

Catholic Record.

London, Sat., Nov. 8th, 1890.

KINGSTON AND ALEXANDRIA.

The erection of Alexandria into an Episcopate was a ceremonial of great splendor, which is fully described in another column by our own correspondent. The people of that town had on Tuesday last week, the day of the consecration of their first Bishop, an opportunity of assisting at one of the grandest and most important scenes which are afforded by the Church on any occasion. That the occasion was one of great joy to Protestant and Catholic alike, was attested by the general illumination of the town when the distinguished prelates and clergy were escorted from the Canada Atlantic Railway station to the episcopal residence by a torchlight procession, in which about a thousand citizens took part. It will be noticed also by the addresses presented to the new Bishop that the Protestants of the town were as earnest as the Catholics in testifying their joy that their parish priest was promoted to the new Episcopate.

Bishop MacDonell has always been regarded as a model parish priest, and has been held in the highest estimation as one most eminently suited for the high honor which Our Holy Father, Pope Leo XIII, has conferred upon him. He is a native of the County of Glengarry, and is a relative of the Hon. and Right Reverend Alexander MacDonell who was the first Bishop of the Province of Ontario, his See being Kingston, in which he is now ably succeeded by Archbishop Cleary, the first Archbishop of the same See. As will be noticed in our full account of the consecration ceremony, Archbishop Cleary was the consecrating prelate, he having received the Pallium on the Sunday previous to Bishop MacDonell's consecration. We gave last week a full account of the solemn rite whereby His Eminence Cardinal Tschernau solemnly invested His Grace with the emblem of Metropolitan authority.

Both to the new Archbishop of Kingston and to the new Bishop of Alexandria we tender our most sincere congratulations on the high dignities which have been conferred upon them. We know that we speak the sentiments of the Catholics of Ontario when we express the heartfelt wish that they may both enjoy a long and prosperous life.

We take the liberty of applying to both prelates the beautiful words of Goldsmith, which the Glengarry has quoted as an admirable description of the new Bishop of Alexandria: "Unpretending he to fame or seek for power, B. doctrines fashioned to the varying hour; Far other aims his heart had learned to prize; More skilled to raise the wretched than to rise."

It is worthy of remark that the town of Alexandria derives its name from the first Bishop of Kingston, the Hon. and Right Rev. Alexander MacDonell, the kinsman of the new Bishop, and the predecessor of His Grace Archbishop Cleary.

IRISH CATHOLIC REPRESENTATION.

The matter of Irish Catholic representation in the Legislative Assembly of Quebec is at the present time being discussed in a lively fashion in the press. Our readers are aware that the CATHOLIC RECORD has never yet taken sides with one political party or the other as regards purely political questions. Politics, pure and simple, we leave to the politicians, who may discuss the pros and cons to their hearts' content. When, however, the politician departs from his legitimate sphere—when he seeks to attack the faith which is our bounden duty to defend—when he seeks to inflict injustice upon any man or upon any class of the community because of nationality—we feel it incumbent upon us to take issue with that politician and tell him in very plain terms that he must trim his sails to pursue a more manly and straightforward course, otherwise he need not be astonished if at some time or another he meets a reverse, and is flung into obscurity by those who love justice and fair play more than they regard the privilege of hanging on to the skirts of the party leader.

The Protestants of Quebec form a small minority of its population. They have been given a representative in the Quebec Cabinet. Do we make any objection to this action on the part of Mr. Mercier? Far from it. We feel proud of it. We rejoice to know that in a great Catholic community like Quebec the leader of the people soars above anything savoring of that bigotry, that narrowness, that meaness which is a striking characteristic of thousands of political leaders and political preachers in Protestant

Ontario. But if the Protestants of Quebec are accorded representation in the Cabinet why ignore the Irish Catholics? They form a very numerous as well as a very influential element of the population. They are in every respect as worthy of consideration as any other class of the community. Once for all, it is full time that Irish Catholics should proclaim with all the vigor of their nature that they will no longer submit to injustice from any man or from any set of men, whether Conservatives or Liberals. Injustice has been done them in the past—injustice is done them at the present day all along the line. Looking over the Dominion, from one extreme point to the other, what do we find? The French-Canadians and the Protestants have the fat of the land. They have the choicest pickings—and the Irish Catholics have been thrown the bare bones. There are exceptions, it is true, but so few that they are unworthy consideration. The rule invariably is that the Irish Catholics occupy the inferior places—they are the hewers of wood and drawers of water, while to others are given the cosy berths and fat salaries.

It is needless to go beyond the history of our own times, at least in Ontario, to look for proof of the contention that the Irish Catholics deserve a more considerate treatment at the hands of Mr. Mercier and the French-Canadians.

We publish in another column the correspondence between Mr. Owen Murphy and Hon. Mr. Mercier. Mr. Murphy's course appears to be manly and sincere throughout, and we are forced to the conviction that no good reason exists for depriving the Irish Catholics of a representative in the Cabinet. Mr. Mercier deservedly holds a high place in the estimation of the people of Quebec. He is an able statesman, and a world of brilliant achievements are before him. We sincerely hope he will without delay erase this blot on his career and place an Irish Catholic in Quebec's Cabinet.

DEATH OF FATHER VINCENT.

It becomes our sad duty to chronicle this week the not unexpected, although much deplored, demise of the late very reverend and much-loved President of St. Michael's College, in Toronto, which occurred in the afternoon of last Friday, Nov. 1st. Very Rev. Father Vincent had been ailing for some time. About two years ago his health was so enfeebled by constant attention to the arduous duties inseparable from the direction of a crowded college, that he was compelled by his physicians, and a command from the General of his Order in France, to take a trip across the ocean and visit the scenes of his boyhood's days in the salubrious air of his birth-place amidst the hills and vales of sunny Languedoc. A few months' sojourn in the old land and total cessation from the anxiety and care of his ordinary responsibilities, soon brought back his wonted freshness of looks and elasticity both of mind and body. He resumed his old time work on Clover Hill, and bid fair to continue for some years longer the life of edification and usefulness that had been fruitful of such blessed results in the past, for such life was wholly and unreservedly devoted to the training and fashioning of our Canadian youth, not only for the priesthood and for the episcopacy, as late events have exemplified, but also for the commercial and the learned professions of which not a few very eminent and distinguished members were successful pupils, as they are to-day the grateful and devoted alumni of St. Michael's College.

Father Vincent was born in the year 1828, at Vallon, a small but picturesque village in the south of the department of Ardèche, in France, the name of his birth-place indicating its lovely situation—a vale in the midst of vine-clad hills. Sheltered by the distant Alps on the one side and the Cevennes range of mountains on the west and north, it knew no winter. In its vicinity the most delicious fruits and vegetables grew in rich abundance and almost without the aid of human labor. How Father Vincent could leave such beautiful surroundings, so dear to his early boyhood, and abandon home and friends for the chilling blasts and snows of our Canadian climate, is only known to such as he, who obey the Master's call, and sever all earthly ties to walk in His footsteps. It was in August, 1852, that Father Vincent, in company with three others, reached our shores and at once entered upon his duties of professor and prefect of studies at St. Michael's College, which was founded that year, under the inspiration and guidance of the distinguished and ever-zealous Bishop de Charbonnel. He was then in the twenty-fourth year of his age, and was full of life, health, and activity. His manners were so captivating by an earnest although unobtrusive piety, and so winning by their gentle and cheerful character, that college life became a period of quiet enjoyment and of pleasure for the pupils entrusted to his safe keeping. Their number increased so rapidly that the modest building on Queen street, assigned by the Bishop for the beginning of a college, was condemned for its small dimensions at the end of one year. Then a wing of the palace, on Church street, was occupied. At the end of two years the accommodation was found insufficient. Father Sulerin, the first President of St. Michael's, obtained a grant of some land on Clover Hill from the late Captain Emley and commenced the erection of the college as it now stands. Several costly additions have been made since that time, and St. Michael's College, Toronto, is now one of the most successful and flourishing seats of learning in the Dominion of Canada.

When Father Sulerin was ordered home in 1860, and became Superior-

General of the order of Basilians, Rev. Father Vincent was appointed President, and during the last twenty-five years he has filled with great satisfaction all the incessant and onerous duties of his position while acting as father to the many pupils who flocked to Clover Hill from all parts of Canada and from many cities in the neighboring Republic. Not only the pupils, but the teachers and professors, all considered Father Vincent more in the light of a trusted friend and safe guide and counsellor than as one wielding superiority or as armed with authority over them.

In 1878 Rev. Father Vincent celebrated his silver jubilee. It was an occasion of joy and of a happy family gathering, not alone for the pupils, but for the alumni—priests, barristers, physicians, and merchants, all of whom had received their education at St. Michael's, and came to honor with valuable gifts and complimentary addresses the kind President who had been to them a common father and to each and all a friend in time of need or difficulty. On that occasion the late Archbishop Lynch spoke highly of the virtues and many estimable and endearing characteristics of the Very Rev. Father Vincent, on whom he conferred there and then the title and office of a Vicar-General of the diocese. Later on Father Vincent was appointed Provincial of the Order to which he belonged, in which office he is now succeeded by the Very Rev. Father Marjasa.

On Tuesday last the solemn funeral obsequies were held in St. Basil's church, Archbishops Walsh and Cleary were present, together with all the other Bishops of the Province, Rev. Father Marjasa was celebrant of the Mass, Father Finney, of St. Thomas, deacon; and Father Rind, of Detroit, sub-deacon. His Grace Archbishop Walsh assisted pontifically. Sixty priests from the different dioceses of Ontario were also present in the sanctuary. At the close of the ceremony Archbishop Walsh stated that, in accordance with Father Vincent's last wish, no sermon would be preached. However, he said his life was a sermon in itself, and he hoped that the congregation and Father Vincent's many friends would remember him in their prayers.

The citizens of Toronto, among whom for many years to come the name of Father Vincent will be held in grateful and affectionate remembrance, were present in large numbers and evinced by their deepest and sorrowful demeanor their deep regret and real sorrow at his sad departure. Not in Toronto alone, but throughout the entire Province and in many parts of the United States, will fervent prayers be offered up and Mass said this week for eternal rest and Heaven's joys to the pure soul of Rev. Father Vincent. R. I. P.

A CORRECTION.

Chesleville, Ont., Oct. 31, 1890. Editor of the Catholic Record, London: DEAR SIR—While reading over this morning your pretty full report of the ceremonies attending the investiture of His Grace the Most Reverend Archbishop Cleary with the sacred pallium in the Cathedral of Kingston on Sunday, 28th instant, by His Eminence the Cardinal Archbishop of Quebec, I confess I was somewhat surprised to note that my name was conspicuous by its absence from said report, although I am one of the oldest priests of the archdiocese of Kingston! How this blunder occurred I do not know, nor do I very much care. But I must say that in ordinary fairness your reporter should have given either the names of all the priests who were present at this important occasion, or at least one of them. Moreover, besides omitting my patronymic name that clergy list, your reporter paid me the further compliment of forgetting to place me as one of the acting chaplains to His Lordship the Right Reverend Denis O'Connor, the new Bishop of London, Ont., although the fact was that I had the honor of sitting at His Lordship's right hand throughout the ceremony above referred to, in Kingston Cathedral! And how your reporter missed seeing me there, is a mystery to me, unless he were short sighted. Now, as that report was doubtless intended to be historical in the annals of the Archdiocese of Kingston, he who furnished it to you should have made it as nearly accurate in all respects as possible, under the actual circumstances. Requesting the favor of insertion for this communication in your next issue, I remain, yours truly, JOHN S. O'CONNOR, Dean of Archdiocese of Kingston, Ont.

OBITUARY.

Katie Writt, Kinkora. Again we are called upon to summon the death of another young girl of this parish, in the person of Katie Writt, who died at her home in this place on Friday, October 24th, after an illness of but one week. The best medical aid was summoned to combat the disease, but death came and claimed her as his own. The decease had arrived; human agency could not save the beloved one and restore her to those whom she loved and who loved her in return so fondly. She was a bright and promising girl, the joy of the household and the beloved of her acquaintances. A world of good works were awaiting her fair hands and willing, warm heart; but God's designs are always best and holy. He has taken her to Himself. What had been a joy on earth is now a treasure in Heaven, and from the blue vaults above whereto she will spend countless days of blessed and innumerable delights—where the innocent and the pure receive a crown of immortal glory from the hands of a loving Saviour—who will look with tender longings on the loved ones on earth and anxiously await a happy reunion in that abode of glory where grief and sorrow never enter. On last Sunday afternoon her remains were conveyed to their last resting-place, followed by a large concourse of sorrowing friends and relatives, who came to honor the dead departed. We extend to the family our sincere and heartfelt sympathy in their dire affliction, and trust the prospect of another meeting and a greeting in the hereafter with the beloved one who is now no more will assuage their grief and afford consolation to their sorrowing hearts. M. E. H.

ARCHDIOCESE OF KINGSTON.

THE ARCHBISHOP ADDRESSES THE YOUNG LADIES OF ST. JOSEPH'S SCHOOL AND THEIR PARENTS AND FRIENDS ON THE SUBJECT OF CHRISTIAN EDUCATION.—HE TAKES NOTICE OF THESE SACRILEGIOUS MINISTERS OF THE GOSPEL WHO LATELY JOINED WITH AGNOSTICS AND BIGOTS IN DECRYING IT.

Special to the CATHOLIC RECORD. Last Wednesday evening His Grace the Archbishop returned from Alexandria, where he had consecrated the Most Rev. Alexander Macdonell, the first Bishop of that See, on the previous day. Although wearied by his long journeying up and down the Province, and his other fatigues and solitudes of the past eventful fortnight, he hastened to St. Joseph's school to give pleasure to the young ladies and their friends by accepting their cordial salutations and addresses of congratulation. The hall was crowded to excess, and two hundred elegantly dressed pupils from five to twenty years of age occupied an elevated platform, in front of which His Grace took his seat on a raised chair. The interior of the hall was beautifully adorned with evergreens and flowers and various legends expressing love and reverence to the Archbishop as "their pastor, friend and father;" "The Lord hath loved him and hath decorated him," etc. etc. At the close of exercises, which consisted of vocal and instrumental music and recitations of poetry, full of youthful joy and festive tributes of grateful homage to their honored Archbishop, one of the young ladies stepped forward and read to him a formal address in the name of all.

THE ARCHBISHOP'S REPLY. He thanked the young ladies with all his heart for the most pleasing entertainment they had prepared for him. He expressed admiration of the many accomplishments they gave proof of having acquired under the skilful training of their holy teachers. He specially noted as praiseworthy the gracefulness of manner and speech and movement that characterized their proceedings throughout. He was highly pleased with the evidence of careful discipline in the school, as shown in the precision and ease and wonderful harmony with which the younger pupils went through their recitations, forming their group into successive figures representing the alphabetical letters of their sweet salutation, "We love thee." Turning to Captain Hudson, who sat near him, he challenged him to comparison between this exhibition of youthful discipline in the school and the military movements of his soldiers on parade, and amused the Captain and the audience by remarking that if Captain Hudson shall ever bring his soldiers to the degree of perfection in military evolution he will certainly become general of division in Her Majesty's army.

Obedience, said the Archbishop, is the first principle of order. Order reduces numbers to unity in action; and unity of action is strength. Strength derived from unity is as necessary for successful defence of the Church Militant as of the State Militant. One guiding will alone gives unity; hence the absolute necessity of obedience. Wherefore obey your parents and teachers in the days of your youth; and as you advance in years see that you grow stronger in the spirit of obedience, more ready and cheerful in complying with the will of those whom God's providence has placed over you. Thus life long habit of conformity to duty and precept will by God's grace be rooted in your inner being, and will bring forth fruits of manifold virtue. From it will spring the grace of Christian womanhood in the future, giving just perfection to your life, and harmonizing your exterior with your interior character as children of God. There is nothing more beautiful on this earth than the grace of Christian womanhood. It is the delight of her parents' eyes, an honor to society, a charm to the friendly circle, a flower of sweet odor in the Church's garden, an object of joy to the angels and of complacency to the fatherly heart of God. The best practice of moulding yourselves into the perfect form of Christian womanhood is to make the Blessed Virgin Mary your pattern. Read frequently of her. Ac custom yourselves to look attentively and reverently upon the various forms of loveliness in which painters and sculptors, under the inspiration of holy Church, have ever rejoiced to portray her to the Christian eye. Among the innumerable virtues which the Holy Trinity adorns her soul in preparation for the ineffable dignity of Mother of God, the sacred scripture gives prominence to her humility and obedience; and to her lowly estimate of herself does she in her sublime canticle attribute God's merciful regards upon her and the divine ordinance to all generations to style her Blessed.

The right inherent in the pastors of the Church and the duty imposed on them with awful solemnity of language by our Lord Jesus Christ to rear the lambs of His fold in the true practical knowledge of Him and His Father and to shape their minds and manners in the divine form exhibited by Himself from early childhood to mature age, is an absolutely essential right and a primary duty of our office that cannot be renounced by us without betrayal of the sacred trust and the forfeiture of our souls' salvation. Were we asked to renounce it by any power on earth, how exalted soever, by premier or governor, or even by the queen herself, we have only one answer to give; it is that given by the Apostles to the supreme council of the Sanhedrin on the day of Pentecost, "Non possumus" (We cannot do it); "We must obey God rather than men." Never, never; never can we surrender the trust confided to us by the Son of God for the salvation of His little ones redeemed by His blood. For my steadfast defence of this God-given right against unscrupulous political agitators the Catholic lately offered me their grateful acknowledgments last Sunday in presence of His Eminence the Cardinal Archbishop of Quebec and the most reverend prelates and other dignitaries representing twenty or more dioceses of Canada and the United States at our festive celebration. In returning

thanks I felt bound to emphasize their opportune declaration of loyalty to the Church and entire unity with their chief pastors in the defence of their rights as citizens to give their children a Christian education. I likewise deemed it a duty of honor to declare my own and my people's gratitude to the Protestant electorate of Ontario for their splendid manifestation of good will and Christian charity towards us, the Catholic minority, and their appreciation of our loyalty to Canada and its institutions and all the duties of citizenship, by standing between us and the political parsons and the whole horde of bigots, on the fourth day of last June. And because I did this in response to my people's profession of faith, numerous journals throughout the province, in particular those of Toronto, cite me as having turned aside in my address to defend the policy of Mr. Mowat and his Department of Education. In this way they abuse the liberty of the press for distortion of our religious teaching. Two thousand persons were eager listeners to my words that day, many of them being Protestants and well-known Conservatives; and all are witnesses that I uttered not one word about Mr. Mowat or his government or his department of education. The best Conservative Protestants of this city have congratulated me on my utterance that day.

Politically I know no more of Mr. Mowat's policy than of Mr. Meredith's policy. I make no study of political parties, and take no interest in ecclesiastical business—the instruction of my people and the defence of their religious rights against their assailants, regardless of the political party to which the latter may belong. Defence of the religious rights of any section of the community against a political aggressor by argument and expostulation is not political action, much less is it adhesion to a political party. During my ten years' administration of this diocese I have carefully abstained from taking part in politics; so much, so that my priests, even those who reside in the palace with me, cannot conjecture which side I would take were I constrained to join one political party or the other. I belong to no other party than the Church of God, from whom I hold my commission.

But my relations as a number of political journals persist, and doubtless will persist, in their endeavor to delude their less educated and simple readers by confounding religion with politics, and misrepresenting our instructions to our people on the laws of God and His Holy Church and the Christian duty of parents towards their children as so many artful pleadings for Mr. Mowat's party and government. It was so in the days of Christian persecution under the Pagan emperors. The priests of paganism and pagan philosophers and men of letters never ceased to cry out for penal laws against the followers of Christ as politicians in disguise, secret conspirators against the power of the imperial throne. But this did not deter the Bishops and apostles of the Church from the faithful discharge of their duty. Let me give you an instance from the life of St. Basil of Caesarea, the most illustrious doctor of the fourth century, an intrepid champion of the Christian faith against the Arian heresy. He bravely withstood the anger of Julian the Apostate, his former classmate in the learned halls of Athens.

This reprobate Emperor, maddened at the thought of the Bishops and lay apostles of the Catholic religion being conspicuously the most learned men in the empire, devised a scheme for weakening the defensive power of the Church, not unlike that which the infidel governments of Europe have adopted in our day. The advocates of anti-Catholic education have the unenviable glory of being the late disciples of the apostate Emperor of the fourth century, whose boast it was that he had washed away from his soul the stain of Christian baptism by besmearing his body all over with the blood of an ox which he with his own hand had sacrificed to Jupiter. In order to rob the Church of the prestige and power of superior learning he issued an imperial edict forbidding classic literature, arts or philosophy to be taught in the Christian schools, and compelling all Christian students to attend the common schools, and be the companions of Pagan youth and the pupils of Pagan professors, for the acquisition of those all-important branches of knowledge. Having defeated the schemes of Julian, St. Basil was subsequently drawn into conflict with the Emperor Valens, the bloody persecutor of those who had the courage of their faith in the divinity of Our Lord Jesus Christ. His hands reeking with the blood of many martyrs, this impious emperor issued a mandamus for Basil's appearance before the Prefect Modestus, who got special instructions to force Basil by threats or promises to accept communion with the Arians. The day arrived and Basil stood before the Prefect's tribunal. Courtesy, smooth words and flattery having failed to make impression on the Bishop's mind, threats were resorted to. The Emperor's power to confiscate, incarcerate, torture and slay, were urged as arguments for renunciation of faith in Jesus Christ. But all to no purpose. In fine, the Prefect remarked that never before did any man so daringly oppose his authority. Whereupon the sterling Bishop replied: "Perhaps this is the first time you ever had to do with a Bishop. Where the cause of God and religion is at stake, we regard God alone; you may threaten and torment us, but you never will overcome us." The Prefect having then given Basil a day for deliberation, this model of Bishops replied: "I shall be the same man to-morrow that I am to-day." In the Prefect's report of the matter to the Emperor, these significant words appear: "We are overcome: this man is above our threats." Even so it is to-day. No power on this earth can undo the mandate of Jesus Christ delivered to His Bishops, to rear, foster, nourish and fashion the mind and heart and whole being of the Christian child into the Christian form according to the likeness of the Child Jesus by means of Christian education in our schools. Anti-Christian newspapers may ingeniously distort our teachings, and by suppression and unfair alteration of our words and sentences deceive a section of the public into false

conceptions of our position. They may call darkness light, and goodness evil; and may, as indeed they do, excite fanatical clamour against us. But we are all the same, fixed in purpose and one in action, ourselves, our priests and our people, the same to-day as yesterday, the same to-morrow as to-day. Our first commission from the Incarnate God is, "Feed my lambs." He said, "Feed the lambs first; feed the old ones afterwards." I mean to fulfil my commission. The anti-Catholic newspapers of Ontario imagine that they can rule the world. They shall never rule me. I heed not what they say. Their malign attacks serve but to amuse me. When I am tired out sometimes from excessive labor, one of my priests will bring me a paper and point out some virulent abuse of me for my having dared to assert Catholic rights. Well, we read it, we scan its authentic facts, its precise logic, its classic literary style, its exact grammar, and then we have a good laugh over it.

Effluence is one of the graces and abiding gifts of the Holy Ghost infused through the sacramental consecration of a Bishop. The Apostles of Christ were timid men by nature. The ardent, honest Peter was ready to go to death with His divine Master at supper time of the Passover; but before the cock crew next morning the voice of a servant girl caused him to tremble and deny the Lord Jesus with an oath. When the Pentecostal spirit came upon him and the others, instantly they went forth into the streets of Jerusalem, and standing before the same myriad multitude that had murdered the Saviour seven weeks before, they preached the Christian gospel of Jesus crucified, the true Messiah, the Son of God, and called upon those deicide Jews to bow down and adore Him in whose blood they had intruded their hands, affirming, "there is no other name under heaven given to man whereby they may be saved." They were seized by the police and dragged before the high tribunals, and they submitted to be scourged rather than desist from preaching the doctrine delivered to them. Again they were arrested, and again they proclaimed before their judges, "we must obey God rather than men."

This virtue of fortitude is an essential attribute of the pastoral office. Our Blessed Saviour describes the true pastor and the hireling pastor. When the wolf comes down upon the fold, the true pastor stands between him and the flock, and bears to be torn and lacerated in their defence; whereas the hireling pastor flees from personal danger, and leaves his flock unprotected. The true pastor is vigilant in guarding his flock against straying into poisonous pastures, and he has most loving and tender care for the lambs of the fold, which the prophet represents Christ, the Good Shepherd, as carrying in His bosom; the hireling pastor indulges his own ease and allows the flock to roam abroad where they will find death in the pasture, meanwhile he neglects a little lamb, and leaves them to perish or long of care. We have witnessed not long since in the Province of Ontario the combined forces of infidelity, agnosticism and irreligious bigotry waging war against the principle of Christian education of youth, with a view to its perpetual banishment, if possible, from this land. "Tell it not in Geth, publish it not in the streets of Assalon." Scores of men calling themselves Christians, shepherds of Christian souls, allied themselves with those declared enemies of Jesus Christ and His right to reign and rule and enter into full possession of the minds and hearts of the little ones regenerated into the newness of divine life by communion of His blood. Not a meeting of the ringleaders of war against Christ, a meeting of youth has been held in Kingston or any other city of the Province without two, three, four, five or six men, who call themselves Christian pastors, presenting themselves on the platform and shamelessly urging on the assault against the Church and her right to Christianize the early life of her children by having their education with the knowledge of God and His law, His holy feast and His feast. If the Jews, whose forefathers named Christ to the Jews, had thus striven to prevent the crucifixion of the Christians from establishing His reign and His practical sovereignty in the mind and heart and memory and all the intellectual faculties of the baptized child; if the Mohammedan, if the heathen had done this we might be indignant, but we should not be surprised. Now, alas! what has been done by professors of Christianity, by men calling themselves Christian pastors of souls, in evangelical Ontario, in the province that boasts of having the real gospel of God, the province that is blessed with scores of political parsons—the real, pious, unctuous, supremely evangelical, sanctimonious ministers, the Pharisees, professing to be preachers of the gospel of Jesus Christ, whilst ignorant of the fundamental principles and openly at war with its greatest and first commandment and the second like unto the first. O! why do not these wretched little ministers recognize the guiltiness of their conduct? Why do they adopt the wretched role of political parsons, instead of devoting themselves to the study of sacred science and fitting themselves for the efficient instruction of their congregations? Do they ever reflect how their lives contradict their profession, when they spend the chief part of their time in sowing dissension between neighbors and inflaming the passions of citizen against citizen, of the majority against the unoffending minority? No wonder their congregations dwindle away from them through disgust, and go over to unbelief. Thanks be to God, these political parsons are comparatively few in number, and of little account with the general public. Thanks be to God also, that the verdict of the Protestant electors of Ontario has decided between them and us in favour of our rights under the Christian law and under the constitution of the Dominion of Canada, and has precisely given the quietus to the political parsons. Let us now hope that there is an end of that unholo warfare against the establishment of Christ's kingdom in the hearts of His children through the interweaving of religion with youthful education. Such war-