

schools and colleges are remodelled from their very foundation, no university, under exclusively Vatican influence, can prosper or be on a way to success.

My papers must draw to close. I have done my best to write impartially on my subject, and to record nothing that has not come under my own observation. The subject is one which applies equally to Canada—perhaps with even greater force here, inasmuch as there is wanting in this country that element of seceders from the ranks of Anglicanism, which has done so much to humanise to system, and to raise the tone of Roman Catholic education in England. The priesthood in this country is uneducated and unpolished, often of the most ultra-Irish Ultramontane type, as opposed to a liberal education, and as regardless of its value as the most ignorant, and the most bigoted of their cloth in Ireland sixty years ago, or in Mexico or the South American Republics of the present. The line they have been allowed to adopt in this city and in the Dominion altogether, especially in the Province of Quebec itself, with respect to Separate Schools of itself, shows their *animus*—an *animus*, which is by no means extinct, even in England, where every attempt to improve the status of Roman Catholic education meets with the coldest of cold shoulders. Even Mgr. Capel, with all his immense popularity and his enormous influence both at Rome and with Cardinal Manning, and with all his apparent desire to raise the tone of higher Roman Catholic education in England, by the establishment of a college which should afford its students every facility for obtaining a London University degree without being compelled to resort to Non-Roman Catholic coaches, has been compelled to shut up his college at Kensington, in despair. He has been calmly snuffed out by the passive resistance of those prelates and priests whose opposition to education, properly so-called, has even been conspicuous. The same fate befell Dr. Newman's abortive attempt at establishing a Roman Catholic University in Ireland—episcopal jealousy and the baleful influence of those priests who hated the illustrious Oratorian, because he was an Englishman, and above all because he was a gentleman and a scholar, effectually put a stop to his endeavours, and sent him and his galaxy of talent gleaned from the Schools of Oxford and the Senate House of Cambridge back to the place from which they came, thoroughly disheartened in the cause for which they were labouring. The *vis inertiae* was more powerful for the obstruction than was the Papal benediction for the furtherance, and what they dared not openly decry because its initiation sprung from Rome, they suffered to perish from sheer inanition in its cradle. Yet the mere fact that these institutions were founded under such auspices proved their necessity. Their non-success, therefore, can argue nothing else than either that the laity do not care to be better instructed, or that the priests are unwilling they should be. But while the former are ready and willing to pay large sums to have their youth trained up according to modern requirements, whilst they are equally desirous to have that education imparted in institutions presided over by members of their own creed, and will only send them to non-Roman Catholic establishments in default of obtaining what they desiderate in their own, we are, therefore, led to the inevitable conclusion that the failure is due to the unwillingness of the clergy to allow the laity to be educated up to the modern standard, under the pretence that the education of the present day is dangerous to faith and morals—in reality, because the higher the enlightenment of the lay people, the more averse they become to the encroachments of Ultramontanism, and the more zealous defenders of civil and religious liberty. This supineness on the part of the clergy, to call it by no stronger name, has wrought, and must yet work irreparable evils to the rising generation of Roman Catholics, whose best years are wasted under a system that is as injurious to their minds as it is to their individual liberties. For a youth of the present day to succeed in the battle of life, he must at least be equal to his fellows. But this to the Roman Catholic boy educated under the purely Vatican system is not possible, and when, his boyhood completed, he wishes to excel his confreres of a different religion, he finds himself at a loss. For this the

system of Roman education is to be blamed, not the boy. Its direct tendency is not in the direction of expansiveness, and till it completely changes in an opposite direction, no system of compromise can be of any service in pushing young Roman Catholics to the front, even though established on a much less narrow basis than that laid down by Infallibility. It is too late to teach Philology, Literature, Science, and Philosophy to young men who do not know even the beggarly elements of these studies, and ridiculous to suppose that under three or four years of the restricted and restrictive system professed at even the least illiberal Roman Catholic university or college—the system prescribed by the Roman Curia—an unformed youth can be turned out *homo factus ad unguem*.

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

ST. JOHN, PORTLAND AND CARLETON.—*Parochial Missionary Meetings to be held during the week of Intercession for Missions in connection with the Board of Foreign Missions.*

Monday, December 2, St. John's Church School room, at 7.30 o'clock. The Annual Meeting of the St. John Church Missionary Society. Collection on behalf of the society's funds for Missions to the Jews and heathen.

Tuesday, December 3.—The Church of the Good Shepherd, Fairville, at 7.30 o'clock. Collection for the Society for the Propagation of the Gospel in Foreign Parts.

Wednesday, December 4. St. George's Church Carleton, at 7.30 o'clock. Collection for the Society for the Propagation of the Gospel in Foreign Parts.

Thursday, December 5, Trinity Church, Madras School Room, Duke Street, at 8 o'clock. Collection for the Society for Promoting Christianity among the Jews. St. Mary's Church School Room, at 8 o'clock. Collection in aid of Missions to the Indians in the Diocese of Saskatchewan.

Friday, December 6, St. Paul's Church School Room, Portland, at 8 o'clock. Collection for the Society for the Propagation of the Gospel in Foreign Parts.

St. Jude's Church School Room, Carleton, at 7 o'clock. Collection for Foreign Missions.

Saturday, December 7, St. Luke's Church, Portland.

ST. GEORGE.—The Bishop of Fredericton held a confirmation in St. Mark's Church on Tuesday evening, the 26th ult., at 7 o'clock. There were about 300 persons present. The chancel of the church was beautifully decorated with flowers, plants and autumn leaves. The services commenced by the choir singing an anthem from the words, "Come unto me," etc. Then six adults were baptized, the Rev. Dr. Ketchum reading the service, and the Bishop performing the baptism. Hymn 144, from the Diocesan Hymnal—"In token that thou shalt not fear"—was then sung. The service for the order of confirmation was then begun by the Rector reading the preface. His Lordship "laid hands" on 38 persons of various ages. All seemed very reverent and devout. Hymn 141, "Soldiers of Christ arise," was then sung, after which the Bishop preached from Judges xi. 35: "For I have opened my mouth unto the Lord, and I cannot go back," in his plain, forcible and eloquent style. The candidates and the large congregation seemed deeply impressed by the Bishop's weighty words. After a collection of some \$10 was made in aid of the Diocesan Church Society, the concluding hymn was sung, No. 161, "God that madest earth and heaven," and the blessing pronounced by the Bishop.

On the next day the Bishop proceeded to Christ's Church, Pennfield, accompanied by the Rev. Dr. Ketchum and the rector. There a large congregation awaited the visitors. The church, not long since renovated, with its fine chancel window, looked bright, cheerful and church-like. Two persons were baptized, one an adult and the other a child of eight years. The hymns were nicely

sung, the new organ helping much to their efficiency. Eight persons were confirmed. The Bishop addressed the candidates very effectively from the text, 2 Timothy i. 13 and 14, portion of the second lesson for the day: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed into thee keep by the Holy Ghost which dwelleth in us." He showed them that they were trustees of the truth delivered to them, that they were to "keep" it faithfully, to "hold it fast." The candidates cannot fail to remember the spiritual counsel given them by their Bishop, being put before them in such a marked, forcible and impressive manner. In all there were 46 persons confirmed in the mission, and eight admitted to the Church by the sacrament of baptism at this time. A collection for the D. C. S. was also taken up at Pennfield.

SAINT GEORGE AND PENNFIELD.—Harvest Thanksgiving was celebrated in St. Mark's Church, Saint George, on the 3rd inst., it having been postponed owing to the illness of the Rector. The Chancel was tastefully decorated with geraniums, foliage plants, autumn leaves, and sheaves of wheat. A beautiful floral cross was on the Holy Table. The decoration added greatly to the effect of the services. The service drawn up by the Bishop was used, with Harvest Hymns. The Rector preached from Ps. cxvi. 11, *et seq.* "What reward shall I give unto the Lord, for all the benefits that He hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord, I will pay my vows now in the presence of all His people, I will offer to Thee the sacrifice of Thanksgiving, and will call upon the name of the Lord, in the courts of the Lord's House." There was a large congregation present, and 55 persons "received the Cup of Salvation," 21 of whom had been confirmed on the Tuesday previous.

In the afternoon there was an overflowing congregation at Pennfield, when the Thanksgiving Service was held, and an address given on the same text, as in the morning.

At the evening service in St. George, a large congregation again assembled, a sermon was preached from Isaiah lv. 10, 11. The Bishop's visit during the previous week for the purpose of confirmation, and his stirring addresses, seemed to have waked the people up, and the effect was felt on thanksgiving Sunday.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

EGANVILLE.—A deputation from the Roman Catholic body here, waited upon the Rev. M. G. Poole at the Parsonage on the eve of his departure for Madoc, and presented the following address:

To the Rev. M. G. Poole, Minister of the Church of England, Eganville.

REVEREND SIR,—We, the Roman Catholic residents of the Village of Eganville, cannot permit your much-regretted departure from us without our giving expression to the high appreciation in which we hold you, as one well qualified, both by precept and example, to diffuse the true principles of Christianity, which teaches charity and good will to all—free from prejudice, and in the enlightened spirit of toleration which should guide the sacred ministers of religion in all missions, and has a good tendency to mitigate the evil passions which unfortunately often arise from sectarian strife in mixed communities. Your urbanity, kindness of heart, and gentlemanly disposition has endeared you to us all, though differing on religious questions, and we earnestly pray and hope that Divine Providence may aid you in your future sphere, or wherever your lot may be cast.

(Signed), James Bonfield, Esq., M.P.P., Daniel Lacy, John A. Hickey, John Foley, J. Dowling, M.D., Patrick F. Quealy, Thomas J. Quealy, John Gorman, John Treacy, John Foy, Michael Furlong, Patrick Brennan, Thomas James O'Gorman, James McDermott, James Higgins, William Gorman, S. Howard, John Casey, and many others.

Eganville, Oct. 15th, 1878.

Mr. Poole having made a suitable reply, the deputation withdrew.