

## EDUCATIONAL WANTS.

The *Scientific American* calls attention to an article from the *Atlanta (Ga.) Constitution* on the educational wants of the South. We believe that the very same wants which the *Constitution* declares to exist in the South, and which the *Scientific American* affirms to be felt as a veritably widespread evil in the north, are also to be met with in Canada. The *Constitution* says: "We have an over-supply of clerks, lawyers, and politicians, and we always will have, but we are sadly deficient in men whose hands are cultivated as well as their brains. We lack intelligent mechanics and civil engineers, and foremen and managers of machinery. If we gather enough money to start a factory, we have to send to other States to get men competent to guide the machinery and conduct the inside operations of the factory. If we build a railroad, we must at the outset import engineers, and afterward men skilled in operating a railroad."

Who will not say that we in Canada are also afflicted with a superabundance of clerks, lawyers and politicians, and that we are sadly deficient in men of cultivated hands as well as brains. We have, indeed, many intelligent mechanics and civil engineers, foremen and managers of machinery, but we have not all we require of them, and are, besides, wanting in that supply of skilled agriculturists of which the rapidly growing needs of the country render the requirement more and more imperative.

The *Constitution* continues: "The young man of the future in the South—the best in the land—should study, as soon as he leaves school, some department of manufacturing. He must first, of course, make himself a skilled mechanic—learn a trade, in other words—and he need not and should not dislike the phrase. It is certainly as honorable and as pleasant to set a horse's shoe as to petting a case in a justice's court, or sell ribbons in a retail store, or serve in any other half-paid and precarious employment. We must get rid of the sham gentility that despises labor, and especially labor in which brain and skill are harmoniously and effectively united."

We give hearty endorsement to the views of the Southern journalist. They are as applicable to Canada as to any state south of Mason and Dixon's line. The very idea of learning a trade shocks the nerves of many of our youth, urban and rural. They aim at something, in their estimation, loftier—mediocrity or failure, with starvation on a most respectable scale—in a profession or some occupation where skilled manual labor is not required. Is it not from youths of this description that our criminal classes are largely recruited? If in every town, we can boast of that living street corner statuary, of lazy repulsive looks, of blasphemous speech and treacherous attitude, we owe it to the horror in which so large a proportion of our youth is permitted to hold honest labor and the learning of respectable trades. We are in hearty accord with the belief that the better a boy is educated, the better mechanic, superintendent, engineer or agriculturist he will make; and that the school is as useful and essential to the future mechanic and agriculturist as to the future lawyer or merchant. But to effect this, we need, as our contemporary justly points out, a change in public sentiment. "We need," he says, "a sentiment that will condemn the folly of the past in this respect. We need a sentiment that will recognize the fact that the great industries furnish the best field for the young man who has a career to make—that in them is to be found both good wages and the most promising and desirable employment that the land affords. If we can once secure such a public sentiment, we can safely trust the remainder of the problem to the courage and good sense of our young men."

We believe that public sentiment could be very beneficially influenced in this regard by judicious home training and the inculcation of just notions in all our schools of the necessity of labor, its value and unfailing power to command respect. Not only should such notions be inculcated

in our male but also in female schools, for it is not to the stronger sex alone that the youthful idleness and disdain of skilled labor is confined. Farm and country households have unfortunately too many female representatives of ornamental (?) uselessness. The ornamentation which they afford is of a character too costly to be maintained. Let it then, in the interests of society and of family peace and happiness, be got rid of.

## PASTORAL LETTER OF BISHOP CLEARLY.

CONTINUED FROM FIRST PAGE.

port to virtue in youth is the atmosphere of holiness encompassing daily life. The conviction that virtue reigns supreme all round in stern, exacting reality, exercises a mighty influence for the steady of the undisciplined mind of the gay striding with downy cheek. Shall Canadian youth be taught to forfeit this conviction and look upon all classes of society with suspicion of inner vice being concealed under the outward forms of conventional reserve? For, if the nun and friar be impure, and the military chief be impure, and the Lord's Lady too, and the King in camp and court be impure, may not the scanning student of "Marmion" say to himself as he surveys the drawing room, "Perhaps here, also, is plotted some impure intrigue?" It is unquestionably dangerous to inure the boyish mind to general suspicion of evil.

Concerning this particular vice, the Apostle St. Paul admonishes all Christians, old and young, "Let it not so much as be named among you, as becometh saints." (Eph. 5. 3.) What shall become of this rule in Canada, if the poem of which we complain, be a subject of public reading and private study with a view to examination? The school-book will be a common topic of conversation among the classmates: for if the mind be full, the mouth must speak. We repeat that, how innocuous soever this book may be to a man matured in virtue, it is decidedly injurious to youth, especially if it be used as a class-book and made the subject of examination for honors and matriculation. The impressions made upon the mind by class-books under these circumstances are, we all know it, absolutely ineffaceable. It does not require any sensuous coloring of sin by the pen of fancy to give an immoral tendency to a poem placed in the hands of youth for daily study. The danger is perhaps all the greater by reason of the attractive dress in which vice is disguised, the glamour of romance and chivalry surrounding the infamous characters it portrays, the picture of beauty, elegance of form, "matchless constancy" and elevation of spirit, with which the fallen female, the woman of sin, is presented to the unsteady and easily fascinated youthful mind.

Is "MARMION" INNOCENT? To offer to the public of Canada the poem "Marmion" as a faithful delineation of Catholic life in our conventual institutions, whether in the Middle Ages or any age, would be the foulest of historical injustices ever perpetrated upon the Church of the Crucified. The pagan satirists upheld the gods of the Empire, and acquired the power of evoking the demon of the Christian worshippers, whom they boldly charged with festering upon the flesh of slaughtered infants and committing shameful impurities in their religious assemblies. The sacrilegious intrigues and dungeon-scenes of "Marmion" are not very dissimilar in their nature, their origin and their purpose. Not that Sir Walter Scott invented them. He treats them as portions of the great Protestant Tradition of England, the truth of which he was not concerned to investigate, whilst its supreme influence in social and political circles, no less than its exclusive possession of the richest treasures of classic British literature, overcame his better instincts and led him to offer occasional sacrifice to the popular idol. The following extract from the writings of England's greatest scholar and truest critics, John Henry Cardinal Newman, forcibly illustrates the position:

"Verse and prose, grave and gay, the scientific and the practical, history and fable, all is animated spontaneously, or imperiously subdued, by the spirit of Henry and Elizabeth. I say 'imperiously subdued,' because the tradition of Protestantism is strong enough, not only to recommend, but to force, its reception on each successive generation of authors. It compels when it cannot persuade. There is Alexander Pope, a Catholic, and who would discover it from the run of his poems? There is Samuel Johnson, born a Protestant, yearning for the Catholic Church, and bursting out into fitful defences of portions of her doctrine and discipline, yet professing to the last that very Protestantism which could neither command his affections nor cure his infirmities. And, in our own time, there was Walter Scott, ashamed of his own Catholic tendencies, and cowering before the jealous frown of the tyrant tradition. There was Wordsworth, obliged to do penance for Catholic sonnets by anti-Catholic compliments to them. Scott, forsooth, must plead antiquarianism in extension of his prerogative. Wordsworth must plead Pantheism; and Burke, again, must plead political necessity. Liberalism, scepticism, infidelity, these must be venial errors, under plea of which a writer escapes reprobation for the enormity of feeling tenderly towards the religion of his fathers, and of his neighbors around him."—Newman's "Present position of Catholics in England," (Lecture II.)

That human nature may have sometimes, throughout the 1800 years of the Church's existence, yielded to the impulse of passion in not a few of her elect children from amongst the hundred millions consecrated by her to God under religious vows, is quite possible, it is more than probable. That regenerated man may fall from grace is a dogma of Catholicity, whose denial is heresy. That the Church of Jesus Christ shall consist of good men and bad, of sinners and saints, of those who shall be crowned with conse-

diction and those who shall be condemned to the torments of hell on the Day of General Judgment, is also a dogma of Catholic faith, written in lines of noon-day distinctness in every page of the New Testament. But the "Marmion" story of "Bloody Rome and Priests' cruelty" and the "Vault of Penitence excluding air and light" and "living tombs" underneath the convents; of the coward assassin skilled in the use of "bow and knife"; of the Benedictine Abbot, on whose brow

"Nor ruth, nor mercy's trace, is shown" holding "Council of life and death in secret aisle beneath."

"To speak the Chapter's doom On those the wall was to enclose Alive, within the tomb."

of the "haggard monks," the church's chosen executors, "vassals of her will" standing motionless, torch in hand, "And building tools in order laid," beside the fatal niche's grisly door—this mass of ghastly horrors, associated with the unchastity of Constance de Beverley, and the farago of silly superstitions so fittingly typifying the religious mind—the whole plot of the story and all its vicious embellishments, are indeed a true expression of England's cherished Tradition of Prejudice, but, at the same time, a cruel, heartless libel upon the Monastic life of the favored children of the Church of God.

The constitution of our religious Orders is the brotherhood of peace and holiness and Gospel council and charity towards God and man. If discipline must be upheld in the cloister, and faults expiated, the imposition of penance must be tempered by mercy and ordained to the correction of the delinquent, not to his destruction. You will search in vain through the whole code, ancient and modern, of ecclesiastical law for the institution of monastic tribunals empowered to inflict the death-penalty. On the contrary, dear Rev. Fathers, as you well know, the Catholic Church has, from the remotest ages, repelled from her Sanctuary the speller of blood; not alone the murderer, but every man who has participated in the taking of human life, albeit in strict accord with the established rules of public justice, be he accuser or witness or executioner, ermined judge upon the bench or Crown counsel pleading for the protection of society. And yet the aged Benedictine Abbot, "the Saint of Lindisfarne," "is, we are told, fitly represented to Canadian youth in solemn judicial character."

"In long black dress, on seat of stone," consigning to death in most barbarous form two of his subjects by virtue of "the Statutes of his Order strict" laid upon before him on an "iron table!" We may smile at the poetic elegance of the "iron table" and the "seat of stone," but we should be more than men, or very much less, were our souls not fired with indignation at the revolting picture of exalted Christian sanctity transformed into worse than Pagan vice, and the Evangelical Councils of poverty, chastity and obedience, the favorite virtues of the "Word made flesh," personified in living characters unutterably odious. Place this poem in the hands of youth as a subject of study for academic honors, to be read, ruminated, digested and assimilated to the mind, and the effect cannot be other than to create an early horror of the cloistered religious life fashioned upon the divine model of the Virgin association of Jesus, Mary and Joseph in the first Christian Convent, the holy home of Nazareth! Is it not unjust to the Church? Is it not unjust to Catholic youth? Oh! yes; but this is precisely the end to which the foul calumniation of the religious Orders was directed, not by the prevaricating author of "Marmion," but by the rapacious King who procured scurrilous libels, indecent pictures and suborned testimony of paid accusers to be scattered among the English people from end to end of the island, impressing them effectually with the ideas which for three centuries have been embodied in the Tradition of Prejudice, which, if not rejected, it will become Henry the Eighth's innocence of hand and cleanness of heart to charge the chaste spouses of Christ with unchastity, and to impute deeds of nameless viciousness to the erudite Benedictines, the mortified Trappists, the soul-stirring Dominican Preachers of the old Gospel, the Franciscan devotees of poverty, the zealous Augustinian missionaries, the pious Carmelite guardians of the Virgin's shrines, and all other religious men whose prayers and good works helped to save England from the fate of Sodom and Gomorrah in the days of that impure, wife-murdering despot. If the monasteries were to be plundered, policy required that they should first be defamed. Hence Tom Cromwell's Court of Inquisition. If the good English people were to be gained over to believe in the evil-doing of monks and nuns, they must be coaxed by the promise of exemption from taxes and the grant of Abbey lands to influential families. Let us here quote an historian than whom none has ever been more hostile or more unscrupulous in employing his pungent pen against the Holy Catholic Church. Home in his "History of England," chap. 31, referring to Tom Cromwell's Commission, writes:—

"During times of faction, especially of the religious kind, no equity is to be expected from adversaries; and as it was known that the King's intention in this Visitation was to find a pretence for abolishing monasteries, we may naturally conclude that the reports of the Commissioners were very little to be relied on. Friars were encouraged to bring information against their brethren; the slightest evidence was credited; and even the calumnies spread abroad by the friends of the Reformation were regarded as grounds of proof."

When it was observed that the rapacity and bribery of the Commissioners and others, employed in visiting the monasteries, intercepted much of the profits arising from these confiscations, it tended much to increase the general discontent. . . . In order to reconcile the people to such mighty innovations, they were told that the King would never therefore have occasion to levy taxes, but would be able from the abbey lands alone to bear, during war as well as peace, the whole charges of government. Stories were propagated of the detestable lives of the friars in many of the convents, and great care was taken to defame those whom the Court had determined to ruin."

Is it not a gross injustice to the Catholic Church and her faithful people

that these shameful calumnies, so wickedly contrived and so craftily blended with popular interests and popular prejudice, should be forced upon the High Schools of Ontario for the propagation of the seeds of strife and sectarian bitterness? Does not this injustice towards the Catholic population engendered by these shocking stories in the school-room, extend quickly to the family, and from the family to factory and store, and thence to every sphere of social life? Is it not enough that the blind anti-Catholic hatred, begotten of Cromwell's Inquisition, has been the cause of permanent internecine war between England and Ireland, resulting in a catalogue of guilt that cries to heaven for vengeance? Is it when all intelligent and good men in England are filled with shame for the Anglo-Irish record of by-gone days, and loudly proclaim the duty of patriotism to forget, and, if possible, undo, the evil work of their fathers, Canada shall import the decaying wood, the "root of bitterness" (Hebr. 12. 15) and plant it, as a flower of sweetness in her intellectual nursery? In fine, does not justice demand the exclusion of such books from our schools for the sake of the children themselves, Protestant as well as Catholic? It shall not be denied that error is in all cases an injury to the mind, a stain upon the intellect. Prejudice is also an injury to man's moral nature; it distorts the moral sentiment. Errors and prejudices imbibed in youth are with difficulty effaced in mature age. Those derived from school-books are usually indelible; for they are stamped upon the plastic mind with the sanction of parental authority, and by emulous study and repetition and examination are interwoven with the very tissues of life. Text-books are supposed to be chosen judiciously, not alone for the communication of knowledge, but also, and much more for the formation of taste and the direction of nascent thought. Why should not the intellectual type be free from error and undisturbed by prejudice? We confidently leave this most grave question to all good Protestant parents for calm reflection in the interest of their beloved offspring, who shall be the life of society in the next generation. If the foundations be poisoned, how shall society maintain a healthy existence?

WHERE ARE WE NOW? We are happy, dear Rev'd Fathers, to observe that the storm which seemed to threaten a few weeks ago has gradually subsided into calm. The "Toronto Echo" has, it would seem, returned to its cave for a season, having failed to create any serious disturbance in the temper of society by his angry blasts against the Catholic Hierarchy. At all events, the right of Bishops to expostulate with the Minister of Education for the protection of religion against school-books "offensive to Catholic feeling and dangerous to our children's innocence," is no longer denounced as a claim of "dictatorship" over the Provincial Cabinet. The Catholic principle is now more thoroughly understood and its reasonableness more freely confessed. Thus far, let us thank God, the controversy that was so noisily forced upon us, has been productive of good. The issue, moreover, has been officially decided by the following order of the Lieutenant-Governor in Council last Saturday:—

"In the subject of English Literature, prescribed by the order in Council of the 31st March last, Goldsmith's 'Traveler' or 'Marmion' may be used by any pupil in the High School or candidate at the departmental examinations in July next, as the parent or guardian may select."

It rejects Us to state, for the honor of Our Episcopal City, that prior to this option being given, the young ladies, both Catholic and Protestant, of Kingston (under direction, we presume, of their parents) formally declared against "Marmion" as a text-book. The following statement has been communicated to us by two of those young ladies in reply to Our interrogations:—"The direction having been given to the female pupils of the High School, that all who were in favor of 'Marmion' should declare their wish by standing, the minority, consisting of those only who are studying the Matriculation course and are accordingly under necessity of using that book, stood up, the majority remaining in their seats. Among the latter were all the Catholic pupils of the school. One of these was subsequently called aside and asked 'Had she any personal objection to the book?' Whereupon she replied, as became a well-instructed and self-respecting Catholic, that 'she had no opinion on the matter, since the question had been decided by the bishops, to whose judgment as superiors she was bound to submit.' May God bless this young lady and her companions, Catholic and Protestant alike! A high religious principle—the very same whose denial gave occasion to the whole controversy—has been affirmed by our Catholic pupils unhesitatingly and spontaneously, without any command or suggestion from us. For this we give thanks to God and beseech Him to reward the faith and virtue of those who have openly confessed His Name and authority in His Holy Church."

One word more and we have done. It did appear not unreasonable, when violent attacks were made from day to day against the divine rights of the Episcopate in a journal reputed to be the organ of the great and respectable Conservative party in the Province, that men should hold the party itself more or less responsible for those exhibitions of hostility to Catholic interests. We are happy to have learned, as well from the current sentiment of the Press as from communications, directly or indirectly, made to us by persons of position and influence, that the course pursued by the "Toronto Journal" has been regarded by Conservatives generally as a mistake, a grievous error, and that the writer neither represented their views nor shared their sympathies. We believe this to be in great measure true, especially with reference to the leaders of opinion among the party. And we declare Our belief the more readily, because Our just indignation might otherwise be construed into a condemnation of a great political body. We repeat, We know no party save Our Catholic flock. We are not fettered by favors from either Liberal or Conservative Ministers; We owe no hostility to either section. We stand upon Our right. Our firm basis is the Constitution, guaranteeing liberty of religion to

every citizen in this free Dominion. We place Our supreme trust in God, who has pledged His word to sustain His Church "all days, even to the consummation of the world." (Matt. 28.)

For the rest, dear Rev'd Fathers, let us follow the Apostolic rule "If it be possible, as much as is in you, have peace with all men." (Rom. 12. 18.) If some be found to breathe hatred against us, let us pray to God for them, that He may infuse into their hearts His spirit of charity and goodness. This is the precept of Our Blessed Lord, "Pray for them that persecute and calumniate you." (Matt. 5. 44.) Let us also fulfill the injunction given by St. Paul to the Bishop of Ephesus, to pray for Our rulers, on the wisdom of whose councils depends the peace and happiness of society, and the advancement of religion and growth of Christian virtue. "I desire, therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made for all men: for kings and all who are in high station, that we may lead a quiet and peaceful life, in all piety and chastity. For this is good and acceptable in the sight of God, Our Saviour, who wishes all men to be saved and to come to a knowledge of the truth." (1st Tim. 2.)

Extending your special suffrages in Our Own behalf, and praying God's blessing on you and your faithful congregations,

Your devoted servant in Christ,  
JAMES VINCENT CLEARLY, S. T. D.,  
Bishop of Kingston.  
By His Lordship's Command,  
THOMAS KELLY, Secretary.

Bishop's Palace, Kingston, 17th November, 1882.

## ARCHBISHOP LYNCH.

Congratulated by the Ontario Bishops.

TORONTO, Nov. 24.—There was a gathering of nearly all the priests of the Archdiocese at St. Michael's Palace yesterday for the purpose of celebrating the twenty-third anniversary of the consecration of His Grace Archbishop Lynch. Congratulatory letters were sent to His Grace by several Bishops, who could not attend. The address was read by Vicar General Rooney. It was beautifully illuminated in red, blue and gold. Following is the text:

To His Grace the Most Reverend John Joseph Lynch, Archbishop of Toronto, on the 23rd Anniversary of His Consecration.

MAY IT PLEASE YOUR GRACE,—We, the priests of the Archdiocese beg leave to add our most sincere and heartfelt felicitations to the joyous surroundings of this auspicious anniversary. There are but few left amongst us now of those who surrounded you twenty-three years ago, and pledged to you their reverence and obedience in the fulfilment of their sacred obligations; but their successors are here, and in greater number; those whom your consecrating hands have ushered into the holy ministry, who have learned under your guiding spirit to keep up the swift race and the strong fight, to perpetuate in this country the teachings of divine faith and the sacred offices of religion. We are here, then, to testify our gratitude, our confidence, our admiration, to declare with one voice the high appreciation in which we hold your Grace, our sympathy with your labors, our desire to carry out your wishes.

Enjoying as we do your Grace's intimate friendship, the consequence of your great kindness of heart, we know that your whole life has, under the Divine protection, been devoted to the teaching of Christian truth, to the defence of Christian morality, to the advancement of Christian education. In the promotion of these noble objects with voice and pen your Grace has long been foremost in this country, ever prompt to assume the place befitting your exalted dignity and undiminished talents, ever ready to make any sacrifice called for in the name of religion and Catholic education. Almighty God has crowned your Grace's labors with fruit beyond measure, they are destined, we feel sure, to merit hereafter a superabundant weight of glory. The present opportunity does not permit us to attempt even the account of what your Grace has accomplished during the last twenty-three years, but it is recorded, and in letters of gold; it is imprinted, too, in indelible characters in the hearts of your spiritual children; those for whom Your Grace has ever been solicitous, those who have experienced the tenderness of a father's love, know your worth and inspire you in their heart of hearts. Every shaft directed against you pierces us likewise; every insulting epithet hurled at our head and spiritual chief calls forth our indignation and protest, and now that your beloved children of the clergy are assembled to commemorate the anniversary of your coming amongst us to assume the high dignity and weighty responsibility of the Episcopate, we desire to add to our congratulations on this joyous occasion, and to place on record our entire endorsement of your Grace's action in the condemnation of "Marmion" as a text-book for children, to express the pain we felt at the abuse of which your Grace was the object, and our readiness to co-operate with you as far as we may in counteracting whatever may undermine the confiding faith and pure morals of our Catholic youth. In conclusion, we trust that that kind and loving Providence which has supported your Grace during so many trials and difficulties, throughout so many laborious undertakings for the last twenty-three years, may still spare for many years to us and to the Archdiocese of Toronto a spiritual father and chief who is our joy and pride. We beg your Grace's blessing for ourselves and people.

Signed by F. P. Rooney, V. G., St. Mary's; J. M. Laurent, V. G., St. Michael's; W. R. Harris and others.

His Grace replied briefly, but with much feeling.

## Conversion to the true Faith.

The Kingston Whig says: "Mr. H. T. Neary, of Madoc, who was ordained in deacons' orders in St. George's Cathedral last summer and set to the mission of Madoc, is now in the city. During the past few weeks his religious convictions have undergone a change, and he has accepted the Roman Catholic faith. He is here in connection with church matters."

## LATEST BY TELEGRAPH.

Ireland.

LONDON, Nov. 23.—In the House of Commons today, Trevelyan informed Parnell that the Union in the west of Ireland had been ordered to relieve the distressed people, and the local Government Board had instructed the Inspector to see that the arrangements were sufficient, and that relief measures not interfered with for want of funds.

Courtesy, Secretary of the Treasury, informed Parnell that up to the present, applications under the Land Act by tenants for loans to improve their holdings numbered 625, 310 being granted, 210 were inadmissible, and the remainder were being investigated.

Gladstone, replying to Parnell, said the Government were not at present contemplating any amendment of the Arrears of Rent Act.

DUBLIN, Ireland, Nov. 20.—Ten thousand persons attended the meeting of the Irish National League yesterday. Among the speakers were Sullivan and O'Kelly, members of Parliament.

Dublin, Nov. 22.—A committee of evicted tenants assembled in Cork to discuss their grievances. Several Government reporters in the hall were expelled and considerable excitement. The meeting soon adjourned and held an open session. Richmond, who was present, advocated the continuance of the no-rent policy. He said Ireland would now be compelled to agitate peacefully for the attainment of their rights, but if this failed a resort to the sword became necessary.

These remarks were received with approval and the speech created a sensation. Dublin, Nov. 23.—Dillon was in America shortly to make a lengthened sojourn with his brother in Canada. He insists on resigning his seat in the Commons before departing.

Dublin, Nov. 26.—Davitt, speaking at Navan last evening, declared the farmers of the West of Ireland should not starve. They would compel the Government that prevents them living on the soil to support them during the winter. In case they were unsuccessful in getting the Government to do its duty, he proposed to make the landlords support the people. If Gladstone did not supply the surplus of the arrears' estimate to save the people, then no rent should be paid from November until May. A portion of the arrears should be placed as a national relief fund to save the people from starving. In 1848 Archbishop Hughes declared in New York that men threatened with hunger would be justified in seizing the bread upon the altar. How much more justified would the Irish be in feeding their destitute from the tribute they are compelled to pay to felonious landlordism.

Canadian.

MONTREAL, Nov. 20.—The Roman Catholic Church has issued a mandate that the parishioners of the three principal parishes in Montreal shall immediately proceed to pay off the debt of \$300,000 due on the fabrique of Notre Dame. Married men are to subscribe \$2 and unmarried \$1 per annum until the amount is discharged.

Winnipeg, Man., Nov. 22.—Wm. Caruthers, of Emerson, left the train this morning for a Dominion City and failed to crawl under the car of a freight train. Both legs are cut off, but he is still alive. He has a wife and family.

A deputation will shortly wait upon the Government and ask that the channel of the St. Lawrence River, between Montreal and Quebec, be straightened and widened.

A claim for one million dollars is about to be preferred against the United States from the Province of Quebec for wrongfully charging 20 per cent. duty on hay imported there, when the proper duty was only 10 per cent.

A new weekly paper, the Herald, devoted to the interests of the Catholics throughout the Province, will be issued shortly by Mr. H. I. McPhillips, in Winnipeg.

## PARISH OF STRATHROY.

Sunday last Rev. Father Feron, P.P. of Strathroy, placed before his congregation the result of his pastoral visit. During the past six weeks he visited every family in his parish, taking the name and age of each member, the sacraments received, etc., etc. This was no small task, as the members of his congregation are scattered throughout five townships, many living at a distance even of fifteen miles from the church.

The following shows the statistics of the Parish:—

	Number	Number	Number
	Families.	Souls.	Communicants.
Watford Village, 16	22	54	
Tp. of Warwick, 29	132	111	
Strathroy, 29	154	101	
Tp. of Adelaide, 28	161	97	
Tp. of Carleton Place, 32	180	135	
Tp. of Eglar, 10	50	40	
Tp. of Metcalfe, 21	122	84	

Total, 165 891 622

The reverend pastor of this flock on the excellent disposition and feeling he found existing among them, but spoke in strong terms against mixed marriages, which the Church condemns and detests, because of the great evils resulting from them. In visiting his parish he was made aware of very many Catholics and Catholic children who were actually lost to the Church, and all through the pernicious effects of such marriages. Hence his earnest desire that in future mixed marriages would not only be of rare occurrence, but altogether unheard of in the parish.

## LOCAL NEWS.

A serious accident took place on Wednesday morning at the Imperial Oil works. One of the still took fire and a quantity of the burning oil fell on Mr. John Moran, the night watchman, setting fire to his clothes. The unfortunate man had his hands and feet almost scorched to a crisp and had it not been for the presence of one of the stillmen he would have been burned to death. The doctor has hopes of his recovery.

We are pleased to learn from the Principal of the Business College in Chatham that the business of this year to date is nearly one-half greater than the business of last year up to Christmas.

The Institution is one well worthy of the patronage it is so liberally receiving.