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THE CATHOLIC RECORD.

Catholic Record. Loudon, Sat., August 16th, 1890.

THE great Cardinal Newman has gone to his reward. In another column we publish the very sad announcement. It may be said that the world has lost one of its greatest and brightest minds. His writings will occupy the foremost place in English literature as long as the language lives, and his blameless life gives us assurance that heaven's portals will be open to receive his pure soul. Truly the "kindly light" of which he had sung will lead him to the barbor of eternil rest now that his work is done.

ANOTHER NEW BISHOP.

VICAR MACDONELL, PASIOR OF ALEXANDRIA, 18 THE FIRST BISHOP OF THE NEW SEE OF ALEXANDRIA.

This evening, Wednesday, August 13th, His Grace the Archbishop of Kingston arrived in Smith's Falls, to assist in tomorrow's celebration of the silver jubilee of the local pastor, the Rev. M J. Stanton. A large number of clergy were present, among them being Vicar Macdonell. The Archbishop publicly announced this highly respected clergyman's appointment as Bishop of the new See of Alexandria and offered his warmest felicitations. He said the decree of nomination by Propaganda had been confirmed by the Holy Father, and the Apostolic Latters in form of Brief will reach Kingston in a few days.

DR. O'CONNOR.

Although no official document has been received in confirmation of the good news cabled last week from Rome to New York, we have no hesitation in making the announcement that Very Rev. Doctor O'Connor, President of Assumption College, is actually and de facto Bishop elect of the diocese of Lon. don. Every indication points to its certainty : the tacit acquiescence, when spoken to, of the Bishops who recom mend the three names to the Holy See. the universal approval and sense of satisfaction with which the announcement has been everywhere received, and the congratulatory letters and telegrams that Doctor O'Connor has been honored with from the very Bishops who suggested the appoint. ment, but whose lips, until the Balls are published, are kept closed as a scaled fountain. It is very probable the official mandates will reach Archbishop Walsh in a few days, when definite arrange ments will be made for the consecration which will be solemnized either at London or Sandwich. Wherever the consecration is held it will be attended by a very large number of priests, Bishops and Church dignitaries from Canada and the United States. No other priest in this Province could lay claim to such widespread and respectful acknowledgments or attract such genuine demonstrations of esteem and gratitude. During the last thirty years, that is to say, during the whole period of his manhood, his many sterling qualities, his rare talents and his works, although limited to college life and labors, have been before the pub lic, and are well judged and fully appreciated by all. The great major.

half breeds who lived along the shores of vince. It is now recognized that the ory of the so called Equal Righters for Lake Simeoe and Georgian Bay. Father Eugene O'Reily, at the gore of Toronto the abolition of French has not been taken up by the English speaking people of Qiebec. It is recog-nized even by those in Quebec who have been loudest in endeavoring to and dear old Father Proulz, in Oshawa, with Father Grattan at St. Catharines performed all the missionary labors of the district now known as the archdio cese of Toronto. The only other priest spread the Equal Rights agitation, that in the whole district was Father Rattigan both the Protestant laity and the minisin Adjala. Bishop de Charbonnell saw ters declare that they have been living the absolute necessity of establishing a peacefully with their Catholic neighbors, diocesan college in order to make proand that they do not wish the peace to visions for the ever-increasing wants of be disturbed. This is acknowledged the Catholics scattered throughout his even by the Montreal Witness, which extensive diocese. He applied to his has lost much of its own alms mater, Annonay, in the South mer violence since making the of France, where the Basilian Fathers discovery, though it perelats in asserting conducted a very flourishing seminary that this condition of affairs comes from for ecclesiastical students. One Irish the adherence of Quebec Protestants to priest was a member of the order, Rev. their respective parties. To us it seems Father Molony, and to him is due the to arise rather from the common sense of fact that a Catholic college was built in the Protestants, who have no wish to dis-Toronto and that the western districts turb the peace of the Province, though they are urged to it with so much pertir-

of Ontario are now blessed with the presence and the zealous labors of an acity. astive, devoted and efficient priesthood, The Basilian Fathers sent out to their old IRISHMEN IN JAPAN. pupil, Bishop de Charbonnell, the only priest of their order who could speak and About the year 1580 St. Francis Xavier, Jesuit missionary, converted and preach in English; and Father Molony was an accomplished scholar and a mos baptised the inhabitants of whole propleasing and attractive pulpit orator. His vinces in the Japanese Empire. It is great success and popularity paved the firmed by his biographers that at least way for the joyous welcome extended by two millions of heathens embraced Christhe Bishop and the Catholics of Toronto tianity. After the death of their first to the founders of a Catholic college, who great Christian teacher and Apostle the Japanese continued to practice arrived in the Queen City the last week in August, 1852, and opened college, as men-Oatholicity until by a decree of the tioned above, one month later-towards Mikado the Coristian religion was prothe end of September. The staff comscribed, and many hundreds suffered prized Very Rev. Father Soularin, Presibanishment or sealed their faith by dent; Rev. Father Molony, assistant glorious martyrdom of the cangue or the Superior ; R v. Father Malbos, Econome ross. The Oatholic priests who attendwith Mesers. C. Vincent and W. Flaunery ed to the spiritual needs of the converted

preached in French to the Canadians and

ecclesiastical students in minor orders. Japanese were all apprehended and im-Since that time many pupils and propaled on crosses, only too happy that fessors have come and gone, and several they were accounted worthy of sufferlike Fathers Soulerin, Molony and Maling and dying like their heavenly bos, are, we have no doubt, enjoying in Master. Thus was Christianity virtu. Heaven the rich reward of their zealous ally abolished in Japan. Whatever Chrislabors and personal sacrifices, but the tian edifices had been erected were rared first pupils of St. Michael's College, who to the ground, and every vestige of the commenced their studies in the unpreone true faith disappeared from the land. tentious academy on Queen street, For two centuries it was believed that Toronto, are still with us. They occupy, Japan was the only country in the whole both of them, a very high and prominent world where no Catholic could be found. place in the estimation of their fellow-But it happened that, on the 17th March, citizens ; they have deserved well of the 1865, some Irish American marines were Church, and are now worthy particicelebrating at Nagasaki, one of the chief pants in its highest honors and gifts. seaports, the anniversary of St. Patrick's Although in no way related to each feast day. They erected a temporary other by family connection, they bear chapel where Mass was said by their the same name, and must be descended chaplain. They marched in procession, from the same old Milesian stock, since and, with the green flag flying and the parents of both emigrated to this marine band, they awaked the astonished country from the same sunny spot in the Japanese heathens to the strains of "The south of Ireland, Right Rev. Bishop Wearing of the Green" and "Garry O'Connor, of Peterborough, was the first Owen na Gloria." The effects of this pupil who entered St. Michael's Col. public demonstration were as wonderful lege; the second name on the entrance as they were quite unforeseen by the Irish soldiers who took part in roll is Dr. O'Connor, at present the much-revered President of Assumption them. Hundreds of Japanese followed College, the Very Rev. Administrator the marines to their temporary chapel, and Bishop-elect of the diocese of Lonknelt down most plously during Divine service, made the sign of the cross most

The CATHOLIC RECORD tenders its devoutly, and in many ways gave un. warmest and most heartfelt congradoubted evidence of their being Catholics. tulation to Dr. O'Connor on his appoint. They conducted the Irish soldiers to their ment, although fully conscious of his underground chapels, where they were in never having ambitioned or sought the the habit of meeting for prayer and worhonor, and expresses the hope that, notship like the Christians in the Roman withstanding the Doctor's aversion to catacombs. After a while, being encourdignities and high-sounding titles, he aged by the marines, they erected chapels will, for the sake of his native Province and for the interests of London diocese, the Christian religion as best they could to which he has been so long attached, in the absence of priest or prelate. It Moss Park a picr

majority of the people rule in the Pro- Nagasaki, March 19, 1890, and signed by which actuates them: It is quite right the four Bishops who now have charge of Catholic interests in that distant clime. that the police should by vigorous measures put down such rowdy conduct, and The letter is addressed to the President this we say equally whether the hoodlums and Directors of the Foreign Missions at were Protestants or Catholics. Bat it is a Paris. We translate it verbatim for the fact which cannot be denied that these edification of the friends of the CATHOLIC periodical disturbances have been caused RECOBD : in every case by Orange intolerance. It is is very true that owing to the

RECORD: Nagasaki, March 19. 1890. GENTLEMAN-Having met at Nagasaki in hold the first Synod of the Apostolic Vicariate of Corea and Japan, we selze this providential occasion to address to absolute refusal of the British Parliament hitherto to grant justice to the Irish people, there has been much sore this providential occasion to address to you expressions of our deep and respectful gratitude for the many substantial bene-factions for which every one of our dear missions is indebted to you, that is en-gaged in the work of propagating the faith. . . . Permit us to thank you sincerely from our inmost hearts and to acknowledge the meaning the text feeling in Ireland, and among the children of Irishmen, against the English a consequence of harsh treatment. This consideration should be shown you sincerely from our inmost hearts and to acknowledge the magnificent part that you and your associates have in all the good that has been achieved by us and to implore of you to deign in the future continue leading a helping hand to our missionary work. We wish you could have witnessed the grand and numerous pilgrimges that have surgended each towards Irishmen and their dren in Canada, where, in spite of the past they have retained their loyalty. There is besides a better feeling arising even in Ireland within the have witnessed the grand and numerous pilgrimages that have succeeded each other during this month to the tombs of the twenty five Japanese martyrs of Nagasaki to benefit by the spiritual favors and indulgences so paternally granted by our Holy Father, on the occasion of the discovery of the descend-ants of the ancient Japanese Christians (made on the 17th March, 1865). You certainly would have been deeply moved last few years, since it has been demonstrated that the people of Eogland are more willing than they have ever been before to give some attention to Irish demands for justice.

certainly would have been deeply moved, as we were, at the sight of so many thou-sand of the faithful flocking from the henceforth famous valley of Uragami or gathered from the centres of most distant The address of Archbishop Ireland, delivered before the Teachers' Conven islands, advancing in solemn procession with banners floating in the breeze, retion recently held at Minneapolis, is still attracting much notice from the Amer. citing aloud the rosary, singing hymns of joy, and crowing the church-aiready too small to accommodate all-approach ing the Holy Eucharist, seemingly for. ican press, both Catholic and Protestant. Many of the Catholic journals have stated their disagreement with the views getful of the bours while the ceremonies of His Grace that the State school and and instructions lasted, or, again, kneel. the Parochial school systems can be ing on the grave of the venerable mar-tyred Bishop Pelitgean, whose remains lie where he fell, the first of the Japanmade one. The Baltimore Mirror main tains that the State should not insist ese martyrs. Our first meeting is saddened by the sudden and unexupon doing for the people what the people are able and willing to do for thempected death of Monsignor Blanc, which took place on the eve of his intended selves, and it therefore opposes any departure from Corea to join us. Tcial is the daily bread of the missionary. scheme for compulsory education such as the Archbishop advocates. It says : It must be expected to come under any "It is perfectly true that, primarily, our opposition to the Public school system is not the outcome of our religious faith. and every form At least in this casy have we the consolation of thinking that the venerable deceased, though We antegorize the system upon grounds entirely apart from religious consideraabsent from the synod, is nearer to a participation in what holy David calls

tions. In the first place, we question the widom of a government like ours assum The Council of Saints." Be so kind, gentlemen, as to pray ing the function of public educator beearnestly for the spread of the Oatholic faith in these distant regions and accept yound the narrowest limit. The neces eity of literacy to the requirements of intelligent citizenship imposes the duty of free State education in a primary degree. As Archbishop Ireland claims, and as the *Independent* holds, unless there is free instruction at public expense there will be a larger element of illiter-acy than is good for the well being of the body politic. We differ from them simply as to the degree in which free State education should be given. We contend that the organization of a free State sys-tem which contemplates tuition in the higher or academical courses works inthe sentiments of religious respect and gratitude with which we have the honor to be your very humble and obedient servants in the Lord, + PETER MARY O'SOUF, Bishop Titular of Arsince, Vicar Apos. tolic of Northern Japan.

+ J. A. Cousin, Bishop Titular of Acmonia, Vicar Apos tolic of Southern Japan,

+ FELIX MIDON, Bishop Titular of Cesaropolis, Vicar Apostolic of Central Japan.

CAMILLE EUGENE DOUCET, Delegate of the Corean Mission

amply able to pay for all the education they wish." MORE ORANGE ROWDYISM IN TORONTO. The Mirror, in continuing to explain

its views, says substantially that, in view On Friday of last week, August 6tb, the Emerald Beneficial Society celebrated of the heterogeneous character of the population of the United States, it is in Toronto the anniversary of Daniel impossible that the State should do O'Connell's birthday, as the illustrious justice to the rights of all classes of citiliberator was born August 6th, 1775. A zens by giving in the schools, besides a number of visiting branches from other secular curriculum, that moral and cities and towns of the Province joined ethical training which is indispensable to in the celebration, including London, Hamilton, Dundas, Oakville, etc. The all classes. The Toronto Globe, in speaking on the various branches of the organization met at Clarence square, whence they started same subject, agrees with the Mirror to this extent that, while not entering at noon for Moss Park. The Union above ground and proceeded to practize Jack and a number of handsome Irish upon the question whether dogmatic flags were borne by members and at Moss Park a picnic was held at which patriotic speeches were delivered, and chief consideration in the educati

along the route of the procession and in

The evening was celebrated by a con-

were enjoying themselves they were dis-

turbed by great shouting outside the

gates. It was soon made known that

there was fighting going on outside.

the park.

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The Baltimore Mirror, of course, does not aim at perpetuating this injustice in its entirety, but, in our estimation, it professes that it would be satisfied if it were reduced to a minimum, while still State-aided secular schools would continue to exist. In Ontario the school system at present existing almost entirely does away with the injustice. Some slight alterations would remove it entirely, and we believe that the proposal of Archbishop Ireland has in view a system very like that which we have

in Ontario. people ; but this might be expected as The Globe seems to think that the Archbishop's proposal is finally to do away with the parochial schools altofact should be a reason why imore gether, and that he intended it in order to prepare the Oatholics of the United chi!-States to accept the inevitable. It will be remarked that the Archbishop proposes as a pattern the example of Poughkeepsie and other towns of the State of New York where Catholics and Protestants have flourishing schools which have proved satisfactory to people of all denominations. With some differences of detail in the operation of these schools, it will be seen that his solution of the school question gives to the Catholic SEPARATE AND PUBLIC schools all the advantages which they enjoy in Ontario, and we believe that the people of the United States will at last see that this is the correct solution of the system of public education. Every

locality would be left free to manage its schools with as much or as little religious education as it deemed proper, and State aid would be given in proportion to the amount of secular instruction imparted.

The Globe concludes thus, in reference to Ontario especially :

"If the Separate schools are ever to be done away with, as some demand, we may have to go further and abandon the modicum of religious instruction yet remaining in the Public school curriculum. Here as elsewhere that appears to be the condition without which not of any truly national system."

We believe that there is already too little of religion taught in the schools; but if the Protestants are satisfied to continue in this fashion we cannot object. All we ask is that the liberty be conceded to us to teach more if we see fit. Of course we fully agree with our contemporary that no child should be compelled to join in religious exercises, or to accept religious instruction objected to by its parents, but the abolition of all religious instruction would be retrogressive instead of progressive. It has been sufficiently demonstrated, both in Ontario and New York, that religious education is guite compatible with a thoroughly secular instruction ; and the objection to religious schools that the teaching of religion is an obstacle to the study of secular subjects has no foundation in fact.

CATHOLIC INDIAN SCHOOLS.

The vote of the United States Senate, of 27 against 19, in favor of appropriating a fair share of the educational grant to the Catholic Indian schools is a severe blow against Mr. Thomas J. Morgan, the United States Indian Commissioner, and the Boston and Lynn Committee of bigots known as the "Committee of one hundred." Mr. Morgan was appointed Indian Commissioner about thirteen months ago, and he at once commenced teaching ought or ought not to be the to persecute the Catholic Indian schools the Indian territory of the West.

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Indian schools. The bigotry which animated them in their effort will be understood when we state that in the same bill which grants the above appropriations there is a clause granting \$13,-360 to a Quaker Indian school in Eastern Cherokee, N. C., where there are only eighty pupils, this being at the rate of \$167 per capita.

It is greatly to the credit of the members of both Houses of Congress that the efforts of Mr. Morgan and the Boston and Lynn Committee of One Hundred have failed. The Rev. Father Stephan, who is the President of the Catholic Indian Bureau, and who has devoted all his energies and means towards the instruction of the Indiane, exhibited most commendable spirit and energy throughout the contest. He declared that even though the bill should be lost, and that there should be no appropriation made to the Oatholic schools, the good work would be continued. In reply to an interviewer sent to him by the Critic, he said :

eent to him by the *Critic*, he said : "Yes, you can say no matter what Morgan or his narrow-minded friends may do no Catholic Indian school will be closed. We shall appeal, if necessary, to the Catholics of the country, and our loyal children who never fail to respond to the call of country or faith will not allow this great work to suffer. Too much Catholic missionary blood has been shed in our efforts to civilize this much-wronged race to allow trifles like this to interiere with our work. No, this latest development does not disturb me. There will always be a Catholic home open for the Indian."

It is to be hoped that Mr. Morgan's defeat on this question will be the prelude to his dismissal from the position which, by his bigotry, he has proved himself unworthy to hold.

CHURCH vs. LODGE.

full

The Congregationalist asks in doleful accents, and as if no comforting reply were forthcoming : "What shall be the attltude of the Church towards the 'secret orders ' which have multiplied so rapidly throughout the country during the last few years ?" It is about time the Protestant Churches should wake up to the conviction that secret societies ought not to the be sanctioned by religion. Hitherto the dee Catholic Church stood alone in its firm tage and persistent condemnation of all oathbound secret societies. Such has been at all times her uncompromising attitude in cont the face of "secret orders" that she was accused of intolerance and tyranny by the ters very Protestants who now lament the Mas widcapread growth and baleful if fluence whil of the pass-word and the grip. Able and pron eloquent pens were employed in decrying How the Catholic Church because of her oppoto a eltion to and disapproval of secret societies. socie They taunted her with mad'a vallem, and auth maintained that the principles and teach. even ings of the Vatican were opposed to the pron spirit of the age, and stood in the way of susce progress, of liberty and civilization. Now | auth it must be acknowledged that, after all, effec the Catholic Church was pursuing the W right course, and that for generations socie back, while guiding her children on the evil,

true way of Christian ethics and well. whet balanced liberty, she has been stemming vate, the torrent of indifferentiem that would phila soon sweep away every vestige of Chrig- evide tian worship and of sound morality. usur the

The Congregationalist continues : "With many of our churches no problem is ation. come more serious or beset with greater complications;" and who should wonder at Prote this when the secret orders have been inisin Catho

ity of the priests who now occupy impor tant parishes in Octario and Michigan obtained their education and training in colleges where Dr. O'Connor discharged the duties of professor, of econome or of president. During his twenty years' incumbency in Sandwich he filled these three important rolls simultaneously, while assuming to himself during the same period the responsibility of two extensive parishes, viz, Sandwich and Amherstburg.

Dr. O'Connor was born near Whitby, in the township of Pickering, where his aged father still lives in easy circumstances and honored independence on a farm of his own creation. At the age of fourteen he entered St. Michael's College like many other Eastern municipalities the first week of its existence, Septem. in the Province, had formerly been ant ministers called upon Secretary an English-speaking township, but for Seward at Washington, to represent that ber, 1852. The pioneer Basilian Fathers, with Rev. Father Sculerin as President. many years past the French popu. the Christians were suffering persecution came to Canada that year, at the urgent lation has been increasing while in Japan and to implore his interference the Eoglish decreased, until now the in their behalt. The secretary said he solicitation of Bisbop De Charbonnell, French population preponderates most would write to the American Consul and and, having no college prepared in addecisively. It becomes, under such institute enquiry. After some months vance for their reception, they were circumstances, a heavy expense to con- he was able to inform the said rev. compelled to rent a modest two-story duct the local business in two languages, clergymen that the persecution which brick house on Queen street, just south as this compels the employment of a was reported from Japan did not affect of the present Metropolitan square, and double set of officials, the expense of American citizens, but was directed a tew doors west from Church street. whom a township is seldom willing to solely against native Japanese for prac-From this humble origin have started and grown to their present respectable dimen. bear. As the law stands, an English tising Catholic rites and assembling for Municipality has the right to carry on its Catholic worship. After receiving this sions St. Michael's College, Clover Hill. Municipal work in Euglish, while, on the information the ministers retired, and Teronto, and Assumption College, at other hand, French Municipalities may no more complaints were heard at the Sandwich in this diocese. At that time do their work in French, in order to White House about persecution of Christhe diocere of Toronto included all Ontario comprised between Bowmanville save expense. It cannot well be helped tians in Japan. It is a fact, however, if the English population is really de- that Secretary Seward did interfere, and on the east and Windsor or Sarnia on creasing in the Eastern townships, but his forcible remonstrances with the the west. Although frame churches certainly the fact does not arise from any Japanese Government were the source and modest little chapels could be found persecution inflicted on them by the and foundation of the perfect peace in many places, the priests were very French-Canadians; and if the English and liberty of conscience which few and far between. There was no tongue is disappearing from Quebec, it Christians, whether of foreign or native their neighbors, who are in reality as loyal priest north of Toronto, except at Pene. tanguishene, where Father Berne, who is a natural consequence that its official origin, now enjoy in the kingdom of as themselves. Their willingness to create

cheerfully acquiesce in the decision of was found that in Nagasaki alone there the council of Bishops and willingly sub- were twenty thousand Christians, whose mit to the approbation of their choice ancestors had been converted by St. Franby the Father of the Faithful. cis Xavier, and who for fully two hundred

years had remained firm in the bellef and practice of the Catholic faith. THE DUAL LANGUAGE QUES-TION.

A great outcry has been raised by the Francophobists in Ontario because in a portion of Stanbridge Township of the priests became jealous of the multitudes Province of Quebec, the official use of who abandoned their temples and

The newly-discovered Japanese, however, were not allowed to enjoy in peace the luxury of worship and prayer as their conscience dictated. The heathen

This was caused by the advent of several fife and drum bands attached to young Eoglish has been abolished. A little flocked to the places of Christian wor-Orange lodges of the city who came just consideration given to the matter ship. The old laws of persecution were upon the scene for the express purpose will show that it is not through hostility invoked, and every native found practisto the English population that this step ing Christianity, or who declared himself was taken. The township in question, a Christian, was banished from the kingdom. In 1867 a deputation of Protest-

f raising a disturbance. Many of the Emeralds who were inside would have gone out, and the row would have become general, only that the gates were closed by the police, and the party in. side were recommended to continue their amusements.

It has been pretended as an excuse for the conduct of the Orangemen that at Emerald processions in former years the Union Jack has not been displayed. But it has been explained that the Dominion flag was regularly carried, which was considered to be a sufficient manifestation of loyalty : so that even the poor ples of a want of loyalty on the part of the processionists could not be advanced to excuse the efforts of the fife and drum at. tempt to create disturbance. And it is acknowledged that conspicuous at the head of the procession on this occasion the

Union Jack was borne by a flag bearer in President Carey's carriage at the head of the procession. But even if this had not dealing. been the case, there is no right inherent

in the Orangemen to constitute themselves to be a fair one, but we submit that if its in South California. the supreme judges on the conduct of principles were made the basis of

Oatario legislation the same injustice of could not speak one word of English, use will also grow less frequent. This Japan. How Catholicity flourishes there a disturbance of the peace on every slight which the Catholics of the United States ofored up the Hely Sacrifice and cannot be otherwise as long as the may by inferred from a letter dated excuse proves the intelerance of spirit Canada. complain would be inflicted on us in

ion o the young, it would be impossible to He dismissed every Catholic who was work out that idea in a practical way employed in the Indian school service. Irish airs were played by the bands both for the reason that the State would be under the pretence that they were opendeavoring to serve one hundred in. posed to his manner of managing the stead of one Church, and chaos would cert in the rink, and while those present result.

ligher or academical courses works in.

ustice to the masses of people who are

unable to profit by it, and are thus taxed for the benefit of well-to do classes

SCHOOLS.

ought not, under such circumstances, to be Senate to stop the appropriation, which assisted by the State at all in giving relig. lous education, but that the Public schools should be purely secular institutions, and tana. that it is only because we in Canada have

to adopt the Separate school system for Catholic children that it may be retained.

We do not propose or advocate that the State should furnish religious education. This would certainly be impossible in a community so mixed as ours, but in our advocacy of Separate schools for Catholics, we have constantly main.

tained that the fullest religious liberty four hundred unprovided for. The should be given ; that, as long as we are Catholic school can accommodate one anxious and willing ourselves to provide hundred, and an appropriation of \$125 such an education for our children, the per capita was proposed by the House of fullest liberty should be given us so to Rapresentatives to be given for their do. We do not ask the State to do support, making a total of \$12,500. more than to furnish a fair proportion of Besides an appropriation of \$50 per aid to Catholic schools on the same capita was proposed to be given for the basis on which aid is given to the support of one hundred Indian children Public schools. This is but equal who are cared for by the Sisters of Chardealing to all, and we have never asked ity at Devil's Lake, in Dakota. This for more, but certainly, if while educat. appropriation was asked for by Senator ing Catholic children from our own Pierce of North Dakota, and the House school taxes, we were also compelled to of Representatives, convinced of the contribute to the education of Protes. good work which was being done by the tant children, there would be no fair schools, voted it by a large majority. Provision was also made for an appro-The Globe's article is certainly meant priation for St. Boniface Indian school

Mr. Morgan and the Boston Committee made a strenuous effort to defeat these grants, notwithstanding the acknowledged fact that the Catholic schools are the most successful of all the

schools, and, having secured the cooperation of the Boston and Lynn Com-It is argued by the Globe that the Church mittee, he endeavored to induce the

was given to the Catholic Indian schools on the Blackfeet's reservation in Mon-

The school was built by the Catholic been compelled by force of circumstances Indian Bureau, the members of which were assured by the Commissioner of Indian affairs who preceded Mr. Morgan, that the Government would give an annual grant towards the support of the school. There are on the reservation about four hundred and sixty Indian children, and the Government school

can only accommodate fifty, leaving over

as no doubt they are, the Protestant Church has much reason to deplore the rapid and widespread development of the orders that are fast usurping the little of place in Christian society which the ness m Church ought to occupy.

The Congregationalist savs :

and us "The problem would be simplified some-what if these organizations were made up entirely of men who have professed no tioned, allegiance to the Church ; but the place much, which the lodge holds in the affections of mapy a church member is what gives rise on their

to secret societies, or threatened with do not this w censure and expulsion from the Church should they (the clergymen) encourage of cu such societies by becoming themselves members and propagandists of their Over a objectionable and anti Christian prinwithin provid ciples. Now, it appears, the Church finds out, but all too late, that steps should idly by have been taken long sgo to check the

progress of the secret orders, whose sure the who reverses of the secret orders, whose who reverses and secret who reverses and secret secret

tainly, if the following facts be correct, Divine

very existence it deplores. And, cer-

be dissuaded from giving countenance the M of ver alread

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permitted to grow in strength and num-bers, without any protest on the part of with Protestant synods or Pan-Presbyterian autho

or Pan-Anglican councils. Ministers and dignitaries have assembled in London (England), Philadelphia and other large centres, representatives of Protestant centres, representatives of Protestant thought and conviction, numbering well nigh to the thousandth, met in council has be and made provisions, as it was thought, the 26 for the preservation and perpetuation of the

teresti know of Uhrist's Church as by them under. stood to exist. But, strange to say, not his lis one decree was ever submitted at these and w

councils, not one word spoken or voice to the

raised to warn the faithful against the most formidable secret engine that was slowly but surely undermining the fabric of the entire Protestant establishment. It was not even judged necessary or ad-