possessed no power to alter the assessment roll, without authority from the Court of Revision. I would, however, have given

Revision. I would, however, have given them instructions how to proceed in pur suance of their purpose, but have no recollection of having been asked to do so.

M. FLANAGAN.

Mr. W. S. Gordon, City Commissioner, was likewise interrogated whether applications of that kind had been made to him by "quite a number" of Catholics, and his answer precisely corresponded with that of the City Clerk.

THE USE MADE OF THE INSPECTOR'S STATEMENT.

MENT. The Public School Board were then engaged in costly improvement of their institutions, and the statement of the Inspector, doubtless believed by him to be true, regarding the unusual influx be true, regarding the unusual influx of Catholic pupils, was eagerly ventilated through the city. The journals set down the number of Catholics in the Public Schools at "fifty or sixty." Perhaps the Inspector had been misled by public rumors of this kind. At all events his statements suited admirably to the existence of the time as a excellation of the existence of the time as a excellation of the existence of the time as a excellation of the existence of the time as a excellation of the existence of the time as a excellation of the existence of the time as a excellation of the existence of the time as a excellation of the existence of the time as a excellation of the existence of the existenc gencies of the time as a special inducement to Protestant ratepayers to reconcile themselves to the heavy bill of ex-

Penses.

The rule adopted by the Board insisting on payment of a monthly fine by every Catholic pupil whose parents were not Public School supporters, looked like a virtual affirmation of the Inspector's story, for, if that class of Catholic pupils were not presumed to be very numerous, it would presumed to be very numerous, it would be hardly worth while for the Board to adopt this new method of increasing their resources by the levy of a small impost of 50c, per month from them, which they reduced to 25c. for the children of soldiers. Accordingly We deemed it high time to eatth the question of numbers. time to settle the question of numbers.
The task involved many difficulties.
Reference to the assessment rolls did not
supply Us with exact information, since
there might have been children in those supply Us with exact information, since there might have been children in those schools whose parents' names do not appear as rate payers, but who pay the monthly tax of 50c. There might also have been, as there were, some persons who had come to reside in Kingston after the assessment had been officially distributed and sold others who, having been registered, and others who, having been assessed as Public School supporters at the beginning of the year, had subsequently transferred their children to the Separate Schrols. There might also have been, as there were, children of mixed marriages, really protesters and regular attendants in Protestants and regular attendants in the Protestant Churches, whose father would be called a Catholic on the Public School assessment roll. And, finally, there might have been, as there were, some pupils, children of soldiers residing the township. on or about Fort Henry, in the township of Pittsburg, whose names would appear on the school roll, undistinguished from the residents of Kingston, whilst their parents' names would not be found on either of the assessment-rolls. Nothing therefore remained for Us but to adopt the one effective and strictly legal method of ascertaining the number of really Cathoout Fort Henry, in the township remained for the state of remained for the control of ascertaining the number of really Catholic children of really Catholic children of really Catholic parents, residents of Kingston, in attendance at the Public Schools. We accordingly sent Our four assistant priests to the several Public Schools on a certain day to take the names of all the Catholic pupils from each school-roll, and after the termination of regular school hours to inquire of them who their parents are and where they reside. At the same time We placed in the hands of each priest a printed copy of the Regulations of the Department of Education among which is the following:

**REGULATIONS REGARDING THE READING OF THE BIBLE AND PRAYER IN THE

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THE BIBLE AND PRAYER IN THE PUBLIC AND HIGH SCHOOLS. "The clergy of any denomination or their authorized representatives, shall have the right to give religious in

struction to the pupils of their own church, in each school house, at least once a week, after the hour of closing of

once a week, after the hour of closing of the school in the afternoon."

With pleasure We bear testimony to the courteous demeanor of all and every of the school teachers. We regret our inability to say the same of the Trustees, a number of whom, on notice of the priests' visit being given, hastened to the school to obstruct him in the discharge of his duty. One of those men misbehaved in grosely offensive fashion by frequently interrupting, carping, contradicting and in divers ways worrying the young and timid clergyman. worrying the young and timid clergyman gentle remonstrance and fina to his rights under the Regulations appeal to his rights under the Regulations of the Department of Elucation, (the copy of which he produced) was met by the legal bravo's answer:—"That's only the legal bravo's answer in the legal bravo's answer an electioneering sheet; wedon't acknow-ledge it." Such are the good manners, such the reverence for the "higher powers," such the reverence for the "higher powers," and such also the amount of legal knowledge respecting the Public Schools Act that qualify the Trustees for directing and controlling the education of two thirds of the youth of Kingston! We take the liberty to inform the Trustees that the Regulation (No. 7.) of the Honorable the Minister of Education's Circular concerning the right of clergymen orable the Minister of Educators of cular concerning the right of clergymen of every denomination to ascertain the names of the children of their respective congregations attending the Public Schools and then assemble them after the regular hours of school and form into a class for religious instruction them into a class for religious materiors, has been a standing order since the year 1859, adopted and from time to time re-published and persistently enforced by Dr. Ryerson and the Council of Public Instruction. It may be seen embodied and more precisely defined in the General Regulations of the Council ssued in 1874, as follows :-WEEKLY RELIGIOUS INSTRUCTION BY THE

CLERGY OF EACH PERSUASION.

No. 4, "In order to correct misapprehension, and define more clearly the rights and duties of Trustees and other parties in regard to religious instruction in connection with the Public Schools, in connection with the Public Schools, it is decided by the Council of Public Instruction that the clergy of any persuasion, or their authorized representatives, shall have the right to give religious instruction to the pupils of their own church, in each school house at least once a week, after the hour of four check in the afternoon. o'clock in the afternoon. It shall be lawful for the Trustees and clergyman of any denomination to agree upon any hour of the day at which a clergyman, or

his authorized representative, may give religious instruction to the pupils of his own church, provided it be not during the regular hours of the school."

In a letter addressed by Us to the public journals two months ago, in defence of the claim of this diocese to the foremest place of honor in the Pro-

defence of the claim of this diocese to the foremost place of honor in the Province for its zealous sustainment of Separate School education, We referred incidentally to the action of the Inspector and Trustees of the Public Schools in this city and pointed out how ridiculous they had rendered themselves by their newer rendered themselves by their unwar-ranted and senseless boasting. Our re-marks seem to have cut them to the quick; for it was to revenge themselves of us, (so they expressly avow) they projected their wicked resolution of defam jected their wicked resolution of defaming and degrading our poor little Catholic children by branding upon them for life the stigms of "expelled pupils." Intelligence of this infamous deed reached Us in a distant part of our diocese the day after its publication, and next morning We forwarded Our Pastoral Letter to Kingston, to be read for you at every mass on be read for you at every mass on Sunday, asking you to unite with Us in thanksgiving to God's good Providence for having converted the insane fury of the Public School Trustees into an agency of religion for the salvation of our little ones.

STATISTICS OF THE CASE.

In the interval between the publication of the Board's "expelling" resolution and the issue of our Pastoral Letter condemna-

the issue of our Pastoral Letter condemnatory of it, the following communication was made to our fellow citizens through the Kingston Daviy News, Oct. 22ad, 1887:

"It is estimated that the resolution passed by the School Board at its recent meeting, expelling the children of Separate School supporters will not affect over half a dozen pupils. It is estimated that there are about forty Roman Catholic children now attending the Public Schools, but the parents of all of them, except of about half a dozen, are supporters of the Common Schools." News, Saturday, Oct., 22ad, 1887.

Here We have the number "fifty or sixty," as announced on the 5th of last March, brought down to an "estimated forty" of our Catholic children in attendance at the Public Schools. Precision is

invaluable.

Before adducing Our table of statistics showing the position of Catholics in those schools before and after Our demunciation schools before and after Our de-unctation of the Trustees, We must premise that all available methods have been employed by Us for discovery of the true state of things, which, for the reasons already stated, it is difficult to ascertain. We have gone so far as to bid our rector of the cathedral, who is also the chairman of the separate school board, to communicate with Mr. Sarage the deservedly cate with Mr. Savage, the deservedly respected chairman of the justly discounted public school board, and supply him with the list which our examination of the two assessment rolls and our diligent inquiries throughout the city had led Us to believe correct, and to request a copy of the Trustees' list in return, for the sake of undisputed computation of the numbers of Catholic pupils in the Public Schools. By Our orders a copy of Our list was forwarded on the 28th October list was forwarded on the 28th October to Mr. Savage, and he wrote in reply that he "could not give the information requested, having no memoranda at hand, but will try to get it to morrow." We apprehended, indeed, that he should experience some obstruction in his efforts to procure the required decument, and were therefore not much locument, and were therefore not much disappointed on Our Rev. Rector's re-ceipt of a letter from him last evening, in ceipt of a letter from him last evening, in which he regretted his inability to furnish the list till after the meeting of the Board next Wednesday night. We, at all events, have done Our best to insure accuracy in Our statistical tables.

CATHOLIC PUPILS IN PUBLIC SCHOOLS ON 22ND OCT, 1887.

let. Children of parents, both Catholics. From Kingston city—1 family; 5 chil-

From the country, but within the area of municipal taxation—5 families; 10 chil-From the country outside Kingston City

nd Township—1 family; 3 children. Total—7 families—18 children. All those children, without exception, have been transferred from the Public to the Separate Schools since the publication of Our Pastoral Letter on the Public School Trustees resolution, October 23d.

resolution, October 23d.

The parents of the ten children who reside in the country, within the municipal limits (at the G. T. R. Depot), have always desired to educate their children in the Separate Schools. But they had no Separate School nearer to them than a mile and a half, whilst they had a Public School at their door. Their children, whose ages renge from four to ten years, were too young to make the long double journey every day and in four to ten years, were too young to make the long double journey every day and in every season of the year; and, moreover, it would be dangerous for such young chitdren to cross the unfenced K. & P. Railway track twice daily. The three children who reside in Pittsburg Township have no separate school nearer to them than two long miles. Accordingly the good and thoroughly loyal Catholic parents of those thirteen children have hitherto presumed on Our reasonable consent to their utilizing the public schools. But now the trus on Our reasonable consent to their utilizing the public schools. But now the true tees have rendered it absolutely impossible for any self respecting Catholic to commit his children to their care, and all have consequently been withdrawn from the public schools and placed in the far-away separate schools. Thanks be to God,

whose mercy draws good out of evil.

2nd. Catholic pupils, children of Catholi and. Cathone pupils, officient of canonic fithers and Protestant mothers, who attended the Public Schools up to Oct. 23rd, were 4, belong to three families. They like-wise have been withdrawn from the Public, and sent to the Separate Schools, since th publication of our Pastoral Letter de-

publication of our Fastoral Letter denouncing the action of the trustees.

3rd. Catholic pupils, children of Protestant fathers and Catholic mothers, attending public schools up to Oct. 23rd, belong to 9 families and are 14 in number. Three those families have transferred their children, four in number, to the Separate Schools since the publication of our pastoral; the children of three others are distri-buted between the Separate and the Public schools; and the mothers of two of the remaining three families are most eager to transfer their children to the Separ-

eleven others, nowise affected by the decree, have transferred their children from the Public to the Separate Schools since the publication of Our former Pastoral on Oct. 23rd. Thanks be to God for His mercy to Our little ones.

We have good reason to hope that by God's mercy all the Protestant fathers of Our Catholic children will ere long consent to their being educated in accordance with the destription and distribution of the with the doctrine and discipline of the Catholics, they may be good, religious and virtuous Catholics, not half and half, nor neutralized, that is, neither Indifferentists nor Agnostics, of whom there are, unhapply for families and for soci ety, entirely too many at this side of the

THE BOARD'S CHAMPIONS It is satisfactory to observe that the Public School Board's edict of perpetual degradation issued against a half dozen innocent Catholic children, uncon-demned of crime and unaccused, has happily awakened no echo of approval in the city or in the Province public body, any decent journal, or any individual of recognized public merit or social influence. With regret, however, social influence. With regret, however, their social influence. With regret, however, the social influence and the social influence and the social influence and stated and the social influence. With the social influence and stated and the social influence and stated and the social influence. With the social influence and stated and the social influence and the social influenc from nowhere. Common belief attributes the authorship of this communication to a warlike son of toil who enjoys fittingly the same patronymic and is familiarly known in the city. We have taken some pains to assure Ourself of the identity of the writer who has entered the arena in the character of a free lance and, without any provoca-tion whatever from Us, has thought proper to assail the Bishop of Kingston and the "Church of Rome" in language of coarse vituperation not unlike the insensate ravings of the No Popery ranters of

the 18th century.
PROFESSOR MARSHALL, OF QUEEN'S. PROFESSOR MARSHALL, OF QUEEN'S.
TO Our great surprise We have discovered that this gentleman is professor of Physics in Queen's University. His position entitles him to respect, and We shall not deny it to respect, and We shall not deny it of the design, and, by consequence, uncertainty of result. What hidden design of the design and the Cauch of R me." with gentlemen for whom we entertain the most kindly and respectful feelings.
It has been a pleasure to Us to
It has been a pleasure to the Public Schools of Kingston under the Public Schools of K It has been a pleasure to Us to hold relations of amity and courteous interchange of friendly regard with the distinguished Principal and several of the able and erudite Professors of the University of which Kingston City justly boasts as her pride and her joy in the present and her hope for the future. God forbid that We, whose lengthy experience of academic discipline enables Us to recognize the latitude allowed to indivi recognize the latitude salowed to individual professors for indulgence of their personal whims in unofficial and private life, should be guilty of the rashness and injustice of charging against the College, injustice of charging against the College, its Principal or its professors generally, the edium of Mr. Marshall's misconduct. On the contrary, We take to Our heart with all confidence the public and sclemn pronouncement of the University in its corporate character, delivered to Eastern Ontario and to all mankind by its honored Principal in the efficial address to Con-Principal in the official address to Convocation read by him, in the name of the Chancellor, before the assembled Professors and graduates and the citizens of Kingston on the 22nd of last April :-QUEEN'S PRONOUNCEMENT VS. D. H. MAR-

"We give the most explicit assurance that Catholic as well as Protestant students—"Tros Tyriusque"—have had and always shell have their religious belief scrupulously respected at all times. Not only so, we give the assurance, dear to every true parent, that our connection with an ancient historical church enables us to surround the University with religious SHALL. us to surround the University with religious influences of unspeakable value in moulding character."

Wherefore, We may dismiss from Our mind the painful apprehensions which Prof. Marshall's bilious invectives were Prof. Marshall's billous invectives were calculated to inspire. We must not regard him as an index of the feeling of the University towards the Catholic youths who frequent its halls. The sentiments to which he has given utterance are, We doubt not, peculiarly his own.

One of them deserves special attention. "I fear," he says, that the Trustees have by their action repecial attention. "I fear," he says,
"that the Trustees have by their action
lessened the chances of these children
getting a good liberal education, free
from the dogmas of the Church of Rome.
For this reason I regret the action of the Trustees." This sentence, We must confess, startled Us not a little. We understood it at first, and we still interpret it, as an expression of regret that the School Board had by their luckless "resolution" forteited the chance of slowly and stealthily educating our Cath-olic children in their schools with that "liberalism" which is synonimous with "freedom" from the dogmas of the Church
of Rome. According to the accepted rules
of language it seems capable of no other
meaning. To be sure, Mr. Marshall has so arranged his phraseology as to save himself from the charge of open and direct advocacy of proselytism by means of Public School education in the city of Kingston. But, accustomed as the city of Kingston. But, accustomed as We are to scanning the utterances of men straitened between their bigotry and the laws of honor, We read his lines in their natural sequence and in the spirit of his autithesis of clauses. We cannot suppose Mr. Marshall, a Professor in Queen's University, to be as ignorant of the English language as the Trustees of the Public School, who in their silly apology addressed to the internal try to excuse themselves to the journals try to excuse themselves for ordering the "expulsion" of Catholic children because there was not among the whole ten of them sufficient knowledge of English to enable them to express their guilty intent in less criminal language. The learned Prof. must surely know the meaning of the word "liberal" when applied to children's elementary education "free from religious dogmas. Education is the development of the mind's faculties, "Liberal education" is a phrase denoting the formation of the mind in literature

ate schools, and hope to be allowed to do so before long.

The "expelling" decree of the Board was directed against two families only, and it was not enforced sgainst them on the 1st inst., the day fixed for its execution. Those two families, and with them eleven others, nowise affected by the elements of science, &c. If I tever be decree have transferred their children permissable to employ this definite phrase in reference to those initial studies, it must be in an expressly qualiffed sense, and the qualification must de-pend entirely on the context. Since Mr. Marshall, in referring to the elementary education received by children in the Public Schools, regrets that Catholic children shall no longer have their minds fashioned there by what he calls "liberal education." We must of necessity crutinize the context for the qualifica tion that will justify the use of the term "liberal," and directly we find it in the subjoined clause... "free from the dogmas of the Church of Rome." Oh! may Our good God save the Catholic children of Kingston from such "liberal" develop-ment of their intellectual faculties as will "free" them from the circumscription of God's revealed dogmas of soul saving truth, and leave them exposed to be "tossed to and fro, and carried about by every wind of doctrine, in the wickedness of men, in craftiness, by which they lie in wait to deceive. (Eph. iv.) There is also in Mi Marshall's sentence a distinct antiin the term "dogma;" and this is emphasized yet more by the suggestion that the attainment of the former implies "freedom" from the latter—"a good liberal education free from the dogmas of of the Church of Rome.

of the Church of Rome."

He seems, moreover, to have let out much more of his mind than he intended by referring to the "chances," which he regrets having been lessened, of the Catholic pupils acquiring, through the Public School lessons in reading, writing and arithmetic, that "liberal" expansiveness of thought which the "force" from the restrictexpansiveness of thought which would set them "free" from the restrict-ing bands of Christian "dogma"—the Orange administration? And how is the working of that hidden design lessened by the interposition of the Bishop coun-teracting the revealed plans of the Board? All this, We know, is in perfect harmony with the inveterate propensity of bigots of Mr. Marshall's type, who, without knowing what they are saying, inveigh against the dogmatic teaching of Christian antiquity dogmatic teaching of Christian antiquity is intellectual slavery. It is an old, old platform cry, repeated through the centuries from the days of the Platonizing converts of the first and second ages of Christianity down to our own. What matters it that he who repeats this persections. this parrot-cry, if he be an Anglican or Presbyterian, or anywise a believer in the heffable mysteries of the Trintty, the locarnation and the Atonement stands self condemned by the words of his own mouth? It is enough that he thinks he is striking at Catholicism, because it unflinchingly holds to the ancient creed, to"the faith once traditioned to the saints." THE SCHOOL BOARD TRUSTEES AND MR

THE SCHOOL BOARD TRUSTEES AND MR.

MARSHALL.

The Trustees bave little cause for thankfulness to Mr. D. H. Marshall for his interpretation of their pious intentions or for his regrets at their unwisdom. Neither can they feel complimented by his censure upon their downright fatuity, "because they have unintentionally given Bishop Cleary a chance of writing" the Pastoral Letter which undid their whole "because they have unintentionally given Bishop Cleary a chance of writing" the Bishops knowing the fact and converted their weapons of attack into an armoury of Catholic defence and Salvation of Our little ones.

As for Us personally, We can easily forgive Mr. Marshall for all the vile epithets he has been pleased to heap upon us in consideration of the high sounding panegyric with which he mentions our name in his couning sentence. sounding panegyric with which he mentions our name in his opening sentence:

—I could not help remarking to myself,

"Here is a Bishop to the Church of
Rome's own heart!" This is a meed of
praise far in excess of Our deserts. St.

Francis de Sales and St. Charles Borromeo would have been abashed by such romeo would have been abashed by such magnificent eulogy bestowed on them, did they believe their panegyrist's opinion worthy of any credit in the estimation of men. No more noble tribute could be paid to the holiest and wisest and most self-sacrificing of the Hierarchy than this:—"Here is a Bishop to the Church's own heart." We are profundly aborecistive.

foundly appreciative.

THE TRUSTEES AND THE TORONTO MAIL.

The only other champion of the Kingson Public School Board is the Toronto Mail."

DIGNUM PATELLA OPERCULUM Warfare against the Catholic Church Warfare against the Catholic Church, come whence it may, or how unworthy seever be the cause of the assailants, is welcomed by that journal as an occasion for pouring out its well filled vials of wrath against "the Lord's anointed," whom it is strictly forbidden to touch with unholy hand. (2 Kings 1 c 14 v. Ps. 104, 15 v.) Who in Ontario is not aware of the recleant assaults represend from day to the violent assaults renewed from day to the violent assaults renewed from day to day in that paper for the last eighteen months, against the Church, her doctrines, her practices of piety, her civil rights, ac-companied always by daring misrepre-sentation of her Bishops, and calumnious reviling in almost every conceivable form? This is the journal that raised the war cry of "race and creed" hatred in the Provincial electoral campaign this time twelvemonths, and did not hesitate to proclaim that "Confederation must be in order to deprive Catholics of their legal and constitutional right of educating their

children religiously and, as far as possible, to render life unbearable to the Irish and French residents in Ontario. All honor to the Protestant electors of the Province, who being five-sixths of the entire con Mail being live-sixths of the entire con attuency, responded to the Mail and its desperate partizans by their silent and determined suffrage at the polling-booths on the third day after Christmas

that they do not want a war of races, and will not join in religious strife, nor will they "smash confederation into its original atoms" for the gratification of a band of literary anarchists. The appeal of our Public School Trustees to such a journal to take them under its protection and make some sort of a case in their behalf is a pitiable exhibition of their conscious guiltiness, rendered almost ludicrous by the editor's emphatic rebuke of their stupidity in having by their method of action "so ably seconded" the Bishop's policy. When the advocate slaps his client on the face in open court, his case is con fessedly gone. It could not be expected fessedly gone. It could not be expected of Us or any other Bishop to write in de fence of Our official acts in the pages of the Toronto Mail, nor indeed to hold controversy on any subject with its editor in-chief. He is therefore perfectly safe in the indulgence of his unnatural taste for vilification of the Church and consecrated dignitaries. We say "un that impels a man born of Irish Catholic parents in the heart of Connaught, the most Catholic of Ireland's Provinces, and reared up in boyhood according to the discipline of Catholic piety, and adopted by a Catholic Bishop as a candidate for the ministry of the altar, and transferred by Episcopal kindness to the College of Propaganda in Rome for test of his vocation and the nourishment of his mind and heart in the highest truths of wisdom and best lessons of virtue, to turn around, after his aban donment of the priestly candidature, and, for hireling's pay, strike his venomous darts into the bosom of the mother that reared him. We will content Ourself with reared him. We will content Curself with the following analysis of the three editorial articles written by that gentle-man on the subject of Oar defence of Oar little ones against the inbumanity of the Public School Board of Kingston: 1st. The one and only issue existing in the case between Us and the Public School Board, which We plainly and definitely stated in Our Pastoral Letter delivered to you this day fortnight, and which We repeat to-day by two quota-tions from that Pastoral in the second paragraph of this one, has not been pre-sented to the readers of the Mail formally or virtually, in any para-graph or sentence, nor is the remotest graph or sentence, nor is the remotest allusion made to it, throughout the three editorial articles published on the subject in that journal of the 25th, the 26th and 28th of October. False issues are raised to blind the eyes of unintelligent readers; but the complaint made by us against the Board, and studiously limited to a single point, is nowhere stated or anywise referred to. 2nd. It is untrue anywise referred to. 2nd. It's ultrude that in Kingston there are any children sent to the Public Schools because their parents, both being Catholic, 'know their children would re-ceive a better education in the Public Schools than in the Separate Schools."
(Mail, Oct. 25th). On the contrary, every such parent in Kingston has distinctly and with repeated assevera tion declared to Us their absolute and unqualified preference for the education imparted in the Separate Schools, and their regret at the impossibility of availing themselves of it for their children because of the distance of their residence from the Separate School, or some other imperative exigency. 3rd, It is untrue that the Bishop of Kingston has in the present conflict with the Public School Trustees or on any other occasion declared "Public Schools to be perilous institutions, and dangerous alike to both religion and morality," or that he ever said or hinted that "if a Roman Catholic parent contribute to the Public Schools or send his children thither, he is a wretch." (Mail, Oct. 25.) Neither We nor any of the Bishops have ever uttered such sentiments. On the contrary, there are thousands of our little ones in this diocese attending Public Schools with Our free consent; and throughout the Province of Ontario there are 50,000 of

> to take steps at once for the withdrawal of Catholic pupils from the
> gravest of all dangers. Happily for
> the Catholics of Ontario, the Public
> Schools attended by them are
> not generally, nor anywhere,
> like those of the city of Kingston, administered by men whose chief
> recommendation for Trusteeship is intensest Orange hatred of the faith and
> religion of the Catholic pupils, and
> whose cruelty of disposition towards
> them has been strikingly, and let Us
> add, providentially, manifested in the add, providentially, manifested in the ferocious edict of Wednesday night, Oct. 19th, marking them with the stigms of everlasting disgrace for no offence of their own, but simply for the gratification of spite against their Bishop, the Pastor of their souls. 4th. It is not true that We ever said or wrote a word directly or indirectly at variance with the proposition: "It is only just that those who contribute to the support of one class of schools should not be one class of schools should not be entitled to use freely the other (Mail Oct. 28); and consequently the following comment of the Editor in Chief is un warranted and unjust, viz:—"How any individual, to say nothing of a Bishop, can think it reasonable that the money should be taken by one School Board and the work for which that money is paid be done by another, it is impossible Dearly beloved in Christ, this quarrel i

not of our making. It has been forced upon Us by the cruel action of the Public School Trustees against the lambs of the School Pristees against the lambs of the fold, whom the Pastor of Pastors has charged Us in a special manner to protect against the wolf. We have the response of Our conscience that We have fulfilled Our duty, and Provincial electoral campaign this time well wants and did not hesitate to brocclaim that "Confederation must be mashed into its original fragments" (slc) in order to deprive Catholics of their legal in order to deprive Catholics of their legal in the confederation must be mashed into its original fragments. The confederation must be mashed into its original fragments and the confederation must be mashed in the confederati rescued them "from the hand of them that hate us." Let us rejoice in humble thank-fulness to God who has drawn good out of evil, and pray always for the conversion of our enemies, recalling to mind the admonition of the Apostie St. Paul to the Romans:—Bless them that curse you: bless and curse not. Render to no man evil for evil. Provide things good, not only in the sight of God, but also in the sight of all men. If it be possible, as much as in you,

have peace with all men. Be not over-come by evil, but overcome evil by good." (Rom. 12 ch.)

The blessing of our Lord Jesus Christ be upon you all. Given at St. Mary's Cathedral, Kingston, this 13th day of November, the Feast of our Blessed Lady's Patronage, in the year of Our Lord 1887

+JAMES VINCENT CLEARY, S.T.D. Bishop of Kingston. THOMAS KELLY, Secretary.

PROFESSOR GOLDWIN SMITH AGAIN.

This crabbed exile has again been giving vent to his strong anti-Irish sentiments. He is generally recognised as a writer of elegant English, and as possessed of a clear though erratic mind. What he writes will therefore be very generally read. His most recent utterance on the Irish Question has furnished our esteemed friend as Andre Purposition. friend ex Judge Ryan with an occasion for supplying the antedote to Mr. Smith's poison in a small but powerful dose as he has done in the following letter which appeared in the last issue of the Week and which we gladly reproduce.

To the Editor of the Week.
SIR,—Your number of the 6th ult. Sin,—Four number of the 6th uit. furnishes further proof of Mr. Goldwin Smith's determined opposition to Ireland's nationality, and to Mr. Gladstone as its earnest advocate. Since the former gentleman recommended that the Irish people should be deported "to a Crown Colony to fit them for the exer-Irish cise of political power" (Nineteenth Century, June, 1883), his words as to the character and wants of that people have character and wants of that people have not been influential. They should not however be wholly ignored. Mr. Smith's pen is facile, and he will be read. Judging this, I desire to notice the kind of support he brings to Dr. Ingram against Mr. Gladstone on the question of the socalled Irish Union, which according to Lord Leftery. Payer has been a worn Lord Jeffrey, never has been a union, Mr. Gladstone seems to have disposed of Ingram's history of this union as Michael Staunton did of Montgomery Martin's work years ago, by showing that it was not history, but the merest partisan pleading. But how does Mr. Smith aid Dr. Ingram? The chief point in dispute is Pitt's conduct. Mr. Gladstone terms it "blackguardism," and gives proof. Mr. Smith would seem to deny the existence of a certain "con-spiracy" which involves the shame and hishonor of Pitt, and broadly states that the distinguished anti-Unionist writer of the day, Sir Jonah Barrington, did not believe in the "scandal." Now Sir Jonah's Rise and Fall of the Irish Nation, which I read forty years ago, is the most reliable record of the worthy Baronet's knowledge of the accused proceedings of the peroid. In that we read:—"The means by which the Union was carried were flagitious and treasonable that for the sanctioning of them Pitt should have

lost his head.' How far does this passage aid Mr. Smith in his desire to discredit Mr. Gladstone? Our great statesman has been provoked "after two generations have passed away," to produce further proof of the abominable conduct of the Irish Government, directed by the English Government, of 1800; but for the purposes of the argument of the present day it was really not needed. Henry Grattan, whom no one now disbelieves few ever did, hear Castlereagh declare -"Half a million or more, were expended some years ago to break an opposition the same or a greater sum, may be necessary now." 'This he said," continues Mr. Grattan, "in the most extensive sease of bribery and corruption; and the threat was proceeded with, the peerage sold, the caitiffs of corruption were everywhere : in the lobby, in the street, on the steps, and at the doors of every parliamentary leader, offering titles to some, offices to others, corrup-tion to all." If further evidence were necessary, Chief Justice Bushe could be cited as having spoken thus: "The basest corruption and artifice were exerted to promote it; all the worst pas-sions of the human heart entered into the service; the most depraved ingenuity of the human intellect was tortured to devise new contrivances of fraud. Is it to be wondered at that Lord Jeffrey once wrote (Edinburgh Review): "The Union in short must be made equal and complete on the part of Eugland, or it will be broken in pieces and thrown in her face by Ireland?"

MATTHEW RYAN, Winnipeg. Winnipeg Review.

A NEW CONVERT.

A METHODIST MINISTER BECOMES A ROMAN

Before the usual daily mass for the students at the Ottawa College on Saturday, a very interesting ceremony took place in the beautiful chapel of that institution. This was the profession of faith, absolution from ecclesiastical censures, conditional baptism and formal reception into the Catholic Church of Mr. Emile Brun, lately a minister of the Methodist Church. Mr. Brun is a Frenchman of Huguenot descent and education, and came to Canada nearly three years ago as a professor in the Wesleyan College in Montreal. He taught in that institution for nearly two years, when he went to New Orleans by medical advice. There he contracted malarial fever, and was com-pelled to return to Montreal. Having since his arrival in America become a minister, he was sent to the Mattawa dis trict to evangelize the French-Canadians, but his studies had in the meantime led him to a conviction of belief in the Roman Catholic Church, and he sought the advice of some of the priests in that section, in consequence of which he came to Ottawa and placed himself under the instruction of the Superior of the College, the Rev. of the Superior of the College, the field, the chapel being filled by the students, Mr. Brun, accompanied by his sponsor, knelt in the sanctuary, where, before Father Fayard, he made his solemn abjuration and profession of faith in the authority and doctrines of the Roman Catholic Church. The usual ceremony of baptism followed, and Father Fayard then cele-brated mass, during which the new convert made his first communion.—The Daily Oitizen.