C. M. B. A. CONT

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REV. GEORGE B. NORTHGRAVES, REV. WILLIAM FLANNERY,

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Catholic Record.

London, Sat., Sept. 13th, 1890.

THE EQUAL RIGHTERS'
LATEST EXHIBITION.

The bogus association, which delights to call itself by the name of "the Equal Rights Union," is laboring to revive the issue which predominated during the recent election campaign, and for this purpose a meeting was held in Richmond Hall, Toronto, on Monday, 1st September.

At the meeting there was but a small atterdance, the hall presenting for the most part an array of empty seats, but those who were present undoubtedly exhibited considerable enthusiasm in the cause of fanaticism. It augurs well for the peace and prosperity of the country, however, that though the meeting was one from which great things were expected, so little interest was taken in the proceedings, even in Toronto, which is for the Dominion the very hot bed of intolerance.

We have, on several occasions, called attention to the fact that the war-cry of the so called Equal Righters is growing feeble through the land, and there is no doubt that its increasing feebleness is due, in great measure, to the results of the general and bye elections both in Ontario and Quebec. It has been discovered that, however potent may have been a no Popery cry in Ontario in years long gone by, it can no longer influence the great bulk of the population even of this Province, while in Quebec the Protestants live in such harmony and peace with their Catholic neighbors, that all the frantic efforts of the Cavens, Carmans, Davidsons, and McVicars cannot excite discord. At the elections the Equal Righters, as such, were simply nowhere, and in most constituencies they did not even show their faces at the polls in either Province. Under such circum. stances, it is somewhat farcical for Professor Goldwin Smith to assure his hearers, as he did at the recent Toronto meeting, that the movement "in favor of your principle was wonder ally strong for anything outside the party organizations. It was surprising to see how public interest was sustained in your meetings, which were crowded and enthus. iastic to the last."

But the agile polemist is forced in spite of all this to acknowledge that on

The electoral field is the ground on which you and all who fight for a principle are weakest, because there party prevails. It prevails not only over prin ciple, but over the plainest dictates of material interest. Appeals plausible, though fallacious, were made to the fear of what was represented as a conflict of race and religion, dangerous to the stability of Confederation."

We do not forget the character assigned in Lothair by the late Lord Beaconsfield to this smooth-tongued professor. It is peculiar to " social parasites ! to make "plausible though fallacious" appeals to prejudiced audiences; and Professor Smith is an adept at this kind of work. But it is somewhat amusing to hear him exaggerate the importance of the Equal Rights vote in this style :

"If a vote could be taken on the clear issue of Equal Rights you would have a great majority of the Province in your favor. Nevertheless your candidate in Toronto, without regular organization or fund, polled four thousand five hundred votes, bringing him near the successful machine candidates. If the names of those four thousand five hundred could be known we may safely say they would form a list of independent intelligence and worth such as ought to make any man true to the cause. Such supporters do not fall away."

The Professor is a very good illustration of Shakespear's happy saying : "Many can brook the weather that love not the wind."

He is quite welcome to all the consolation he can draw from such a victory as his party obtained in Toronto. But it is rather a poor, and we think an undeserved, compliment which he pays to the city when he proclaims that the Bells and Armours, the Chamberlains and Goldwin Smiths are the best specimens it can produce of intelligence, inresembles very strikingly the Falstaffian faith and morals. Of the morality of an some to an end.

cription of the men in buckram who the fat knight's valor put hors du com bat. But we may say with Prince Henry "Mark now how a plain tale shall put you down."

We never ione moment supposed that either Ontario or Quebec is entirely free from fanaticism, but we had confidence and we so expressed ourselves in the CATHOLIC RECORD, that the good-will which prevails in both provinces between Catholic and Protestant neighbors would be a sufficient obstacle to the success of a cry which could only result in discord and ill feeling, and the result shows that our confidence was not mis-

Professor Smith's address was supposed to be the speech of the evening; but he and Dr. Caven were about equally lugubrious in lamenting the failure of their movement which was inaugurated with such a flourish of trumpets, though both endeavored to conceal their discomfiture by expressing confidence in the final triumph of the principles they maintain.

It would not be possible within the space at our disposal in this issue to follow up all the erroneous statements of the two Professors respecting Ultramontaniem and Jesuitism. Neither need we enter at present upon a review of the whole situation under which the Jesuit Estates Act was passed by the Quebec Legislature, though Professor Smith treats this subject at considerable length. While the matter was unsettled we discussed the subject very fully under its various aspects. It will suffice here to make a few remarks on some of the statements made on this subject.

Both Professors still assert in effect that the Act in question grants to the Pope the position in legislation which belongs only to the Queen. Mr. Smith

"The Pape's name was introduced as an authority in Capadian legislation.' And of Mr. Mercier he states that his object was to exhibit the Pope as Supreme in Quebec, not only over the spiritualities, but over the temporalities of the Church, and as the head of the French and Catholic nation. The object was to carry into execution the principles of the encyclical which claims for the Papacy all that it ever usurped. The framer of the Act is to be himself the lay vicegerent of the suzerain who sits at Rome."

Dr. Caven takes the same view, though he does not assert it quite so positively as Mr. Smith. He brings forward, however, evidently as unanswerable, the arguments which the Globe at one time put forward, that "the Pope's name was in the bill in such a relation as to give the Pope power which rightly belonged to the sovereign."

Such nonsense as this was swallowed eagerly enough by the "independent intelligence and worth" that were listening to the two professors; but we believe that there are both intelligence and worth and independence, too, to be found among the Protestant and Catho. lic members of the Quebec Legislature which unanimously passed the Act, and among the one hundred and ninety one members of the Dominion Parliament who refused to treat it as a disloyal measure, as also among the members of the Imperial and Dominion Govern-

ments, the Queen and the Governor General of Canada being included, all of the actual electoral field they were really whom were of opinion that it left the

The two professors are not such legal luminaries as to be infallibly correct when they disagree with these authorities on a point of law.

It has been long since shown that the reason for the mention of the Pope's name is that his authority alone would avail in settling finally the division of the \$400,000 between the Jesuit order and the Bishops, who had done part of the work, for the performance of which the Jesuits had formerly held the property; and also because the Pope alone could in the name of the Catholic Church, agree to take part of the property as a final settlement for the whole

The statement that Pope Leo XIII. has issued an encyclical which " claims for the Papacy all that it ever usurped," meaning, as it does in the connection in which it is employed, that he has claimed temporal sovereignty over the world, orat least, over the Christian world, is simply an unadulterated falsehood : unless it be truth to say what is capable of two or more different interpretations. with the evident intention of leading an audience to believe that interpretation which is contrary to fact. Perhaps, however, Mr. Goldwin Smith's theology permits him to use such unlawful means when the laudable purpose is to injure Catholics. This is just the kind of the. ology which is put into practice by such divines as Dr. Wild and Ray. Professor Austin, Probably Mr. Smith learned in

the same school with these. The Encyclical of Pope Leo XIII., to which we have no doubt the Professor refers, claims for the Church, and consequently for the Pope as its head, the dependence and worth. His vaporing supreme judicial authority in matters of

act the Pope is judge, but his judgment is given, not as depending on his personal will, but on divine revelation There is no Christian Church which does not declare that it is the duty of the State and of temporal princes as well as private individuals to act in conformity with God's law, so that in this respect all churches agree. The chief difference is that the Catholic Church believes her official decisions to be infallible, whereas those of other Churches are acknowledged to be liable to error. We think that a Church which believes in the prerogative of infallibility is more likely to issue decrees with care than one which is acknowledged to be fallible. doctrinal and moral decrees of the Oatholic Church will on this very account be kept within the limits of Christian doctrine as it has been taught for ages, while those of Protestant sects are apt to change according to the whims of individuals. It is easy to see that the former are more likely to be in accordance with the standard authority of the word of God. However, without debating this point here, we may say that the question is not the theoretical one, what may pos sibly be the teaching of the Church or the Pope at some future time : but what is the teaching of the Church now. We defy Mr. Smith to show that it in any way interferes with the lawful authority

We would be glad to deal with the calumnies which Mr. Smith heaps up against the Jesuits in his address, but the space at our disposal prevents us from doing so in this issue. We shall, however, deal with them bereafter. We shall only say at present, first, that the professor's efforts to cast discredit on that learned, virtuous and zealous body of priests are evidence of a perverse mind; and, secondly, that his character of Ignatius Loyola, the illustrious founder of the society, is grossly distorted. He says :

of the sovereign.

"Loyols, the founder of their order, was a man of greedy ambition, which, being balked in the military line, took the line of religious leadership and intrigue. Not for a moment was that man's mind opened to the truth. Not a thought had he given to the great questions which then divided Christendom. He culisted under the Pope against the Reformation, just as he had enlisted under Charles V. sgainst the French, and thus putting truth behind him had he become the miserable founder of the great criminal mission of untruth, of a brotherhood the very name of which has become synonymous with the deepest and deadlest falsehood."

This is invective bitter indeed, but it is contradicted by the facts of history. No doubt, while Ignatius Loyola was a man of the world, he was ambitious, but he never forgot to fulfil as a man of noble mind the duties which love of his native land required from him, and never has patriotism been more disinterested than his. It is a misrepresentation to say that his ambition was a greedy one. But when, being disabled by his wounds, he was unable to serve his country, he read the works of piety which were within his reach, he came to the resolution to devote himself solely to the service of God. It was for this purpose that the Jesuit order was instituted, and the few soldiers of Christ who constituted the original band of Jesuits were very lights of the age in which they lived : depositories of learning, and filled with the spirit of self-sacrifice which made them models of Christian virtue for succeeding generations. One book alone, the work of Ignatius, namely, his Spiritual Exerthan it contains letters, according to the judgment of one who is himself scarcely surpassed by any one whom Christians recognize as enrolled in the saintly calendar. The work of Rodriguez on Christian Perfection is also unrivalled in the department of which it treats. Laynez. the Pope's theologian at the Council of Trent, in summing up the discussion on a certain question, quoted four hundred Christian Fathers, and casually stated that he had read and studied throughout works of every father whom he quoted. St. Francis Xavier, the apostle who established Christianity in India, Japan, and Africa, is another of these devoted men, and his work remains to this day, to attest his zeal in propagating the religion of Christ, notwithstanding the bitter persecutions by which Japanese heathens and Dutch Protestants attempted to obliterate it from Japan.

Such were the men who composed the original little band of Jesuits. Can either of their maligners exhibit such a record as every one of them has left on remedy the grievance. the page of history ?

MGR. STROSSMAYER, the Bishop of Diokovar, in Hungary, in a letter to Father Pierling, a Jesuit who is the author of a book entitled "The Popes and the Czars," expresses confidence that the time will soon come when the people of Russia and the South Slavonic nations will seek to return to the bosom of the Catholio Church. He points out that it is only by this course that the Russian people will become really religious, and that the permanent difficulties which Russia meets with in governing Poland will

THE MANITOBA SCHOOL

The admirable pastoral letter which ha been issued by His Grace the Archbishop of St. Boniface, and which appeared is the CATHOLIC RECORD of last week, states accurately and eloquently the grievous wrong which has been inflicted on the Catholic body of the Province of Manitoba by the recent school legislation. His Grace's pastoral is to be followed by a petition to the Governor General in Council to interfere, in accordance with the provisions of the British North America Act, to prevent the consummation of the grave iniquity which has been perpetrated on the Catholic minority, so far as it is in the power of the Provincial Legislature to perpetrate it.

Hitherto both Catholics and Protes tants were allowed to support their own schools, in the Province, and there was peace and harmony among all denomin ations, all being free to impart such religious education to their children as accorded with their sacred convictions; but the new school laws have changed all this. A Public school system has been established, which is really Protestant, or which may possibly be godless, and Catholic ratepayers will be called upon to support it, notwithstand ing their conviction that the faith of their children will be endangered if they send the children to them.

We maintain that it is the inalienable right and duty of parents to take care that their children he instructed in the dogmas of religion, and such instruction is the only strong basis on which Christian morality can be successfully taught. It is, therefore, a grievous wrong to insist that Catholic children shall attend Protestant or godless schools, yet such is the wrong which the Manitoban Legisla. ture has perpetrated.

The Toronto Mail, which is always to be found favoring the tyranny of the Protestant majority, when Catholics are the object thereof, expresses the fear that the petition of the Manitoba Catholies to the Dominion Government for redress may be successful, with the aid of their "friends in Ontario and Quebec;" and it complains that it is possible they may succeed in the reversal of "the will of the majority as expressed in law."

The will of the majority as expressed by law is not always just, and in the present case the majority is attempting to enforce a manifest injustice. majority has the right, though they have undoubtedly the might, to inflict a glaring injustice on the minority. The parental rights over the education of their children cannot be rightly assumed by the majority, and the latter have no right to enforce their views against the religious convictions of the minority.

We willingly admit that the State has the right to insist that children shall be educated, but it has no right to eliminate religious education as long as parents are willing to bear the burden of impart. ing such an education. The Catholics of Manitoba are quite willing to bear the expense, and it is unjust to impose upon them a tax for the education of other people's children while they are educating their own.

The Mail of the 4th inst. says : " Their rights prior to the union have not been infringed upon. That is to say, they have not been deprived of the privilege they previously enjoyed of establishing private denominational schools." Of course they can and will continue to support Catholic schools, but it is a mockery to say that they preserve their rights, if they are to be taxed for a second school system, while they are supporting their own

schools out of their own pockets. It is precisely to prevent the majority in each province from inflicting such injustice that the provision was inserted in the British North America Act that the educational privileges enjoyed by the minority of each province should remain intact, and that in case of neglect on the part of any provincial legislature to provide suitable machinery for the carrying out of the intention of the Act, the Dominion Parliament should have the power to supply the want. This is precisely what is needed now. We fully believe that the Manitoba Legislature has gone beyond its powers in passing the late School Act, but at all events the occasion has arisen which calls for a veto by the Dominion Govern ment, or for such legislation as will

The perpetuation of Catholic rights any one, and the Catholic minority are as deserving of protection as would be in the two Provinces. the Protestant minority in Quebec, if

in Quebec should prevail. The Public schools established in Manitoba are really Protestant schools, notwithstanding that they are euphemis. tically called national and non-sectarian. Archbishop Tache points out that the if they see fit.

deep seated hostility to Catholicism, and that the whole system will work accord-ing to Protestant idea." All that is Catholic has been eliminated, and all that is Protestant has been retained, even to transforming the Protestant schools at once into Public scho

Mr. Dalton McCarthy had influence enough to induce the Manitoba Government to inflict this gross injustice on the peaceable and law-abiding Catholics of the of Province, but we are convinced that the better feelings of those Protestants who love fair play will in the end prevail, and that there will be a reaction against the injustice even in Manitoba. At all events, it is the duty of the Dominion Government to interfere in the preservation of the rights of the minority, and we have no doubt that the prayer of the petition, which is being very largely signed in the Province, will be acceded

FRANCOPHOBISM.

The Mail gives from Mons. Rameau the figures denoting the "expansion" of the French race in Canada, and calls it startling. The following are the figures for four Provinces:

1851. 1861; Ontario 28,417 38.287 102,743 Quebec 666 528 847.615 1,073,820 New Brunswick 22,500 33 600 56 635 Nova Scotla 23,070 25,000 40.219 Commenting on this the Francophc-

bist journal adds : " It will be observed that the increase

of the French in Ontario is much more rapid than in New Brunswick or Nova Scotia. No doubt the census of 1891 will exhibit more startling figures than

The most startlingthing about the mat ter is the complete lack of understanding displayed by the Mail in regard to the esson which the figures tell. The increase of population of French origin in the four provinces indicated is 349 per cent. in twenty years, which, mathematically calculated, amounts to less than 11.7 per cent. for each decade separately taken, whereas the increase of total population in the four provinces named was over 16 per cent, during the latter of the two decades; and, if the North West, Manitoba and British Columbia be taken into the account, the disproportion in the French increase will appear still more manifest.

Of course the actual state of the case is to be attributed in great measure to two causes : one, the large emigration of French-Canadians to the United States. the other, the immigration of other nationalities into Canada, and particularly into the English speaking provinces, but, contrary to the Mail's alarming or startling inference, the fact remains that the French-Canadians are not gaining, nor are they at all likely to gain a preponderance in the Dominion, nor even in the province of Ontario, notwithstanding the very large percentage of increase wnich the above figures show that they have gained in this province. The wonderful and startling expansion of the race is simply one of the Mail's many myths, invented for the purpose of creating alarm among the extremely Francophobist fraction of the population of Ontario.

It does not appear from the figures that even in Quebec the population of French origin are increasing on a par with the general population of the Province. The population increased over 14 per cent, during the decade from 1871 to 1881, whereas the figures given above e of population of French origin during the two decades was only 26 7 per cent. This indicates during each decade an increase of less than 11.3 per cent. in the population of

French origin. But it is true that the figures show a large increase of French-Canadians in Ontario. This is undoubtedly owing to the fact that many French Canadians think they will better themselves by moving into this Province. Still it cannot occur that French-Canadians will preponderate in Ontario. This would not be the case even if the whole French Canadian population of Quebec were to move into Untario, which is an impossible hypothesis.

Whatever may be the extent to which French Canadians may settle in Ontario, at the present time, they certainly cannot come in such numbers as to justify the fear that they will in time outnumber the English speaking population. There may be temporarily a large increase in the French Canadian population of the Province, but such increase can only be temperary, and it must necessarily be limited by the proportion is a matter which could do no injury to in which the French and English speaking populations stand towards each other

In the conviction that an increase in any effort were made to interfere with the population of our Province benefits their rights which are guaranteed by the | the Province generally, we hold out in-Constitution. The Mail would not be ducements to foreigners to settle here, so anxious in such an event to insist It would be very churlish if while we inthat the will of the provincial majority vite Icelanders, Russian and German, Jews and Mennonites, and Heligolanders to settle in the Dominion, we were to throw obstacles in the way of our own fellow citizens, Canadians by birth, from moving from one Province to the other

school laws have been "framed with a We do not write this for the purpose o

agreeing with the Mail that it would be on evil if French-Canadians would settle in Ontario in large numbers. They are peaceful, industrious, and law-abiding citizens, and we ought to welcome them to the Province more heartily than we would welcome foreigners. But it is abourd to entertain a fear that they may in time preponderate over the rest of the population. The 102,743 persons of French origin living in Ontario in 1881 were but slightly over five per cent. of the population. There are, in fact, more Germans in the Province than persons of French origin, yet we do not for a moment entertain the idea that Canada will soon become a colony of the Kaiser William.

The Mail's fears are preposterous, and the expression of them can only have the effect of embittering against each other the different nationalities of the Dominion, to the injury of the country.

A CHILDREN'S RIOT.

A sad effect of religious rancor was witnessed in Toronto last week, culminating on Thursday. We clip from the Globe the following account of the occurrence.

"A somewhat serious row occurred yesterday between the children attending the new Public school at the corner of Caer Howell street and those enrolled as pupils of St. Patrick's Separate school, William street. The conflict between the children goes to demonstrate that the children goes to demonstrate that party and religious feeling in the city runs pretty high when it is shared in by children of tender age such as those who figured in yesterday's disturbance. In close proximity to the new McCaul school is St. Patrick's Separate school. The children go to school at the same hour, adjourn for recreation at a like time and, and dispuised at the fellock. They and are dismissed at 4 o'clock. They consequently meet at least three times per day, and that the meetings are not friendday, and that the meetings are not friendly past incidents as well as the present
occurrence go to show. The children
attending the Separate school are designated "Dogans" by those attending
the Poblic school, while "Protestant
Brats" is the name given to the Public
school pupils. Yesterday, as is usual, the doubtful compliments were exchanged as some of the boys left for lunch, at noon, and a fight ensued, during which fiste, stones, and achool-bags were freely used. It was renewed at 1 o'clock, when the use of stones became more general. The "Pro-testant Brats" outnumbered the "Degane," and followed them to the schoolhouse, where severel windows were smashed in by the stones, and it was found, when studies Were resumed, that the various classes were minus their more stalwart members. As matters looked serious and further trouble was anticipated the police were communicated with, and Inspector Ward, of Agnes Street Station, with two of his most active men were on hend by 4 o'clock, the hour at which school breaks up. Hearing that the windows had been broken in St. Patrick's School, they visited that building and found that very many of the pupils were detained lest the disagreeable performances of the noon should be repeated. There was, however, a sufficiently large number of pupils abroad to create a row, and a royal row it was for the time it lasted. Boys and girls shared in the combat, and a more excited crowd of youngsters no one need care to see.
Those who did not take an active part had a brother, sister or companion who did and were loud in their cries for help. Hundreds of children took part, but, as might be supposed, when the police ap-peared the juvenile combatants depeared the juveline control of the comped. It is quite possible that a number of summonses will be issued. Inspector Ward declares that if party feeling continues to grow with the chil dren as it appears to be growing now, we may not be surprised to see a policeman preserving order at the school gates. This is the first occasion her mere children have shown bitter party

Further intelligence has developed the fact that the assailants were the Public school pupils, who attacked the St. Patrick's school children without any provocation. The Mail hints at this fact, putting upon it the following gloss :

Whether justly or not, all the blame in the recent fight between the scholars of the McCaul street Public school and the St. Patrick's Separate school is laid on the Protestant youths. P. C. Tripp went to Protestant youths. P. U. Tripp went to the schools yesterday and secured the names of a dczen boys who took promi-nent parts in the fight. They will be aummoned before Magistrate Denison for breaking windows. This seems to have breaking windows. This seems to have been the extent of the damage, though what might have resulted had the police not opportunately arrived can only be conjectured.

But on Saturday the truth of the matter was made manifest when summonses were issued against four pupils of Caer-Howell school, namely, Henry Bennett, 176 Centre street, nine years of sge; Wm. Myers, 182 Centre street, twelve years; Robert Forsyth, 264 Simcoe street, eleven years; and Frederick Charleton, 248 Simcoe street, twelve years. They are members of the Public School, and will be called upon to answer a charge of "riotous and disorderly conduct." A great deal of interest is centered in the case.

It has been frequently urged by the opponents of Catholic schools that Catholic or denominational teaching results in religious rancor. It will be seen from the events of last week that religious rancor is rather a result of the Protestant spirit in which the Public schools are conducted. The Catholic children are taught the golden rule of Christian morality, " to love their neighbors as themselves."

The Catholics of Montre essentially religious peop much edified last week by their midst of delegates fr the Dominion, who asser purpose of promoting th the Catholic Mutual Bene The quiet, solemn demes five hundred men, who we sion to St. Patrick's churc in the ranks of the process thirty or forty priests, repre every diocese in Canade, el spectators fervid expression and of thanksgiving to (genuine Catholicity existed mote city and in the most d of our country. Every delepresented a branch of the C. it was easy of calculation he sands were benefitted an homes were blessed by t

provisions of a society tha lightened and practical Ch all its members, and insur comfort and independence made desolate by the death winner, High Mass, at tended, was the prelude to tions of the convention. A the blessing of God was every exercise and cou open and closed with pray be expected from such be such hallowed surrounding erations were of the mos and pleasing character. acrimony or selfishness disp tried to force himself or h the convention. Every allowed perfect liberty convictions, and suggest sidered improvements or a the laws and constitution the association. No dou clashing of opinions and views, and some hot del occasionally enlivened by t playful wit of the Celtic e abounded, but when a vo and a majority declared, t most perfect subsidence of the best of good humor presence of Archbishop council chamber was endorsation of the p aims of the C. M. B. A. received a most enth come from the membe nounced words of encou paternal direction that treasured up by the deleg doubt, repeated on their home branches. It shou that Archbishop Walsh, lil able Bishop Ryan, of Buff always an ardent promote and aims of the Catholic A Association. At its ve eleven years ago, in Londo a charter member, and i nized as the Grand Spirits the Association. Under direction, and while attent counsels, based on wide en

> humane and charitable pro DR. MacCAL

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Indeed, there is no possible

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The election of Dr. M.

Presidency of the Grand C. M. B. A. is an augury prosperity to that admiral Dr. MacCabe has been fo before the public as Pr Normal School in O teachers and pupils who and graduated under his masterly direction are a the praise they bestow on of manner, his clear, lucid intellect and his goodness friends are found in ever broad Dominion. His pu ceeded in the various pur fessions to which they as which by his assiduity th prepared, and now they od of merit and trust in me cities. Among them name is always heard with a blessing pronounced or concur in saying that the done itself honor by the Grand President of a known and so universe We congratulate the asse opportune and happy choi and trust that the grand his predecessor, Brother be continued by Dr. Mac momentum of power and given to the ever-increase and blessedness of the C.

Mr. J. J. Hill, the (Railroad magnate, has giv ion dollars to establish a logical seminary in St. Patution is to be under t Archbishop Ireland. The Church of St. Amb

P. Q, was entered by but and several valuable artic among which were a chal value at \$100.