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TWO SILVER JUBILEES.

Charlottetown, P. E. I., Herald, Aug. 12. The Right Rev. Peter McIntyre, D. D.,

Bishop of Charlottelown.

On the 8th of May, 1560, word came from the Eternal City to Prince Edward Island, telling the widowed diocese of Charlottetown that a successor to the late Bishop MacDonald had been appointed, and that the choice of the Holy Father had fallen upon the Reverend Peter Mc-Intyre, parish priest of Tignish.

The Bishop-elect having set apart the Feast of the Assumption of the Blessed Virgin as the day of his consecration, preparations were made for celebrating it with all due solemaity. A like event had never before taken place in Charlottetown, and the faithful gathered from all parts of the colony, many of them accompanied by their Protestant friends, all anxious to witness the impressive ceremony, the importance of which was enhanced by the fact that the Bishop-elect of Chatham, the Right Reverend Dr. Rogers, was also to receive consecration on the same day at the hands of the Archbishop of Halifax.

The weather was fine, and old St. Dunstan's was crowded to its utmost capacity. At half-past nine o'clock the procession left the Episcopal residence (now the Charlottetown hospital) and passing up Dorchester street, entered the Cathedral by the western door. Besides the consecrating prelate, His Grace the Most Reverend Thomas Lewis Connolly, Archbishop of Halifax; and the two bishops elect, there were present the Right Reverend Dr. Mullock, Bishop of St. John's, New Foundland; Right Reverend Dr. Dalton, Bishop of Harbor Grace; Right Reverend Dr. McKinnon, Bishop of St. John's, Nifd,; Rev. Mr. Werker, of St. John's, Nifd,; Rev. Mr. Vereker, of St. John's, Nifd,; Rev. Mr. O'Connor, of Portugal Cove, Nifd,; Rev. Mr. McManus, of New Brunswick; the Rev. Mr. Rogillivray, Arichat; Rev. Mr. Quinn, St. Stephen's, N. B.; Rev. Mr. O'Connor, of Portugal Cove, Nifd,; Rev. Mr. McManus, of New Brunswick; Rev. Mr. General Rev. Pius McPhee, of St. Andrew'e; Rev. Angus McDonald, of St. Columba; Rev. Pius McPhee, of St. Andrew'e; Rev. Angus McDonald, of St. Dunstan's College; Rev. Dr. McDonald, of St. Columba

of St. Columba; Rev. G. Belcourt, of Rustico. The newspapers of that day assure us that the people were much impressed with the solemnity and beauty of the ceremonies, and that the sermon delivered by the Rev. Canon Woods was eloquent and appropriate.

The state of the diocese of Charlottetown at that period wes very different from its present flourishing condition. A rapid review of the origin and spread of Catholicity in Prince Edward Island may not here be out of place.

Christianity was first brought to our shores by the French. It is possible that the Holy Sacrifice was offered up in the solemn stillness of our forest glades, so early as the 17th century. Then came the settlement of Port la Joie and Saint Pierre, both French towns, in each of which there was a church served by one or more priests. After the conquest by Eagland, and the evacuation of their trading posts by the French, there was a lull in the noise of battle, and Acadian families drifted back to Isle St. Jean and were ministered to by devoted missionaries as of old. Then came rumors of the barbarities practiced on the Acadians of Grand Pc, closely followed by the ugly story of the premeditated wreck of Captain Nicholls' transport off the Scilly Isle, and the poor Acadians fled to secure homes. The few who remained gathered together on the north eastern shore of Isle St. Jean, where they tended their flocks and followed the fisheries in fear and trembling. Some of their old churchs remained standing, and in them Mass was often with the colony. Then again there was an in-adequate supply of priests; each cleryand trembling. Some of their old churches remained standing, and in them Mass was remained standing, and in them Mass was often said by chance missionaries whom a kind Providence sent to this lonely Island. In 1787 a Mons. Ledru was the resident priest at Baie de la Fortune; soon after his departure the Abbe de Calonne, brother to the Prime Minister of Louis XIV. of France, was sent to reside at Port la Joie with faculties as Vicar-General of the diocese of Quebec for Isle St. Jean. After his departure there is record of a Mons, Gabriel Champion, and of other French priests who occasionally said Mass in the ruined chapels of the old regime. In 1772 the first Mass said in the colony by a Scotch priest was offered up regime. In 1172 the first Mass said in the colony by a Scotch priest was offered up at Scotch Fort, by the Rev. James MacDonald, who for many years devoted himself to missionary labors in St. John's

In 1790 the R everend Eness McEachern arrived from Scotland, and with him begins the history of the diocese of Charlotte-town. He worked here alone as a missionary for many years, having received faculties from the Bishop of Quebec, who then had jurisdiction over all the Canadian provinces. In 1821 Father McEachern was made Bishop of Rosen, i. p. i, being consecrated at Quebec by Monseigneur

Plessis.

In 1829 Charlottetown was erected into a separate diocese, and the Bishop of Rosen became Bishop of Charlottetown. When in 1790 Bishop McEachern arrived in St. John's, now Prince Edward Island, there were scarcely any roads, no carriages, no churches nor schools, and but little money. He had spiritual charge of Nova Scotia and New Brunswick, as well as Prince Edward Island, and one-half of his lifetime was spent on the road, travelling through all sorts of hardships and perils, early and late, in all seasons and all weathers, to visit the sick, and administer the Sacraments. It is said that not one of his numerous flock, acattered as they were over a vast territory, died without preparation, during the long years of his ministry. In 1835, when God called the brave old Bishop away from his labors,

he left behind him many substantial churches, and the College of St. Andrew's, in which twenty-three young men were educated for the priesthood.

Bishop McEachern was succeeded by the Reverend Bernard Donald McDonald, who was the first native of Prince Edward Island to receive Holy Orders, and who, for many years, had been Bishop McEachern's faithful co-laborer. Bishop McDonald continued to reside at Rustico, of which he had been parish priest for ten years. This prelate took a great interest in the cause of education; some churches now standing were built during his episcopate, but his chief works were the building of St. Dunstan's College, and the founding of the Convent of the Congregation of Notre Dame in Charlottetown. The first Convent of that order was opened in 1858.

in 1858.

The priest upon whose shoulders Bishop McDonald's mantle had descended was at that time in the forty-third year of his age, and the eighteenth of his priesthood. He had been for fifteen years the hardworking pastor of an extensive and prosperous parish in the western end of the Island, where he had erected a church the wonder and admiration of all who visit the remote country district of Tignish.

One of the first works of Bishop McIn-

wonder and admiration of all who visit the remote country district of Tignish.

One of the first works of Bishop McIntyre's administration was the rebuilding, in brick, of St. Dunstan's College, of which the Reverend Angus McDonald was then rector. In 1864 St. Joseph's Convent was founded, the building that now bears that name being the old St. Andrew's Church, erected in 1805 by Bishop McEachern. Most of our readers already know the story of how the venerable structure was hauled on the ice from St. Andrew's, a distance of eighteen miles, and set up on Pownal Street, where it is to-day one of the most flourishing schools in the Maritime Provinces. Soon after the successful conclusion of this enterprise came the building of a fine convent at Miscouche; then one at Tignish. In 1863 the Bishop built St. Patrick's school; in 1872 the Palace was erected. The Catholic Churches built throughout the diocese during the episcopate of Bishop McIntyre, the principal ones of which are of brick, are in much better style than those of earlier date, and in their construction, beauty of form, finish and proportion are more studied than formerly.

Of the twenty-nine fine churches built

than formerly.

Of the twenty-nine fine churches built

be intellectually, socially and commercially at a disadvantage. There were no Catholic Schools outside of Charlottetown, there was no Catholic filling a public office of any importance,—indeed to be a Catholic was to be regarded with suspicion and mistrust by one haif of the population of the Colony. Then again there was an inadequate supply of priests; each clergyman was charged with a number of parishes, all to be ministered to in turn, the priest going in all sorts of weather, and at ishes, all to be ministered to in turn, the priest going in all sorts of weather, and at all hours, over roads the very renembrance of which causes a rheumatic twinge to many a veteran missionary at the present day. The majority of the churches were old and unequal to the wants of their congregations: work was waiting for the sent day. The majority of the churches were old and unequal to the wants of their congregations; work was waiting for the Bishop on all sides and the work has been nobly done. From the western extremity of the Island where the graceful spire of Tignish Church upholds the symbol of our Faith, to the wave-washed shore of the East Point, there is a succession of Catholic parishes, each with its neat church and confortable presbytery. There are libraries in many of these parishes, and Charlottetown, Summerside, Tignish, Miscouche, Rustico and Souris boast handsome and commodious Convents where the devoted Sisters of the Congregation teach almost a thousand little girls. The Catholic population of the diocese has increased from 35,852 to 55,000. Many of the most dignified and important positions in the Province are now filled by Catholics and the name of a Catholic benefactor of St. Dunstan's stands at the head of the wealthy merchants of Charlottetown, while at the bar, in medicine, and in the field of literature there are numerous young Catholic men who give promise of more than average success.

of the Church, died in 1877. So early as 1867, the Catholics of Charlottetown were called upon to mourn the loss of the brilliant and patriotic Walan, whose gifted mind and facile pen have left as undying record in the land of his adoption.

Among the clergy present on that occasion time has made equal havoc. The graceful and gracious prelate who so roy, ally ruled the Church in Nova Scotia was long ago called to his reward; the them Bishops of St. John's and of Harbor Grace are no more; the venerable Bishop of Arichat sleeps beneath his stately Cathedral of St. Ninian since 1879. Father Belcourt died in 1873, while the grave of the Rev. James Quian. The others who remain have changed nove the grave of the Rev. James Quian. The others who remain have changed upon over the grave of the Rev. James Quian. The others who remain have changed upon the proposed of the Rev. James Quian. The others who in 1860, was the youngest Prelate in the group, the Right Rev. Dr. Sweeney. The Rev. Mr. Rower, then a young prient in Hailiax, now Yicar General of that diocase, take his place among the dignitaries in the purple robes of a Monsignore. Others who stool round in the vigor and freshness of youth, will re assemble to day in St. Dunstan's Cathedral, bearing with them, it is true, silvered his once rich brown hair, but his magnificent physique and commanding presence have not been impaired by the weight of years or the load of care inseparable from the responsibilities of his high position.

The Right Reverend Peter McIntyre was born in the parish of St. Peter's, King's County, Prince Edward Island, and emigrated to this country in the Port of June, 1818. His parents, Angus McIntyre and Sarah McKinnon, were navise of Uist, Inveness-hire, Socialand, and emigrated to this country in the object of the Science, and St. Andrew's Coures, by Bishop McKuchern, and received his Farte Course, by Bishop method to the College of St. Hyain the proceeded to the College of St. Hyain the processed to the College of St. Hyain the process of t Among the clergy present on that occasion time has made equal havoc. The graceful and gracious prelate who so royally ruled the Church in Nova Scotia was long ago called to his reward; the them Bishops of St. John's and of Harbor Grace are no more; the venerable Bishop of Arichat sleeps beneath his stately Cathedral of St. Ninian since 1879. Father Belcourt died in 1873, while the grass has not yet grown green over the grave of the Rev. James Quinn. The others who remain have changed with the changing years. Silver bells chlaring in St. John have just rung out the jubilee of him who, in 1860, was the youngest Prelate in the group, the Right Rev. Dr. Sweeney. The Rev. Mr. Power, then a young priest in Halifax, now Vicar General of that diocese, takes his place among the dignitaries in the purple robes of a Monsignore. Others who stool round in the vigor and freshness of youth, will re-assemble to day in St. Dunstan's Cathedral, bearing with them, it is true, the weight of added years, but also the consciousness of labor nobly done; they have toiled hard and borne the burden and heat of the day, working for the glory of God and the salvation of their neighbor.

Upon none has time laid a more gentle hand than the Bishop in whose honor the brilliant assemblage of to-day is convened. Twenty-five winters, "frosty but kindly," have it is true, silvered his once rich brown hair, but his magnificent physique and commanding presence have not been impaired by the weight of years or the load of care inseparable from the responsibilities of his high position.

The Right Reverend Peter McIntyre was born in the parish of St. Peter's, King's County, Frince Elward Island, on the 29th of June, 1818. His parents, Angus McIntyre and Sarah McKinnon, were narives of Uist, Inverness-shire, Scotland, and emigrated to this country in 1790. The future Bishop was baptized in the old St. Andrew's Conreb, by Bishop McEuchern, and received his First Communion in 1835 from the hands of Father Charles MacDonald. After studying for some time a

nish, of which he was pastor for seventeen years.

In person His Lordship is above the medium height, his carriage is stately and his step elastic. His activity is remarkable; few young persons could endure the amount of travelling and fatigue which is constantly undergone by Bishop McIntyre, upon whom it has no ill effect whatever. His voice, which is low and sweet, is so clear that he is casily heard even at a great distance. His prepossessing appearance and courtly manner, no less than his genuine kindness of heart, have made him hosts of friends. He is highly esteemed by Protestants throughout the Province, from whom his blameout the Province, from whom his blame less life and fearless advocacy of what he deems to be right command respect. The Bishop is a strenuous advocate of temper-Bishop is a strenuous advocate of temperance. He takes a great interest in education, and is invariably present when his duties allow him, at the examinations in his Catholic schools. It is to His Lordship's unflagging energy and zeal, that St. Dunstan's College owes its present hopeful position. Besides providing for their secular instruction, the Bishop has always been much interested in the spiritual welfare of the little ones of his flock; it is his delight to preach at the children's Mass on delight to preach at the children's Mass on Sandays when the large congregation of young folks listen to his clear and practi-

young folks listen to his clear and practical instructions with profit and pleasure.

His Lordship has visited Rome four times since his consecration, and on one occasion extended his journey to the Holy Land. He took part in the Ecumenical Council of 1870, where it was generally conceded that no more imposing figure was seen in the grand procession of churchmen than that of the venerable and stately Bishop of Charlottetown

Two decades and a half have rolled by since 1860, twenty-five beads told on the silver of the venerable and stately given the silver of the venerable and stately Bishop of Charlottetown

Two decades and a half have rolled by since 1860, twenty-five beads told on the silver chaplet; is it too much to hepe that the twenty-five yet to come will bring equal blessings and graces as they fall from the fingers of Father Time, and that, tinged with a yellow light, the light of the sunset of a harvest day, they may tell year by year the coming of a Golden Jubilee to him to whom to-day the Herald greeting wishes Fausta Omnia Felicia.

Right Rev. James Rogers, D. D., Bishop of Chatham.

Bishop of Chatham.

The Right Rev. James Rogers, first Bishop of Chatham, on the 15th August, 1860, shared the honors of the day with the Bishop of Charlottetown, and to-day is His Lordship's honored guest.

Bishop Rogers was born on the 11th July, 1826, at Mount Charles, County Donegal, Ireland. He came to Nova Scotia with his parents in 1831, and settled at Halifax, where he was educated at St. Mary's College, completing his theological studies at the Grand Seminary of Montreal. He was ordained Priest by the first Archbishop of Halifax, the Most Reverend William Welsh, on the 2nd July, 1851, in St. Mary's Cathedral, Halifax, Nova

ing into his coach for a fifty or even a seventy miles drive.

To the religious whom he has established in his diocese, Bishop Rogers is paternal in his thoughtful kindness.

shared in his thoughtful kindness. Among his own people as well as among non Catholics he is universally and deservedly popular, while he is always a particularly welcome guest at the episopola residences in the neighboring provinces.

That he may long be spared to labor successfully in that portion of the Master's vineyard allotted to him by the Vicar of Christ is our sincere wish, and one that we feel sure will be echoed throughout the ecclesiastical Province, where all classes and creeds unite in esteming highly the genial and popular Bishop of Chatham.

The following Archbishops, Bishops and Priests have arrived to assist at the celebration of their Lordships' Silver Jubilee to day:—

Most Rev. G. A. Tachereau, Archbishop of

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Most Rev. G. A. Tachereau, Archbishop of Quebec.

Most Rev. John Joseph Lynch, Archbishop of Toronto.

Most Rev. C. O'Brlen, Archbishop of Halifax.

Right Rev. John Cameron, Bishop of Archetat.

Right Rev. John Cameron, Bishop of Archetat. Montreal,
Right Rev. J. Sweeney, Bishop of St. John.
Right Rev. John Cameron, Bishop of Arlchat.
Right Rev. John Cameron, Bishop of Arlchat.
Right Rev. Patrick Power, Bishop of St. John's, N. F.
Right Rev. T. Langevin, Bishop of Rimonski.
Right Rev. T. Langevin, Bishop of Garden, Right Rev. Bonald McDonald, Bishop of Harbor Grace.
Right Rev. Dr. Carbery, O. P., Bishop of Hamilton.
Mgr. Sears, Prefect Apostolic of Western Newfoundiand.
Mgr. Fower, V. G. of Halliax.
Very Rev. T. E. Hamel, Rector of Laval University.
Very Rev. Canon Carmody, of Halifax.
Very Rev. William Walsh, V. G., of Harbor Grace.
Rev. Mr. Roussel, S. S., Professor of Moral Theology, College of Montreal.
Rev., J. B. Aubrey, Montreal.
Patrick O'Donnell, St. Hyachine.
Edward Bonneau, Quebec.
J. Sloan, Ottawa.
J. Chisholm, Antigonish.
Biggs, Hallifax.
Edward Wurphy, Halifax.
The Very Rev. James McDonald, V. G.
Theo Very Rev. Dr. McDonald,
Charles N. Boudreault.
Plus McPhee.
D. F. McDonald.
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M. J. McMillian.
James Phelan.
William Phelan.

Edward Walker, D. D.
J. MoMillan.

James Phelan.

William Phelan.

Thomas Phelan.

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Thomas Phelan.

A. J. McDonald.

B. Phelan.

F. VonBlerk.

J. Dumont.

O. Hebert,

G. A. Plcotte.

B. Bondreault.

N. C. A. Boudreault.

L. J. McDonald.

J. Chalsson, D. D.

James Eness McDonald.

Chales McDonald.

Chales McDonald.

G. De Finance.

William Grant, D. D.

A. J. McLotyre,

F. X. Gallant.

John A. McDonald.

E. V. P. O'Nell Boyd.

A. E. Burke.

John McMillan, Ecclesiastic.

Mr. R. A. Mills and wife (both converts) Mr. R. A. Mills and wife (both converts) have tendered Bishop Moore, of St. Augustine, Fla, five acres fronting on Mills Lake adjoining their home place at Chuluota, Fla., for a convent and school, and 40 acres for an industrial school for boys, and a home for aged and invalid priests. The industrial school can be made self-sustaining in a few years. The benefactors are the only Catholics in the place at present. A GRAND ORGAN.

SPECIFICATIONS OF THE NEW INSTRUMENT

FOR ST. PETER'S CATHEDRAL.

Daily Advertise, Aug. 17th.

Following close in the wake of the grafid musical service at the opening of St. Peter's Cathedral will come another important musical event, samely, the opening of an immense of an for the same edifice. The scheme and specifications of this organ were prepared by Dr. Carl-Verrinder, who has since been appointed to the position of organist and choirmaster, and reflect the highest credit on his professional skill and jadgment. The instrument is now in course of construction by Messrs. Warren & Co., of Toronto, and will be completed and in position in the cathedral here in time for the celebration of the eighteenth anniversary of the consecration of Bishop Walsh, which takes place on Tuesday, the 10th of November next. This instrument, it is expected, will be about the largest in the Dominion, and superior to any in this Province. The organ is estimated to cost in the neighborhood of \$15,000. Below we give the full specifications:

cations:		
GREAT ORGAN, CC TO A-58 NOT	ES.	
1-Double diapson	16	1
2-Open diapson Metal	8	8
3-Gamba Metal	8	ä
4-Dulciana Motol	8	ä
5-Stopped diapson treble)	-	
5-Stopped diapson treble { Wood	8	1
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9-Principal Metal	4	li
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15-Clarion	4	1
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16- Lieblich Gedact treble Wood	16	1
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19-Viol di Gamba Metal	8	1
20-Salcional Metal	8	i
21-Vox Celeste	8	i
22-Stopped diapson treble /		-7
19-Viol di Gamba	8	1
24-Octave Metal	4	1
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25 - Traverse flute (harmonic) Wood 26 - Fifteenth Metal	2	Î
	Var	
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ou-Oboe Metal	8	1
	8	1
32-Clarion Metal	8	1
23_Bourdon troble)		
33—Bourdon treble 34—Bourdon bass 4	16	1
35 - Violin diangon Motel	8	1
	8	1
37-Melodia Wood	8	1
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39-Violina. Metal	4	í
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42-Clarionet Metal	8	8
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41-Sub bourdon Wood	32	а
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41-Sub bourdon Wood 45-Double dispson Wood 46-Violone Metal 47-Bourgen Wood 48-Violone Wood	16	H
48-VioloncelloMetal	8	ı
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	8	ı
51-Swell to great organ. 52-Swell to choir organ.		
52-Swell to choir organ		
53-Swell super octors		

THE DUTY OF THE TIME.

N. Y. Freeman's Journal. The month of August is waning. It will soon be time for an answer to the impor-tant question: Where shall we send the children to school?

tant question: Where shall we send the children to school?

Many parents are asking it already, for with the first week of September will come the opening of the schools. There is not much time in which to decide.

But with parents who are forced to be very economical in their expenditure, the problem is not so easily solvable. And unfortunately, the public schools offer the temptation of cheapness. Just at this time there are numbers of fathers, and some mothers, on the point of deciding for the public schools and against the public schools. Mothers, as a rule, are more spiritually-minded than fathers on this subject of education. The mother will consider the matter of expense, but will make sacrifices to meet it. There are fathers, however, who would see their children damned before they would give up any part of their regular allowance of beer or cigars.

If a very great sacrifice were necessary to secure a Christian child a Christian education, no Christian father would refuse to make it if he realized the importance of such an education. Children are not born Christians: they are made

fuse to make it if he realized the importance of such an education. Children are not born Christians; they are made Christians by baptism, but the Faith received through that Sacrament must be nurtured and enlightened, or it will die. It is the duty of parents—the sacred and absolute duty of parents—to see that their children are instructed in the Faith. Nothing can excuse them from this duty; no one can absolve them from it. It is as binding as a Commandment of God. The considerations of cheatness of expedience. binding as a Commandment of God. The considerations of cheapness, of expediency, of material success in life, sink into nothing in comparison with this most important duty. We are told to seek first the Kingdom of God, and all things will be added to us. Command and consolation are both there.

Whatever may be urged against keeping a child in a parochial primary school without hope of progress or promotion in grade, there can be only one answer to the parent who proposes to send his young

sone or daughter to a public primary school. It is impossible for a conscientious parent. Nothing can excuse it. No promise of advancement can palliate the throwing of a young soul, with the dew of baptism fresh upon it, into a school where Christianity is not taught, where the decrines of the Church are ignored. A child must be well instructed, indeed, before he can face the tacit negation of religion in a higher public school; but the promise who send a little child into a purport who send into a purport who send a higher scientific or literary grade for their sons. Dangerous as this is, the results are sometimes not pernicular, when the parents have had their children thoroughly instructed in the truths and practices of the Church. It is said that such a necessity should exist; but the necessity assumed to exist by careless or callous parents for sending children to primary schools, is a delusion and a snare of the devil. Sunday school, catechism classes, hastily taught night and morning prayers, are weak antidotes against the daily influence of a school without God, without Christ, without the limaculate Mother, without the saints.

Let us think for a moment of what

daily influence of a school without God, without Christ, without the Imaculate Mother, without the saints.

Let us think for a moment of what these little people, so pure, so trusting, so pliable, miss. They are taught no love or reverence to the Infant Jesus, that constant model and mentor of fortunate Catholic children. They learn neither the Angelus nor the prayer to their Guardian Angel. Life at the very beginning is made a barren, dreary, materialistic thing. To spell words of two syllables and to add two figures is their work; life begins for them with work without one gleam of a better life to irradiate them.

This philosophy of dreary, weary work, one long preparation for money getting, is the principle of these machine schools. A friend writes to us, quoting one of the hymns sung in some of the public primary schools:

"There will be something in Heaven for

"There will be something in Heaven for children to do!" This is the burden of it! Even Heaven,

children to do!"

This is the burden of it! Even Heaven, according to the public school dicta, even if it be without God and His Blessed. Mother, will be full of hard work, and perhaps money getting. Who can picture a Heaven on the public school plan without money-making?

Setting aside what the practic d American parent may deem useless—the poetry of Christianity, the birthright of the baptized child—let our parent look around him and say from his own experience of life whether he dare deprive his child of the means of saving his soul. He sees Christ denied, blasphemed, offended. Can he look forward with pleasure to a day when his innocent child will blaspheme, offend, or deny Christ? If he is even a mominal Catholic, his experience will have taught him that the denial of reverence to the Mother of God is the prelude to the denial of her Son. How important, then, is it that the Christian child should be taught each day of his life to reverence this loving Mother.

It is better—admitting for a moment the common plea that, in many parochial schools, merely secular education is inferior to that in public schools—it is better that a little child should spell badly for a time, be backward in the three R's, than that it should lose those "joys forever," the knowledge of the doctrines and practices of the Church.

the knowledge of the doctrines and prac-tices of the Church.

No conscientious parent has a right to choose between two schools. The school question is settled for Catholics. There

question is settled for Catholics. There is only one school for them.

A word more : if some Catholic primary schools cannot compete with public primary schools in the secular branches of education, the responsibility for this state of affairs lies on those parents who prefer their own comfort to the making of a slight pecuniary sacrifice.

There is no choice for Catholic parents. The Church has spoken; there is

The Church has spoken; there is no appeal.

RELIGIOUS RECEPTION.

On Saturday morning last at 8 o'clock took place at St. Joseph's Convent, in this city, the tolemn religious reception of five young ladies who had resolved to abandon all worldly pursuits and devote their lives exclusively to the service of our Lord and Saviour Jesus Christ, High Mass was celebrated by Right Rev. Mgr. Bruyere, V. G., who also preached a most eloquent and appropriate sermon. There were present on the occasion Rev. Fathers Walsh and Kennedy, of the Cathedral, The following are the names of the young ladies who made their solemn profession: Miss Tothey, in religion Sister Mary Martha; Miss Bondy, in religion Sister Rose of Lima; Miss Joley, in religion Sister Louisa; Miss Henry, in religion Sister Catharia; Miss Henry, in religion Sister Cathariae of Sienna.

Among the first fruits of the opening of the Vatican records will be the publi-cation of a Coptic text with a French translation, with copious notes of the acts of the martyrs in Egypt under Diocletian. This work will be very important to philology, as well as to history.

Rev. T. W. Mossman, of England, died a convert of the Catholic Church on the 28th of July. In a list of conversions published in England, upward of three thousand leading English Protestants have embraced the Catholic taith since the commencement of the century.