

some other, might easily be made the coping stone of a grand system of Catholic education in this Province.

The last words of the above were hardly penned when the news reached us of the appointment of Mr. G. W. Ross, ex-M. P. for West Middlesex, to the position of Minister of Education in the room of Mr. Crooks, resigned. The appointment of Mr. Ross will be a source of great satisfaction to many. Mr. Ross is unquestionably one of the ablest men of his party. He will, we trust, boldly grapple the education difficulty, which is one of the greatest now before the government and people of this Province. Mr. Ross brings to his department a great amount of experience in matters educational that will, we cannot doubt, greatly assist him in its administration.

EXTREMES.

The Anglican Church of Canada is troubled in the East with Ritualism and in the West with Salvationism. A mission was lately inaugurated in Halifax, and has created a profound sensation in Protestant circles there. We are told that certain doctrines propagated by the "missionaries" do not meet with approval from many; but, on the contrary, denounced by some as against the "fundamental" teachings of Protestantism, and are consequently provoking the warmest discussion. So bitter is the controversy that fears of grave divisions in the Church are entertained. On Sunday, the 18th inst., in St. Paul's Church, before the sermon, the rector, Rev. Dr. Hill, made the following brief address: "Although very deeply pained by the occurrences which have taken place in the Church of England in this city within a few days, I had intended for the present to pass by them in silence. As respects the observations made relative to the rector of this parish, they are of little moment to any one but myself, and I consider them unworthy of notice, but when the assault is made upon the doctrines of the Church, when all that has been held dear by the Protestant Church of the Reformation is assailed, and when an attempt is made to subvert the teaching of God's Holy Word as to the forgiveness of sin and to inveighing silly women and weak-minded men into the confessional of medieval times, silence can be no longer maintained, and in God's name and in God's house I enter my most solemn protest against the whole proceeding of the missionaries now conducting services in this city. At present I say no more; I am pained to the heart that in my advancing years I am compelled to say so much." The mission was, we are informed, also referred to both on the 18th and on the preceding Sunday, in terms more or less similar to those of Dr. Hill, by many of the Protestant clergymen. Rev. Dr. Burns, of Fort Massey Presbyterian Church, likewise spoke openly and strongly against the proceedings, urging his hearers not to sanction the services with their presence.

But this is not all. Our Anglican friends are supplied by the Limestone City Salvation Army with another sensation equally as profound. A despatch dated Kingston, Nov. 22nd, informs us that "Dr. Wilson, curate of St. George's Cathedral, is again in trouble, and causes the least sensation. He went to the all-night prayer meeting of the Salvation Army, and at what is styled the Army love feast at four o'clock in the morning, and at the request of Major Moore he passed bread around to those who desired it, while the Major followed with the vessel containing the wine. There was no cloth, no table, no prayer of consecration such as is used in the church, no words of administration; but the ceremony was referred to in the local press as the holy communion, and at once the rector of the Cathedral, Dean Lyster, asked if the report was correct. He requested a positive answer for his own sake and for the sake of the church. Dr. Wilson states the facts, and adds: 'Now, if you regard that as an administration of the holy communion, then my answer to your question is Yes; if not, No. But in whatever light you or anyone else may regard the matter, I hereby

take the full responsibility of my action therein and of everything done by me during the whole meeting. I only hope God may spare me to enjoy once again one of the greatest, if not the greatest, spiritual blessings of my life, an all night of prayer with God.'

This is certainly an extraordinary declaration, and one that must drive sincere men to ask if there be any such thing as an Anglican Church really in existence. The despatch proceeds: "The action of the Dean is not definitely known. His case was considered at a meeting of the Anglican clergy, and it is understood that the Doctor will be allowed three months' leave of absence. In his last public speech to the churchmen he said he had been puzzled about the action of some of the salvationists, and asked God for light. During the singing of a hymn the power of God, he said, descended and he fell first on his knees and then on his face on the floor of the barracks. He remained thus in an ecstasy of devotion. He communed with God, and seemed to hear as plainly as if spoken to by a human voice: 'My child, all is well; this is My work, doubt it not.'

Dr. Wilson, with the Salvation Army at his back, may prove even more formidable than the Ritualists. We do not think ecstasies are provided for in the Book of Common Prayer, or in any of the Synodical Canons.

A CROMWELLIAN.

The Rev. Dr. Matthews, speaking at Morrin College, Quebec, on the 13th inst., at the opening of its winter session, is reported as saying: "There were in this Province 35,000 Protestant children attending public schools. Of these, 32,000 attended elementary schools, 1,350 the model schools, and 1,600 the academies. The latter included such schools as the Ladies' Colleges of Stanstead, Durham and Coaticook. To these might be added 800 more attending the High Schools of Quebec and Montreal and the Grammar School of Bishop's College, Lennoxville. These figures were, however, lamentably small, showing that only 3,000 Protestant youth in this Province are receiving superior education, or one in eleven of those attending school. But this does not show how many really study at those schools more than the elementary subjects. Not more than 400 of them study the model school subjects, and not more than 250 the special subjects required to be taught in academies. This lack of superior education he considered was fatal to our interests. Though less than one-seventh of the entire population, he said, there was nothing to be ashamed of in our past, except that we had not Anglicized and Protestantized this whole territory long ago. An Iron Man of old and a great conqueror had said of his kingdom: 'Let the stronger take it.' Our sentiment should be: 'Let it be given to the worthier.'

This is of a piece with the public utterance of the same "reverend gentleman" a few years ago in Quebec, when he said that "he regretted that it had not pleased the Almighty to spare Cromwell for a time so that he might finish the work he had begun—the annihilation and extirpation of the Irish!"

FRANCE AND CHINA.

From present appearances, there can be little if any doubt that either France or China must withdraw from its position or war will be inevitable. The French government has not to our mind displayed that vigor the exigencies of the case require, or long ago China might have been forced to acknowledge, in great part at least, the just claims of France. The real source of the difficulty is no doubt the interference of other European nations hostile to the evident French design of founding a great colonial dominion south of the celestial empire and bordering on the latter. The Chinese themselves look indeed with disapproval on such a close approach of the hated foreigner. But the Celestials are not fond of war, and would sacrifice much to escape its horrors. If war do come China will certainly be the great sufferer, for on its soil and among its people will its ravages be

felt. Notwithstanding all that has been of late said of China's military progress, victory will in case of hostilities rest with the French. The undertaking will of course be costly for France both in point of men and money, but France does not hesitate in the face of great sacrifices, when the national honor is at stake.

FATHER BARBER'S MISSIONS.

The Rev. Father Barber, O. M. I., returned to Ottawa last week after a most laborious missionary tour in Eastern Ontario. Beginning with Almonte on Rosary Sunday, this indefatigable priest in less than two months gave missions attended by large bodies of people in that and the following parishes: St. Andrews, Moose Creek, Chesterville, Kemptonville, Merrickville, Smith's Falls and Perth. Father Barber was assisted in his missionary tour by the Rev. Father Barrett. The attendance everywhere was satisfactory and the amount of good done incalculable. We feel deeply indebted to the worthy and zealous pastors of these missions for their kind and earnest concurrence in the good Fathers' recommendation of the Record.

THE CROWN PRINCE IN SPAIN.

The Crown Prince has been accorded a very enthusiastic reception by the Spanish people. His mission, whatever significance diplomats may pretend to give it, is evidently political. The purpose of Bismarck, for several years, has been to isolate France from all the powers of Europe, and he has, to a great extent, succeeded. Frenchmen, at one time, looked with favor on an Austrian alliance, but Germany is now Austria's closest ally. The treaty of Italy during the Franco-Prussian conflict estranged her from France; but there was really nothing to prevent a French alliance with Spain, save the lack of foresight shown, as well in foreign as in domestic politics, by the French radicals. German diplomacy has for the moment triumphed, and Spain for the time is bound to the triumphal car of the Chancellor. It were a mistake, however, to believe that the mass of the Spanish nation look with favor on an alliance with Germany. The heartiness of the reception accorded the Crown Prince is no real evidence of a desire on the part of the Spanish nation to assist Prince Bismarck's scheme of Teutonic supremacy. Spain is now in absolute need of internal development and cannot afford to take active part in the quarrels of her neighbors. If she, at any time, take such part, it will not, we believe, be in the interest of a race in all regards hostile to the Spanish.

THE FALSE PROPHECY'S VICTORY.

The False Prophet has completely routed the Egyptian forces under Hicks Pasha, and all Egypt is, in consequence, greatly disturbed. All Lower Egypt is now threatened by the Prophet's forces, with whom the population are, no doubt, largely in sympathy. British occupation must be indefinitely maintained, or the country become the prey of an intestine conflict whose only result could be disastrous to foreign interests in Egypt. The Khedive's government is a complete failure, and cannot of itself do anything towards maintaining order in the country, much less resisting invasion. It must now be evident to British statesmen that in undertaking single-handed the occupation of Egypt Britain assumed a task of vast proportions. The Mussulman population of both Egypt and the Soudan will not bear with patience or submission the rule of any Christian state.

CORRECTION.

The accidental omission of a clause from the last sentence of the article in our last on Secret Societies completely disturbed the meaning of that sentence, which should have read as follows: "For Catholics there is no safe rule to follow, no counsel to be guided by in their efforts to protect themselves from the machinations of the wicked men whose purpose and aim it is to subvert all society by the propagation of their evil principles, but those offered by Holy Church."

NEW CHURCH IN ALEXANDRIA.

We are most happy to learn that the Rev. Father Alex. Macdonell, of Alexandria, has, with the co-operation of his good people, undertaken the erection of a magnificent stone church in Alexandria. When completed this church will be a noble monument of the faith of old Gleggarry and an edifice reflecting lasting credit on the zeal and devotedness of the pastor and people of Alexandria.

AT THE FOOT OF THE ROCKIES.

We are glad to learn that a new church is to be at once erected at Fort Calgary in the North West Territories. The good Oblate Fathers in charge of that mission having long since provided for the spiritual wants of the redman, are now preparing to meet those of the incoming white man. May God bless their noble work of evangelization.

FORSAKING THE WORLD.

The stranger who gained admission into the Chapel of Loretto Abbey yesterday morning would at once have perceived that some ceremony of unusual importance was proceeding. The air was heavy with the fumes of burning incense; the pupils of the school sat with their heads covered with pure white veils; the priests moved about the altar, their rich vestments of purple, gold, and white gleaming and shifting like the changing colours of a kaleidoscope.

The occasion was the taking of the veil by Miss McCartan, niece of Vice-General Heenan, of Hamilton, and the taking of final vows by Miss Duffy, late of Brooklyn, N. Y., to be known in religion as Sister Isadora; Miss Reddan, of Pickering, whose religious title will be Sister Seraphina; and Miss Twomey, of Fenelon Falls, henceforth to be known as Sister Louisa. The ceremonies were performed by His Grace the Archbishop, assisted by Vicars-General Rooney and Laurent. The Rev. Father Heenan, of Hamilton, his Lordship Bishop Jamot, of Peterboro', and his Lordship Bishop O'Mahoney, of Toronto, also took part, attended by their chaplains. High Mass was sung by Rev. Father Rooney, with Dean O'Connor and Father Gavagan as deacon and sub-deacon. A sermon was preached by Father Kenny of the Cathedral. The

TAKING OF THE VEIL.

by Miss McCartan was a most interesting ceremony. She entered the chapel beautifully clad in a bridal dress with a long train. Approaching the Archbishop, she humbly asked to be received into the Sisterhood. His Grace asked her a number of questions with a view of seeing whether she was ready to sacrifice the pleasures of the world for Christ's sake. Satisfied with her answers, he bade her doff the dress and ornaments which she wore and put on the simple livery of Christ. She retired for a few moments, took off the splendid dress, threw it upon the floor and trampled it underfoot. Then, robed in the garb of the sisters, she went to the foot of the altar, and kneeling before the Archbishop, promised to be faithful to the rules of the establishment, and to devote herself to the education of persons of her own sex. His Grace thereupon presented her a cross, and placed upon her finger a ring symbolizing her union with the church.

The taking of the final vows of Miss Duffy, Miss Reddan, and Miss Twomey was a ceremony of a somewhat simpler character. Kneeling down, they were interrogated by the Archbishop, and their answers being satisfactory, they took the following vows:— "I vow to Almighty God to observe during my whole life poverty (meaning that the person taking the vow is to possess no separate property), chastity, and obedience to the vows of the rules of my superiors, with the assistance of the Almighty God."

The Archbishop then administered the Communion, and as the three nuns returned to their seats, with hands meekly crossed, two members of the choir sang, "Vale, vale, sponsa Christi." A Te Deum was also sung. After the ceremony the Archbishop and clergy partook of breakfast. A very pleasant entertainment was then tendered to His Grace, during which he was presented with the following address, read by one of the young ladies of the institution:—

ADDRESS TO HIS GRACE.

MAY IT PLEASE YOUR GRACE.—The festive joys of this happy day are ever new to Loretto's children, ever bright, ever welcome. Time as it revolves each year, as it speeds away, but add another link to the golden chain of reverential love which binds our youthful hearts to thee, our much-loved father, while it sets new gems of beauty in the crown which angels weave, fadless and fair as our love could wish for thee. What shall our offering be? What gifts of earth were meet to tell the feelings of our grateful hearts. Flowers, those silent, sweet interpreters, so potent to reveal what words would fail to utter, but the soul alone can feel. Yes, we bring thee flowers, these pure sweet relics of the blissful bowers of Eden, which once our hapless parents lost. These still retain the language of that heaven-borne state, and, like angel spirits, whisper of the virtues which were the crowning gifts of its primal innocence. May their fragrant odours tell of the prayers that for thee have been wafted to heaven; may their varied beauties typify the virtues which thy health thy fostering care have blossomed in our youthful hearts, to bloom with undimmed lustre when we meet thee in that glorious land where only spirits dwell. Happy, then, thrice happy be thy festal day, and long may Loretto's halls re-echo the welcome of its return.

FROM KINGSTON.

An interesting event occurred in the chapel of the House of Providence on the 23rd. Three young ladies made their final vows. Mgr. Farrelly officiated, assisted by Revs. Fathers Twomey, (chaplain), Spratt, and Deshaunae. The names of the young ladies are Miss Mary Cunningham, Kingston; Miss Lurie, Williams-town; and Miss Manion, Pittsburg. Miss Cunningham took the name of Sister Mary Gabriel in religion.

The Redeemptorist Fathers have arrived at St. John's, N. F. Three of the missionaries will stop at Harbor Main and the other six proceed to the "Bay Metropolis." On their return they are expected to preach in St. John's.

THE SEPARATE SCHOOL QUESTION.

THE CATHOLIC RECORD of London, assuming to speak for the Catholics of Ontario, gave last week a summary of the changes which it would like to see made in the school system of this province. In order that the public may have an opportunity of judging for themselves as to the modesty of its demands we give the entire list, merely abbreviating the statement of some of the points. The RECORD wants:

1. The portfolio of education kept in the hands of a minister, who should be assisted by two deputy ministers, one of them a Catholic.
2. A council of public instruction, and this divided into two sections, "One Catholic, the other non-Catholic."
3. The "establishment and partial endowment" of a Catholic university—that is the payment of money out of the provincial treasury in support of a Catholic college with university powers.
4. A Catholic normal school for the training of teachers.
5. The establishment of Catholic high schools for boys, and public aid for both these high schools and the convent schools in which girls are now educated.
6. A Catholic central committee of examinations, and also Catholic county examinations.
7. A system of inspection of Catholic schools corresponding to the present system of inspection of public schools.
8. Township school districts and boards of trustees, with those schools that are supported by a Catholic majority considered as Catholic schools, and those supported by a Protestant majority treated as Protestant schools.
9. Special legislative aid granted to "dissentient schools whether Protestant or Catholic" whenever the minority find difficulty in supporting them properly.
10. No text books approved for Catholic schools by the education department without the consent of the Catholic portion of the proposed council of public instruction.
11. No Catholic permitted to apply his school taxes to the support of any other than a Catholic school, and a share of the taxes paid by corporations, apportioned according to the ratio of Catholic to Protestant population, applied in support of Catholic schools.
12. Power given to a Catholic or Protestant minority to apply their taxes in support of a school of their own complexion in an adjacent municipality.

We do not propose to comment on these demands in detail. In the aggregate they amount to the complete abolition of our present public school system and the substitution for it of two new systems, one Catholic, the other Protestant. This is the plan adopted in Quebec, and when the RECORD asks that the same privileges be extended to the Catholic minority in Ontario as have been extended to the Protestant minority in Quebec it forgets that we have not at the present time a Protestant school system here as they have a Catholic school system in Quebec.

The idea of thus splitting up our public school system is so utterly absurd that we need not stop to show why it should not be done. It does not follow, however, that there is no danger of a movement to break up the public school system being successful. Unfortunately the danger to the system comes from those who should be its best friends and foremost defenders, the clergy. Instead of letting well enough alone some ill-advised and restless agitators are bent on forcing their views about religious instruction on the community, and if they succeed the beginning of the end will be reached. Instead of Protestant and Catholic systems there will then be found denominational systems, each church running its own little educational machine at an immense sacrifice of educational force. It is time for the sensible majority in the Protestant churches to sit up and take notice. If the Catholic hierarchy are well advised they will also sit on the RECORD. The mere formulation of such a program in such a journal will do mischief. The leaders of opinion in the Catholic body may as well understand once for all that the granting to them of such separate school privileges as they have as a matter of expediency and not of right. If these privileges are to be regarded by the hierarchy as merely a vantage ground from which to demand further concessions the legislature will be justified in abrogating them altogether and forcing the Catholics to use the public schools, as it does their Protestant neighbors. The public interests at stake in this matter are far too important to be sacrificed to the instance of any religious fanatic, however influential it may be politically.—Toronto World, Nov. 15.

THE HAMILTON TRIBUNE ON THE MOWAT GOVERNMENT.

Its great curse is its extreme cautiousness bordering upon cowardice; and its great crime against political liberty has been its open alliance with the Catholic hierarchy of this province. This latter evil is a crying one. It requires courage to probe the question, but of it we will treat in another article. There are other evils than these. The school system of this province is in the hands of a man who, despite the almost unanimous protest of the Liberal party, is maintained in office by Mr. Mowat through blind personal friendship. Gratitude is at most times a virtue, but when it threatens to wreck a great political party there are those who might regard it as a vice. Imbecility, jobbery and vacillation have marked that man's administration of the Education Department; and if Mr. Crooks is not bounced he will sooner or later drag the whole Government down into a common ruin. The License Department has permitted the local wire-pullers in various parts of the Province to prostitute its operations to advance partisan ends; and the requests of the temperance people for increased stringency in the law have been disregarded. The Government is in danger and its decline is generally admitted. We have merely pointed out the causes which led to that decline, but in doing so we do not deny that the Government has been a great power for good. It has aided municipalities to a liberal extent by bonusing railroads, promoting drainage schemes, relieving municipal indebtedness, encouraging agricultural development in many forms, and on the whole practising economy fairly well. It is possible that the fact of its having

ceased to draw upon the provincial treasury of late so liberally in aid of various local railroads and public undertakings, as formerly, may have contributed to its weakness, but if so, it does not speak highly for the political purity of the electors. The precarious condition of the Government has given a special interest to provincial politics we have not enjoyed in Ontario for many years past, and the importance of an independent expression of opinion upon the various moves in the political game is more evident than ever.—Hamilton Tribune, Nov. 9.

ONTARIO SCHOOL SYSTEM—NEW CATHOLIC PROGRAMME.

For some time past the CATHOLIC RECORD, published in London, and edited by the Rev. Father Coffey, an accomplished young priest, who is well known in Ottawa and its vicinity, has been devoting considerable attention to the Ontario School question, and we have reason to believe that its suggestions and proposals will meet with the approval of the provincial hierarchy. They include the following, which are thus summarized by the Toronto World:—(The Citizen then gives the summary elsewhere appearing in the World article).

We are not aware whether Mr. Mowat and his colleagues have been approached with the foregoing programme, or whether that has yet to be done, but from what we have been able to learn, the Ministry are not unaware that a movement having the above objects in view is on foot. More than that, indeed, we have learned that a prominent Roman Catholic educationalist who is at the head of the principal Government institution in this city, is mentioned for the position of Catholic Deputy Minister of Education, in anticipation of such an office being established. However, we shall not have long to wait to learn to what extent the movement is an active one.—Ottawa Citizen, Nov. 20.

MISSION SERVICES IN PERTH.

To the Editor of the Courier:

DEAR SIR,—While thanking you for your kindly and unsolicited notice in your issue of last week of the "Mission" then in progress in my Parish Church here, and conducted by the Oblate Fathers Barber and Barrett of Ottawa, assisted by my brother diocesan, Father Fox of Cryselter, and Father Macdonald of Kemptonville, with myself and curate—I am happy to be able to inform you that the crowning results of said mission are such as to afford me, as local pastor of the Parish of Perth and surrounding country, the greatest possible satisfaction. The attendance at all the exercises, even at the 5.30 morning mass, and considering the very disagreeable weather that prevailed all last week, far exceeded my most sanguine expectations; while the crowds that literally packed in commodious church each evening of the mission, bore ample testimony to the power and attractiveness of the solid instructions meted out by the eloquent and zealous Father Barber. Nor do I believe that a single individual out of the large number of Protestants who were present at each evening exercise during the octave, ever left the sacred edifice with the impression on his mind that he had heard anything fall from the Rev. Father's lips at which he could justly take offence.

As for the collection taken up during the mission, it will about cover the expenses incurred in connection therewith, and it was never intended or expected that it would effect anything more. I am, sir, very truly yours, J. S. O'CONNOR, P. P. Shamrock Cottage, Perth, November 21, 1883.

WINDSOR LETTER.

On the 23rd inst. St. Mary's Academy was the scene of a pleasant entertainment to commemorate the natal day of Very Rev. Dean Wagner. The Music Hall was handsomely decorated for the occasion, and well filled with an appreciative audience; the Sisters, Sisters, invited guests and Fathers Bauer, Scoblen, Duthay and Very Rev. Dean Wagner. The programme was appropriately styled "Chaplet of Flowers." The principal feature of it was the rendering in an excellent manner the drama adapted from Wiseman's Fabiola. The part of Fabiola was well sustained by Miss Monaghan. Miss Jaquemain appeared as the slave Syria, whilst Miss Rolf as Agnes did her part so well as to affect many present to tears. At the close of the entertainment Dean Wagner was presented with a beautiful bouquet of flowers in a silver vase, a basket of flowers, and an address, to which he responded in a few grateful words, complimenting Mother Superior, the Sisters and the pupils for their efforts in his behalf. He was also the recipient of a handsome silver water service, pitched tray and goblets. St. Mary's Academy has this year one hundred and twenty pupils, eighty-five of whom are boarders; this large attendance proves the established reputation of this institution. On the occasion of the recent visit of Mother General, and Venerable Mother Veronica to Windsor, ground was broken for the erection of two large wings to the academy, one for a music hall, the other for a chapel.

Last Thursday five of the Sisters of the Good Shepherd arrived in Detroit, and took possession of their new home, the "Ward" mansion, on West Fort Street. This grand old homestead was secured for the sisters at a comparatively low figure, \$24,000. It was prepared for their reception by the charity of some of the leading ladies of the city, whilst a number of gentlemen gave a liberal sum by subscription towards the purchase money.

Some days ago Father Lotz was presented with an address and purse of one hundred and seventy-five dollars, the gift of a number of gentlemen of the town. The parish of St. Alphonsus regret the departure of Father Lotz, and feel assured that Windsor's loss is Godrich's gain.

The bazaar held last week in the Town Hall here, for the benefit of Walkerville church, was a great success, clearing about \$1,500.00. The ladies of Walkerville deserve great praise for their untiring zeal and great labor in the noble undertaking of raising funds to erect a church in that busy little village. M. C. K. Windsor, Nov. 25th, 1883.