

ers recommend that immediate steps be taken to supply the want, and we presume the Government will act upon this advice.

In the thirty French schools of Essex there are thirty four teachers employed, of whom twenty nine speak English with considerable fluency. Six of these speak English as their mother tongue, but all, except one, speak French sufficiently to teach in French. The other five of the thirty four teachers speak English sufficiently to give some instruction in that language, but the Commissioners do not consider them to be efficient in English. It is not stated how many of these are teaching in schools which have another teacher, but we presume some of them do, as there are second teachers employed in several cases.

In the township of Dover, Kent Co., there are five schools with six teachers. Four of the schools are taught in English, and in one the time is about equally divided between French and English.

On the rest of the report we will make further remarks next week.

#### CLERICAL AGGRESSIONS.

Not merely the untruth, but the utter absurdity, of the Mail's reiterated accusations against Lower Canadiana, is made more evident than ever by an article which appears in last Saturday's issue of that journal. At a Conservative gathering held at St. Hilaire, P. Q., a few days ago, the Conservative leaders spoke in reference to the Jesuit Estates Act. Hon. Mr. Chapleau, the Secretary of State for the Dominion, was among the speakers, and though that gentleman declared himself in favor of just such a settlement of the claims of the Church as had already been made, he spoke against what he considered the imprudent manner in which Mr. Mercier reached a settlement. Of course, in the struggle of parties, it is to be expected that the leaders of one party will say everything wrong in the course of their opponents, and Mr. Chapleau thinks Mr. Mercier has been imprudent in his methods, having given occasion by that imprudence to the storm of agitation which has been raised in Ontario, and which has so extended itself to Manitoba that the Government of that Province have raised an anti Catholic and anti French war cry.

Mr. L. O. Taillon, leader of the Legislative Opposition of Quebec, was also one of the speakers, and he spoke to the same purpose as Mr. Chapleau. He said:

"Mr. Premier Mercier was the direct cause of all the agitation which is now going on against our religion and nation. At the M. W. banquet in 1884 Mr. Mercier had charged the Conservatives with stirring up race and religious feelings, a charge which was false, Mr. Mercier himself being the real culprit. It is not to be wondered at if their English compatriots are to day forming Equal Rights Associations throughout the country. True, they are wrong, but does not Mr. Mercier's conduct greatly excuse them?"

One of the Mail's absurdities is the persistence with which it maintains that both parties of Quebec are simply aiming to hand over the Government of the Province into the hands of the hierarchy as if the hierarchy were supporting Mr. Mercier, yet at the same time inducing the Conservatives to do all in their power to oust Mr. Mercier from office.

We have no doubt that there will be found among both parties in Lower Canada a strong representation of consistent Catholics, for the attachment of the French Canadiana to their religion is undeniable, but the very fact that they are divided among both parties is sufficient evidence that their political course is not dictated to them by the hierarchy. It is a fact which cannot be denied, that at the present moment there is more interference by the Protestant parsons of Upper Canada in politics than has been attempted either by the Lower Canadian or Upper Canadian Catholic clergy for years. Yet, if we were to say that the politics of Upper Canada are under the control of the parsons, no one would more indignantly repel the accusation than the Mail. A more meddling race cannot be imagined than that of the Upper Canadian preachers, who are at this moment endeavoring to get into their own hands the control of the Government of Ontario. What else is the object of the issue series of letters which is at this moment being published in the Mail over the signature of A. A. Carman? Why is Dr. Sutherland so busy at forming that miserable abortion, the third party, of which he said a few days ago: "The new party (his own) has about it all the elements which give promise of a permanent and vigorous existence. The new party has already a candidate in the field for the Local House in West Lambton, and is manifesting its vigor."

If the Mail were honest in its denunciations of "narrow ecclesiasticism," there would be ample room for it to denounce the political meddling of these would be leaders of Canadian politics. It is very true that these men have no likelihood of gaining the political control which they seek, but that is not for

want of aggressiveness on their part. It is because the people of Ontario have too much good sense to commit the political destinies of the country into their hands.

The Mail is constantly lecturing the people of Quebec and the Catholics of Ontario on Catholic clerical aggressions, which exist only in its imagination. But we have on the part of these persons a real aggressiveness, at home, which it might endeavor to counteract, with more profit to Ontario than all its violent attacks on the clergy and people of Quebec can effect. The only result which can come from the violence of these fanatics will be dissension, and a consequent loss of prosperity to the Province.

It is not our desire to interfere in the political discussions which are going on between Conservatives and Reformers in the Province of Quebec, still we deem it right to say that the blame of the anti-Jesuit agitation is not fairly attributed to Mr. Mercier. Most of the Ontario parsons are only too glad to have an opportunity to heap abuse on Catholics, and they are always sure to have the Orange lodges at their back on such occasions. In the present instance they have only succeeded in making it manifest how small is the influence they possess. It could not be expected that Mr. Mercier would foresee that his bill for the settlement of an old dispute should excite the Ontario parsons to such a degree, but even if he had foreseen it, that was no reason why he should not bring the matter to an issue. Any settlement would have excited the ire of the parsons and Orangemen, equally with that which was reached. That this is the case is clear from the fact that the principal objection to the Act was not that the Pope's name was mentioned in the preamble, but because either Jesuits or the Curia received any allotment. Such an objection deserved to be treated with contempt, because it is founded upon hatred to the Church, and on the calumnies which have been uttered against the Jesuit Order. However, Mr. Mercier throughout manifested the greatest courtesy and consideration for the Protestant body.

Whatever objection was based upon the mention of the Pope's name was sufficiently met by Mr. Mercier's courteous offer to withdraw the clauses if the Protestants of the Legislature objected to them. If the Protestants of Quebec who were concerned in the matter, found no fault with them before the Act was passed, it was only a piece of uncalled for meddlesomeness for those of any other Province to interfere on such a plea after the Legislature had taken action.

#### THE HOWLING CONTINUED.

The London Free Press seems to have settled down to a determined policy of howling, no matter how false and misleading its position or how distasteful its remarks are to a large and respectable class of its readers. In its comments on the Commissioners' report of the French Canadian schools, the following lately appeared in its columns:

"Then there is the confession that religious instruction is given in the public schools of a distinctly sectarian (Roman Catholic) nature. Let the words of the Commission itself be quoted on this important point. It is said:

"Your Commissioners found that religious exercises occupy a prominent place in the schools inspected by us. In 57 schools religious instruction is given during school hours, in 22 it is given either before or after school, and in 18 no religious instruction is given. This instruction is given by the teachers from a catechism prepared for children of the Roman Catholic Church, and it is to the teaching from this catechism that reference is made in the schedule and summary when religious instruction is spoken of."

"In some of the schools special instruction is given from this book, for a certain portion of the year, to children who are preparing for their first communion."

"The prayers in use, in addition to the Lord's Prayer which is used in almost every school, are taken from the Roman Catholic books of devotion. These prayers are, in some schools, used at the opening and close of the school, both in the forenoon and afternoon. In some of the French text books in use, which are elsewhere referred to in this report, the tenets, peculiar to the Roman Catholic Church, are more or less prominently introduced."

"So, so; that is it! The public schools are made, in the cases referred to, so many Roman Catholic seminaries, and the public money has been wrenched from its legitimate objects to the inculcation of the worship of the Virgin Mary, and the dogmas of the Real Presence in the Host. It is to such a pass that the public schools have been reduced under the auspices of Hon. G. W. Ross. No doubt the veracious 'Lives of the Saints' also form a part of the instructions given in this portion of the nineteenth century, such as that related of St. Denis, who, after having his head cut off, tucked it comfortably under his arm and walked off with it. And how has the law been carried out in respect of the qualification of many of the school teachers who dole out so much precious twaddle to the gaping scholars."

What in the name of common sense is the Free Press aiming at? Does it mean to insinuate that, in the common schools, where the pupils are exclusively Catholic, Protestant principles must be inculcated and Catholic doctrines ignored? Has not the Free Press enough of common sense or common fair play left to comprehend

that the law of the country provides for the religious instruction of Catholic as well as of Protestant children? And if the law so provides for all, there is no "wrenching of the public money from its legitimate objects" in allowing Catholic children to be educated in the tenets of their own church. If the doctrine of the Real Presence and if honoring (not worshipping) the Mother of God is not pleasing to the heretical and unbiblical notions of the Free Press, what has that to do with the educational laws of the Dominion, which makes provisions for the religious instruction of all? The Legend of St. Denis is not a tenet of the Catholic Church, and, although it is found in ecclesiastical history, it is not an article of faith which people are bound to believe under pain of excommunication. The Free Press is so bigoted, and so stupidly ignorant withal, that it cannot tell the difference between a simple legend and an essential article of Catholic belief. "No doubt," it says, "the veracious Lives of the Saints also form part of the instruction given in this portion of the 19th century." The Commissioners' report says that the instructions given are taken from a catechism prepared for Catholic children. The Press, therefore, draws upon its imagination when it dwells in such insulting and ridiculous "twaddle" about the head of the martyr, St. Denis. But the Free Press has of late been dealing so copiously in misstatements that its readers are now prepared for anything. When it stated that Protestant tenants must pay their taxes to the support of Catholic schools, if the owner be a Catholic, it descended to the level of the lowest type of a ward politician, who would make any statement, however gross, when an opponent might thereby be made to suffer. When it predicted that Canada was fast becoming "an appendage of Rome," it merely caused its intelligent readers to shrug their shoulders in utter disgust. There was a time—and not long ago either—when the Free Press was too respectable to lower its standard to procedures so unworthy, so utterly false and so insulting to the Catholic community.

#### PENITENTIAL WORKS.

"General Booth has just ordered another week of self denial and prayer amongst his followers throughout the world."

The above paragraph is going the round of new papers, and is given as a very commendable thing on the part of Gen. Booth and the Salvation Army. Yet the necessity of self denial is one of the doctrines of the Catholic Church which has been all along repudiated by Protestants, from Martin Luther down to the present day. Thus Theodore Bzsa said that Catholics teach "blasphemy inasmuch as they teach that satisfaction is due to God on account of our sins, for thus we transfer to man what belongs to Christ." This is, indeed, the general view taken by Protestants on this subject. It must be borne in mind that it is not Catholic doctrine that our good works, such as works of self denial, prayer, fasting, almsgiving, are of themselves sufficient to atone for our sins, which can only be expiated through the death of Christ, but that God prescribes such works of penance to us for our correction, and to deter us from committing sin any more. It is for this reason that the prophet Daniel said to King Nabuchodonosor: "Wherefore, O King, let my counsel be acceptable to thee, and redemption thou shalt win with alms, and thy faithfulness with works of mercy to the poor: perhaps he will forgive thy offences." (iv, 27.)

But unreasoning enemies of the Catholic Church are very willing to accept doctrines from the self constituted Apostles, General Booth, which they regard as unscriptural if taught by the divinely established Church of Christ, whose authority they have cast off.

#### CATHOLIC MISSIONS IN MUSKOKA.

Special to the CATHOLIC RECORD.

Your correspondent, L. K., in last week's RECORD, gave a sketch of what is being done for religion among the Catholics of this sparsely settled district by the energetic parish priest, Father McGuffee, and his zealous assistant, Father Nolan. Though there are Catholic settlements throughout Muskoka, the three principal centres of missionary work are Bracebridge, Gravenhurst and Kearney. A neat and commodious church, ample for the size of the mission, has recently been completed in the latter place, and is already almost wholly out of debt. In Gravenhurst the church has lately been improved, the presbytery painted and repaired, and the church property newly fenced. Extensive alterations and improvements have also been made on Bracebridge church and property within the last couple of years. Though nearly \$6,000 have been spent in these three missions lately, it is much to the credit of the generous, though comparatively poor, Catholics of the district that they are nearly free from debt.

A picnic was held recently at Gravenhurst, under the auspices of the Gravenhurst and Bracebridge missions, and the manner in which the people turned out to make it a success, shows that they are actuated by a spirit of zeal for the cause of religion and that they have caught up some of the enthusiasm and earnestness of their devoted pastor for the advancement of Catholic interests in this northern country.

During the afternoon of the picnic day the drawing of prizes for the bazaar in

aid of the Kearney church took place on the grounds. This, as well as all the other features of the picnic, was conducted in a most satisfactory and successful manner. The day netted to the Muskoka missions the handsome sum of \$700.

The following is a list of the prize-winners in the bazaar drawing: D. L. Quaille, E. S. Egan; J. H. Cote, Peterboro'; Mrs. Watson, Parry Sound; Mrs. E. Pelkey, Mrs. J. Pratt, Mrs. L. Pelkey and W. W. Kinney, Bracebridge; J. H. Hennes and Jeremiah Holland, Kearney; Mrs. M. Hargrove and A. J. Loughlin, Lindsay; Wm. White, Huntsville.

#### DIOCESE OF HAMILTON.

Special to the CATHOLIC RECORD.

Honourship, Bishop of Hamilton, after an absence of six weeks, arrived home on Tuesday evening, September 3rd, to meet at the depot the remains of the late Rev. Father James Lennon, of Galt. On the following morning the Bishop said Mass for the repose of the soul of this good priest, after which a solemn Requiem Mass was celebrated by Vicar General Kough, the Bishop giving the last absolution. The Bishop's chief reason for visiting Ireland was that he might, on the twenty fifth anniversary of his ordination, say a Mass of thanksgiving at the altar in Limerick where, when a child of nine years of age, he received his first communion. His Lordship visited during his brief stay in Ireland, Cork, Killarney, Limerick and Dublin, after which he spent a few days in London and had the pleasure of an interview with Cardinal Manning. The Bishop was accompanied in his travels by Very Rev. Father Kough, V. G. On Sunday last His Lordship assisted at High Mass, celebrated by Rev. Father O'Sullivan, a young priest who accompanied him from Ireland. After Mass the bishop thanked the congregation for their prayers during his absence, spoke of his joy at returning to their midst to resume his duties, and dwelt especially on the piety of the Irish people as exemplified in their numerous religious and benevolent institutions, their marked reverence for the clergy and their piety in attending the several Masses celebrated in all the city churches from 6 o'clock a.m. until noon. In his native city he met a confraternity of five thousand men who meet twice a week for prayer, instruction and Benediction of the Most Holy Sacrament in the beautiful Church of the Redeemers. He announced that a mission would open in the month of the cathedral parish, and hoped, that like their fervent countrymen at home, every man would do his duty.

Below we give the substance of an interview given by His Lordship to a reporter of the Spectator:

Bishop Dwyer, who has just returned from a six weeks' trip to Ireland, was seen at Undermount last evening by a Spectator reporter. His Lordship very courteously devoted an hour of his time to a description of the visit, and some observations upon the condition of the country and the people as he found them. His principal object in going to Ireland," said His Lordship, "was to celebrate the silver jubilee of his ordination in the church in Limerick, where, when a child of nine years, I made my first communion. I went to Cork from Queenstown, visited the Lakes of Killarney, went thence to Limerick, and from there to Dublin. I was immediately struck with the great poverty everywhere visible, and the general stagnation of trade. There seems to be no manufacturing to speak of going on in the south of Ireland, the mass of the people depending upon the land for support. There is a reluctance to invest money in any sort of enterprise, owing to the disturbed political condition of the country. I found many of the landlords poor, in consequence of the difficulty and sometimes impossibility of collecting rents. Another thing which impressed itself upon my attention was the great number of armed police which swarm everywhere. There are thirteen thousand of them in Ireland, and they seem to be entirely independent of any sort of municipal control, and carry themselves with an air of authority verging in some cases upon insolence. Upon the arrival of steam ships they take down the name and address of every passenger, to be forwarded to the Dublin castle authorities. Their principal duty seems to be dispersing meetings called to discuss the political situation, and to assist the landlords in evicting tenants from their estates. The regular troops in the garrison towns are popular with the people, while the constabulary are very unpopular. As a rule, a police man is not allowed to serve in his own county and frequently is transferred to another province. The peasantry are much discontented with their lot. They are tired of the agitation and hope for some speedy relief through legislation. The people outside the towns keep well posted on what is transpiring at Westminster through the weekly papers. The Dublin Freeman's Journal and United Ireland have an immense circulation. The country seemed tranquil while I was there."

"Does your lordship think that home rule would make the country prosperous?"

"If the same measure of self government was granted Ireland that we enjoy in Canada the result would be a loyal, industrious, prosperous people. English and American capital would flow in to establish new industries, for which as great facilities exist as anywhere else, and the tide of prosperity would overflow the now impoverished land. In England and Scotland the masses obtain work in factories, while in Ireland under the present conditions they are obliged to obtain a pittance from the land or obtain what employment they can in the towns at laboring on the streets, on the quays, and so on. Nothing short of Home Rule will satisfy the people or make any improvement in their condition. The population of Ireland has been steadily decreasing. Why, numbers of villages which existed twenty years ago have disappeared altogether, and their inhabitants have emigrated. Out of 750 steamer passengers on the Britannic—the steamship on which I came home—500 were Irish."

The religious feeling of the people continues to be very marked. In the Catholic churches of Dublin, Cork and Limerick services on Sunday are held every hour, from six o'clock until noon, and all are crowded. The season has been very wet in Ireland this year, and the hay crop has been a failure. The same may be said to a lesser extent of the root crops. There has been a large influx of American tourists on their way to and from the Paris exposition, and they have spent considerable money in the country, which has assisted in making it a lively season.

"What are your views with reference to the proposed Catholic university for Ireland?"

"When I was over there," replied his lordship, "you know the proposal had not been made, so that of course I can give you no idea of how the proposition is received by the people there. So far as my views are concerned, I may say that the majority of the people being Catholics, denominational education is favored. The Queen's colleges are secular, and the Catholics are dissatisfied with purely secular training. They labor under the disadvantage of not being endowed, as similar institutions in England and Scotland are. A Catholic university was established more than twenty years ago, which was sustained by parochial collections. A charter was repeatedly asked for, but the request was always refused. A compromise was effected a few years ago by the establishment of the Royal University, and the Catholic University was affiliated with it as a college without endowment. Denominational education is more favored by the Liberal party than by the Liberal's. While the Liberals are favorable to Home Rule, they are opposed to denominational education; on the other hand, while the Conservatives do not favor Home Rule, they are willing to concede denominational education. The proposal to endow a Catholic university in Ireland may mean one or two things. It may be intended as a measure to conciliate Catholics, or it may have been conceived with a view of dividing the national party and embarrasing the movement for obtaining Home Rule."

#### ST. MARY'S CHURCH, LONDON.

Sunday last was a day of joy and consolation to the good pastor and people of St. Mary's Church in this city. The day of time had made inroads on their neat church, and considerable repairs had to be done. The zealous efforts of Rev. J. S. Kennedy, the pastor, seconded most heartily by his generous and faithful flock, resulted in the collection of a goodly sum of money, and the necessary work was at once undertaken. The church was newly shingled, and gas introduced in places of oil lamps, the fixtures being of an exceedingly neat and attractive character. In addition to this a very substantial board fence has been erected around the church property. These improvements, together with minor ones, now render St. Mary's Church a very becoming structure, a credit to its pastor and people, and an ornament to the southern part of the city.

On the evening of the day above mentioned His Grace the Archbishop of Toronto visited the church, accompanied by the pastor and Rev. James Walsh. The named rev. gentlemen celebrated Vespers and gave benediction of the Most Holy Sacrament. The Archbishop preached a fervid and most touching discourse on the occasion, but many a heart was sorrow-laden and many an eye dimmed with tears at the reflection that our beloved chief pastor, our father and guide for the past twenty years, will ere long become the shepherd of another flock. From the Free Press of the 9th we take the following brief synopsis of the sermon:

His Grace based his remarks on the story of the healing of the ten lepers by Christ, as recorded in the 17th chapter of Luke. He said the incident reflected a very beautiful and interesting phase of the Saviour's life, and in an eloquent way went on to draw an analogy between the leprosy of the body and the leprosy of the soul. Both were very loathsome, but while the former only gained for its victims the abhorrence of men, the latter brought down the anathemas of God. The ten lepers were told by the blessed Saviour to go to the priests for cleansing, for God always worked through the priestly office. Jesus Christ not only healed the leprosy of the body while he was on earth, but before He ascended to His Father He established an institution to heal the leprosy of the human soul, setting apart a body of holy men to carry out this institution. This was the Catholic sacrament of penance for the forgiveness of actual sin, and He gave power to His ministers to forgive these sins when He said "Whosoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." There was the power which the Blessed Lord has instituted in His Church for the remission of the sins of the people—the healing of their moral leprosy and the restoration of the soul to life and health and eventual companionship with the angels in heaven. There were two aspects of the life of the soul. One was that inherent life by which the soul should live forever, and the other was the life of sanctified grace, which brought it into unity with God. It was this latter which mortal sin, when it struck, killed as it by a flash of lightning. The only thing which could restore a soul dead in mortal sin was to go to the priest who would give a penance, and if the soul was penitent would be restored to the grace of God, and become again an heir of heaven. What a folly it was to refuse to come to this power and be forgiven. Another beautiful effect of penance was that it destroyed the effect of sin on the soul. His Grace concluded his impressive discourse by pointing out the ungratefulness of Catholics in forgetting to thank God for His goodness, like the nine who went on their way as if nothing had happened.

At the conclusion of his sermon the Archbishop congratulated Rev. Father Kennedy and the congregation of St. Mary's on the enhanced appearance of their church, and wished them every suc-

cess. This was assured, for a good priest was always backed by a good people.

Miss Nellie Hurley and Miss Nellie Durkin deserve special mention for their exertions in collection of funds for the purchase of matting for the aisles of the church.

The music, both at Mass and Vespers, reflects much credit on Miss Rach, the organist, and her excellent choir. She has only recently taken charge, and is working energetically to make the music in every way becoming and devotional in character. On this occasion Mr. Davis sang in excellent voice "Ave Verum," and Mrs. Traher, in sweet and touching style, "O Salutaris," accompanied on the violin by Mr. Thomas Connor. Mr. J. D. L. Belangin in excellent style the solos in the "Laudate."

#### IRISH CATHOLIC BENEVOLENT UNION.

Kingston, Sept. 6.—The Irish Catholic Benevolent Union of America transacted much business yesterday. Committees were ordered on credentials, constitution, resolutions and auditing. A letter was read from the ex-President of the Union, Hon. A. M. Kely, now U. S. Minister at Cairo, Egypt, greeting the twenty first annual Convention. On motion of Mr. Wall (Palladium) the Secretary was instructed to cable to that gentleman the Convention's recognition of the same. The Executive Committee's report read showed that the premium badges offered by the President at the last Convention—one for the organizer, who is more organized the most branches during the year and another for the Society that made the largest increase in membership—were won by Angus McDonald, Toronto, and the Toledo Union respectively. The premiums were handsome gold badges, valued at about \$30 each.

The Secretary's report was handed in, read and adopted. It showed that since the Columbus Convention seven new Societies had been formed and fourteen were disbanded, while thirteen had not reported. There are one hundred and eighty-two in existence. Two new ones were instituted in Canada. The Societies of the Union paid for sick and funeral relief from July, 1888, to July, 1889, \$65,103. There were fifty eight Societies not reporting benefits for January report and fifty one for July.

The appointment of honorary organizers was entered into, and the action taken concerning Canada was that the Societies of Toronto were requested to have their officers meet and name the organizers to have jurisdiction from Port Hope and eastward. The Toronto Societies appointed Angus McDonald, of No. 451, who, during the year, rendered himself acceptable, organizing St. Patrick's of Hamilton, and St. Joseph's of Toronto. The latter is composed of French Catholics. The Kingston Society appointed W. P. Kileally.

In reply to an address of welcome from Young Irishmen of Kingston, Hon. M. Glennan, of Norfolk, Virginia, said he was confident that he expressed the sentiments of the delegates not only of the Dominion, but of the United States of America, in saying that it was with gratification that they accepted the invitation at Columbus last year to hold the Convention in Kingston.

Yesterday the following despatch was forwarded to Pope Leo XIII.: "The Irish Catholic Benevolent Union, in session through my extend felicitations and beseech your blessing on their deliberations. JAMES VINCENT CLEARY."

A Bishop Cleary read out home this afternoon and tendered a reception to the delegates in the palace at 6.30 p. m. He said he believed the meeting in Kingston would be beneficial. Hon. M. Glennan made a suitable reply. The following have been elected officers of the Union for the ensuing year: President, Hon. M. Glennan, Norfolk, Va.; First Vice-President, J. J. Bohan, Kingston; Second Vice-President, Thos. McFarland, Philadelphia; Secretary, Martin J. Griffin, Philadelphia; Treasurer, Rev. F. C. O'Leary, St. Louis, Mo.; Executive Committee, John Bratigan, Worcester, Mass.; P. E. Walsh, jun., Columbus, Ohio; W. Draffin, Richmond, Va.

Kingston, Sept. 7.—The I. C. B. U. Convention concluded on Thursday at midnight. St. Louis, Mo., was chosen for the place of meeting in August, 1890. Support was pledged to Mr. Parnell and greetings sent to Messrs. Davitt, Dillon and O'Brien. An effort is to be made to unite the Irish Catholics of America into a organization to meet national, benevolent and Catholic sentiments. The Union extended to Pope Leo XIII. its warmest sympathy in his struggle to regain temporal power. The organizers for the various States in the Union were named and then Archbishop O'Leary delivered an address.

The Archbishop installed the officers and invoked blessings upon them and the Convention generally.

The following message was received today in reply to the telegram sent to the Pope:—Rome, Sept. 6.—The Holy Father is grateful to the Irish Catholic Benevolent Union. He grants the implored benediction. CARDINAL RAMPOLLO.

#### SEPARATE SCHOOL WORK.

Barrie, Sept. 4th, 1889.

To the Editor of the Catholic Record:

DEAR SIR—As there is such a cry at the present time against separate schools, and seeing that you are defending them in such an able manner, I thought I would give you a little information of our separate school in this town, which is taught by Mr. Rogers, principal, and two Sisters of St. Joseph, assistants. At the last entrance examination Mr. Rogers sent eight pupils, and seven of them passed—one a little girl, two years old, standing at the head of the list by over one hundred marks, winning a scholarship. The public schools passed about nine or ten, having six or seven times the number to draw from. This comparison holds good for several years. Thus is seen the efficiency of our separate schools throughout the Province and there never was a time in which Catholics should stand more firm and uphold their schools.

SEPARATE SCHOOL SUPPORTER.