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Catholic Record

London, Sat., Sept 10th, 1887.

A SPLENDID CEREMONY. On Sunday, August 14th, the capita city of Ireland witnessed the splendid ceremony of the consecration of the Most. Rew. Dr. Flood, O. P., the recently ap-pointed coadjutor of the Archbishop of Port of Spain, chief city of the Island of Trinidad, one of the most important of Trinidad, one of the most important of the British possessions in the West Indies. The diocese of Port of Spain comprises the Islands of Trinidad, Tobago, Grenada, St. Vincent and St. Lucia. Trinidad is about 55 miles in length and 44 in breadth. Its area is 1,754 equare miles and its population 153,128, of whom 80,000 are Catholics. Discovered by Columbus in 1498, the island was first colonized by the Spaniards in 1588, and was seized by the British under Abercrombie in 1797. Port of Spain, its chief town, is one of the most flourishing places in the to West Indies. The population in 1881 was The harbour is, without exception, the finest in the archipelago. The soil of Trinidad is rich and productivethe most important products being sugar, cocca, molasses, rum, coffee, cocoa-nuts and pitch-besides valuable West Indian timber and fruits in every variety. Government is vested in a Governor, an Executive Council, and a Legislative Tobego is 28 miles long and from 6 to 10 broad, with an area of 120 square miles and a population of 18 051. Two thirds of the island is still covered with primitiv forests comprising many varieties of hardwood and ornamental trees. The soil yields in abundance all the tropical products. There are very few Catholics this island. St. Lucia is the largest of the Windward group, comprising an area of 250 square miles, with a population of 38,551, of whom 30,000 are Catholics Grenada is an island of volcanic origin abounding in streams, mineral and other springs, containing about 76,538 scres, with a population of 42,403, of whom 24 000 are Catholics. The country is mountainous and picturesque. The climate is healthy and the death rate shown by the Registrar General's returns for 1880 was only 2 32 per cent, while 7 deaths were recorded of persons over 100 Catholicity is in a flourishing condition in years of age. Grenada was discovered by It changed owners several times and was the scene of many a hard-fought encounter between the British and French, till

The diocese of Port of Spain has 47 priests, 1 college, 3 academies, 40 parish schools, 2 asylume, 1 hospital, and a total Catholic population of nearly 150,000 souls. The college of the Immaculate Conception, in Trinidad, has 212 pupils in charge of the Corgregation of the Holy Ghost and Sacred Heart of Mary. The Convent of the Sisters of St. Joseph of 150 pupile in the boarding school. The same community has a convent of St. Joseph, at Trinidad, and another at San Fernando, also in Trinidad, the former with 27 and the latter with 40 pupils in boarding schools. The Leper Asylum, in charge of the Dominican Sisters, is served by 12 religious, who have 160 patients in charge. The Orphan Asylum provides a home for 115 children. The parish schools are well attended, and do an incalculable amount of good. The present Archbishop, Most Rev. Joachim Louis Gonin, O. P., was consecrated on the 23 d of December, 1863. The Holy See has now given this venerable prelate a coadjutor in the person of one of the most

at length in 1783 it was finally made over

to England. The soil is extremely fertile.

yielding in great abundance the usual west

Indian products. Its revenue was, in

1881, £42,261 and its expenditure £39

596. St. Vincent has a population of

40,548, with nearly 3,500 Catholics.

devoted to the study of scholastic philosophy. After his solemn profession he was sent to Bome to study theology. For four years he attended theological lectures at the great Dominican College of the Minerva, devoting himself with marked success to the study of the Summa Theologica of St. Thomes. Having spent some time at the great Convent of the Quercia at Viterbo—famous for the miraculous picture of the Madonna of the Oak, and for the magnificent clotter built by Bramante—hersturned to Rome, and was ordained pricet by the late Cardinal Patrisi on the 16th of March, 1867. He took his Doctor's degree the same year. On

ordained priest by the late Cardinal Patrisi on the 16th of March, 1867. He took his Doctor's degree the same year. On his return to Ireland he was sent to the house of his order in Cork, where he laboured assiduously in his secred calling for three years. He afterwards resided in Dundalk and Waterford, in which latter place he was largely instrumental in the building of the beautiful Romanesque Church belonging to his brethren. After six years spent in Waterford he was appointed Prior of his order in Galway, and shortly afterwards was selected to take charge of the Convent of St. Catherine in Newry, where again his energies were employed in building the tower attached to the church, and in paying off the seared edifice itself. On the death of Father Barke, in 1883, he was chosen to fill his place as Prior of Tallaght and was a second time appointed to the same office in 1886. It is needless to remind our readers that the name of Dr. Flood is intimately associated with the completion of the very beautiful church at Tallaght designed by our distinguished architect, G. C. Achlin, Esq., which Father Burke himself had commenced, and to whose erection the last days of that illustrious man had been devoted. Dr. Flood had also been a most successful missionary, and many are the parishes in Ireland, England, and Scotland devoted. Dr. Flood had also been a most successful missionary, and many are the parishes in Ireland, England, and Scotland that were the scenes of his self-sacrificing and untiring labors in the pulpit and confessional. He also conducted a large number of retreats for priests, nuns, and ecclesiastical students. The announcement of his elevation to the episcopate found him teaching his class of theology in the retirement and seclusion at the claister at Tallaght. Those who have known Dr. Flood revere and love him for his genial disposition, sound learning, entire devotedness to duty, and the thoroughness and efficiency with which he filled the many onerous and important offices laid upon him. We congratulate Dr. Flood on his elevation, and we pray that he may be spared ad multos annos to labor for the flock committed to his care. We understand that Dr. Flood is going to Rome previous to his departure for the West Indies."

The Province of Port of Spain includes

The Province of Port of Spain includes the dioceses and vicariates of Port of Spain, Roseau, Jameica and Honduras, Demerara, Surinam and Curacao, with more than 100 priests and 250,000 Catholics These figures we have cited show that acquisition of many of these islands worked indeed to the disadvantage of the Catholic Church. But now that peace order, and equality shed their blessings on the people of these favoured countries there is just reason to hope that the old faith will take day by day deeper root in the rich soil of these lands, and yield harvests of grace, benediction and salvation, ever the consummation of time.

S LISBURY'S CONTRADICTIONS.

Sir Wm. Vernon Harcourt, one of Me Gladstone's lieutenants in the British ommons, is a gentleman of great ability and a speaker of extraordinary power He never fails in or out of the House to make telling points in favor of the cause ne champions. He lately held up Mr. Cluny at Port of Spain has 22 Sisters with Chamberlain to the ridicule of the nation for opposing coercion after the Phonaix Park outrage in 1882, and advocating it now, when Ireland was never so peaceful. The right hon, gentleman never fails to keep before the eyes of his English hearers the great fact of the rapid diminution of crime in Ireland during the past few years, a fact to which the Dublin Freeman' Journal drew the world's attention at the time of the Queen's Jubilee celebration :

The Victorian era has been marked by many sorrows to Ireland. The ghastly tragedy of '47, when a million and a-haif of people died by starvation and its consequences—at a time the country was producing threefold the food that would appear to the country was producing threefold the food that would be the country was producing threefold the food that would be the country was producing threefold the food that would be the country was producing threefold the food that would be the country was producing threefold the food that would be the country was producing threefolds the food that would be the country was producing threefolds the food that would be the country was producing threefolds the country was producing threefolds the country was producing the country was producing threefolds the country was producing threefolds. apport its population even then—nearly wice as large as it is now—cannot be eminent members of the religious family of St. Dominic, the Most Rev. Dr. Flood. The consecration on the 14th of August was the Most Rev. Dr. Walsh, Archbishop of Dublin, the assisting prelates being the Right Rev. Dr. O'Callaghan, O. P., Bishop of Cork, and death was passed and the hand of the preserver was averted. The preserve of

Of all Sir Wm. Vernon Harcourt's re Of all Sir Wm. Vernon Harcourt's re-cent speeches, that which he delivered at Shoreditch, is perhaps the most effective. He there dwelt at length, and with, if possible, more than usual force and felic-ity on the Irish question. Space permits us to cite only one brief paragraph from this remarkable discourse, but we ask our readers, who take special interest in the Irish question, to preserve this unspar-ing condemnation of Lord Salisbury, a a master stroke of the present struggle for Irish legislative freedom: Sir William Harcourt, at Shoreditch eaid:—

Sir William Harcourt, at Shoreditch said:—
"What is the secret, then, of the misery, the discontent, the disaffection of Ireland? I will give it to you in the very important word of a speaker whose name I will tell you at the close of his remarks:
"What is the reason that a people with so bountiful a soil, with such enormous resources (as the Irish) lag so far behind the English in the race? Some say that it is to be found in the character of the Ceitic race: but I look to France, and I see a Celtic race there going forward in the path of prosperity with most rapid strides, I believe at the present moment more rapidly than England herself. Some people say that it is to be found in the Roman Catholic religion; but I look to Belgium, and there I see a people second to none singularly prosperous, considering the small space of country that they occupy, having improved to the utmost the natural resources of that country, but distinguished among all the rearrance. occupy, having improved to the utmost the natural resources of that country, but distinguished among all the peoples of Europe for the earnestness and intensity of their Roman Catholic belief. There-fore, I cannot say that the cause of the Irish distress is to be found in the Roman Catholic religion. An hon, friend near me says that it arises from the Irish people listening to demagogues. I have as much listening to demagogues. I have as much dislike to demagogues as he has, but when I look to the Northern States of America. I see there people who listen to demagogues but who undoubtedly have not een wanting in material prosperity. It annot be demagogues, Romanism, or the eltic race. What then is it? I am afraid that the one thing which has been peculiar to Ireland has been the Government of

Robert Cecil (now Lord Salisbury) the present Prime Minister of England.

Lord Salisbury is here condemned out of his own mouth as a hypocrite and a prevaricator. Love of office drove him to ourt Irish favor in 1885. It urged and influenced him to depute Lord Carnaryon to enter into negociations with Mr. Parnell in quest of Irish support. The same ignoble lust for office has driven him into a cowardly repudiation of past pledges and loudly-uttered opinions. The anti-coercionist of 1885 is the bitter and inhuman coercionist of 1887. He is now playing the desperate game of handing reland over to the tender mercies of the brutal Orange minority. Will he succe in crushing out the vitality of the Home Rule movement ? Let him consult the shades of Pitt, Castlereagh and Forster.

OUTSIDE OPINION.

Anti-Irish organs, on both sides of the Atlantic, affect to belittle, and even ridicule, expressions of sympathy from this side of the water, with the Home Rule movement in Great Britain and Ireland Legislatures which vote for justice to Ireland, are told that they know nothing whatever of the Irish question. States men who advocate Ireland's claims to self-government are stigmatized as popularity hunters-eager to catch the "Irish vote." The demands of the Irish nation are, besides, not unfrequently held up to scorn and derision. In a word, everything that anti-Irish malignity can suggest is done to injure, in the eyes of the world, the cause of a long-oppressed people. The world is not, however, blind to the real merits of the case. It recognizes the claims of Ireland as just and her right of self-government undeniable. The two greatest legislative bodies in America, the Parliament of Canada and the Congress at Wasnington have again and again placed themselves on record on this important question. Other representative bodies of great weight. haracter and authorty, have done like Their cordial and emphatic expressions of sympathy have cheered the hearts and nerved the arms of the toilers at home, who in the face of vast odds are waging a noble war for right. Mr. Gladstone places great values on Amer. ican sympathy with the cause he has in hand. He has repeatedly expressed himself in this sense and Lord Aberdeen who was, during his last administration Lord Lieutenant of Ireland, said during his late visit to America :

The opinion of Irisbmen in this coun the assisting prelates being the Right Rev.

Dr. O'Callaghan, O. P., Bishop of Cork, and the Right Rev. Dr. Woodlock, Bishop of Ardagh. The other prelates present were the Right Rev. Dr. Carbery, O. P., Bishop of Hamilton, Cauada, and Right Rev. Dr. Donnelly, Bishop of Canes. We are indebted to an Irish exchange for the fol-

now that very solution. I have noted a great change of feeling among Englishmen lately. The fact of the matter is, until the extension of the franchise Englishmen had no chance to show their feeling in the matter, and when they did Gladstone came forward and many even in Scotland were taken aback by his move. But let Englishmen once understand that the movement is for justice simply and they will no longer hold back. The movement when completed will strengthen the bonds between England and America.

The friends of Irlah Home Rule in America must not relax their efforts in

America must not relax their efforts in strengthening the hands of the leaders in the old land. The critical time has now come. The Tory government has, by the proclamation of the league, declared war on the Irish people. They must be met by the stern and fixed determination of the friends of Home Rule all over the civilized world, and taught that it is now too late to act on a policy of revenge, outrage and massacre.

THE CHRISTIAN GUARDIAN ON CHURCH AUTHORITY

The Christian Guardian undertakes. its issue of 31st August, to enlighten its readers on the differences between "Romanism and Protestantism." The application of the name "Romanism" to the Catholic Church would sufficiently ndicate the nature of his remarks replete with error and misrepresents tion. "Romanism" is not the name of the Catholic Church, and no effort of intolerance and ignorance combined will make it so. But let us proceed to exmine the Guardian's sapient remarks on the differences between Catholicity and Protestantism. Rightly he says these are neither "harmless nor non-essential:" bough he adds what is false "that many things taught in the religious system of Rome are untrue and contrary to the Holy Scriptures."

It has always been a favorite assertion with Protestants of the Guardian stamp that Catholic doctrines are "contrary to Scripture," but when they have attempted to prove this to be the case, they have egregiously failed, and the failure of the Guardian in the present instance is no less conspicuous. journal begins with the admission

"The Roman Catholic Church holds "The Roman Catholic Church holds most of the great truths of Christianity in common with Protestants. With regard to the existence and character of God there is no substantial difference. The Roman Catholic, too, accepts the Divine authority of the Bible."

All this is, however, modified by declaration that the Catholic Church "seriously mars the value of this admission by claiming that it is the Bible, as inter preted by the Church of Rome, to which all men must submit. The Protestant appeals to the Bible alone as the supreme

test of all religious teaching." Is this the Guardian's proof that the Catholic Church teaches doctrine contrary to Scripture? Where in Holy Scripture will it be found that the Bible alone, as interpreted and understood by each individual, is the supreme judge of controversy on faith under Christianity? There cannot be produced a single passage from holy Scripture in which so monstrous doctrine is taught, nor even one which can meaning.

Bat it might be supposed that we misinterpret the Christian Guardian's lan-guage. Let us therefore quote more of his words to show that we have not done so. After stating that the Catholic theory of Church authority "limits freedom of thought," he says :

"If a man does not feel that he has "If a man does not feel that he has a right to accept the conclusions to which his honest enquiries on religious subjects conduct him, unless they agree with the Pope's deliverances, why should he pursue such enquiries at all? The priestly assumption of supreme authority naturally leads the Roman hierarchy to oppose any exercise of mental freedom on the part of the laity which might lead to the questioning of their authority."

The Guardian here ende svors to conces the absurdity of his doctrine of the uncon trolled right of private judgment in all controversies of faith, by mixing with it the question of the authority of the Pope and the Catholic Church. There is ample evidence that Church authority is divinely appointed, and that the Pope is the centre thereof. We have only to consider at present the Guardian's theory that every man has a "right" to "accept the conclusions to which his honest enquiries on religious subjects conduct him." This evidently means, as the Guardian uses the words, that there is no authority appointed by Christ to teach His doctrine, with the obligation imposed on the hearers to accept the doctrine taught. Now there is nothing more clearly expressed in Holy Scripture than that the teaching body in the Church is obliged to teach the doctrine of Christ, and that all are bound to accept the teaching. A few passages will make this manifest. The teaching body appointed by Christ is the Apos tolic body. To the Apostles, Christ says: "Going therefore teach ye all nations, baptizing them, etc. Teaching them to observe all things whatsoever I

hearers of the word to accept the teaching. But lest there should be any mis-take about this Christ tells them plainly. heer your words, going forth out of that house or city, shake off the dust from your fast. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorra in the day of judgment than fast city." St. Market of the fast city." St. Market of judgment than fast city. this all applies to the successors of the Apostles as well as to the Apostles themselves, is evident from the nature of the case. The Church is to continue on earth | whole being must be subjected to God :

mandate to teach all nations. It is through their lawful successors that this obligation is fulfilled. This is further shown by the fact that when Judas had betrayed his trust and had bauged himself in despair, it was determined by the Apostles that another should fill his place, and so "Matthias was numbered with the eleven Apostles." (Acts i., 26.) Similarly are Timothy and Titus "by the imposition of the hands of the priesthood" appointed to the episcopal office.
(1 Tim. iv., 14, Titue 1, 5)

Reason itself would dictate that the law of God and His teaching are not to be left to the capricious interpretation of every individual. Human laws are not so left to private interpretation. It is equally necessary that in the Church of God there should be a divinely appointed judicial authority to pronounce definitely on all matters of faith and morals. We therefore read in Holy Scripture that "no prophecy of Scripture is made by private nterpretation." (2 Peter i, 20) For this reason has God appointed teachers in His Church : for the work of the ministry, for the edifying of the body of Christ. . that henceforth we be no more childre tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to decrive." (Eph. iv.,

It follows from all this that when the Guardian proclaims it to be the fundamen tal principle of Protestantism, that individuals are to accept their own conclusions regarding doctrine, independently of the decisions of the Church, he pronounces he condemnation of Protestantism.

Yet though the right of private interpretation is the very basis of Protestan ism, with a strange inconsistency nearly all the Protestant sects define; dogmas with as much assurance as if they were really divinely appointed judges of faith.
Thus the Church of England propounds er 39 articles, to be accepted by all British subjects. Thus the king in the eclaration prefixed to the articles, decrees: "that the articles of the Church of England do contain the true doctrine of the Church of England agreeable toGod's Word: which last general election a majority of 118. we do ratify and confirm, requiring all But that majority has since been reduced our loving suljects to continue in the to 102. On Mr. Gladstone's motion for aniform profession thereof, and prohibiting the least difference from the said

The Methodist Church prohibits the onference "to make, alter, or change our articles of religion, or to establish any new standards of dectrine, contrary to our present existing and established standards of doctrine." Discipline, chap 2.

The Presbyterian Church of Scotland n the Act of August 30th, 1629, "ordain ing by ecclesiastical authority the subscription of the Confession of Faith and Covenant," decrees :

"That all the masters of universities, colleges and schools, all scholars at the passing of their degrees, all persons suspected of papistry or any other error, and finally, all the members of this kirk and kingdom subscribe the same," and the General Assembly "supplicate his Msjesty's high Commissioner, and the honorable estates of Parliament, by their authority, to ratify and enjoin the same, under all civil pains."

In the feee of all this touch "That all the masters of universities, col-

In the face of all this teaching of Proestantism it is rather a cool piece of effrontery for the Guardian to boast that Protestantism is favorable to "freedom of thought," and that it is tolerant towards other forms of religion, whereas we know that both the Churches of Eng land and Scotland carried out the principles above set forth by the most cruel ersecuting enactments. If Methodism did not do the same to like extent it was from no want of the will on the part of its founders, but from the fact that it never controlled the civil power in any State of great importance. Wherever, as in the Sandwich Islands, it did hold sway, it was no less intolerant than its sister sects. Indeed Wesley states that no Government, Protestant, Pagan or Mahometan ought to tolerate the Catho-

difference between Protestantism and cossful candidate had to rely almost solely

vice," while the Catholic "regards religion ceremonial rites, without the interior worship of the soul. This is very frequently Exterior worship is necessary, because our case. The Church is to continue on earth to the end of time, teaching Christ's doctrine, and the teaching body must therefore continue to exercise its functions. But this is rendered more clear by the fact that Christ promises while giving the Apostles the command to teach all nations: "Behold I am with you all days, even to the consummation of the world."

The Apostles were not to live till the end of time. It was therefore in their respective and sacrifice." Faith, hope, and charity; by prayer and socrifice." Faith, hope, and charity; by prayer and socrifice." Faith, hope, and charity: The Apostles were not to live till the end of time. It was, therefore, in their successors that the words of Christ were to be fulfilled. Farther, the Apostles in person did not, and could not fulfil the mandate to teach all nations. It is mandate to teach all nations. It is defined "An elevation of the soul to the s name, to praise his goodness, and to re-turn him thanks for his benefits." It is also "an humble petition to God for all necessaries for soul and body."

THE NORTHWICH VICTORY.

We have before us the full text of the letter addressed by Mr. Gladstone to Mr. J. T. Brunner, the successful candidate at the late election in the Northwich division of Cheshire. This letter is like all the ex-Premier's late published expressions of opinion on the Irish question, full of hope, ardor and generosity. Brief as are nearly all the right hon. gentleman's epistolary productions, it covers vast ground and to the thoughful and meditative effords more food for sound reflection than could volumes dealing with the questions on which it touches. Mr. Gladstone writes from Hawarden under

date August 15th : "DEAR SIR—I congratulate you cor-dially on your triumphant return for the Northwich Division. I do not doubt that your personal character and posi-tion have much contributed to the tion have much contributed to the result, but your opponent was also very highly favored in name and associations and few will seek to disguise the unquestionable addition thus made to the evidence now somewhat rapidly approaching to a demonstrative character that the people of England intend to do full justice to the people of Ireland by confiding to them, in a spirit alike generous and wise, the management of their own properly Irish affairs. I cannot but feel a particular pleasure in the largeness of your majority. It is indeed to be lamented that years of the precious legislative life of a country should be spent upon a controversy which can legislative life of a country should be spent upon a controversy which can only end one way. Still, while it is important that the judgment of the nation should be speedy, it is yet more important when it comes it should be unequiveal and decisive,—I remain faithfully yours,

"W. E GLADSTONE,

yours, "W. E GLAD The British people are heart and soul sick of the weakness, procrastination and tergiversation of the Salisbury-Goschen combination. The Premier had after the an address to the Queen, to disallow the proclamation of the Irish National Lesgue, the government, with all the pressure they could bring to bear on their Tory supporters and Whig allies, could not get together a larger majority than 78, a falling off in one year of 40 votes. The Northwich election is justly considered the turning point in contemporaneous British politics. The London correspondent of the Dublin Freeman's Journal says that the Ministerialists and their friends were simply dezed by the terrific force of the blow given them at Northwich. They had not sufficient presence of mind to offer even the conventional apologies for and palliations of the dissatrous rout of their forces. Mr. Brunner's majority could not be explained away. It denotes at once a change and a ripening of opinion ir favor of Mr. Gladstone's Irish policy, in a representative English constituency, that are as significant as the lessons of any bye-election could be. By all thinking and sensible supporters of the government they are taken in that light. These admit that the outlook for the Tory combination could not well be blacker. They recognize that the government has lost enormously in the country in prestige and influence. The Marquis of Salisbury is, as it has been well said, in office but not in power. Natural is it, therefore, that under the circumstances the cry for the reconstruction of the Cabinet has gained since the Northwich defeat in volume and force. We have already alluded to the rumoured impending reconstruction of the government. Little if any doubt can be entertained that before the year closes the Salisbury government will have ceased to exist, or be radically modified in its composition. lic Church.

The Guardian further states as the chief
the Northwich contest was One of the peculiarly pleasing features of have commanded you." St. Matt. xxviii.

The obligation of teaching all truth, gion as consisting in the conscious life of the electors during the exciting period implies the obligation on the pert of the

John O'Connor, M. P., Tipperary, and Mr. W. Abraham, M. P., Limerick, spoke twice a day from the beginning to the end of the struggle. Mesers. Mahoney and O'Kelly, M. P's., joined them for severs days. Mr. Sexton delivered a powerful speech at Northwich and Mr. Dillon an-other at Ruscorn. Mr. Dillon anspoke for two nights preceding the polling day with tremendous effect, while Mr Carew, M P. for Kildare, and Mr. Mc Cartan, M. P. for Down, gave valuable assistance. We agree with the Freeman's mal that such a Vote as was recorded at Northwich shows, that if Irishmen remain true to themselves and to their country, they can court on the support of a majority of the English people, and that while provocation of the most galling kind may be heaped on them, the Irish, having long ego learnt the lesson of endur-ance, know that after suffering comes the

CATHOLIC EDUCATION.

Important Letter from the Bishop of Kingston

Kingston, 2nd Sept., 1887.

To the Editor of the Catholic Record: DEAR SIR-Your excellent editorial

article in yesterday's RECORD, anent the

official Report of the Hon. Minister of

Education for 1886, is well calculated to

awaken the Catholic conscience through

ont Ontario to the necessity of cordially co operating with their bishops and clergy in the arduous, but eminently useful and needful work of multiplying and effectively sustaining Saparate Schools for the diffusion of Catholic education A total of 218 such schools, attended by 27.590 children, is a sorry exhibition of the measure of Catholic zeal and selfsacrifice in view of the numerica strength and material prosperity of our population on one hand, and the mani fold evils of anti-Catholic training of Catholic youth on the other. It is true that our educational status is not adequately represented by the Separate Schools, since a large and constantly augmenting proportion of Catholic pupils frequent our "select" schools and, moreover, in several districts where Catholics are the great majority and Protestants are but few, the bishops suffer the schools to be "common," partly through consideration for the Pro stent minority, who would otherwise constrained to leave their children uneducated or send them to the Catho lic school, partly also perhaps through desire to lessen the school-rate on in dividuals by combining the taxes of Protestants with those of the Catho dividuals by combining the taxes of Protestants with those of the Catholics. Nevertheless, the Hon Minister's annual report affords evidence of entirely too much apathy on the part of our people generally on the all-momerous subject of elementary Catholic education. As you have well said in the concluding sentrace of your article, "We cannot too closely keep to heart the truth that upon our judicious use of the educations are considered." that upon our judicious use of the educational privileges we cripy, depends our future prosperity as a people and our future influence on the community in which we live." Were the Catholics of which we live." Were the Catholics of Ontario as appreciative of this pregnant truth as are their impoverished and bravely struggling friends and kinsfolk in the Holy Isle, and the Irish Catholic labourers and tradesmen or Eugland, who cheerfully build up and maintain Catholic schools in opposition to the god. less schools of the state, thus paying double school tax rather than suffer their little ones to be poisoned in the very source of life. It is not in cities and towns only, but also in our rural districts generally, we should have the happiness of each near ways to schools thrive and fluvrish seeing separate schools thrive and flourish and the children of the church, the hope of her Canadian future, reared up in piety and virtuous development of character and intelligence obstacter and intelligence of faith and thorough Catholicity of spirit, untainted, undiluted, unenervated by anti-Catholic domination and the thou-sand and one noxious influences of the The law that controls the Separate School system is unquestionably imperfect in many respects. It is worse than imperfect; it is positively obstructive in rural districts, where it ought to protect and foster and help. And in formally authorizing the alienation of the tax upon all kinds of Catholic corporate property to the schools used chiefly by the wealthy Protestant majority, it is a diagrace to the statute book of this Uhristian country; it is provokingly oppressive tian country; it is provokingly oppressive upon us, the weaker and poorer section of the community; and it is a perpetual reminder of the Orange tyranny that effectively deters the Government from reminder of the Orange tyrany that offectively deters the Government from dealing out even-handed justice. Where we have our own schools to support, and have more than enough to do in supporting them, why on earth should we, the poorer class, be compelled in the name of law to hand over any portion of our taxes to the opulent mejority for the more luxurious furnishing of their schools and more ample salaries of their teachers? It is an indefensible iniquity. But the greater the difficulties we have to contend with, the more manfully we should fight against them. This is the true Catholic spirit. It is the spirit that quickened the souls of our sires during centuries of unexampled persecution for conscience's sake.

It is the spirit that nerves the heart of the Irish nation to day, and presents her to the eyes of the world as a model of religious constancy, and of national endurance derivad from religions giving

to the eyes of the world as a model of religious constancy, and of national endurance derived from religion, giving from out her poverty, and loving to give, with large souled liberality to every cause in which faith is conserned, especially to the cause of religious education.

During the dismal centuries of their gony under England's fleroe religious eleaseution, they provided for the succession of the priesthood and the preservation of Christianity in Ireland by betowing largely of their money in