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Catholic Record.

London, Sat., Oct. 12th, 1889.

ENGLAND'S GREAT CARDINAL.

Two weeks ago, on the strength of despatches called from London, England, we drew a contrast between the London mob of thirty years ago and the London populace of our own day and time, in its attitude towards the Catholic Church. When Cardinal Wiseman reached England's metropolis, with the dignity and title of Cardinal Archbishop of Westminster, by the grace of God and appointment of Pope Pius IX., all England was aroused. The audacity of Rome was everywhere denounced, Cardinal Wiseman was hoisted through the streets, and Punch had weekly caricatures of his scarlet hat and red stockings. To-day his successor, Cardinal Manning, is the idol of the London workmen, and it would be an utter impossibility for the fanatics of Exeter Hall to raise a hostile mob, and by furious appeals, as on former occasions, hurl it against Catholic churches or Catholic prelates. More detailed reports are coming every day in proof of what we said in a former issue about the great part Cardinal Manning took in quelling the popular agitation during the late strike. At a time when the very leaders, Burns and Tillet, had lost control of the starving workmen out of employment, and nothing but riot and bloodshed, pillage and actual civil war could be forecast as the inevitable result, the venerable figure of Cardinal Manning could be seen moving among the crowd, whispering words of peace and encouragement to the glowering men who composed it. The cable to the New York Sun states that: "His spare figure and pale, intellectual face soon became familiar to the strikers, and his gentle, unassuming manners quickly won confidence and respect amounting to veneration, even among the rough fellows who were not of his faith." It appears the strikers were determined to hold out to the last, unless sixpence per hour were granted by the dock yard directors, and the latter were as sullen and uncompromising in their resolve to starve out the workmen, or drive them into rebellion and pillage, when the army would be let loose on the rioters. The Cardinal held parleys with both sides, and soon a marked change was visible in the demeanor of both. When the news spread that the Catholic Archbishop was achieving success and fame in moderating the passions of the opposing parties, the Protestant Bishop of London, not to be outdone, put in an appearance, as did also the mayor of the city. Although tardily offered, their assistance was gratefully accepted by His Eminence. The first offer of a compromise was refused by the strikers and their leaders and all hopes of a settlement were for a while abandoned. The citizens' alarms increased in intensity, and now war alone seemed the only remedy. The Protestant bishop withdrew from the work of pacification, and, says the despatch, "considering his greatness derided and his dignity offended, by the strike leaders, His Lordship left London in disgust and took no further part in the negotiations. The Lord Mayor sulked for several days, but ultimately had the good sense to return to the work."

THE EFFICIENCY OF SEPARATE SCHOOLS.

It has been the fashion with some of our non-Catholic contemporaries to represent the Catholic separate schools of the Province as being of inferior quality, and an article which appeared in the Mail of the 1st inst. asserts this as a fact which is indisputable. It is therein stated that a Catholic contemporary is of opinion that if the ballot were granted to Catholic ratepayers the concession would "destroy the whole separate school system." The Mail adds that this "is probably true enough," for "the separate school is, and from the nature of things must be, inferior to the public school, that is, as a rule; for the simple reason that the Catholic population, being less numerous, and man for man less able to pay than the non-Catholic, the separate schools have to be conducted upon a relatively small income, which in most cases means inferior teachers and inferior teaching."

We are not of opinion that the ballot would destroy the separate school system; yet there has been no desire manifested on the part of Catholics to change the method of voting, we maintain that it would be a grave injustice to make such a change. The Mail lets it out that the reason for the strikers to have this change effected is the desire to injure separate schools. We have all along been aware that this was the Mail's object, though hitherto that journal was not so outspoken as to its purpose. It has hitherto made the pretence that the Catholic laity wished for the change in order to free themselves from clerical tyranny at the polls. It now virtually admits that the laity have no desire for the change, but it says the Government should "confer the ballot upon the Catholic laity, whether the clergy like the ballot or not." As the object of the Mail is now avowedly to injure the separate school system, this will be sufficient reason why Catholics should oppose the change.

Neither do we admit that the separate schools of Ontario are inferior to the public schools. The Mail draws entirely upon its imagination for its facts. Every effort has been made by the Catholic trustees and clergy to put the Catholic schools of the Province on the best possible footing. Of course we do not pretend that all the schools are exactly what we would like them to be. In some places the sections are poor, and the people too easily keep their children at home either from negligence or because they require them to work, yet the attendance at the separate schools compares very favorably with that at the public schools of the Province. Regular attendance is undoubtedly one of the best evidences of efficiency of the schools; and in this respect the Catholic separate schools make a much better showing than the public schools. In the public schools 462,839 pupils give an average attendance of 228,286, being 49.7 per cent., whereas in the Catholic separate schools 30,373 children show an average attendance of 16,886, being 55.5 per cent. The percentage of attendance in all schools for counties, cities and towns was in 1887: 46, 62, 60, respectively; while in the separate schools the percentage of attendance was 51, 67, 61, respectively.

As many of the Catholic schools, especially in the cities and large towns are taught by religious orders, who are not bound to provide themselves with a certificate, it is difficult to compare the qualifications of the teachers of the Catholic separate schools with those of the public schools, but the reports of the separate school inspectors show that the separate school teachers have high qualifications.

then, at the first show of determined resistance on the part of the strikers, he showed the white feather and retired from the field of action. The Daily Chronicle expressed its regret "that the Protestant Archbishop of Canterbury left it to the Catholic Archbishop of Westminster to show that ecclesiastical dignitaries are not devoid of sympathy with the working classes in their struggle for existence." The Pall Mall Gazette says: "We have grown so accustomed to Cardinal Manning taking the lead in all matters of social progress that whatever may be the case in questions of titular precedence when processions are to be arranged by pursuivants and heralds, the right of place is instinctively and without question accorded to His Eminence the Cardinal." His established brother at Lambeth (the Protestant Archbishop) may have the official position, but it is the non-established Archbishop (the Cardinal) who ranks first in the estimate of the English race."

So heartily had His Eminence entered into the arena of the strife between the working classes and moneyed men of London, that, besides talking with both parties and reasoning with them personally, he issued a printed circular, which is a message of peace, that has been eagerly sought for by all, and has an immense circulation. The London correspondent of the Toronto Globe said in last Monday's issue of that journal: "A little two-page paper by Cardinal Manning on the strike is one of the wisest and most valuable deliverances on the subject I have seen."

THE EFFICIENCY OF SEPARATE SCHOOLS.

Mr. White, who visited the Western Division, says: "Of the 268 teachers in this division, 174 are members of some religious teaching order; of the rest about one half are holders of first or second class certificates, a few have temporary certificates, and the rest are third class teachers. In the public schools of the province, there are 7365 teachers, of whom about 2940 hold first or second class certificates, so that the grade of teachers of separate schools, outside of the religious orders, appears to be decidedly better than those of the public schools; but as the lay teachers of the separate schools are for the most part in the smaller towns and in rural sections, the proper comparison would be with the public schools in towns and rural sections. In the towns and rural sections, there were 2264 first and second class teachers in all the schools, out of 6967, so that the Catholic separate schools have really a superior class of teachers. What becomes now of the Mail's statement that the separate schools have 'in most cases, inferior teachers and inferior teaching?' As to the cities and larger towns where the religious orders teach, we do not hesitate to say that results are fully equal to the results in the public schools. In every case where there has been competition, as in the trial for entrance examination at the high schools, or for teachers' certificates, the pupils of the separate schools have always held their own, in proportion to their numbers."

Mr. White says of the separate schools of his division, the western, "fair average salaries are paid in most of the schools, though there is room for an upward movement in some cases." Of the Toronto schools, he says: "In Toronto the boys of the high classes are given an excellent training in the different branches of a commercial education, fitting them to assume responsible positions on graduation, and the girls take the courses prescribed for third and second class non-professional certificates. The Toronto school this year passed, as usual, a fair number at the teachers' examination." And concerning the schools of the western division in general, he says: "I am pleased to be able to report that the separate schools of this district are healthy in tone and are making substantial progress."

For the eastern division, Inspector Donovan makes an equally favorable report. When he made his visit there were two hundred and forty-eight teachers. He says: "Most of the teachers are abreast of the times, earnest, faithful, painstaking and thoroughly alive to the interests of their profession. I learned that these who could do so regularly attended the county institutes, and for those who could not attend I managed to hold several teachers' meetings for similar purposes."

A remarkable fact in connection with the separate schools is that their Catholic supporters contributed voluntarily \$65,400.81 in addition to the usual school receipts, for the purpose of bringing the schools to an efficient condition, being \$3.88 for each pupil of the average attendance. This certainly shows an earnest desire to make the schools all that they ought to be.

In regard to the cost of separate schools upon the people, it will be noticed that it is considerably less than that of the common schools. The chief reason for this is that the religious teaching orders are not working for lucre, but from zeal for religion. Hence they are contented with salaries which will furnish them with the necessities of life. The cost per pupil on the average attendance of the separate schools is \$12.52, while the public schools, exclusively of the separate schools, had an average attendance of 228,286 pupils, at a cost of \$4,101,509.01, being \$18.40 for each pupil.

It is difficult to estimate the comparative progress of the pupils from a mere statistical statement of the number of pupils in each class, but at all events, taking the data afforded us in the report of the Minister of Education, we find that the standing of the separate school pupils compares very favorably with that of the pupils of the public schools. In the higher branches of algebra and geometry we find in the separate schools a total of 3,187 pupils, or 100 out of every 529 pupils on the average attendance. In the public schools there are 25,511 pupils in the same two branches. This gives 100 children in these higher branches out of every 529, so that the proficiency of the separate school pupils appears to be much greater. At least we may legitimately draw the inference that the supposed inferiority of the separate schools is purely imaginary. The facts point entirely in the opposite direction, and it is time that we should have heard the last of this vain boasting. We have spoken hitherto only of the efficiency of the schools in secular instruction, but it must not be overlooked that there is one science which is not taught at all in the public schools—the science which treats of God and of man's duties.

"IRELAND'S ANCIENT PARLIAMENT."—This is the title of a very interesting and beautiful picture published by A. E. Costello, 10 Union Square, New York. The price of the engraving, with chart, is \$1.50. It ought to find a place in every Irishman's home.

RECENT MIRACLES.

It is a mistake into which many profane Christians who are outside the Catholic Church fall, to suppose that the age of miracles ceased with the period while our Blessed Lord lived upon the earth, or at all events with the life of the Apostles, a mistake originating from the erroneous infidelity of the age. Holy Scripture itself teaches that they continued to be wrought by the Apostles after the ascension of Christ into heaven. The visible descent of the Holy Ghost on Pentecost was a miracle; so also was the gift of tongues which was on that occasion granted to the Apostles, so that the "men dwelling at Jerusalem, devout men of every nation" heard them speak in their own tongue. That this gift was common among the early Christians, as well as other miraculous favors, is evident from St. Paul's comparison between these divers gifts from God. The cure of the lame man related in Acts III, the deliverance of St. Peter from prison by the angel, the conversion of St. Paul, the raising of the dead to life and the healing of diseases of many kinds, as related throughout the Acts of the Apostles, and other events narrated or referred to in that and subsequent books of the New Testament, are miraculous, and prove as demonstratively that the teaching of the New Law is from God, as the miracles of Moses proved to the Israelites and to Pharaoh that he had a divine commission to lead forth the people of Israel from the slavery of Egypt.

That the miracles of Moses had this force is clear from God's commission given to him: "Go and gather together the children of Israel and thou shalt say to them: the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared to me saying: Visiting I have visited you, and I have seen all that hath befallen you in Egypt: And I have said the word to bring you forth out of the midst of Egypt, into the land of the Chanaanites, etc., to a land that floweth with milk and honey; and they shall hear thy voice." (Ex. III, 16, 18) When Moses said: "They will not believe me nor hear my voice; but they will say: the Lord hath not appeared to thee," it was by miracle which God empowered Moses to perform that he commanded him to establish a belief in his mission "that they may believe that the Lord God of their fathers hath appeared to thee." (iv, 5)

So it was by the miracles which the Apostles of Christ wrought that they also established the divinity of their mission. After St. Peter, at the gate of the temple, healed the man who had been a cripple from his birth, when he was examined "by what power or by what name have you done this?" he answered: "By the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by Him this man standeth before you whole." It was in consequence of this miracle that thousands on that occasion accepted the faith of Christ.

Concerning the force of miracles as a proof of truth, Jean Jacques Rousseau admits that to God, whose power is necessarily infinite, miracles must be possible. On the other hand he asserts that only the God of nature can command nature and suspend her laws, from all of which he justly infers that miracles prove a divine mission.

It is very true that miracles are not at the present day a common occurrence. If they were so, we would have no assurance as to what were a miracle. We found our inference as to what is the law of nature on the constancy with which the same causes produce the same effects, and if miracles became exceedingly common, we would mistake the miraculous for the ordinary law, and the natural consequence for the miraculous. It is not God's intention that such a state of things should exist, and the frequency or infrequency of miracles must be a matter left to God's infinite wisdom. In the beginning of Christianity miracles were necessary for the establishment of religion, but when once this proof of Christianity became incontestable very frequent miracles were neither necessary nor desirable according to the infinite wisdom of God's designs; nevertheless Christ's promise to His Apostles, that miracles should be one of the proofs of the divinity of the Church, was not limited to the period of their life on earth. It was a promise for perpetuity, and there is no doubt that miracles are still daily witnessed, especially at the most remarkable shrines of the Blessed Virgin, and they attest the sanctity and divinity of the Catholic Church, and especially of those doctrines of the Church in immediate connection with which the miracles occur.

We are led to these remarks by the interesting letter written by Mgr. Bernard O'Reilly which appeared recently in the New York Sun. This letter, which we publish in another column, relates a number of miraculous occurrences which took place recently at Lourdes, and are attested by eye-witnesses whose truthfulness cannot be called into question, and their connection with two doctrines of the Church is clear merely by recital of the facts. They constitute the divine

testimony to the reality of Christ's presence in the Holy Sacrament of the Eucharist, and to the benefit to be derived from the intercession of the Blessed Virgin. Similar miracles, equally undoubted, occur annually at least, on the occasion of public pilgrimages to la Bonne Ste Anne de Beaupre, to Knock, the shrine of Loretto and other holy spots. Monsignor O'Reilly's letter is well worth a thoughtful perusal at a time like the present, when incredulity is the order of the day. Too much credulity is reprobated by our Divine Saviour when He says:

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders, inasmuch as to deceive (if possible) even the elect. . . if therefore they shall say to you: Behold he is in the desert, go ye not out: Behold he is in the closets, believe it not."

On the other hand obstinate incredulity is equally reprehensible; and the faith of Mary the Mother of God in the word of the Angel is strongly commended:

"Blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord."

ONE SIDED LIBERTY.

The Bishop of Seds has written to the French Minister of Justice a reply to the circular which prohibits all interference of the clergy in politics. He says: "Your circular wounds the dignity and patriotism of the clergy. As French citizens we claim our rights of which you cannot deprive us." This manly protest of the bishop against the cowardly attempt of an infidel Government to deprive the clergy of their most ordinary rights as citizens will, no doubt, be a theme which will some time soon serve the Mail a new text for a homily on clerical tyranny. That journal can only endure the interference of clerics like Dr. Carman, Sutherland, Wild and Hunter in political matters, but to the Catholic priesthood all political rights must be denied. Hence, when the other day the cable reported that the Pope protested against the action of the French Government, the Mail made this the text for a lengthy article on clerical tyranny in Canada. It represented the Pope as having solemnly asserted as an ecclesiastical dogma, the right of intimidating voters by threats of eternal perdition against all who would presume to disagree with the ecclesiastical authorities in regard to purely secular matters.

The Mail has certainly the faculty of making a mountain out of a molehill: but considering the known unreliability of the cable despatches which have reference to documents emanating from the Pope it is quite as likely as not that the whole story of the Pope's protest is a fabrication. Unfortunately for the Mail's character for common sense, even the very fact on which its denunciation of clericalism is founded, has not been confirmed by any news by mail. We suspect that the whole story of the Pope's letter is a fabrication, though the Holy Father would certainly have a perfect right to protest against so high handed an attack upon the liberty of the French clergy.

AN IRREPRESSIBLE D. D.

Dr. Carman, of the Episcopal Methodist Church, is still kept busy inundating the Toronto Mail with his erratic, bombastic and rhapsodical effusions. He must have Jesuit on the brain so intensely as to render him a fit subject for the lunatic asylum. Here is a sample of the bombast which he dishes up every Saturday for the delectation of all the old women of both sexes who can swallow no morsel without being well seasoned with Jesuit pepper and salt:

"The plague-laden guests from Italy, says the doctor, that death-tainted air, which ocean currents cannot divert, or the Atlantic's freshest breezes correct would be worse than stifling miasma from Pontine marshes, if the snuff and scent did not start us from our drowses and send us bounding to self preservation with perhaps the energy of despair. The thick, fetid breath, the tawful power of the Jesuits forced from the land of the Libby by the very struggles of the Italians against suffocation, and settling down a heavy black pestilence upon our politics, if we are not already dead, ought to choke and alarm us. An invasion of twenty or thirty Jesuits, said the venerable premier: 'I have a stout, brave friend that could wipe all out with a stroke of his hand.' And so Anab could have answered any of the seven thousand anti-Bulites, and Elijah the agitator, when Jezabel brought in the first instalment of Sidonian Ultramontanians."

Assuredly the spokes and goblins seen by Tam O'Shanter must be rioting through the Doctor's scattered brain. Or, to speak seriously, does the Rev. Doctor, a Christian minister, take sides with the Garibaldis, the Mazzinis, the Crispi and cognate professed infidels who in Italy make war on the Jesuits. The motto of Mazzini was "the Lapis Lazuli dagger." The red-shirted Garibaldi baptized children in the name of liberty, equality and fraternity. All those who in Italy are opposed to the Pope and the Jesuits are opposed to Christianity. They have banished the name of God from the text-books of their schools. They trample on the cross

of Christ. Are these fit associates for ministers of the Christian religion? Are these agents of Satan to be upheld and backed up against the Father of the Faithful and the mother and mistress of all Churches by Rev. Dr. Carman, who pretends to believe in God and to preach from St. Paul? The latter said: God forbid that I should glory in anything save in the cross of Christ. The same Apostle declared: If God be with me who dare be against me? But the infidels of France and Italy banish God from their councils. And these are the pet heroes of the Episcopal Methodist Bishop! No wonder such lewd and foul mouthed apostates as Chiniqui and Widdows may find a lecture room and an audience in the Grace Methodist conventicle when the door of every other Protestant church is closed against them—no wonder the name of Jesuit in an Act of Parliament should set an Episcopal Methodist jumping like the devil in holy water—no wonder Dr. Carman should be gone crazy and suffer, poor mortal, from the prevailing mental epidemic.

THE SIXTY THOUSAND DOLLARS ACCEPTED.

The action of the Protestant Committee of the Council of Public Instruction for Quebec in accepting the \$60,000 voted by the Legislature from the Jesuits' Estates has caused a great commotion among those whose whole energies were directed towards raising racial and creed dissensions in that Province, and in the whole Dominion. It was hoped that the Protestant Committee would be forced, by the pressure brought to bear upon them, to reject the offer as a dishonourable bribe. It could not be expected that if they had refused the sum that would have made any difference in regard to the payment of the \$100,000 to the Bishops and the Jesuits, but it would have constituted an apparent grievance, and an opportunity would have been afforded to fanatics of the Montreal Witness and Dr. Davidson stamp to declare that the Protestants of the Province had been unfairly treated, though they had certainly no claim on the plea of compensation, as the Jesuits had. But the action of the Committee has completely shattered the last hope of the fanatical party. By their acceptance of the allotment they acknowledge that all just claims of the Quebec Protestants have been fully recognized. This was indeed acknowledged already by the Protestant members of the Legislature who voted unanimously for the settlement, but it only remained for the Committee of the Council of Public Instruction, the guardians of the Educational interests of the Protestants of the Province, to take their present step, to convince any fair-minded people that the declaration of the Equal Rights Association against the partiality of the Government of Quebec was mere froth and fury.

It was to be expected that the action of the Committee of Council would be a bitter pill to the fanatics who have left no stone unturned to give the Jesuits a bad character, and the bogus Equal Rights Association of Montreal have already had a meeting under the presidency of Dr. Davidson, Q. C., at which the following resolution was passed in condemnation of the Committee of the Council:

"Whereas, it was reported in the public prints that the Protestant Committee of the Council of Public Instruction, on the motion of Rev. Prof. Shaw, of the Wesleyan College, Montreal, seconded by Archbishop Lindsay, did, on the 25th September, pass a resolution to accept the \$60,000 Jesuit grant to effect that the \$100,000 Jesuit grant to Protestants be accepted, on condition that the trust be restored, and that the Government will allow unrestricted control of the principal as well as the interest; resolved (1), that this association solemnly protest against this reported action as compromising the interest of the Protestants of this Province; (2) that said reported action, implying as it does that the \$400,000 must be provided for out of the ordinary revenue of the Province, directly contravenes the principles embodied in the Clergy Reserves Act of 1854, dissolving the action between the Church and State in Canada; (3) the Association, however, express the hope that this report is incorrect, and that when the decision of the Committee is officially made public, it will be proved to be in accord with the strong convictions of the Protestants of the Province."

It will be noticed that the Equal Rights Association are decidedly of the opinion that only Protestants are worth consulting in regard to the Government of the Province.

The Montreal Witness also, which has taken so prominent a part in abusing the Jesuits by reason of the passage of the Jesuit Estates Act, is equally violent in its denunciation of the Committee. It says in a recent issue:

"There are, however, more reasons than one why the money should be refused by the Protestant community. The Act is an outrage on the Protestants, not only as being a misappropriation of a trust upon which they had a claim, but also as endowing religious bodies in which they, to say the least, do not believe. The Protestant Committee will probably urge that they are not the guardians of the people's rights in this latter respect, but the servants of the people and of the Government for the administration of whatever funds the Government pay."

into their hands for educational purposes. Whether this excuse will satisfy the people is a question which time will reveal. Doubtless the expectant beneficiaries of the grant were more or less anxious to find some back of acceptance, but whether they will find their fingers burnt by the getting of it also remains to be seen."

The Rev. Dr. Douglas, of Montreal, was one of the most violent anti-Jesuit orators at the convention held in Toronto last June, and on behalf of the Methodists he now declares most emphatically that Mr. Mercier's Jesuit Estates Act is "an immorality." He says that he is fully persuaded that there are few ministers and laymen of the Methodist Church who will endorse the acceptance of a dollar of the money by St. James College. To do so "would be a stain and dishonor to the ecumenical of Methodism, and would merit universal reprobation." He adds the threat that some institutions will suffer financially by the acceptance of any portion of the ignominious money.

There is one feature about all this rhotomontaise which is worthy of special remark. The Carmans and the Douglases, who are making so much noise and uproar against the action of the Quebec Government, make it a special complaint against the Catholic clergy, and above all against the Jesuits, that they maintain that the State should be subservient to the Church, while they assume great credit to themselves for holding that the Church must be loyal subject to the State in all things. This was notably the case in the sermon of Bishop Sullivan, of Algoma, which was made to do much service in the cause of the Equal Rights Association. The absolute and complete supremacy of the State was stated therein to be the vital difference between Catholicity and Protestantism. Why then do they not yield to the final decision of the State in regard to the disposition of the Jesuit Estates? They claim that the State had, in the first place, the right to despoil the Jesuits. If now the State deems it prudent or just to make a new disposition of the property surely it has as much authority to do so as it had to confiscate it in the first instance, and those clergymen are very inconsistent who are endeavoring to override the decisions of the Quebec Legislature, of the Dominion Government and Parliament, of the Governor General, and even of the Imperial Government, which already declared that the whole matter is one which pertains to the Government of Canada to settle. It is with a very bad grace that these persons, who say that the worst fault of the Catholic clergy is that they influence or endeavor to influence Governments to adopt their views, should themselves be guilty of insubordination against the action of the Government.

DEATH OF REV. FATHER KELLY.

It becomes our painful duty in this issue to announce the sad demise of Rev. Father Martin Kelly, P. P., which occurred at the parochial residence, Mount Carmel, in the Township of Stephen, on last Monday, at 10 a. m. Father Kelly had been suffering from gastric fever for the last six weeks, and, although confined to his bed, was not considered in any danger until late Sunday night, when Rev. Father Gahan, who resided with him, noticed alarming symptoms and administered to him the last sacraments of Holy Viaticum and Extreme Unction. Father Kelly is a very near relative of the Rev. P. Brennan, of St. Mary's, in this diocese. He was born and educated in the County Kilkenny, Ireland, and finished his theological studies in the Grand Seminary of St. Sulpice at Montreal. He was raised to the priesthood by His Lordship Bishop Walsh, in St. Peter's Cathedral, London, on January 18th, 1873. Not long after his ordination he was appointed resident pastor of Bithwell, to which Alvinston, Thamesville and Wardsville were then attached.

In the year 1887 he was transferred to the more important parish of Mount Carmel, which he has administered with much zeal, edification and self-sacrifice, having lately erected a magnificent brick church at a cost of \$15,000, which was opened for the first time and dedicated by His Lordship Bishop Walsh, on 26th November, 1888. Father Kelly, besides being a ripe scholar and sound theologian, was a man of uncompromising honor and sterling qualities, which made him respected and loved by all who enjoyed the privilege of his intimate acquaintance. Of unobtrusive and retiring habits, he performed all the sacred duties of his office in a manner to command the esteem of his bishop, and the veneration of the people committed to his charge. Whatever he undertook was done quickly, solidly and well. Our heartfelt sympathies go out to the priests and people who this day mourn his loss, and, with them, can but offer a fervent prayer for light eternal and perpetual rest to his soul. Amen.

Fathers Guy and Vorsin have been decorated by the French Government for saving many lives during the inundation in the department of Sarthe last June.