

Catholics. This fact should make Catholics on both sides of the boundary line the more resolute in insisting on their right to educate their children in accordance with their religious convictions.

The Catholic press in the United States, have, for the most part, unreservedly spoken in favor of Archbishop Ireland's views; but we have been somewhat surprised to notice that a few Catholic journals of undoubted ability have dissented from them. They do not, however, dispute the justice of the Archbishop's proposal. They are mostly of opinion that it is inopportune at present to press such a plan, inasmuch as the people of the United States are not as yet prepared to accept it. They recommend, therefore, that the Catholics continue to support their own schools, and pay for the education of other people's children at the same time. This is certainly an advice to Catholics to practice heroism in a high degree, and when forced to it should be heroes in the cause of religion. But they are, on the other hand, citizens having equal natural rights with all other American citizens, and why should they not, as citizens, urge and insist upon the recognition of their natural rights? It is by thus maintaining their rights in the face of opposition that the Catholics of New York State have gained the recent concessions. It is by the determined stand that we in Ontario have taken that, though being only about 16 per cent. of the population, have been able to preserve our rights, and why should the Catholics of the United States quail in the presence of even a formidable enemy? Let them persevere in demanding full justice, and in the end they will obtain it.

We, certainly, have no right to dictate to our brethren over the border the course they should pursue in endeavoring to obtain freedom of education, but we trust that an advice from us, who have achieved and retained the boon, will not be amiss. By all means let the Catholics of the United States persevere in placing before the public the justice of their demands, and, if they are not fully granted at once, they have good reason to hope that in time they will be conceded by a population which, in spite of the frantic appeals of hostile parsons, loves to mete out justice and fair-dealing to all.

MOUNT MELLARY.

The following account of a visit to Mount Mellary is by an American Protestant clergyman, a correspondent to the New York Tribune. He evidently falls far short of appreciating fully the spirit of self-sacrifice which animates the good Trappists who show the world that the passions and frivolities of mankind can be repressed by those who are in the spirit and grace of God. Yet the minister speaks kindly of the Trappists, in which respect he differs greatly from those Protestants who have nothing but abuse for monks and nuns, and who senselessly attribute to them every vice.

The concluding words of the writer are more calculated to irritate us by their simplicity than to amuse us by their scarcely latent injustice. He suggests clearly enough that there are other great monasteries in the world where the purity and innocence of monasticism may be seen, almost if not quite as plainly as at Mount Mellary; yet he asserts very dogmatically that all the great monastic establishments have declined. In what? Doubtless in virtue. This is the usual Protestant cry against the monks. Yet he has already acknowledged that the spirit of self-sacrifice exists elsewhere also among them. These crabbed remarks evince that the leaven of Calvin and Wesley have not gone out altogether from the correspondent since his early education. He says:

could do it if they made up their minds to it. I noticed, however, from the lively converse that they kept up on our way back, that they had not yet made up their minds to it. One cannot but feel a high respect for these men who have subdued the wilderness and made their coming a blessing to all. I was pleased to notice the splendid horses which the monks were owned, and chaffed the Brother a little on the fact that the horses were better housed than the Fathers; but he acknowledged it with simple good nature. While we were at the monastery several wagonloads of the country people drove up and were cordially received and refreshed with bread, butter and water or milk, with no hint to them of recompense. I asked the Brother if the monks ever read newspapers. He assured me that they did not, and that they knew and cared nothing for what was going on in the world. I doubt if there is any other place in the world where one can see as well what the great monastic establishments of western Europe were before their decline."

A JUST DECISION.

The difficulty at Brewer's Mills Public school, in the county of Frontenac, has been settled by the Minister of Education. It will be remembered that Catholic children who were allowed to leave the school-room during closing prayers, were required by the teacher to remain outside during all kinds of weather, so as to return for the general dismissal. This was objected to by Rev. Father Quinn and by the children's parents as unnecessary severity, but the teacher was sustained by the trustees. The pupils were suspended for refusing to comply, and the matter was brought before the Minister of Education for his decision. The Hon. Minister of Education has decided that the children who retire during closing prayers need not return for dismissal. This is simple justice, and the Minister is to be commended for his wise decision. There is not a Catholic teacher, we believe, in the Province who would have enforced the arbitrary arrangement of the Brewer's Mills teacher, or, if there were, he would not have been sustained by any Catholic Board of Trustees, if Protestant children were in question. The trustees of the school section would have saved themselves the humiliation of this adverse decision if they had not made it their policy to adopt a mode of petty persecution, in order to tire out the Catholic children into attending the religious exercises contrary to the spirit and intention of the school law.

The following is a copy of the correspondence in regard to this difficulty:

DEAR SIR—I beg to acknowledge the receipt of your report of the 5th instant respecting the difficulty at Brewer's Mills. The intention of regulation 203 is not simply to allow Roman Catholic children to retire temporarily from the school room into the porch or waiting room, but to be dismissed for the evening, and, so far as I know, this is the uniform practice in every Public school attended by Roman Catholic children. If the pupils who are thus permitted to retire, however, are guilty of disturbing the exercises of the pupils who remain, they are amenable to such discipline as the teacher has the right to inflict under the school act and regulations; and in the exercise of his authority he could justly require the offenders to remain in the porch while the religious exercises were being conducted providing they were not exposed to such discomfort as would be injurious to their health. Of course it is to be understood that if required to remain in the porch for purposes of discipline it would not be consistent with the intention of the law if they were not completely isolated from the other pupils during religious exercises, and, further, only such pupils should be punished in this way as had been guilty of disturbing the school. From the evidence submitted during the investigation which you were good enough to hold, it appears (1) that before commencing the religious exercises Roman Catholic pupils were dismissed either into the porch or school grounds and at the close of these exercises were recalled and dismissed with the other pupils. As already stated this was not the course contemplated by the regulations. (2) It appears that some of the pupils declined to remain either in the porch or in the school grounds and were on this account suspended by the teacher. It does not appear, however, that this course was taken until after communication with the Department. The following letter addressed to the Department sets forth the case as stated by the teacher:

Brewer's Mills, April 19th, 1890.

Hon. G. W. Ross, Minister of Education, Ontario:

DEAR SIR—Would you please answer the following question: Suppose a section composed of Roman Catholics and Protestant ratepayers. Now the school is opened and closed with religious exercises, such as are authorized by your honorable self. The Roman Catholic ratepayers of said section notify the teacher of said school to allow their pupils to absent themselves in the morning during religious exercises and also to leave in the evening before their commencement. This the said teacher permits, the said pupils to do but obliges them to re-enter the school after the religious exercises have been conducted for the purpose of dismissing the school properly. Some of the Roman Catholic ratepayers object to this. Can they force the teacher to allow their children to go home when they retire at the commencement of exercises in the evening. The religious exercises are conducted before 4 o'clock. The trustees of said section uphold the teacher in his course.

I remain, your obedient servant, (Signed) W. D. STAPLES.

In reply to this communication the following answer was sent:

Education Department, Toronto, April 22nd, 1890. DEAR SIR—The teacher is undoubtedly right in reassembling the whole school previous to dismissal, otherwise feelings of envy might be created in the minds of the children detained for religious exercises towards those who were enabled to leave at an earlier hour. Your obedient servant, (Signed) F. J. TAYLOR, Chief Clerk.

Mr. W. D. Staples, Brewer's Mills. At the time this correspondence took place the office of Deputy was vacant owing to Mr. Marling's death and all official correspondence was, in the order of seniority, conducted by the chief clerk who signed the above letter. It unfortunately happened that this letter was written without consulting the head of the Department, and with such assurances as it contained the teacher no doubt felt himself authorized in insisting upon the course which he afterwards pursued. If he had the right to reassemble the pupils for dismissal of course he would be justified in suspending those who disobeyed his authority. While in fairness he cannot be censured in view of the above letter, it is very much to be regretted that several pupils were suspended and thus suffered loss of convenience on an account of their absence from school.

3. It appears also that certain Catholic pupils were required by the teacher to stand during prayers while the religious exercises of the school were in progress. In regard to this it might be well to state that the ruling of the Department has always been that any Roman Catholic children who remained during the religious exercises of the school should conform to the services prescribed by the teacher for the other pupils of the school. Having waived their right to retire they cannot set up any conscientious objection to services, which, for the sake of order, it may be desirable that every pupil should conform to. Will you be good enough to transmit to the Rev. Father Quinn and the teacher a copy of this letter, and to direct the teacher to reinstate the suspended pupils and hereafter to dismiss for the day the children of Roman Catholics and of others who have signified their objection to the religious exercises prescribed by the regulations of the Education Department.

Yours truly, G. W. ROSS, Kingston Freeman.

The Minister of Education has given his decision in the case in dispute at Brewer's Mills, and as we anticipated the decision is favorable to the Catholics of the section.

"In his decision the Minister says: 'The intention of regulation 203 is to allow Roman Catholic children not simply to retire temporarily from the school room, but to be dismissed for the evening.' And in his instructions to the Inspector the Minister says: 'Will you be good enough to transmit to Rev. Father Quinn and the teacher a copy of the letter, and direct the teacher to reinstate the suspended pupil and hereafter to dismiss for the day the children of Roman Catholics and of others who have signified their objection to the religious exercises prescribed by the regulation of the Education Department.' The entire ground of dispute was reviewed in these columns in a recent issue and need not be again repeated. Our readers will remember that the question was one of vital importance. For the reply and satisfactory solution of the difficulty, the Department has earned the respect of every Catholic and every loving citizen. The disturbing element of that section have learned a lesson they will not soon forget. And while it will teach the intolerant cordons of Brewer's Mills that they cannot any longer interfere with our constitutional rights and privileges, it will at the same time serve as a warning to others who have too long and too boldly transgressed with impunity. To the Rev. Father Quinn, who fought the battle in this section, the Catholics of Ontario owe a lasting debt of gratitude. He has gained for them a victory which will be historical in its results. Against the strongest opposition he worked, for he knew he was right. All he asked was justice, and justice was meted to him.

POLITICAL PREACHERS.

DEAR SIR—Referring to your article in your last issue under the above heading, I wish to state that as a matter of fact at the late Dominion election in this city, the Protestant clergymen—excepting nearly all those of the Church of England—were the most active canvassers on behalf of Mr. George Hay, the so-called "Equal Rights" candidate. When I went to record my vote at the Queen street poll that morning one quiet reverend gentleman was, to use a common phrase, "as busy as the Devil in a game of wind" whipping up voters. Indeed more than one person present made the remark: "Well, if that gentleman were wearing a soutane instead of a 'white choker,' what a row the Equal Rights people would raise." Needless to say there were no soutanes around.

Yours truly, B. Ottawa, Feast of St. Ignatius, 31st July, 1890.

DEATH OF SISTER STANISLAUS.

On Wednesday, 30th ult., Sister Stanislaus, of the Order of the Good Shepherd, died at the convent of the Order, St. Alban's street, Toronto. The deceased was known in life before she took the vows, twelve years ago, as Miss Maggie Cunningham, her parents residing in Toronto. Suffering from a bad attack of the grippe last winter, Sister Stanislaus was seized with consumption as a result, the latter disease being the cause of death. The funeral took place on the 30th inst., proceeding to St. Michael's Cathedral, and thence to the cemetery. The coffin was plain, without any inscription or flowers. The pall-bearers were six Sisters, and Vicar-General Laurent sang the funeral Mass and officiated at the grave.

The deceased Sister was a devoted religious, and her death was most edifying. She received the rites of the Church during her illness with great devotion, and died with resignation to the will of God. Requiescat in pace.

DIOCESAN RETREATS.

HOW THE CATHOLIC CLERGYMAN PASSES HIS TIME.

A PERIOD OF PRAYER AND MEDITATION—THE ROUTINE OF EACH DAY—SILENCE ONE OF THE PRINCIPAL FEATURES OF THE WEEK—THE BISHOP GENERALLY PRESENT WITH HIS PRIESTS—THE OPENING AND THE CLOSING CEREMONY.

Among the items of Catholic interest which make their appearance in print every midsummer is the one that announces that the priests of this or that diocese are in retreat during the week at some local institution. Sometimes the diocesan retreat is held for a fortnight, during the first week of which the pastors retire from active duty for a time of meditation and prayer, while their assistants follow their example the following week, and at other times one-half the clergy of the diocese, parish priests and curates indiscriminately, make their retreat one year, while the other half wait for the ensuing year. The nature of the duties the Catholic priest has to perform in his parish, where there is at least one Mass to be said every morning, calls to be attended to, baptisms and marriages to perform and a hundred other duties for his ministrations, renders it impossible for the diocesan to order all his clergy on retreat at once, and the places of the priests who go on retreat have to be filled as best they can by others who remain at home. A couple of weeks before the opening of the retreat the priests who are chosen to make it any year receive from the episcopal residence a notification to the effect that they are expected to be present at the opening exercise of the retreat, which is to be held at a certain place or college or seminary on such a day, and that their places during their absence will be supplied by some other clergyman. In obedience to this notification—unless he succeeds

in securing exemption from the retreat by the Bishop, who always requires the best of reasons before granting an exemption—the priest who has been notified must present himself at the place named, and be prepared for five days of retirement from the world. On his arrival at the institution where the retreat is to be held, a bulletin posted in the main corridor informs him to what room he has been assigned—this matter having been previously attended to by one of the priests appointed for the duty by the Bishop—and another notifies him of the daily order of exercises which he has to attend as long as he remains in the retreat. Monday evening generally finds all the designated priests present and ready for their retreat; though it frequently happens that some who have long distances to travel do not arrive until the following morning. The retreat, however, begins Monday night, when the preacher of it, who is generally a member of one of the religious orders, announces the points of the meditation for the following morning. This announcement, which is made before the assembled priests in the hall of the institution where the retreat is held, takes the form of a discourse, which generally consumes the best part of an hour, and with it the week's exercises formally begin.

AFTER THE MEDITATION has been announced, the clergyman goes in a body to the chapel, where night prayers are recited in common, the conductor of the retreat leading, and then all retire to their rooms for the night. Silence is enjoined by the rules, except during the hours of recreation, mention of which follows. At 6 o'clock next morning the college bell summons the priests from their slumbers, and half an hour later it calls them to the common hall, where a full hour is passed in meditating on the subject given out by the preceding evening. After this follows morning prayers in the chapel and attendance at the Mass, which is said by the conductor of the retreat. It is now 7:30, and the next thing in order is breakfast, at which silence is rigidly observed, as it is also during the quarter of an hour that follows, and in which one is at liberty to go out and get a breath of fresh air. Recitation of the Little Hours of the breviary, a conference, or an hour's discourse on some topic of priestly duty, and the daily examination of conscience, are a good portion of the forenoon, and whatever free time intervenes may be spent as each one deems best, it being understood that silence shall be rigidly kept and that all shall be mindful of the fact that they are on retreat.

Dinner comes at noon, and takes up a good half an hour, during which some one of the attending priests reads aloud from some appropriate book, taking his own dinner afterwards. From 12:30 to 1:30 the clergy are at liberty to do as they please, and that hour is generally passed in conversation, in walking out and fro in the college grounds, or under the shelter of the shade trees. The afternoon is occupied in the recitation of Vespers and Complies in common, the saying of the Rosary, the listening to another discourse by the preacher of the retreat and the reading of Matins and Lauds for the ensuing day; with the free time disposed of as during the forenoon. Supper usually comes about 6 o'clock, and is eaten in silence, as at dinner time; and afterwards follows another short period of recreation, which each one can employ as best pleases him. The exercises for the day close with the announcement of the points of meditation for the following morning—and this consumes about an hour—after which come night prayers in common and the signal for retiring, which sounds shortly after 9 o'clock. During the day those on retreat are expected to pass a certain time in the chapel, in the recitation of the Sacred Sacrament or in meditation, and to refrain from all unnecessary conversation outside of

THE TIME OF RECREATION.

Thus one day follows another until the end of the week approaches, when all

prepare themselves for confession and Communion. The religious order, under whose auspices the retreat is preached, sees to it that there is a sufficiency of confessors present, and by Friday night all the priests have attended to this portion of their duties. The community Mass of Saturday morning is celebrated by the Bishop, if he be present, or, in his absence, by his Vicar-General, and the clergyman, arrived in cassocks and surplices, all receive Communion thereat. This is the closing exercise of the retreat, and, breakfast partaken of, the priests forthwith depart for their respective parishes, spiritually and physically refreshed by the week's rest which the retreat has afforded them.

As a general rule, the ordinary of the diocese attends these annual retreats with his priests and goes through the exercises in precisely the same manner that they do—rising at the sound of the bell at 5 o'clock in the morning, showing himself punctual and prompt in his attendance at each devotion, and keeping silence outside the hours of recreation. Generally, too, the Bishop presides at the advantage of the presence of so many of his priests to address them on subjects of diocesan concern, and, as before remarked, he celebrates Mass on the closing day of the retreat.

HERE, IN NEW ENGLAND, until quite recently all diocesan retreats were usually held at Holy Cross College, Worcester, that being the institution best adapted for such assemblies. With the erection of St. John's Seminary, in the Brighton district of this city, however, the Boston retreats were preached there, and nowadays the priests of the Providence diocese also meet there. Springfield still goes to Worcester for her diocesan retreats, while Hartford holds hers now at some of her own institutions, a custom that is being gradually jolted by the other Sees. Each priest who goes on retreat is expected to contribute so much to the institution in which the exercises are held, for his board during the week, and a subscription for the retreat. When all the New England dioceses hold their retreats at Holy Cross College, that institution profited not a little, in consequence, from these sources, though of course it cost the college no small amount of money to entertain its priestly guests. An Archbishop or bishop of some other diocese is sometimes invited by the diocesan to preach these retreats, and Drs. Ireland and Keane, so occupied during the summer months, while among the oft-mentioned Jesuits are Fathers Fulton, O'Connor, Clump, Clarke, and, in his day, the late lamented Bernard Maguire. Abbe Hogan of the Sulpicians and several of the Redemptorist Fathers attached to the Mission Church, in the Highlands, are often asked also to conduct diocesan retreats, and have frequently done so with remarkable success.—Boston Republic.

CONFIRMATION.

The children who received first Communion a month since in the cathedral, London, were on last Sunday confirmed by His Grace the Archbishop of Toronto. The ceremony was of a most imposing character. Upwards of one hundred and twenty children received the holy sacrament. Previous to its administration His Grace spoke in very feeling terms to the children, explaining the great importance of the holy rite they were about to receive. By its reception, he said, the very spirit of God would descend into their souls, sanctifying them with His seven-fold gifts and graces. He treated this Holy Spirit would abide with them throughout their lives. In the administration of the holy sacrament His Grace was assisted by the Administrator of the Diocese, Rev. Dr. O'Connor, and Rev. Dr. Kilroy of Stratford, together with Revs. M. J. Tierman, Noonan and Gaban.

The retables of the main altar has now been erected, and presents a beautiful appearance. It was blessed immediately before High Mass by Rev. M. J. Tierman, who was also celebrant on the occasion. The cost of the retables is \$2,000.

His Grace the Most Rev. Dr. Cleary, Archbishop of Kingston, has received the pallium from the Holy Father. The pallium is a band of white woollen web about three inches wide upon which black crosses are embroidered; it encircles the neck of the Archbishop and from it two bands of the same material depend, one falling over the breast, the other falling over the back of the wearer. Its material is the subject of much care and ceremonial. It is made wholly or in part from the wool of two lambs, which are blessed annually on festivals before the Church of St. Agnes. The pallium cannot be transferred from one Archbishop to another, but must be received direct from the Pope. On the Archbishop's death his pallium is interred with it. Its use is to symbolize the office of the Good Shepherd bearing lost sheep on his shoulders.

NEW FALL WHEATS

We notice that THE STEELE BROS. CO., Seedsmen, Toronto, are offering the following new varieties: Canadian Velvet Giant, Golden Cross, Early Red Clawson, Jones' Winter Fife, and American Bronze. Send for a copy of their circular; I will pay you. FALL BULBS (selected and planted during September and October) produce these handsome beds of Tulips, Hyacinths, Crocuses, etc., that delight the eye so much when in bloom. For copy of THE STEELE BROS. CO. Toronto, Autumn Catalogue, 616-2w

A RETREAT

For ladies will be given at the Convent of the Sacred Heart in this city, commencing Monday evening on August 25th, at seven o'clock, and closing Saturday, August 30th. For cards of invitation and further particulars apply to LADY SUPERIOR, Convent Sacred Heart, Dundas Street, 615-4 w

Electricity, Molten Baths & Sulphur Saline Baths

FOR THE CURE OF ALL NERVOUS DISEASES J. G. WILSON, LECTRO-PATHIST, 230 Dundas Street.

TEACHERS WANTED. WANTED FOR THE CATHOLIC HIGH SCHOOL of Annapolis, a teacher, as Principal, possessed of a second-class certificate. State salary, experience, and send references. REV. A. CHAIRS, Sec. 613-3w

WANTED. SITUATION AS HOUSEKEEPER IN A priest's house, by one who has occupied that position for years. Best of references. Address K. M. P., care CATHOLIC RECORD office. 613-4w

For the best Photos made in the city go to Edy Bros., 281 Dundas Street. Call and examine our stock of frames and apparatus. The latest styles and finest assortment in the city. Children's pictures a specialty.

LARGE PIPE ORGAN (Second-hand) for sale very cheap. Good order; two manuals and pedals; sixteen speaking stops. H. A. BAIRD, 102 McGill Street, Montreal.



AUCTION SALE

TIMBER BERTUS.

DEPARTMENT OF CROWN LANDS, (WOODS AND FORESTS BRANCH), Toronto, 2nd July, 1890.

NOTICE is hereby given, that under Order in Council certain Timber Lands, situated in the Rainy River and Thunder Bay Districts, and which are composed of parts of the Township of Awereis, in the District of Algoma, will be offered for sale by Public Auction, on

Wednesday, the First Day of October Next,

at one o'clock in the afternoon, at the Department of Crown Lands, Toronto.

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ARTHUR S. HARDY, Commissioner. NOTICE is hereby given, that under Order in Council certain Timber Lands, situated in the Rainy River and Thunder Bay Districts, and which are composed of parts of the Township of Awereis, in the District of Algoma, will be offered for sale by Public Auction, on

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