e Catholic Record.

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

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Catholic Record.

London, Sat., May 18th, 1889.

EDITORIAL NOTES.

As we go to press the sad news reaches us that the Rev. Father Michel, of the Diocese of Toronto, died at Lafontaine on Monday last. He was in the fifty-eighth year of his age and the twenty third of his priesthood. The funeral took place on Thursday morning at Lafontaine.

His Lordship the Bishop of London vas present at St. Mary's Church, Hill street, on last Sunday evening, and, taking his text from the Gospel of the day, delivered a discourse that went directly to the hearts of the very large congregation. Visits of His Lordship to St. Mary's Church are always looked forward to with the greatest interest, and on this occasion the good people of the parish will have reason to be grateful for having bad the privilege of listening to a discourse at once beautiful and touching and calculated to leave lasting impressions for good.

REV. FATHER DAMIEN, the heroic priest who devoted himself to the charge of attending to the spiritual wants of the lepers of Molokai in Haiwaii, is dead. He contracted the leprosy, and has been suffering from it for years, literally dying by inches, and at last he has gone to his reward. Requiescat in pace

NEW HAMPSHIRE, one of the most thoroughly puritanical States of the Union, has a larger divorce record than any other State, even than California and Connecticut, according to population. In five years 1,500 divorces have been decreed, being about one-tenth of the number of marriages.

members of the Church of England, it is indicative of the earnestness of their faith that the Catholic population are far ahead of all other denominations as church.

WE DIRECT attention to the announce ment made in another column concerning the meeting of the Irish National League to be held in the month of July. Every Irishman should take an interest in the proceedings of this gathering, which will in many regards be the most important of the kind yet held in Amer. ica. The day of deliverance is at hand and every one having a spark of Irish blood in his vens should aid in hasten. ing the hour when the flag of Home Rule will once more flust over the old Parlia-ment House in College Green.

A so CALLED history of Ireland has appeared from the pen of John Anthony have read it. It is a pity that Father Tom Burke, who crushed Froude when the latter made his tour in America to promulgate false notions concerning Ire land's history and needs, is not living to refute this work. But we expect that some scholar will take up the subject and will humble Froude as he deserves.

On SUNDAY, 5th inst., one of the Christian Leaguers attended Riverside barracks of the Salvation Army in Toronto, and after some of the "soldiers" had spoken, introduced a discussion on the manner in which Commissioner Combs is conducting army affairs. The captain, a young woman, told him that it was neither the time nor place for such discussion, but as the interloper persisted in his course, she gave out a hymn, and the Salvationists gained the victory by singing him down. The Christian League is the Association formed by the seceders who are dissatisfied with the manner in waich the army is conducted.

THE Church in Washington territory is making extraordinarily rapid progress, particularly at Puget Sound, there being a great rush of immigration into Seattle, Tacoma, and various points on Puget Sound. The churches are now much too small for the people. Arrangements have been made, however, for the build. ing of a new church at Seattle, and another at Schome. The Right Rev. Bishop Junger has been on a visit to the locality and has done much towards en couraging the rapidly increasing populaoperate with the priests in their eade avors to meet their growing spiritual needs.

THE American pilgrims ended their visit to Jerusalem on Easter Mouday. They then left the city in three sections. The first section started with the second for a tour through Palestine, Nazareth, a modified Free Love.

the sea of Galilee and Beyrout. The second section there parts with the first to return home, and the third section will make a trip to Constantinople. The first section will go to Alexandria, and thence to Parls for home. All evjoyed very much their presence at the sacred offices of holy week on the spot where nearly 1900 years ago the mysteries of our Redemption were accomplished in their reality.

THE notorious Edith O'Gorman has been retailing her lies against nuns and nunneries in several parts of England. In Bromley, as she was delivering her diatribes against Popery, some persons present mildly expressed dissent, and six respectable factory girls were evicted from the hall with brutal violence. The cause on account of which dissent was expressed, was that the lecturer vilified a small community of French nuns who live in Bromley teaching French and other branches of study. The chairman said "he trusted every one present would persuade their friends not to send, or to discontinue sending, their children to the French convent near by, after such statements as they had listened to from the lecturer of the evils they might be subject to." The nuns who were maligned are universally respected for their virtues and for the good work they are doing; but No-Popery lecturers are all alike in their propensity to talk evil of those devoted ladies whose holy lives put them to

THE Mail was very indignant a few weeks ago because it was hinted by "Knoxonian" in the Canada Presbyterian that it and others were encouraging the anti-Jesuit cry "for business purposes." Nevertheless it has made a business trans-Notwithstanding that Catholics in New Jesuit medals to Col. O'Brien and the South Wales are exceeded in number by subaltern members of "the Devil's thirteen." It announces these medals for sale with "the Mail's" advertisement emblazoned on one side. The presentation is regarded as a purely advertising donge goers. The numbers atterding church on Sunday have been estimated, and it was found that there were 72 505 Catholics to 60,796 of the Church of England. In Victoria the numbers were 85,816 to 58, Considering that the Citizens' Committee are not likely to get many more contributions than would pay for the medals, and that after such payment there would be scarcely enough left to give a retainer to counsel to begin to test the constitu tionality of the Estates' Act, we think they are wise in letting the Mail bear the though we do not profess to be in the secrets of the Committee, we understand that this is what they intend to do.

EVIDENCE is now being taken before the Massachusetts Legislature in regard to school matters. It will be recollected that the bigots of Boston-men who

the doing of the fanalics:

Mr. J. W. McDonald, Principal of the
Stonebam High School, called by Mr.
Donnelly—He was the son of Scotch
Presbyterian parents, and himself a member of the Congregational Church. He
held that the State had an absoulte right o dictate as to the education of her children, but the State should be careful how it exercised that right. For the past 200 years schools of various Protestant de nominations, and scores of private schools, where rich men could schools, where rich men could send their children, without needing to fear they would be under too stern dis-cipline, have existed in Massachusetts without interference. It is only when the Catholic Church establishes private schools that interference is proposed. He protested against making the common

the Shakers of New Hampshire are destined to early extinction, owing to the sale of their entire property in Enfield, N. H., consisting of 900 acres of land and all their buildings. The purchase was made by a company at \$30,000. For years the Shakers of New Hampshire have been losing ground, their numbers decreasing rapidly; and they have besides met with many figancial losses. It is said that in other localities the Shakers are in a similarly embarrassed situation, and that unless they go to some new section they must soon disappear. The Shaker community origin. ated in England about the year 1770 but they are now found only in the United States, where there are seventeen communities, with a total membership of about 4,000. They have a community of goods, and they are the only people who have retained for so long a period this mode of living. They repudiate marriage, and it is said that they practice

FATHER FLANNERY AND REV. MR. AUSTIN.

To the Editor of the Journal :

Sir—I find that during my absence from home last week Rev. Mr. Austin again returned to the charges which I had so completely refuted in my last letter. He once more puts forward what he styles the disputed record, viz, five assassinations by the Jesuits, backed up by the revocation of the Edict of Nantes and search other evines. and several other crimes. He quotes, especially, the poisoning of Pope Clement XIV, with all the proofs at his disposal, but says: But I undertook to prove none of those, "let us pass them over," and he blames me for not letting over," and he blames me for not letting them pass. Was there ever such arrant hypocrisy as this mode of procedure? He gives all the proofs he can possibly rake up to fasten on the Jesuits the crime of having poisoned the Pope, and then coolly tells us he does not undertake to prove anything of the kind, and that I should let it pass. But why does not undertake to prove anything of the kind, and that I should let it pass. But why does be undertake to prove it? Why does be mention it, and repeat it, if he does not believe it? Why did he assert so audaciously in his former letter all the other charges of assassination of kings against the Jesuits if he did not believe them guilty of such horrible crimes? There is no other solution of the difficulty than the belief that Mr. Austin wanted to fasten all those crimes on the Jesuits, and to leave the impression on his readers that the fathers were really guilty of every one of them. Mr. Austin calls for honesty and fair play. Where is the honesty or the justice or the Christiauity in such whole-sale calumny? And in the face of all this hypocrisy he wants me to let it pass. Why should I, the defender of the fair fame of the much-maligned fathers, allow such a "dark and damning" impression to remain on the minds of the public, when, by a new quotations from history, I can ear them of the infamous imputation? I am accused of quoting manufactured history. When a writer cites day and history. When a writer cites day and date and names and facts he does not manufacture history. If I manufactured facts and names why did not Mc. Austin attempt by a single quotation to disprove my assertions? He could not do it, and I defy him to do it : and, furthermore, I charge him now as being an ignorant his torian or a wilful and malicious forger of history. Mr. Austin evidently takes great delight in trotting out once more Pietro Sarpi as a Catholic author, which I denied. His reasons are "that he was the friend of three successive Popes," which he does not attempt to prove. Why does he does not attempt to prove. Why does not Mr. Austin tell the whole truth, and say that he was a retezade, that he preached rebellion against Pope Paul V., preacted rebellion against Pope Paul V., and was denounced in Rome as a heretic? Martin Luther was a friend of the Pope's before his fall from grace. Henry VIII. was also a friend of the Pope, who conferred on him the all must acknowledge how great a fool a man would make of himself were he to expense of its own advertisement, and quote Martin Luther and Henry VIII. Catholic authors, after their prevarias Catholic authors, after their prevarications, their crimes and their apostacy.
It makes little difference, however,
whether Pietro Sarpi was a Roman
Catholic or an apostate; his very words,
as quoted by Mr. Austin, prove him to
be an arrant scoundrel and a vile calumniator. For instance, Mr. Austin
quotes from him, saying that "The Jesutis are a public plague the plague of the

the bigots of Boston—men who its are a public plague, the plague of the are fond of noise and notoriety world. . . from the Jesuit colleges after the faehlon of our own Wilds and there is never sent forth a son obedient peared from the pen of sound after the fashion of our own wilds and which he has never been backward in expressing, it might be inferred that the history is a tiesue of fictions, and such is the catholic parochial schools. The following evidence lets a flood of light shine on the big in a stributed to it by the doing of the fanatics:

The catholic parochial schools. The following in his soul, would treat with contempt such atrocious charges, unaccompanied by one word of proof, against any body bishoes and immoral princes existed in of teachers, not to say of religious men.
Were I, or any one else, to make similar
charges against Alma College, were I to
say that no young lady ever left that college without—well, without having learned to chew gum and smoke cigarettes, how would Mr. Austin feel about it? And does he fancy the Jesuits are void of feeling, that they cannot feel hurt and wounded by such vile, calumniant and deep activity characteristics. ous and deep-cutting charges, heaped right and left upon them with devilish malice and Satanic hate? Has Mr. Austin any fear of God's judgments, pro

ounced against those who are guilty of detraction and calumny? Quoting de preacher of the Gospel should remember the words of Holy Writ, "My Son . . . have nothing to do with detractors, for school a covert instrument of assailing a Church, for, say what they might, the question was one of hostility to the Catholic Church. their destruction shall rise suddenly. and who knoweth the ruin of both?"
(Prov. xxiv, 21.) Surely Mr. Austin's
eyes must have fallen sometime upon According to the Boston Traveller,

> soul detesteth. Haughty eyes, a lying tongue, a deceitful wit ness that uttereth lies, and him that ness that uttered hies, and him then, soweth discord among brethren, (Prov. vi., 16.) and, again, in the same holy book, (xix, 5): "A false witness shall not be unpunished, and he that speaketh lies shall not escape. To show to a demonstration how false are the charges of Pistro Sarpi, endorsed by Mr. Austin, viz, that "from the Jesuit colleges there never is sent forth a son obedient to his father, devoted to his country, loyal to his prince," it may suffice to state that most of our prominent men in Quebec and the lower provinces received their education at the Jesuit College in Montreal, And will Mr. Austin dare to maintain that not one of those is obedient to his father, devoted to falsehood stamped on the very face of Its inauguration was honored by the presence of George Washington. Its cen-

ary by the presence of Cardinal Gibbons, who entered the hall of reception leaning on the arm of President Clevelard. The Provincial Jesuit father came in leaning on the arm of Secretary Bayard. Several other eminent senators and statesmen appeared on the platform in the presence of 5 000 citizene, among whom was seen the dite of Washington and of other cities. President Cleveland delivered an

eloquent eddress of congratulation, re-marking that this great and far-famed seat of learning hal educated great num-bers of the best and most loyal citizens of the great Republic.

Is not the history of this college a flat though eloquent contradiction of Pietro Sarpi's arraignment endorsed by Mr. Austin and set before the public, not as austin and set before the public, not as a disputed, but as an acknowledged, record, viz., that the Jesuit colleges never sent forth a son obedient to his father, devoted to his country, or loyal to his prince? The Jesuit colleges of Fordham, New York; Santa Clara, Calr. Worcester, Mass; Loyola, Baltimore, and several others are every year sending and several others are every year sending out loyal sons and devoted patriots adorned with learning and piety to falsify the charges of Sarpi and to make utterly void and foundationless what Mr. Austin calls, in his own courteous, ministerial and polite way, "The dark and damning record."

Among the acknowledged records Mr Austin quotes the Parliaments of Paris, These Parliaments always took sides with the Jansenists and infidels against the Pope and the Jesuits, as they do to this day, by banishing the name of God from the text-books in the schools and colleges under their supervision. He has great admiration for those Parliaments which beheaded King Louis XVI, and introduced into France all the horrors of the great revolution and the Reign of Terror, when every man and woman that pro-fessed Caristianity was declared guilty of high treason, and condemned to death on the public scaffold. These are the Parliaments which Mr. Austin takes to his bosom, while condemning what he styles the "lofty patriotism of our poli-ticians," for having allowed the people of Quebec to grant a sum of money to the Jesuits and others for the sacred purposes of religious education.

Does the Principal of Alma College understand the meaning of the word Infallibility? It seems not, I must

instruct him, then, or, if he be too obtuse or unwilling to learn, I will inform the public that Papal Infallibility does not mean Papal Imprecability. In his private capacity the Pope is just as liable to err as any other map. In his disapproval of lines of policy or in condemnation of individuals or communities, he may have been misinformed and misled by calum decisions which either he or his success sors may have to reverse afterwards. It is only when speaking ex cathedra in the name of Jesus Carist on dogmas of faith and morals to the Catholic world that his decisions are accepted as infallible, from which there is no appeal, because he is the supreme judge, and his teachings are founded on Scripture, on the writings of the fathers and the universal tradition of the Church. None of those conditions are found in the Brief of those conditions are found in the Brief "Dominus ac Redemptor Nostor" for the suppression of the Jesuit order. Instead of founding his condemnation on Scripture or the writings of the Fathers, he makes up his mind to suppress them on the strength of "complaints" which may have been one sided—of accusations of "heatherish practices" (row which the of "heathenish practices" from which the those days) as long as the fathers tot no fair trial. Clement vielded to the fear of losing France, Spain and Portugal, as was threatened, and thus suppressed the Jesuits, he regretted it to his last hour; in fact, some writers maintain that the gri-f of it broke his heart. Is Mr. Austin Mr. Austin's good opinion of Popes and bishops. But Peter, in a moment of weakness, denied Christ, even with an oath. He however, repented immediately, the Gospel says, 'and going forth he wept bitterly." The words of the Brief of Suppression which I have read in Darras and other Church histories is no ion which I have read in exactly couched in the words used by the true one : "Inspired, as we humbly trust, by the Divine Spirit," said the Pope, "urged by the duty of restoring Pope, "urged by the duty of teaching unanimity to the Church, convinced that the text, "Six things there are which the Lord hateth, and the seventh, His the Society of Jesus can no longer render those services for which it was instituted and moved by other reasons of prudence and state policy, which we hold locked in our own breast, we abolish and annul (not annihilate, as Mr. Austin says) the Society of Jesus, its functions, houses and in stitutions." This version is found also differs altogether from the "damning and annihilating" of Alma's little Principal. "The Pope," says the historian, "was like a master, who, to save his ship, sacrifice died one year and two months afterwards, ously assisted in his last moments by St. Alphonsus Liguori, Strange to say and tell how God always provides for his own. On being suppressed in Catholic countries the Jesuits were invited to open colleges in Protestant and schiathe indictment? Again, Georgetown matical countries. Frederick the Great, University in Washington was founded in February, 1789, by the Jesuit Father Catherine I., Empress of Russia, and Carrol, brother of Carrol, of Carrolton. written to Pope Plus VI., immediate successor of Clement, requesting His

Then ensued the terrible French Revolu-tion, when Pope Pius VI. was made prisoner by the French infidels, and died at Valence. Pope Pius VI. restored the Jesuits to all their immunities and privileges, as soon as peace was made and tran-quility prevailed in Europe. I hear that Mr. Austin is about to de-

liver a lecture on the immoral teachings of the Jesuits. I hope in view of saving immortal soul, he will keep in mind the words of Holy Writ, "A thief is better than a man that is always lying, but both of them shall inherit destruction. (Ecclus. Yours truly, W. FLANNERY, P. P. xx1, 27.

St. Thomas, May 7, 1889.

The Discussion Draws to a Close. To the Editor of the Journal:

SIR-Mr. Austin comes out hot foot with another letter before I bave time to apswer his last calumnicus effusion. This time it is all about the immoral teachings time it is all about the immoral teachings of the Jesuits, to prove which he quotes passages from Pascal, the sworn enemy of the Jesuits, who wrote his "provincial letters" against them over two hundred years ago. This Pascai was the tool of the Arnaulds and the Port Royalists, whose doctrines were condemed by the Church. And Pascal's work, quoted so triumphantly by Mr. Austin, was written at their instigation. Such confusion and horror did these letters produce in some patts of France that in the Council of State and Parliament of Alx they were condemned Parliament of Atx they were condemned to be burned by the hand of the public executioner in the year 1657. It is from th's Pascal that Mr. Austin quotes some th's Pascal that Mr. Austin quotes some decisions arrived at by some obscure writers in Spain, whose books are out of print for the last hundred years, and nobody would know anything whatever about them if the passages cited by Pascal were not preserved most religiously by fanatics for the purpose of making their hearers believe that those are the treashing of the Catholia Church. are the teachings of the Catholic Church and the Jesuits, whereas Catholics never heard of such books. They were written in Latin and translated into French by Pascal, who could translate them any way he liked for all Mr. Austin knows. If Pascal were a conscientious author he would have left Escobar, Bauny and the other Liliputians to strike with more telling effect such authors as Bourdaloue, Suarez, Bellarmine, Poissevin, Canisius, Petau and Solet, wno were all Jesuit Petau and Solet, who were all Jesuit Fathers, and whose works on philosophic and theological questions would shed lustre upon any scolety for any nation. Such writers are the glory of the country that gave them birth. Pascal pretended not to know of their existence, and attacked the less accurate among the many eloquent and more exact masters in theology produced by the Order of Jesuits. But Pascal and all his Jansenist compeers have all disappeared out of sight, the Jesuits still live and flourish and teach and send brilliant men out into the world of science and letters from their magnificent colleges, nowhere so flourishing as in free England, Canada and the United States. The puny efforts of Mr. Austin

Mr. Austin would be the prime buffes, at a good round salary while Mowat would be gone. Mr. Austin untruthfully says : "As it is a well-known principle of the Jesuits that none of the order should priot any theological works without the sanction of their superiors the order stands justly condemned for the teaching of its doctors." The Jesuit fathers who write points of doubt to maintain their own oninion. Suarez differs from Bellarmine opinion. Sustez differs from Belarmine in many of his decisions—so does Canisius from Poissevin, and yet they are all Jesuits. Works of Catholic theology on moral questions are like works on the knowledge and practice of law, and doctors differ. If such latitude were not allowed there would be no freedom to discuss knotty points or put forward and maintain an opinion. One Jesuit father is therefore not responsible for the opinions of another, especially when that other lived and wro taught over two hundred years ago in Southern France or Spain, where cus toms and manners are different. If Mr Austin cannot understand this he must Austin cannot understand this he must be below the ordinary standard of intel-ligent preachers, and if he does compre-hend it why does he give people room to doubt either his verscity or his sanity.

States. The puny efforts of Mr. Austin to defame them must be held in utter

contempt by the more intelligent of your

readers, who estimate at its just value every effort to discredit the politicians

chosen by the people and to raise up a third party, of which Dr. Sutherland and

Would it not be ridiculous for me to assert because Bishop Colenso teaches that there is no truth in the five books of Moses, therefore all Protestants are ny Protestant responsible for the teaching of Bishop Dopping, "that no faith should be held with Papists." Theodore Bezs, a Huguenot head preacher in the days of Luther, taught Jacques Poltrot that it was no sin for him to shoot down the Duke of Guise, the head of the Cath olic party, and that he would be rewarded for his crime, both in this world and the next. And did not our famous Dr. Wild declare in his pulpit last February, that shoot a Jesuit father at sight, and that according to English law he could not suffer for it? I would be very sorry indeed to imitate Mr. Austin and hold Protestants responsible for those atrocious principles. And Mr. Austin's arraignment of the Jesuit fathers has no better, more Caristian or

urer foundation.
As Mr. Austin has not even attempted to prove what he undertook to establish, viz: that any one Jesuit, either in Europe or America, was at any time brought before any court of justice to answer for any, even the most venial, sin Holiness to grant permission to the Jesuit fathers to direct the colleges in or punishable misdemeanor, it is most

their kingdoms, which was readily granted. outrageous that he should style them "Moral lepers," "Hordes of Ishmael-ites," Could the Methodist body show he same unvarying, unblemished record As some great orator said : "I pause for a reply."

To show how absurd is Sarpi's calumny and Mr. Austin's endorsation of the same, I will mention just a few names of men prominent in the order in this Dominion. The people of Guelph have reason to respect and admire Father Dougherty, S. J., who has erected at a cost of \$150,000 a magnificent church in their city. He is a native of Prince Edward Island and spent fifteen years in philosophical and theological studies in Stonyhurst College, England. Lately a prominent Orangeman in Guelph declaiming against the Jesuits. A l stander asked him if he bad ever seen a Jesuit. "No," said the other, "never in my life," "Did you ever see Father Dougherty?" "Wint, is he a Jesuit?" "Certainly," was the reply, "and the other priests on the bill are all Jesuits." "Well," said the Orangeman, "I never knew that before, I have been dealing with those priests for the last twenty years and I declare to God I never met honester or better men in my life."

Rev. Father Jones, S. J., St. Mary's College, Montreal, is connected by blood with the aristocratic Jones and Strachans, of Toronto, where he was born. His father was a U. E. Loyalıst.

Rev. Father Drummond, late of Mor-Rev. Father Drummond, late of Montreal, now teaching in a University College in Winnipeg, is son of Judge Drummond, of Montreal, and was born in Quebec city. The present Judge Drummond, his father, was for a long time a member of the Cabinet in the Cartier McDanald Government. Rev. Eather. member of the Cabinet in the Cartier-McDonald Government, Rev. Father Kenny, son of Hon, Sir Edward Kenny, was born in Halifax, studied law, became a leading barrister in Nova Scotia and then retired from public life to embrace all the ascetic rigors of a monastic institution. He is now the leading pulpit orator of Montreal. In the pulpit orator of Montreal. In the United States I might mention the name of Rev. Father Sherman, who about three years ago joined the Order of Jesuits with the reluctant but final consent of his father, General Sher-man who broke the back of the American rebellion and saved the American Union. These are some of the men re-viled and slandered as "moral lepers" so wantonly with such diabolical pertinac ity by Pietro Sarpi and his grand coad-jutor, Rev. B F. Austin.

I think, Mr. Editor, this contest has now proceeded its full length, and for my part I do not propose to continue the discussion any longer. I could say, and discussion any longer. I could say, and have often felt tempted to say, more by way of reprisal, but I feared to wound the susceptibilities of my many Protestants friends in this city and vicinity. For some of them, even Methodists, I entertain feelings both of esteem and affection and would make any possible sacrifice or a say distance to render them. fice or go any distance to render them a service, but I could not see my flock insulted, and the noblest and greatest characters in our Church most greatest characters in our Church most grossly and unwarrantably calumniated, and, knowing their innocence, not take up my pen in defence of men who are "the honor of our country, the glory of Jerusalem, and the joy of all Israel," (Indith. xx. 10.) (Judith, xx., 10.)

Thanking you, Mr. Elitor, for the use of your columns and your personal urbanity and kindness throughout,
I am, yours sincerely,
W. Flannery.

St. Thomas, May 7, 1889.

ST. BASIL'S HYMNAL.

May 11th, 1889. My DEAR FATHER BRENNAN-I beg to acknowledge receipt of the copy of est.
Basil's Hymnal," which you so kindly sent me. This is an excellent and valuable compilation and is well fitted to supply a want long felt in our parochial schools and other educational institu-tions. I am convinced that there is not sufficient attention paid to the import. ance of training our school children to sing Catholic hymns as well as the psalms and the Gregorian Masses which the Church employs in her public services; and yet ner public services; and yet such a training ought to occupy an im-portant place in the scheme of a truly Catholic education. Who that has been thus trained in school does not feel the salutary influence, the sweet, sacred spell exercised over his mind and heart was taught to sing in the happy days of his youth and innocence? The memory of such hymns comes back upon him like the "fragrance of a plentiful field which the Lord bath blessed." The French cantiques sung in the schools and churches, in the fields and workshops, in the forests and along the lakes and rivers of Lower Canada, have had a powerful influence in holding firmly the French Canadians to the faith of their fathers. Methodism and other Protes. tant sects would have long since per-ished had it not been for the prominent place given to their hymns in their public services and family devotions and the great attention paid to this matter in the religious training of their children. The man who said "give me the making of the bailads of a people and I care not who makes their laws," gave expression to a great and important truth, truth applies with such force to the national life of a people, why not also to their religious life? I, therefore, contheir religious lite? I, therefore, con-gratulate you on the publication of a work so useful and so much needed as commend its use for the separate schools and other educational institutions of my

diccese. I am, faithfully yours, John Walsh, Bishop of London,