United States Senate in a manner which puts the A. P. A. agitators who raised it into the ridiculous position they have justly earned for themselves. The Senate by a unanimous vote decided upon the acceptance of the gift, and the objections of the Apaists were treated with contemptuous indifference. The only consolation which the bigots are applying as a balm to their wounded vanity is the IC fact that there was no solemn ceremony observed in the unveiling of the statue, and they are welcome to whatever consolation they can derive from this, but there was simply the usual ceremony, observed on such occasions, with speeches, delivered by several

senators in eulogy of the great Jesuit, but it appears that it has not been ng customary to have an elaborate cerece monial, and anything extraordinary ce was not attempted, nor does it appear g to have been contemplated by the authorities, though there was some talk at first of something of the kind.

AN A. P. A. school superintendent in Wisconsin, who attempted to perpetrate a piece of official bigotry and ngi tyranny, has been foiled by the resolute stand of the Sisters of Notre Dame who are teaching the schools at Freedom and Little Chute, in that State. The as people want the Sisters, and the schools sad vis are well taught, as is evident by the satisfactory progress of the pupils, but ted no religious instruction is given during the legal school hours, nevertheless the superintendent, being desirous to drive the Sisters away, cancelled their real certificates on a pretext of incompetect ties ency. The Sisters entered a suit-atlaw in order to prove their competency, ke and the superintendent, finding that they were determined to maintain their case, was glad to come to terms by the restoring the certificates, and the 88 teachers are continuing to conduct the nfi. Mr. schools as before. red

HIS EMINENCE CARDINAL SATOLLI has sharply rebuked some French-Canadians of St. James' church, in Danielson, Conn., because they are determined to have no priest but a this French-Canadian, not being satisfied nrv even with a French priest or a Frenchhad speaking priest of any other nationaland ity. The malcontents appealed to t he Rome last year to obtain their demand. He His Eminence tells them they had a rles perfect right to do this, but adds that erce they should have informed the Sacred Mr. Congregation that the case had been cted decided by the Apostolic Delegate. y de This they neglected to do, but the In Sacred Congregation, after investigatsons ing the matter fully, decided that the ion. spiritual welfare of the congregation ative has been sufficiently provided for by klin the Bishop, and the appeal was disting missed, as the course of the appellants and had no foundation to rest upon. The very Cardinal says in his letter to the dislin's contented ones : cabi

" I know what has since been done on a each ou with a priest who, be ing French, can supply all needs of your language. Your obstinate opthe Mac position to this provision causes the suspicion that you are not in good misfaith, but have in view some other end reme than that expressed in the original quite complaint. I can only say that it is f his your duty now to show yourselves good it do Catholics, submit to the government of your Bishop, attend strictly to your Marn affairs, return to your church as Catholics, and you will find peace and success will follow. leted In the Catholic Church, all nationaliholic ties are to be regarded as brethren, affili and though it endeavors to supply a here native clergy as far as possible, there ment are not always a sufficient number of rd to priests of any given race to provide will every congregation with a priest of its , the own nationality, and when the wants ouse of the congregation are properly suph the plied there should be, no dissension s be nor complaint. The nationality of the hood. priests ought not to be regarded in the question of their fitness to fulfil their rove. duties. egis-Converts. is a rited A great many distinguished men of time, our time who never actually embraced very the Catholic faith - dying, it would seem, as they lived - were, nevertheless No advancing nearer and nearer to the lds a centre of truth. No doubt, in many of his cases, the journey was happily comnderpleted at the hour of death. uable works in mysterious ways. Mr. Edmund Gosse says of Mr. Walter Pater : one of 'When I had known him first he was on in a pagan, without any guide but that of . It s. It the personal conscience ; years brought pect- gradually with them a greater and greater longing for the supporting so-lace of a creed. His talk, his habits, tion. as he became more and more theological of the and it is my private conviction that had he lived a few years longer he would have endeavored to take Orders of the and a small college living in the counthe try." A writer in the Weekly Regis-ter, who probably knew Pater better ngton than Mr. Gosse, remarks : "For our y the | part, we should have gone further than

MAY 23, 1896.

Mr. Gosse and the 'country living'; THE FAILURE OF PROTESTAN. for we often observed the extraordinary piety with which Mr. Pater assisted at High Mass in the Carmelite Church. when he was absent from Oxford at his Kensington house."-Ave Maria.

CATHOLIC PRESS.

Archbishop Plunkett, of Dublin, as our readers are aware, has established for an Anglican mission in Spain for the conversion of the Spaniards to Protestantism. The mission has been a fail ure in one respect. No conversions have been reported. But it has been a good thing in another sense. It has stimulated religious inquiry and inves-As a result of this, several tigation. English Protestants in Madrid have joined the Catholic Church.-Bosto Republic. other

"We speak no unseemly matter over the baptism of Holmes, the many-murderer, by a Roman Catholic priest. If any man ever needed to repent and be baptized it is he; and the Church exists for the purpose of call-ing, not the righteous, but sinners to repent-ance."—Independent.

The approach of death makes one think seriously. This unfortunate man, who is being pressed down into his grave by the weight of his evil deeds, must have done some good some of membership. Twenty years ago time to receive the grace of baptism the enrollment was kept differently within the shadow of the scaffold. God and meant a pretty accurate summary is infinitely good and merciful, and He alone knows how to judge according to one's lights and capacity of resistance to evil. The angels of heaven rejoice at the conversion of the sinner, and we can do no better than imitate their example.- New York Freeman's Journal.

ally fewer Baptists in New York to-day Walter Lecky calls for a national union among Catholic young men. than there were twenty years ago there are fewer Methodists than there We now have two such, the Catholic Young Men's National Union, and the were twenty years ago." Of the average attendance in Pro Young Men's Institute, to say nothing of those representing elements of the population speaking other languages than English. A federation, for each state and for the nation at large, of all the young men's societies of this character, including both the isolated societies and those already aggregated to the unions named or some other, would doubtless be an advantageous Everything which brings Cath olics into nearer personal contact stimat his first sermon in a church with a ulates their zeal. The closer the fagseating capacity of 1,500. gots are heaped the hotter they will eventful morning of my life came. Shall I ever forget it? I sat down burn !- Church Progress.

my veins fairly frozen at the sight before me—a desert of empty benches with just eighty human beings scat The prelate or priest who braves the terrors of the "question box," which has become a recognized and essential feature of all missions to non-Catholics. tered through the service somehow. I tried must be thoroughly equipped, else he to preach, but could not. The sight of will come to grief. His discomfiture that silent and solemn mausoleum and may come about in several ways. If he has a keen sense of humor it is highly probable that the ludicrous asthose prim, elderly women and a few fidgety old men looking up at me from their lonely perches took all the soul pect of some of the questions will cause out of me. an involuntary departure from eccles-iastical dignity. Bishop Haid, of Bishop Haid, of case. As to the more prosperous Churches he says : "The plain truth is, fashion North Carolina, went through a severe test in this respect the other day when the following query was unfolded to his gaze : "Somebody told me that and pride of wealth and social cast, for their own sake, dominate our strongest churches. The best attended of these you washed some of the monks' feet great churches are crowded simply by once a year. Why don't they wash them themselves ?" The Bishop made the social attraction of the them themselves ? " families who rule them. To keep out a flank movement upon the enemy a the herd of vulgar social aspirants, few minutes later, however, when to who wish to scrape acquaintance by jostling the children of the rich, some the query "What caused the deluge?" he replied, "Lots of rain." - Catholic

Standard and Times.

Really, we cannot blame them in view A writer might be busily employed of the evident motive of this mob. in simply noting the signs of the times in the religious world — the changes Mr. Dixon then draws a comparison tween the practical work of the that are everywhere coming over sect Catholic priesthood and that of the and sectarians. For instance, regard-Protestant ministry. He says : ing the Holy Sacrifice of the Mass We remember the terms in which Pro-testant writers used to refer to this supreme act of worship. Now it is called the Mass, the Catholic Sacrifice, hours if it were not for the power of "the miracle of the altar." ody nowadays," says Mr. even the Catholic priesthood. You would Nobody have to turn your guns into these Augustine Birrell, "save a handful of streets and sweep them with grape vulgar fanatics, speaks irreverently of and canister without them. What Mass." Thomas Carlyle was s have we done to reach these people? deeply impressed by the celebration of the Holy Sacrifice that he declared the Nothing. What are we going to do? Nothing. Who are doing that work? Macs was "the only genuine thing in The Jewish rabbis and the Catholic the world." Catholics ought to invite priests. If they do not do it, it is not their Protestant friends to accompany lone. If you take those forces away, them to Mass and Benediction. Thi you have left the people absolutely in has been the beginning of many a con darkness. If that is a fact, we must version.-Ave Maria. recognize it, and that these forces are eing utilized for good. The principal of education absolutely "I admire the wisdom and skill of the Catholic priesthood. They have divorced from religion has been carried out logically in France, where the more common sense than Protestant ministers. They are more skillful. Government has constantly engaged in active hostilities against clerical They have longer heads. They know instruction, and has even permitted better how to grasp and hold a city. the teaching of something like atheisn Go and look at their big churches here in the Government schools. One re to-day. In my Western trips the big-gest churches I see are the Catholic sult of this is seen in the alarming increase of juvenile crime-so alarming churches. They were the first in the town, before the other denominations that there is a tendency in France now to admit that education cannot be dithought of building, and the priests got the lots for nothing, too-longvorced from religion without danger And in this country, while the opposi headed men that look far into the tion to parochial schools, which are no burden on the State, is still strong, it future and seize their opportunities and hold on to them forever. is nevertheless true that a growing "While other churches lost their number of parents favor schools rights to title in this city, they had the there is religious instruction, and that sense to go to the Legislature and have their titles perfected, while we in the Anglican, no less than in the Roman communion, it is felt that the were asleep. They do not preach on Sunday and say to the people, 'You' can go to the devil during the week.' Public schools are not only unreligious, but irreligions, and that the danger to morals is as great as the danger to They teach their people that what they faith. The question thus raised is not one to be settled off-hand; and we only refer to it here preach on Sunday is to be put into life on Monday, and the priest can say things that have great power and in-fluence in the political world. If Senin order to show how in England, where nearly nine tenths of the people ator David B. Hill said, 'Give me are adherents of the Anglican Church, the opposition to the board schools and their purely secular the saloons, and you can have the churches,' he was talking about the Protestant churches, not the Cathteaching is naturally vigorous, and why a government should favor the olic. Why? Because our Protestant churches are a disorganized mob." Notwithstanding this acknowledgvoluntary schools founded by Church and maintained hitherto by Church money. - Providence Journal. ment of the evidences of vitality and and laughing, from among ruins.

THE CATHOLIC RECORD

power for good in the Catholic Church, Mr.Dixon thinks her decline is as marked as that of Protestantism. We think, however, that he errs in his Such is the title of a book recently put out by Mr. Thomas Dixon, Jr. calculations when he comes to treat of pastor of the People's Church, New York city. The author refers more the Church. The error arises from the defective method of taking the cen-The practice of taking the particularly to the failure of Protestsus. Church statistics from the number of antism in New York and its causes. members enrolled and from pew sit-tings is not trustworthy. Mr. Dixon The book reveals a state of affairs by no means flattering to Protestant hopes the future in history. The himself has given a case where the author's method of proving his thesis roll of membership gave 4,000 when may be seen by the manner he treats of the actual number of members was only 200. It is not a custom with

a single denomination — the Baptist, for instance. He says : Catholics to keep such rolls. To cal-"The Baptists increased 975 during the seven years 1885 to 1892. The culate from pew sittings is equally erroneous, as Mr. Dixon's experience normal birth rate of their membership, His church could accommoshows. date 1,500, yet he had but 80 hearers, 13,669, should have given an increase composed of "prim, elderly women and fidgety old men." The census by birth of more than 3,500 during that period : their accessions from taker would credit that church with Baptist churches more than bal-1,500 members-which would clearly

ancing their death rate. The Baptists. therefore, managed to hold about onebe too many. To a Catholic church of the same size he would give only 1,500 fourth of the children born into their members, which would be clearly too nomes. Is this holding our own? He subjects the Methodist. Presbyfew, because the Catholic churches of the city are crowded five, six or more terian and Lutheran Churches to a like process of examination, with results times each Sunday with as many dif ferent audiences. A Catholic Church but little more encouraging. But with a capacity of 1,500 indicates a these figures, he informs us, do not tell

This is no exceptional

of these churches have separate Sun-day schools, for the rich and the poor.

ISM.

congregation of five or six thousand all the pitiable story. The system of enrollment gives no correct indication It is evident, then, that the system of census taking gives the Protestant denominations too many members, and the Catholic Church to But, taking the census reports of membership. But now some of the few. as we find them, they show a Catholic churches keep even the dead on their gain of 1,757,040 in five years, from 1890 to 1895. H. K. Carroll, in an rolls, on the ground that their establishment extends over this world and the next! "One of these mushroom article on this subject in the Forum for records," says Mr. Dixon, "collapsed May, says : "It will be noticed that among the the other day by a fire, and out of a

roll of over 4,000 there could not be denominational families or groups, the Catholic leads in point of members. found 200 members ! There are actu-The growth of that denomination has been enormous. This has been due chiefly to immigration, which has been largest from countries where Catholics are numerous or predominant. The eight millions ascribed to that group estant churches in New York Mr. are all Roman Catholics, except a few thousand Greek, Armenian, Old and Dixon says: "The plain fact is, Pro-testantism has little hold on the man-hood of New York. The men have Reformed Catholics. The last named are really Protestants. The increase deserted the churches and built clubs of Catholic communicants in five years and secret societies in their stead. The attendance on the average at the has been about 1,757,000, which is twice as large as that reported for any smaller churches that cannot command other group, although less in per centpreachers of great personal powers is age than that of the Disciples of Christ simply beneath contempt." He gives in this connection his own experience t should be stated that statistics of Cath-

olic communicants are not usually re The official denominational ported. The returns are for population-that is, for all baptized persons, or communicants shivering in the pulpit, the blood in and adherents. These returns are not made by actual count, as in the case of most other denominations, but as esti mates, based upon the number of bap among them. I stumbled tisms and deaths. As the vital statis tics are by no means perfect, the estimates for some of the dioceses are simply more or less shrewd guesses.

The following table shows the numerical strength of the twelve leading denominations, according to the census returns for 1895.

1.	Roman Catholics 7,999,172	Fa
2.	Methodist Episcopal2.629,985	ra G
3.	Regular Baptist, South1,448,570	
4.	Methodist Episcopal, South1,379.928	An
5.	Regular Baptist, Colored	A.
6.	Regular Baptist, North 985,752	· ·
7.	Disciples of Christ 923,663	An
8.	Presbyterian, North 902,757	
9.	Protestant Episcopal 616,843	W
10.	Congregational 600,000	W
11.	Africa Methodist Episcopal 594,000	1 3
12.	Lutheran Synodical Conference 479,221	
	-N. Y. Freeman's Journal.	
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A Novel Enterprise.

Henry Austin Adams, a recent convert to the Church, has been engaged as lecturer with the Damrosch combination at a salary of \$12,000 a year. The entertainment which will be given

ARCHDIOCESE OF TORONTO. As announced shortly after Easter by o spected pastor, Rev Father Duffy, respected pastor, Rev Father Duffy, of Wednesday, the 6th inst., there opened the Church of the Angels Guardian, Orilli one of the most beautiful and instructive d one of the most beautiful and instructive de-rotional exercises of religion, instituted and authorized by the Holy Catholic Church, riz., the Forty Hours' Exposition of the Blessed Sucrament. The ladies of the Altar Society had exerted their utmost energies in decorating and beautifying the altar and sanctuary of the sacred edifice, for the occa sion, and their earnestness was amply demon ce, for the occasion, and their earnestness was amply demon-strated in the successful effect of their labors. At 9 o'clock a. m. of that day, Rev. Father Gibney, of Alliston, commenced the celebra-tion of a Solemn High Mass of Exposition, assisted by Rev. James Kilcullen, of Adjala, as deacon, Rev. J. H. Conlin, of Midland, as sub-deacon, with Rev. Father Duffy as master of ceremonies and George Moore as censor-hearer.

master of ceremonies and George Moore as censor-bearer. This Mass was attended by a congregation that filled the church to the doors, and from that hour until the closing prayer was re-cited and parting blessing pronounced, priests and people zealously entered into and continued the sacred office in their re-spective spheres. On the morning of the second day, Very Rev. Dean Egan, of Barrie, celebrated the Mass Pro Pace, and Rev. Father Duffy cele-brated the Holy Mass of Reposition at the close of the exercises on Friday morning. Rev. M. Moyna delivered two highly im-pressive and eloquent sermons—the first on Wednesday evening, and the second on Thursday evening — elaborating fully, the importance of the occasion to the spiritual welfare of the people.

Thursday evening — elaborating fully, the importance of the occasion to the spiritual welfare of the people. It will be extremely gratifying to know that during the Forty Hours' Exposition between six and seven hundred approached Holy Communion. The members of Branch 57 of the C. M. B. A. attended in a body. The visiting priests of the deanery who materially assisted by their presence and pious work, and to whom much thanks is due, and heartily given, were Rev. Fathers Gearin, Flos; Kiernan, Collingwood; Mc-Philips, Uptergrove, and McRae, Brechin. The choir of the Church of the Angels Guardian, under able leadership, well main-tained their important part in the sanctified work.

. Father Duffy, always active, watch Kev. Father Duffy, always active, watch-ful and careful in the interests of those in his charge, has good cause to be highly gratified with the grand results of this most successful undertaking, and the good work, entered into so earnestly, and carried out so thoroughly, has sunk deeply into the hearts of the people, who will long remember the happy event; and it is but simple justice to remark that a deep and lasting impression was made upon the large numbers that took advantage of the opportunity to hear these very instructive ceremonies.

ceremonies. Springtime.

For the CATHOLIC RECORT 'Tis genial spring, the time of hope and prom

Gone is the wintry blast, the driving snow, And Nature clad in verdure is awaking, J ast as in the spring-time long ago.

The forest-bird his feathered mate is wooing

blow, The meadow-lark his matin song is singing, Just as in the spring-time long ago.

The modest violets in the woodland blooming, Deep in the shade where 'tis their wont t Deep in the snace where the blow, blow, With subtle fragrance the soft air perfuming Just as in the spring-time long ago.

Down in the pasture-lands the kine are graz

Amid the waving grass where streamlets And lambs in meadows by their dams are stray.

Just as in the spring-time long ago.

Blue are the skies, the earth is full of sunsh On hill and dale the bright-hued wild flow

grow. And Nature in her buds and leaves rejoices— Just as in the spring time long ago. ir are the orchard trees with many blossoms Green are the mountains, green the vales be

low, I on the air the voice of children playing— ust as in the spring-time long ago.

mid these vernal scenes there comes a long-For joys and hopes in youth we used to know, hile looking on fair Nature freshly blooming

ust as in the spring time long ago. Montreal, May 12, 1896. J. A. S.

THE SEVEN SECEDERS.

THE SEVEN SECEDERS. Ed. CATHOLIC RECORD: Dear Sir-Certain partizan journals are now being sent to almost every Catholic home in Ontario. As these papers are political first and Catholic althour attractory with the CATHOLIC RECORD, however, the case is different. Your paper is Catholic first, last and all the time : political topics are, for the most part, eschewed, and when on the occasion of a great national crisis you express an opinion for or against either of the two great political parties of the Dominion, then the people of Canada usually weigh well the reasons you give for the opinions you express. With nearly all the editorial remarks on the Remedial Bill, set forth on last week's RECORD, the writer is in perfect accord. The following sentence, however, calls for a few comments: "We cannot doubt that the resignation of seven members of the Cabinet was made with full knowledge that the Bill would thereby be endangered, and there is poly the burking of the Bill, was the chief object of the seceders, or at least a majority of them." When their resignation was announced from Ottawa my first impulse was to brand the seven not only as a "nest of fraitors" When their resignation was announced from Ottawa my first impulse was to brand the seven not only as a "nest of traitors" but as a nest of bigots. My second impulse was to find out the reason why the seven resigned. I acted on the second impulse, and now I am fully persuaded that bigotry had nothing at all to do with their resigna-tion. The proof of this is found in the fact that the seven Cabinet ministers who re signed, all spoke in favor of the Remedial Bill; they all canvassed for the Bill, and they all voted for the Bill. Therefore the "bark-ing" of the Remedial Bill was not the object of the seceders. But why did the seven resign?

lead the party in the commons. Now, a general who always tries to keep far away from the smoke of battle, soon loses the confidence of

ened and the serried ranks of anked on the left by the cross-Parliament opened and the serried ranks of the Reformers lanked on the left by the cross-bench, wild-eyed coherts lined up, all ready for battle. The Conservatives left themselves handicapped ; their leader was not there to chain in the quiet Senate. Then and not till then did the seven send Premier Bowell their ultimatum : "Either come into the Commons and lead us on to victory or else resizen the Pre-miership and let some one else lead us." But Premier Bowell preferred to remain where he was, and then the seven resigned their porto-folios. In response to Premier Bowell's cablegram sent for another purpose. Sir time to save the Liberal-Conservative party from being discomited. The indubitable that the seven who resigned, as well as Premier Bowell, have always been in favor of the Remedial Bill, which undertakes to catholics of Manitoba. The two great political parties of Ontario are like two ferty boats going from one side to the other. When one party and the other party boats going from one side to the other. When one party and the other party boats going from one side to the other. When one party undertakes to meel the Catholics with justice, forthwith the other party sets up a howi. For my part 1 intend to vote against any party which refuses to give justice to the Catholics of Manitoba. The always have, and the other parts of the Second cast by south. When one party undertakes to meel the Catholics with justice, forthwith the other party sets up a howi. For my part 1 intend to vote against any party which refuses to give justice to the Catholics of Manitoba. Thanking you for your valuable space. Yours sinceredy, M.

PRIEST OR LAYMAN, WHICH ?

bor's views coincide with mine they are necessarily wrong, and I am not going to inquire what foundation he may have to build his opinion upon; it is sufficient for me to know that he does not think as I do, there-fore he is wrong and I am right, and that settles it. Ever since the abolition of the Catholic schools in this province a portion of the community have taken upon themselves to pronounce with unqualified dogmatism that the old system was bad, and that the new one is good enough in all respects for every-body; that the Catholics have no grounds for complaint; that their alleged grievances are purely sentimental; that the restoration of their schools would be against their best interests, and so on. Now, I am not posing as the apologist of Catholic schools, nor have I taken any part whatsoever in the discuss-ion of this question from the time that it was taken down from the domain of moral ethics to the plane of practical politics where it now is, a mere shuttlecock for the politicians to knock about for party purposes, and it would not be seemly for me, in my position, to take any part in the game. But there is a side to it that does not enter into the field of polities-a side in which every Catholic has an abiding interest, and against which he should protest with all the vehemence of which he is capable; the side that the dog matists thought the most vulnerable, and tried with all their efforts to penetrate with their shafts-namely, the charge so persist-ently made that the hierarchy have not the support of their people in their struggle for Christian schools. It has, evidently, never occurred to those who so express themselves that the people composing the minority are endowed with ordinary intelligence, and their status in the community, they have a right to be consulted. But, no, their views and wishes are not of the slightest conso-quence, and their feelings are of even less importance. Although they form more than two fiths of the opollation of Canada, hey are to be treated as nonenities i ecessarily wrong, and I am not goin quire what foundation he may have

Him who sent them ; to change their method an

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swered on every side : " f the schools so as to keep arkness of slovesto keep

luge of revamped paganism. And what, may I ask, do those troublescene lishops want? We hear it answered on very side: "They want control of the schools so ato keep the people in the diric key is as ato keep the people in the diric key is a so ato keep the people in the diric key is a so ato keep the people in the diric key is a so ato keep the people in the diric key is a so ato keep the people in the diric key is a so ato keep the people in the diric key is a so ato keep the people in the diric key is a so ato keep the people in the diric key is a so ato keep the people in the diric key is a solution of the second at the people is a solution of the second at the people is a solution of the second at the people is a solution of the second at a coording to it they must be a bad lot. But he diric the world is the people of the second at a coording to it they must be a bad lot. Further the diric the world is a possible to a solution the world and preach the gospet to every creature, and to observe all things whatsoever He had commanded them, and pledged His word that He would remain with them always and would send the Spirit of Truth to guide them. As the Apostles were but human beings they could not remain on earth till the end of time—they had to die : nor could they visit the whole world the visit is the visit of the world and proceen the solution of t

skill in this warfare and in their sourcesses purpose? Hence the most casual, if imprejudiced, ob-server cannot fail to see that the hishops and priests have no personal interest whatsoever-apart from the duties of their sacred office-in highting battles against the enemies of their Charen i, he must see that they are thoroughly altruistic in every sentiment that actuates them, and that their devotion to duty is solely for the preservation of their flocks' from the dangers and that their devotion to duty is solely for the preservation of their flocks from the dangers of their environments. They have no wives to dress for society, no soms to provide places of emolument for, no daughters to give in mar-riage. Now, can any same man tell us what ob-ject those Bishops could have in keeping the people in the darkness of ignorance and super-stition ; to keep back the light and intelli-gence of the age, and what they would gain with place and nower if they had them? I think that what I have said ought to explain away the charges so constantly made that the hier-archy have not the sapport of their people and that if it were not for the persistency of the clergy the laity would be satisfied with things as they are. That illusion is not creditable to the boasted enlightenment of the nineteenth century. I have one more communication to make on this subject and the I shall have con-cluded. A. McGillis. Winnipeg, May 4. To the Editor of the Nor'- Wester :

<text><text><text><text><text><text><text> To the Editor of the Nor' Wester : the field of Canadian politics. Winnipeg, May 5, A. McGillis.

PRIEST OR LAYMAN, WHICH ? To the Editor of the Nor-Wester : Sir — Another chapter of the Manitoba school question has been concluded, and while the smoke of the last parliamentary battle is rolling away, and during the short breathing-spell vouchsafed to us before it is again launched upon the arena of political strife, I beg to be permitted to jot down a few reflections suggested by the views so profuse-ly expressed upon it from one end of our Dominion to the other, not to speak of the in-terest displayed in other places. This is an age of dogmatism, an age in which little or no respect is paid to opinions differing from our own : so much so that it has become an axiom that unless my neigh-bor's views coincide with mine they are necessarily wrong, and I am not going to

will be one that has never been equaled in its special class in the world's history

It will be an illustrated lecture on the are not doing. This town could not be held from the devil for twenty-four secured, and Director Walter Damrosch will endeavor to bring into play an orchestra even better than that which has made his fame. An entertainment more superb, more masterful or more impressive than this could hardly be imagined. The great drama of the Sav-iour's life with eloquent words and tender, mighty music suited to every detail of its wonderous story, will act as a mora rectifier such as has never before been known and will serve as a most health ul entertainment as well.

Adams has had a remarkable career A powerful dignitary of Trinity church in New York at twenty-four years, he resigned to take charge of small church in straitened circumstances. This he made famous as the Mecca of lovers of eloquence and placed on a sound financial basis. Again at the pinnacle of success, he resigned his post and left the ministry, having become a convert to the Cath olic Church. Since that time he has been lecturing in the metropolis and elsewhere, until now his talents have been recognized, and success in his new field of work is assured. The unprecedented entertainment in which he is to play so important a part will be presented at Carnegie hall, New York, for three months, and afterwards be produced in Chicago.

He who proposes to have a decided nfluence upon a fellow-creature's des tiny should remember our complicated relations, for he cannot lay his strong grasp upon one life without becoming entangled in the interests of others. It is wrong to believe that frank entiments and the candor of the mind are the exclusive share of the young they ornament oftentimes old age, upor which they seem to spread a chaste reflection of the modest graces of their younger days, where they shine with the same brightness as those flowers which are often seen peeping, fresh

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To the Editor of the Nor-Wester: Sir-To resume where I left off in my last ti letter. Ah, those terrible Bishops! Like Ban-ti quos Ghost, they will not down at the bidding la of their adversaries! For nincteen centuries as they have been advised, casoled and bullied to t sadopt some other plan than that prescribed by