal which would have been a great asset to the cause of the Holy See, has been reported on the petition to oust Sir John Macdonald and the present administration from office; fortunately the Jesuit question has not yet been raised, and the provincial red flag, flung in the face of the Ministerial Association and the Orange body, has not yet been raised.

At a meeting of Branch 37, Hamilton, the following resolutions of condolence were moved to Bro. Dea. It was with the deepest sympathy and regret that the members of Branch 37, of the C. M. B. A., passed the following resolution: Whereas an all-wise Providence has visited your house and taken to His celestial resting place your cherished son, be it therefore Resolved, That the members of Branch 37 of the C. M. B. A. join in expressing their heartfelt sorrow for your sad loss. Be it further Resolved, that a copy of the resolutions be sent to Bro. Dea. and to the CATHOLIC RECORD and C. M. B. A. Monthly, for publication.

Extraordinary as is the prosperity of the city of Toronto, it is not more so than the progress which has attended the development of the great Agricultural and Industrial Exhibition, in aid of the Martyrs' Memorial Church, which will be held during the first week in September, and promises to be very successful. The object is a laudable one, and should have the hearty support of all C. M. B. A. Branches and the faithful generally throughout Canada, and the United States. The price of a book of tickets has been placed at \$5.

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Professor Huxley contributes to the current issue of the Nineteenth Century an article on Agnosticism, in which his dialectic skill and hermetical knowledge do not show to advantage. Still the article is interesting, particularly so because of the references to Cardinal Newman which it contains. These references, it is true, are not all in very good taste, and are not remarkable for lucidity; but one declaration of the knowledge of the author is decidedly noteworthy. Dr. Newman and the Tractarians, he says, destroyed forever the old anti-Catholic Protestantism. "The latter have been leavened if not the whole, yet a very large lump of the Anglican Church, which is now pretty much of a preparatory school for Papistry."

The Globe professes friendship for the individual Catholic; for his right to worship his Maker as to him seemeth best; for his right to educate his children according to the opinions of his own conscience; for his right to vote in the Reform party no matter how abused, for all of which we are exceedingly grateful. But the Globe, though great in itself, is not the Reform party, nor the mouth-piece of that party, as is evidenced by the vote in the House of Commons on the 20th of last March, having but four followers out of two hundred and one members who voted on the O'Brien motion. The true leaders of the Reform party—Blake, Mackenzie, Mills, Laurier and many other good and true men—scorned an unfair advantage at a sacrifice of honor, truth and justice. The agitators and delayers are leaving it to their own way at present, and are running their little kite show for all it is worth. They must not forget that one hundred and eighty-eight good men are soon to take the field against them, who if not their equals in sophistry and bigotry, are at least their equals in honesty and debating talent.

A Conservative contemporary boasts that there are "two men" in the Ottawa Cabinet who are believed to carry the Separate School Act in 1863. As a matter of fact there are more than two. The bill was brought in by Mr. (now Senator) Scott. Mr. Sandfield Macdonald was Premier, but the measure was opposed by the Upper Canadian Reformers. The division list on the third reading shows that Sir John Macdonald, Sir Hector Langevin, Mr. Carleton, and Mr. J. C. Abbott voted for the bill. Mr. Byrket is the only other Conservative from Upper Canada who supported it, now in public life. It was carried by a coalition of the Upper Canadian Tories with the French Canadian Tories and Liberals.

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Professor Huxley calls on his countrymen to wake up and consider whether Anglicanism is tending, and the harbor of refuge he offers them is Agnosticism. He believes that Cardinal Newman was right in the conviction that there is no resting place between Catholicism and Infidelity; that is to say, he would place all Englishmen in the same condition as himself—a condition of hazy, nebulous incoherence.

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