

correcting their teaching, mispronunciation of the simplest words. This, in my opinion, is the only way to lesson the pupil to teacher. However, may speak on entering, before the end of a lesson, have caught the taint of the dialect in the manner that in some cases on persecution."

that this correspondent to the extent of the evil of rains, but there can be no doubts to some extent, to make those who are public school system, of all, or nearly all, ing, should be forced to desire that their children in their duties to be with those necessary for their advancement.

to say that if statistics on the attainable it would be the most virulent opponents to the right of education, whether in Ontario, comprise a very of those who have by the Public, and who consequently be more disposed to be convictions of others to them.

ARMENIAN ATROCITIES.

of the Armenian atrocities, ample proof of the barbaric rule. Some attempts to conceal the revolting from the public, but the of the great secular have succeeded in unravelling treachery and atrocious the Armenians were Whole villages were pillaged. Men were torn subjected to nameless. Infants were thrown air and caught on the soldiers. Thousands of

completely in the power of whose purpose is to root and trunk. When first came, we thought that, but the words of too true.

no protection for them. surprised at any hour by others who care neither for the honor of their victims. the for the Powers to lash into some semblance of nearly 2,000,000 human at for help, and it were a heedless ear to the

is writes: If we turn to of the peasant still in the picture is verily appalling. may not night is he for a in his own life, as to honor of his wife and to his flocks and herds, not only he his bread in, but he must witness and torture of sister or The details, horrible and cannot be expressed. The are eager to do battle oppressors, but they are forces of any kind.

ATTITUDE AT ROME.

from Rome states that government has just pub- lications containing communi- cation passed between Italy came after the entry of the into Rome in 1870.

d with a great flourish of the communications are public for the purpose of generous was the Italian toward the Pope, at the were despoiling him of territorial possession.

that the Government ex- pressed "a willingness to concession that would en- tirety and independence of the Vatican refused to of the proffered concessions maintain a pretext for com- the Pope had been deprived y." It is evidently in the public opinion of Europe about the restoration of the power of the Pope that the government is publishing the great affection it enter- the Holy Father while him at the cannon's mouth.

need to be told that King Manuel and Count Cavour pretences of respect for the and endeavored with honied over their last act of spoliation offer of guarantees of the position the Holy Father

was to occupy under the benign protection of this pair of robbers; but

"A villain when he seems most kind is most to be suspected."

And Pope Pius IX. very justly and wisely refused to accept the sugar with which the Italian invaders endeavored to conceal the bitter taste of the pill they administered.

The publication of these documents cannot change the state of the case in any way, nor will the letters deceive the public regarding facts which are perfectly well known.

Pope Pius IX. would not accept any guarantees, because he knew their worthlessness, and they were offered simply for the sake of ensnaring him into a recognition of the robber as a man of honesty and honor.

The Italian Government would not deem it necessary now to publish these documents except for the fact that the necessity of restoring the Pope's temporal power is being more and more strongly impressed upon the public mind, and it desires to stem the tide which is setting in. The wisdom of Pius IX. and Leo XIII. in refusing to accept any compromise which does not include the absolute independence of the Holy See is proved by the fact that though the Italian Parliament enacted guarantee laws, all the guarantees have been grossly violated already. If the Pope had recognized the right of the original spoliation, that would have simply prepared the way for further usurpations.

The strong sentiment of the Catholic world on the question of the restoration of the temporal power has been made manifest by the letters which poured in upon the Holy Father on the 20th of September, the day when the Government was celebrating its entry into Rome. The signatures to these letters of protest against the usurpation numbered over a million, though there was no preconcerted action. The indignation of the Catholic world against the robbery is as strong now as it was the day the entry of the Italian troops into Rome was announced; and though the time is not yet propitious for Catholic feeling to resolve itself into action, there can be no doubt that it will arrive, and of this King Humbert and Signor Crispi are quite aware. The jubilee celebration is merely the braggadocio by means of which they wish to conceal their fears of what the future will bring about.

THE OTTAWA SCHOOL TROUBLE.

We have received a letter signed "Ottawan," referring to the Separate school trouble at Ottawa, a full account of which was given in our columns two weeks ago. The writer informs us that it is his desire to give correct information of the situation, especially in regard to certain points on which he supposes our information not to be exact.

We would willingly publish his letter in full were it not that we do not consider it would be just to allow any aspersions to be cast upon others in our columns over a mere *non de plume*. It is true the writer is not extremely harsh in his remarks, yet he is sufficiently so to make it imperative on us not to admit an anonymous communication such as he has sent us.

"Ottawan" tells us that we are mistaken in making the statement that the chief cause of the school trouble in Ottawa appears to have arisen "from the difficulty of supplying teachers competent to give instructions in two languages." To prove this he refers us to the report of the commissioners appointed by the Ontario Government to investigate the matter, and to the examination papers by which the schools were tested, which he tells us may be seen at the Education Department.

It was precisely from the documents referred to by our correspondent that we obtained most of the information on which our remarks on the case were grounded, and there is nothing additional in his communication which should cause us to change our opinion on the matter.

We are satisfied from the Government investigation that a great improvement is needed in the teaching and management of the French section of the schools at least, and we so expressed ourselves in our article on the subject. We do not deem it necessary to treat of the matter more elaborately now or to propose remedies, as we may presume that those who have the legal and moral right to apply remedies will do so after the manner which will seem to them advisable.

So many things in this world are never said—the look, the loving look, will make you glad, gladder than words.

EDITORIAL NOTES.

MR. JOSEPH MARTIN, of Manitoba, lost his temper when he read the letters of Principal Grant on the Manitoba school question. Mr. Joseph Martin's ranting, the Manitoba School Law of 1890, having been condemned in severe terms by the distinguished professor—one of his own theological household, too—Mr. Joseph Martin rushes into print to say that Principal Grant is a "conceited humbug." Principal Grant might retort in like manner and call Mr. Joseph Martin a bigot and an ignoramus, the god of the intolerant and narrow-minded element of the province. But the principal would not, we feel assured, be guilty of such obstreperous indecorum, as it would not become him to stoop to the level of Mr. Joseph Martin. Mr. Joseph Martin has become flustered because he feels conscious that he stands on ground likely to be visited with an earthquake. People who begin to call names invariably do so when they are starving for facts and figures upon which to build up a breastwork of defence. The use of unbecoming language will not serve in any way to bring about a settlement of the Manitoba school question: what is most desirable is a calm, judicial discussion of the question; and it would be wiser for Mr. Joseph Martin and his associates to admit that they did wrong, and make amends for the injustice inflicted upon their Catholic neighbors.

WE ARE pleased to note that a tablet has been erected in St. Patrick's church, Ottawa, in remembrance of the late Very Rev. Father Dawson. This is eminently proper, as Father Dawson was one of the most distinguished priests of his time. It is indeed true that he was good, kind and generous, but he was more than that. Besides being a faithful and hard-working priest of Holy Church, he was likewise a most distinguished ornament in the literary field, and his writings will for many generations occupy an honored place in our libraries. It has been said of him that he was a gentleman of the old school, but nevertheless he should be taken as a model of the new; and we sincerely pray that he is now enjoying the reward of a career which was admirable and lovable in every regard.

A DISCUSSION has been going on for some time in the columns of the *Montreal Witness* on the question, "Did Wesley form a Church?" Our contemporary draws the conclusion, 1st, that Wesley did found a Church in fact, as the Methodist bodies which were undeniably founded by him constitute a Church in the ordinary and scriptural acceptance of the word. 2dly, that it was not Wesley's intention to found a Church when he started the movement which resulted in Methodism. It explains the matter further by stating that facts were too powerful for Wesley to control, and he founded a Church in spite of himself. We confess that we do not fully understand our contemporary's reasoning, or that of our Toronto contemporary the *Christian Guardian*, while treating the same subject, for according to both of these journals the result, though not intended by Wesley, was directed by Almighty God for the perfection of His work. Methodism multiplied the number of so-called existing Churches, and added thereto not one such Church but many, as there are many sects in Methodism. This is something very different from the idea of the Church spoken of in Scripture, which is always described as one organization, one fold, which is the pillar and ground of truth, and the spotless spouse of Christ. We cannot imagine Christ with many spouses, or the ground of truth supporting contradictory teachings. The parties to the controversy have throughout taken it for an indisputable fact that whatever Wesley did in the matter must have been right. The intention of our Lord in establishing one Church to teach all nations the same revealed truth has been completely ignored in the discussion.

ITALY is in a bad condition financially. Prince Baldassarre Odescalchi declared a few days ago in Rome that the economical condition of Italy was never worse since the days the Popes were at Avignon. The king, however, has the snug sum of \$80,000,000 deposited with the Rothschilds at London.

THE question of Anglican orders is still under debate, and a great many persons have very hazy notions concerning the subject. A Brief of Paul IV. to Cardinal Pole, dated October 30, 1855, is very clear in its terms, and may do much to still the clamor of controversy. It says: "These Bishops and Archbishops cannot be said to have been duly and rightly ordained who were not ordained and consecrated according to the form of the Church, and therefore persons promoted by them to Orders have not received orders; but according to the contents and tenor of our aforesaid letters are bound to receive anew these same orders from their Ordinary and are to be obliged to this."

This is to the point. All orders conferred during the English schism are null and void. Some, indeed, have contended that orders given under the Ordinal of Edward VI. were duly recognized, but the words of Paul IV. admit of no exception and prove beyond question that this contention is untenable.

In certain quarters there is a tendency to minimize Catholic doctrine, with the hope, doubtless, of bringing our separated brethren within the fold. Union of Christians is the watchword, and the many schemes for its realization are impossible and visionary. There is no hope of union except the various sects admit the authority of the Catholic Church. She cannot change in order to adapt herself to the wants of individuals. Her definitions are final and irrevocable. She cannot concede or compromise and the profession of her faith is the essential condition of reconciliation.

THE Washington University is receiving a great deal of attention from secular journals. This, we take it, is a sign of the times. With the professors it has at present it can easily take front rank in the array of the educational institutions of the new world.

THE Ritualists in England are in a quandary at present, owing to their inability to decide upon the proper "liturgical colors." Something of good tone and that can harmonize with the complexions of the reverend gentlemen is needed. Ludicrous this, but it must arouse a feeling of sorrow in the hearts of earnest men. Religion is to such persons a matter of sentiment, of attitudinizing, of embroidered capes and chasubles, of whim and caprice. Furnish them with what they desire. Authority is their want, and when they recognize this they will cease their foolish squabbles and be able to say in truth, "Lead kindly Light—Lay the principle of authority to heart and all else comes easy." Cardinal Newman has well said that if there be a God then the Catholic religion is true.

A SHREWD French statesman remarked that "They who eat the Pope, die of it." He learned this by observation and personal experience, and our generation may before many years see it verified. "Crispi will be the last Minister of the monarchy," said Mazzini.

FOURDECE declared that: "An Oxford education fits a man extremely well for the trade of gentleman. More than one man who has taken high honors there—who has learnt faithfully all that the university undertakes to teach him—has been seen in these late years breaking stones upon the road in Australia."

Some of our systems also fit a young man for anything save the practical business of life. It has been said that the boy from the country outruns the boy from the city in the race of life. Yet the one has had but the common education of a country school, and the other has ranged over the territory of all things knowable. This is a fact not to be denied, and it must have a cause. Is it because the one has an intellect unhampered in its action by a mass of undigested knowledge. We believe that this is a partial reason of his success. He knows how to think—which is the aim of true education—and the graduate of some of our institutions goes into the world a store of facts and dates, with a store of learning superficial, and consequently useless.

LEO XIII. is, notwithstanding the rumors about his failing health, capable of attending to his onerous duties. He is a living proof of the theory of Dr. McCosh, that work, hard and persevering, prolongs life. They who are privileged to have an audience with the Pope are struck with the majesty that rings out in his voice and speaks from the deepest lustrous eyes. And they who assist at his celebration of the Holy Sacrifice bear away with them the picture of a Pontiff aged but young, imprisoned but free, with the freedom that purchases immortality.

WE ARE NO aware that any life of the late Monsignor Circiran has yet

been written. We have seen some short sketches, but they failed to give us any comprehensive idea of the career of a man who labored for the upbuilding of faith in this country. There are a few still living who knew intimately the accomplished prelate, and we cherish the hope that they will give him a place on the public records of the country. We know that Brother Azarias intended doing this, but he went home and left the task of love to another.

THE telegraph flashed it all over the country, and the newspapers prefaced it with big glaring letters, "A New Departure: Washington University Admits Women to its Course of Studies." Doubtless some thought it a new departure, and the newspaper scribes worked themselves into a fine frenzy over the up-to-dateness of the Catholic Church. But women have ever been students in Catholic halls of learning and have worn the doctor's cap and gown and taken an honored place in the ranks of celebrated lecturers. The University of Bologna is a case in point.

A FEW months ago there was much in the papers about a half crazy and uneducated Alsatian cobbler who appeared in New Mexico claiming to be the Messiah, and to heal all manner of diseases by touching the patients. New Mexico being a Catholic territory, advantage was taken of the fact to declaim against the deplorable ignorance and superstition of the people, who were said to be going to him in crowds. It now appears that there were no crowds duped by the impostor, though it is true that a few silly people attached themselves to him; but he has now left New Mexico owing to his utter failure to find followers. He has betaken himself to Colorado, where he finds multitudes of Protestants of all denominations ready to admit his claim to divinity, and to ask that their physical ailments be cured. It is now in order for the papers which propagated the original falsehood to deplore the ignorance and superstition of the Colorado Protestants and infidels.

IN Buffalo, on the 18th inst., there was a magnificent concourse of people in the Music Hall to hear Bishop Keane and the Hon. Theodore Roosevelt speak in favor of the enforcement of the Sunday law against the liquor traffic. Bishop Keane gave a magnificent address, which was frequently interrupted by applause, and at the close it was both loud and long continued. The Bishop laid down the principle that the basis of legislation is that it must conduce to the general welfare. It is not the liberty of the strong to devour the weak, nor the freedom to do wrong, but the freedom to do right, nor the turning of the people into the best fighting machines, but the securing of the greatest good for the greatest number; and from this principle he drew the just conclusion, which has also been asserted by the Supreme Court of the United States, that a business so attendant with danger to the community as the liquor traffic ought to be restricted, that the danger may be lessened. Mr. Roosevelt also gave an eloquent and convincing address. The meeting was attended by citizens of every profession and creed, among whom were Catholic priests and Protestant ministers of all denominations. Among the vice-presidents of the organization to promote the objects of the meeting were read the names of Bishop Ryan and the Protestant Bishop Mallalieu.

THE following thoughts are suggested by an Irish Protestant paper, but they are appropriate also to Catholics. To make them the more so we have changed a few words whereby they are better adapted to Catholic belief and "practice." The good Church member may be thus described: He believes in the Church. He loves it. He gives himself to it. He prays for it and speaks kindly of it. He does not put a stumbling-block in the way of his brethren, and avoids those things which grieve or cause them to offend. He is charitable in his judgment and promotes peace. He feels it a duty to build up his own congregation. He cheers his brethren and pastor by regular attendance upon the public service. He helps the pastor, and does not leave him to preach to empty pews with an aching heart, or to carry on the prayer meetings alone. It is no slight excuse that keeps him from assisting at Mass, and from receiving at proper times the sacraments of penance and the Holy Eucharist. The good works undertaken by the church and the memory of his Saviour are sacred to him. He does not trifle with either. He keeps

his covenant solemnly made with his Church when he became a member of it. God bless our good members, old and young, and constantly increase their number! Let lively stones be laid into the spiritual temple."

DIOCESE OF PETERBOROUGH.

SPECIAL to THE CATHOLIC RECORD. The pretty little Catholic church at Grafton was, on Tuesday, the 24th ultimo, the scene of a most interesting ceremony. Rev. Michael J. Calnan, a native of the parish, was ordained priest by His Lordship Bishop O'Connor of Peterborough. The church was filled to its utmost capacity. The weather was delightful, and many from Cobourg and the neighboring parishes were present to witness the ordination. The decorations of the church and altar were in harmony with the surroundings. The musical part of the service was presided over by Mrs. Goede, sister of the pastor, Father Larkin, and was of a very order of excellence.

The ordination service began with solemn High Mass at 9 o'clock. His Lordship was assisted by Ven. Archdeacon Casey as high priest, Rev. Father Murray of Cobourg as deacon and Rev. Father Keilly of Douro as subdeacon. Rev. Father McColl assisted the young Levite during the ordination. There were also present in the sanctuary: Rev. Fathers Lynch, Port Hope; McCloskey, Campbellford, and O'Connell, Burnaby.

After Mass Ven. Archdeacon Casey ascended the altar-steps, and preached an able and eloquent sermon on the "Dignity of the Priesthood." He preached his sermon by a few remarks on the interest and importance the ceremonies they had just witnessed were to them. They had seen one of themselves chosen of God and separated from men, to be a priest of the Most High. The mission of the priest is the continuance of the mission of Jesus Christ, for to the priest He has said, "As the living Father hath sent Me, so do I send you." The mission of the Saviour was for the redemption and sanctification of men, of sinners and the restoring to them of their right to ever lasting happiness. "Going forth, therefore, teach all nations, baptizing them," etc. Among the privileges which Christ has conferred on His priests are too special and wonderful powers—over His mystical Body and that over His real Body in the Holy Eucharist. To His priests Christ has said, "Whoever you shall loose on earth will be loosed also in heaven." "Whose sins you shall forgive shall be forgiven." This is indeed a wonderful power. The preacher then showed the effect of forgiveness in the sinner's soul: how it changed all there; whereas reigned before grace reigns now. He instanced the case of a sinner who, struck suddenly mortally ill, sees death approaching: his conscience is awakened. He beholds the sins of his life time. To whom shall he turn for hope, mercy and forgiveness? His soul is on the very brink of hell. All the rich and great—the very kings of earth, with all their power—can do nothing to loosen the chains with which sin has bound his soul. The angels and saints can indeed pray for him, but they cannot unbind the shackles with which Satan holds him captive. The Blessed Virgin, Mother of God, powerful as she is, can do much by her intercession, but she cannot forgive his sins. A priest comes. What a change! He bids him hope and be sorry for his sins; and to the repentant, dying sinner, he says, with the power of God, "I absolve thee from thy sins." And the sentence is ratified in heaven: the chains are unloosed; the mouth of hell closed, and the portals of heaven opened to him. Great as is this power, the power given the priest over the re- sults of Christ is greater and more wonderful. In this power he especially participates in the priesthood of Jesus Christ, who, according to the psalmist, is a priest forever according to the order of Melchisedech.

On the night before Jesus was betrayed He took bread, broke it and said: "This is My Body;" and in like manner the chalice of wine, saying, "This is the chalice of My Blood," etc. Here we have a true sacrifice. This our Saviour commanded the Apostles to continue—"Do this in commemoration of Me." As Melchisedech offered up bread and wine to the Most High, and as Christ was anointed a priest according to the same order, so Christ took the bread and wine. But the sacrifice of Christ was the offering of Himself as a victim of propitiation for sin; so Christ in the exercise of that priesthood made that offering by changing the bread and wine into His Body and Blood—the mystical separation denoting the death of the victim. Hence it is that St. Paul writes concerning the Eucharist: "As often as you do this, you shall announce the death of the Lord until He come." This is the power granted to the young priest—"Thou art a priest forever according to the order of Melchisedech." Not only does he offer up the Victim without blemish, but he distributes it to the faithful that they may have life everlasting. "He that eateth this bread," says Christ, "will live forever." Thus is the prophecy of Malachi fulfilled—"And a clean oblation is offered up among the Gentiles from the rising to the setting of the sun. For, says the Lord, My name is great among the Gentiles." These were the powers, said the preacher, which were conferred on the young priest to-day. These were the powers he was to exercise for the sanctification of souls. May the Almighty give him a long life, and

through his ministrations may many souls stand around the throne of God in heaven and give glory to Him for ever more! He then congratulated the parish that one from amongst them was called to so high a dignity as the priesthood of Jesus Christ.

At the conclusion of the sermon His Lordship the Bishop, who is ever ready in his zeal to further the interests of Almighty God, and to edify his people, and who had come to Grafton that the Catholics of that parish might have the opportunity of witnessing the ordination of one of their number into the holy priesthood, ascended the altar-steps and in a few well-chosen words congratulated the pastor and the people on the event of the day. A young man who had grown up in the parish, and who had endeavored himself to all by his many good qualities of heart and head, saw to-day the accomplishment of his most cherished desires. He had yearned for this day, when he would put on the sweet yoke of Our Lord Jesus Christ, that he might work until his last breath in the service of so gentle a Master. His Lordship then expressed the wish that he might live long to do noble service in the vineyard of the Lord. The Bishop then announced that the newly ordained priest would give his blessing to the people individually, and that to it was attached special spiritual favors.

During the afternoon the Bishop and clergy visited the Separate school, where all expressed themselves as well pleased, and congratulated Father Larkin on the good work he was accomplishing.

The parish of Grafton is situated on Lake Ontario, about eight miles east of Cobourg. Father Larkin, who became the first resident priest about sixteen years ago, is still its pastor. During his time the church and presbytery were built. Under his fostering care and enlightened zeal this parish has become one of the most prosperous and flourishing in the diocese.

The ceremony of to-day was the second of the kind celebrated in Grafton church.

MONSIGNOR SATOLLI ON PAPAL QUESTION.

No Union Possible Between Vatican and Quirinal.

Washington, Sept. 21.—Archbishop Sattoli, Apostolic Delegate to the United States, in speaking of a recent despatch from London, in reference to reported negotiations between the Vatican and the Quirinal, said to-day: "There have been no negotiations between Pope Leo XIII. and King Humbert, and there will be none. There has been some discussion in certain political circles as to asking the Italian Government to cede a certain part of Rome to Pope Leo and his successors, to be known as the Leonine City. The proposed section includes the great Vatican and its magnificent gardens, the Castle of San Angelo and the Church of St. Peter. The plan embraced also an outlet to the sea, and some few rural districts. But this plan has not reached any definite conclusion."

Monsignor Sattoli spoke also of the attitude of the great European Powers, and said:—

"Between the Vatican and the Quirinal there can be no union. The differences are radical and therefore insurmountable. The cable despatch is false in every word that implies the contrary."

Archbishop O'Brien Honored.

The Dublin *Irish Times* of August 31 contained a report of the Art Industries Exhibition held in connection with the annual show of the Royal Dublin Society. The appended reference to a cope manufactured to the order of Her Majesty the Queen, for presentation to the distinguished Archbishop of Halifax, will be read with pleasure by Canadians:

The principal feature of the collection is a cope, worked with true artistic finish. The design is unquestionably Celtic in its character, and is apparently modelled on certain illuminations contained in the Book of Kells. Golden embroidery is used, and the whole is a genuine triumph of art workmanship. The design, gold embroidery being worked into white groundwork, and furnishing a brilliant effect. A prize in this section was awarded to the Lorette Convent, Dalkey, and the collection for which this distinction was accorded is but one of the many striking exhibits which that institution has sent to the Show. The most beautiful and elaborate object in this collection is unquestionably the cope—executed to order—for presentation, by command of the Queen, to the Most Rev. Dr. O'Brien, Bishop of Halifax, in recognition of the respect paid by the Bishop and clergy on the occasion of the obsequies of the Canadian Prime Minister, Sir John Thompson, whose demise under such sad circumstances at Windsor Castle in the autumn of last year, will be fresh in public recollection. The cope is entirely of Irish material and workmanship, being made of poplin, manufactured specially on the looms of Mr. Thomas Elliott, Weaver's square, Dublin. A gold clasp, set with precious stones, and the setting of the gems used in the details of the work, have been supplied from the workshop of Messrs. Smyth, Wicklow street. The design used in the embroidery is of purest Celtic pattern, taken from the best evidences extant of early Irish art. It is altogether a noteworthy piece of work, and was inspected with much interest and admiration.